



ASIA MISSION CONFERENCE



Hand Book



Christian Conference of Asia

Asia Mission Conference Programme

| | | | | | | | | | |
|--------|---|---|---|--|--|---|----------------|-----------------------------------|---------------------|
| 11-Oct | Arrival | | | | | | | 18:00 - 19:30 | Dinner & Exhibition |
| | 08:30 - 10:00 | 10:00 - 11:00 | 11:30 - 12:30 | 12:30 - 13:00 | 14:30 - 16:00 | 16:30 - 17:30 | 17:30 - 18:00 | | |
| 12-Oct | Opening Acts | Thematic Presentation (I) | Thematic Presentation (II) | Introducing the Asia Mission Statement | Panel Presentation (I) | Group Discussion (I) | Evening Prayer | | |
| | Opening Worship, Welcome, Greetings | Journeying Together: Prophetic Witness to the Truth and Light in Asia | Journeying Together: Mission as Prophetic Accompaniment | | Nurturing of Inter-Religious Harmony and Building Peace | Religious Intolerance: Politicisation of Religions, Fundamentalism and Extremism, etc., | | | |
| | 08:30 - 09:30 | 09:30 - 10:30 | 11:00 - 12:00 | 12:00 - 13:00 | 14:30 - 16:00 | 16:30 - 17:30 | 17:30 - 18:00 | 18:00 - 19:30 | |
| 13-Oct | Morning Worship (I) | Bible Study (I) | Thematic Presentation (III) | Hearing (Listening) Session | Panel Presentation (II) | Group Discussion (II) | Evening Prayer | Dinner & Exhibition | |
| | | John 8: 12-20 | Journeying Together: Mission as Affirming the Servanthood | Witness to the Truth and Light : From Buddhist, Hindu & Islamic Perspectives | Groaning of Creation and Economic Injustice: Prophetic Witness | Groaning of Creation: Climate Change, Ecological Crisis | | | |
| 14-Oct | Morning Worship (II) | Bible Study (II) | Thematic Presentation (IV) | Revisiting the Statement | Panel Presentation (III) | Group Discussion (III) | Evening Prayer | Dinner & Exhibition | |
| | | John 14: 1-14 | Journeying Together: Mission as Participating in the Reign of God | Discussion in Groups | Embracing the Stranger and Accompanying the Marginalised | Pilgrimage of the Migrants: Trafficked and Indigenous | | | |
| 15-Oct | Attending the Sunday Service of local congregations | | | | | | | CCA's Diamond Jubilee Celebration | |
| 16-Oct | Morning Worship (III) | Bible Study (III) | Thematic Presentation (V) | Responses from Groups | Adoption of Statement | Sending Out | | Dinner | |
| | | John 18: 28-38 & 20:21-22 | Journeying Together: Mission as Embodying the Spirituality of the Cross | And Reflections from Pre-AMC events | | Closing Session | | | |
| 17-Oct | Departure | | | | | | | | |

Asia Mission Conference Hand Book



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CONTENTS

| | |
|--|----|
| 1. Foreword by CCA General Secretary | 4 |
| 2. Welcome by Hosts in Myanmar: | |
| • Myanmar Baptist Convention | 6 |
| • Myanmar Council of Churches | 8 |
| 3. Asia Mission Conference (AMC): An Overview | 10 |
| 4. Detailed Programme Schedule | 17 |
| 5. Asia Mission Conference - Flow of the Programme | 24 |
| 6. CCA @ 60: Diamond Jubilee of the CCA | 27 |
| 7. Exhibitions | 30 |
| 8. Bible Study & Group Discussions: Participants | 32 |
| 9. List of Participants of AMC | 42 |
| 10. Local Arrangements Committee | 57 |
| 11. CCA Staff and Co-opted Staff | 58 |
| 12. Stewards | 59 |
| 13. Policy on Sexual Harassment | 61 |
| 14. Dos and Don'ts in Myanmar | 71 |
| 15. History and Culture of Myanmar | 73 |
| 16. CCA and WCC Member Churches in Myanmar | 79 |
| 17. Contact Numbers : AMC Local Arrangements Committee | 85 |
| 18. Contact Numbers: AMC Coordinators & CCA Staff | 86 |
| 19. Emergency Contacts: Phone Numbers in Yangon | 87 |

From CCA General Secretary

While being engaged in God's mission and prophetic witness, the Christian Conference of Asia (CCA) has been journeying to fulfil its mandates of serving and enriching the churches in Asia, contributing significantly to the nurturing and strengthening of ecumenical vision. The CCA, founded in 1957, completes its 60 years of ecumenical journey this year. On this occasion, the CCA expresses profound thanks to God Almighty who graciously guided and greatly enabled CCA's ministry during the past six decades.

The Asia Mission Conferences (AMC), organised by the CCA, have been integral to the life and witness of the Asian ecumenical movement. Starting from the 1957 Prapat Conference, CCA organised three major mission conferences in its sixty years of history. Those Mission Conferences, organised by the CCA have greatly helped Asian churches in their efforts for the contextualisation of missiological convictions and theological articulations. Those attempts of the CCA assisted the churches and the ecumenical movement in Asia in their search for diverse voices and encounters to understand relevant missiological emphasis and a new vision, while being engaged in God's mission in Asia. It is imperative that church leaders, ecumenists, theologians, missiologists, exegetes, missionaries, and representatives of mission agencies and organisations within Asia and beyond come together for discussion and reflection on mission and ecumenical commitment, in our common journey.

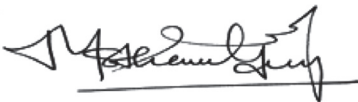
The AMC-2017, which will be held in Yangon, Myanmar and organised in conjunction with CCA's 60th anniversary, will be a joint occasion for churches and ecumenical councils in Asia to

come together to commemorate the Diamond Jubilee of CCA. The AMC-2017 is yet another very significant attempt of the CCA, to offer a common space, almost a quarter of a century after the last AMC held in Seoul, South Korea, in 1994. The decision of Myanmar as a venue of the AMC also was a significant decision as this country remained a closed door society for almost half a century where the Church and Christianity faced numerous challenges including persecutions and intolerances in various ways. However, the Church in Myanmar continued to remain faithful to God's mission and actively participated in the journey despite their vulnerability.

The AMC-2017 would aim at providing a platform for genuine discussions on, and a profound analysis of, the theological and missiological issues to be addressed in today's Asian context. The AMC-2017 will bring together about 600 participants. It is expected that more than 5000 participants from Myanmar will be present on the special occasion of the Diamond Jubilee commemoration.

We ardently pray and sincerely hope that the AMC-2017 and the Diamond Jubilee celebrations of the CCA, will facilitate deeper discussions, and will lead to greater dedication and to relevant and meaningful recapturing and re-articulation of our commitment to the mission, the act of the Almighty God.

Yours along the journey,



Mathews George Chunakara
General Secretary, CCA

Greetings and Welcome to Myanmar

Greetings in the name of our Lord Jesus Christ,

It is an honour for the Myanmar Baptist Convention (MBC) to be the main host for the Asian Mission Conference (AMC) of the Christian Conference of Asia. On behalf of the MBC I take this opportunity to welcome all participants of the AMC from various Asian countries, as well as from different parts of the world to Myanmar.

First of all we give thanks to God, the Creator and source of manifold blessings who has been guiding and leading us as we have been involved in the preparation for the AMC. Second, we would like to express our heartfelt thanks to CCA General Secretary, Dr Mathews George Chunakara and the other leaders, especially the Executive Committee members of the CCA for choosing Myanmar as the venue and the MBC to be the host organization for this historic event of the AMC and the celebration of the CCA's Diamond Jubilee. We consider this opportunity as a great privilege and honour for MBC and proudly consider it as historic opportunity in MBC's history. When we co-organized this event with CCA and the Myanmar Council of Churches, we faced many challenges. However, God has given us guidance and blessings for the success of this conference for His glory. We would also like to express our gratitude to the government authorities at different levels who have facilitated our requests for holding of this conference. We do appreciate the efforts of various committees - local host committee and its central committee, steering committee, other sub-committees, and my colleagues in MBC Central Office in preparing for organising this conference.

The theme of the conference, “Journeying Together: Prophetic Witness to the Truth and Light, in Asia” is really inspiring us all in Myanmar churches and Myanmar ecumenical fellowship. I am sure it will continue to inspire every participant with a new and renewed commitment for strengthening ecumenical spirit among the churches of Asia. We hope that the AMC may continue to promote ecumenical ethos and prophetic witness in Asia and enhance the unity of humanity and the integrity of all God’s creation.

May you all have good time together in Myanmar and enjoy the discussions and programmes of this conference. May God bless all participants of the AMC.

Rev. Yam Kho Pau, Ph.D
General Secretary
Myanmar Baptist Convention

“MINGALARBAR”

On behalf of the Myanmar Council of Churches (MCC) I am very pleased and happy to greet you all “Mingalarbar” in the name of our Lord of Saviour Jesus Christ. “Mingalarbar” means “Auspiciousness” and to be blessed with all good things. I hope and pray that all “Blessings” and “Auspiciousness” will be showered upon all of us, those who are gathered in Yangon to participate in the Asia Mission Conference and also to commemorate the Diamond Jubilee (60th Anniversary) of the Christian Conference of Asia from 11-17 October 2017.

The golden Land of Myanmar and its people are famous for their generosity and hospitality, and we were very excited and honored when we received confirmation that the CCA will hold its conference here in Myanmar. We have wholeheartedly committed ourselves to strive and endeavor our utmost best so that we can contribute and share whatever we have with all the participants, especially those who have come a long way from many countries, leaving their homes, families and churches to be in Myanmar for about a week. We were overwhelmed but very glad to know that there will be more participants than expected, hence, we have planned so that all will have a great time, boundless fellowship, and memorable memories when going back to own respective places.

After the decision was made to hold the AMC in Myanmar, there were many uncertainties, challenges and difficulties but through God’s grace and our belief that “we can do all things through Christ who strengthen us” (Phil 4:13), we are confident that everything will be meaningful, successful and fruitful.

We can also clearly witness that “God’s faithfulness is Great” and “His mercies are new every morning” (Lam 3:23) as we prepare for the events, and to know that God is guiding and controlling in whatever we do. With this encouragement we warmly welcome all of you to this auspicious gathering.

Please enjoy your stay in Yangon, experiencing Myanmar hospitality, culture, food and many other good things which I believe you will all cherish. Let us all pray, praise and glorify His name together in one accord as we journey together sharing the prophetic witness to the Truth and Light in Asia.

“Thank you and May God Bless you all.”

Saw Patrick Loo Nee
President
Myanmar Council of Churches

Asia Mission Conference: an Overview

Introduction

The Asia Mission Conferences (AMC), organised by the Christian Conference of Asia (CCA), have been integral to the life and witness of the Asian ecumenical movement. Ever since its founding in 1957, the CCA, previously known as the East Asia Christian Conference (EACC), has been actively involved in the reflections on, articulations of, and engagements in, the mission and evangelism of Asian churches. Pioneering missiological perspectives, significant thrusts and fresh commitments have emerged through the Mission Conferences of the CCA. Theological and missiological reflections and studies initiated by the CCA at different times in history helped Asian churches to stimulate mission imperatives from time to time. The theme of the Asian Church Leaders' Conference held at Parapat, Indonesia in 1957, which paved way for the founding of the CCA, was about "The Common Evangelistic Task". The Parapat Conference, jointly sponsored by the World Council of Churches (WCC) and the International Missionary Council (IMC), was a seminal event in ecumenical history as it gave birth to the first Regional Ecumenical Organisation in the world. The interrelatedness of mission and ecumenism was affirmed emphatically, as the foundation of the CCA was laid by the stalwarts of the Asian ecumenical movement. The themes selected for the CCA Assemblies subsequently also were focused on the theological and missiological thrusts from Asian perspectives. However, over the years, the sessions of the General Assemblies have proved inadequate to ensure substantial theological reflections and discussions in the midst of a numerous other pressing matters and business sessions. For this reason, the CCA later started organising separate Asia Mission Conferences.

Objectives of Asia Mission Conference -2017

The AMC is envisaged as a platform for Asian and non-Asian churches and related mission-partners from different continents to come together in Asia; to reflect and deliberate on the challenges of Asian realities, and to envision, articulate and enable relevant mission with ecumenical commitment, in Asia.

Asian churches, by and large, were founded by Western missionaries who were sent by their respective mission boards and mission agencies. Many churches in Asia have their historical roots and links with mission partners. Several of those mission boards or agencies, which once started their mission in Asia, are still active in their partnership with various Asian churches. Some mission agencies or organisations have field offices, field representatives or area desk officers who are in contact with their respective partner churches in Asia. Some of them are still extending financial support to certain Asian churches. However, such engagements often limit their partnership in mission within the denominational or confessional boundaries without ecumenical commitments or priorities.

The AMC-2017 would provide a platform for genuine discussions on, and a profound analysis of the theological and missiological issues to be addressed in today's Asian context.

Mission of the Church in Asia

The Mission of the Church in emerging Asian contexts is becoming more significant. The re-definition of Mission and re-formulation of its agenda, on the basis of a profound re-understanding of the life and ministry of our Lord Jesus Christ relevant and meaningful in the Asian context, should be the prime agenda of the Church in Asia. While engaging in mission, Asia's pluralistic contexts of

religions and cultures should be a matter of high priority for the Church in Asia.

As a new human family, by becoming a symbol and servant of God's Reign, the task of the Church is to ultimately lead humankind and the cosmos into God's Reign. The Mission of the Church is to enter into the process of partnering in the Reign of God and furthering its movement towards the end-time community.

The role of the Church, while journeying together, is to be meaningfully engaged in the mission of prophetic witness to the Truth and Light, in order to make God's love present and effective in all contexts, without any hidden motives. Identifying mission as an instrument for Church growth or expansion of denominational and confessional interests of certain groups should not be the aim of the mission. As a community engaged in mission, proclaiming God's Reign, the Church should be a living community making visible the primacy of God and pre-eminence of God's Reign and Love.

The theme

The theme of the AMC-2017 is, **'Journeying Together: Prophetic Witness to the Truth and Light, in Asia'**.

This theme resonates with the contemporary situation in Asia and in the world. As the world faces grave realities, the theme 'Prophetic Witness to the Truth and Light' will be greatly helpful for reflecting on the Christian witness in the midst of adverse realities, and to emphasise the hope and trust in God's promises.

The theme is based on the Biblical verses from the Gospel of St. John:

- "I have come into the world—to bear witness to the truth." (John 18:37).

- “I am the light of the world. Whoever follows me, will not walk in darkness, but will have the light of life.” (John 8:12).

The significance of this theme is also that it is linked to the role and relevance of the CCA in the Asian context, especially when it celebrates its journey of 60 years. The CCA, as an instrument of God, working on behalf of Asian churches, is called to bear prophetic witness in Asia.

The prophetic witness to the Truth is on the basis of the vision of the kingdom of God, Jesus proclaimed. The truth in this context implies that the ultimate freedom and liberation is for all God’s people and the entire cosmos; it is the essence of the message of the Gospel. In the Old Testament, the people of Israel were journeying towards the fulfilment of the promise that in Abraham all the nations of the earth shall be blessed. In Christ, this promise is fulfilled when, he made the two groups one, and destroyed the barrier, “the dividing wall of hostility” (Eph 2:14) as Jesus embraced the Jew and the Gentile and established a new covenant. The Church, called to embrace both Jew and Gentile as “people of God” (1 Peter 2:9-10), is a community of prophets chosen to continue to uphold the values of the new covenant, who could partake in the promise of the new covenant (Hebrews 9:15). The affirmation of the Church about mission is rooted in Trinitarian faith and on the conviction that God creates, cares for, heals and restores the world. It is also based on our belief that God intends to bring all things unto Him, and that we have been called to be partners and co-workers with God in setting up the Reign of God over all life.

The Gospel, Jesus proclaimed, was the Reign of God. In his mission for the realisation of the Reign of God, Jesus identified with the sinners, the poor, the lowly and the marginalised; he stood undoubtedly for the Truth and confronted courageously the dominant powers and structures. While challenging the norms

which prevailed then, proclaiming the Truth to the powers and authorities, Jesus' actions brought conflicts with the powerful ones, which ultimately led to his crucifixion and death on the cross. This powerfully declares that the mission of the Church is not confined to comfort zones. It is an invitation to live a life of costly discipleship, to witness boldly, standing on the side of the Truth, and to be the Light and salt of the earth.

Jesus exemplified the theology of prophetic witness through his actions. Jesus' prophetic theologising revealed a new basis. The foundational experience of the prophetic witness of Jesus is evident throughout his public ministry. Jesus showed to the world, the significance of his prophetic witness, and the paradigm of his mission to the oppressed. The prophetic witness of Jesus continues to challenge and motivate us to be faithful to the Truth. The Church, as an instrument of prophetic witness to the Truth, and Christians, as his loyal people, are called to be engaged in mission in obedience to the will of God, to transform the world. As the prophetic witness of Jesus continues to challenge and motivate, the Church has a task to re-envision its mission contextually and actualise it in history, with the power of the Holy Spirit.

The Church in Asia is in the midst of a numerous problems in the continent. And in such a context the Church is called to be prophetic, while being engaged in God's mission. The issues of mission are not confined within the limits of conversion or proselytisation. It is also important for us to note that the issues of mission, conversion and evangelisation are no longer matters of intra-Christian conversations alone. In several Asian countries, Christian mission activities are directly prohibited or the freedom of evangelisation is curtailed, as well as direct oppositions to Christian missions. In many areas that were evangelised during the past few centuries, there are deep grievances about what Christian missions

have done, intentionally or otherwise, to peoples, their cultures and their religious traditions, as well as the triumphalist attitudes. The theology of mission is under increasing pressure in Asia to rethink its attitude to other religious traditions. The question before us is, how do we interpret the witness offered by peoples of other religions to their life with God, and to God's response to their lives, especially when we believe that God is the creator and provider of all life. Although, there is no unanimity among Christians on some of these issues because of different missiological and theological perceptions and interpretations, there are growing convictions that churches are being challenged to rethink about mission and missiology in today's changing Asian contexts.

It is in this background that the AMC-2017 will be discussing the themes and issues in Asian context.

Sub-Themes

The four sub-themes developed within the broad framework of the main theme cover the thematic thrusts in the contemporary contexts of the Mission. They are:

- ***Prophetic Accompaniment*** (Ref. Isaiah 61: 1-2, Matthew 25: 35-40, Micah 6: 8);
- ***Affirming the Servanthood*** (Ref. Matthew 20: 28, Luke 17: 7-10, Luke 24: 27);
- ***Participating in the Reign of God*** (Ref. Romans 12: 2, Matthew 5: 17-20); and
- ***Embodying the Spirituality of the Cross*** (Ref. Matthew 16: 24, Philipians 2:5-8, Luke 6: 35, Hebrews 12:1-3).

Areas of Mission Concerns in Asia

Although the issues are numerous, six most pertinent and specific areas of concerns have been identified for deeper missional

involvement by Asian churches:

- **Groaning of Creation: Stewardship** (Climate Change, Ecological Crisis, Water related issues, etc.);
- **People on the Move: Embracing the Stranger** (Migrants, Refugees, Migrant Workers, IDPs, Diasporas, Street Children, Human Trafficking, Sex Trafficking, etc.);
- **The Excluded and the Marginalised: Accompanying People and Communities** (Gender, Women and Children, Addiction and Mental Health, Indigenous People, etc.);
- **Economic Injustice: Prophetic Witnessing** (Poverty, Intensifying Systemic Injustice, Financialisation, Money Power, Politics of Information and Digitisation, etc.);
- **Religious Intolerance: Nurturing Interfaith Harmony** (Politicisation of Religions, Fundamentalism and Extremism, etc.); and
- **Geo-Political Turmoil: Building Peace** (Militarisation, Arms Race, Territorial Disputes, Nuclearisation, Proxy Wars, Scramble for Natural Resources, etc.).

Detailed Programme Schedule

11 – 17 October 2017

Wednesday, 11 October 2017

* Arrival of AMC participants in Yangon

- 09.00 – 18.00 Registration at ‘Cushing Hall’ of MBC Headquarters
- 12.00 – 13.30 Lunch (at MBC headquarters)
- 18.00 – 19.00 Dinner (at MBC headquarters)

Thursday, 12 October 2017

- 07.00 – 08.00 Breakfast
- 08.00 – 08.20 Travel to the ‘Franc Auditorium’,
AMC Venue from the Hotels
- 08.30 – 10.00 **Opening Acts**
- Opening Worship
 - Welcome, Greetings
 - Introductory Remarks
 - ***Bishop Willem T. P. Simarmata***
Moderator of CCA
 - ***Dr. Mathews George Chunakara***
General Secretary of CCA
- 10.00 – 11.00 Thematic Presentation - I.
**‘Journeying Together: Prophetic Witness
to the Truth and Light, in Asia’**
- ***Rev. Dr. Wesley Ariarajah***
*Emeritus Professor, Drew University / Methodist
Church of Sri Lanka*

- 11.00 – 11.30 Break: Tea/Coffee
- 11.30 – 12.30 Thematic Presentation - II.
‘Journeying Together: Mission as Prophetic Accompaniment’
 - **Archbishop Dr. Paul Kwong**
Hong Kong Sheng Kung Hui
- 12.30 – 13.00 **Introducing the ‘Asia Mission Statement’**
 • **On behalf of the Drafting Team:**
(Rev. Dr. Huang Po Ho
Prof. Dr. Mammen Varkey
Rev. Dr. Septemmy Lakawa)
- 13.00 – 14.30 Lunch
- 14.30 – 16.00 Panel Presentation – I.
‘Nurturing Inter-Religious Harmony and Building Peace’
 • **Rev. Dr. Albert Sundaraj Walters**
Anglican Church, Diocese of West Malaysia
 • **Ms. Kathy Min Din**
Myanmar Council of Churches
 • **Bishop Dr. Prem Chand Singh**
Church of North India
- 16.00 – 16.30 Break: Tea/Coffee
- 16.30 – 17.30 Group Discussion - 1.
‘Religious Intolerance: Politicisation of Religion, and Religious Extremism’
- 17.30 – 18.00 Evening Prayers
- 18.00 – 19.00 Dinner

Friday, 13 October 2017

- 07.00 – 08.00 Breakfast
- 08.00 – 08.20 Travel to the ‘Franc Auditorium’ from the Hotels
- 08.30 – 09.30 **Morning Worship**
- 09.30 – 10.30 **Bible Study -1; John 8: 12-20**
- 10.30 – 11.00 Break: Tea/Coffee
- 11.00 – 12.00 Thematic Presentation - III.
‘Journeying Together: Mission as Affirming the Servanthood’
- *Sr. Sudha Varghese*
Roaman Catholic Church /Nari Gunjan
(‘Women’s Voice’)
- 12.00 – 13.00 Hearing Session
‘Witness to the Truth and Light: Religious Perspectives’
 - **Buddhist Religious perspective**
International Theravada Buddhist Missionary University in Yangon
 - **Hindu Religious perspective:**
 - *Swami Navananma Jnana Thapaswi*
Santhigiri Ashram in India
 - **Islamic Religious perspective**
 - *Dr. Musdah Mulia*
Council of Indonesian Ulema in Indonesia
- 13.00 – 14.30 Lunch
- 14.30 – 16.00 Panel Presentation – II.
‘Groaning of Creation and Economic Injustice: Prophetic Witness’

- **Rev. Dr. Naoya Kawakami**
Sendai Christian Alliance Disaster Relief Network, Touhoku HELP in Japan
- **Dr. William Stanley**
Ecumenical Council for Drought Action and Water in India
- **Rev. Dr. Ronald Laldinsuah**
Myanmar Evangelical Graduate School of Theology

| | |
|---------------|---|
| 16.00 – 16.30 | Break: Tea /Coffee |
| 16.30 – 17.30 | Group Discussion – 2. ‘Groaning of Creation: Climate Change, Ecological Crisis’ |
| 17.30 – 18.00 | Evening Prayer |
| 18.00 – 19.00 | Dinner |

Saturday, 14 October 2017

| | |
|---------------|---|
| 07.00 – 08.00 | Breakfast |
| 08.00 – 08.20 | Travel to the ‘Franc Auditorium’ from the Hotels |
| 08.30 – 09.30 | Morning Worship |
| 09.30 – 10.30 | Bible Study –II; John 14: 1-14 |
| 10.30 – 11.00 | Break: Tea /Coffee |
| 11.00 – 12.00 | Thematic Presentation - IV. ‘Journeying Together: Mission as Participating in the Reign of God’ - Bishop Reuel Marigza <i>United Church of Christ in the Philippines</i> |

- 12.00 – 13.00 **Revisiting the Asia Mission Statement: Group Discussion**
- 13.00 – 14.30 Lunch
- 14.30 – 16.00 Panel Presentations - III.
‘Embracing the Strangers and Accompanying the Marginalised’
- **Dr. Gemma Cruz**
Australian Catholic University
 - **Rev. Dr. Hong Jung Lee**
Presbyterian Church of Korea
 - **Rev. Stephen Arulampalam**
Theological College of Lanka
- 16.00 – 16.30 Break: Tea /Coffee
- 16.30 – 17.30 Group Discussion – 3.
‘Plight of the Migrants, Trafficked, Stateless and Indigenous’
- 17.30 – 18.00 Evening Prayer
- 18.00 – 19.00 Dinner

Sunday, 15 October 2017

All overseas participants of AMC are invited to attend the Sunday Worship Services at local congregations in Yangon. Representatives of Congregations and stewards will be waiting in front of hotels to bring AMC participants to respective congregations.

- 14.30 – 14.45 Arrive at the Franc Auditorium
- 14.55 Occupy seats at the Franc Auditorium
- 15.00 – 16.15 **CCA Diamond Jubilee Thanksgiving Service**

- **Homily: Bishop Dr. S.A.E Nababan**
(Participant of 1957 Prapat Conference/
Formerly Youth Secretary of CCA (1960-1964);
President of CCA (1990-1995)

16.15 – 17.30 **Public Meeting and Diamond Jubilee commemoration**

- **Welcome Address**
 - ***Dr. Mathews George Chunakara***
General Secretary, CCA
- **Inaugural Address**
- **Presidential Address**
 - ***Bishop Willem T.P Simarmata***
Moderator, CCA
- **Diamond Jubilee Message**
 - ***Rev. Dr. Olav Fykse Tviet***
General Secretary of World Council of Churches
- **Felicitation Address**
 - ***Cardinal Charles Bo***
Archbishop of Yangon
Roman Catholic Church
 - *Myanmar Council of Churches*
- **Vote of Thanks**
 - ***Rev. Diana Tana***
Vice Moderator, CCA

- 18.00 – 19.30 • **Dinner Reception hosted by CCA & Cultural Presentations**
(Specially invited Myanmar Church leaders and AMC participants)
- ***Representatives of ecumenical organisations/ international ecumenical partners will be invited to offer short greetings on behalf of their organisations / churches)***

Monday, 16 October 2017

- 07.00 – 08.00 Breakfast
- 08.00 – 08.20 Travel to the ‘Franc Auditorium’ from the Hotels
- 08.30 – 09.30 **Morning Worship**
- 09.30 – 10.30 **Bible Study – III ; John 18:28 – 38 & 20:21 - 22**
- 10.30 – 11.00 Break: Tea /Coffee
- 11.00 – 12.00 Thematic Presentation - V.
**‘Journeying Together: Mission as Embodying
the Spirituality of the Cross’**
- *Rev. Dr. Septemmy Lakawa*
Jakarta Theological Seminary
- 12.00 – 13.00 Reflective Responses from Representatives of
Pre-AMC events:
 - Consultation on Asian Ecumenical Disability
Advocacy Network (AEDAN)
 - Regional Conference on Human Trafficking
- 13.00 – 14.30 Lunch
- 14.30 – 16.00 **Presentation of Final Draft of the ‘Asia Mission
Statement’ Adoption of Statement**
- 16.00 – 16.30 Break: Tea /Coffee
- 16.30 – 17.30 **Sending Out / Closing Session**
Closing Service of AMC
- 18.00 – 19.00 Dinner

Tuesday, 17 October 2017

- 07.00 - 08.30 Breakfast
Departure

Asia Mission Conference – Flow of the Programme

Daily Sessions

- Morning worship
- Bible studies in groups
- Thematic presentations at plenary sessions
- Panel presentations on specific issues at plenary sessions
- Group discussions in small working groups; and
- Evening worships.

❖ Spiritual Life in the Asia Mission Conference

Spiritual life will be one of the most important components of the AMC-2017, especially through morning and evening worships, as well as Bible studies.

➤ **Worships**

A specially assigned worship committee, with the assistance of selected specialists of liturgy and music, belonging to different confessional backgrounds from Asian countries, is engaged in the preparation of the worship resources and training of a special team to conduct worships. A local worship organising committee has also been formed and talented singers and musicians are selected for the choir that will assist the worship preparation teams.

➤ **Bible studies**

The three Bible studies will be based on the main theme, which is based on the following Biblical passages:

- Bible Study I John 8: 12-20;
- Bible Study II John 14:1-14;
- Bible Study III John 18:28-38, 20: 21-22.

Bible studies will take place in 20 groups under the leadership of specially identified Bible study facilitators. The Bible study resources are prepared and it will be shared with all participants.

➤ **Thematic Presentations**

There will be five thematic presentations during the forenoon plenary sessions; each based on the main theme and four sub-themes:

- Journeying Together: Prophetic Witness to the Truth and Light, in Asia
- Journeying Together: Mission as Prophetic Accompanying
- Journeying Together: Mission as Affirming the Servanthood
- Journeying Together: Mission as Participating in the Reign of God
- Journeying Together: Mission as Embodying the Spirituality of the Cross.

❖ **Hearing Session**

There will be a Hearing Session on inter-religious perspectives on the theme, ‘Witness to the Truth and Light – Buddhist, Hindu and Islamic Perspectives.’ Three specially invited inter-religious leaders will attend the AMC and they will address the gathering and share respective religion’s perspectives on ‘Witness to the Truth and Light’.

❖ **Panel presentations**

Panel presentations will take place during the plenary sessions on the topics:

1. Nurturing of Inter-Religious Harmony amidst Growing Intolerances;

2. Groaning of Creation and Economic Injustice: Prophetic Witness;
3. Embracing the Stranger and Accompanying the Marginalised; and
4. Building Peace and Overcoming Conflicts.

❖ **Discussions in Groups**

Group discussions will take place every afternoon which will provide opportunities for participants to share their views and experiences, based on the various presentations and Bible studies. The discussions will aim at stimulating theological and missiological understanding on the Mission of the Church and its manifestations amidst contemporary Asian situations.

❖ **Exhibition**

There will be eight Exhibition Booths functioning at the AMC venue by different international groups, churches and organisations which will be yet another opportunity for understanding the mission in Asia today. The exhibitions are meant not just for ‘exhibiting’ certain mission enterprises and efforts, but to convey a higher level of communication on the meaning and essence of the mission of the churches in different contexts and situations.

It is hoped that engagements in exhibition booths between the visitors to exhibition stalls/booths, and the promoters/facilitators of the exhibition will enable them to improve and build on their Mission perspectives. In other words, the Exhibition is expected to become a centre of learning, unlearning and re-learning, and to inspire the visitors and organisers to re-dedicate themselves to take up mission ventures with a new imagination.

These exhibitions will be reflective of the six areas of mission concerns in Asia.

CCA @ 60: Diamond Jubilee of the CCA

The Christian Conference of Asia, which started its journey in 1957, completes six decades of its historic journey. Over the past six decades, CCA has been serving and enriching the churches in Asia, and contributing significantly to the nurturing and strengthening of the ecumenical vision and mission in Asia.

Diamond Jubilee Commemoration and Thanksgiving Service

The Diamond Jubilee Celebrations of the CCA will be held on Sunday, 15 October 2017.

Various programmes on that day will witness the commemoration of the Diamond Jubilee of the CCA.

The participants in the AMC will worship in the morning with local communities in different congregations in Yangon. They will be brought by the local congregations to the Franc Auditorium where the Thanksgiving Service will take place.

Thanksgiving Service and the Public Meeting to commemorate the 60th anniversary will be held from 3.00 p.m. to 5.30 p.m. with the participation of more than 5000 members from local congregations, CCA member churches and national and regional councils, representatives of global ecumenical organisations, and prominent national and global leaders, former General Secretaries and Officers of CCA will attend the Diamond Jubilee commemorative events in the afternoon of 15 October.

A short video documentary depicting the historic journey of the CCA will be screened during the event.

Varieties of cultural presentations also will be part of the Diamond Jubilee Celebrations.

Asia Sunday - 2017

The Asia Sunday - 2017 will be observed on the same theme as that of the AMC – ‘Journeying Together: Prophetic Witness to the Truth and Light, in Asia’. CCA member churches and councils, as well as the partners of Asian churches worldwide will be encouraged to observe this year’s Asia Sunday on 15 October 2017 as a commemoration of the Diamond Jubilee of the CCA. Special Asia Sunday liturgy prepared will be used on 15 October in Myanmar churches.

❖ Mission Statement

CCA has initiated a process of drafting a Mission Statement on the basis of the AMC theme, ‘Prophetic Witness to the Truth and Light, in Asia’. The draft statement was revised several times and shared with all member churches, councils, theological institutions as well as more than 600 Asian theologians and missiologists. It is expected that the Mission Statement to be introduced on the first day of the AMC and to be adopted towards the end of the AMC.

A drafting group originally assisted the preparation of the initial draft of the statement will continue to work on finalising the statement during the AMC, and it will be presented to the plenary by the end of the AMC.

❖ Hosts of AMC and significance of the Venue

The AMC is hosted by the Myanmar Baptist Convention (MBC) and coordinated locally by the Myanmar Council of Churches (MCC).

The venue of the AMC, the Franc Auditorium belongs to the Karen Baptist Convernion of the Myanmmar Baptist Church.

Myanmar remained a closed-door country for more than half a century. Churches in Myanmar have been undergoing traumatic experiences during years of military dictatorship and isolation. Churches and Christians in the country have suffered tremendously. In a country where Theravada Buddhism has been enjoying the official patronage of the ruling military junta, Christians have suffered religious persecution led by fundamentalist Theravada Buddhist groups and innumerable cruelties inflicted by the military, although Christian mission in Myanmar has a history of more than two centuries of existence. Amidst on-going civil wars, ethnic strife, gross and systematic violations of human rights and denial of freedom of religion, churches in Myanmar have been faithfully engaged in mission and have been agents of peace with justice and reconciliation.

Today, the Church in Myanmar is very vibrant and actively participating in proclaiming the gospel. The Myanmar Baptist Convention, the host of the AMC-2017, is spread all over the country. The MBC has more than 5000 congregations in different parts of the country. Although the Christians in Myanmar are economically disadvantaged, the MBC has come forward to host the AMC and shouldering a large chunk of financial responsibilities. The MBC and MCC are engaged in generating substantial funds for hosting the AMC and for the Celebration of the Diamond Jubilee of the CCA. The other CCA member churches in Myanmar are also whole-heartedly participating in the preparations for hosting the AMC and the Diamond Jubilee celebrations of the CCA through the coordination of the Myanmar Council of Churches (MCC).

Exhibitions

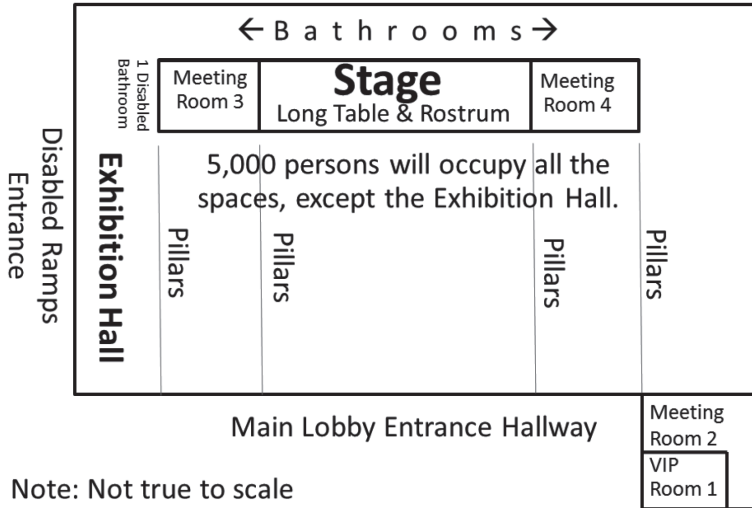
Throughout the whole duration of the Asia Mission Conference (AMC) from October 12 to 16, 2017, several international and Myanmar booths will be at the left side of the Franc Auditorium as you face the stage. Seven international organizations and institutions shall have their exhibition displays. The Christian Conference of Asia (CCA) occupies two combined booths, displaying photos of its history from its inception to the present. CCA also displays booklets which you can pick up for free as well as T-shirts which you can purchase. The National Council of Churches in the Philippines (NCCP), Church Witnessing with Migrants (CWWM), the Asia Pacific Mission for Migrants (APMM), Council for World Mission (CWM), and the World Association for Christian Communications – Asia Region exhibit books, brochures, and other publications. The Christian World Imprints will be displaying 50 to 60 Books and 200 catalogues.

The Myanmar Council of Churches (MCC) and the Myanmar Baptist Church (MBC) invite several ethnic groups to display their ethnic regalia, artifacts, food, and drinks for sale. These ethnic groups include Bamar, Shan, Kayin, Rakhine, Chinese, Mon, Kachin, Indian, Kayah, Lahu, Lisu, Naga, Wa, and Palaung.

During the 60th Anniversary Celebration on Sunday Oct. 15, 2017, all international groups will share one booth in order to give way to Myanmar church-based institutions and ethnic groups to have individual exhibition booths, including the Myanmar Council of Churches, Myanmar Baptist Church, Christian Broadcasting Network, and all the ethnic groups.

Please visit the Exhibition Hall during your free time.

60th Anniv. Franc Auditorium Floor Plan



Bible Study & Group Discussions Participants

Group 1

Facilitator: Ma.C. Buscabus

1. Agrawal Jayant
2. Agustinus Pengarapen Purba
3. Baekki Heo
4. Bardia Matui
5. Bohyun Hwang
6. Catherine Sujean Chang
7. Chhakchhuak Zohmingliani
8. Choon Jung Huh
9. Daw Me Me Aung
10. Daw Yu Ya Myo Myint
11. Elina Welmiria
12. Felix Machado, Archbishop
13. Gemma Cruz
14. Jose Sleebea Kattumangattu
15. Kam Do Thang
16. Khine Nwe Oo
17. Ma. Concepcion Buscabus
18. Mama
19. Myo Tun
20. Naing Hluk
21. Nant. Aye Mu Mu Aung
22. Naw Tha Khu
23. Philip Kuruvilla
24. Prawate Khid-arn
25. Ranjana Laksri Karunaratne
26. Saya Tu Lum
27. Sudu Tada
28. Thomas Liddle

Group 2

Facilitator: Dale Ruby Peach

1. Alvaro O. Senturias
2. Amanda Jane Tibbey
3. Arthur Ko Lay
4. Asir Ebenezer
5. Budi Cahyono Hartono
6. Chul Ho Lee
7. Dale Ruby Peach
8. Daw Aye Aye New
9. Daw Shin Than
10. Emma Alamin Cantor
11. Hlaing Lynn Htet
12. Ito Loh
13. Jae Cheon Lee
14. Kaptluanga
15. Kok Thang
16. Lal Ram Zau
17. Naung Lat, Saya
18. Risto Jukko
19. Roderick Salazar
20. Saw Patrick Loo Nee
21. Saya Gin Khan Mang
22. Sunny Mollick
23. Toshimasa Yamamoto
24. Troitse Patricia Aprilia
25. U Lu Aye, Bishop
26. Varkki, Mammen
27. Ya Ku

Group 3**Facilitator: Martin Krieg**

1. Akane Shinoda
2. Boo Won Nam
3. Carlos Ocampo
4. Chi Yu Chen
5. David Colin Poultney
6. Daw K Lu Ja
7. Daw Lily
8. Daw Than Than Aye
9. Esther Kathirolu
10. Hao Kho Pao
11. Jairus Hasugian
12. Jimmy Marcos Immanuel
13. Lian Peng
14. Mai Kyi Kyi Win
15. Martin Krieg
16. Mhan San Chain
17. Mykhailo Shapkin
18. Paulinus Dawson
19. Philip Huggins, Bishop
20. Saw George Shey
21. Sung Kook Park
22. Tijo Markose
23. U Saw Shwe, Emeritus Bisho
24. Vanlal Chhuanga
25. Vincent Rajkumar Rajendran
26. Win Than
27. Yang Ho Lee
28. Zaw Win

Group 4**Facilitator: Dietrich Werner**

1. Arul Dhas Thanka Nadar
2. Beulah Rajamanickam
3. Carmencita Karagdag
4. Cecilia Chikako Shimojo
5. Chin Hsing Lee
6. Corrie Margaretha Van Der Ven
7. Diana Tana
8. Dietrich Werner
9. Gloria Ayu Kristin Malonta
10. Henriette T. Hutabarat Lebang,
11. Mahn Aung Myint Htwe
12. Mai Ni Bu
13. Marie Sol Villalon
14. Oleg Cherepanin
15. Rahel Daulay
16. Rokhum, Zohmangaihi
17. Salai Tin Moe
18. Saw Thaung Kyi
19. Saya Than Win
20. Sayama Laldini
21. Sayama Thin Thin Han
22. So Young Choe
23. Soon Jong Youg
24. Sovy Dymeas
25. Terence Ian Corkin
26. Tertius Yunias Lantigimo
27. U Aung Pe Than
28. William Premkumar
-Ebenezer Joseph

Group 5**Facilitator: Samuel W. Meshack**

1. Anna Julian
2. Claus Grue
3. Daw Aye Kywe
4. Daw Khin Khin
5. Dewi Lestari
6. Dieter Paul Hecker
7. Fredrick Robert Kereopa
8. Gomar Gultom
9. Hong Jung Lee
10. Hyun Bum Jung
11. Imandar Anil Wilson
12. Indrawati Raman
13. Irwanto
14. Jetti Oliver Alfred
15. John Karmakar
16. Joo Yee Sim (Jule)
17. Kensaku Matsuyama
18. Ling Zaw
19. Maaïke Antje Van der Meer
20. Mahn Hte Lont Hgyi
21. Mey Navy
22. Nathaniel Carolyn Rubavathy
23. Sahat Lumban Tobing
24. Saya Saw Say Thaw
25. Samuel W. Meshack
26. Suwanto Suwanto
27. Theresa Carino
28. U Myat Noe Swe

Group 6**Facilitator: Sok Nev**

1. Agrawal Jayant
2. Ashim Kumar Baroi
3. Daw Phyu Phyu Zaw
4. Elmer Ellezo Aringa
5. Henny William Booth Sumakul
6. Heon Wook Park
7. Humphrey Sarfaraz Peters, Bishop
8. Indira Vasantha Jetti
9. Jae Woong Ahn
10. Jobi Thomas Joshua
11. John Julian Andrews
12. Limuel Equina
13. Ma Htu Seng
14. Mahn Myo Khaing
15. MC. Va Hnei
16. Pradit Takerngrangsarit
17. R. Norman Abraham Simson
18. Rangsima Kham-san
19. Ritson Manyonyo
20. Sawako Fujiwara
21. Saya Saw Aung Myint Khing
22. Sok Nev
23. Sonia Carolina Parera Hummel
24. Thanga, Duhlian Robert
25. Van Kung
26. Yan Linbin
27. Yvonne Dawkins

Group 7**Facilitator: Isabella Novsima**

1. Allen C.D. Vijjeswarapu
2. Cheh Liang Mok
3. Daw Esther Lay
4. Daw Rugh Daniel
5. Hnin Pwint Phyu
6. Hong Cheol Ahn
7. Isabella Novsima
8. Jacynthia Murphy
9. Jae Moo Yoo
10. Jeyakumar V. Peter Daniel
11. Kensuke Koito
12. Kyaw Nyunt
13. Lalrinmuana
14. Majid Able
15. Milton Biswas
16. Paul Kwong
17. Paulo Ieli
18. Rebecca Tapa
19. Sang Chang
20. Satu Ve U
21. Saya U Thet Paing Myat
22. Sayama Su Su Kyaw
23. Se U
24. Tigga Lawrence
25. Toni-Lyn Hidalgo Gutierrez
26. Van Ding Lian
- Zothanmawia, Emeritus Bishop

Group 8**Facilitator: Tso Manking**

1. Adil William
2. Aleyamma Thomas
3. Ba Kyin Hla
4. Choon Pin Kang
5. Daw Mary Daniel
6. Daw Maw Ni
7. Daw Tin Swe Yin
8. Eang Chhun
9. Ester Byu
10. Jeong Nam Park
11. Joshua Rathnam Chinthala
12. Makoto Kato
13. Martha Mary Marwein
14. Neill Ballantyne
15. Ngo Bei Chhua
16. Oliver Joseph
17. Park Sang Jung
18. Prapakorn Sukkho
19. Savy Hillary Min Min
20. Saw Eh Htoo
21. Sayama Than Than Win
22. Thein Lwin
23. Thomas B. Baroi
24. Tonny Daud Kaunang
25. Tso Manking
26. U Thein Pe
27. Vanitha Joyce Daniel

Group 9**Facilitator: Bishop Paul S. Sarker**

1. Daw Li Mi San
2. Daw Mya Mya Win
3. Elizabeth Dhinagar
4. Garbin, Marchilla Rufino
5. Gerard Frank Willemsen
6. Gladston R. Nelson Baianpu
7. Hermanus Laelu
8. James Rehmat
9. Lal Zar Laum Bawm
10. Li Suk Han
11. Mg Mg Gyi
12. Ngwa Tar
13. Paul Shishir Sarker, Bishop
14. Prakash P. Thomas
15. San Lone
16. Saya Andrew
17. Sayama Maruati
18. Sayama Thuami
19. Serey Vuthy Keo
20. Stefan Rune David Emilsson
21. Sung Jin Kim
22. Supaporn Yarnasarn
23. U Ngao Mit Khun
24. U Tin Aung Shwe
25. Vijjeswarapu, Rajasekha
26. Yusuf Nakmofa
27. Zaw Win Aung, Bishop

Group 10**Facilitator: Eh Thar Gay**

1. Andrea Mary Mann
2. Christopher Vijayan
Selvamony
3. Cynthia Shinde
4. Danilo Azuela Borlado
5. David Suresh
6. Daw Jane David
7. Daw Nyunt Nyunt Thein
8. Eh Thar Gay
9. German Sailuk
10. Ithrana Lawrence
11. Janejinda Pawadee
12. Khamdeng Kounthapanya
13. Lal Tin Hre
14. Levi Bautista
15. Lorence Castillo
16. Melkisedek Sniut
17. Michael Lendo
18. Mung Kham Cin
19. Myung Sook Lee
20. Naw Thwe Sah
21. Novia Hana Tampubolon
22. Pichet Jantarat
23. Raw Zan
24. Saya Washinton
25. Seung Min Shin
26. Shijoy Abraham Zachariah
27. Stephen Arulampalam
28. U Maung Maung Win
29. U Soe Naing

Group 11**Facilitator: Jeaneth Faller**

1. Albert Sundaraj D. R. Walters,
2. Alexander Moffat Sneddon
3. Ann Elaine Croswaite Borquist
4. Byoung Woo Lee
5. Chang Bae Byun
6. Daw Beaulah Aye
7. Eliza Gracia
8. Farhana Anthony Nazir
9. George Jacob
10. Hevukhu Achumi
11. Jeaneth Faller
12. Jerson Benia Narciso
13. Jonatan Emmanuel, Sverker,
14. Joseph Mar Thoma Metropolitan
15. Mervin Sol H. Toquero
16. Nikolas Biswas
17. S' Shein Thet Nyunt
18. Sai Aung Tun
19. Saya Zarni
20. Tong Hiu Yan (Johannie)
21. U Tay Za Win
22. U Win Tin
23. Vanmawia
24. Wapangyingla Ao
25. Welhemina Samy Francis
26. Wesley Ariarajah
27. Yesu Das
28. Zaw Hla Than

Group 12**Facilitator: Wing Sze Tong**

1. Alan Falconer Miller
2. Arisdo Marbun
3. Bang Joo Chin
4. Daw Debora
5. Gideon
6. James Boliget
7. Jeong Hwa Jang
8. Joseph Justin Devadhas
9. Joyanta Adhikari
10. Kyaw Myo Naing
11. Mathew K. Punnoose
12. Mikyung Cha
13. Moe Moe Ei
14. Nelun Gunasekera
15. Pann Mo Mo Chit
16. Prince Devanandan
17. Rudelmar Bueno De Faria
18. Saji Thomas Palathinkal
19. Shannon Lynn Mccarthy
20. Shay Myar
21. Sudhanshu Kanda
22. Suk-Hoon Kang
23. Suleman Haroon Shafqat
24. Susan Chang
25. U Myo Myint
26. Vinili Hevukhu
27. Wing Sze Tong

Group 13

Facilitator: Bishop Daniel S. Thiagarajah

1. Absalom Daniel Takayeitouw
2. Ayub Masih
3. Christian Tamala
4. Christopher Rajkumar
5. Daniel S. Thiagarajah, Bishop
6. Daw May Aye Shwe
7. Elben Villao Rodriguez
8. Jochen Kirsch
9. John Geevarghese Mathews
10. Joseph Deva Komar
11. Jucy Merina Adhikari
12. Ki Hak Choi
13. Leah Sullivan
14. Maxcin John
15. Mya Sanda
16. Patricia Kathryn Talbot
17. Patrick Yuen
18. Paul Youngun Kong
19. Puia
20. Rex Nathan
21. Ronald Laldinsuah
22. Sein Win
23. Seng Ro Sang
24. Soung Yein
25. Thawng Hlei Vum
26. Tipakorn Prakot
27. U Myat San
28. U Yan Aung

Group 14

Facilitator: Chung Chih Chang

1. Aung Thura Kyaw
2. Chak Tong Wong
3. Chung Chih Chang
4. Gi Gi Mathews
5. Gritje Rosalinne Monim
6. Gye Hwa Jho
7. Israel Paulraj
8. Ja Bu
9. Jevon Ng
10. Jonathan Gianan
11. Joseph Ludlow Patterson
12. Kumar Sajay Vijayan
13. Kuriakose Theophilose, Bishop
14. Newton Manilal Parmar
15. Pornsawan Christpirak
16. Prinstone Ben
17. Rebecca Cunningham Asedillo
18. Richard Dawson
19. San Si Htay, Bishop
20. Saw Crainer
21. Saw Mya Min Lwin
22. Sharaz Sharif Alam
23. Sibu Pallichira
24. Sylvana Maria
25. Tarun Biswas
26. Tye Yau Siew, Philip
27. Yoon Hee Nam
28. Ye-Ja Lee

Group 15**Facilitator: Kyoung Gyun Han**

1. Barry Paul Dawson
2. Bian Rongaliang
3. Chen Ching-Yuan
4. David Anirudha Das
5. Daw Ohmar Shwe
6. Daw Zin Mar Kyaw
7. Dharma Lingam Stella Darshan
8. Gard Khankaew
9. Kathy Min Din
10. Kyoung Gyun Han
11. Mahn Thomas Kyaing
12. O Zar Gay
13. R. C. Acharya
14. Rey Asis
15. Roberto Isip Bacani
16. Saji Chacko
17. Samuel S. N. Dhanaraj
18. Saya Zaw Dan
19. Sayama Ni Ni Yin
20. Tin Maung Shwe
21. Tun Tun Oo
22. U Ah Sah
23. U Sui Ling
24. Varsha Hemnath Shetty
25. Wah Naw Bway Say
26. Vidanalage Rajitha I. Demel
27. Willem T.P. Simarmata, Bishop

Group 16**Facilitator: Wei Chung Tseng**

1. Ariel Gruspe Siagan
2. Daw Nang Ruby Lin
3. Daw Zo Hming Thangi
4. Errawalla Yesurathnam, Bishop
5. Fang Ye
6. Jayanesan Paul Chinnaswamy
7. Je Ru
8. Kam Cheong Po
9. Kauk Sein
10. Khamphone Kounthapanya
11. Kristiani Magdalena Pangau
12. Mahn Kyaw Soe Latt
13. P. Nin Ram
14. Patihan Khankaew
15. Paulraj Yoges Vathsala
16. Redeemer A. Yanez Jr, Bishop
17. Salai Nay Lynn Htun
18. Saya Ai Pau Rung
19. Sayama Nang Htoi
20. Septemmy Lakawa
21. Shelly Dawson
22. Shin Yi Huang (Cindy)
23. Thang Tin Sum
24. U R. Joshua
25. Vinod Victor
26. Wei Chung Tseng
27. Yesurathnam Errawalla, Bishop

Group 17**Facilitator: Roger Gaikward**

1. Alphinus Kambodji
2. Chun Ho Samson Jeremiah Fan
3. David Paul Jeffery
4. Daw Myo Nwe Si
5. Gawn Aung
6. Huang Po Ho
7. I Nengah Suama, Bishop
8. Jeaneth Fallor
9. John Charles Gilmore
10. Ju Young Lee
11. Ki Ho Chun
12. Kyaw Kyaw
13. Kyrie Kim
14. La Ja Nwaw
15. Lixiya
16. Maran Hkun Zai Dan
17. Maureen S. R. Thomas
18. Menchu Millamena
19. Roger Gaikwad
20. Sangeeth Sailas Santhosh
21. Saw Wallace Mya
22. Smith N. Za Thawng
23. Tae Min No
24. Theodore Joel Karmakar
25. Thiha Tun
26. Tohfah Chalernwong
27. U Aung Myat Tun
28. U Tha Sein

Group 18**Facilitator: Lin Man Hong**

1. A Le Bo
2. Bishop Daniel, Bishop
3. Bokyoung Park
4. Daw Kyi Kyi Ngwe
5. Glorene A. Das
6. Hsin Cheng Chen
7. Jacoba Marlene Joseph
8. Jae Moo Yoo
9. Joram Calimutan
10. Le Ngoc Bich Ly
11. Lin Man Hong
12. Momota Baraigee
13. Naoya Kawakami
14. Poe Taeh Naeh
15. Rhee Timbang
16. Samuel Vara Prasad Rao Mokana
17. Saw Benjamin
18. Saw Lukar
19. Saw Phyto Maung Maung Mya
20. Saya Seng Aung
21. Sikyung Yoo
22. Solomon Rongpi
23. Soritua Nababan, Ephorus
24. Suphachai Sovatee
25. Tjeerd De Boer
26. Togar Satrya Simatupang
27. U Tun Tun Oo
28. Victor Azariah

Group 19**Facilitator: Shoko Aminaka**

1. Alida Nababan
2. C.Thaug Lin
3. Camillus Fernando
4. Daw Mya Thida Lwin
5. Dhiloraj Canagasabey, Bishop
6. Heung Ying Tsui
7. Jae Shik Shin
8. John Suresh Robert Thangaiah
9. Melkisedek Puimera
10. Naw Paw Kree Moo
11. Nyi Bo
12. Pao Tsan Hsieh
13. Patrick Laing Tone
14. Prem Chand Singh, Bishop
15. Rex Beta Reyes
16. Rohail Nasir
17. Romo Heribertus Hadiarto
18. Sa Mu Ke
19. Saw Sheemo
20. Shoko Aminaka
21. Simon Sarbunan
22. Sirivanh Yeur Thao
23. Tong Meufo
24. U Hoke Sein
25. Vaughn Geuseppe Alviar
26. Vikato Shikhu
27. Virginia Reyes
28. Wichian Bangsiri
29. Youhanna Farid Bestawros

Group 20**Facilitator: Yim Tesu**

1. Agostinho De Fatima
2. Augustine Dipak Karmakar
3. Chinda Soukpaseuth
4. Darwin Samuel Prajanna Balan
5. Daw Annie Daniel
6. Deanna Combong
7. Elizabeth May Delaney
8. Irma Mepico Balaba
9. Jeong Nam Park
10. Kaw Thaw
11. Mahn Palmerstan
12. Molina Karmaker
13. Naw Lily Htoo
14. Reuel Marigza, Bishop
15. Saw Tun Shwe
16. Saya Luan Khan Tung
17. Sayama Ja Nan
18. Sayama Nhin Nhin Aye
19. Shin Young Yun
20. Song Hee Chai
21. Sudha Varghese
22. Supunnee Langka
23. Tesu Yim
24. William Stanley
25. Young Ju Kim
26. Yun Fang Hsieh
27. Yusmiati Vistamika Wangka
28. Zi Sa

List of Participants of AMC

1. A Ko Lay, Judson Church Yangon in Myanmar
2. Absalom Daniel Takayeitouw, Evangelical Christian Church in Tanah Papua
3. Adil William, Assemblies of God in Pakistan
4. Agrawal Jayant, Church of North India
5. Agostinho De Fatima, Protestant Church in Timor
6. Agustinus Pengarapen Purba, Karo Batak Protestant Church in Indonesia
7. Ah Sah, Methodist Church, Lower Myanmar
8. Ah Sah, U, Saing Taung Reional Council of Churches in Myanmar
9. Ai Pau Rung, Saya, Lashio Council of Churches in Myanmar
10. Akane Shinoda, Nippon Sei Ko Kai (Anglican Church in Japan)
11. Akiko Aria, United Church of Christ in Japan
12. Alan Falconer Miller, Church of Scotland
13. Albert Sundaraj D. R. Walters, The Anglican Diocese of West Malaysia
14. Alexander Moffat Sneddon, Church of Scotland
15. Aleyamma Thomas, Malankara Mar Thoma Syrian Church
16. Alida Nababan, Batak Protestant Christian Church
17. Allen Christy Dayal Vijjeswarapu, Andhra Evangelical Lutheran Church
18. Alphinus Kambodji, The East Java Christian Church
19. Alvaro O. Senturias Jr, Cosmopolitan Church in Manila in the Philippines
20. Amanda Jane Tibbey, Uniting Church in Australia
21. Andrea Mary Mann, Anglican Church of Canada
22. Andrew Chan, Bishop, The Hong Kong Sheng Kung Hui
23. Andrew Saya, Methodist Church in Lower Myanmar
24. Ann Elaine Bourquist, International Ministries, American Baptist Church USA
25. Anna Julian, MCFB
26. Annie Daniel Daw, Methodist Church in Lower Myanmar
27. Archimandrite Oleg (Cherepanin), Russian Orthodox Church
28. Ariso Marbun, Jakarta Theological Seminary
29. Arul Dhas Thanka Nadar, Christian Medical College in India
30. Ashim Kumar Baroi, Bangladesh Baptist Church Sangha
31. Asir Ebenezer, Church of South India
32. Asiri Priyalal Perera, Methodist Church in Sri Lanka
33. Augustine Dipak Karmakar, Church of Bangladesh
34. Aung Myat Tun U, Methodist Church in Lower Myanmar

35. Aung Myint Htwe Mahn, Kyon Pyaw Regional Council of Church in Myanmar
36. Aung Myint Khing Saya Saw, Pathein Council of Churches
37. Aung Pe Than U, Methodist Church, Lower Myanmar
38. Aung Thura Kyaw, Methodist Church, Lower Myanmar
39. Aye Kywe, Daw, National YWCA in Myanmar
40. Aye Mu Mu Aung Nant, Myanmar Council of Churches
41. Ayub Masih, Presbyterian Church of Pakistan
42. Ba Kyin Hla, Pyay Council of Churches
43. Baekki Heo, Korean Christian Church in Japan
44. Bang Joo Chin, Presbyterian Church of Korea
45. Bardia Matiu, Te Runanga Whakawhanunga I Nga Hahi O Aotearoa New Zealand
46. Barry Paul Dawson, Presbyterian Church USA
47. Benjamin Saw, Vision Trust in Myanmar
48. Beulah Rajamanickam, Madurai Lady Doak College in India
49. Bian Rongaliang, China Christian Council
50. Bishop Daniel, Bishop, Coptic Orthodox Church, Diocese of Sydney
51. Bohyun Hwang, Korean Methodist Church
52. Bokyoung Park, Presbyterian University & Theological Seminary, Presbyterian Church of Korea
53. Boo Won Nam, Asia & Pacific Alliance of YMCAs in Hong Kong
54. Budi Cahyono Hartono, Gereja Isa Almasih in Indonesia
55. Byoung Woo Lee, Presbyterian Church of Korea
56. C.Thauang Lin, Lorrain Theological College in Myanmar
57. Camillus Fernando, Federation of Asian Bishops' Conferences
58. Carlos Ocampo, Uniting Church of Christ in Australia
59. Carmencita Karagdag, Philippines Independent Church
60. Carolyn Rubavathy, Madurai Lady Doak College in India
61. Catherine Sujean Chang, United Church of Christ in the Philippines
62. Cecilia Chikako Shimojo, Nippon Sei Ko Kai (Anglican Church in Japan)
63. Chak Tong Wong, Methodist Church in Hong Kong
64. Chang Bae Byun, Presbyterian Church of Korea
65. Cheh Liang Mok, Council for World Mission
66. Chen Ching-Yuan, Presbyterian Church in Taiwan
67. Chhakchhuak Zohmingliani, Presbyterian Church of India
68. Chi Yu Chen, Taiwan Christian Church Music Ministry Association
69. Chin Hsing Lee, Presbyterian Church in Taiwan
70. Chinda Soukpaseuth, Lao Evangelical Church

71. Choon Jung Huh, Presbyterian Church of Korea
72. Choon Pin Kang, Council for World Mission
73. Christian Tamala, Ambon Christian University in Indonesia
74. Christopher Rajkumar, National Council of Churches in India
75. Christopher Sonawane, Christian Conference of Asia
76. Christopher Vijayan Selvamony, The National Missionary Society in India
77. Chul Ho Lee, Korea Evangelical Church
78. Chun Ho Samson Jeremiah Fan, Hong Kong Sheng Kung Hui, Anglican Church
79. Chung Chih Chang (Hong), Presbyterian Church in Taiwan
80. Claus Grue, World Council of Churches
81. Corrie Margaretha Van Der Ven, Protestant Church of the Netherlands
82. Cynthia Shinde, National Council of Churches in India
83. Dale Ruby Peach, Methodist Church of Aotearoa New Zealand
84. Daniel S. Thiagarajah, Bishop, Jaffna Diocese of Church of South India
85. Danilo Azuela Borlado, Convention of Philippine Baptist Churches
86. Darwin Samuel Prajanna Balan, Church of Ceylon
87. David Aniruda Das, National Council of Churches in Bangladesh
88. David Colin Poultney, Methodist Church of Aotearoa New Zealand
89. David Paul Jeffrey, The United Methodist Church in the USA
90. David Suresh, Church of South India
91. Daw Aye Aye New, Methodist Church in Lower Myanmar
92. Daw Beaulah Aye, Methodist Church in Lower Myanmar
93. Daw Khin Khin, Methodist Church in Lower Myanmar
94. Daw Mya Thida Lwin, Precious Grace Baptist Church in Myanmar
95. Daw Nyunt Nyunt Thein
96. Daw Phyu Phyu Zaw, Methodist Church in Lower Myanmar
97. Daw Rugh Daniel, Methodist Church in Lower Myanmar
98. Daw Yu Ya Myo Myint, Precious Grace Baptist Church in Myanmar
99. Deanna Combong, Sr., Federation of Asian Bishops' Conferences
100. Debora Daw, Methodist Church in Lower Myanmar
101. Dewi Lestari, Indonesian Catholic Church
102. Dharma Lingam Stella Darshan, National Christian Council of Sri Lanka
103. Dhiloraj Canagasabey, Bishop, Church of Ceylon
104. Diana Tana, Te Runanga Whakawhanunga I Nga Hahi O Aotearoa
105. Dieter Paul Hecker, Gossner Mission in Germany
106. Dietrich Werner, Bread for the World in Germany
107. Duhlian Robert Thanga, Presbyterian Church in India
108. Eang Chhun, Praek Talong Church in Cambodia

109. Eh Htoo Saw, Leprosy Mission of Myanmar
110. Eh Tar Gay, Myanmar Institute of Theology
111. Elben Villao Rodriguez, Evangelical Methodist Church in the Philippines
112. Elin Welmiria Otu, Protestant Evangelical Church in Timor
113. Eliza Gracia, Jakarta Theological Seminary
114. Elizabeth Dhinagar, Tamil Evangelical Lutheran Church in India
115. Elizabeth May Delaney, Sr, National Council of Churches in Australia
116. Elmer Ellezo Aringa, Episcopal Church in the Philippines
117. Emma Alamin Cantor, United Methodist Church in the Philippines
118. Errawalla Yesurathnam, Bishop, Methodist Church in India
119. Ester Byu, Myanmar Baptist Convention
120. Esther Kathirolu, Tamil Nadu Christian Council in India
121. Esther Lay Daw
122. Fang Ye, China Christian Council
123. Farhana Anthony Nazir, Presbyterian Church of Pakistan
124. Felix Machado, Archbishop, Federation of Asian Bishops' Conferences
125. Fredrick Robert Kereopa, Anglican Church in Aotearoa New Zealand and Polynesia
126. Garbin Marchilla Rufino, United Methodist Church in the Philippines
127. Gard Khankaew, Glory Hut Foundation in Thailand
128. Gawn Aung, Moe Nhyin Regional Council of Churches
129. Gemma Cruz, Australian Catholic University
130. George Jacob, Church of South India
131. George Shey Saw, Precious Grace Baptist Church in Myanmar
132. Gerard Frank Willemsen, Uniting Church in Sweden
133. German Sailuk, Evangelical Christian Church in Bangladesh
134. Gideon, Myanmar Council of Churches
135. Gigi Mathews, Malankara Mar Thoma Syrian Church in India
136. Gin Khan Mang, Saya, Tedim Christian Collage
137. Gladston Robert Nelson Baianpu, Church of South India
138. Gloria Ayu Kristin Malonta, Central Sulawesi Christian Church in Indonesia
139. Gomar Gultom, Communion of Churches in Indonesia
140. Gritje Rosalinne Monim, Evangelical Christian Church in Tanah Papua
141. Gye Hwa Jho, Presbyterian Church of Korea
142. Hans Torgny Öberg, Church of Sweden
143. Hao Kho Pao, Homalin Regional Council of Churches in Myanmar
144. Henny William Booth Sumakul, The Christian Evangelical Church in Minahasa

145. Henriette T. Hutabarat Lebang, Former General Secretary of CCA, Communion of Churches in Indonesia
146. Heon Wook Park, United Church of Christ in Japan
147. Hermanus Laelu, Rev, Sinode Gereja Kristen Oikoumene di Indonesia
148. Heung Ying Tsui, The Salvation Army, Hong Kong and Macau Command
149. Hevukhu Achumi, Western Sumi Baptist Church in India
150. Hkun Zai Dan, Maran, World of Hope in Myanmar
151. Hlaing Lynn Htet
152. Hlaing Yadanar, Myanmar Council of Churches
153. Hluk Naing, Methodist Church in Upper Myanmar
154. Hnin Pwint Phyu
155. Hong Cheol Ahn, Korean Society for Service in Asia
156. Hong Jung Lee, Presbyterian Church of Korea
157. Hrangaptluanga, Methodist Church in Upper Myanmar
158. Hsin Cheng Chen, Methodist Church in the Republic of China
159. Hte Lont Hgyi Mahn
160. Humphrey Sarfaraz Peters, Bishop, Church of Pakistan
161. Hyun Bum Jung, Korean Methodist Church
162. I Nengah Suama, Bishop, The Protestant Christian Church in Bali
163. Inamdar Anil Wilson, Church of North India
164. Indira Vasantha Jetti, Sam Higginbottom University in India
165. Indrawati Raman, Indonesian Catholic Church
166. Irma Mepico Balaba, National Council of Churches in the Philippines
167. Irwanto, Indonesian Catholic Church
168. Isabella Novsima, Jakarta Theological Seminary
169. Israel Paulraj, Church of Ceylon
170. Ithrana Lawrence, Council of Churches of Malaysia
171. Ito Loh, Tainan Theological College & Seminary, Presbyterian Church in Taiwan
172. Ja Nan Sayama, Mawlamyine Regional Council of Churches
173. Jacoba Marlene Joseph, The Protestant Church in Western Part of Indonesia
174. Jacynthia Murphy, Anglican Church in Aotearoa New Zealand And Polynesia
175. Jae Cheon Lee, Presbyterian Church of the Republic of Korea
176. Jae Moo Yoo, PCK-Goodnews, Presbyterian Church of Korea
177. Jae Shik Shin, Honam Theological University & Seminary, Presbyterian Church of Korea
178. Jae Woong Ahn, Former General Secretary of CCA, Presbyterian Church of Korea

179. Jairus Hasugian, Gereja Isa Almasih in Indonesia
180. James Boliget, Episcopal Church in the Philippines
181. James Rehmat, Ecumenical Commission for Human Right Development in Pakistan
182. Jane David Daw, St. Gabriel Church in Myanmar
183. Janejinda Pawadee, Church of Christ in Thailand
184. Jayanesan Paul Chinnaswamy, Church of South India
185. Jeaneth Faller, Silliman University in the Philippines
186. Jeong Hwa Jang, Presbyterian Church of Korea
187. Jeong Nam Park, Presbyterian Church of Korea
188. Jerson Benia Narciso, Convention of Philippine Baptist Churches
189. Jetti Oliver Alfred, Sam Higgin bottom University
190. Jeyakumar V. Peter Daniel, Samiti for Education, Environment, Social and Health Action in India
191. Jimmy Marcos Immanuel, Protestant Church in Western Part of Indonesia
192. Jobi Thomas Joshua, Malankara Mar Thoma Syrian Church in the United Arab Emirates
193. Jochen Kirsch, Mission 21 in Switzerland
194. John Charles Gilmore, Churches of Christ in Australia
195. John Geevarghese Mathews, Malankara Mar Thoma Syrian Church in Singapore
196. John Julian Andrews
197. John Karmakar, Bangladesh Baptist Church Sangha
198. John Suresh Robert Thangaiah, PLANT Trust in India
199. Jonatan Emmanuel Sverker, Uniting Church in Sweden
200. Jonathan Gianan, Evangelical Methodist Church in the Philippines
201. Jong Guk Lee, Presbyterian Church in the Republic of Korea
202. Joo Yee Sim Julie, Council for World Mission
203. Joram Calimutan, Asia Pacific Mission for Migrants in Hong Kong
204. Jose Sleebe Kattumangattu, Jacobite Syrian Orthodox Church in India
205. Joseph Deva Komar, Methodist Church in Malaysia
206. Joseph Justin Devadhas, Church of South India
207. Joseph Ludlow Patterson, World Association for Christian Communication
208. Joseph Mar Thoma Metropolitan, Malankara Mar Thoma Syrian Church
209. Joshua Rathnam Chinthala, Church of North India
210. Joyanta Adhikari, National Council of Churches in Bangladesh
211. Ju Young Lee, Anglican Church of Korea
212. Jucy Merina Adhikari, National Council of Churches in Bangladesh
213. Kam Cheong Po, Hong Kong Christian Council

214. Kam Do Thang, Myanmar Council of Churches
215. Kamphone Khontapanya, Laos Evangelical Church
216. Kaptluanga, Methodist Church in Upper Myanmar
217. Karin Maria Lövestam Öberg, Church of Sweden
218. Kathy Min Din, Myanmar Council of Churches
219. Kauk Sein, Methodist Church in Lower Myanmar
220. Kaw Thaw, Bago Regional Council of Churches in Myanmar
221. Kensaku Matsuyama, Nippon Sei Ko Kai (Anglican Church in Japan)
222. Kensuke Koito, United Church of Christ in Japan
223. Khamdeng Kounthapanya, Lao Evangelical Church
224. Khamphone Kounthapanya, Lao Evangelical Church
225. Khine Nwe Oo, Methodist Church in Lower Myanmar
226. Ki Hak Choi, The Most Reverend, Presbyterian Church of Korea
227. Ki Ho Chun, Presbyterian Church of Korea
228. Kok Thang, Methodist Church in Upper Myanmar
229. Kristiani Magdalena Pangau, Jakarta Theological Seminary in Indonesia
230. Kumar Sajay, Mar Thoma Metropolitan Church
231. Kuriakose Theophilose, Bishop, Jacobite Syrian Orthodox Church in India
232. Kyaw Kyaw, Independent Presbyterian Church of Myanmar
233. Kyaw Myo Naing, Church of the Province of Myanmar
234. Kyaw Nyunt, Myanmar Ecumenical Institute
235. Kyaw Soe Latt Mahn, Pathein Council of Churches in Myanmar
236. Kyi Kyi Ngwe Daw, Southern Shan State Christian Fellowship in Myanmar
237. Kyoung Gyun Han, Presbyterian Church of Korea
238. Kyrie Kim, Anglican Church of Korea
239. La Ja Nwaw, Myanmar Institute of Theology
240. Lal Ram Zau, Presbyterian Church of India
241. Lal Tin Hre, Association for Theological Education in Myanmar
242. Lal Zar Laum Bawn, National Council of Churches in Bangladesh
243. Laldini, Sayama, Churches of Province of Myanmar
244. Lalrinmuana, Madalay Theological College in Myanmar
245. Le Ngoc Bich Ly, Evangelical Church in Vietnam
246. Li Mi San Daw
247. Li Suk Han, Hong Kong Counseling and Mediation Service
248. Lian Peng, Methodist Church in Upper Myanmar
249. Lily Daw, Methodist Church in Lower Myanmar
250. Limuel Equina, Association for Theological Education in South East Asia
251. Ling Zaw, Presbyterian Church of Myanmar
252. Lorence Castillo, Migrante International in the Philippines

253. Luan Khan Tung, Saya, Ted Christian College in Myanmar
254. Ma Htu Seng, Myanmar Deaf School in Myanmar
255. Ma. Concepcion Buscabus, United Church of Christ in the Philippines
256. Maaike Antje Van der Meer Wigboldus, Protestant Church of the Netherlands
257. Mahn Myo Khaing, Myanmar Council of Churches
258. Mai Kaythi Min Din, Myanmar Council of Churches
259. Mai Kyi Kyi Win, Myanmar Council of Churches
260. Mai Ni Bu, Myanmar Council of Churches
261. Majid Abel, Presbyterian Church of Pakistan
262. Makoto Kato, United Church of Christ in Japan
263. Mama, Methodist Church in Upper Myanmar
264. Mammen Varkey People's Reporter in India
265. Mamota Baraigee, National Council of Churches in Bangladesh
266. Manhong Lin, China Christian Council
267. Marianne Ejdersten, World Council of Churches
268. Marie Sol Villalon, United Methodist Church
269. Martha Mary Marwein, Presbyterian Church of India
270. Martin Krieg, Association for Protestant Missions and Churches in Germany
271. Maruati, Sayama, Methodist Church in Upper Myanmar
272. Mary Daniel Daw, Methodist Church in Lower Myanmar
273. Mathew K. Punnoose, Council of Churches of Malaysia
274. Maureen S. Rumeser, The Protestant Church in Western Part of Indonesia
275. Maw Ni Daw
276. Maxcin John, Church of South India
277. May Aye Lwin, Ecumenical Church Loan Fund in Myanmar
278. May Aye Shwe Daw
279. Melkisedek Puimera, The Protestant Church in Western Part of Indonesia
280. Melkisedek Sniut, Protestant Evangelical Church in Timor
281. Menchu Millamena, Philippines Independent Church
282. Mervin Sol H. Toquero, National Council of Churches in Philippines
283. Mey Navy, Kampuchea Christian Council
284. Mg Mg Gyi, U, St. Gabriel Church in Myanmar
285. Mhan Aung Myint Htwe, Kyone Pyaw Regional Council of Churches in Myanmar
286. Mhan San Chain, Kyone Pyaw Regional Council of Churches in Myanmar
287. Michael Lendo, The Christian Evangelical Church in Minahasa in Indonesia
288. Mikyung Cha, Asia Education and Research in South Korea
289. Milton Biswas, Christian Commission for Development in Bangladesh

290. Moe Moe Ei, Pyin-OO-Lwin Regional Council of Churches in Myanmar
291. Molina Karmaker, Bangladesh Baptist Church Sangha in Myanmar
292. Mung Kham Cin, Myanmar Deaf School
293. Musdah Mulia, Council of Indonesian Ulema in Indonesia
294. My Thida Lwin Daw, Precious Grace Baptist Church in Myanmar
295. Mya Min Lwin Saw, World of Hope in Myanmar
296. Mya Mya Win Daw, Methodist Church in Lower Myanmar
297. Mya Sanda, Pyin-OO-Lwin Regional Council of Churches in Myanmar
298. Myat Noe Swe Ma, Methodist Church in Lower Myanmar
299. Myat San U, Methodist Churchin in Lower Myanmar
300. Mykhailo Shapkin, Russian Orthodox Church
301. Myo Myint U, Methodist Church in Lower Myanmar
302. Myo Nwe Si Daw, Taunggyi Council of Churches
303. Myo Tun
304. Myung Sook Lee, Presbyterian Church of Korea
305. Nai Hluk, Methodist Church in Upper Myanmar
306. Nang Htoi Sayama, Pyin-OO-Lwin Regional Council of Churches in Myanmar
307. Nang Ruby Lin Daw, World of Hope in Myanmar
308. Naoya Kawakami, United Church of Christ in Japan
309. Naung Latt Saya
310. Naw Lily Htoo
311. Naw Tha Khu, Self Supporting Kayin Baptist Mission Society in Myanmar
312. Neill Harrold Ballantyne, Anglican Church in Aotearoa New Zealand
313. Nelun Gunasekera, Church of Ceylon
314. Newton Manilal Parmar, Methodist Church in India and Polynesia
315. Ngo Bei Chhua, Mara Evangelical Church in Myanmar
316. Ngwa Tar
317. Nhin Nhin Aye, Sayama, Self Supporting Kayin Baptist Mission Society in Myanmar
318. Ni Ni Yin, Sayama, Pyin-OO-Lwin Regional Council of Churches in Myanmar
319. Nikolas Biswas, Kallyanpur Baptist Church in Bangladesh
320. Nin Ram P., Traunggyi Council of Churches in Myanmar
321. Novia Hana Tampubolon, Jakarta Theological Seminary in Indonesia
322. Nyi Bo, Pyay Council of Churches in Myanmar
323. Nyunt Nyunt Thein Daw
324. Ohmar Swe Daw, Methodist Church in Lower Myanmar
325. Olav Fykse Tveit, World Council of Churches

326. Oliver Joseph, Myanmar Council of Churches
327. Palmerstan Mahn, Myanmar Council of Churches
328. Pan Shwe Khaing, Mara Church in Myanmar
329. Pann Mo Mo Chit, Myanmar Council of Churches
330. Pao Tsan Hsieh, Presbyterian Church in Taiwan
331. Patihan Khankaew, Glory Hut Foundation in Thailand
332. Patricia Kathryn Talbot, The United Church of Canada
333. Patrick Laing Tone, Myanmar Council of Churches
334. Patrick Loo Nee Saw, Self Supporting Kayin Baptist Mission Society in Myanmar
335. Paul Kwong, Archbishop, The Hong Kong Sheng Kung Hui
336. Paul Shishir Sarker, Bishop, Church of Bangladesh
337. Paul Youngun Kong, Global Ministries, The United Methodist Church
338. Paulinus Dawson, Fr., Federation of Asian Bishops' Conferences
339. Paulo Ieli, Methodist Church of Aotearoa New Zealand
340. Paulraj Yoges Vathsala, Church of Ceylon
341. Paw Khree Moo Naw, Myanmar Council of Churches
342. Paw Kree Moo
343. Philip Huggins, Bishop, Anglican Church of Australia
344. Philip Kuruvilla, National Council of Churches in India
345. Phyo Maung Maung Mya Saw, Myanmar Council of Churches
346. Pichet Jantararat, McGilvary College of Divinity of Payap University in Thailand
347. Po Ho Huang, Chang Jung Christian University in Taiwan
348. Poe Taeh Nach, Self Supporting Kayin Baptist Mission Society in Myanmar
349. Pornsawan Christpirak, Glory Hut Foundation in Thailand
350. Pradit Takerngrangsarit, Christian Conference of Asia Foundation in Thailand
351. Prakash P.Thomas, Malankara Mar Thoma Syrian Church in India
352. Prapakorn Sukkho, Church of Christ in Thailand
353. Prawate Khid-arn, Former General Secretary of CCA, Church of Christ in Thailand
354. Prem Chand Singh, Bishop, National Council of Churches in India
355. Prince Devanandan, Methodist Church of New Zealand
356. Prinstone Ben, Church of South India
357. Puia, Myanmar Council of Churches
358. R. C. Acharya, National Council of Churches in Nepal
359. R. Joshua U, Methodist Church in Lower Myanmar

360. R. Norman Abraham Simson, Yayasan Elsafan (Foundation for the Blind) in Indonesia
361. Rahel Daulay, Jakarta Theological Seminary
362. Rangsima Khamsan, Church of Christ in Thailand
363. Ranjana Laksri Karunaratne, Church of Ceylon
364. Raw Zan, Semi Council of Churches
365. Rebecca Cunningham Asedillo, Global Ministries, United Methodist Church
366. Rebecca Tapa, National YWCA in Myanmar
367. Redeemer A. Yanez Jr, Bishop, Philippines Independent Church
368. Reuben Qamar, National Council of Churches in Pakistan
369. Reuel Marigza, Bishop, United Church of Christ in the Philippines
370. Rex Beta Reyes Jr, National Council of Churches in the Philippines
371. Rex Nathan, Te Runanga Whakawhanunga I Nga Hahi O Aotearoa
372. Rey Asis, Asia Pacific Mission for Migrants in Hong Kong
373. Rhee Timbang (Obispo Maximo III), Philippines Independent Church
374. Richard Dawson, Presbyterian Church of Aotearoa New Zealand
375. Risto Jukko, Evangelical Lutheran Church of Finland
376. Ritson Manyonyo, Yayasan Elsafan (Foundation for the Blind), Indonesian Christian Church
377. Roberto Isip Bacani, Evangelical Methodist Church in the Philippines
378. Roderick Salazar, Fr., Federation of Asian Bishops' Conferences
379. Roger Gaikwad, National Council of Churches in India
380. Rohail Nasir, Universal Gospel Assembly in Pakistan
381. Rokhum Zohmangaihi, Presbyterian Church in India
382. Rudelmar Bueno De Faria, ACT Alliance
383. Sahat Lumban Tobing, Methodist Church of Indonesia
384. Sai Aung Tun, Mary Chapman School for the Deaf in Myanmar
385. Saji Chacko, Malankara Mar Thoma Syrian Church in India
386. Saji Thomas Palathinkal, Malankara Orthodox Syrian Church in India
387. Salai Nay Lynn Htun, Chin Baptist Church in Myanmar
388. Samadhanam John, Church of South India
389. Samuel Ngun, Myanmar Institute of Theology
390. Samuel Srinivasan Nelson Dhanaraj, Church of South India
391. Samuel Vara Prasad Rao Mokana, Christ Church of India
392. Samuel W. Meshack, Hindustan Bible Institute in India
393. San Lone
394. San Lone, Matupi Regional Council of Churches in Myanmar
395. San Si Htay
396. Sang Chang, Presbyterian Church in the Republic of Korea

397. Sang Jung Park, Former General Secretary of CCA, Korea Evangelical Holiness Church
398. Satu Ve U, Mara Evangelical Church in Myanmar
399. Savy Hillary Min Min, Church of the Province of Myanmar
400. Saw Crainer, Chairperson of Finance and Property
401. Saw George Shey, Myanmar Christian Fellowship of the Blind
402. Saw Lukar, Myanmar Council of Churches
403. Saw Say Thaw Saya, Pathein Council of Church in Myanmar
404. Saw Thaung Kyi, Myanmar Christian Fellowship of the Blind
405. Saw Wallace Mya, Myanmar Council of Churches
406. Sawako Fujiwara, Tohoku Gakuin University, National Christian Council in Japan
407. Saya Naung Latt, Saing Taung Regional Council of Churches in Myanmar
408. Se U, Palaatwa Regional Council of Church in Myanmar
409. Sein Win, Semi Council of Churches in Myanmar
410. Seng Aung Saya, Moe Nhyin Regional Council of Churches in Myanmar
411. Seng Ro Sang, Falam Council of Churches in Myanmar
412. Septemmy Lakawa, Jakarta Theological Seminary in Indonesia
413. Serey Vuthy Keo, Kampuchea Christian Council
414. Seung Min Shin, National Council of Churches in Korea
415. Shannon Lynn Mccarthy, The United Church of Canada
416. Sharaz Sharif Alam, Presbyterian Church of Pakistan
417. Shay Myar, Mary Chapman Deaf School in Myanmar
418. Sheemo Saw, Vision Trust in Myanmar
419. Shein Thet Nyunt, Myanmar Council of Churches
420. Shelly Dawson, Presbyterian Church USA
421. Shijoy Abraham Zachariah, Malankara Mar Thoma Syrian Church in India
422. Shin Yi Huang Cindy, Presbyterian Church in Taiwan
423. Shin Young Yun, Presbyterian Church of Korea
424. Shoko Aminaka, National Christian Council in Japan
425. Sibu Pallichira, Mar Thoma Metropolitan Church in India
426. Sikyung Yoo, Anglican Church of Korea
427. Simon Sarbunan, Christian University of Duta- Wacana Yogyakarta in Indonesia
428. Sirivanh Yeur Thao, Lao Evangelical Church
429. Smith N. Za Thawng, Judson Baptist Church in Myanmar
430. So Young Choe, Korean Methodist Church
431. Soe Naing, U, Methodist Church in Lower Myanmar
432. Sok Nev, Kampuchea Christian Council

433. Solomon Rongpi, Council of Baptist Churches in Northeast India
434. Song Hee Chai, Presbyterian Church of Korea
435. Sonia Carolina Parera Hummel, United Evangelical Mission
436. Soon Jong Youg, Presbyterian Church of the Republic of Korea
437. Soritua Nababan, Ephorus, Batak Protestant Christian Church
438. Soung Yein, Mary Chapman Deaf School in Myanmar
439. Sovy Dymeas, Kampuchea Christian Council
440. Stefan Rune David Emilsson, Uniting Church in Sweden
441. Stephen Arulampalam, Theological College of Lanka
442. Su Su Kyaw Sayama, Pathein Council of Churches in Myanmar
443. Sudha Varghese, Sr., Nari Gunjan in India
444. Sudhanshu Kanda, Christian World Imprints in India
445. Sudu Tada, Presbyterian Church in Taiwan
446. Sui Ling, Myanmar Council of Churches
447. Suk Hoon Kang, National Council of Churches in Korea
448. Suleman Haroon Shfqat, Presbyterian Church of Pakistan
449. Sung Jin Kim, Kidokkongbo, Presbyterian Church of Korea
450. Sung Kook Park, Presbyterian Church of the Republic of Korea
451. Supaporn Yarnasarn, Church of Christ in Thailand
452. Suphachai Sovatee, Glory Hut Foundation in Thailand
453. Supunnee Langka, Glory Hut Foundation in Thailand
454. Susan Chang, Presbyterian Church in Taiwan
455. Suwanto Suwanto, Indonesian Catholic Church
456. Swami Navananma Jnana Thapaswi, Santhigiri Ashram in India
457. Sylvana Maria Apituley, The Protestant Church in Western Part of Indonesia
458. Tae Min No, Presbyterian Church of Korea
459. Tarun Biswas, National Council of Churches in Bangladesh
460. Tay Za WinU, Methodist Church in Lower Myanmar
461. Terence Ian Corkin, Uniting Church in Australia
462. Tertius Yunias Lantigimo, Central Sulawesi Christian Church in Indonesia
463. Tesu Yim, Institute of Second Reformation in Korea
464. Than Than Aye Daw, Myanmar Institute of Theology
465. Than Than Win, Sayama
466. Than Win Saya, Mawlamyine Regional Council of Churches in Myanmar
467. Thang Tin Sum, Myanmar Council of Churches
468. Thawng Hlei Vum, IPCM
469. Thein Lwin, Precious Grace in Myanmar
470. Thein Pe U, Methodist Church in Lower Myanmar

471. Theodore Joel Karmakar, National Council of Churches in Bangladesh
472. Theresa Carino, United Church of Christ in the Philippines
473. Thet Paing Myat Saya U, Methodist Church in Lower Myanmar
474. Thin Thin Han Sayama, Self Supporting Kayin Baptist Mission Society in Myanmar
475. Thomas B.Baroi, Christian Commission for Development in Bangladesh
476. Thomas Kyaing Mahn, Myanmar Council of Churches
477. Thomas Liddle, Protestant Church in East Timor/ Global Ministries in the USA
478. Thuami Sayama, Methodist Church Upper Myanmar
479. Thwe Sah Naw, Myanmar Council of Churches
480. Tigga Lawrence, Church of North India
481. Tijo Markose, Jacobite Syrian Orthodox Church in India
482. Tin Aung Shwe U, Leprosy Mission in Myanmar
483. Tin Maung Shwe, Myanmar Baptist Convention
484. Tin Swe Yin Daw, Methodist Church in Lower Myanmar
485. Tipakorn Prakot, Bangkok Institute of Theology in Thailand
486. Tjeerd De Boer, Lutheran Theological Seminary in Hong Kong
487. Togar Satria Simatupang, Christian Protestant Angkola Church in Indonesia
488. Tohfah Chalernwong, Glory Hut Foundation in Thailand
489. Tong Meufo, Protestant Church in East Timor
490. Toni-Lyn Hidalgo Gutierrez, Evangelical Methodist Church in the Philippines
491. Tonny Daud Kaunang, The Christian Evangelical Church in Minahasa in Indonesia
492. Toshimasa Yamamoto, Kwansei Gakuin University in Japan
493. Troitje Patricia Aprilia, Protestant Church in Western Part of Indonesia
494. Tso Manking, Hong Kong Counseling and Mediation Service
495. Tu Lum, Saya, Ho Pin Regional Council of Churches in Myanmar
496. Tun Shwe Saw, Methodist Church in Upper Myanmar
497. Tun Tun Oo U, Methodist Church in Lower Myanmar
498. Tye Yau Siew Philip, Malaysia Theological Seminary
499. U Hoke Sein, Methodist Church in Lower Myanmar
500. U Lu Aye, Bishop, Myanmar Council of Churches
501. U Ngao Mit Khun, Methodist Church in Lower Myanmar
502. U Saw Shwe, Emeritus Bishop, Methodist Church in Lower Myanmar
503. U Win Tin, Myanmar Council of Churches
504. Va Hnei Mc., Lorrain Theological College in Myanmar
505. Van Ding Lian, Lorrian Theological College

506. Van Kung, Mara Evangelical Church in Myanmar
507. Vanitha Joyce Daniel, Samiti for Education, Environment, Social and Health Action in India
508. Vanlal Chhuanga, Myanmar Council of Churches
509. Vanmawia, Presbyterian Church in India
510. Varsha Hemnath Shetty, Methodist Church in India
511. Vaughn Geuseppe Alviar, Philippines Independent Church
512. Victos Azariah, National Council of Churches in Pakistan
513. Vidanalage Rajitha Ishara Demel, Church of Ceylon
514. Vikato Shikhu, Council of Baptist Churches in Northeast India
515. Vincent Rajkumar Rajendran, Christian Institute for the Study of Religion and Society in India
516. Vinili Hevukhu, Western Sumi Baptist Church in India
517. Vinod Victor, Anglican Church of Australia
518. Virginia Reyes, National Council of Churches in the Philippines
519. Wah Naw Bway Say
520. Wapangyingla Ao, National Council of Churches in India
521. Washinton, Saya, Pathein Council of Churches in Myanmar
522. Wei Chung Tseng, Council for World Mission
523. Welhemina Samy Francis, Protestant Evangelical Church in Timor
524. Wesley Ariarajah, Emeritus Professor of Drew University, Methodist Church of Sri Lanka
525. Wichian Bangsiri, Glory Hut Foundation in Thailand
526. Willem. T.P Simarmata, Archbishop, Batak Protestant Christian Church in Indonesia
527. William Premkumar Ebenezer Joseph, National Christian Council of Sri Lanka
528. William Stanley, Integrated Rural Development of Weaker Sections of India – Ecumenical Council for Drought Action and Water
529. Win Than, Fr, Kyone Pyaw Regional Council of Churches in Myanmar
530. Wing Sze Tong, Hong Kong Christian Council
531. Ya Ku, Saing Taung Regional Council of Churches in Myanmar
532. Yan Aung U, Methodist Church in Lower Myanmar
533. Yan Linbin, China Christian Council
534. Yang Ho Lee, Korea Evangelical Church
535. Ye Ja Lee, Presbyterian Church Korea
536. Yesu Das, Pyin-OO-Lwin Regional Council of Churches in Myanmar
537. Yohanna Farid Bestawros, Fr., Coptic Orthodox Church, Diocese of Sydney
538. Yoon Hee Nam, Presbyterian Church of Korea

539. Young Ju Kim, National Council of Churches in Korea
540. Yu Ya Myo Myint Daw, Precious Grace Baptist Church in Myanmar
541. Yuen Hoi Park Patrick, Hong Kong Council of Church of Christ in China
542. Yun Fang Hsieh, Presbyterian Church in Taiwan
543. Yusmiati Vistamika Wangka, Communion of Churches in Indonesia
544. Yusuf Nakmofa, Protestant Evangelical Church in Timor
545. Yvonne Dawkins, Council for World Mission
546. Zarni Saya, Pathein Council of Churches in Myanmar
547. Zaw Dan Saya, Lashio Council of Churches in Myanmar
548. Zaw Hla Than, Youth for Christ in Myanmar
549. Zaw Win, Myanmar Baptist Convention
550. Zin Mar Kyaw Daw, World of Hope in Myanmar
551. Zo Hming Thangji Daw, Myanmar Council of Churches
552. Zothan Mawia, Emeritus Bishop, Methodist Church in Lower Myanmar

Local Arrangements Committee

Local Central Committee and Steering Committee

1. Rev. Dr. Zau Lat, Co-Chairperson
2. U Saw Patrick Loo Nee, Co-Chairperson
3. Rev. Dr. Yam Kho Pau, Co-Secretary
4. Rev. Mahn Palmerston, Co- Secretary
5. Rev. Dr. Zaw Win
6. Bishop U Lu Aye
7. Rev. Paul Myint Htet
8. Rev. Dr. Van Kung
9. Rev. Saw Crainer
10. Rev. Saw Samson Latt
11. Rev. Mahn San Thein Tun
12. Sayama Mai Kaythi Min Din
13. Sayama Daw Nant Aye Mu Mu Aung
14. Rev. Saw Shwe Lin, Coordinator

Working Group

1. Saw Kayah, Liturgy and Worship
2. Sayama Nant Aye Mu Mu Aung, Registration
3. Saya Johnson, Registration
4. Mahn Handel, Transportation and Settlement Facilitation

5. Saw Phyو Maung Maung Mya, Transportation and Settlement Facilitation
6. Saw Crainer, Finance
7. Maung Maung Kha, Finance
8. Saya Hlaing Lynn Htet, Information and Documentation
9. Saya Saw Khu, Information and Documentation
10. U Kyaw Myint, Security, Health and Sanitation:
11. Aung Win Thein, Security, Health and Sanitation:
12. Van Kung, Exhibition
13. Kaythi Min Din, Programmes
14. Saw Mar Bwe Gyi, Programmes

CCA Staff

1. Mathews George Chunakara
2. Reynaldo Racaza Ty
3. Jung Eun Grace Moon
4. Ngur Lia Na
5. Chuleepran Srisoontorn
6. Saw Shwe Lin
7. Sunila Ammar
8. Ronald Lalthanmawia
9. Janjarut Saedan
10. Ramarao Gollu
11. Patchayotai Boontama
12. Christopher Sonawane
13. Gianina Fay Cortez Vecino
14. Maureen Mata'u Akeripa
15. Nant Myat Noe Aein, Salome

Co-opted Staff

1. Boonyarid Promsuttipong
2. Han Byeol Angela Kim
3. Hlaing Yadanar Htun, Meemee
4. Liezl Formilleza Dunuan,
5. Mongkol Nitirosakul
6. Patricia Bruschweiler
7. Roshin Mary George
8. Santosh Digal
9. Sudeep Sonawane

Stewards

1. Angel Za Dim
2. Angela K Jang, Presbyterian Church of Korea
3. Charles Amedengan Gawidan, Episcopal Church in the Philippines
4. Dochai Dz. Mara
5. Eon Kim, Presbyterian Church in the Republic of Korea
6. Fusi Tafaonga Ungajilifaki Ve, Methodist Church of New Zealand
7. Ja Seng Pu
8. Ka Da Zaw Seng
9. Kairos William Anggadol, National Council of Churches in the Philippines
10. Leonardo Imanuel Mura Lily, Indonesia Christian Church
11. Luke Thawng Lian Uk
12. Gracy Suh Nun Mawi
13. Maran Win Aung
14. Maung Myo John
15. May Chit Po
16. Meta Ose Margaretha Ginting, Batak Karo Protestant Church in Indonesia
17. Min Htet Khant
18. JM Lat Awng
19. Htoi Nan
20. Hnin Htoi San
21. Mung Ngaih Lian
22. Myo Ra
23. Nant Hanny Zin, Church of the Province of Myanmar
24. Nant Mi Mi Wai Zin, Church of the Province of Myanmar
25. Naw Elizabeth Htoo
26. Naw Thant Thant Kyawt
27. Nang Kywe She San
28. Nant Yunn Barani Tha
29. Ngwar Sar
30. Ni Cuai Cin
31. Piula Perenise Deborah Lasi, Methodist Church of New Zealand
32. Pranita Sandela, Church of North India
33. Rosiana Indah Purnomo, Gereja Isa Almasih in Indonesia
34. Salai Walar Min Khaing
35. Sangeeth Sailas Santhosh, Madras Christian College in India
36. Saw Jasper Thain
37. Saw Jeremiah

38. Stephanie S. S. Perananthan, Church of Ceylon
39. Sunny Mollick, Bangladesh Baptist Church Sangha
40. Tirzah Shomita Malakar, Church of Bangladesh
41. Van Dawt Lian
42. Van Irene
43. Myat Hsu Naing Oo
44. Vanlal Malsawmsangi
45. Vinod Shemron Saduri, National Council of Churches in India

Policy on Sexual Harrasment

1. Introduction

These guidelines for dealing with sexual harassment have been created to raise awareness, prevent harassment from happening within the Christian Conference of Asia and during all its activities, and to have a just and clear process for addressing it when it does happen. The Guidelines on Sexual Harassment apply to all CCA international programs, meetings and events.

2. Statement of Intent

CCA is committed to creating a safe place for growth and protecting the wellbeing of all persons. As followers of Jesus Christ, we are called to provide environments that affirm the dignity and worth of persons created in the image of God. To this end it is our responsibility to oppose oppression in all forms including any sexual abuse, exploitation, or harassment in our midst. It is also our responsibility to take whatever action may be needed to prevent and correct behaviour contrary to this commitment.

3. Description

Harassment is any form of unwelcome, unsolicited or unreciprocated behaviour that denigrates someone, offends them, or humiliates them on the grounds of their race, background, sex, pregnancy, marital status, sexuality, age, or disability.

CCA recognises that those who participate in its programs, meetings, and events, should do so in an environment free from sexual and other forms of harassment. Harassment of anyone is unacceptable and contrary to the beliefs and teachings of Christ. CCA is committed to providing a safe environment which is free from all forms of harassment.

In this regard, the Christian Conference of Asia will:

- Commit to build awareness for all persons within CCA relating to sexual harassment;
- Distribute and regularly promote these guidelines in all CCA activities and related events;
- Model appropriate behaviour themselves and monitor the environment to ensure that the appropriate standards of conduct are observed always;
- Treat all complaints seriously and take immediate action to investigate and resolve any complaint quickly and fairly and with complete confidentiality;
- Ensure that everyone who makes a complaint or supports one are not subsequently subjected to victimisation;
- Ensure that anyone found guilty of making mischievous or vexatious complaints relating to sexual harassment is disciplined accordingly; and,
- Take all reasonable steps to ensure that there is no recurrence of the offence.

4. Definition of Sexual Harassment

Sexual harassment denies equality of opportunity, undermines the morale of the persons concerned and the legitimacy of their place in the CCA. CCA is concerned to ensure that sexual harassment does not occur and, if such problems do arise, that appropriate action is taken quickly. CCA commits itself to education on the nature and effects of sexual harassment. Any attempt to coerce an unwilling person into any form of sexual activity, or to subject a person to repeated and unwanted sexual attention, or to punish a refusal to comply, constitutes sexual harassment. Sexual harassment is unlawful in many countries affiliated with the Christian Conference of Asia.

A person sexually harasses another person if:

- (a) The person makes an unwelcome sexual advance, or an unwelcome request for sexual favours, to the person harassed;
or
- (b) Engages in other unwelcome conduct of a sexual nature in relation to the person harassed;
- (c) In circumstances in which a person, having regard to all circumstances would have anticipated that the person harassed would be offended, humiliated or intimidated.

4.1.1 The following are some typical characteristics of sexual harassment:

- It often occurs at times and places where witnesses are not likely to be present;
- The effect of sexual harassment may be the **same** whether the conduct was intentional or unintentional;
- Behaviour of a sexual nature that is acceptable outside the work place, may **not** be appropriate and may constitute sexual harassment in the work context;
- What constitutes sexual harassment to one person may be acceptable and inoffensive to another. Difference social or cultural backgrounds may lead people to perceive that same conduct differently; and,
- Sexual harassment can affect **anyone** regardless of gender or sexual orientation.

Examples of harassment may include:

- Comments, insinuations and questions about another person's sexual conduct and private life; Intimidating or demeaning sexist comments;
- Teasing or taunting with sexual innuendo and/or talk about sex which causes offence;

- Sexual jokes, offensive telephone calls, offensive mail or electronic message sent by fax, email, SMS, or Instant Messaging;
- Displays of obscene or pornographic photos, pictures, posters or objects;
- Leering, wolf whistles, catcalls, obscene gestures;
- Physical contact such as patting, pinching or touching, fondling, kissing or embracing someone against their will;
- Any unnecessary familiarity or unnecessary physical proximity;
- Persistent unwelcome invitations;
- Actual molestation;
- Sexual assault and rape (criminal offences to be reported to the police).

Sexual harassment may occur:

- As a single incident or a series of incidents;
- Among peers or co-workers

4.1.2 Sexual harassment does **not** arise in the context of mutual sexual attraction and flirtation based on choice and consent which is a private matter between the individuals concerned.

4.1.3 Forms of sexual harassment which may initially appear mild or trivial can constitute severe harassment in Ordained – Lay relationships where there is a view ‘inequality’ of status, for example unequal power relationships.

5. Abuse

There is a wide spectrum, in variety and in severity, of what may constitute sexual harassment. Though all of it is serious and unacceptable, there is a point at which it becomes sexual abuse, a criminal offence, and will be referred to local police.

Though the demarcations are by no means absolute, for the purposes of CCA’s procedures and practices we have defined sexual abuse as

behaviour and activities that would contravene the law. Examples are:

- Rape (sexual intercourse without the consent of one of the persons involved),
- Statutory Rape (Sexual intercourse when one participant is below the age required to legally consent),
- Sexual activity with a person unable to give informed consent,
- Sexual activity involving commercial transaction.

6. Consent

These guidelines are not intended to control or limit mutually consensual behaviour between adults. The key point is consent from both sides. Consent in a cross-cultural context such as within CCA can be a complicated issue. Relying on your culturally based common sense may not be enough, as words, phrases, signals, and gestures carry different meanings in different cultures

7. Cross-Cultural Communication

CCA has extraordinary opportunities to enrich its members and to influence the wider world because it gives people from many and diverse places and cultures ways to make connections, learn about each other, encourage each other, overcome prejudices, and work together for common goals. At the same time, the possibility for misunderstandings due to cultural differences is also high.

As we encounter one another's differences we should be careful not to assume that our way of being and behaving is comfortable for everyone else. Even between individuals of the same culture or background, what may be considered normal friendliness and sociability to one person can be interpreted differently by another; in a culturally mixed group, the potential for misunderstanding increases. Sometimes our differences of age, gender, culture, spirituality, confession, ability, language, caste, ethnicity, and class

make it a challenge to understand and communicate effectively with one another. We are invited to take this challenge as a gift and a positive opportunity. In doing so, we need to take extra care and sensitivity in our behaviour and approach to one another.

8. Recommendations and Steps to prevent and deal with sexual harassment

There are steps that can be taken to make sure one is treated in ways that are comfortable and appropriate, and to make sure one is doing the same for others. Be clear with yourself and with others about your personal boundaries.

- 1) Refuse any inappropriate gesture or contact.
- 2) Respect other people's personal boundaries. If you are not sure, ask first. (For example, "Would it be okay if I gave you a hug?")
- 3) If you experience harassment, make it clear that the behaviour is unwelcome. You can say "no" with a look, words, or gestures.
- 4) If harassment persists, and you are in a public place, make your protests louder so that the public notices the harasser, especially if you feel yourself to be in danger. It is your right to hit, kick, or push someone who is molesting you. This is self-defence.
- 5) Trust your intuitions a feeling if someone's behaviour makes you feel uncomfortable. There is no need to rationalise or deny what is really going on. Do not diminish your feelings even if you are embarrassed or aren't sure if you are really experiencing harassment. Your feelings are valid and they indicate that it would be valuable and helpful to talk with a trusted friend or counsellor who can help you interpret what is going on.
- 6) Talk about it with people you trust, so that you may take the right steps for you and so that the name of the harasser and the objectionable things done are known. The latter is important so that others are not subjected to the same kind of treatment.

Silence may only provoke more harassment.

- 7) For any legal action, verbal and written reports are helpful. If you feel that you may want to report the harassment formally, write down or record what happened while it is still fresh in your memory.

9. CCA Structure for creating a safe environment, sensitizing people, and addressing complaints

- 1) This document will be printed and a copy handed to every participant before or at the beginning of every CCA event, and introduced to those present in the event.
- 2) Those people unwilling to abide by the policy are required to leave the event.
- 3) A pastoral team of at least one man and one woman will be appointed by or at the beginning of each event and will be introduced to participants at the beginning of the event.

The pastoral team will be nominated by the organizers of the event and approved by the participants.

It is preferable for members of the pastoral team to represent several languages.

It is desirable that the members of the pastoral team have significant pastoral experience, when possible specifically in counselling people over sexual harassment issues, and cultural sensitivity to be able to determine when a problem is due to cross-cultural communication and when it is more serious and to be able to effectively counsel the parties involved.

- 4) If a sexual harassment claim is made, action will be taken according to this statement.

10. Principles

- 1) It is important that harassed persons tell harassers that their

behaviour is unwelcome. However, in some cases people might be too frightened or shocked to do this and no one will be blamed if they have not been able to confront their harasser.

- 2) CCA will treat each case seriously and sensitively, with transparency, fairness and proportionality in procedures. The process should be fair towards both the person who has experienced harassment and the perpetrator(s) of the harassment.
- 3) In the process of determining what has happened and how it will be handled, every attempt will be made to maintain confidentiality, while at the same time providing for the physical and emotional safety of the sexually harassed person.
- 4) The CCA will try to provide or ensure that both parties have access to appropriate counselling and support.

11. Procedures

All sexual harassment is to be taken seriously. Some incidents, however, can be resolved informally, through dialogue, without recourse to formal procedures, clearing up misunderstandings or aiding people in more clearly defining personal boundaries.

- 1) The female pastoral care team member will talk privately with the female involved.
- 2) The male pastoral care team member will talk with the male involved.
- 3) If it seems to be a possible misunderstanding, or a relatively minor offence resolvable through dialogue and both consent to a conversation and seem able to engage in a constructive conversation, they will meet in the presence of and facilitated by both a female and male member of the pastoral care team and possibly with the leadership representative of the meeting.
- 4) If the offence is deemed from the beginning to be significant, the harasser should be reprimanded, counselled and monitored.

- 5) If the offence continues, or if the offence was a serious invasion of the harassed person from the start, for example groping or any violent act, the harasser will be removed from the event and sent home at the earliest possibility; until that time, he or she should not be left alone, should receive counselling if willing and should have assistance in finding accommodation away from the event.
- 6) In the case of such an action, the meeting may be informed who was sent home and why at the discretion of the pastoral committee.
- 7) In no case will the identity of the harassed person be made public — to either the participants of the event, the harasser's home community, or her or his home community, as in some cases this could mean undue shame for the harassed person.
- 8) An account of events will be written down and filed at the CCA office if and only if a person has been sent home.
- 9) If a person has been sent home, that person will be banned from future CCA events.
- 10) In the case of abuse or suspected abuse, local police will be called.
- 11) If harassment is reported after the event the pastoral committee of the event will deal with the case.
- 12) Considering the above guidelines, the pastoral committee is empowered to consult with all parties involved and the leadership of the meeting to reach a suitable conclusion.

12. Power and Accountability

- Power begins when a position of authority and responsibility has been established and accepted.
- Power is part of a sacred trust consciously and unconsciously granted to church, community and ecumenical leaders and must not be used to violate, harass, or intimidate.

- In the community of equals such as the ecumenical community, those vested with power have the double weight of responsibility and accountability in ensuring safe spaces for all especially for the vulnerable.
- Underlying all abuse is the imbalance of power between victim and perpetrator. Sexual harassment as an imposition of power over another person using sexual behaviour destroys relationships and communities.
- Meaningful consent to sexual activity requires a context not merely of choice, but of equality; hence meaningful consent requires the absence of any constraint. Where there is an imbalance of power between two persons arising out of a role difference there is no true equality. Thus, without equal power there can be no true and meaningful consent.

13. Conclusion

The CCA does not and will not tolerate sexual harassment. Everyone, participants and leadership, at a CCA event should be aware and responsible for their behaviour and be prepared to account for it. We are all responsible to each other and to the community. We hope that sexual harassment will not occur among us, but we must be aware that it happens and therefore injures those involved—and by extension the whole CCA community.

(This Sexual Harassment Policy was approved by the CCA General Committee at its April 13, 2010 meeting in Kuala Lumpur, Malaysia).

Dos & Don'ts in Myanmar

Commonly accepted Dos and Don'ts in Myanmar

All AMC participants are encouraged to follow the commonly accepted Dos and Don'ts in Myanmar during their stay in the country.

- Please understand that people of Myanmar are friendly, helpful, and honest, but proud.
- People of Myanmar treat everyone with respect and they also expect them to be respected. When addressing people, don't leave out U (which stand for Mr) or Daw (which stand for Ms/ Mrs); Speak slowly and clearly.

Manners

- It is not expected or need not always necessary to shake hands with others.
- Don't hug Not or kiss in public.
- Don't touch any adult on the head.
- Don't step over any part of a person, as it is considered rude.
- Accept or give things with your right hand.
- In Myanmar, unlike the Indian continent, nodding your head mean YES, and shaking a head while speaking means NO.

Eating outside

- For hygiene reasons, you eat only in decent restaurants. It is advisable to eat heated food.
- Don't eat food purchased from street vendors.
- Don't drink tap water.
- Drink only bottled water and soft drinks that haven't been opened yet.
- In Myanmar, it is a custom that 'let the oldest be served first'.

- To try good Myanmar food, go to decent restaurants in Yangon area, where they cook Myanmar food according to international standards.

Shopping

- When buying gems, sculptures, or any expensive souvenir, make sure it comes with an export permit.
- Buy art pieces or paintings only from authorized dealers where you get a certified receipt.

Safety

- Don't leave expensive items in your room. Use safe deposit box.
- Beware of pickpocketing in some areas of the city on the streets.

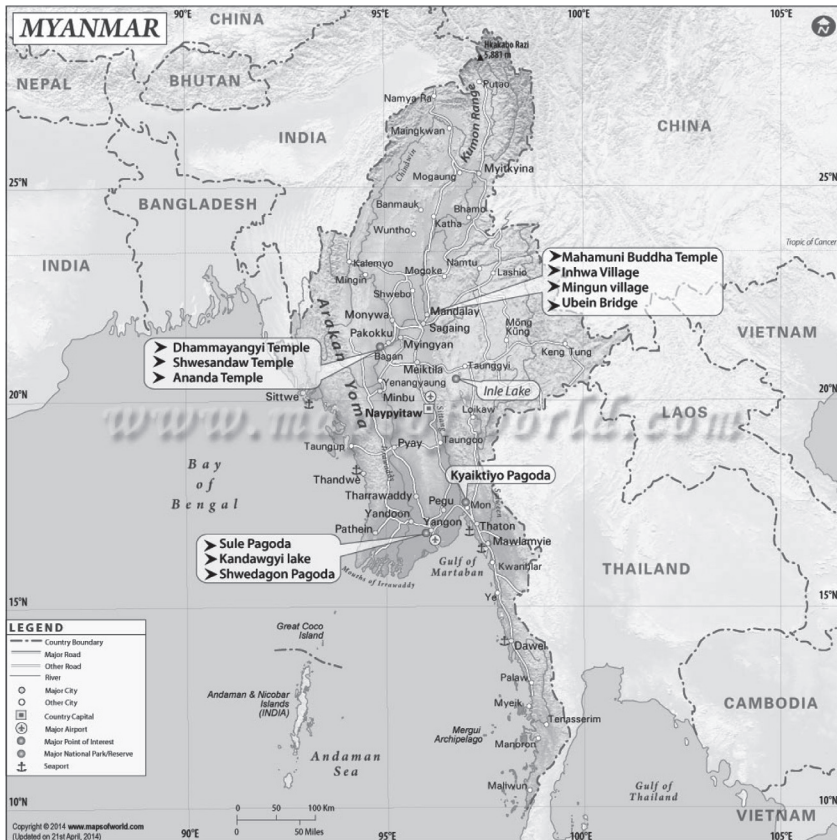
Health

- All doctors in Yangon are English speaking .
- Health insurance cards are not accepted in Myanmar as health insurance system is not practised in the country.

Religion

- At religious places, remove footwear, but to remove headwear is not necessary.
- Avoid shouting or laughing.
- Avoid being a nuisance when taking photographs.
- Treat Buddha images with respect.
- Tuck away your feet. Don't point it toward the pagoda or a monk.
- Do not put Buddha statues or images on the floor or somewhere inappropriate.
- Don't touch sacred objects with disrespect. Hold them in your right- hand, or with both hands.
- Show respect to monks, nuns, and novices (even if they are children).
- A woman should not touch a monk.

History & Culture of Myanmar



Myanmar or Burma, officially the **Republic of the Union of Myanmar** which is derived from the Burmese Empire (1500-1000BC) is a country in Southeast Asia. It lies on the Bay of Bengal and Andaman Sea coast with Bangladesh and Republic of India to the West which is part of the same sub-region of **Indo-asia**, China to the north, and Laos and Thailand to the east.

Myanmar's people and history is a glorious mishmash of settlers and invaders from all fronts. The Mon and the Pyu are thought to have come from India, while the now dominant Bamar migrated through Tibet and, by 849, had founded a powerful kingdom centred on Bagan. For the next millennium, the Burmese empire grew through conquests of Thailand (Ayutthaya) and India (Manipur), and shrank under attacks from China and internal rebellions.

Eventually, Britain conquered Burma over a period of 62 years (1824-1886) and incorporated it into British colonial Empire. It was administered as a province of India until 1937 when it became a separate self-governing colony. Most of the jobs in the British led administration were occupied by people brought from India and the local Bamar people were side-lined. The local farmers became preys of Indian money lenders who confiscated their land. The oppression of British rule prompted the Burmese to co-operate with the Japanese during the Second World War. Burma was a major battleground as the Allies fought the Japanese for dominance over Asia.

The Burma Road was built to get supplies to China. The Thailand-Burma railroad (the so-called "Death Railway") from Kanchanaburi in Thailand over the River Kwan to Burma was built by the Japanese using forced labour — a substantial number of people (estimated at 80,000) died during construction of the railway. Large parts of Western Burma, particularly the hilly areas bordering India and the city of Mandalay were severely damaged during the war.

People

The dominant ethnic group in Myanmar is known as the Bamar, from which the original English name of the country, Burma, was derived. Besides the Bamar, Myanmar is also home to many minority ethnic groups and nationalities which have their own distinct cultures and languages. In addition to the native ethnic

minorities, Myanmar is also home to ethnic Chinese and Indians whose ancestors migrated to Myanmar during the colonial period, most visible in the cities of Yangon and Mandalay. The divisions in Myanmar are Bamar-dominated, while the states are dominated by the respective ethnic minorities.

Most Burmese people are incredibly friendly and polite, and will do their best to make you feel welcome in their country.

Religion

Myanmar (Burma) is a multi-religious country. There is no official state religion, but the government shows preference for Theravada Buddhism, the majority religion. According to both the 2014 census of the Burmese government Buddhism is the dominant religion, of 88% of the population, practiced especially by the Bamar, Rakhine, Shan, Mon, Karen people and Chinese ethnic groups. Bamar people also practice the Burmese folk religion under the name of Buddhism. The new constitution provides for the freedom of religion; however, it also grants broad exceptions that allow the regime to restrict these rights at will. Ethnic minorities practice Christianity (6.2%, particularly the Chin, Kachin and Karen people), Islam (4.3%), and Hinduism (0.5%, particularly by Burmese Indians).

| Religious group | Population % 1973 ^[1] | Population % 1983 ^[1] | Population % 2014 ^[1] |
|-------------------------|----------------------------------|----------------------------------|----------------------------------|
| Buddhism | 88.8% | 89.4% | 87.9% |
| Christianity | 4.6% | 4.9% | 6.2% |
| Islam | 3.9% | 3.9% | 4.3% |
| Hinduism | 0.4% | 0.5% | 0.5% |
| Tribal religions | 2.2% | 1.2% | 0.8% |
| Other religions | 0.1% | 0.1% | 0.2% |
| Not religious | n/a | n/a | 0.1% |

Christianity in Myanmar

Christianity is practised by 6.2% of the population, primarily among the Kachin, Chin and Karen people, and Eurasians because of missionary work in their respective areas. About four-fifths of the country's Christians are Protestants, Baptists, of the Myanmar Baptist Convention; Roman Catholics make up the remainder. Christians were the fastest growing religious group in Burma for the last 3 decades, still even though that growth gap have narrowed close to the general population they still are the fastest growing religious group.

Christians have faced some hostility or even persecution since the 1920s. Christians have not moved to the higher echelons of power. A small number of foreign organisations have been permitted to enter the country to conduct humanitarian works following Cyclone Nargis. Cyclone Nargis caused the worst natural disaster in the recorded history of Myanmar during early May 2008.

Protestantism in Burma

The Protestant churches of Burma were begun in the early 19th century by Adoniram Judson (1788 – 1850), an American Baptist missionary. It took years of intensive preaching before he reached his first convert, but the numbers grew rapidly, reaching 10,000 by 1851. He translated the Bible into Burmese in 1834.

In 1865 the Myanmar Baptist Convention was established and in 1927, the Willis and Orlinda Pierce Divinity School was founded in Rangoon as a Baptist seminary. It is still operating as the Myanmar Institute of Theology, catering to students of many Protestant denominations. Most converts came from the Karen's ethnic group in the mountainous areas, and not from the Buddhists. By the census of 1921 Christians totalled 257,000, or two percent of the total

population. This included about 50,000 Christians of Indian, English or Eurasian heritage; and 69% were Karens.

After 1914, some Buddhist groups became much more nationalistic, and highly resistant to Christianity. There was hostility toward the Christian Karens. The Protestant population reached 192,000 in 1926, with the Baptists in the forefront, with over 200 missionaries. Increasingly, the native community took control of the Protestant organizations.

When the Japanese seized Burma in 1942, the British and American missionaries fled, but they returned in 1945. Independence from Britain came in 1947, and for years there was simmering tension and sometimes military action by the government against the Karens. This strengthened the Christian religiosity of the Karens minority, and deepened the hostility of the majority Buddhist population toward Christianity. In 1959 the Catholics numbered 184,000, and Protestants were 225,000; most of the Protestants were Baptists. The Catholics began transferring control from the missionaries to local elements in 1959, with the appointment of the Archbishop of Mandalay who is a descendant of Portuguese who arrived in the 17th century. Likewise, the Protestants transferred control to locals in the 1950s.

Roman Catholicism in Burma

In the 17th century, Portuguese missionaries arrived. In 1725, there were two priests. Several Roman Catholic missionaries arrived in the 1830s from Europe, and by 1841, there were 4500 Catholics. The first nuns arrived in 1847-52. By 1862, the Catholics had one bishop, 11 missionaries, one native priest, one college, and about 6000 members.

Orthodox Christianity in Burma

There is a small Armenian Orthodox Christian minority existed in Burma. An Armenian Apostolic Church is located in Yangon.

In 1966 all foreign missionaries were expelled by the Burmese government, but the Burmese Protestant church has become a vibrant missionary-sending movement, despite financial limitations and geographic isolation.

Most Christians are from the minority ethnic groups such as the Chin, Karen, Lisu, Kachin, and Lahu. Baptists, Assemblies of God, Methodists and Anglicans form the strongest denominations in Burma.

CCA and WCC Member Churches in Myanmar

Myanmar Baptist Convention

The first Christian mission to arrive in present-day Myanmar was the Roman Catholic Barnabite Mission in 1722. In 1807 the English Baptists opened a mission but the first permanent Baptist Evangelists and mission came in 1813 from America, under Adoniram Judson. During his life time, only the Burman, Mon and Karen ethnic groups responded to the gospel of Jesus Christ. At his death in 1850, there were 74 churches and 7904 baptized members. Gradually the Baptist mission spread out to all the peoples in Myanmar. In 1865, the Baptist churches in Burma organized themselves under the name “Burma Baptist Missionary Convention”. In 1954, the name was changed to Burma Baptist Convention. Today, the Myanmar Baptist Convention represents all Baptists in the country. Its beliefs and practices are according to the Baptist principles and polity in general. The main purposes of the MBC are: a) to preach and propagate the good news of Jesus Christ in Myanmar and throughout the entire world; b) to abide in Baptist faith and practice; c) to educate its members for Christian maturity and discipleship; d) to be united with other Christians in Christ for mission and service; and e) to be good citizens of the country.

Myanmar (Burma) has a population of over 50 million. Buddhism is the majority religion, Christians form a minority. The Baptists are the largest protestant denomination in the country. All the Baptist churches aim to be self-supporting and holistic in development, and the members are called to identify themselves as Christians and good citizens. The MBC has undertaken the “Golden Myanmar

Baptist Mission” which aims at evangelizing most people of the country for the transformation and betterment of the society. The MBC has taken an active part in the Myanmar Council of Churches from the beginning. Politically Myanmar is heading towards a democratic government and to a market economy and it is one of the ASEAN countries.

Methodist Church, Upper Myanmar

The Methodist mission began in Upper Myanmar (formerly Upper Burma) in 1887, by the British Methodist Missionary Society. The basis was Mandalay. From there Methodism spread not only in the plains but also to the hill region. The Methodist Church (Upper Myanmar) became an autonomous church in 1964 because the government did not allow foreign missionaries to stay in the country. The Centenary thanksgiving service was celebrated in 1987. The missionaries had established a Bible training school which became the Theological Training Institution in 1937. The TTI was changed to Myanmar Theological College (MTC) in 1987 and was upgraded to offer a degree programme. The college is approaching its 75th jubilee in 2012, and is aiming at beginning an MD programme on that occasion. The church founded another college in Tahan District called Tahan Institute of theology.

The Methodist Church has gone through hardship and great distress during the past years but the storms are over and all the districts are doing their best to grow and strengthen the Christian community. The Tahan District established a clinic in 1987 where there are now 103 workers. A new branch was opened in 2004 in Letpanchaung District.

Church of the Province of Myanmar

The Anglican Church was established in today's Myanmar by British army chaplains on the west coast around 1825. It was only in 1853 that the first missionaries arrived. The diocese of Calcutta had pastoral and administrative oversight over the church in Burma. In 1877 the diocese of Rangoon was inaugurated. After World War II, no foreign missions which were not already operating in the country before the war could enter. The last missionaries were asked to leave the country in 1966. The early emphasis on a trained leadership, lay and ordained, as well as on an educated laity in general has proved an invaluable asset to the church. The Province of Burma was formed in 1970 with four dioceses; there are now six.

The church is not involved in social work as this field of action is totally taken over by the government. In times of catastrophes affecting the country the church provides relief aid. The primary concerns of the church are evangelism, the training of clergy evangelists and the improvement of teaching programmes. The Church of the Province of Myanmar is actively involved with other member churches in the Myanmar Council of Churches.

Independent Presbyterian Church of Myanmar

The Independent Presbyterian Church of Myanmar is a Reformed denomination in Myanmar that adheres to the Apostles Creed, Nicene Creed and the Westminster Confession. It was founded in 1938. The Independent Presbyterian Church had approximately 5,000 members and 182 congregations.

Methodist Church, Lower Myanmar

The Rev. James M. Thoburn (1836-1922) came to India and heard about evangelistic opportunities in Yangon (Rangoon), Penang and Singapore from the sailors. He frequently received letters for help from the Indian Methodists who had settled in Yangon, which he shared with William Taylor in America. Taylor could not come immediately so sent Robert E. Carter of Ohio to Yangon to begin the mission. Thoburn immediately went to Yangon to work with Carter and the Methodists there. On Sunday, June 22, 1870, they organized an English-speaking church with 29 members. Ms. E. H. Warner was sent by the Woman's Foreign Missionary Society in 1881, Miss Mary McKesson in 1882, and a girl's school was established and opened the same year. In 1884 the Myanmar Methodist Church became a district of the South India Conference. In 1885 Singapore was added. In 1892 the Myanmar district became the Bengal-Burma Conference and on February 2, 1902 it became the Myanmar Mission Conference under Bishop F. W. Warne.

In 1950 the Myanmar Annual Conference was included within the newly created Southeastern Asia Central Conference, comprised of the Malaya, the Malaysia Chinese, the Sarawak, the Sumatra. On May 8, 1964 the General Conference approved the Methodist Church of the Union of Myanmar to be autonomous. The Sixty-Second Annual Conference of the Methodist Church in Lower Myanmar was held on October 5-19, 1964 and the Rev. Lim Si Sin was elected to be the first national bishop in 1965. The Methodist Theological Institute was founded in July 1987.

Rev. U Mya Thaung was elected in 1989 as the fifth bishop. In February 1994 the Annual Conference was split into two groups, each headed by their respective bishops, Rev. U Mya Thaung and Rev. U Maung Than. After six years of splitting and bitter division, in the year 2000 the conference was reunited and the Reunited

Special Conference was convened on July 5, 2000. There are 25 local churches, six gospel centres, 6 districts, 31 full-time preachers including 21 ordained ministers, 2,102 members and 3,270 community.

Mara Evangelical Church

Mara People (formerly know as Lakher) are an ethnic group whose territory is situated on both sides of the border between India and Myanmar. In 1907 a British missionary couple began working among the Mara. Through their efforts and through the work of local evangelists and a series of revivals the entire Mara people were Christianized by 1960. At the independence of India and Burma the Mara were separated in two groups. In 1967 the church was also organized in two entities: the Evangelical Church of Maraland in India (the larger one), and the Mara Independent Evangelical Church in Burma (now Myanmar). In 1970 a split occurred in the latter, which lasted sixteen years. The break was healed in 1987, adopted a new name, Mara Evangelical Church, to signify their unity.

The church “holds the faith in Jesus Christ the Redeemer of the world and worships one God. Father, Son and Holy Spirit”. It is evangelical in outlook and strongly committed to a holistic ministry combining evangelism and fullness of life. The church is sending evangelists to work among neighboring ethnic groups. The MEC is ordered according to Presbyterian principles.

Presbyterian Church of Myanmar

Mizo immigrants formed the **Presbyterian Church in Myanmar** after they moved to the Kalay and Kabaw Valley in upper Chindwin. They were served first by a Baptist, then by a Methodist minister. The Mizo Presbyterians maintained the Reformed faith. The first Presbyterian church was founded in 1956 in Losau village, and the church spread in the surrounding regions. In 1962 the church was constituted at the national level with 5,000 members. The church extended its activities to the southern Chin Hills, Rakhine State, upper Sagaing Division. The PCI has about 30,000 members in 256 parishes and 160 house fellowships. The church is also involved ecumenically, being a member of the Christian Conference of Asia.

AMC Local Arrangements Committee Contact Numbers

Myanmar Baptist Convention (MBC)

| | | |
|-----------------|-----------------------------|----------------|
| Zau Lat | President | 09 778 929 161 |
| Zaw Win | Vice President | 09 420 028 736 |
| Yam Kho Pau | General Secretary | 09 965 018 934 |
| Saw Samson Latt | Associate General Secretary | 09 541 7758 |
| San Thein Tun | Treasurer | 09 250 164 129 |
| Thu Zar Mon | Associate Treasurer | 09 423 390 534 |

Myanmar Council of Churches (MCC)

| | | |
|---------------------|-----------------------------|----------------|
| Saw Patrick Loo Nee | President | 09 516 4813 |
| Mahn Palmerston | General Secretary | 09 457 735 607 |
| Kaythi Min Din | Associate General Secretary | 09 795 819 751 |
| Saw Crainer | | 09 515 9485 |

AMC Coordinators & CCA Staff Contact Numbers

| AMC Coordination (Myanmar Office) | |
|--|----------------------------------|
| Saw Shwe Lin | 09 962 029 561 |
| Hlaing Yadana Htun, Meemee | 09 961 661 949 09 261 199 494 |
| AMC Coordination/ CCA SECRETARIAT | |
| Mathews George Chunakara | 09 953 681 703 |
| Jung Eun Grace Moon | 09 953 428 331 |
| Reynaldo Racaza Ty | 09 953 681 697 |
| Chuleepran Srisoontorn | 09 764 496 738 |
| Ngur Lia Na | 09 259 171 640 |
| Janjarut Saedan, Jib | 09 953 681 695 |
| Ramarao Gollu | 09 953 428 329 |
| Patchayotai Boontama, Geng | 09 953 428 327 |
| Christopher Sonawane | 09 953 681 704 |
| Gianina Fay Cortez Vecino | 09 953 681 699 |
| Maureen Mata'u Akeripa | 09 764 496 736 |
| Nant Myat Noe Aein, Salome | 09 962 029 561 |
| Sunila Ammar | 09 953 255 758 |
| Boonyarid Promsuttipong | 09 953 261 964 |
| Hanbyeol Angela Kim | 09 953 255 746 |
| Liezl Formilleza Dunuan | 09 953 261 953 |
| Mongkol Nitirojsakul | 09 953 261 961 |
| Patricia Bruschweiler | 09 953 261 957 |
| Roshin Mary George | 09 953 261 956 |
| Santosh Digal | 09 953 261 962 |
| Sudeep Sonawame | 09 953 261 951 |

Emergency Contacts: Phone Numbers in Yangon

| Contact Numbers : AMC Myanmar Coordination Office /MCC/ MBC/ CCA Staff | |
|--|-------------------------------|
| Saw Shwe Lin | 09 962 029 561 |
| Kathy Min Dinh | 09 795 819 751 |
| Yam Kho Pau | 09 965 018 934 |
| Jung Eun Grace Moon | 09 953 428 331 |
| Nant Myat Noe Aein, Salome | 09 962 029 561 |
| Hospital / Medical Emergency | |
| Ambulance : (Emergency) | 192 |
| Yangon General Hospital: | 256112-155, 384493, 256123 |
| Police Ambulance | 500005 |
| Red Cross | 383684 |

Police: 199 (Emergency)

Police Headquarters: 549309

Traffic Police: 500005

Airport Police: 661956

Police (Yangon Division): 245455, 254437

Fire: 191 (Emergency)

Central Fire Station: 252011, 252022, 384420

Yangon International/Airport: 533167-168, 662811

Tourist Information: 252859

Tourist enquiry and complaints (lost and found department): 37128, 252859

Tourist Safety Unit: 642742, 549209

Codes: To call a landline phone in Yangon, Put 01 in front (Except for emergency numbers)

Mobile Phone numbers start with 09

To call a person in Myanmar from abroad, add +95

