



Christian Conference of Asia

STRATEGIC PROGRAMME PLAN 2021

***'Affirming God's assurance of healing
for peace and security'***

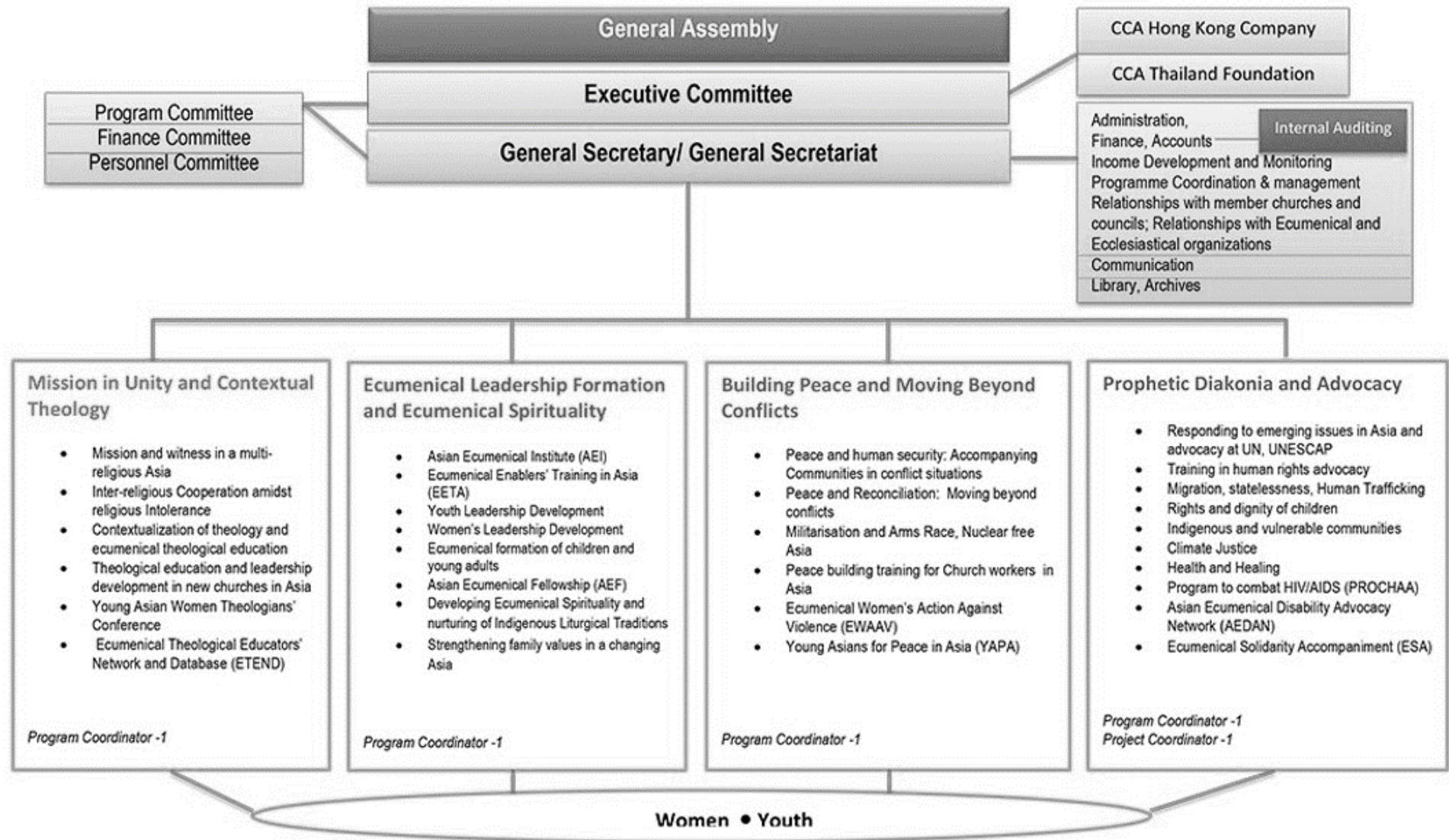


Christian Conference of Asia

STRATEGIC PROGRAMME PLAN 2021

***‘Affirming God’s assurance of healing
for peace and security’***

CCA New Programme Structure



GENERAL SECRETARY'S INTRODUCTION

In the context of unprecedented challenges, the entire world has been facing disastrous situations due to the COVID-19 pandemic, the impact of the pressing crises it spawned becoming evident everywhere. Realising that we need greater unity, solidarity, and accompaniment with the people and communities at this time of crises, it is our fervent prayer and faith that we are strengthened by the assurance of God who heals and leads us to peace and security. It is in this context that the Christian Conference of Asia (CCA) has envisioned its programmes and activities in 2021 with a focus on the theme, 'Affirming God's assurance of healing for peace and security'.

The church and the ecumenical movement also have been facing innumerable challenges since the pandemic has been hounding humanity. As the world is being transformed radically, we hope to broaden our vision and respond to the changes and challenges with the aim of making a difference. It is clear that we need to be more impact-oriented although we feel lighter on our feet in terms of our financial and human resources, as well as in terms of other limitations we find ourselves facing in such arduous times. At the same time such challenges require us to be closer to our constituencies and more agile as well as responsive. The opportunity we see at this stage is to engage significantly and to respond to the emerging issues in creative and relevant ways.

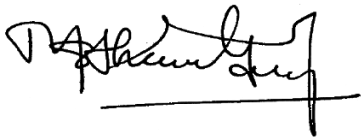
The vision of the CCA's Strategic Programme Plan, introduced at the beginning of the current programme phase which started in 2016, has been more diverse and inclusive than before. The CCA's staff teams have been working to achieve common goals which have been focused on a range of priority areas and key initiatives; not limited only within the ecclesial boundaries, but beyond the traditional boundaries. The impact of their efforts towards a common global goal is being felt. Several programmes and activities of the CCA already planned and scheduled for 2020 have been postponed or cancelled due to the sudden eruption of COVID-19 early last year. However, several of those planned activities and new initiatives were facilitated through virtual platforms even at times when the world faced physical lockdowns. Most other activities postponed last year have been refocused and rescheduled for implementation in 2021 with the thematic focus on 'Affirming God's assurance of healing for peace and security'.

The CCA, being a church-based membership network, is unable to deliver quality programmes without its members—their support and development are therefore vital. While trying to achieve operational excellence, the CCA staff members are working in collaborative partnership with the CCA's member churches and councils and constantly improving and deepening the quality of their participation in organising and facilitating. Through continuous improvement and implementation of efficiencies and collaborative partnership with member churches, councils, and other regional ecumenical partners continue to play an integral role within CCA and provide the guidance needed to ensure and remain impactful. While planning the activities for the year 2021, we tried to strengthen cohesion and resilience, and to develop priorities in order to accelerate progress and enhance the ability to deliver highly impactful activities. We are learning from past experience that the COVID-19 experience has clarified what those needs are.

The CCA, as the prime partner of a regional network, and coordinator and facilitator of the Asian ecumenical movement, has always been, and will continue emphasise and be focused on relevant issues and themes. As we are conscious of our need to learn how to pivot and adapt, and continue our work in a changing context, we have been trying to reach the goals even higher and move faster to increase our impact despite various limitations. We are trying to be much more responsive despite these limitations. In order to achieve its goals, the CCA has felt the need to have a clearer vision with a tighter programme focus, and amplify and invest in implementing those programmes that are gaining traction. We try to anchor our policies and processes that are agile and clear—supporting

churches and ecumenical bodies at national levels in their work. We are committed to availing opportunities in order to support the member churches and councils of the CCA across Asia in our common ecumenical journey.

The Strategic Programme Plan for the year 2021 is envisioned with a view to respond to the situation of the new normal. With this in mind, the CCA is translating some of its learnings into action and adopting new ways of working, so as to ensure the strategic and operational excellence needed in a situation characterised by the new normal. We are continuing to implement those planned activities that are as yet unfinished so that we can make the significant interventions called for by the emerging contexts.

A handwritten signature in black ink, appearing to read 'Mathews George Chunakara', with a horizontal line drawn underneath it.

Mathews George Chunakara
General Secretary, CCA

CONTENTS

GENERAL SECRETARY'S INTRODUCTION.....	1
GENERAL SECRETARIAT (GS).....	6
GS.1 Coordination of Administration and Programmes.....	6
GS.2 Liaison with Governing and Advisory Bodies.....	7
GS.3 Church and Ecumenical Relations.....	9
GS.3.1 Visits to Members Churches, Councils, and Ecumenical Partners.....	9
GS.3.2 Relations with Regional Ecclesiastical and Confessional Bodies.....	11
GS.4 Income Development and Finance.....	11
GS.5 Library and Archives.....	13
GS.6 Communications.....	14
GS.6.1 Website, News, Publications.....	15
GS.6.2 Internship in Developing Communication Strategies.....	15
GS.7 General Assembly (GA-2022) Preparations.....	16
Cost of Activities and Budget for 2021.....	19
MISSION IN UNITY AND CONTEXTUAL THEOLOGY (MU).....	20
MU.1 Mission and Witness in Unity in a Multi-Religious Asia.....	21
MU.1.1 Consultation on 'Mission and Evangelism in the New Normal Era'.....	22
MU.1.2 Asian Movement for Christian Unity (AMCU-VIII) Consultation.....	24
MU.2 Preparations for Congress of Asian Theologians (CATS-X) in 2022.....	25
MU.3 Asian Women Doing Theology in the Context of Wider Ecumenism.....	26
MU.4 Ecumenical Theological Education and Leadership Development in New Churches.....	28
MU.4.1 Contextual Theology Training for Faculties of Theological Institutions & Church Leaders in Burmese Refugees' Theological Institutions.....	28
MU. 4.2 Scholarships and Exchange for Theological Education.....	30
MU.5 Development of CCA Digital Library and Digitisation of CCA Theological Resources and Historical Documents.....	30
MU.6 Consultation on Artificial Intelligence and Post-Humanism: Theological and Ethical Challenges.....	32
MU.7 Youth Leadership Training in Mission and Contextual Theology – Internship.....	34
Cost of Activities and Budget for 2021.....	36

ECUMENICAL LEADERSHIP FORMATION AND ECUMENICAL SPIRITUALITY (EF)	37
EF.1 Asian Ecumenical Institute (AEI).....	39
EF.2 Asian Ecumenical Fellowship (AEF).....	40
EF.3 Ecumenical Enablers' Training in Asia (EETA).....	41
EF.3.1 Ecumenical Enablers' Training and Ecumenical Formation Training in Nepal, East Timor, and Cambodia.....	42
EF.4 Youth Leadership Development.....	46
EF.4.1 National Youth Leadership Development Training in Pakistan and Bangladesh...	47
EF.4.2 Youth Leadership Training — Internship.....	49
EF.5 Women Leadership Development.....	50
EF.5.1 Asian Ecumenical Women's Assembly (AEWA) Follow-up Programmes.....	50
EF.6 Ecumenical Spirituality and Nurturing of Contextual Liturgical Traditions...	51
EF.6.1 Asia Sunday.....	52
EF.7 Strengthening Family Values in a Changing Asia.....	53
EF.7.1 Regional Consultation on 'Families in Transition: Changing Values in Tradition and Modernity'.....	53
Cost of Activities and Budget for 2021.....	56
BUILDING PEACE AND MOVING BEYOND CONFLICTS (BP)	57
BP.1 Peace with Justice and Human Security: Accompanying Churches and Communities in Conflict Situations.....	59
BP.2 Churches in Action for Moving Beyond Conflict and Reconciliation.....	60
BP.2.1 Planning Meeting: Asia Interreligious Leaders' Summit–2022 on 'Building Peace and Moving Beyond Ethnic Conflicts and Violence in Asia'.....	60
BP.3 Ecumenical Women's Action Against Violence (EWAAV).....	63
BP.3.1 Consultation on EWAAV (Online).....	64
BP.3.2 National Consultations on EWAAV in Sri Lanka, Nepal, and Cambodia.....	66
BP.3.3 Webinar on International Women's Day: 'Transformational Leadership of Women in a Post-COVID-19 World'.....	69
BP.4 Young Ambassadors for Peace in Asia (YAPA)–2021.....	71
BP.5 Youth Leadership Training in Peace Building – Internship.....	73
BP.6 Eco-Justice for Sustainable Peace in the Oikos.....	73
BP.6.1 Webinar on World Water Day: 'Decreased Access to Safe Water in Asia: Challenges to Human Security'.....	74
Cost of Activities and Budget for 2021.....	77

PROPHETIC DIAKONIA AND ADVOCACY (PD)	78
PD.1 Emerging Issues in Asia: Regional and Global Advocacy	80
PD.1.1 Consultation on ‘Emerging Trends in Religious Freedom in the context of Religious and Ethnic Minorities in Asia’.....	81
PD.1.2 Asian Churches in Building Good Governance – Asia Regional Consultation.....	82
PD.2 Human Rights in Asia and Advocacy at the UN	84
PD.2.1 Advocacy at the UN.....	84
PD.2.2 Training in Human Rights Advocacy – Institute on Human Rights.....	85
PD.3 Rights of Migrant Workers	87
PD.3.1 Webinar on ‘Situation of Asian Diaspora Migrants in Arabian Gulf in Post-COVID-19 Era’.....	88
PD.4 Statelessness and Human Trafficking	89
PD.4.1 Consultation on ‘Economic Impact of COVID-19 and Increasing Human Trafficking’.....	91
PD.5 Asia Advocacy Network on Dignity and Rights of Children (AANDRoC)	93
PD.5.1 Consultation on ‘Upholding the Dignity and Rights of Children in a “New Normal” Era’.....	94
PD.5.2 Asia Advocacy Network on Rights and Dignity of Children Publications.....	95
PD.5.3 Webinar on International Children’s Day (CRC Day).....	96
PD.6 Ecumenical Solidarity Accompaniment and Diakonia in Asia (ESADA)	97
PD.7 Asian Ecumenical Disability Advocacy Network (AEDAN)	97
PD.7.1 National Consultation on ‘Dignity and Rights of Differently Abled Persons’.....	98
PD.8 Health and Healing	100
PD.8.1 Consultation on ‘Health and Healing in the context of the Impact of COVID-19’.....	101
PD.9 Ecumenical Youth Leadership Development in Advocacy – Internship	102
Cost of Activities and Budget for 2021.....	104
PD.SP ACTION TOGETHER IN COMBATTING HIV AND AIDS IN ASIA (ATCHAA)	105
Cost of Activities and Budget for 2021.....	108
Consolidated Budget for Activities in 2021	109
Members of CCA Staff Team	110
CCA Bank Account Details	111
CCA Executive Committee Members 2015–2022	112
CCA Programme Committee Members 2015–2022	113
CCA Finance Committee Members 2015–2022	113
Abbreviations	114

GENERAL SECRETARIAT (GS)

The main functions and tasks of the General Secretariat and the General Secretary include:

- GS.1 Coordination of Administration and Programmes**
- GS.2 Liaison with Governing and Advisory Bodies**
- GS.3 Church and Ecumenical Relations**
- GS.4 Income Development and Finance**
- GS.5 Library and Archives**
- GS.6 Communications**
- GS.7 General Assembly (GA-2022) Preparations**

GS.1 COORDINATION OF ADMINISTRATION AND PROGRAMMES

As per the constitutional mandates, the General Secretariat/General Secretary (GS) of the CCA is responsible for the overall coordination of programmes and administration of the organisation. The General Secretary as the Chief Executive Officer has the main responsibilities of leading the staff team; overseeing the planning, implementation, and monitoring of the programmes; coordinating income development and finance with the assistance of assigned staff members in the General Secretariat; and liaising between the Officers (Moderator, Vice Moderator, Treasurer, and the General Secretary), governing, and advisory bodies, including the Director Boards of the CCA Hong Kong Company and the CCA Thailand Foundation. In addition to these tasks, the GS also has the responsibility of maintaining and strengthening relations with member churches and councils of the CCA, starting from Iran in the west of Asia, to Japan in the east; Nepal in the north to New Zealand in the south.

GS.1.1 Goals

The General Secretary provides effective ecumenical leadership to the CCA and efficiently coordinates and administers programmes and builds relationships with all the stakeholders of the member constituencies including governing board (Executive Committee) and advisory bodies (Programme Committee, Finance Committee) in order to achieve the overall goals of the CCA.

GS.1.2 Output Indicators

- A strategic planning meeting conducted to formulate project proposals for 2021;
- New policy and procedures developed for organisational management and implementation in 2021;
- Advanced communication and IT-related infrastructure created for enhanced communication system;
- A significant number of member churches called to be engaged in the thematic programmes in the context of MU, EF, BP, and PD;
- Increase in number of visits by General Secretary to member churches and councils in Asia;
- Number of activities facilitated by the General Secretariat for promoting better church and ecumenical relations.

GS.1.3 Outcome

Programme and project staff of the General Secretariat have identified best practices in order to plan programmes, projects, and activities. The CCA member churches, councils, and ecumenical partners use the information presented in plans and reports to contribute creative suggestions for qualitative improvements in the CCA programmes.

GS.1.4 Outcome Indicators

- Effective leadership provided to the staff of the CCA to carry out administration and programme implementation;
- Relationships with member churches, councils, and ecumenical partners and staff of the CCA have been maintained and developed for effective and efficient administration, management, coordination, and implementation of the CCA programmes;
- Skills and capacities of the CCA staff are built so as to enable them to carry out effective planning, organising, coordinating, budgeting, implementation, monitoring, and reporting of the CCA programmes;
- Structural change in the organisation is created and transparency and accountability ensured;
- The CCA office has been developed with adequate infrastructure facilities and advanced information communication methodologies and technologies.

GS.1.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA collaborates with its member churches and councils, other ecumenical organisations in the region, ecumenical partners, World Council of Churches, Regional Ecumenical Organisations (REOs), and other faith-based organisations in the region.

GS.1.6 Cooperation

Effective cooperation and partnership with CCA member churches and councils strengthen CCA's ecumenical presence and witness in Asia.

GS.1.7 Challenges and Risks

Resource mobilisation, inflation, lack of regular membership contribution, the paucity of qualified and experienced programme and administrative staff, and change in leadership in the member churches and ecumenical organisations are the major risks.

GS.2 LIAISON WITH GOVERNING AND ADVISORY BODIES

The primary responsibility of the General Secretary and the General Secretariat staff are to coordinate, facilitate, and implement the decisions of the General Assembly and other tasks mandated to the Executive Committee and advisory committees and to translate them into programmatic thrusts.

The functions of the GS include:

- Coordination of administration, programmes, income development, and financial management;
- Interpretation of the work of the CCA, constant contact with member constituencies;
- Maintaining relations with churches and ecumenical councils;
- Sharing of information with member constituencies.

The General Secretariat is responsible for preparing and regularly organising meetings of the governing and advisory bodies, Executive Committee, Programme Committee, Finance Committee, and Personnel Committee. The governing board is responsible for taking policy decisions of the organisation to the highest decision-making body, the General Assembly.

The Officers, comprising the Moderator, Vice Moderator, Treasurer, and the General Secretary, normally meet once a year in conjunction with the Executive Committee meeting or other important events. The Officers are responsible for dealing with any urgent matters and to accompany the General Secretary in the work of leading the CCA.

The Executive Committee, with a total membership of 21, meets once a year.

The Programme and Personnel Committee, normally with 20 members, meets once every 18 months. The Finance Committee meets annually in conjunction with the Executive Committee meeting.

The governing and advisory bodies of the CCA are the main decision-making and policy-developing pillars of the organisation that ensure accountability and transparency in administrative and financial matters. These bodies also oversee the planning, monitoring, implementation, and evaluation of programmes and staff.

The CCA is registered as a legal entity in two places: Hong Kong and Thailand. The GS also coordinates and oversees the functions of the Hong Kong-based CCA Director Board as its Secretary (*ex officio*), and the Investment Committee as well as the CCA Thailand Foundation.

GS.2.1 Goals

The CCA General Secretariat plays a significant role in carrying out the decisions of the General Assembly and the tasks of the Executive and Advisory Committees in order to achieve the overall goal of the CCA's programmes; it makes periodical contact with member constituencies and maintains strong relationships with member churches and ecumenical councils and disseminates information on the thematic programmes.

GS.2.2 Output Indicators

- Number of Executive Committee meetings, Programme Committee meetings, Finance Committee meetings, Personnel Committee meetings conducted;
- Number of decisions taken;
- Number of new policies and procedures adopted;
- Number of consultation processes initiated regarding major developments in the lives of churches and ecumenical partners.

GS.2.3 Outcome

- Organised meetings of the governing and advisory bodies such as Executive Committee, Programme Committee, Finance Committee, and Personnel Committee;
- Meetings of governing bodies organised for policy decisions;
- Key issues faced by member churches discussed and decisions taken;
- Adequate representation and participation ensured in deliberations.

GS.2.4 Outcome Indicators

- Executive Committee meetings, Programme Committee meetings, Personnel Committee meetings organised as per the constitutional stipulations;
- Minutes of Governing and Advisory body meetings with information on major decisions taken during the meeting are well documented and shared.

GS.2.5 Involvement of Churches/Councils/Ecumenical Organisations

The CCA General Secretariat involved in regular communications and contacts with member churches, councils, and other ecumenical organisations in Asia and other parts of the world (WCC, REOs) as well as with Federation of the Asian Bishops' Conferences (FABC) of the Roman Catholic Church and the Asian Evangelical Alliance (AEA).

GS.2.6 Cooperation

Members of the governing board and advisory board will be requested to represent the CCA in various countries for events of churches and councils.

GS.2.7 Challenges and Risks

The major challenges are developing new policies and procedures, ensuring accountability and transparency in administrative and financial matters, and executing planning, monitoring, implementation, and evaluation of programmes.

GS.3 CHURCH AND ECUMENICAL RELATIONS

Maintaining regular relationships with member churches, councils, and ecumenical partners is fundamental to the CCA's life and witness. Building a stronger sense of interconnectedness, the involvement and participation of member churches and councils in the life of the CCA can contribute significantly to their growing sense of ownership of the life and work of the CCA. This can be made possible through regular contact and visits to member churches and councils, various forms of collaborations such as facilitating the participation of church members in the CCA's programmes, and joint planning and implementation of programmes and activities.

As per the new programme structure, a specially assigned staff should be able to work exclusively to assist the GS on church and ecumenical relations, especially in strengthening ecumenical relations as well as in establishing regular contacts with officials of member churches and councils, church leaders.

Systematic initiatives will be developed to keep regular contact with ecumenical partners and specialised agencies relating to the CCA. Regular follow-up communications with them will be carried out.

The main objective expected to be achieved through this activity is to strengthen relationships and closer cooperation between the CCA, its member churches, councils, and ecumenical partners and also to generate more financial resources within Asia by way of increased contributions from member constituencies.

This strategy will ensure not only consistency in maintaining regular contact and strengthening of relations but also offer new ways and means of income development within Asia, besides encouraging resource-sharing and accompaniment.

GS.3.1 Visits to Member Churches, Councils, and Ecumenical Partners

The General Secretary and other staff members visit member churches and councils and participate in major ecclesiastical and ecumenical events in the region. On certain occasions, the General Secretary leads pastoral solidarity team visits with representation by a delegation as needed by the nature of the situation and context. In this way, the CCA maintains its relations, and contacts with the members of the fellowship and ecumenical partners in Asia, listening to their concerns and interpreting to them the latest developments in the life and witness of the CCA and the Asian ecumenical movement as well as to learn about the geopolitical, geo-economic, and ecumenical trends.

The General Secretary also participates in events or special occasions of member churches, councils, and other ecumenical organisations. Participation and presence in such ecclesiastical and ecumenical events provide unique opportunities for the CCA to interact with other organisations and institutions as well as to interpret the work and mission of the CCA. Such opportunities help the CCA to facilitate ecumenical reflections on emerging issues and to strengthen relationships with a wide range of ecumenical partners in the region and beyond.

In addition to the regular visits of the General Secretary to member churches, councils, and ecumenical partners, the General Secretariat convenes meetings of heads of churches and ecumenical councils as well as meetings of the NCC general secretaries and also participates in meetings with the general secretaries of Regional Ecumenical Organisations (REOs) and the World Council of Churches (WCC). Through such participation and various other encounters, the General Secretary tries to ensure visibility and value of the CCA's presence and discusses new avenues of ecumenical cooperation that initiate new synergies.

Apart from working with member churches and councils, the GS also has the task of building and strengthening relationships with other regional and international ecumenical partner organisations.

GS.3.1.1 Goals

The goal is to strengthen relationships between the CCA and its member churches, councils, and ecumenical partners with the objective of continued cooperation to promote and provoke ecumenical reflections on ecumenical, theological, and missiological issues and to strengthen relationships with a wide range of ecumenical partners and confessional bodies.

GS.3.1.2 Output Indicators

- Number of invitations received from the member churches;
- Number of member churches visited;
- Number of requests received from the member churches for solidarity visit in places where churches are facing difficulties;
- Number of major ecumenical, interreligious and international gatherings General Secretary participated in;
- Issues addressed by the General Secretary in terms of public issues actions and advocacy on behalf of pertinent Asian communities and countries.

GS.3.1.3 Outcome

Visits to member churches strengthen relationships, promote ecumenical solidarity, and enable the voice of member churches and ecumenical organisations to be heard. The CCA has explained its life and public witness in the current political and global context to member churches, as well as to ecumenical and other partners.

GS.3.1.4 Outcome Indicators

- Member churches, councils, and ecumenical partners in the region and outside of the region (an average of 25 per year in Asia) are visited by the General Secretary;
- The details of visits are communicated to a wider audience (mainly through news releases sent to persons and institutions and posted on the CCA website and Facebook account);
- The reports of these visits are shared by the General Secretary with other staff and members of the governing board.

GS.3.1.5 Involvement of Churches/Councils/Ecumenical Organisations

Involvement of member churches, councils, and ecumenical partners are ensured at different stages.

GS.3.1.6 Cooperation

While planning visits to member churches, the CCA General Secretariat and programme staff cooperate with Governing Board members and Programme Committee members as well as with former participants of various programmes.

GS.3.1.7 Challenges and Risks

Budget constraints place limitations on the number of visits to member churches, while inflation and political unrest in the member countries places limits on the task of addressing all the issues of member churches. Other risks involve difficulties with regard to decision-making and group consensus.

GS.3.2 Relations with Regional Ecclesiastical and Confessional Bodies

Believing that a divided church is a scandal and that a united Church through its mission justifies and manifests Christ's prayer for unity (John 17:21–23), the CCA continues to foster relationships with non-member churches of the CCA in the region. For many years, the CCA has fostered relationships with the Roman Catholic Church through the Federation of Asian Bishops' Conferences (FABC), and more recently with the Asia Evangelical Alliance (AEA) and Fellowship of Pentecostal Churches in the region.

Ever since 1992, the CCA and FABC have regularly met, and several initiatives have been undertaken to explore the possibility of evolving an Asian ecumenical body to express and to work for unity in Christ in Asia.

Realising that a divided Church is an obstacle to Christian mission and witness, the CCA and the FABC have been organising various joint programmes as well as participating in each other's events. An Asian Ecumenical Committee (AEC), constituted by CCA and FABC, has been functional all these years, engaging in regular discussions on mutual collaborations and strengthening relations. The AEC developed joint programmes, including the Asian Movement for Christian Unity (AMCU), which functions on a biennial basis.

GS.4 INCOME DEVELOPMENT AND FINANCE

The CCA, a church-based and non-profit organisation, generates its financial resources through the contributions received from churches, councils, and ecumenical partners in Asia and from different parts of the world. The designated and undesignated income received by the CCA comes from five major sources, namely: 1) annual contributions from member churches and councils and special support from Asian churches; 2) contributions from churches and ecumenical organisations outside of Asia; 3) contributions in-kind received from CCA member churches who undertake the cost for local hosting of programmes; 4) sale of publications; and 5) other special contributions. An additional income generated annually from the interests of endowment funds as well as investments in bonds also are part of the total income of the CCA.

Considering that the Asian contributions have not been increasing significantly in comparison with the financial capacities of Asian churches to contribute more to the CCA, the Executive Committee and Finance Committee of the CCA decided to make a special effort to generate more contributions from Asian member churches and councils of the CCA in the coming years. The first meeting of the Executive Committee after the General Assembly, held in October 2015, decided to increase the minimum membership contribution to at least USD 1000 from smaller member churches and councils, and requested churches and councils from economically advanced Asian countries to contribute more in terms of membership contributions and special contributions. Based on this decision of the Executive Committee in 2015, the Finance Committee and the Executive Committee which met in July 2016 authorised the General Secretary to negotiate with each member church/council for increased membership contributions.

The Executive Committee has adopted a new travel subsidy policy that will minimise the burden of subsidising full travel subsidies for all members of the governing board, advisory committees, as well as participants from several countries in future. As per the new travel subsidy policy which has been in effect since 2016, the travel costs of members from Aotearoa New Zealand, Australia, Hong Kong, Japan, Korea, and Taiwan are to be covered by member churches and councils in their respective countries. The travel expenses of Executive Committee members from Aotearoa New Zealand, Australia, Hong Kong, India, Indonesia, Japan, Korea, and Taiwan were fully covered by member churches and councils in the July 2016 meeting of the Executive Committee held in Indonesia.

Contributions in-kind are expected to increase in connection with programmes and activities in the future. Some member churches of the CCA have contributed generously to pay for the expenses related to board and lodging of participants of programmes and committees of the CCA.

Depending upon the availability of financial support and possibility of a staff seconding, the CCA will appoint staff with exclusive responsibility for fundraising within Asia and maintaining regular contact with member churches, councils, and special foundations in Asia.

The newly constituted Finance Committee and the Hong Kong-based Investment Committee are exploring possibilities now for more income generation. The General Secretariat oversees and coordinates all areas of work concerning income development and finance. Additional staff capacity needs to be facilitated in future to carry out efficient financial management and effective income generation from member churches and councils.

GS.4.1 Goals

Raise sufficient fund to carry out the CCA programmes by increasing minimum membership contribution, developing strategies to increase the member church contributions, and identifying new donor agencies and foundations.

GS.4.2 Output Indicators

- Number of communications sent to member churches and councils on increased membership contributions;
- Number of visits and meetings organised with member churches related to creating fundraising awareness;
- Number of new donor agencies approached;
- Number of CCA publications and other resource materials sold;
- Appointment of new fundraising staff for the CCA.

GS.4.3 Outcome

- Appropriate fundraising model to raise funds from various resources and member churches developed and philanthropists and donor agencies for the financial stability of the CCA identified;
- Income generated by utilising CCA resources for financial sustainability.

GS.4.4 Outcome Indicators

- Member churches and councils' membership contributions and in-kind programme support increased;
- New donor agencies and foundations approached and funds raised;
- Income generated through the sale of publications and other resource materials;
- CCA friends' networks in various countries have been formed for fundraising activities in Asia;
- Fundraising through online modes and other communication systems developed.

GS.4.5 Involvement of Churches/Councils/Ecumenical Organisations

Member churches, councils, and ecumenical partners, donor foundations, and like-minded institutions are the key players in fundraising.

GS.4.6 Challenges and Risks

Appointing efficient fundraising staff, approaching and convincing the member churches and councils to increase their contributions and identifying new donor agencies are the major challenges.

GS.5 LIBRARY AND ARCHIVES

The CCA library is located at the CCA headquarters at Payap University in Chiang Mai, Thailand. The CCA maintains its library and resource collections to provide information and materials for study and research. The main purpose of the CCA library and archives is to safeguard and pass on the historical legacy and institutional memory of the CCA to future generations through collecting, preserving, and making available documentary resources pertaining to the history of the ecumenical movement and ecumenism in general, and the programmatic work of the CCA. The support provided through the resource collections kept in the CCA will help facilitate theological education and research in the field of ecumenical theological education.

Several documents and publications of the CCA's early work are stored at the archives in Trinity College, Singapore, and the Yale University in the USA as well as on a limited scale at the CCA headquarters in Chiang Mai. They are especially useful for future work on ecumenical history and life in Asia. In collaboration with Yale University, a part of the CCA's historical documents is archived presently at the Yale University library and archives. To make it widely accessible, the collection is currently being digitised and microfilmed. However, a large number of documents still need to be classified and archived. A part-time consultant is needed to coordinate the classification and archiving process soon, for which a staff secondment was sought from ecumenical partners/churches.

GS.5.1 Goals

The CCA library is established to safeguard and disseminate the historical legacy and institutional memory of the CCA to future generations and other stakeholders. The main goal of the CCA library is to provide ecumenical resources by way of efficient Data Management Systems for the users through a computer-based system that manages the catalogue of the CCA library resources.

GS.5.2 Output Indicators

- Number of library items acquired/catalogued;
- Utilisation statistics of E-resources;
- Integration of digitised archival material with accessible online platforms for wider global reach;
- Number of research scholars, Asian Ecumenical Fellows, and visitors received and assisted;
- Number of research requests answered.

GS.5.3 Outcome

- To build a computer-based system that can receive input and generate automatic output efficiently;
- To build a monitoring system that can monitor and manage all library operations efficiently;
- To properly store ecumenical resources as library items to maintain their security;
- To enter and preserve details of various issues and keep track of their return.

GS.5.4 Outcome Indicators

- Record of different categories of books maintained i.e. monographs, journals, newspapers, magazines, reports, documentation, etc.;
- Subject-wise classification of books;
- User-friendly method to add new books into records;
- Record of complete information of each book maintained;
- A simple method to track the status of a book or document.

GS.5.5 Involvement of Churches/Councils/Ecumenical Organisations

The target group of the CCA library are students of Asian Ecumenical Institute (AEI), various courses and seminars organised by the CCA throughout the year, researchers (residential, non-residential, and visiting scholars from Asia and other countries), and the CCA staff members. The target groups of the CCA archival services are both internal (CCA staff, students, researchers, sister organisations) and others seeking archival materials on Asian ecumenism and ecumenical movement mainly for academic research.

GS.5.6 Cooperation

The CCA will cooperate with Payap University, McGilvary College of Divinity, and other theological educational institutions in Asia.

GS.5.7 Challenges and Risks

Recruiting trained archivists and librarians with English language expertise locally will be a challenge.

GS.6 COMMUNICATIONS

Recognising the reality that digitisation in a globalised world is fast-changing communication methodologies, the CCA has started introducing new communication strategies.

The main task of the CCA Communications is to share with wider constituencies information about programmes and activities of the CCA and to disseminate information about regional ecumenical events and important news from member churches and councils. It is also expected that such timely communications and dissemination of information will help the CCA make its constituencies aware of various ecumenical activities in the region and initiate discussions at various levels about the emerging ecumenical and ecclesial realities. Regular communications with member churches, councils, partners, and networks are in progress following the introduction of new technological advancements in communication in early 2016. The use of new communication methodologies will help the CCA in sharing information more regularly and frequently.

The CCA Communications Coordinator, with the assistance of Programme Coordinators, is responsible for sharing regular updates on the CCA activities and programmes; developing appropriate strategies for effective communications and re-directing the frequent flow of information to member churches/councils and partners. Networking through social media is expected to raise the profile of the CCA programmes and activities.

The Communications team consists of a Communications Coordinator, interns, external copy editors, and consultants. At the beginning of 2016, a redesigned website of the CCA was launched and regular release of e-news commenced. Production of visual documentaries was initiated with the assistance of an intern with special expertise in this area. A video documentary highlighting the historical past and current activities of CCA was released as part of CCA's 60th anniversary in 2017.

CCA Communications will have the following components in 2021:

- Communication through the CCA website and regular updating;
- CCA electronic news releases;
- Documentaries and visual campaigns;
- Social media campaigns and activities (Facebook, YouTube, Twitter, etc.);
- Publication of programme and activity reports, Annual Reports, and publication of books.

Pictorial documentation of key events in CCA history, including the past 14 General Assemblies, updating of CCA publications catalogue, and designing of other publications, posters, promotional material, and website features necessary for the 15th General Assembly–2022 will also be taken up in 2021.

GS.6.1 Website, News, Publications

The regular updating of the CCA website will be a helpful tool serving as a repository of documents on the life and action of CCA, and to reach out to members, ecumenical partners, and the wider reading public via the internet. The CCA's social media channels have also been activated and integrated within the overall framework of the CCA's communications.

The CCA has employed a variety of social media outreach campaigns via its online communications channels. The CCA Facebook page is regularly updated to share key events and news releases. The Facebook page is also instrumental in ensuring the virtual participation of the CCA's member constituencies in its programmes, especially given the restrictions on physical travel due to the COVID-19 pandemic. The CCA's YouTube channel features a number of its webinars and online consultations, as well as video documentaries of past events.

As effective and meaningful communication is central to the witness and mission of the CCA, more systematic efforts will be initiated to ensure the regular flow and dissemination of information about the life and work of the CCA to members and to the world at large.

GS.6.2 Internship in Developing Communication Strategies

An intern will be selected annually from the CCA member churches or councils to work with the Communications programme and to assist in the capacity resource enhancement and communication strategies.

GS.6.2.1 Goals

- Equip the staff team of the CCA with digitisation and telecommunication techniques; media management and broadcast; intelligent systems; data handling, processing, storage, and transmission; network-based solutions; as well as audio/visual monitoring processes to strengthen the member church communications network in Asia;
- Strengthen the profile and impact of the CCA through a variety of means that reflect the core Christian and ecumenical values of the CCA;
- Increase the active participation of member churches and ecumenical partners by promoting the use of CCA resource materials in Asia. Share success stories and promote CCA programmes and activities to create awareness about the activities of the CCA, gain support, and encourage the audience at the Asian and global level.

GS.6.2.2 Output Indicators

- Number of viewers/readers benefited;
- Reduction in paperwork;
- CCA Communication reaches members and partners swiftly;
- Internet and intranet facilities created;
- CCA's server established;
- Number of E-publications produced to reduce printing costs;
- IT systems are updated and streamlined.

GS.6.2.3 Outcome

The CCA, a key player in the Asian ecumenical movement promotes effective communication by sharing information with its constituencies in Asia and beyond Asia.

GS.6.2.4 Outcome Indicators

- Communication through CCA website and regular updating mechanisms developed;
- Periodical CCA electronic news released;
- Documentary visuals created;
- Key CCA materials documented and secured through robust backup systems;
- Social media channels created and information disseminated.

GS.6.2.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA will involve its member churches and councils in developing and advancing the CCA's communication strategies.

GS.6.2.6 Cooperation

The CCA will cooperate with communications and information technology departments of member churches and councils in Asia or their educational institutions to review the existing communication methodologies of the CCA.

GS.6.2.7 Challenges and Risks

Fragile internet systems in the CCA headquarters' locality often interrupts the smooth flow of electronic communications.

GS.7 GENERAL ASSEMBLY (GA–2022) PREPERATIONS

The General Assembly of the CCA is a special event when representatives of the CCA's 98 member churches, 17 member national councils, and other related organisations come together for a celebration of faith, as well as to reaffirm their fellowship, review and plan programmes of the CCA, and elect the leadership of CCA for the following five years.

The General Assembly, as the supreme body of the CCA, normally meets once in five years. The most important features of the Assembly are:

- *Firstly*— as the supreme decision-making representative gathering of its member churches and councils, it celebrates the unity of the churches in Asia in worship, study, and action;
- *Secondly*— the Assembly provides an opportunity for the representatives of CCA members to express the common vision of the churches for the direction and mission of the CCA;
- *Thirdly*— the Assembly reviews the programmes and assesses the work carried out by CCA through its programmes for the past five years. The Assembly is also an occasion to enunciate general directions and a common vision for the future mission and programmes of the CCA;

- *Fourthly*— the Assembly elects the leadership of the CCA for the next 5 years: Moderator, Vice Moderator, Treasurer, and 17 members of the Executive Committee.

Due to the COVID-19 pandemic in 2020, the proposed 15th General Assembly of CCA was postponed. The Executive Committee meeting held in November 2020 decided to postpone the 15th General Assembly (GA-2022). It will now be held in the first half of 2022. The venue, which was earlier fixed as Kerala in India, will also be changed in the context of the increasing COVID-19 pandemic in India. A new venue and date of the General Assembly-2022 will be decided in 2021 by the Executive Committee. The theme of the Assembly, as already decided in 2019, will remain the same; namely, 'God, Renew Us in Your Spirit and Restore the Creation'.

The sub-themes developed are:

- 'Towards Dwelling in Harmony with Creation' (Isaiah 65:25);
- 'Towards Attaining Life in Its Fullness' (John 10:10);
- 'Towards Affirming the Will of God' (Romans 15:5-6, Psalm 143:10).

The Assembly Worship Preparatory Committee, which took place in February 2020, has fine-tuned the theme of the Assembly. Drawing from the richness of Asia's ecclesiastical, spiritual, and cultural traditions, the Committee will initiate the preparation of the worship resources and identify relevant biblical texts and passages for meditation and reflection during the daily worship sessions of the week-long Assembly.

Structure of Sessions at GA-2022

General Assembly sessions will be classified as General Sessions, Deliberative Sessions, and Business Session.

- *General Sessions* are for ceremonial occasions, opening acts, formal addresses, greetings, etc.;
- *Deliberative Sessions* are for thematic presentations, to receive and discuss reports of sections meetings, and report of public issues, which could also be business matters;
- *Business Sessions* are for matters on which detailed discussions and actions take place on policy matters, including programme directions and report of the Nomination Committee. Only official delegates can attend the Business Sessions.

The General Assembly-2022 is scheduled to focus on four thematic plenary sessions to cover the general theme and three sub-themes, as well as two slots of deliberative sessions. The sessions will provide platforms for presenting, analysing, and discussing contemporary Asian issues in depth in relation to Assembly theme and sub-themes. Each slot of the sessions will cover ten specific areas, and a total of twenty topics in two days. Churches, councils, and related ecumenical organisations will be invited to present and lead the sessions with the assistance of resource persons.

Apart from the CCA member churches and councils across Asia and representatives of ecumenical organisations and delegated observers from the CCA member churches and councils, other participants expected to join the Assembly will be drawn from several pre-Assembly events.

GS.7.1 Goals

Member churches and councils of the CCA celebrate the unity of the churches in Asia, express common vision and direction for the mission of the CCA, take stock of past programmes, set directions, and take ownership for upcoming programmes in the next five years.

GS.7.2 Output Indicators

- *Celebration*— Representatives of 98 member churches and 17 national councils and related organisations celebrating and being strengthened in ecumenical spirituality, which will in turn

- strengthen their ecumenical orientation and benefit their church/council/organisation;
- *Setting Common Mission*— Assembly participants deliberating on contemporary Asian issues in relation to the Assembly theme and sub-themes acquire a robust understanding of a common ecumenical mission grounded in contextual Asian realities;
- *Course Review*— Representatives of member churches involved in assessment of the CCA's work over the preceding five-year period receive clarity on the scope and impact of the CCA's work and insight into lessons learnt, which could in turn benefit their own constituencies;
- *Course-Setting*— Insight into how ecumenical mission mandated from contextual realities are translated into programmatic focus enables Assembly participants to participate in an informed and meaningful manner in setting the direction, vision, and focus for the CCA's work for the next five-year period;
- *Ownership*— Representatives of members churches along with elected new leadership take ownership and onus for the CCA's work in the next half-decade, enveloped by the unity of Asian churches exhibited at the Assembly, girded with the CCA's ecumenical vision, and grounded in contextual realities in which the CCA's work is situated.

GS.7.3 Outcome

- Incorporation of Assembly message in the agenda of member churches and constituents;
- Visible expressions of agreements in the Assembly are witnessed in the ministry of the constituent churches, councils, and organisations;
- Increased ownership of the CCA's vision and work among member churches.

GS.7.4 Outcome Indicators

- CCA member churches and related agencies gain better understanding of expressions of unity and common vision for churches in Asia;
- CCA member churches forge strong bonds and informed solidarity based on an understanding of the varied and unique Asian contexts and realities represented in the Assembly;
- Enhanced and dynamic sub-regional and national ecumenical initiatives.

GS.7.5 Involvement of Churches/Councils/Ecumenical Organisations

The CCA will involve various national councils and churches in proposed venue in the preparation for GA-2022. The CCA member churches, related agencies, and organisations in Asia will also be involved in nominating delegates to the Assembly. Pre-Assembly events will also involve member churches in planning and will draw relevant resource persons from respective member churches. Partnerships with regional ecumenical organisations, with a view to sharing resources in the form of travel bursaries and expertise, will also be worked out.

GS.7.6 Cooperation

The cooperation of churches in the host country under the leadership of the national council of churches and the host committee drawn from various member churches will be crucial in the preparation and conduct of the GA-2022. Preparation of worship resources, Bible study materials, and thematic presentations will be a collaborative process drawing from the theological and liturgical expertise of representatives from various member churches.

GS.7.7 Challenges and Risks

Receiving the nominations for delegations from various member churches will require follow-up and sustained communication strategies. Important events of member churches in their own countries around the same time may prevent appropriate participation from some member churches, and hence advance planning will be required in order to avoid such overlap in dates. Ensuring sufficient fundraising arrangements to meet the budget in time will also be crucial.

GENERAL SECRETARIAT (GS)

COST OF ACTIVITIES AND BUDGET FOR 2021

	PROGRAMME IMPLEMENTATION COSTS	AMOUNT IN USD
GS.1	Coordination of Administration and Programmes	5,500.00
GS.2	Liaison with Governing and Advisory Bodies	38,600.00
GS.3	Church and Ecumenical Relations	
GS.3.1	Visits to Member Churches, Councils, and Ecumenical Partners	10,800.00
GS.3.2	Relations with Ecclesiastical and Confessional Bodies	13,200.00
GS.4	Income Development and Finance	
GS.5	Library and Archives	3,300.00
	Subtotal – Programme Implementation Costs	71,400.00
	Staff Costs (Core Staff + Non-Core Staff)	109,200.00
	Operational Costs	10,718.00
	Total Costs	191,218.00

GS.6	Communications	
GS.6.1	Website, News, Publications	10,000.00
GS.6.2	Internship in Developing Communication Strategies	12,285.00
	Subtotal – Programme Implementation Costs	19,285.00
	Staff Costs (Core Staff + Non-Core Staff)	50,720.00
	Total Costs	73,005.00

GS.7	General Assembly (GA–2022) Preparations	
	General Assembly (Including Assembly Preparatory Meetings and Travel, and Pre-Assembly Events)	404,000.00

MISSION IN UNITY AND CONTEXTUAL THEOLOGY (MU)

The Church witnesses to the love of God through its mission in the world. Unity of the Church in participating in God's mission is essential to carrying out that mission in all contexts. Unity in mission brings to the world the potency of the gospel to do what humans cannot do. Efficient and effective Christian witness can be demonstrated by the unity that energises and enables it.

'Mission in unity' is not to be exhibited as a mere 'add-on' to mission, but is foundational to the unity that Jesus spoke of. This unity can be actualised in various ways among churches and with all who do God's mission in the world across cultural, ethnic, confessional and denominational barriers. In doing so we move closer to attaining the goal of mission in unity.

A comprehensive contextual approach that unites churches to do mission is possible only when Christian theology addresses social, political, economic, religious, and ecological issues.

In its ongoing efforts to actualise God's love for all creation and the mission mandate to usher in fullness of life for all, one of the CCA's programme areas, Mission in Unity and Contextual Theology (MU), responds to emerging contextual issues, challenges, and calling. Programmes under this cluster address issues in terms of mission, witness, and unity of the churches in Asia. These include mission and witness in the multi-religious contexts of Asia, interreligious cooperation amidst growing religious intolerance, addressing concerns in the context of wider ecumenism, and envisioning ways to revitalise the Asian ecumenical movement.

Changing Priorities Amidst COVID-19

As the novel COVID-19 pandemic swept through the world in 2020, all the global communities were affected by virus infections and deaths, and began facing unprecedented changes and challenges in the nature of day-to-day life. The pandemic resulted in restrictions on travel, closing of borders, banned or limited public and private gatherings, physical distancing, and lockdowns. Such restrictions greatly affected the socioeconomic and spiritual lives of people and communities. It soon became evident that the world in or after COVID-19 would no longer be the same. The impact of the COVID-19 pandemic would also bring in a 'new normal' for the ecumenical movement and its mission and witness. The CCA has had to cancel or postpone most of the scheduled programmes and activities and to convert some of the programmes to virtual mode in 2020.

With great hope of overcoming the pandemic soon, hope nurtured even amidst these great tribulations, the CCA has planned to focus on these programmes in 2021:

- Consultation on Mission and Evangelism in the New Normal Era;
- Asian Movement for Christian Unity (AMCU-VIII);
- Preparation of Tenth Congress of Asian Theologians (CATS-X);
- Development of CCA Digital Library and Digitisation of CCA Theological Resources and Historical Documents;
- Consultation on Artificial Intelligence and Post-Humanism.

In addition to this, ecumenical theological education and leadership development for the faculties and church leaders in Burmese refugee camps on the Thailand-Myanmar border region will be facilitated. Regional and national network of Asian women theologians will continue to be extended and strengthened, and the Asian Ecumenical Theological Educators' Network and Database (AETEND) will be updated and facilitated.

Objectives

- To promote awareness of emerging issues in Asia and to strengthen the Church's mission and witness in contemporary post-colonial contexts and multi-religious contexts of Asia;
- To assist member churches and councils of the CCA in engaging in mission and their roles in contemporary Asian social, political, economic, religious, and ecological issues for unity;
- To bring positive and constructive transformation in the light of revitalising and nurturing the unity of churches and the ecumenical movement in Asia;
- To develop relevant contextual theological undergirding for mission and witness while addressing emerging issues in Asia;
- To strengthen collaboration and cooperation among churches and various ecumenical actors in Asia and from other parts of the world that are engaged in mission and witness in Asia;
- To engage in interreligious harmony, making peace as a theological paradigm focusing on peaceful coexistence all Asian people;
- To initiate, facilitate, and strengthen ecumenical theological initiatives in Asia.

Thematic Foci of Programmes in 2021

MU.1 Mission and Witness in Unity in a Multi-Religious Asia

MU.1.1 Consultation on 'Mission and Evangelism in the New Normal Era'

MU.1.2 Asian Movement for Christian Unity (AMCU–VIII) Consultation

MU.2 Preparations for Congress of Asian Theologians (CATS)–X in 2022

MU.3 Asian Women Doing Theology in the Context of Wider Ecumenism

MU.4 Ecumenical Theological Education and Leadership Development in New Churches

MU.4.1 Contextual Theology Training for Faculties of Theological Institutions & Church Leaders in Burmese Refugees' Theological Institutions

MU.4.2 Scholarships and Exchange for Theological Education

MU.5 Development of CCA Digital Library and Digitisation of CCA Theological Resources and Historical Documents

MU.6 Consultation on Artificial Intelligence and Post-Humanism: Theological and Ethical Challenges

MU.7 Youth Leadership Training in Mission and Contextual Theology – Internship

MU.1 MISSION AND WITNESS IN UNITY IN A MULTI-RELIGIOUS ASIA

Although the Asian churches and the ecumenical movement have articulated their vision of new evangelistic tasks from time to time, the emerging Asian contexts, especially Asia's ever-changing situations and pluralistic religious contexts require renewed thinking in areas of witness and mission in a multi-religious Asian context.

Asia today faces aggressive freelance missionary evangelism, which creates more hindrances to the task of promoting interreligious harmony, even though religious tolerance has always been present in some parts of Asia. Due to this exclusivist mission, Christian missionaries or evangelical groups in different Asian countries have been accused of unethical religious conversion efforts by majority religious groups. As a result, religious fundamentalism by majority religious groups has become a threat to churches that live as a minority among adherents of majority religions. This situation warrants the attention of Asian churches to analyse and redefine their missiological dimensions and priorities of Christian witness in unity. The multiplicity of Christian missions and their fragmented witness convey the message of lack of unity in witnessing Christ in Asia. In these contexts, a new approach and a search for a new paradigm in mission and witness of Asian churches need to be affirmed.

Christian witness and mission in a multi-religious Asia should include the social, political, economic, religious, and ecological issues. Therefore, the Church in Asia needs to rediscover its mission to be fully involved in concentrating on the manifestation of the kingdom of God in its fullness here and now.

The CCA will facilitate different activities and articulate a new vision of ecumenical mission and vision in Asia's multi-religious pluralistic religious contexts, engaging in dialogue with people of other faiths.

MU.1.1 Consultation on 'Mission and Evangelism in the New Normal Era'

The collective and extended fight against COVID-19 calls for people and churches in particular to change to a 'new life-style' that will draw people closer to God and help stop another surge of cases. The pre-COVID-19 world, whether we like it or not, is in the past; the post-pandemic 'new normal' is emerging, calling us to cultivate a unique strategy of mission and evangelism. To collectively fight against COVID-19, especially focusing on infection clusters, all major sectors of our economy, landscape, worship, entertainment lifestyles, and nightlife that involve crowding need to be re-configured. In every sphere of life, we see new norms and regulations. At this point, none of us can predict what the future may hold. As we are beginning to envisage what shape this 'new normal' might take, we also need to foresee the substantial changes in the ecumenical movement as the world emerges and evolves from the COVID-19 crisis. In order to meet the challenges of this 'new normal', the churches and ecumenical organisations will have to re-invent the way of their mission and evangelism in the post-pandemic era.

Following the Great Commission, we are called to preach the gospel and make disciples of all nations, by either planting churches among those who have never heard of Christ, or by revitalising churches and evangelising the people to Christ. But during this pandemic, it feels like everything has been on hold.

How can we be the church of mission in our current situation, and what does missions in the 'new normal' look like? In every crisis like the COVID-19 pandemic, there are dangers and opportunities.

For months, churches have been adjusting to life with COVID-19—keeping in touch with people without seeing them; services online, recorded, or hybrid; funerals and weddings with hardly anyone there remembering or celebrating. Online interactions are rapidly taking the place of physical contact. This is all happening in the midst of other serious challenges: uncertainty about finances, job loss, unfulfilled dreams, loneliness, increased anxiety, depression, bereavement, and the ever-present fear of sickness and even death.

But there have been some great encouragements of reports showing an increase in participants for services online and in the number of people praying. How can we keep mission going in the long-term as it now is? Or how can we start mission in a virtual space? In Acts 28, Paul was 'locked down' under house arrest for two years but "he proclaimed the kingdom of God" and taught about the Lord Jesus Christ. How can we do our mission like Paul in 'lockdown' context?

In order to meet the challenges of this 'new normal', the ecumenical movement also will have to re-invent the way it operates. The situation challenges us to rethink, reframe, and rebuild the vision of future ecumenism, and to seek a new way of being churches carrying out mission and evangelism in the post-pandemic era.

Now is the time for us to think ahead about what the mission and evangelism of churches should look like in the post-COVID-19 future. There should also be fresh thinking on how Christian communities should develop a coordinated multilateral cooperation to keep their ecumenical solidarity, develop their ecumenical fellowship, and respond to the emerging social concerns and challenges.

In this context, the CCA intends to organise a consultation on 'Mission and Evangelism in the New Normal Era' in 2021 to discuss how the world will be different in post-pandemic times and how these changes would reconfigure the landscape of the ecumenical movement regionally and globally, and to clarify the pivotal role of the CCA as a catalyst for revitalising the ecumenical movement during/in the post-pandemic period.

MU.1.1.1 Goals

- To provide a common platform for representatives and leaders of the CCA member churches and councils to come together to rethink, reframe, and rebuild the vision of future ecumenism and new way of being churches in their mission and evangelism in the new normal post-pandemic era;
- To encourage churches in Asia to engage in healing ministry of their communities;
- To explore timely and relevant models of ecumenical cooperation and solidarity that take into account the global reality of churches and a variety of pastoral and social challenges in the new normal era;
- To discuss and reflect the challenges of Asian realities contextually and to seek a relevant mission paradigm with ecumenical commitment in Asia in the new normal era.

MU.1.1.2 Output Indicators

- Fifty representatives and leaders of CCA member churches and councils and CCA's ecumenical partners attend the Consultation;
- Articulation of the missiological and theological vision of churches in newly emerging contexts during and after the pandemic;
- Mission strategies shared and agreed in the light of mission and evangelism not only at the local and national level but also at the regional and global level as well.

MU.1.1.3 Outcome

- Formation of wider ecumenical network of Asian churches in mission and evangelism addressing missional concerns and issues in a changing Asia;
- Enhanced understanding of the significances of the new mission paradigm and strengthened common calling to God's mission in the new normal era;
- Strengthened mutual trust, mutual respect, and mutual understanding among different Christian groups for united evangelism and missional witness through the consultations, workshops, and other events conducted locally and at the member churches' level.

MU.1.1.4 Outcome Indicators

- Biblically and theologically based new mission paradigm is introduced contextually;
- Redefined and prioritised missiological dimensions and ecumenical theological priorities of Christian mission and evangelism among Asian churches;
- Strengthened fellowship and network of Asian churches, in person-to-person mode and also virtually.

MU.1.1.5 Involvement of Churches/Councils/Ecumenical Organisations

The CCA member churches and councils, theological institutions, Christian mission-related organisations and CCA's ecumenical partners will be involved in planning and conducting the Consultation.

MU.1.1.6 Cooperation

The CCA will work closely with its constituency members and other churches within the region and its ecumenical partners in and beyond the Asia region.

MU.1.1.7 Challenges and Risks

- Understanding and acceptance of the paradigm shift in churches' mission and evangelism in the new normal would be challenging for some churches based on their church traditions and social contexts.
- Varied social/religious/political contexts in Asia may act as hindrances as the Consultation strives to strategise and prioritise the concerned mission agendas in the new normal era.

MU.1.2 Asian Movement for Christian Unity (AMCU–VIII) Consultation

Asian Movement for Christian Unity (AMCU) is an initiative to collaborate and cooperate with various Christian denominations beyond the official members of the CCA. This initiative of the CCA has been in place since the first meeting of the CCA and the Federation of Asian Bishops' Conferences (FABC) of the Roman Catholic Church held in 1995. Subsequently the network has been expanded and jointly organised by the CCA and the FABC. In recent years, the Asian Evangelical Alliance (AEA) also has been participating in this common platform. It has been decided to compose an Asian Ecumenical Committee (AEC) with equal number of members from CCA and FABC. The next meeting of the AMCU (AMCU–VIII) and AEC will be held in 2021, which will be hosted by the FABC.

MU.1.2.1 Goals

- To encourage churches in Asia to engage in Asian Movement for Christian Unity with the aim of having a common vision of unity in mission in order to develop Christian unity;
- To make a common platform for churches in Asia to respond to Asia's social, political, economic, religious, and ecological realities.

MU.1.2.2 Output Indicators

About 12 selected members of CCA and FABC will meet and discuss on ways of strengthening the Asian Movement for Christian Unity.

MU.1.2.3 Outcome

- Common problems in achieving the Asian Christian Unity identified, each other's experiences from different parts of Asia are shared;
- The common goals for the mission of the churches in the future are promoted, out of the sharing by the participants;
- Asian Christian Unity is improved by concentrating on the contemporary issues;
- Common platform by the CCA, FABC, and AEA for strengthening for a movement for Christian Unity in Asia is promoted.

MU.1.2.4 Outcome Indicators:

The CCA and FABC constituencies are equipped to strengthen to have new visions for the 21st century Asian Movement for Christian Unity.

MU.1.2.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA will collaborate with FABC in organising the consultation.

MU.1.2.6 Cooperation

While preparing and organising programmes and events, especially the Asian Ecumenical Institute,

CCA will invite the representatives of Federation of Asian Bishops' Conferences (FABC) and Asia Evangelical Alliance (AEA) to participate.

MU.1.2.7 Challenges and Risks

- Participants will come to the consultation with different perspectives or varying degrees of openness and readiness to engage in Asian Movement for Christian Unity.
- Positively, contributions towards Asian Christian Unity will enrich the consultation, offering good opportunities to do contextual reflections and sharing from different perspectives.
- Negatively, closed mindsets and wrong perceptions that have tendencies towards polemical criticisms during discussions in the consultation should be guarded against. Well-planned preparation may help in reducing such an approach during the consultation.

MU.2 CONGRESS OF ASIAN THEOLOGIANS (CATS–X) IN 2022

Over the years, through the significant work of the Congress of Asian Theologians (CATS), the CCA has been able to promote and enhance the cooperative process of theological studies and reflection among committed Asian theologians who are prepared to deal with critical Asian issues as part of the Asian theological agenda. The CCA initiated the Congress of Asian Theologians (CATS) in 1997 to create ripples over the years through stimulating innovative theological thinking among Asian theologians.

Responding to the need to articulate Asian theologies more clearly and sharply, to cultivate new methodologies of doing theology in the Asian context, and to hone academic and professional training for developing Asian theological scholarship, the CCA took on a prominent role in developing and promoting the Asian theological agenda in the Asian ecumenical movement. In its ongoing efforts, the CCA seeks and creates a theological community that brings together various theological movements and associations of theological education, as well as individual theologians through CATS.

Each CATS event has helped to facilitate and foster cross-fertilisation of theological insights and studies among Asian theologians. CATS has also been instrumental in providing avenues for participating in the ongoing studies and discussions of the wider international ecumenical theological community and in making distinctive Asian contributions to them.

Following the first CATS held in Suwon, Korea in 1997, meetings of CATS were held in Bangalore, India in 1999, Yogyakarta, Indonesia in 2001, Chiang Mai, Thailand in 2003, Hong Kong in 2006, Iloilo City, the Philippines in February 2009, Seoul, Korea in June 2012, Kochi, Kerala in India in April 2016, and Medan, Indonesia in August 2019.

In 2021, the CCA will facilitate the preparation for the CATS–X, which will be led by the CATS Advisory Committee composed of the CCA Programme Committee who are part of the Working Group on Mission in Unity and Contextual Theology, and the respective organisations that have been part of CATS in the past (FABC, AEA, ATESEA, and Senate of Serampore). In the preparatory meeting of CATS–X, the CATS Advisory Committee will brainstorm and develop a relevant theme, the sub-themes with the biblical theological foundations, and identify issues and themes for workshop sessions related to the theme in the emerging and challenging issues and realities in Asia.

MU.2.1 Goals

The preparation meeting of CATS–X is expected:

- To propose a theme and sub-themes for CATS–X;
- To articulate theological significance of CATS–X theme and sub-themes and their relevance in today's context in Asia;

- To discuss the framework of CATS–X programme schedule;
- To identify possible speakers and resource persons for CATS–X.

MU.2.2 Output Indicators

- Gathering of CATS Advisory Committee members including representatives of FABC and AEA;
- Development of Asian theologians’ network and building up of deepened theological insights from Asian perspectives.

MU.2.3 Outcomes

After lengthy discussion with the participants of the preparation meeting of CATS–X, the meeting will come to propose possible theme(s) and sub-themes of CATS–X with a list of possible speakers and resource persons.

MU.2.4 Outcome Indicators

- A list of proposed/possible theme(s) and sub-themes;
- A list of possible speakers and resource persons;
- Proposed programme schedule of CATS–X.

MU.2.5 Involvements of the Churches/Councils/Ecumenical Organisations

The CCA’s constituency members and ecumenical organisations will recommend possible contributors for the Bible study materials and propose their pastors and theologians to articulate their theological views on the theme/sub-themes of CATS–X, and also encourage their members to join the CATS–X.

MU.2.6 Cooperation

From the beginning of CATS–X preparation, CCA will cooperate with the CATS Advisory Committee to build up the CATS theme and articulate its theme and its sub-themes in the present Asian context.

MU.2.7 Challenges and Risks

There is a possibility that proposed theme and sub-themes of CATS–X may not fully articulate the rising theological concerns in Asian context.

MU.3 ASIAN WOMEN DOING THEOLOGY IN THE CONTEXT OF WIDER ECUMENISM

Women theologians have an important and crucial role to nurture the prophetic voices and do theology that empowers and liberates women from oppression in churches and society. Asian women doing theology aim to serve in the oppressed contexts of women in Asia. This includes the tasks of taking a critical look at their own and other women’s experiences. This will aim at venturing into new relationships based on the principles of a just, participatory, and reciprocal relationship. In this aspect, theology being done by Asian women should be practical, based on the experiences of the struggles of women in their daily lives.

The emphasis on “doing theology” reflects this very imperative of bringing theologising work into an on-the-ground mode. “Doing” has at least two basic connotations: It is about the theology being engendered by actual life situations as they emerge and evolve in real time; it is always in process. In short, theologising work for Asian women should always take place and be an ongoing process. In this regard the theological reflection of women in Asia needs to be an active engagement in response to women’s confessions in their daily living experience and a commitment to strive towards full humanity. Thus, “doing theology” is not confined only to the task of women who are theologically trained, but it is the task of all women who care about their own experience, their faith, and can

address the concerns related to the future of women in the household of God.

More efforts need to be initiated to enable the participation of women from various Asian countries who can contribute new models of women's participation in enriching indigenous Asian theologies. Based on their diverse and distinct Asian indigenous identities, as well as their collective identity and reality as Asian women, the theologies developed by Asian women are typically different from theological jargon merely borrowed from the West.

While the CCA looks for new paradigms and models of wider ecumenical engagements for Asian women theologians, CCA's Asian Women Doing Theology (AWDT) in the context of wider ecumenism programme is a space for providing opportunities to Asian women theologians to share their concerns, develop biblical and theological perspectives that would empower women pastors and theologians in Asia, and also serve as a space to build fellowship and a network of women theologians in Asia.

In 2021, the CCA will organise and facilitate a national consultation on Women Doing Theology, which will be held in Dili, East Timor in cooperation with the Protestant Church in East Timor (IPTL).

MU.3.1 Goals

The consultation will bring together a representative group of fifty women in East Timor who are active in church and society:

- To provide a space for women church workers and pastors in East Timor to come together to discuss about pertinent theological issues and evolve theological responses from feminist perspectives;
- Provide an ecumenical space to women theologians in East Timor to promote theological reflections/interpretations on equal opportunities of growth for women and men in leadership in church and society.

MU.3.2 Output Indicators

- Gathering of women theologians comprising around fifty participants;
- Building up of national network of Asian women theologians in East Timor.

MU.3.3 Outcome

- A representative group of Asian women theologians empowered to promote their biblical understandings and their faith relevant to their contexts;
- Women theologians developed their own cooperative process of study, analysis and reflection dealing with critical social issues and their deliberation on the theological vision, mission priorities;
- National network of women theologians/women pastors created in East Timor.

MU.3.4 Outcome Indicators

- Follow-up activities of participants who attended the CCA's consultation on women doing theology, nationally in East Timor;
- Development of Christian Women Theologians' networks in East Timor promoting gender equality and empowering women's leadership in their local congregations.

MU.3.5 Involvements of the Churches/Councils/Ecumenical Organisations

Church pastors and lay women leaders beyond denominational backgrounds in East Timor and all the Christian women's organisations in East Timor will be invited to be part of CCA's WDT.

MU.3.6 Cooperation

CCA will cooperate with the Protestant Church in East Timor (IPTL) and other Christian communities in East Timor. Ecumenical women's organisations in Indonesia will be encouraged to co-facilitate and

support the Consultation.

MU.3.7 Challenges and Risks

- Only a limited number of women theologians may have chances to join this consultation on Women Doing Theology.
- National network of women theologians may not be functional in some contexts in Asia.

MU.4 ECUMENICAL THEOLOGICAL EDUCATION AND LEADERSHIP DEVELOPMENT IN NEW CHURCHES

The CCA has been assisting churches in countries of former closed-door societies such as in Bhutan, Cambodia, Laos, Nepal, and Vietnam. Additionally, the CCA has been striving for the improvement of ecumenical formation training of young people and theological educators in refugee camps on the Myanmar–Thailand border. The CCA has been continuously challenged by, and reminded of, its responsibility to accompany the churches in these countries in order to bring them to the mainstream of the Asian ecumenical movement.

As churches in Bhutan, Cambodia, Laos, Nepal, and Vietnam as well as in Timor Leste, being young and new, are inexperienced, the major problems in these churches and councils are a lack of ecumenical leadership and ecumenical and contextual theological education. Many church leaders who are providing pastoral care have themselves not had access to formal theological education. This makes them vulnerable targets of ‘aggressive evangelism’ promoted by freelance missionary evangelists from outside their countries. They approach new converts with the teachings and interpretations of what has come to be known as the ‘prosperity gospel’. The emphasis therein is individualistic and it is largely characterised by an anthropocentric understanding of ‘disciple-making’. The Bible schools in refugee camps need to develop their curriculum to meet the norms of theological education and to meet accreditation standards. Further, these young churches and seminaries are sorely in need of proper training for ecumenical and contextual theological education.

The CCA is committed to play a proactive role in developing leadership and provide space and resources for the ecumenical formation of leaders in these countries. It also needs to equip the pastors, church leaders, women, and youth with a holistic sense of ministry, imbued with the perspective of ecumenism and with Asian contextual theologising.

In this context, with the partnership and collaboration of its member churches and councils CCA will be implementing activities with specific objectives for accompanying new and developing churches in theological education and ecumenical formation.

MU.4.1 Contextual Theology Training for Faculties of Theological Institutions & Church Leaders in Burmese Refugees’ Theological Institutions

Situated and installed in the refugee camps, most of the Theological Institutions of the Burmese refugees along Myanmar–Thailand borderline in Thailand did not have opportunities to undergo systematic theological education due to their volatile socioeconomic and political situation in the country over the years. Since 2017, the CCA has conducted Ecumenical Theological Orientation Training programmes for Bible school teachers and church leaders of Kawthoolei Karen Baptist Church (KKBC). In 2021, the CCA will continue to conduct a relevant programme for the theological faculty members and church leaders from Christian Institutes based in the refugee camps on the Myanmar–

Thailand border.

MU.4.1.1 Goals

- To assist the theological institutions in biblical interpretations leading to contextual theological education with the aims of promoting pedagogies and of training those pastors and evangelists who have not had systematic theological training, especially those who did not get opportunities to study contextual theology;
- To equip the full-time and part-time faculty members of the theological institutions with contextual ecumenical theology so that they may be able to reflect contextually;
- To provide contextual theology and its methodology to teaching faculties, pastors, evangelists and prospective church leaders, including lay women and youth, with a holistic sense of ministry through exposure to perspectives of contextual theological education.

MU.4.1.2 Output Indicators

- Provided contextual theological education to faculties, pastors, church leaders, women, and youth in Asia where churches and councils are less oriented in contextual theology;
- Improved theological reflections that are based on their own experiences in the light of social, political, economic, religious and ecological issues;
- Developed ways of reading the Bible and making contextual interpretation possible for faculty members and church leaders;
- Organised contextual theological education training for faculty members of the theological institutions, pastors, and evangelists organised in Mae Sot District, Thailand.

MU.4.1.3 Outcome

- Faculties of the theological institutions, pastors, and evangelists in the midst of refugees will be equipped with contextual theological training;
- In the light of contextual theological construction, theological reflection as self-reflection based on their experience of the lives of the refugees will be a practical theological contribution in the future.

MU.4.1.4 Outcome Indicators

About 50–60 faculties of the institutions, pastors, evangelists, and lay leaders in Mae Sot, Thailand are equipped with a more holistic sense of ministry in the light of contextual theology and widened their perspectives in theological education.

MU.4.1.5 Involvement of Churches/Councils/Ecumenical Organisations

The Church of Christ in Thailand (CCT) and the Karen-Thai Synod of CCT in Thailand will be the co-organising churches in Thailand for the training.

MU.4.1.6 Cooperation

The CCA will organise the training together with the leaders of KKBC and Theology and Education Committee of KKBC.

MU.4.1.7 Challenges and Risks

As most of the participants of the training may have high levels of proficiency in their own languages and much less in English, trainers or lecturers may need to rely on interpreters, which may disturb the smooth flow of lectures.

MU.4.2 Scholarships and Exchange for Theological Education

The CCA Scholarship is for theological students from countries where there is a lack of ecumenical theological education facilities. In collaboration with the sending church, CCA identifies potential young people for formal theological training in another country within the region. This will hopefully address the need for well-trained theologians and church workers in the countries whose theological institutions are not part of any regional theological education associations. The fund can also be utilised to equip pastors or young leaders for a holistic ministry by facilitating and creating opportunities for them to attend relevant courses or short-term training.

MU.4.2.1 Goals

To support the ecumenical theological education or holistic ministerial formation of well-deserving young people from selected countries.

MU.4.2.2 Output Indicators

- The number of students applying for ecumenical theological courses is increased;
- Scholarship support awarded to well-deserving young theological students especially from Cambodia, Nepal, Laos, and other Asian countries where there is a lack of ecumenical theological education.

MU.4.2.3 Outcome

Trained young theologians promote ecumenical formation and leadership in their own church/country after availing opportunities to undergo theological education courses.

MU.4.2.4 Outcome Indicators

Two or three young people from the CCA member churches receive the opportunity to study theology in a context other than their own.

MU.4.2.5 Involvement of Churches/Councils/Ecumenical Organisations

The recruitment of scholarship awardees will be done in close collaboration with sending churches and receiving educational institutions.

MU.4.2.6 Cooperation

The CCA will cooperate with different theological institutions to place the candidates.

MU.4.2.7 Challenges and Risks

Since the scholarship fund is limited, it is mostly confined to travel grants. Those who are not proficient in English will not be nominated for the programme. Often it is difficult to find youth who are proficient in English from the focused countries, thus delaying the process.

MU.5 DEVELOPMENT OF CCA DIGITAL LIBRARY AND DIGITISATION OF CCA THEOLOGICAL RESOURCES AND HISTORICAL DOCUMENTS

The CCA has a collection of books and journals totalling approximately 15,000 volumes and also around 600 volumes of CCA publications in addition to many unpublished documents in the following areas: Asian theologies and country profiles from theological perspectives; Asian spiritualities and ministries to Asian peoples; history and the work of the ecumenical movement in Asia; history and the work of urban rural mission; women's ministries and issues related to gender justice in Asia; youth empowerment and leadership development in Asia; ecology and climate justice; interreligious

dialogue; and social, political, economic, and cultural analyses.

The CCA's rich theological and historical resources form an important ecumenical heritage that needs to be made widely available and easily accessible to many scholars, pastors, and theological students. For the past years, the CCA has been trying to systematically organise the library in a more professional way and update its online catalogue of library resources.

However, most of the books and documents in the CCA library are primarily manuscript-based and printed resources which cannot be accessed by online visitors and other libraries.

CCA plans to develop the CCA digital library (e-library) to maximise its effectiveness for sharing its valuable resources with its online users/visitors. It is expected that converting CCA's paper-based records into electronic documents may provide tremendous benefits such as enabling faster search and retrieval, providing anytime-anywhere access to CCA documents and distributing informative resources across Asia and beyond.

MU.5.1 Goals

To develop the CCA digital library and to digitise the CCA resources and documents of CCA library which will maximise the effective sharing and distribution of Asian theological resources birthed by the CCA's ecumenical journey.

MU.5.2 Output Indicators

- Updated database of CCA library materials and catalogue of CCA publications;
- Digitisation of primary paper-based CCA publications in searchable and accessible formats;
- Development of effective solution of maintaining CCA's e-library system.

MU.5.3 Outcome

Many congregants, theologians, pastors within CCA member churches and councils, theological association, Bible colleges and seminaries in Asia and around the world will be benefited in terms of access to CCA's online library resources.

MU.5.4 Outcome Indicators

- Improved online access to the CCA digital library for all online users;
- Better provision of the digitised documents/resources to be quickly retrieved and downloaded;
- Good distributions of requested information to its e-library users;
- Preservation of important CCA resources for longer periods of time;
- Increased numbers of online visitors to CCA digital library.

MU.5.5 Involvement of Churches/Councils/Ecumenical Organisations

The development of CCA digital library will strengthen its fellowship and network with the theological associations in Asia and beyond. It would also meet the needs of research scholars, ecumenists, practitioners from churches, ecumenical organisations, and institutions who are from a wide range of disciplines and Christian sectors in and beyond Asia.

MU.5.6 Cooperation

CCA will cooperate with its member councils and churches, theological associations and Bible colleges and seminaries for relevant resources and materials. CCA will also co-work with theologians and researchers in Asia to add value to the Asian perspectives and include them in the CCA digital library.

MU.5.7 Challenges and Risks

The CCA digital library will be only accessible to those with good and secure internet connections.

However, those who do not have online access are at risk of being left further behind. Many under-developed countries, especially in Asia, will be far behind in digital readiness to be benefited of CCA's digital library. Digital inequality between individuals with access to the internet and those without access would cause great risks.

MU.6 CONSULTATION ON ARTIFICIAL INTELLIGENCE AND POST-HUMANISM: THEOLOGICAL AND ETHICAL CHALLENGES

Artificial intelligence (AI) is the theory and development of computer systems able to perform tasks normally requiring human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages. AI is an area of computer science that emphasises the creation of intelligent machines that work and react like humans. Living in the era of rapid digital technological advancement, our daily lives are deeply embedded with new technology and innovations. As these new technologies advance, we are able to use AI in our daily lives. In the modern era, we are using, managing, and responding to artificial intelligence virtually every hour and minute of the day, directly or indirectly. AI has the capability to handle issues ranging from environmental disasters to financial crises, medical issues, crime, and appalling living standards. According to research, AI techniques employing 'deep learning' have recently achieved remarkable strides in tackling more difficult problems. It is also increasingly evident that AI brings significant benefits in economy, industry, agriculture, environment, social and medical processes, and in the rest of our society as well.

Post-humanism is the idea that humanity can be transformed, transcended, or eliminated either by technological advances or the evolutionary process, and the artistic, scientific, or philosophical practice which reflects this belief. In today's cultural situation it is almost impossible to have clearly defined borders between scientific concepts and terms in everyday discourse. Considering the proliferation of technology in everyday life which has transformed the very cognitive capacities of the human mind (especially through changing the ways people experience the physical world), this situation can be seen as significant if we want to discuss 'intelligence,' 'mind,' 'cognition', and their relevance.

In the short term, the goal of keeping AI's impact on society beneficial motivates research in many areas, from economics and law to technical topics such as verification, validity, security, and control. In addition, concerns have been expressed about how AI might become a risk in some cases. For example, the possibility that AI could be programmed to do something devastating—autonomous weapons are artificial intelligence systems that are programmed to kill. In the hands of the wrong people, these weapons could easily cause mass casualties. An AI arms race could inadvertently lead to an AI war that also results in mass casualties. To avoid being thwarted by the enemy, these weapons would be designed to be extremely difficult to simply 'turn off,' so humans could plausibly lose control of such a situation. This risk grows as levels of AI intelligence and autonomy increase.

We cannot ignore the negative impact of this modern technology and its ethical implications. It is also argued that the advancement of this technology could also be too harmful in a journey of spirituality and spiritual lives of people. Spirituality, for some, encompasses more than the beliefs of a particular faith. It is intrinsically linked to one's empathetic awareness of their connectedness to all humanity. That is where today's technology comes in. For post-humanism, there is an assumption springing from advanced science and technology that it will be far removed from the concerns of religion. Certainly, there is a strong affinity between modern techno-science and a broadly secular-rationalist perspective in which religion and science, belief and scepticism, and theism and atheism are regarded as mutually incompatible binaries. Despite this, there are also significant ways in which religion features within

discourses and representations of post-humanism. This perfectly reflects the emergence of what some would call a 'post-secular' culture, in which new and enduring forms of religiosity co-exist with enduring secular and atheist world-views.

Advancements in biotechnology, AI, medicine, and neuroscience tend to elicit polarised responses. They exhibit religious undercurrents, when, for example, advances in areas such as stem-cell research or in-vitro fertilisation (IVF) are sometimes opposed on the grounds that they interfere with nature and risk the consequences of 'playing God.' For others, however, new technologies enable humanity to transcend physical limits, such as bodily finitude, illness, and mortality, or to transport their users to a higher plane of existence. In the early days of the Internet, there was much discussion of the numinous, other-worldly nature of cyberspace for its potential for transporting its users beyond the mediocrities of the flesh into a celestial world of divine omniscience and omnipresence, free from the limits of information, space, or time.

These topics continue to raise moral quandaries intimately connected to our concepts of spirituality. Enhanced social connection and freeing up societal resources are probably the easiest cases to make for how technology will promote growth in our spirituality. But the most debated and discussed aspect of the issue pertains to the way it impinges on the ultimate nature of ourselves as humans. Spirituality is rooted in the word 'spirit,' otherwise known as our souls, selves, or consciousness. Here, too, technology is likely to play a major role in this century.

In this context, it is important to have a clearer view of AI and post-humanism. To keep up with the fast track of our world, there is an urgent need for a common ecumenical platform to seek responses to the theological and ethical challenges posed by all these issues in the contemporary context.

MU.6.1 Goal

- Engage the churches in Asia towards a deeper theological and ethical understanding related to artificial intelligence and post-humanism;
- Address the concerns regarding the rising issues and challenges of AI that have played an important role globally;
- Highlight links between the role of AI and post-humanism theologically from a Christian perspective;
- Raise awareness and knowledge about AI that needs to be shared among the CCA member churches and councils.

MU.6.2 Output Indicators

- Number of churches participating in the consultation;
- Increase in knowledge regarding AI and post-humanism (as measured in number of research studies taken up in related areas in theological institutions);
- Issues regarding the challenges related to AI and post-humanism identified at the consultation;
- Declaration along with theological and ethical statement on AI and post-humanism developed.

MU.6.3 Outcome

Churches in Asia have a better theological and ethical understanding of AI and post-humanism and develop strategies to address the challenges.

MU.6.4 Outcome Indicators

- Churches in Asia develop an Asian perspective to AI and post-humanism and actively engage in addressing the challenges they pose;
- Number of workshops at local/community/council or national level on issues regarding the challenges identified at the consultation.

MU.6.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA's member churches and councils will be involved in planning, implementation, and will also provide technical inputs on the topic.

MU.6.6 Cooperation

CCA will work with experts in the field of AI and work with churches, councils, like-minded organisations, and theologians in Asia.

MU.6.7 Challenges and Risks

Since the concept is new, there may not be enough resources towards a deeper understanding of the topic. The topic may be difficult to address given the limited state of existing research and the limited corpus of available resources.

MU.7 YOUTH LEADERSHIP TRAINING IN MISSION AND CONTEXTUAL THEOLOGY — INTERNSHIP

The CCA youth leadership programme is expected to provide opportunities for young Christians to search for a renewed vocation, as well as to provide opportunities to share their valuable experiences during their internship with CCA.

The leadership development and ecumenical formation training through year-long internship at CCA headquarters assists young people from member churches and councils in Asia. This will provide opportunities to train new ecumenists in Asia.

The leadership training in mission and contextual theology is offered for selected young candidates. This activity will help to nurture a new generation of clergy and lay leaders as well as younger theologically trained persons who can be instrumental in promoting ecumenism in their congregations, churches, and institutions. The young interns are expected to be committed to the ideals of the ecumenical movement and are selected from among the applicants sponsored and recommended by their member churches/councils. The selected young people are expected to bring positive energy, commitment, and fresh vision to the work assigned within one of the programme areas of CCA.

In 2021, one young person will be selected and brought to CCA headquarters to undergo a training and internship in mission and contextual theology.

MU.7.1 Goal

- Provide opportunities for the involvement of young ecumenists;
- Facilitate space for young Christians to reflect on their vocation and to widen their vision and contribution to the ecumenical movement;
- Build the capacity of Christian youth to promote and propagate ecumenical formation and leadership in church and society.

MU.7.2 Output Indicators

- Number of young ecumenists oriented and trained on ecumenical theological foundations;
- Recruited interns work on national, regional, and local levels ecumenical engagements;
- Young people develop confidence in participating in ecumenical movements at national and local levels;

- Selected young people, after completing the 12-month internship, inculcate ecumenical formation among other young people in their respective sending churches.

MU.7.3 Outcome

- Increased involvement of youth in the Asian ecumenical movement;
- Active participation of Asian Christian youth in ecumenical formation and the church;
- The ecumenical vision gained makes these young people potential future leaders for the Asian ecumenical movement.

MU.7.4 Outcome Indicators

- Understand the nature of ecumenism with its biblical and theological orientations;
- Increase in ecumenical knowledge and experience at the international level and ecumenical settings and movements;
- Young people understand themselves as fully part of the ecumenical movement through active engagement in CCA and its different programmes.

MU.7.5 Involvement of Churches/Councils/Ecumenical Organisations

Young interns will be selected from CCA member churches and councils through the recommendations of heads of churches and councils.

MU.7.6 Cooperation

CCA collaborates with its member churches and national councils of churches in the process of selection.

MU.7.7 Challenges and Risks

The insistence on English language proficiency can be quite forbidding to young people from non-English speaking countries in Asia.

MISSION IN UNITY AND CONTEXTUAL THEOLOGY (MU)

COST OF ACTIVITIES AND BUDGET FOR 2021

	PROGRAMME IMPLEMENTATION COSTS	AMOUNT IN USD
MU.1	Mission and Witness in Unity in a Multi-Religious Asia	
MU.1.1	Consultation on 'Mission and Evangelism in the New Normal Era'	30,000.00
MU.1.2	Asian Movement for Christian Unity (AMCU–VII) Consultation	15,000.00
MU.2	Preparations for Congress of Asian Theologians (CATS–X) in 2022	5,000.00
MU.3	Asian Women Doing Theology in the Context of Wider Ecumenism	5,000.00
MU.4	Ecumenical Theological Education and Leadership Development in New Churches	
MU.4.1	Contextual Theology Training for Faculties of Theological Institutions & Church Leaders in Burmese Refugees' Theological Institutions	4,000.00
MU.4.2	Scholarships and Exchange for Theological Education	5,000.00
MU.5	Development of CCA Digital Library and Digitisation of CCA Theological Resources and Historical Documents	30,000.00
MU.6	Consultation on Artificial Intelligence and Post-Humanism: Theological and Ethical Challenges	20,000.00
MU.7	Youth Leadership Training in Mission and Contextual Theology — Internship	12,900.00
	Subtotal – Programme Implementation Costs	126,900.00
	Staff Costs (Core Staff + Non-Core Staff)	84,800.00
	Operational Costs	19,973.00
	Total Costs	231,673.00

ECUMENICAL LEADERSHIP FORMATION AND ECUMENICAL SPIRITUALITY (EF)

Although the Church is diverse in each context, the engagements of the Church and its ministries cannot be done in isolation. Ecumenical formation seeks to equip the members of the Church to understand the role of the church in witnessing in unity. Diverse contexts call for ecumenical formation that can provide direction on ecumenical values and actions through service to the whole Church and to all of God's creation.

The concern for ecumenism is fundamental to an understanding of the Church. The experience of God's grace guides Christians to fulfil God's desire to bring salvation to humanity and actualise unity of all of creation through Christ and the Holy Spirit. The hope for the realisation of Jesus' prayer, 'that they all may be one', is the ultimate motivation behind the ecumenical movement and ecumenical formation is the vehicle to the unity we seek. Thus, ecumenical leadership formation is an important component of our response to God's call for unity.

The ecumenical movement seeks to ensure that the Church remains faithful to the word of God and the gifts of the spirit as they are experienced in our world today. Ecumenism requires the involvement of the people of God within ecclesial structures and without. Various doctrinal and denominational identities, each carrying different emphases, can often become barriers among the faithful. Lack of attention to ecumenical principles and values reduces the opportunities for ecumenical activities becoming available within churches and Christian communities.

The character of a local ecumenical context will always influence the nature of the ecumenical activity that is possible in that context. Particular contributions are made by those involved with ecumenical agencies fostering ecumenical formation. Simultaneously, a different kind of contribution is possible by those assigned to leadership in churches and ecumenical structures. The experience of God's grace demands discipline appropriate to the ecclesial level one may find oneself in. Disciplined involvement within and between ecclesial structures must be exhibited in our desire to seek and embrace unity amidst the diversity among God's people and all of creation in the household of God.

Our search for unity and for 'wider ecumenism' must impel us to set aside exclusive attitudes and to become open to a flexibility in methods. Seeking unity amidst pluralism of faiths, which is the fabric of the Asian context, and paying attention to the interconnectedness of all of creation in the quest for planetary flourishing, are marks of the wider ecumenism that the church universal is also called to embody in our quest to be part of the oikos of God.

Ecumenical formation strives to animate all Christians with the ecumenical spirit irrespective of their particular mission role or task in the world and society. It seeks to implant the 'grace of unity', the gift that Christ prayed for before his passion, in the life of the faithful in all walks of life. Ecumenical formation is undergirded by the active communion of the individual faithful both to one's particular church and to the universal church while also embracing our connectedness to the rest of creation. Ecumenical formation is focused on creating visible unity between Christians of different ecclesial communities, between different faith communities, and among all of creation. Relevant pedagogies augment ecumenical leadership formation as effective tools in addressing concrete life situations of persons and groups. They respect the need for ongoing renewal and attitudinal change, and take into account a person's ecumenical experience.

In the course of its ecumenical journey, the ecumenical movement has continued to further clarify and sharpen the understanding of spirituality as something that extends beyond worship. Spirituality

embraces one's ministry and service, one's relationships, one's personal and communal prayer life. It is in this sense that spirituality is important in ecumenical formation and leadership development in the ecumenical movement.

In the ecumenical formation process, it is necessary to give priority to the conversion of the heart, spiritual life, and its renewal—a spiritual ecumenism and spirituality in leadership development. As Christians who live a genuine spiritual life with Christ as centre and the glory of God as goal, one can always share deeply in the ecumenical movement, and witness to the Gospel of Christ with their lives in various ways. The role of the ecumenical movement is also to give value to spiritual life and common expressions of such spirituality in their richness as are found in the churches and contexts in Asia.

A costly spirituality that is Christ-centred and that empowers one to witness more effectively in the world demands constant conversion and ongoing formation in discipleship, as one willingly partakes of the process of ecumenical formation. Ecumenical commitment born as a consequence of such an orientation to a costly spirituality appreciates the depth and variety of spiritual expressions available in Asia. The advantage of the ecumenical movement is that it takes into account the spiritual resources from all Christian traditions and ecclesial communities that belong to the one Church of Christ—scriptures, sacraments, and other sacred actions, faith, hope, love, and other gifts of the Spirit. Asian Christian traditions are enriched with various indigenous ecclesiastical and liturgical traditions and forms of Christian spirituality. However, opportunities to showcase these traditions and forms are not adequately explored or used in Asia. Genuine efforts to bring together such rich and diverse spiritual resources to develop an authentic Asian ecumenical spirituality—a spirituality relevant for our times, is part of CCA's task in its ongoing ecumenical journey.

Objectives

CCA's programme cluster on Ecumenical Leadership Formation and Ecumenical Spirituality addresses concerns related to ecumenical formation and development of ecumenical spirituality. Activities will be organised with the following objectives:

- To accompany the ecumenical formation of a new generation of leadership in churches and ecumenical councils in Asia;
- To enhance the capacity of human resources committed to the renewal of ecumenical spirituality and to a deeper understanding of Christian traditions;
- To provide an ecumenical platform for sharing spiritual life among member churches and national councils in Asia.

Thematic Foci of Programmes in 2021

EF.1 Asian Ecumenical Institute (AEI)

EF.2 Asian Ecumenical Fellowship (AEF)

EF.3 Ecumenical Enablers' Training in Asia (EETA)

EF.3.1 Ecumenical Enablers' Training in Nepal, East Timor, and Cambodia

EF.4 Youth Leadership Development

EF.4.1 National Youth Leadership Development Training in Pakistan and Bangladesh

EF.4.2 Ecumenical Formation Internship

EF.5 Women Leadership Development

EF.5.1 Asian Ecumenical Women's Assembly (AEWA) Follow-up Programmes

EF.6 Ecumenical Spirituality and Nurturing of Contextual Liturgical Traditions

EF.6.1 Asia Sunday

EF.7 Strengthening Family Values in a Changing Asia

EF.7.1 Regional Consultation on 'Families in Transition: Changing Values in Tradition and Modernity'

EF.1 ASIAN ECUMENICAL INSTITUTE (AEI)

The Asian Ecumenical Institute (AEI), an annual month-long ecumenical formation training course in ecumenism, is designed to increase the knowledge and skills of prospective church and ecumenical leaders in Asia who seek to enhance their engagement and to be prepared in leadership positions. The course will provide training in ecumenism for 25 selected participants from CCA's member constituencies. The AEI-2021 focus will be based on a conceptual framework on ecumenism and ecumenical challenges, and on developing ecumenical formation leadership in Asian churches. Selected participants of the AEI-2021 will also be part of the GA-2022 as observers.

CCA had been organising short-term Asian Ecumenical Courses in the past. However, the course, its contents, and methodologies required suitable changes in order to make it more relevant in a contemporary context. Even though an ecumenical dimension should permeate all theological formation courses and training by all denominations, it is of particular importance that a course in ecumenism be given in an appropriate ecumenical platform through a month-long experience of learning, reflecting, and participating in spiritual life, and understanding the emerging realities and identifying the ways of developing ecumenical responses contextually.

Conducted by a variety of experts as resource persons, the courses will enable participants to take part in a range of activities, including presentations, thematic discussions, also exposure programmes. Various interactive sessions of AEI will include case studies and collaborative peer-to-peer learning, all aimed at turning knowledge into practice. The course has four components: (a) ecumenical vision based on biblical and theological reflections, (b) analysis of Asian realities, (c) community building, and (d) leadership training. These four components intertwine to provide the atmosphere and direction for the participants of the AEI to imbue the spirit of ecumenism and wider ecumenical vision, which could be applied in their ministries. Through interaction with one another in a setting of common worship, Bible study, social analyses, and theological reflection, ecumenical leadership in the Asian churches can be renewed and strengthened with greater clarity and commitment to a common ecumenical vision and the role of the Christian community in service of that vision in Asia.

The course outline of AEI will also include the "institutional" aspect and the contemporary trends in ecumenism and ecumenical movement; nurturing ecumenical spirituality and learning from different forms of worship and liturgical traditions; the leadership role of the laity in church and the ecumenical movement, particularly women in the Church, and ecumenical movement as change-makers.

EF.1.1 Goal

The main goals of AEI-2021 are:

- To develop the capacities of a selected group of young prospective ecumenical leaders in Asia and to develop their leadership potential;
- To equip potential church leaders with theological, socio-political and practical skills with a view to enable them to develop a wider ecumenical vision, living in community, and to understand the tools of analysis of Asian reality and leadership skills.

EF.1.2 Output Indicators

- Ecumenical Leadership qualities are developed among 20–25 selected young ecumenists in Asia;
- Increased knowledge and skills of prospective church leaders in the context of ecumenical theology and its vision, socio-political issues and living in community, and analytical skills on Asian reality;
- Revised and relevant contents, methodologies, and curriculum developed for ecumenical training through the AEI;

- Appropriate experts and resource person identified to facilitate and conduct sessions;
- Established and enhanced Asian and international ecumenical network.

EF.1.3 Outcome

- Through this intensive course, participants will enhance individual skills to understand and analyse challenges and frame ecumenical actions in response;
- The participants and resource persons will have opportunities to establish Asian and international ecumenical networks;
- The participants are able to pursue collaborative ecumenical actions in the future, establish peer-to-peer networking;
- Increased availability of a second-line of leadership that is ecumenically informed, contextually grounded, and robust in responding to Asian churches' realities.

EF.1.4 Outcome Indicators

- The number of young prospective ecumenical leaders who are well-equipped with ecumenical vision and clear theological perspective;
- Collaborative actions taken up by participants and resource persons as a result of their training;
- Prospective ecumenical leaders will enhance the capacity of young persons in their churches and communities across Asia.

EF.1.5 Involvement of Churches/Councils/Ecumenical Organisations

Upon the announcement of the AEI, the CCA member churches and councils will recommend their candidate/s with their reference. Some churches from developed countries in Asia are encouraged to sponsor and support scholarship funds for AEI.

EF.1.6 Cooperation

The Programme Coordinators of CCA will seek the assistance and cooperation of different theological faculty members to handle various sessions and member churches and councils will be approached to recommend suitable names from each country.

EF.1.7. Challenges and Risks

- Since the AEI will be in English, some participants from places where the medium of instruction is in their local languages may not get nominated and selected to attend the AEI;
- Network and connectivity issues may hinder the learning process for those in remote locations across Asia.

EF.2 ASIAN ECUMENICAL FELLOWSHIP (AEF)

The Asian Ecumenical Fellow (AEF) is a residential programme based at the CCA headquarters in Chiang Mai. The AEF is designed to assist research scholars, ecumenists, activists, theologians, and ecumenical practitioners from churches, ecumenical organisations, and institutions who are from a wide range of disciplines and sectors.

Every year, three to four fellowship grants will be awarded to the selected ecumenists, who will be known as Ecumenical Fellows in residence. During their stay in Chiang Mai with CCA, an Asian Ecumenical Fellow will be part of the CCA team at the headquarters in Chiang Mai for up to three months. During this time, the AEF will be able to use the resources at the CCA library and archives to complete their projects or research assignments on ecumenism in Asia, as well as benefit from interactions with the ecumenical community visiting and working in CCA. The opportunities to use

CCA resources and gain theoretical and practical experiences through discussions and feedback are an additional benefit of this program. Asian Ecumenical Fellows are also given the opportunities to share their expertise and experience with the CCA staff community and students of theological institutions in Thailand, as well as with CCA programme participants.

EF.2.1 Goals

- To provide opportunities and resource platform for Asian and global church and ecumenical representatives to avail facilities and resources at the CCA headquarters for their study, research, and reflections;
- To strengthen the future ecumenical leadership through wider ecumenical involvement and exposures.

EF.2.2 Output Indicators

- Number of research scholars, ecumenists, theologians and ecumenical practitioners from church and ecumenical organisations selected for the AEF residential fellowship;
- Asian ecumenical fellows actively availed the resources from the CCA library, and participated and contributed at various CCA programmes;
- Articles, booklets, research papers on ecumenism written and/or published by the Asian ecumenical fellows.

EF.2.3 Outcome

- The Asian Ecumenical Fellows in residence at CCA headquarters for a period of up to three months will gain new understanding about Asian ecumenism.
- Number of the Ecumenical Fellows participated as part of CCA's team in various CCA programmes.

EF.2.4 Outcome Indicators

Articles, booklets, and research papers of the Asian Ecumenical Fellows are published and made available.

EF.2.5 Involvement of Churches/Councils/Ecumenical Organisations

Announcement about the AEF will be widely advertised among churches and the Asian ecumenical and academic community. Churches, councils, and theological institutions will be encouraged to nominate or sponsor candidates to be considered for the AEF each year.

EF.2.6 Cooperation

CCA will cooperate with member churches, councils, theological seminaries and other academic institutions in Asia to identify and select appropriate persons to be Asian Ecumenical Fellows each year.

EF.2.7 Challenges and Risks

As the beneficiaries of the AEF would be selected from only among those who can communicate in English, the opportunities for availing AEF will be limited.

EF.3 ECUMENICAL ENABLERS' TRAINING IN ASIA (EETA)

The Ecumenical Enablers' Training in Asia (EETA) enables CCA to reach out to more people involved in the field of theological education, promoting an understanding of CCA as a regional ecumenical movement. It intends to equip participants with a basic understanding of ecumenism and the ecumenical movement in Asia, to enlarge their theological perspectives to be more responsive to God's call and to be prophetic witnesses in fragmented societies and communities in Asia.

Throughout the past decades of CCA's history, the CCA has been a platform for member churches coming from different traditions and a great variety of ecclesiological backgrounds to dialogue together and seek a visible unity. Ecumenical formation and theological education are essential components for responsiveness to God's call for unity, which requires the involvement of the people of God within the ecclesial structures and the discipline appropriate, at every level, to realise the unity in diversity of all God's people.

EF.3.1 Ecumenical Enablers' Training and Ecumenical Formation Training in Nepal, East Timor, and Cambodia

Through various programmes as part of the EETA, Asian churches and ecumenical councils in Asia will be able to train new ecumenical and church leaders and help them enhance their leadership. EETA will enable CCA to reach out to more people in their local contexts, thereby enabling increased participation and direct nurture of ecumenism in local contexts. EETA aims to introduce to participants the ecumenical vision, mission, and witness of promoting unity among the churches and peoples of Asia. It helps to train pastors and evangelists at the grassroots levels, and also helps young people build a strong national network of churches for mission and evangelism, and to share a sense of ownership of the ecumenical movement in Asia.

The CCA has been especially assisting its new member churches in countries like Laos, Cambodia, Nepal, and East Timor, where it has taken on a proactive role in developing leadership and ecumenical formation of pastors, church leaders, women and youth with a holistic sense of ministry, a perspective of ecumenism, and an orientation towards Asian contextual theologising. In 2021, EETA will be organised in three countries – Nepal, East Timor, and Cambodia.

(a) Nepal

Before 1950, Nepal was closed to foreigners. Mountain climbing changed that. Starting with the Maoist Civil War of the 1990s and culminating with the end of the monarchy in 2008, the country has transitioned from a Hindu kingdom to a communist-led secular republic with greater freedom of religion. Despite strict laws that ban religious conversion, Christianity has spread rapidly over the last two decades in Nepal. The Himalayan nation was ruled by a Hindu monarchy for over two centuries until the overthrow of the monarchy in 2008. It also has a strong Buddhist tradition, particularly in the mountainous north.

According to the 2011 government census, Christians make up less than 1.5 percent of Nepal's population of 29 million. But Christian groups estimate the number at more than 3 million. Locals said the census tended to classify people by the faith associated with their family name, meaning many converts were excluded. Churches now mushroom throughout the Kathmandu Valley and across the terraced hills. Proselytising remains illegal, but that does not stop it from happening. Meanwhile, the earthquake in 2015 may have strengthened the Christian surge. Where the government failed to help poor villagers, aid groups have trickled in to fill gaps, some of them carrying the message of the gospel of Jesus Christ.

Being one of the fastest growing Christian communities in the world, the new converts have a tremendous need for upgrading and strengthening theological training institutions and seminaries in Nepal, where pastors/leaders are trained non-formally or have not had any access to formal theological education. The Ecumenical Enablers' Training initiated by CCA would provide valuable chances for the pastors, church leaders, women and youth leaders in Nepal to equip themselves with more holistic senses of their church ministries with widened perspectives and deepened insights on

ecumenism and ecumenical church ministries rooted in their contexts.

The CCA has been accompanying its member churches in Nepal for decades and made every effort to bring these churches to the mainstream of the Asian ecumenical movement. Capacity building of pastors, lay leaders, women and youth leaders have been a priority for CCA during the past years. Enhancement of their capacity as church and ecumenical leaders in Nepal and the strengthening of their leadership with sound biblical, theological bases together with ecumenical commitment, are essential parameters needed these days. The initiative of CCA, the Ecumenical Theological Training for pastors and lay evangelists in Nepal aims to serve the purpose of ecumenical theological orientation for a wide cohort of budding Christian leaders in the country.

(b) Timor Leste (East Timor)

East Timor is the youngest nation in Asia and the majority of Christians belong to the Roman Catholic Church. The Protestant Church in East Timor (IPTL), CCA's only member church in the country, although a small minority church, has been witnessing the gospel and playing an important role in the quest for justice and reconciliation there. By way of ecumenical bodies, the churches of Aotearoa New Zealand have also constituted a national ecumenical platform, the National Dialogue for Christian Unity (NDCU) in the country in 2016.

In a country like East Timor, pastors and churches lack proper leadership and ecumenical formation as they do not have access to seminaries and Bible training schools. Most of the pastors and evangelists of the Protestant Church in East Timor do not have opportunities to undergo systematic theological education also due to the volatile socioeconomic and political situation in the country over the years. Members of Protestant churches are also vulnerable targets of 'aggressive evangelism' promoted by proponents of 'freelance missionary evangelism' from outside of East Timor.

The CCA identified the urgent prerequisite to accompany churches in East Timor, its pastors, evangelists, and lay leaders, especially those serving in remote areas, to train them in Asian ecumenical and contextual theologising. CCA has since logged a robust history of accompaniment in East Timor till date. In October 2016, a two-day workshop was organised by the CCA to assist IPTL to develop a theological education curriculum for its newly begun theological educational institute named East Timor Christian Institute (ETCI). The workshop facilitated the development of short- and long-term plans for academic courses designed to assist the churches in East Timor. Special emphasis was placed on developing a unique and contextual nation-building theology through training at the institute, which would also include the people's struggle, political history, and indigenous culture of East Timor. The CCA has also been providing accompaniment to the ETCI-IPTL in further developing the theological academic departments and an effective and practical management plan. In May 2017, CCA organised an Ecumenical Enablers' Training in Dili, East Timor, bringing together 40 pastors, evangelists, and lay leaders from CCA's member churches of the IPTL, the National Council of Churches in East Timor, the Bethel Church, The Adventist Church, Assembly of God, and the Pentecostal Church in East Timor. The IPTL leaders affirmed that:

CCA's grassroots ecumenical theological training programme is very valuable in least developed countries like East Timor, as it is helping pastors and evangelists of Protestant churches in East Timor to fill the void of ecumenical theological education and leadership development in churches.

In continuation of CCA's ongoing commitment to and accompaniment with the churches in East Timor, CCA will conduct an EETA programme in 2021 in East Timor to build on the gains made over the past years in developing theological acumen in the country as well as to encourage the new churches in the country to pursue ministries from the perspective of ecumenism and Asian contextual

theologising.

(c) Cambodia

Cambodia, an ancient kingdom in Southeast Asia which used to be known as the land of the 'enigmatic smile', had to suffer a horrific and tragic era under the control of the Khmer Rouge, led by Pol Pot from 1975 till 1979. Thousands of people were tortured to death and many of them were brutally murdered for their faith and beliefs. During the Pol Pot regime, Christianity was totally wiped out. Church buildings and church-related institutions were totally destroyed or transformed into warehouses or military barracks. Any religious act or gatherings were forbidden.

The Cambodian church has survived against all odds. During the 1990s, Cambodian churches were re-opened and spread to all 19 provinces. However, mature leadership for the churches is the greatest challenge of today. The loss of several educated people during Pol Pot's regime, combined with the dysfunctional society, pushed many new Christians quickly into leadership in local congregations and church-related to organisations before they were properly prepared to undertake such responsibilities. Their lack of biblical and theological training warrants a dire need for ecumenical theological education and orientation.

Over the past decades, there have been significant changes in the political, social, economic, and even cultural fields in Cambodia. Also, the landscape of Christianity in Cambodia has changed and the numbers of Christians are rapidly increasing in Cambodia.

The CCA, the first ecumenical organisation to start working among the new Christian communities in the post-Pol Pot era, is reminded of its responsibilities to accompany the new Cambodian Christians. When Cambodia emerged as a new missionary battlefield in early 1990s, the CCA demonstrated its leadership in uniting the fragmented Christian groups in the country and assisted them to form a national ecumenical council, the Kampuchea Christian Council which became a young and new member of the CCA. The task before the CCA now is to accompany the young churches in Cambodia and bring them to the mainstream of the Asian ecumenical movement, while empowering their capacity as church and ecumenical leaders in Cambodia and strengthening their leadership with sound biblical, theological bases and ecumenical commitment. The initiative of the CCA, the Ecumenical Theological Orientation Training for Ecumenical Enablers in Cambodia, aims to serve the purpose of theological education of the many budding Christian leaders in the country.

EF.3.1.1 Goals

- To assist the Asian churches and ecumenical councils to equip and train future leaders with contextual biblical, theological understanding on ecumenism;
- To assist young pastors and lay members of churches from countries where Christians lived in isolation for decades or countries where Christianity was introduced in recent years;
- To provide training for trainers to introduce the ecumenical vision and mission among young people and train them as ecumenical enablers in initiating ecumenical formation programmes at grassroots levels.

EF.3.1.2 Output Indicators

- EETA organised at the national level in Nepal, East Timor, and Cambodia;
- Number of young pastors and lay members from CCA's constituency across Nepal, East Timor, and Cambodia identified and selected for the course;
- Young pastors and lay members from Nepal, East Timor, and Cambodia trained and equipped with proper ecumenical theological training enhance their church leadership by the end of 2021;
- At least 60 pastors, lay leaders, and Bible school teachers equipped with a better understanding

- of ecumenism and the ecumenical movement by the end of 2021;
- Youth from the three countries are trained and equipped with ecumenical theological perspective and a deeper understanding of the wider ecumenical movement.

EF.3.1.3 Outcome

- EETA produces 60 pastors and lay leaders well-equipped with resources for Asian contextual theologising and ecumenical spirituality;
- Equipped with the tools of contextual ecumenical theologising and biblical reflection/hermeneutics, the participants of the EETA practice and disseminate an ecumenical perspective to better understand their mission in the Asian context in a holistic and realistic sense;
- A well-organised network of EETA participants and participants of the ecumenical formation training is developed that will play an important role in nurturing the ecumenical ministry in the local contexts;
- Potential second-line of young leaders for churches in Nepal, East Timor, and Cambodia is promoted.

EF.3.1.4 Outcome Indicators

- 60 pastors, church leaders, and teachers of Bible schools equipped with tools of ecumenical theologising, especially in Asia's context of wider ecumenism;
- More pastors and member churches of CCA gain a better understanding of and attitude to ecumenism and the ecumenical movement;
- After the EETA, participants build a strong ecumenical network with a vision, mission, and ecumenical witness of promoting unity among churches in Nepal, East Timor, and Cambodia;
- Increased number of participants attend the EETA from selected member churches in Nepal, East Timor and Cambodia;
- Participants from younger churches in Nepal, East Timor, and Cambodia in ecumenical training and formation constitute a pool of future leaders in these countries.

EF.3.1.5 Involvement of Churches/Councils/Ecumenical Organisations

Various churches and NCCs in Asia will be involved in organising the EETA and identifying suitable participants; for example the National Council of Churches of Nepal; East Timor Protestant Church or IPTL, CCA's only member church in East Timor, its theological training institute, the East Timor Christian Institute (ETCI), and the National Council of Churches in East Timor; and the Kampuchea Christian Council (KCC) in Cambodia.

EF.3.1.6 Cooperation

During the year, the CCA will organise EETA programme in Nepal, East Timor, and Cambodia and it will be done in cooperation with National Council of Churches of Nepal, East Timor Protestant Church or IPTL, and Kampuchea Christian Council (KCC).

EF.3.1.7 Challenges and Risks

- Most participants may have high levels of proficiency in their vernacular languages as compared with English and as such, trainers or lecturers may need to rely on interpreters and this may disturb the smooth flow of lectures;
- Wide range of levels of theological understanding and ideological positions among the participants may limit the accomplishment of its expected goal through EETA.

EF.4 YOUTH LEADERSHIP DEVELOPMENT

As the largest generation of youth at any point in history, the present generation of youth carries the burden of sustaining the dramatic socioeconomic growth that Asia has experienced in the last two decades. The challenges youth in Asia face range from the majority not being engaged in education, employment or training, being unemployed or underemployed, and living in extreme poverty, facing food insecurity and other vulnerabilities—revealing that the world has never before had a greater pool of human potential at risk. Youth face grave socioeconomic achievement gaps in education as the income inequality has increased over the past decade in many of the largest Asian countries.

This generation of youth also faces the gauntlet of increasingly smarter machines replacing human workers in many rote tasks and the increased dependence on such machines for daily living. Consequently, job insecurity and attrition plague the employment experience and history of this generation of youth. The mismatch between skills and opportunities fuels the growing youth unemployment and underemployment in much of Asia. Youth are often entangled in religious conflicts and civil wars in several Asian countries. Many are forced to migrate in search of jobs, and this makes them vulnerable to racist intolerance and inhumane treatment in their new surroundings. Youth are the most vulnerable victims of economic injustice, consumerism, human trafficking, and other forms of human rights abuses.

Youth in churches in Asia are situated amidst all of the above-mentioned societal challenges. The bleak context they are situated in however, does not and cannot belie the enormous potential that youth possess for individual, community, socio-political and spiritual change. In the pluralistic and multi-religious context of Asia, Christian youth are called to reflect and relate their faith within Asia's socioeconomic and political realities. As integral parts of Asian churches they play very important and positive roles in church and society. Rooted in their faith within the Asian context, Asian Christian youth can be God's agents of transformation for building communities of peace with justice.

As the 2014 McKinsey Asian Hub report on Asian youth puts it, the millennial generation “prizes autonomy and self-expression, has less institutional trust, such as in policy-making bodies, the judiciary, police and mainstream media, than previous generations; and eschews conventional notions of success such as steady desk job in favour of pursuing personal passions.” While this may have negative impacts in certain ways, the good news is that it is this spirit of Asian youth that also makes them identify less with political parties as compared to older generations, yet motivates them to be very much more engaged in lobbying and activism and to do extremely well on indicators like volunteerism. The challenge therefore for governments, educationists, industries, and the faith communities in Asia is to discern how to tap the energy and idealism of Asian youth before they become disengaged and marginalised. Asian churches and ecumenical movements need to nurture the prophetic zeal among the youth as they are not merely leaders of the churches in the future, but are already today's leaders with vision.

A glance at the history of the ecumenical movement, both global and Asian, will reveal that the most illustrious leaders of the ecumenical movement were born from the Christian youth and student movements. Young Asian Christians deeply engaged in prophetic witness and imbued with a spirit of ecumenism involved themselves in shaping the ecumenical movement. Today, instances of active youth participation in the ecumenical movement as well as meaningful participation of Christian youth in prophetic witnessing are harder to come by. Active participation in congregational levels have not translated into subsequent participation at regional levels. This prompts one to wonder whether it is more the lack of opportunities and platforms for youth involvement, and probably also nepotism of the old guard that have, to an extent, led to this gap between local participation and

regional involvement that we are witnessing in Asian churches today.

Platforms, opportunities, and mechanisms to nurture the potential of youth and develop leadership skills of young Asian Christians are the urgent necessities that must be met if we are to bring back the vitality of youth to the ecumenical movement in Asia. Creating avenues for exposure, a culture of mentoring, an inclusive ethos of learning, and challenges for deeper analysis to enable them to come up with youth-driven solutions will promote the spirit of ecumenism among youth and inspire them to demonstrate prophetic witness. Such efforts that provide quality opportunities for learning, encourage their social entrepreneurship in advocacy, and accelerate leadership development opportunities with a discerning understanding of youth preferences, need to be initiated and nurtured at all levels—from the grassroots to international levels. This will build a deeper understanding of the emerging realities and a common desire for collective efforts to confront the challenges the youth in Asia are facing.

EF.4.1 National Youth Leadership Development Training in Pakistan and Bangladesh

Youth form an integral part of Asian churches, and can play very important and positive roles in church and society. In the pluralistic and multi-religious context of Asia, it is also very important for Christian youth to reflect and relate their faith with Asia's socioeconomic and political realities.

Asian Christian youth need to be rooted in their faith within the Asian context so that they can be God's people in God's world and be agents of transformation for building communities of peace with justice. Asian churches and ecumenical movements need to nurture a prophetic zeal among the youth as they are not merely leaders of the local churches in future, but also are today's leaders with vision. Youth in Asia today are faced with adverse challenges of limited resources, inaccessible or unaffordable education and health care; lack of training in life skills, unemployment, and poverty. In the current era of globalisation, youth are the most vulnerable victims of economic injustice, consumerism, human trafficking, and other forms of human rights abuses. They are often entangled in religious conflicts and civil wars in several Asian countries. Many are forced to migrate in search of jobs, making them vulnerable to racist intolerance and inhumane treatment in their new surroundings.

In the past, many young Asian Christians were deeply engaged in prophetic witness while they were imbued with a spirit of ecumenism and involved in shaping the ecumenical movement. Today, it is harder to find active youth participation in the ecumenical movement as well as meaningful participation of Christian youths in prophetic witnessing. Although some young people are actively participating in their local congregations, their ecumenical involvement and participation beyond local levels is limited. Given this context, nurturing of the potential of youths and development of leadership skills of young Asian Christians are needed to promote the spirit of ecumenism and to enable them to demonstrate prophetic witness. Such efforts need to be initiated and nurtured at all levels—from the grassroots to international levels. There is a need to build a deeper understanding of the emerging realities in a spirit of common desire and collective efforts to confront the challenges the youths in Asia are facing.

A national level youth leadership development programme will be organised in 2021. The programme will be held in Pakistan and Bangladesh and organised in collaboration with Church of Pakistan and NCC-Pakistan, as well as NCC-Bangladesh.

(a) Pakistan

Since Pakistan and India achieved independence in 1947, Pakistan has been distinguished from its larger south-eastern neighbour by its predominantly Muslim population. Pakistan has struggled throughout its existence to attain political stability and sustained social development. From independence until 1971, Pakistan (both de facto and in law) consisted of two regions—West Pakistan, in the Indus River basin in the north-western portion of the Indian subcontinent, and East Pakistan, located more than 1,000 miles (1,600 km) to the east in the vast delta of the Ganges-Brahmaputra river system. In response to grave internal political problems that erupted in civil war in 1971, East Pakistan was proclaimed the independent country of Bangladesh. Demographically, Pakistan is overwhelmingly Muslim, but Christians and Hindus make up the largest minority groups, with each representing about 1.6 percent of the population.

Being in a Muslim country, Christians in Pakistan share a sense of vulnerability. Churches in Pakistan are struggling both internally and externally. Poverty, limited access to education, many forms of violence and blasphemy, discrimination, lack of charismatic leadership are some of the main challenges faced by churches in Pakistan. Due to various reasons, many Pakistani youth rarely get the chance to experience or be exposed to ecumenical engagements. Therefore, their chance to be equipped with ecumenism and leadership training is limited.

(b) Bangladesh

One in three of Bangladesh's 170 million people is aged between 10 and 24 years, and the country is well in place to reap the benefits of this demographic dividend. However, challenges are manifold. Despite significant progress over the last years in areas such as poverty reduction, health and education, Bangladesh still encounters challenges related to violence and security, poor access to justice system. Violence and insecurity remain a reality till date. Religious minorities including Christians continue to become targets of violence and discrimination. On the other hand, youth and young people need to be nurtured and trained as they will be the future leaders in Bangladesh.

The CCA identifies the urgent prerequisite to accompany the youth in Pakistan and Bangladesh especially to train them in leadership and ecumenism.

EF.4.1.1 Goals

To provide opportunities for young Christians in South Asian region, especially in Pakistan and Bangladesh, to nurture their ecumenical formation and faith-based values, as well as to help them to become future ecumenical leaders in the country.

EF.4.1.2 Output Indicators

- Youth leadership development programmes organised in Pakistan and Bangladesh in collaboration with Church of Pakistan and NCC-Pakistan, as well as NCC-Bangladesh;
- Efforts for leadership development of younger generation initiated in Pakistan and Bangladesh;
- At least 40 participants each from Pakistan and Bangladesh participated in the Youth Leadership Development Training;
- Sub-regional network of young people started in the region after the participation of the Youth Leadership Development Training.

EF.4.1.3 Outcome

Youth participants of the leadership development training would equip young people to develop their leadership skills and to deepen their understanding on ecumenism as well as to gain new insights on wider social issues in their context.

EF.4.1.4 Outcome Indicators

- About seventy participants from different parts of South Asia region participated in the Youth Leadership Development Training.
- Assisted the formation of a national network of young people in the sub-region after the participation of the young people in the training.

EF.4.1.5 Involvement of Churches/Councils/Ecumenical Organisations

NCC-Pakistan and NCC-Bangladesh will be the main partner to take the lead in the local organisation of the training.

EF 4.1.6 Cooperation

CCA will seek the cooperation of NCC-Pakistan and NCC-Bangladesh in organising the overall youth leadership development training in Islamabad/Peshawar, Pakistan and in Dhaka, Bangladesh.

EF.4.1.7 Challenges and Risks

- Some participants, especially those from rural areas, may face difficulties in intra-country travel given pandemic-related travel restrictions.
- Some churches may find it challenging to put into action the recommendations/call for the inclusion of more youth into positions of leadership.

EF.4.2 Youth Leadership Training — Internship

The internship programme of CCA, designed for young people from member churches and councils in Asia, will provide opportunities to train new ecumenists in Asia. The year-long internship will help selected interns to get to know the life and ministry of Asian churches and be exposed to the ecumenical movement and its mission in Asia through the work of CCA.

The interns are expected to bring positive energy, commitment, and fresh vision to the work assigned within any one of the programme areas of CCA. The CCA youth internship programme is expected to provide opportunities to search for a renewed vocation for young Christians, as well as to provide opportunities to share their valuable experiences during their internship with CCA.

The young interns are expected to be committed to the ideals of the ecumenical movement, and will be selected from among the applicants sponsored and recommended by their member church/council. One of the interns will be placed at the programme area on Ecumenical Leadership Formation and Ecumenical Spirituality as part of ecumenical formation and leadership training.

The internship programme is for selected candidates between the age of 20 to 35 and one of the priorities of the CCA is to focus on ecumenical formation and leadership development. This will help to nurture a new generation of clergy and lay leaders as well as younger theologically trained persons who can be instrumental in promoting ecumenism in their congregations, churches and institutions.

EF.4.2.1 Goals

To provide practical experiences in organising programmes as well as opportunities to participate in various programmes, exposure visits, and interactions with churches and ecumenical leaders during the year-long internship.

EF.4.2.2 Output Indicators

- Interns, after completing the 12-month internship programme, go back to their own church and promote the mission and witness of the Church with ecumenical perspectives;

- Ecumenical formation and ecumenical leadership at the grassroots are established by interns upon their return to home countries.

EF.4.2.3 Outcome

Enhanced capacity of youth leadership to be instrumental in promoting ecumenism in their congregations, churches, and institutions.

EF.4.2.4 Outcome Indicators

Every year, young people benefit through this youth internship.

EF.4.2.5 Involvement of Churches/Councils/Ecumenical Organisations

Youth members of CCA constituents who have strong links to their local Christian community and strong involvement in the ecumenical movement at the national level are expected to participate in the internship.

EF.4.2.6 Cooperation

Cooperation with member churches, councils, and ecumenical organisations for identifying suitable candidates for internship.

EF.4.2.7 Challenges and Risks

The challenge is to identify and select suitable young persons who have strong English language skills and the ability to work with flexibility and openness to work in a multicultural environment.

EF.5 WOMEN'S LEADERSHIP DEVELOPMENT

EF.5.1 Asian Ecumenical Women's Assembly (AEWA) Follow-up Programmes

Asian Ecumenical Women's Assembly (AEWA) follow-up programmes are designed to continue the Assembly in different countries and sub-regions in Asia.

The suggested sub-regions designated for follow-up programmes of the AEWA are as follows:

(a) 'Be Awake to Reconcile', in East Asia region

Reconciliation is God's initiative to restore broken relations and situations in the world and to reconcile all things to Himself through Christ (Colossians 1:20). Reinterpretation and contextualisation of reconciliation in the East Asian context (Hong Kong, Japan, Korea, and Taiwan) envision the struggles of women in this specific region where patriarchy is deep-rooted, hindering women's participation in virtually every walk of life. It is also important to affirm the need for action together and solidarity towards realising justice and peace in the region. The follow-up programme will contribute to the contextualisation of 'reconciliation' in the region.

(b) 'Be Awake to Renew', in South Asia region

Ethnic and civil wars have traumatised some places in the region, leaving painful experiences, scars, wounds. It is essential to experience renewal of life as God's handiwork, especially focusing on day-to-day life situations, renewal of spiritual life, healing of the sick, and healing of the brokenness of life. As Christians, we are called to put down and forget former things, old perspectives, and not to dwell on the past bitter experiences and outdated practices in thoughts and actions. The follow-up programme focusing on renewal will contribute to the contextualisation of 'renewal' and how the contextualisation is put into practice in the region.

(c) 'Be Awake to Restore', in South-east Asia region

The patriarchal social and cultural systems have put men in primary positions with special rights while women are categorised as second-class citizens who are controlled by men. This makes women and girls be the most vulnerable to discrimination, violence, and exploitation. Women and girls in Indonesia, Philippines, and other developing countries in the region have been experiencing violence and exploitation. The dignity of the excluded, marginalised, and the vulnerable needs to be restored, and restoration is a process of both an individual and a collective pursuit and responsibility. It is in this light that the follow-up programme will be organised in the region.

EF.5.1.1 Goals

- To provide a platform for women in the regions to come together to discuss the challenges faced by women in their specific region.
- To reflect on the specific theme contextually in order to contribute to the contextual theological reflection.
- To strengthen churchwomen's collaboration and partnership with other churchwomen's organisation in the region.

EF.5.1.2 Output Indicators

- Thirty women from each country/region where the programmes will take place attend the programme.
- Participants deliberate on the sub-themes and collate and develop contextual theological reflections.

EF.5.1.3 Outcome

A common platform is developed for the Asian women to hear and learn from each other in each country/region where the programmes will take place.

EF.5.1.4 Outcome Indicators

Churches and communities in each region are equipped to address the specific issues contextually.

EF.5.1.5 Involvement Churches/Councils/Ecumenical Organisations

CCA will invite representatives of all member churches/councils in each region to participate in the programme. National councils in each region are invited to plan and implement the programme.

EF.5.1.6 Cooperation

CCA will work closely with its member churches/councils in each region, also with local ecumenical women's body in each region, such as Young Women's Christian Association (YWCA) and any other relevant organisations.

EF.5.1.7 Challenges and Risks

- Understanding and acceptance of the paradigm shift (especially in patriarchal culture).
- Religious and political situation in some countries will be a risky factor for the local host to organise the programme effectively.

EF.6 ECUMENICAL SPIRITUALITY AND NURTURING OF CONTEXTUAL LITURGICAL TRADITIONS

Worship lies at the heart of Christian spirituality and faith. It is foundational and central to the lives and witness of the churches, as well as to the ecumenical movement. It is very meaningful and important for churches to find new vitality and depth in their own worship; rediscover common

patterns, intentions, and values in worship through the movement for liturgical renewal; and widen their common understanding of the worship of other churches and Christian communities within Christianity, as well as praying and praising God together.

As Asia is known for depth and plurality of spirituality, we can promote the use of Asian resources and elements for liturgical renewal, revitalising the worship life of Asian churches. In worship, we praise God with our songs, prayers, art, and our whole being. However, praise is not the only theme of worship. In praising God, we also acknowledge our weakness, failures, and sins. Together with God's creation, we utter our pain and misery in the world. We hear the words of God, which strengthen our faith and guide our way in the pilgrimage of life. Ultimately, praising God in worship does not end with the last song we sing, but it continues in our daily lives. It inspires us to act according to God's words. Our praises must not be empty words, but must come alive in our deeds in bringing justice and peace in the world because we believe that a broader understanding of worship within and among the churches will encourage us to reflect what unites us, to deepen and revitalise worship in our common praise and prayer.

EF.6.1 Asia Sunday

Asia Sunday is observed every year on the Sunday before Pentecost, which coincides with the founding of the CCA. Asia Sunday celebrations focus on particular themes; it calls upon member churches and councils, as well as churches and ecumenical partners around the world, to organise special prayers and worship services to observe Asia Sunday. Asia Sunday falls on Sunday, 16 May in 2021.

The theme of the Asia Sunday in 2021 will be "I am the Lord who Heals you and Restores your Health" (Exodus 15:26). Special liturgy will be prepared and shared with member churches and councils for the observance of Asia Sunday. CCA will urge its member churches and councils, as well as ecumenical partners to observe Asia Sunday–2021.

EF.6.1.1 Goals

- To prepare the Asian churches to be mindful and concerned about the proposed theme of Asia Sunday–2021, "I am the Lord who Heals you and Restores your Health";
- To facilitate discussions in the CCA's constituencies about the role of Asian churches in their mission and role in aiding and working for recovery and healing from the COVID-19 pandemic.

EF.6.1.2 Output Indicators

- Special prayers and worship services organised by member churches and ecumenical organisations to observe the Asia Sunday on 16 May 2021.
- Increased number of Asian churches encouraged and motivated to ensure a sense of ownership in upholding the Asian ecumenical movement as God's instrument to promote God's mission.
- Worship resource materials and Asia Sunday hymnals developed and shared with the member churches/councils and ecumenical partners.

EF.6.1.3 Outcome

Asian churches and national ecumenical movements will be encouraged to observe Asia Sunday and remember the CCA and its mission in Asia in prayer during a Sunday service.

EF.6.1.4 Outcome Indicators

- The CCA member churches and councils take the lead in coordinating with congregations to observe Asia Sunday on 16 May 2021 at local congregations;
- Special Asia Sunday liturgy is translated into various Asian languages by churches and councils.

EF.6.1.5 Involvement of Churches/Councils/Ecumenical Organisations

The CCA member churches and national ecumenical councils (NCCs) will take the lead in preparing the observance of Asia Sunday, and will liaison with local congregations to prepare the Asian Sunday observance, as well as arranging the translation of the liturgy into local languages. Several ecumenical partners and churches in Europe and North America also will arrange special services to observe Asia Sunday in their constituencies as has been the practice in the past years.

EF.6.1.6 Cooperation

The CCA will cooperate with all member churches, councils, and ecumenical partners in preparing the observance of Asia Sunday in 2021.

EF.6.1.7 Challenges and Risks

- Due to inadequate staff capacity, especially for the preparation of the Asia Sunday, the process may be slow.
- Proper publicity to highlight the Asia Sunday theme and distribution of printed liturgical materials also require additional staff capacities.

EF.7 STRENGTHENING FAMILY VALUES IN A CHANGING ASIA

EF.7.1 Regional Consultation on ‘Families in Transition: Changing Values in Tradition and Modernity’

Every society recognises the family as an important institution. The importance of the family in every society proves that it fulfils very important functions for individuals and in social life. The influence of the family in the life of a person is such that even in the most industrialised or urbanised societies, where recently people seem to have lost their roots, they prefer to have constant interaction with other members of their family. This is a natural practice flowing out of an inner calling of every human being.

Although the joint family system has been one of the salient features of all societies, such a system has been followed uniquely in most Asian societies as part of their traditional values. But the twenty-first century has witnessed enormous changes in the family system in Asian societies. These changes in the traditional family system have been so enormous that the traditional family system is steadily waning in many parts of Asia. The trend now is that even in villages, the size of the joint family has been substantially reduced or found in its fragmented forms. Some have split into several nuclear families, while others have taken the form of extended or stem families. The extended family or joint family system is on its way out in Asia’s rural areas too. The magnitude of change that the Asian families have been experiencing during the past two decades appears to be far greater than expectations. Today, the trend is that the modern nuclear family—is fast disappearing. We now have the postmodern family, what is being called or described as the permeable family—two working parents; single-parent families; adoptive families; remarried families; and so on. The permeable family is more fluid, more flexible, and more obviously vulnerable to pressures from outside itself. It mirrors the complexity of contemporary lifestyles.

The virtual disappearance of the traditional joint family, increase in the life expectancy of women; rise in the proportion of women-headed households; decrease in the average age of household heads; increase in the incidence of separation and divorce; greater tension and conflicts between spouses, parents and children, and between siblings; increased freedom of marital choice; prevalence of child marriages; shrinking kinship ties; less consultation between parents and children on familial

matters; greater involvement of women in decision-making; rise in the level of girls' education; decline in total fertility rate, etc., are examples of changes in the family system—in its structure, functions, core values, and regulative norms. In the course of these changes, many new problems have surfaced while some of the old ones too remain in most Asian societies.

Another major disadvantage is the manner in which the older members of the family have lost their importance, and find that not enough value is given to their advice, even when it is relevant. They are also lonely after children grow up and move out to make their own homes. Asian societies are finding it increasingly difficult to find a balance between the old and the new lifestyles to see that family values are maintained. Instead of togetherness, Asian families experience a new focus on autonomy. The individual becomes more important than the family. Egocentrism or narcissism prevail in our homes and communities. The notion of autonomy is that each person should be free to follow their own trajectory in day-to-day life. For example, the family meal, which used to be a gathering place for the nuclear family, is no longer a priority. Other obligations take precedence over dinner as such needs are perceived to be more important than the family. The care of old people or grandparents at home and sensitivity to their feelings are no longer a concern now. The fact that family values ultimately lie with relationships between individuals within families is not a priority for many families in Asia. Many tend to forget that one has to take responsibilities in life, especially regarding their own parents and grandparents.

Churches in every society have been playing a vital role in providing pastoral care for its members. Whenever church members face problems in the families and personal relationships, pastoral care has helped them to resolve their problems. However, in many places, churches cannot cope with the mounting problems in their congregations or societies. In most places, churches have seen pastoral care as a professional skill limited to a few qualified people. This top-down approach does not fit in with the traditional culture and value systems nurtured in Asian societies. Every congregation has a role to play in order to address the problems related to changing family values and cultures in respective societies. Churches in every society have been playing a vital role in providing pastoral care for its members. Whenever church members face problems in familial and personal relationships, pastoral care has helped them to resolve their problems. However, in many places, churches cannot cope with the mounting problems in their congregations or societies.

An ideal community is manifested in mutual self-giving by the members of the family throughout its life together. It calls for a faithful and permanent love among all family members, rooted in complementarity and equality. It is only such an approach and attitude that can challenge an exaggerated individualism by calling all members to mutual self-giving in order to contribute to the life and vitality of the family and to individual members. Special attention must be given to the rights and dignity of every member, especially children, the sick, the disabled, and other dependents in the family. It is essential that the noble values of all members of the family be respected and they are provided loving care as well as given the opportunity to contribute to the family's and society's wellbeing.

EF.7.1.1 Goals

- To assist the churches in Asia to be engaged in a systematic approach in equipping congregations to accompany the members of the churches and people at large in their communities with pastoral care of family counselling;
- To set the goals of upholding the traditional family values of caring for each other in family and communities.

EF.7.1.2 Output Indicators

- Pastors invited to share about pastoral care and counselling in ‘families in transition’;
- More opportunities created for the member churches in Asia to develop pastoral care and pastoral counselling ministries to assist the church members’ families at a time of transition in Asian society;
- Increased number of member churches providing pastoral care for its members after the consultation;
- Problems addressed and resolved by the member churches based on the pastoral care provided;
- Number of member churches encouraged and motivated to uphold the traditional family values of caring for each other in family and communities.

EF.7.1.3 Outcome

- Selected churches in Asia incorporated the concerns and issues of families undergoing transition in Asian societies in their regular pastoral care and pastoral counselling ministries.
- Thirty participants expressed their own understanding of how to promote effective pastoral care and counselling in ‘Families in Transition: Changing Values in Tradition and Modernity’.

EF.7.1.4 Outcome Indicators

Pastors will adopt a systematic approach in equipping churches and congregations to provide regular pastoral care and pastoral counselling to the members of the churches and people at large in their communities in the issues on ‘Families in Transition: Changing Values in Tradition and Modernity’.

EF.7.1.5 Involvement of Churches/ Councils/ Ecumenical Organisations

This programme will be implemented with the involvement of selected member churches, councils, and ecumenical organisations dealing with pastoral counselling and hospital chaplain ministry.

EF.7.1.6 Cooperation

The CCA will cooperate with the family counselling programmes of Roman Catholic Church dioceses in Hong Kong, India, Indonesia, Philippines, and Sri Lanka as well as with Christian Medical Associations in countries such as Bangladesh, India, and Indonesia.

EF.7.1.7 Challenges and Risks

Many families facing problems in family life do not want to recognise their mounting problems and eroding traditional values and such attitudes might affect proper implementation of follow-up actions in local contexts.

ECUMENICAL LEADERSHIP FORMATION AND ECUMENICAL SPIRITUALITY (EF)

COST OF ACTIVITIES AND BUDGET FOR 2021

	PROGRAMME IMPLEMENTATION COSTS	AMOUNT IN USD
EF.1	Asian Ecumenical Institute (AEI)	31,500.00
EF.2	Asian Ecumenical Fellowship (AEF)	5,000.00
EF.3	Ecumenical Enablers' Training in Asia (EETA)	
EF.3.1	Ecumenical Enablers' Training in Nepal, East Timor, and Cambodia	15,000.00
EF.4	Youth Leadership Development	
EF.4.1	National Youth Leadership Development Training in Pakistan and Bangladesh	6,000.00
EF.4.2	Youth Leadership Training — Internship	12,900.00
EF.5	Women Leadership Development	
EF.5.1	Asian Ecumenical Women's Assembly (AEWA) Follow-up Programmes (in 3 regions: South Asia, South-East Asia, East Asia)	20,000.00
EF.6	Ecumenical Spirituality and Nurturing of Contextual Liturgical Traditions	
EF.6.1	Asia Sunday	3,200.00
EF.7	Strengthening Family Values in a Changing Asia	
EF.7.1	Regional Consultation on 'Families in Transition: Changing Values in Tradition and Modernity'	20,000.00
	Subtotal : Programme Implementation Costs	113,600.00
	Staff Costs (Core Staff + Non-Core Staff)	50,250.00
	Operational Cost	17,880.00
	Total Costs	181,730.00

BUILDING PEACE AND MOVING BEYOND CONFLICTS (BP)

The prophet Micah describes the situation of peace and security: “Everyone will sit under their own vine and under their own fig tree, and no one will make them afraid” (Micah 4:4). Peace is a state of security and order; it is characterised by the freedom from fear and want. Fair and equal access to justice, coupled with a culture and ethos of security and sustainability, are necessary preconditions of peace. It is only when each person exercises their ability of self-determination and accountability to their fellow beings can peace be sustained. However, the world as we know it today is far from perfect—millions of people are forced to live in situations where peace is threatened and justice is denied. The greed of powerful nations and individuals leads to the accumulation of wealth and exploitation of resources, and leaves others excluded, dispossessed, and impoverished. The domination of the rich and powerful causes discord and adds to deprivation in the world. All these factors increase oppression, marginalisation, violence, conflict, war, poverty, and suffering in human life. This is in direct contravention of God’s will and purpose for harmony and peace in the *oikos*, or household of God. Restoring the world to Eden’s glory entails the establishment of a mutually affirming and respectful atmosphere where peace with justice and security prevails. Such a vision requires a radical reversal of existing systems to create conditions in which ‘justice will roll down like waters and righteousness like an ever-flowing stream’ (Amos 5:24). Peace is a gift bestowed by the grace of God.

Peace in Asia is currently marred by the contexts of violence (both religious and ethnic), by civil wars, and by increasing hostility and tension among nations. Peace and justice remain elusive as basic political, socioeconomic, cultural, and environmental rights are denied to vast numbers of people. The root cause is, of course, conflict in all its forms, which contributes to the denial of justice, dignity, and the rights of people and communities. Crippling global economic crises, the transformation of conflicts into proxy wars, the fallouts of globalisation, and spiralling inequality are forcing Asian countries to rapidly adapt and redefine their roles at the regional and global levels. The setbacks induced by the global COVID-19 pandemic too has added to the challenges to peace and security in Asia.

In this continent of diversity, a variety of factors and stakeholders are responsible for threatening peace and intensifying conflicts. While civil wars and conflicts appear to have already ended in several contexts in Asia, it has become increasingly evident that only their outward form has changed and that such frictions continue to remain a pervasive phenomenon in several Asian countries.

The nature of the issues and obstacles that hinder progress and peace in Asia include: armed conflicts and violence; increasing poverty; inadequate or compromised healthcare; economic exploitation; environmental degradation and exploitation of natural resources; militarisation, arms stockpiling, and nuclear weaponisation; the widening technological chasm; domination and intervention of major powers from outside the region as well as within the region; ethnic and religious conflicts; communal violence and political unrest; torture, custodial deaths, suppression of people’s legitimate right to self-determination; and lack of rule of law and affronts to democratic governance. Although human security is multidimensional, it is firmly underscored by a foundation of justice; the denial of which is often a precursor to and always a consequence of violent conflicts. Justice includes every form of social, economic, political, and ecological concerns.

(a) Sub-national conflicts

Pervasive political instability, flimsy institutions and weak governance, economic insecurity, and susceptibility to natural disasters are causes of some of Asia’s longest armed conflicts. Such sub-national conflicts are widespread, deadly, and endure for years. Over the past 20 years, there have been 26 sub-national conflicts in South and Southeast Asia, affecting half of the countries in this

region—Sri Lanka, West Papua, Myanmar, Mindanao, Southern Thailand, and Bangladesh are examples of sub-national conflicts in Asia. The present situation in Asia hampers efforts of peacebuilding and poverty reduction and leaves Asian countries in more fragile and vulnerable conditions.

(b) Post-conflict or post-war situations

Communities and nations experience spiralling conflicts and violent extremism. In several other contexts, civil war or ethnic conflicts have ended but conflicts continue to have both overt and covert manifestations. Several communities in Asia today experience post-conflict or post-war situations. Such situations bring many crucial challenges to efforts at sustaining peace, building reconciliation, and healing. For example, the war or the violent phase of the conflict in Sri Lanka that plagued the nation for well over four decades has ended, but has since then given rise to new challenges and opportunities for the nation, especially related to our ecumenical witness.

(c) Conflicts related to Eco-justice

Eco-justice cannot be reduced to concerns of the ecology or the environment, it encompasses social justice, food security, sustainability of natural resources, production and use of energy, economic development, distribution of wealth, debt relief, fair trade, and related matters. Eco-justice is critical to sustain the *oikos*, it is an essential parameter for building peace. Several communities require advocacy and action on urgent environmental issues that hamper the achievement of social and economic justice. Even as millions of people continue to live in poverty and are denied a life with dignity, it is painful to observe that conflict and violence make things worse by continuing to haunt Asian societies. The exploitation of natural resources and unsustainable development policies in Asia cause more frequent and intense natural disasters, loss of biodiversity, forced displacements, and humanitarian crises. In such situations, people are forced to experience a lack of adequate support for peaceful living.

There are several other similar situations in Asia. Many crucial questions have emerged in such contexts, such as, what is authentic peace? What is the interrelation between peace and justice? What are the core factors that contribute to reconciliation? How do we deal with and overcome the painful memories of the past? How do we talk of genuine justice without a mechanism for accountability? These questions are uppermost in the hearts and minds of the people in post-conflict situations when they are being prepared to move beyond conflicts or are being equipped to be permanent peacemakers. These contextual questions emerge in a multi-faith context where cordiality and confrontation, cooperation, and resistance are manifested. It is in this context that the Asian churches are called to be peacemakers and be committed and consistent in their efforts to building communities.

Churches are called to be instruments of God's purpose in the world, and they have been given the mandate to take concrete actions in peacebuilding and to move beyond conflicts. We recognise the fact that the genuine experience of an authentic peace in a community is not only the absence of war or the cessation of armed conflict but is the active presence of peace with justice. Jesus Christ, the embodiment of peace who stood in opposition to the principalities, powers, and individuals that worked against the realisation of God's will, calls Asian churches to be peacemakers. The ecumenical movement itself emanated from the need to be in peace and unity, not only within the church but also with the community of people who belong to other faiths and with all of creation. Churches and the ecumenical movement must work alongside other communities of faith and ideologies to contribute to the prophetic witness of protecting the rights of individuals and communities and the earth. We are called to build peaceful societies marked by wholeness and flourishing of all life.

The CCA has been instrumental in nurturing a culture of peace in Asia through its various endeavours over the past decades ever since its inception. Peace with justice and human security will continue to be a major focus area of the CCA in the coming years and the following concerns will constitute special foci in CCA's programmes and activities in this domain.

Thematic Foci of Programmes in 2021

BP.1 Peace with Justice and Human Security: Accompanying Churches and Communities in Conflict Situations

BP.2 Churches in Action for Moving Beyond Conflict and Reconciliation

BP.2.1 Planning Meeting: Asia Interreligious Leaders' Summit–2022 on 'Building Peace and Moving Beyond Ethnic Conflicts and Violence in Asia'

BP.3 Ecumenical Women's Action Against Violence (EWAAV)

BP.3.1 Consultation on EWAAV (Online)

BP.3.2 National Programmes on EWAAV in Sri Lanka, Nepal, and Cambodia

BP.3.3 Webinar on International Women's Day: 'Transformational Leadership of Women in a Post-COVID-19 World'

BP.4 Young Ambassadors for Peace in Asia (YAPA)–2021

BP.5 Youth Leadership Training in Peacebuilding – Internship

BP.6 Eco-Justice for Sustainable Peace in the Oikos

BP.6.1 Webinar on 'Decreased Access to Safe Water in Asia: Challenges to Human Security'

BP.1 PEACE WITH JUSTICE AND HUMAN SECURITY: ACCOMPANYING CHURCHES AND COMMUNITIES IN CONFLICT SITUATIONS

The issue of peace with justice and human security has been a major concern in Asia's emerging geopolitical context. Many Asian communities are experiencing violence in various forms. Religious intolerance and religious conflicts are increasing in Asia and some of the worst forms of such conflicts spill over even beyond the borders of countries.

Ethnic conflicts and sectarian violence, racial and religious intolerance, and clashes between majority and minority religions keep erupting rather frequently in Asia. The politicisation of religion by political parties force minority religious communities to live in a state of fear and terror. Ethnic and religious conflicts and violence kill people in different parts of Asia almost every day. Conflicts and violence in the name of religion and ethnicity have become a common trend in Asian countries such as Nepal. India has also become a crucible of conflicts in the name of religion, caste, and ethnicity. Indonesia, traditionally a tolerant society, is now in the grip of religious hatred and intolerance. Sri Lanka faces experiences of religious intolerance and ethnic conflict. Thailand also experiences a similar situation. Denial of human dignity and discrimination based on caste, creed, and ethnicity continue to cause social deprivation and marginalisation in South Asia.

The conflict in the North-east Asian region, especially in the Korean peninsula, has been a serious concern for a long time. Beside maritime territorial disputes, increasing militarisation and the growing influence of China are other causes of threats to human security and peaceful coexistence in this region. The Asian region holds seven of the world's ten largest armed forces and five of the seven US mutual defence treaties are with Asian countries—with Japan, South Korea, Thailand, the Philippines, and Australia. With the United States now explicitly refocusing its strategic attention on Asia, it is expected that a major historical shift is underway and will have wider repercussions in Asia's strategic security realms and potential for conflicts. As people and communities in various parts of Asia are constantly struggling for peace with justice and security, the churches in Asia have a task to be active

partners in building communities of peace with justice and work towards attaining fullness of life for all.

The objectives of this initiative are:

- To analyse the contexts of conflicts and develop methodologies for churches' participation in peace building;
- To assist churches in their initiatives to respond to conflict situations and raise awareness through interreligious platforms that contribute to the task of fostering and sustaining peaceful societies.

In 2021, the CCA will watch out for any issues related to human security, minority groups, and religious freedom that need accompaniment in the form of solidarity visits and/or concerted action along with member churches in the region. The CCA will also function as a facilitator to identify and help linkages between peacebuilding strategists and member churches in situations that need intervention in conflict transformation.

BP.2 CHURCHES IN ACTION FOR MOVING BEYOND CONFLICT AND RECONCILIATION

Religious intolerance and religious conflicts, terrorist acts perpetrated in the name of religion, politicisation of religion, and religionisation of politics have become hallmarks of various Asian countries.

In response to such contexts of escalating conflicts in much of Asia, churches and councils have to affirm that peacebuilding is a shared responsibility of the churches that believe in the values of peace, compassion, forgiveness, and reconciliation. Churches are a minority in most Asian countries and need to be supported in their mission of peacebuilding, which should be carried out in close cooperation with other faith communities and civil society organisations.

As conflicts and violence in Asia increase, more interfaith groups in different Asian countries need to actively participate in the reconciliation mission in their local contexts as part of their faith and witness. Interfaith mission in peacebuilding and peace theology could offer a way of life that extends beyond traditional concepts of preaching and teaching on peace and reconciliation.

With its focus on moving beyond violence and ethnic conflicts in Asia, the proposed programme will engage in discussions and dialogue with interreligious leaders, representatives, and activists from various Asian countries and communities.

BP.2.1 Planning Meeting: Asia Interreligious Leaders' Summit–2022 on 'Building Peace and Moving Beyond Ethnic Conflicts and Violence in Asia'

In Asia, the birthplace of most of the major world religions as well as several indigenous religions, an ambience of peaceful coexistence despite the multiplicity of faiths has been valued and cherished over centuries. However, today in many multi-faith countries in Asia, religious intolerance and extremism are on the rise.

The contribution of religion to peace-making has been widely recognised. Although religion is misconstrued as a cause of conflict, the role of religion in peacebuilding is more important, and perhaps even underrated at times. Often, the root causes of ethnic conflict and violence have very little to do with the core tenets of a religion. Violence is the antithesis of religion but operates under its guise. Religious freedoms are curbed or curtailed when religion is fused with politics in pursuit of

narrow, sectarian interests. The politicisation of religion and the religionisation of politics entails the abuse of religion as tools to generate vote banks and pander to the interests of religious groups and leaders who influence and control political power.

The problem is not religion per se, but the political use of religion to advance sectarian, political, or territorial interests. Extremists use religion as a pretext to advance backwardness and fanaticism as well as to engage in physical violence and terrorism against people of other belief systems, religions, and ethnicities. Intolerance and blind religious fundamentalism lead to persecution and violent acts against religious and ethnic minorities. Acts of terror and violence are perpetrated in the name of religion in many Asian countries, including, India, Indonesia, Malaysia, Myanmar, Pakistan, and the Philippines.

In many Asian countries, adherents of minority religions face problems and restrictions on how they practice their faiths. Anti-conversion laws and blasphemy laws, for instance, are utilised as a pretext for discrimination against religious minorities. Religious authorities often enforce restrictions and spread hatred within their own religions by stressing their identity in a manner that is hostile to the surrounding communities and other faiths. These identity markers negatively impact the marginalised, especially women, within a particular religion itself. The violation of the right to freedom of religion therefore ultimately wears away civil liberties for all.

Religious intolerance and the violation of freedom of religion affect the stability, security, and development of many states and severely impact the daily lives of individuals, families, communities, and the wellbeing of the societies. The international community has always recognised the significance of international human rights regimes and standards relating to the freedom of religion and belief and the rights of religious minorities.

Despite provisions under UN declarations and international instruments, different Asian countries have laws that are in contravention of the UN standards and international laws. The anti-conversion laws introduced in some states in Asia stand in strong violation of the right to freedom of religion, especially freedom to change one's religion. States and governing authorities must respect, protect, and promote the freedom of religion or belief, in all its dimensions, for all individuals under their jurisdiction or control without regard to their religion or belief. Violence and extremism flourish when governments neglect their responsibilities towards the welfare of all their citizens—political narrow-mindedness when coupled with social hopelessness creates the desperation that fuels religious extremism.

The CCA has been at the forefront, championing the cause of peace and justice in the region. The recent trends in religious intolerance, ethnic violence, and conflict within and among communities are extremely worrisome and are matters of serious concern for the CCA. As a fellowship of churches, the CCA is convinced that true reconciliation and harmony for peaceful societies can only be established through continual engagement and dialogue with other faiths. The right to freedom of religion is inseparable from other fundamental human rights, thus the Church in Asia is not credible if it struggles only for its own rights while neglecting the concerns of fellow communities and people. Adherents of no religion should plead for their own freedoms without active respect or reverence for the faith and human rights of all others who live amidst them.

Thus, in consideration of the emerging realities and trend of growing religious intolerance, ethnic violence and conflict, the politicisation of religion, discrimination, and hatred based on religion, the violation of the right to freedom of religion, and the shifts in the pattern of persecution under the COVID-19 pandemic, the CCA will hold an Interreligious Leaders' Summit on 'Building Peace and Moving Beyond Ethnic Conflicts and Violence in Asia' in 2022.

A representative group of leaders from the Buddhist, Hindu, Islamic, and Sikh religious traditions, parliamentarians, and policymakers from select Asian countries as well as social and human rights activists will be invited to participate in the 2022 Consultation. A preparatory planning meeting will be initiated by CCA in December 2021 to work out the details of the proposed consultation to be held in 2022.

BP.2.1.1 Goals

- To develop the plans and key themes of focus for the Asian Interreligious Leaders' Summit in 2022;
- To encourage churches in Asia to strengthen interreligious trust and respect through dialogue with different religious communities and to understand their neighbours' faiths and participate in collective efforts to overcome religious intolerance;
- To provide a common platform for representatives of various religions to come together and reflect on common ground and values in promoting communal harmony based on faith and theological understandings of their respective religions.

BP.2.1.2 Output Indicators

- A planning meeting of representatives of religions/interfaith organisations is organised;
- The detailed plans for the proposed interreligious leaders' consultation in 2022 are prepared;
- Participants of the planning meeting are equipped with tools of peacebuilding and conflict resolution to be discussed at the 2022 consultation, and they explore the options of discussing the common understanding of religious freedom as a human right and the relevant international provisions guaranteeing the freedom of religion.

BP.2.1.3 Outcome

About ten selected participants will express their own understanding and experiences on how religious beliefs can either cause violence or promote peace and understanding among peoples and communities.

BP.2.1.4 Outcome Indicators

The blueprints of the preparations and plans to strengthen interreligious trust and respect through dialogue with different religious communities will be developed.

BP. 2.1.5 Involvement of Churches/Councils/Ecumenical Organisations

Churches, councils, and ecumenical organisations shall be enjoined to partner in CCA's efforts in the commitment to end all forms of religious and ethnic violence and conflict, and further the cause of the promotion, dignity, and protection of religious freedoms in Asia.

BP. 2.1.6 Cooperation

CCA shall cooperate with other faith groups, like-minded governmental as well as non-governmental organisations and civil society organisations that work for the resolution of ethnic violence and conflict, and support religious freedom for all.

BP. 2.1.7 Challenges and Risks

Participants may arrive at the planning meeting/consultation with varying degrees of openness and readiness to listen with understanding to people from other faiths. Narrow perspectives and incorrect presumptions of other religions may lead to polemical criticisms during the discussions of the planning meeting. Well-planned and structured preparations may help in the reduction of such approaches during the planning meeting.

BP.3 ECUMENICAL WOMEN'S ACTION AGAINST VIOLENCE (EWAAV)

Women's empowerment and participation are essential for social and cultural change. CCA believes that women and girls around the world are striving for a violence-free world and playing a vital role in building peaceful communities and societies. While aiming at sensitising and mobilising Asian Christian women to engage for ecumenical action, it is also imperative that there be an expansion in the capacities of women in the church for participation in peace building and prevention of violence against women in Asia, hence advocacy to overcome violence against children and women, and to initiate ecumenical action in combatting violence against women in their respective societies is the main focus of EWAAV.

To achieve this goal, CCA had initiated a network of women from CCA member churches and various ecumenical organisations in Asia named 'Ecumenical Women's Action Against Violence' through a regional consultation on 'Women Building Peace and Transforming the world' held in Chiang Mai, Thailand in 2016. Participants emphasised the need to create local and sub-regional networks of ecumenical women in South Asia and South-east Asia for effective advocacy for the rights and dignity of women. Upon the recommendation of the participants and assessing the need in different countries, CCA conducted a regional consultation in Bangkok and national programmes in Laos, Sri Lanka, Cambodia, and Bangladesh to strengthen the ecumenical women's movement and advocacy for overcoming violence.

Economic, social, and political developments in Asia have brought with them profound changes in the status of women. In general, women's conditions have improved with economic development and social and political change that favours equality and individual rights. At the same time, cultural traditions, especially those related to family life, continue to have a strong influence on the status of women in the region. Despite regional advances to ensure gender equality and promote women's empowerment, women in Asia continue to face discriminatory policies, social and cultural barriers, and threats to their security that violate their rights and limit their potential.

Violence against women and girls is a harsh reality across large parts of Asia and occurs through all stages of life: at home, in school, in religious spaces, in the workplace, and public spaces (including cyberspace). Across Asia and the Pacific, between 25 and 70 percent of women and girls (aged 15 to 49) face violence at the hands of an intimate partner, with severe consequences for women and girls and their families, and of significant economic and social cost to countries, says UNESCAP. Social acceptance of gender-based violence is deeply rooted as a result of discriminatory and harmful traditional practices, and endemic systemic power dynamics in societal and familial structures that perpetuate such violence. Violence against women is also a fallout of the low value attached to women, the unequal power structures in the family, in communities, and in society at large. Such gender discrimination is often embedded in, and supported by, social, cultural, and religious values, structures, and practices.

International, national, and regional legal and policy frameworks have been established to overcome different forms of violence against women. Across Asia and the Pacific, many countries have laws and policies that protect women and girls from discrimination and promote gender equality. However, there is a big gap between laws and their effective implementation. While positive changes are taking place, the pace of change remains slow. It is also made more difficult when women in this region continue to be significantly underrepresented in political decision-making.

The culture of violence runs so deep that violence is believed to be a solution to many problems in Asian societies. The best way to end violence against women and girls is to prevent it from happening in the first place by addressing its structural causes and roots. Prevention should start early in life, by

educating and working with young boys and girls, promoting respectful relationships and gender equality. Prevention entails work at various levels: attitudinal changes, structural and legal changes, measures to ensure economic and political participation, ensuring sharing of work and caregiving roles and critical theological reinterpretations of religious texts and injunctions regarding women. Prevention involves the promotion of gender equality, women's empowerment, and their enjoyment of human rights at all levels.

In this context, Asian women's ecumenical action is mandatory as a deep commitment to end gender inequality and promote the empowerment of women from oppressive and restrictive social values and traditions that deny their dignity and limit their rights. For achieving the goal of violence-free inclusive communities, women's participation and ecumenical unity is essential. Along with women, Asian societies and churches must take tangible actions and measures for preventing the violence against women and children and promote the culture of peace, harmony, and partnership.

BP.3.1 Consultation on EWA AV (Online)

The persistence of the COVID-19 pandemic crisis across the world has been gravely affecting women, with its impacts and consequences. Women and girls are bearing the brunt of disproportionate care burdens, disruptions in income and education, poor access to health and other essential services, greater risk of being dispossessed of land and property, and gaps in the domains of gender justice, digital access, and income. For women already living in poverty, these impacts can be a shock to their economic stability overall and can impede their ability to purchase critical necessities, such as medicine and food. Imminent effects and potential threats to the wellbeing of women have been reported in the form of preventable maternal deaths, unavailability, or limited access to family planning means, and increases in the incidence of gender-based violence and domestic abuse, in addition to other harmful consequences.

Being a girl or woman, particularly in developing countries, intensifies the disadvantages that can be associated with other types of inequalities, such as class, race, sexual orientation, age, ethnicity, language, ancestry, religion, ability, culture, geographical location, or health and education status. More attention needs to be paid to the women and girls who are part of poor, marginalised, or vulnerable groups. Women are on the front lines of this crisis at many levels, in hospitals, basic health units and schools, yet lack voice in making critical decisions. This context contributes to a slow response, and provides difficult conditions for recovery and prevention (UN Women, 2020).

The International Labour Organisation estimated that 195 million jobs could be eliminated globally due to the pandemic, much of those in sectors where women constitute the majority in the workforce. Furthermore, over 740 million women around the world work in the informal sector and as low-wage workers, employment that is vulnerable to elimination due to COVID-19 and which often lacks protections against exploitation and harassment. Migrant women working in non-essential service industries such as food service and hospitality and domestic workers in predominantly female-heavy sectors (e.g., housekeeping, childcare) are particularly vulnerable to being laid off or exploited for their labour during COVID-19. Attitudes also shape how women experience the economic consequences of a crisis relative to men. These are not new beliefs but rather traditional societal mind-set about the role of women. They may be reflected in decisions within the family or otherwise, while other structural forces could further compound gender inequality.

The deep social and economic impact of the crisis on women and girls, their wellbeing, livelihoods, and health demand urgent measures to put women at the core of recovery and longer term development efforts, provide leadership opportunities and to ensure empowerment, protection,

employment, and education for more women and girls.

CCA firmly believes that economic empowerment of women yields multiple benefits not only for individual women but also for families, communities, and countries. Women's economic development is a key to prevention of gender-based violence, creation of more equitable societies and the building of peaceful communities. Hence, to give a push to women's right to economic opportunities and development, CCA will hold an online consultation to address the impacts of the economic crisis on women in Asia and encourage churches and communities to invest in women and girls' economic development for better and equal future for all.

BP.3.1.1 Goal

To bring together women and men from various backgrounds in Asia to advocate for women's economic empowerment and development in current and post-COVID-19 era.

BP.3.1.2 Output Indicators

- Participants of the consultation evaluated adverse effects of COVID-19 on women's economic life, decision-making, and freedom of movement;
- Participants shared women empowerment initiatives taken within their communities to validate its positive impacts on women and families;
- Participants discussed international laws and mechanisms to be taken as tools for advocating for women's economic independence;
- Awareness created among participants and member churches on urgent need to boost women's participation in the formal economy; providing support to women through social security; working in informal sector and at global, national, and local level for a violence-free world.

BP.3.1.3 Outcome

Women and men from faith and secular backgrounds, women's rights advocates and defenders come together to demand an equal share for women in the economy, with equal wages and friendly workspaces to ensure gender equality for a better future.

BP.3.1.4 Outcome Indicators

- Participants demanded elimination of discriminatory policies and laws hindering women's economic growth and empowerment and called for more women-friendly workspaces.
- CCA engaged with regional and national women networks and women's rights organisations for future collaborative advocacy initiatives.
- CCA member churches and councils are called to engage in promoting gender equality in economy and support women's economic development initiatives.

BP.3.1.5 Involvement of Churches/Councils /Ecumenical Organisations

Thirty to thirty-five participants will be selected from the CCA's constituencies to join. Speakers will be identified/recommended from CCA's constituencies and networks.

BP.3.1.6 Cooperation

Civil society organisations and legal experts will be involved in the task of seeking assistance to enhance networking, particularly regarding the current situation of women in Asia and the laws for protecting women's rights and international protection mechanisms.

BP.3.1.7 Challenges and Risks

- Suitable and potential speakers may not be suggested by church leaders/networks;
- Some churches may find it difficult to talk about women's leadership, intimate partner violence, domestic violence, sexual orientations, and HIV and AIDS because of cultural and social taboos;

- Internet connectivity and technical issues during the online consultation.

BP.3.2 National Consultations on EWAAV in Sri Lanka, Nepal, and Cambodia

The world has been in the grip of the COVID-19 pandemic for over a year now. People across the world have faced unprecedented health, humanitarian, and economic crises. The damage wrought on both developed and developing countries has exposed the fragility of all our systems and structures. Widening socioeconomic divides has created deep social insecurity. Women and girls are among the most affected demographics as they share the brunt of the impacts of this ongoing crisis, making them more vulnerable to exploitation.

The United Nations Population Fund estimates that the COVID-19 pandemic has the potential to cause 15 million additional gender-based violence cases worldwide for every additional three months of lockdown. This figure is based on a 20 percent increase in violence during the COVID-19 pandemic—which is a conservative estimate, with some countries reporting a doubling of calls to domestic violence helplines. Even with limited data, it is clear that the compounding effects of lockdowns and broader pandemic conditions facilitate violence and reduce victims’ ability to report incidents or seek help.

Violence against women tends to increase during emergency events and disease outbreaks, thus the effects of the COVID-19 pandemic on violence fit a larger pattern. There are a number of factors that contribute to the increase in violence women experience during public health crises which include: (1) increased exposure to perpetrators due to lockdown orders and care responsibilities; (2) stressful environments acting as triggers for perpetrators; and (3) reduced support services.

The COVID-19 crisis has changed the patterns of sexual exploitation, which is now operating less on the streets and more ‘indoors’ or ‘online’, as many services (educational, financial, business) migrate to virtual spaces. Young girls are especially susceptible to grooming, the precursor to exploitation and trafficking. The CCA has addressed the issue through online platforms in order to understand the impact of COVID-19 on violence against women, trafficking and forced labour involving women and girls in the region.

Asian church women have a responsibility to come together and join hands for combatting violence against women and building peace in their respective communities. Therefore in 2021, CCA will organise consultations to strengthen ecumenical women’s network and collaborations to prevent violence against women and promote a culture of peace and gender justice in Asian societies especially during the pandemic.

(a) Sri Lanka

Violence against women is prevalent and occurs throughout the country, across all ethnic groups and social strata and most common in domestic settings in Sri Lanka even though women are highly educated, and more women graduate from university than men according to the UNDP. During the pandemic, hospitals observed an increase in female patients with domestic violence-related injuries, and hotlines reported an increase in GBV calls.

In addition, Sri Lanka has a long history of internal conflict which has claimed many lives and uprooted ethnic minorities in the eastern and northern provinces. There is a large number of women who have been widowed during the war. Most of them were displaced from their ancestral homes because of the ethnic conflict. These widows face multiple issues, such as poverty, discrimination, and limited support as they are the sole breadwinners for their families. They are often vulnerable to sexual

exploitation and bribery, especially when attempting to access essential services or to gain an income. With no jobs and few opportunities to earn a livelihood, these women are being forced to live under difficult circumstances and COVID-19 has added more misery to their lives.

There is a huge need to improve women's access to information and services, supporting sustainable income generation, and showing women, especially war-widows, that they are not alone and that they will be empowered and contribute to peace in their communities.

(b) Nepal

COVID-19 has forced governments across the world to implement measures to restrict public movement. The situation of home confinement may exacerbate the existing violence against women and girls due to their increased proximity to the perpetrator. Women and young girls might struggle to seek help in such conditions. The compromised support system further poses an increased risk of worsening the violence directed towards them. A nationwide complete lockdown was imposed in Nepal from 24 March 2020 to 14 June 2020, after which partial restrictions were in place. A total of 885 complaints of domestic violence were received at the 24-hours toll-free helpline operated by National Women Commission from April to June 2020. This was over twice the number of complaints received within the same period before lockdown. The number of victims might be higher as they might not have been able to reach out for help due to their continuous scrutiny from the perpetrator. A review by Peterman et al. also suggested that women tend to stay with abusive partners due to a number of reasons, including social norms, concern for children, and economic reasons.

In Nepal, 62.3 percent of total employed people are engaged in the informal sector, which means they have little or no income security and social protection. Economic insecurity has been linked to poor coping strategies like substance use, taking on debt and engaging in risky behaviours, which may trigger conflict, argument, and interpersonal violence. Violence against women and girls could be an outlet or a coping mechanism for some men who feel a loss of control and failure to fulfil the traditional breadwinner role during this situation. The influx of thousands of jobless migrant workers from abroad and within the country poses an extra risk of violence against women and children in Nepal.

(c) Cambodia

The gender-based violence occurs predominantly against women and is rooted in gender inequality, abuse of power and harmful cultural norms. Women in Cambodia witnessed a rise in rights abuse and violence during the ongoing COVID-19 pandemic. Most incidents of violence against women involved domestic abuse, sexual assault, and human trafficking.

Cambodia Centre for Human Rights (CCHR) stated in a report released on 6 December 2020 that one in five women in Cambodia had suffered violence. Those who perpetrated the violence included partners, family members, colleagues, acquaintances, or public officials

Many women are employed in the informal sector and have very little or no social protection and high risk of losing jobs in ongoing pandemic particularly during pandemic. Lockdowns, closure of schools, travel restrictions, and suspension of supporting services added more burden on women. Very limited access to digital technology also infringes upon women's distance learning. Food security is also one major issue that women are more likely face in future. There is an urgent need for protecting and promoting women's rights and for taking extra measures to protect women's rights and promote gender equality.

BP.3.2.1 Goal

To develop and promote the culture of preventing violence against women and thereby contributing to building peace with justice in Asia.

BP.3.2.2 Output Indicators

- Participants attending the National Consultation in Sri Lanka, Nepal, and Cambodia gain awareness about gender perspective on conflict analysis, analysis of context, and reasons for violence against women, laws and legal mechanisms related to gender and violence against women available in their countries and theological undergirding for gender justice;
- Measurable increase in knowledge through pre- and post-event questionnaires;
- National, regional and international policies and treaties to prevent violence against women discussed and published to create awareness among the EWAAV networks;
- Participants take up an action plan and share with others in the training their skills in networking and collaboration in the carrying out of the action plan;
- Contact information of the list of participants and resource persons circulated to facilitate networking.

BP.3.2.3 Outcome

Asian church women participants are informed about different national, regional, and international mechanisms to prevent violence against women, ardently engaging and collaborating with churches and civil society organisations to advocate for the full realisation of women's rights by forming and strengthening the sub-regional and national networks.

BP.3.2.4 Outcome Indicators

- CCA has formed more national networks of 'Ecumenical Women's Action against Violence' in different Asian countries;
- By the end of national consultations, church women will work together with civil society and local UN bodies to form a network that will work for gender justice and help to build peace among communities and a violence-free society.

BP.3.2.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA member churches and councils in the respective countries will be involved in selecting appropriate participants. The NCCs associated organisations and ecumenical bodies directly or indirectly involved with women's issues in the country will also be taken on board.

BP.3.2.6 Cooperation

Civil society organisations and legal experts in the respective countries will be involved for seeking assistance to enhance networking particularly regarding the current situation of women in the country, the laws for protecting women's rights and international protection mechanisms.

BP.3.2.7 Challenges and Risks

- Suitable and potential participants may not be sent for training by church leaders;
- Some churches in the selected country may find it difficult to talk about matters like marital violence, intimate partner violence, domestic violence, sexual orientations, and HIV and AIDS because of cultural and social taboos;
- Some CCA member churches in the selected country might not have enough resources to support the follow-up initiative planned by participants;
- Due to cultural taboos, some participants may face threat of physical violence or such harmful threats to conduct follow-up programmes, as these deal with very sensitive issues.

BP.3.3 Webinar on International Women's Day: 'Transformational Leadership of Women in a Post-COVID-19 World'

Transformational leadership is a principle where a leader works with teams to identify necessary change, creates a vision to guide positive changes through motivation and encouragement, and implements tasks and responsibilities for transformation together with members of a group or in a community. Transformational leaders are enthusiastic, passionate, and involved in the process to metamorphose a situation. Transformational leaders are those who have deeply embedded values, support collective concerns, and are capable of achieving extraordinary results. Wherever they work, women demonstrate the characteristics of transformational leadership. Women can play an active role in developing and inspiring changes, as women's leadership in all walks of life results in better outcomes.

The transformational leadership of women emphasises teamwork and authentic communication, rather than a mere accomplishment of goals. Such leadership promotes cooperation and collaboration rather than command and control. Evidence has shown that organisations led by inclusive leadership teams make effective decisions that deliver better results. The world today needs more of the skills that women bring to the table, such as the ability to collaborate, connect, empathise, and communicate.

Women's leadership can be beneficial for not only women and girls themselves, but for society as a whole—delivering progress in areas vital for growth and development, such as health, education, infrastructure, good governance, and the strengthening of democracy. The potential of women as leaders and change-makers cannot be undermined and must be fully realised. The transformation of society or community cannot be achieved if half the population is not wholly engaged in change processes, especially in decision-making. There can be no parity without diversity.

A significant barrier or challenge is the societal and political perception of the leadership of women. Although women and men are capable of good and genuine leadership, gender stereotypes persist. The gender differences in leadership effectiveness (what it takes to perform well) are out of sync with gender differences in leadership emergence (what it takes to make it to the top). Many paradoxes exist in the expectations of women's leadership—they are expected to be demanding yet caring, authoritative yet participatory, advocating for themselves yet serving others, and maintaining distance yet being approachable. Women are held to unusually higher standards and accountability than most men.

In 2020, the COVID-19 pandemic posed even greater challenges to the leadership and participation of women. The deep social and economic impacts of the global crisis on the health, livelihoods, and wellbeing of women and girls have illustrated the urgency of placing women at the core of recovery and long-term development efforts, and of providing leadership opportunities to ensure their holistic empowerment, protection, employment, and education. Women need to have a greater say in the decisions that affect their lives, from the international level to the grassroots.

However, the pandemic has also demonstrated the importance of women's leadership—the leadership provided by women heads of state has been greatly appreciated around the world. Qualities such as integrity, empathy, and clear communication are helping women respond more effectively to the pandemic. Women policymakers prioritise issues of inclusivity, which benefit the most vulnerable in society, leaving no one behind.

Women leaders and women's organisations have demonstrated their skills, knowledge, and networks to effectively lead the COVID-19 response and recovery efforts. Today, there is a higher acceptance of

the different experiences, perspectives, and skills of women, who make invaluable and irreplaceable contributions to decisions, policies, and laws that work better for all.

The words of the United Nations Secretary-General, “Gender equality and women’s rights are essential to getting through this pandemic together, to recovering faster, and to building a better future for everyone,” are a strong reminder that our collective quest to achieve gender equality is a critical precondition to solving all types of global problems, including COVID-19, in a manner that leaves no one behind.

The observance of International Women’s Day every year aims to recognise the remarkable contributions and hard work by women and girls around the globe for a more equal and just world. It also highlights the importance of creating conditions for the elimination of discrimination against women and for their full and equal participation in society.

In conjunction with International Women’s Day on 8 March 2021, the CCA will organise an online webinar and use the platform to engage with churches, inviting them to be in partnership with like-minded groups in wider society for change and to work for the prevention of violence and exploitation of women during the pandemic as well as for the future. The goal is to create awareness regarding the necessity of affirming women’s leadership while stressing equal participation and gender equality.

BP.3.3.1 Goal

To create awareness regarding the violation of women’s rights during COVID-19 crisis and to stress the need for women’s leadership, equal participation and gender equality.

BP.3.3.2 Output Indicators

- Participants of the webinar addressed the current challenges for women’s leadership in public and private spheres of life;
- Participants expressed solidarity with women and girls and invited people from all ages to be agents for change and work for gender equality;
- CCA’s constituencies also encouraged to support initiatives for women’s leadership and empowerment in the church as well as in the society;
- A statement and a report are published.

BP.3.3.3 Outcome

Women and men from Church and secular background, women’s rights advocates and defenders came united for strengthening women’s leadership and working together for gender equality for a better future.

BP.3.3.4 Outcome Indicators

- Awareness created among member churches, ecumenical organisations, and partners on significance of International Women’s Day and urgent need to boost women’s leadership at global, national, and local level for a violence-free world.
- CCA engaged with regional and national women networks and women’s rights organisation for future collaborative advocacy initiatives.
- A statement issued to call CCA member churches and councils to engage in promoting gender equality and help to build peace among communities in order to realise the vision of a violence-free society.

BP.3.3.5 Involvement of Churches/Councils/Ecumenical Organisations

The webinar registration will be open for everyone to join. Speakers will be identified/recommended from CCA’s constituencies and networks.

BP.3.3.6 Cooperation

Civil society organisations and legal experts will be involved in the mission for seeking assistance to enhance networking particularly regarding the current situation of women in Asia and the laws for protecting women's rights and international protection mechanisms.

BP.3.3.7 Challenges and Risks

- Suitable and potential speakers may not be suggested by church leaders/networks;
- Some churches may find it difficult to talk about women's leadership, intimate partner violence, domestic violence, sexual orientations, and HIV and AIDS because of cultural and social taboos;
- Connectivity and internet access in some remote areas.

BP.4 YOUNG AMBASSADORS FOR PEACE IN ASIA (YAPA)–2021

In order to build and establish communities of peace in Asia, it is essential, critical, and imperative to train new generations of peace activists who are committed to the cause of justice and harmony. The power of transformational and lasting change lies in the promise of the youth. Young people bear the potential and the ability to lead and change their communities, but may face obstacles in fulfilling this potential—they may be prone to radicalisation or lured into conflict situations, and may even be directly involved or trapped in hostile environments at times. It is important to enable young people to play positive and metamorphic roles as ambassadors of peace in their communities and to commit themselves to peacebuilding, reconciliation, and post-conflict reconstruction of communities suffering the aftermath of violence.

As change-makers, young people are especially drawn to the cause of peaceful coexistence, since they long for, and wish for, a brighter and more secure future. By learning from the past and looking towards the future, young people will be better equipped to practice and nurture Asia's long-cherished tradition of religious harmony and coexistence. The effectiveness of doing so will only be further augmented when the effort is designed within an interfaith and a rights-based framework.

The CCA, with the cooperation of its constituencies and in collaboration with regional and national interfaith organisations, will continue its popular Young Ambassadors of Peace (YAPA) initiative. The proposed YAPA programme will aim to identify and train a generation of young peacemakers in Asia, who will become agents and advocates of peace.

The first YAPA training programme trained 23 young ambassadors of peace in June 2016. Subsequently, 25 young people were trained in the second programme in May–June 2017, and in the third programme, 27 young people were educated in October 2018. The fourth YAPA by the CCA will be conducted in 2021. Given the special circumstances created by the international travel restrictions imposed due to the global COVID-19 pandemic, YAPA–2021 will be held entirely online.

YAPA–2021

The fourth YAPA will be held entirely online given the special circumstances posed by the COVID-19 pandemic. 25 young ecumenical and interfaith persons will be specially selected from various Asian countries and will be trained to become peace builders and promoters in their local communities and contexts.

BP.4.1 Goals and Objectives

- Promote the presence and role of young people as positive actors of change in peacebuilding processes;
- Strengthen the role of young people in identifying and speaking up against intolerance and human rights violations, especially in contexts where religious intolerance has destroyed communal harmony.

BP.4.2 Output Indicators

- Twenty-five young people selected and trained from various Asian countries as peace builders in their communities and contexts;
- Young peace activists are trained to be committed to promoting and working for conflict transformation, peacebuilding, and communal harmony in their respective communities;
- Participants develop and present their action plans during the training programme and implement them in their local contexts;
- The generation of young community leaders form networks and collaborations among themselves and are equipped to combat religious intolerance and human rights violations, and become harbingers of communal harmony in their countries.

BP.4.3 Outcome

Young peace activists who attend the programme and undergo the requisite training will have developed competencies to become peace ambassadors in their local and national contexts, and will be instrumental in promoting and protecting human dignity, conflict transformation, peacebuilding, and harmonious intercultural and interfaith relations.

BP.4.4 Outcome Indicators

- After YAPA–2021, 25 young peace activists will be sensitised and committed to promoting and working for interfaith conflict transformation, peacebuilding, and communal harmony in their respective communities and contexts.
- The young activists will be engaged in active learning as well as in sharing their insights about their local situations.
- The activists will be able to recognise and work through the challenges and hindrances to peace as posed by the COVID-19 pandemic.

BP.4.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA member churches and councils will be the prime partners of this programme. Other ecumenical organisations such as WSCF, YMCA, YWCA, and lay training centres of the ACISCA network will also be involved in identifying the participants and assisting the candidates in follow-up actions within their local communities and contexts.

BP.4.6 Cooperation

While planning, preparing, and implementing the fourth YAPA training, the CCA will seek the cooperation and assistance of renowned peace builders and defenders of human rights, activists, academicians, and representatives from civil society organisations, faith-based organisations, national and international organisations as faculty members and also to revise and contextualise the curriculum of the training.

B.P.4.7 Challenges and Risks

Young people require safe spaces to share their views, air their grievances, and propose their plans for a just and peaceful future. The peace advocacy initiatives in conflict-affected situations in the midst of growing religious intolerance and extremism, especially when championed by young people, could be misconstrued. Online and technical accessibility could be concerns for participants of YAPA–2021,

especially for those who come from CCA's less developed constituencies.

BP.5 YOUTH LEADERSHIP TRAINING IN PEACEBUILDING – INTERNSHIP

As part of the year-long internship with a focus on Building Peace and Moving Beyond Conflicts, one selected intern will be assigned to work within this programme area.

BP.5.1 Goals and Objectives

To provide practical experiences in organising programmes as well as opportunities to participate in various programmes, exposure visits, and interactions with churches and ecumenical leaders during the year-long internship.

BP.5.2 Output Indicators

- The intern, after completing the 12-month internship, will go back to their own church/context equipped to promote peacebuilding and transformation of conflict situations;
- Ecumenical peacebuilding network is established in their own countries by the intern.

BP.5.3 Outcome

The intern is equipped to lead and be instrumental in promoting peace and conflict transformation.

BP.5.4 Outcome Indicators

At least five young people benefit through the broader youth internship offering of the CCA each year.

BP.5.5 Involvement of Churches/Councils/Ecumenical Organisations

Interns will be selected from among youth members of the CCA constituencies that have strong links to their local Christian community and strong involvement in the ecumenical movement at the national level.

BP.5.6 Cooperation

Cooperation with member churches, councils, and ecumenical organisations in identifying suitable candidates for the internship.

BP.5.7 Challenges and Risks

The challenge is to identify and select suitable young persons who will have strong English language skills and the ability to work with flexibility and openness in a multicultural environment. Additionally, international travel and mobility restrictions as well as quarantine and isolation requirements could delay or prevent the young interns from being physically present at the CCA headquarters in Chiang Mai, Thailand.

BP.6 ECO-JUSTICE FOR SUSTAINABLE PEACE IN THE OIKOS

The vision and values of eco-justice reflect a spiritually grounded ethical practice of respect and mutuality. Eco-justice is the basis of peace and harmony in the oikos. In this context, eco-justice is not merely concerned with ecology or environment alone. Eco-justice links to issues of hunger, poverty, the sustainability of natural resources, production of energy and its appropriate use, economic development, equitable distribution of wealth, debt relief, fair trade, environmental safety, etc. All these factors affecting eco-justice ultimately need to be balanced to sustain the oikos and build a peaceful society.

Eco-justice is shaped by religious insights and scientific knowledge, interwoven with social, economic, and political experience. Christian theology teaches us that creation is the house of life within which human beings are called to dwell in peace and harmony. Churches have the framework to bring about eco-justice as a priority concern. With this objective in mind, churches ought to work for eco-justice literacy, which will contribute to the mission of developing a culture and ethics of protection for all God's creation and in building peace with justice in God's oikos.

The ecological causes and implications of the broad spread of the COVID-19 pandemic cannot be ignored. The onslaught of destruction caused by human beings has created an environment that has reduced protections and threatened the wellbeing of human beings themselves. The obsession with 'dominating for the sake of profit' has come at a heavy cost, the price of which will be borne over many generations. At the core of the pandemic lies the seed of grave ecological injustice.

As the situation in Asia continues to be vulnerable, Asian churches need to be involved in eco-justice concerns more deeply. Keeping this in mind, CCA will take up a leading role in facilitating and equipping its constituencies to emphasise and develop an ethic of eco-justice for sustaining peace in their post-pandemic recovery efforts.

The ecological and environmental ramifications and repercussions of the COVID-19 pandemic will continue to form a key concern and will underlie all of the CCA's events in 2021. Issues of climate change and climate justice, with all their intersectionalities, will continue to feature throughout the CCA's initiatives and programmes. Eco-justice issues will also be taken up in the AEI-2021, Ecumenical Formation Trainings, and YAPA-2021, which are the CCA's ongoing programmatic priorities.

BP.6.1 Webinar on World Water Day: 'Decreased Access to Safe Water in Asia: Challenges to Human Security'

Water is essential for life. It plays the most important role for all living things in, on, under, and above the Earth, and in both the biosphere and lithosphere. In some organisms, about 90 percent of their weight body contains water. Up to 60 percent of the human body contains water as every system in the body, from cells, tissues, and all vital organs, require water to function.

These emphasise that water is a fundamental need for the wellbeing of humans and all organisms on this earth. Access to basic or clean water also requires adequate sanitation since they are interdependent. Access to safe water and adequate sanitation is human rights and crucial for human's life.

On 28 July 2010, the United Nations declared "safe and clean drinking water and sanitation" as a human right essential to the full enjoyment of life and all other human rights. Later on, most significantly in the 2030 Agenda through the Sustainable Development Goals (SDGs), the UN pledged to ensure availability and sustainable management of water and sanitation for all.

The human right to water has increasingly gained attention in recent years. It entitles everyone to sufficient, safe, acceptable, physically accessible, and affordable water for personal and domestic use. Having adequate sanitation is not only fundamental for human dignity and privacy, but it is also one of the principal mechanisms for protecting the quality of water resources. It is a critical need of the hour to reaffirm access to water and sanitation as a human right—simply because the lack of access to safe, sufficient, and affordable water, sanitation, and hygiene facilities can bear devastating effects on health and progress, thus directly violating other fundamental human rights.

In Asia, water-related problems have become increasingly acute. In a continent where over half the world's population resides, Asia the least access to freshwater—3,920 cubic metres per person per year—compared to all continents except Antarctica. Almost two-thirds of the global population growth is occurring in Asia, where the population is expected to increase by nearly 500 million people within the next ten years. As population growth and urbanisation rates in Asia rise rapidly, the stress on the region's water resources is intensifying. Climate change is expected to worsen the situation significantly. Decreased access to safe water in Asia will have a profound impact on human security. The consequences of reduced access to fresh water will have a lasting impact, as it will trigger reduced food production, the loss of livelihood security, large-scale migration within and across borders, and increased economic and geopolitical tensions and instabilities.

Some other challenges and threats to human security due to lack of access to water in the Asian context also include climate adaptation and pollution, untreated wastewater, solid waste, pesticides, and heavy metals being released into water supplies. Other phenomena like urbanisation, rapid industrialisation, and climate change, the vulnerability of Asian countries to disaster risks, rising sea-levels, and changing cyclones all compound this threat to human security. The magnitude of this issue has become the worst during the global COVID-19 pandemic, where clean and hygiene life practices are an absolute necessity to effectively combat the virus.

The CCA has been encouraging its constituencies to work for the wellbeing of all God's creation in this world to bring justice, peace, and equality for the prosperity of life through its programmes. The CCA believes that providing proper access to safe and clean water and adequate sanitation has profound social and economic impacts. It will ensure poverty reduction, end malnutrition, ensure healthy lives, contribute to gender equality, enhance work productivity, secure safe and affordable housing for all, affirm the stewardship of our environmental resources, and enable economic growth. Every natural resource is for the wellbeing of all creation in God's oikos.

Therefore, on the occasion of the observance of World Water Day on 22 March 2021, the CCA will aim to discuss the issue of decreased access to safe water in Asia and the subsequent increasing challenges to human security in the region. The webinar will act as a platform to share region-wide broad contexts and country-specific challenges, learn about the best practices to ensure safe access to water, and reaffirm the Asian churches' commitments to securing healthy lives for all.

BP.6.1.1 Goals

- To sensitise Asian churches on the issue of safe water and sanitation for the wellbeing of all creation especially during the pandemic;
- To provide a forum to share the experiences and struggles from CCA constituencies with regard to the access of water and sanitation in their respective areas;
- To encourage churches to mitigate the impact of COVID-19 in access to safe water and sanitation;
- To support the participation of local communities (indigenous, tribal etc.,) in improving water and sanitation management through the church.

BP.6.1.2 Output Indicators

- A webinar is organised with the participation of representatives of organisations dealing with safe water and sanitation including church leaders, Asian pastors, and non-governmental organisations;
- Participants share up-to-date and timely situation analysis about the nature and patterns of access to safe water and sanitation in the post-COVID-19 era;
- Participants identify issues, hindrances, needs, and opportunities in the interventions for safe water and sanitation at all levels—grassroots, community, national, regional, and international.

BP.6.1.3 Outcome

- The Asian churches will be sensitised to reaffirm and uphold their commitments to right to water;
- The outcome of the webinar and insights from the resource persons will be communicated to the CCA's constituencies, especially its member churches through the publication of reports, press releases, and an ecumenical call by Asian churches on the right to water and sanitation in the post-COVID-19 era.

BP.6.1.4 Outcome Indicators

- Participants from CCA's constituencies, i.e. Asian church representatives engage in meaningful dialogue with those who are involved in the efforts to uphold the right to water and sanitation;
- Church representatives and Asian NCCs are equipped to address the needs of the access to safe water and sanitation especially for marginalised communities;
- Churches and NCCs engage in advocacy to the right to safe water and sanitation in their home countries.

BP.6.1.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA member churches and councils, pastors and leaders of migrant church congregations, non-governmental organisations, and international organisations are involved.

BP.6.1.6 Cooperation

CCA will seek the cooperation and assistance of churches, NCCs, and civil society groups to address the concerns of right to safe water and sanitation in the 'new normal' era.

BP.6.1.7 Challenges and Risks

- Identifying the right resource persons and organisations that work for the right to safe water and sanitation may be challenging.
- Internet connectivity and technical issues during the webinar may cause unwanted interruptions.

BUILDING PEACE AND MOVING BEYOND CONFLICTS (BP)

COST OF ACTIVITIES AND BUDGET FOR 2021

	PROGRAMME IMPLEMENTATION COSTS	AMOUNT IN USD
BP.1	Peace with Justice and Human Security: Accompanying Churches and Communities in Conflict Situations	
BP.2	Churches in Action for Moving Beyond Conflict and Reconciliation	
BP.2.1	Planning Meeting: Asia Interreligious Leaders' Summit-2022 on 'Building Peace and Moving Beyond Ethnic Conflicts and Violence in Asia'	20,000.00
BP.3	Ecumenical Women's Action Against Violence (EWAAV)	
BP.3.1	Consultation on EWAAV (Online)	
BP.3.2	National Consultations on EWAAV in Sri Lanka, Nepal and Cambodia	15,000.00
BP.3.3	Webinar on International Women's Day: 'Transformational Leadership of Women in a Post-COVID-19 World'	
BP.4	Young Ambassadors for Peace in Asia (YAPA)-2021	5,000.00
BP.5	Youth Leadership Training in Peace Building – Internship	12,900.00
BP.6	Eco-Justice for Sustainable Peace in the Oikos	
BP.6.1	Webinar on World Water Day: 'Decreased Access to Safe Water in Asia: Challenges to Human Security'	
	Subtotal : Programme Implementation Costs	52,900.00
	Staff Costs (Core Staff + Non-Core Staff)	45,250.00
	Operational Cost	8,326.00
	Total Costs	106,476.00

PROPHETIC DIAKONIA AND ADVOCACY (PD)

Prophetic diakonia affirms the essential value of prophetic witness. It affirms and recalls the Old Testament traditions—commenting, critiquing, and challenging unjust social norms and structures. Prophets received their message from God and spoke the truth to the powers that be, regardless of how their message was received. They called the attention of the governing powers, religious powers, and society to the prevalent injustice. Justice, rights, truth, reconciliation, and healing amidst brokenness were the essential themes of the prophetic witness and call for action. Christians have the divine right and mandate to speak out against all that they find to be in violation of the ‘Will of God’.

Modern society does not function in the same way as the world we encounter in the scriptures and prophetic traditions of witnesses as exercised by the prophets. Those traditions might not be acknowledged or received positively in today’s world. However, this task of being a prophetic witness is the responsibility of the church, which has a greater role in facilitating advocacy for change through its influences at the grassroots level. In this context, prophetic diakonia calls for churches’ collective actions for justice and dignity through prophetic witness. As prophetic witness involves acts of justice and kindness and as it seeks to expose cleverly concealed injustice, Asian churches have the responsibility of rediscovering this element of their calling. The church has to practice introspection in silence and reconnect with the gift of prophetic witness; interact with people who suffer; merge the pastoral with the prophetic ministry; and combine prayer with witness. Such actions will require coordinated advocacy. Advocacy is a way for raising voices by speaking out on behalf of all those partners and people or causes we stand with. It is a means to witnessing our belief in the reconciling love of God for all creation found in the life, death, and resurrection of Jesus Christ. Through such acts of advocacy, the Asian churches have to address the root causes of injustice, most of which have political and public dimensions, and work to seek the achievement of human dignity and the integrity of all God’s creation. Awareness building, analysis and interpretation of situations and emerging trends, development and justice, human rights education, public advocacy, policy research, study, reflection, and actions are core components of any effective advocacy measure arising out of the prophetic diakonia.

Diakonia affirms and acknowledges the continuing need for manifesting practical ways of love and care to people and communities in times of need. Prophetic diakonia emphasises the need to resolutely move beyond this classical pattern and embrace a more practical approach which dares to uncover the root causes of structural injustices and confront critically those who benefit from the prevailing structures and social order. The principles of prophetic diakonia entail working towards conditions that are conducive to peace with justice, human rights, and human dignity. Prophetic diakonia recalls the liberating and transforming power of the gospel and urges one to follow the example of Jesus, who challenged the powers and principalities. As we believe that diakonia is central to what it means to be the church and to the task of fulfilling the church’s mission and witness as servants, prophetic diakonia also remains a core component of the gospel. While diakonia, a gift of the Holy Spirit and manifestation of practical love for human beings, reaches out to all persons who are created in God’s image, prophetic diakonia leads inevitably to social changes that restore, reform, and transform, as well as challenge structural injustices for the benefit of all God’s people.

In a situation where the world is becoming more broken and injustice abounds, God calls the church to gather community people. Diakonia is deeply interrelated with kerygma (proclamation of the Word) and it is not an act of the strong serving the weak. In a world afflicted with poverty, violence, injustice, and environmental degradation, the Christian calling reminds us to challenge all theological interpretations that do not take seriously the systems, structures, and powers that foster unjust values and that intensify dehumanisation. In the incarnation, God’s identification with all of humanity, indeed with all of creation, compels us to identify with all people, as well as with the environment in which

we live. Christ's suffering on the cross compels us to identify especially with those who suffer in their day-to-day lives. In such situations, the Christian commitment and calling warrants the followers of Jesus Christ to break the silence and risk speaking truth to power, even when such actions result in persecution. This is the essence of the prophetic calling and witness of diakonal ministry.

Asian churches need to undertake these tasks and demonstrate their responsibilities in various areas of advocacy as part of their prophetic role. In this context, ecumenical advocacy focuses on political, economic, cultural, and social issues, through which churches and their members, church-related agencies and other organisations aim to influence the policies and practices of those in positions of power to bring about a more just and sustainable society. Advocacy cannot be seen as work only at national or international levels. The ecumenical actions should be reflected in congregations, community ministries, and among individual members. This work begins with local churches and among people who should be equipped for advocacy. CCA needs to empower its member churches to build skills and resources to be eloquent advocates and spokespersons of public witness that reflect Christian commitment to justice and dignity. Asia today with its growing economic, political, social, and ecological crises has to proclaim the reign of God, which has social, political, and economic dimensions.

Asia is earth's largest and most populous continent and has historically been home to 60 percent of the planet's human population. Despite strong economic growth and advancement in human development, it has the largest number of poor, undernourished, and vulnerable peoples in the world. The extent of widespread human deprivation contrasts with large armies, modern weapons, and expanding military budgets. Human security in Asia is threatened and hampered due to various factors: increasing poverty, inadequate health care, economic exploitation, exploitation of natural resources and environmental degradation; armed conflicts and violence; militarisation, arms build-up, nuclearisation, the spread of small arms and light weapons; domination and intervention of major powers from outside the region as well as within the region; ethnic and religious conflicts; political unrest, and violations of human rights in various forms. Armed conflicts and violence, terrorism and counter-terrorism and armed insurgency have taken the lives of hundreds of people in Asia. The influx of small arms and narcotics are also major concerns in the region. Growing tendencies of ethnic solidarities, identification with rising religious fundamentalism, and ethnocentric cultural aspirations destroy national unity and integration in several Asian nations. Over the years, governments in Asian countries have used religion, ethnicity, and caste to strengthen their base and maintain their power, resulting in discrimination, feelings of insecurity, and fear among the minorities. Much of the state machinery and economic resources are spent in policing and maintaining law and order, which affects the quality of life and freedom of all citizens. Freedom of expression and democratic spaces in Asia are shrinking at a disturbing rate. In the name of security, legitimate dissent and protests are suppressed, including those raised by minorities, indigenous peoples, non-governmental organisations, and even opposition political parties, thus shrinking political diversity. Attacks on whistle-blowers, journalists, and human rights activists continue to shock the world. Many nation-states have aggressively asserted their roles while the participation of citizens and civil society organisations in the political process has diminished. It is against such a troubled background that Asian churches are called to live out their Christian witness both at local and at the regional levels.

Objectives

- To equip Asian churches to be competent in responding to social, economic, and political issues through acts of prophetic witness at times of brokenness and human need;
- To coordinate and facilitate ecumenical advocacy at national, regional and global levels on emerging issues in Asia while expressing solidarity as well as upholding human rights for human dignity.

Thematic Foci of Programmes in 2021

PD.1 Emerging Issues in Asia: Regional and Global Advocacy

PD.1.1 Consultation on 'Emerging Trends in Religious Freedom in the context of Religious and Ethnic Minorities in Asia'

PD.1.2 Asian Churches in Building Good Governance – Asia Regional Consultation

PD.2 Human Rights in Asia and Advocacy at the UN

PD.2.1 Advocacy at the UN

PD.2.2 Training in Human Rights Advocacy – Institute on Human Rights

PD.3 Rights of Migrant Workers

PD.3.1 Webinar on 'Situation of Asian Diaspora Migrants in Arabian Gulf in Post-COVID-19 Era'

PD.4 Statelessness and Human Trafficking

PD.4.1 Consultation on 'Economic Impact of COVID-19 and Increasing Human Trafficking'

PD.5 Asia Advocacy Network on Dignity and Rights of Children (AANDRoC)

PD.5.1 Consultation on 'Upholding the Dignity and Rights of Children in a "New-Normal" Era'

PD.5.2 Asia Advocacy Network on Rights and Dignity of Children Publications

PD.5.3 Webinar on International Children's Day (CRC Day)

PD.6 Ecumenical Solidarity Accompaniment and Diakonia in Asia (ESADA)

PD.7 Asian Ecumenical Disability Advocacy Network (AEDAN)

PD.7.1 National Consultation on 'Dignity and Rights of Differently Abled Persons'

PD.8 Health and Healing

PD.8.1 Consultation on 'Health and Healing in the context of the Impact of COVID-19'

PD.9 Ecumenical Youth Leadership Development in Advocacy – Internship

PD.SP Action Together in Combatting HIV and AIDS in Asia (ATCHAA)

PD.1 EMERGING ISSUES IN ASIA: REGIONAL AND GLOBAL ADVOCACY

Despite Asia having achieved significant economic developments, many Asian countries today confront crucial challenges that will determine whether they will continue on a sustainable path to prosperity or fall victim to economic stagnation, social unrest, and political instability. Among these challenges are widening income disparities, persistent poverty, widespread corruption, and growing ethnic and religious conflicts. Added to this list are Asia's vulnerability to natural disasters and climate change, unequal status, and gender-based discrimination of women, and weak legal protections, human trafficking, human rights violations, and a range of potential threats to the region's future growth and development. Some issues are specific to individual countries, while others span the region. Asian churches and the ecumenical movement have a responsibility to address these realities in Asia. Churches must take a keen interest in their search for mission and witness in all kinds of emerging situations and work together to envision a new paradigm for collective action.

The church is called to be engaged in its prophetic witness and advocacy by raising its voice to demand justice. It is the role of churches to advocate for better policies and legislative actions, help build awareness of emerging situations, and create ecumenical platforms. CCA has been active in creating awareness on various issues that negatively affect people and communities, especially individuals and communities that are traditionally marginalised and suppressed; CCA sees the need for a sustained effort in pursuing advocacy in the future to contribute to improving situations in Asia. CCA has been regularly deliberating on the emerging trends in Asia and the sub-regions. More needs to be done, and in the year 2021 too CCA has to closely watch the emerging trends and events in various Asian contexts and all aspects that affect the fabric of life here with a view to rejuvenating its prophetic witness and advocacy.

This particular programme focus will analyse and interpret the emerging situations and trends in Asia to envision an ecumenical response to such issues. It is also expected to facilitate collective ecumenical advocacy actions at the regional and global level as part of Asian churches' prophetic witness.

Activities under this programme focus will:

- Analyse and interpret emerging Asian issues;
- Facilitate training in advocacy on emerging Asian issues for church workers;
- Encourage the development of theological reflections on advocacy and prophetic witness.

PD.1.1 Consultation on 'Emerging Trends in Religious Freedom in the context of Religious and Ethnic Minorities in Asia'

Asia is a geographically expansive and populous region characterised by fascinating social and cultural variation. Particularly striking is the region's ethnic and religious diversity. The majority of the countries in this region are home to dozens of different ethnic groups (and in some cases, hundreds), many with their own distinct languages, cultures, and lifestyles. Many of these groups have their own systems of religious belief and practice as well. Asia is the home of several major world religions, such as Buddhism, Christianity, Confucianism, Hinduism, Islam, and Taoism. The coexistence of plural religions in Asia is both a boon and a bane—a blessing and a curse. On a positive note, the coexistence of plural faiths provides an opportunity for people of different faiths to experience the richness of cultural and religious diversity of the people.

On a negative note, people sometimes treat with disdain all others who do not think, look, and act like them or share the same faith. At worst, people of the majority religion fall victim to stereotyping, prejudice, discrimination, intolerance, as well as religiously inspired violence. As a result, many religious minorities face attacks and are unable to exercise, and thereby lose, their religious freedom. Religion is being misused as an excuse to target religious and ethnic minorities. Reports indicate that violations of religious freedom are on the rise.

Blasphemy laws, for example, in both Pakistan and Indonesia are used as a pretext to license discrimination against non-Muslims. Against this backdrop, state and religious authorities in many countries impose limitations on the right of religious minorities to exercise their faith. Hence, religious minorities including Christians face difficulties and restrictions on when and how they can practice their faiths. The violation of religious liberty will ultimately erode civil liberties for all. The spike in hostility against religious minorities that is driven by state and religious leaders is not surprising, especially with the rise of religious fundamentalism across the world, including Asia.

The CCA promotes a vision of inclusiveness and wider ecumenism that advances the cause of religious freedom that everyone can partake of. For this purpose, the CCA shall engage in advocacy that aims at the abrogation of, or reforms to, blasphemy laws. It shall promote religious freedoms in all countries where CCA member councils and churches exist.

The CCA will organise a consultation in 2021 to understand the challenges and uphold the religious and ethnic rights in a region with diverse religious, cultural, and ethnic variations.

PD.1.1.1 Goals and Objectives

- To advance an inclusive understanding of religious freedom;
- To support the right of religious minorities, including Christians, to practice their faith unhindered and to opt out of participating in dominant faith traditions;
- To advocate for the promotion and protection of religious freedom of religious minorities;

- To call for the affirmation of commitment to religious freedom for all, an assurance of freedom that transcends ethnicity, nationality, sexuality, and political beliefs.

PD.1.1.2 Output Indicators

- Number of countries where CCA engaged in national consultations for the advocacy of religious freedom;
- Number of sub-regions where CCA engaged in national consultations for the advocacy of religious freedom;
- Total number of consultations related to religious freedom conducted in Asia;
- Number of press releases regarding religious freedom in Asia;
- Number of public statements issued on the matter of religious freedom.

PD.1.1.3 Outcome

CCA member councils and churches are sensitised towards a deeper understanding of religious freedom particularly for the minorities and advocate towards promotion and protection of religious freedom.

PD.1.1.4 Outcome Indicators

- Continuing church promotion of religious liberty in Asia.
- Increased awareness of member councils and churches regarding violations of religious liberty.
- Better understanding of CCA constituency about religious freedom.
- Increased church involvement in advancing religious freedom in the region.
- Improved protection of the religious freedom of religious minorities, including Christians, in Asia.

PD.1.1.5 Involvement of Churches/Councils/Ecumenical Organisations

Churches, councils, and ecumenical organisations shall be enjoined to partner in CCA's efforts in the promotion, respect, and protection of religious freedom in Asia.

PD.1.1.6 Cooperation

CCA shall cooperate with like-minded governmental as well as non-governmental organisations that support religious freedom for all.

PD.1.1.7 Challenges and Risks

In some non-Christian countries, religious minorities and their supporters are targets for verbal and physical attacks. Criticism of some laws and practices could lead to harsh punishments, including the death sentence. Hence, caution must be exercised in the work to advance religious freedom.

PD.1.2 Asian Churches in Building Good Governance – Asia Regional Consultation

Governance is an inherent part of the existence of any organisation and society. All social units irrespective of size and scope have a form of governance in them from the smallest units (families) to the largest units (countries), along with economic units (companies), religious units (church), profit-oriented units (businesses), educational units (universities), and health care units (hospitals). Governance is 'the process of decision-making and the process by which decisions are implemented (or not implemented)'. The term governance can apply to corporate, international, national, or local governance, or the interactions between other sectors of society.

Since governance is the process of decision-making and the process by which decisions are implemented, an analysis of governance focuses on the formal and informal actors involved in

decision-making, and in implementing the decisions made together with the formal and informal structures that have been set in place to finalise and implement the decision. Good governance is a system of good order or community management system that consists of the decision-making process and its implementation for the good and common interests of all. Good governance includes spiritual, political, economic, environmental, cultural, and social dimensions. Good governance has eight major characteristics. It is participatory, consensus-oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive, and follows the rule of law. It ensures that corruption is minimised, the views of minorities are taken into account, and the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

Four factors need to be considered in good governance:

1. *Human Resource Development*: self-development, skills, development of various abilities, self-reflection;
2. *Development of systems*: development of normative parameters, relationships between actors;
3. *Organisational Development*: value-oriented improvement of performance (effective and efficient), adaptation to change;
4. *Development of Networks*: strengthening collaboration with networks.

Governance is at the heart of the biggest challenges Asia is facing today. Governance, including corruption, is a fundamental driver of spiritual and material poverty. The Church can be a role model of best practice (e.g., leadership and servanthood, probity, honesty, integrity, generosity, love). To ensure good governance, there has to be clear systems and procedures of governance, accountability rules, and mechanisms and management of church resources.

In Jesus' view, the kingdom of God is an order, structure, system, and culture where the presence of God permeates all the spheres of human life and society. When the reign of God is implemented, then love, peace, and justice will be the values reflected in society. We, the Church, must begin by addressing our internal accountability issues if we are going to remain relevant and justified before God and able to address governance issues in our countries and communities.

CCA will organise a 3-day training programme for Church leaders in order to equip the churches towards stewardship and accountability and strengthen the systems within the church for good governance.

PD.1.2.1 Goals

- Churches reflect and strengthen their governance system toward acting justly, to love mercy and to walk humbly with God in building God's kingdom;
- To accompany churches in their efforts to build good governance structures.

PD.1.2.2 Output Indicators

- Number of churches sensitised on good governance;
- Number of churches accompanied with strategic interventions designed to address specific governance issues and concerns related to their context.

PD.1.2.3 Outcome

Churches in Asia demonstrate a strategic and systematic process of good governance and advocate and demonstrate the same to communities and decision-makers.

PD.1.2.4 Outcome Indicators

Churches initiative towards strengthening systems and building accountability and their contribution in advocacy for good governance.

PD.1.2.5 Involvement of Churches/Councils/Ecumenical Organisations

Representatives from Asian churches and councils of churches will be involved in the process. Those interested will be accompanied by consultants and experts on the topic.

PD.1.2.6 Cooperation

During these processes, CCA will collaborate with Mission-21 in organising the programme and involve member churches and councils in Asia.

PD.1.2.7 Challenges and Risks

Ensuring the commitment of the churches for long-term engagement and accompaniment.

PD.2 HUMAN RIGHTS IN ASIA AND ADVOCACY AT THE UN

When several countries in Asia experience a diverse set of human rights challenges and are amid post-conflict transitions, people in these countries face significant problems of insecurity, exclusion, and lack of transitional justice. Democratic institutions and the rule of law are on the brink of reforms. Conflicts persist in several countries, which results in gross and systematic human rights violations. Though well-established legal systems exist in some countries, implementation and enforcement of the law has become weak, and impunity continues to be a problem. The barriers against accessing the justice system are formidable for many people. Poverty is at the root of many human rights violations and contributes to specific problems, such as the exploitation of women and children, leading in many cases to human trafficking.

Although there were some positive developments during the past two years, including elections of some governments that have promised improvements in human rights, the overall trend in human rights in Asian countries has been regressive. These are mainly due to impunity, continuing unequal treatment of and violence against women; ongoing torture and further use of the death penalty; crackdowns on freedom of expression and assembly; pressure on civil society, and threats against human rights defenders and media workers. There are alarming signs of rising religious and ethnic intolerance and discrimination, with authorities being either complicit or failing to take action. Other concerns include impunity for serious human rights violations, torture, and custodial deaths; poor legal protection for undocumented migrant workers, asylum seekers, and refugees; stateless people; increasing human trafficking; and discrimination against women, persons with disabilities, and persons living with HIV and AIDS. Other problems that churches in Asia have been concerned with include the rights of religious minorities and the freedom of religion.

PD.2.1 Advocacy at the UN

CCA has been accredited with the United Nations Economic and Social Council (ECOSOC) since 2003. This special consultative status enables CCA to facilitate the advocacy of Asian churches in various areas of their concerns through regional and international platforms such as the UN Human Rights Council Sessions, Universal Periodic Review (UPR) of UNHRC, UN General Assembly, Security Council, UNESCAP, UNEP, UNDP, UN Women, etc.

In continuation of the focus since 2016, CCA will facilitate various advocacy initiatives of Asian churches in response to their requests and accredit the participation of Asian church representatives at various UN events in the region and also at three different UN Centres—New York, Geneva, or Vienna, depending upon the needs and requests of Asian churches. The CCA will accompany any national councils that work to make studies and recommendations towards review of the human rights situation in the respective Asian countries for submission in the UPR cycle for the years 2017–2021.

The main objectives of this ongoing advocacy will be to identify and address emerging Asian issues and assist Asian churches in demonstrating their prophetic voice in dealing with various issues pertinent to the witness of churches; enhance Asian churches' capacity building in human rights advocacy, and assist participation in UN mechanisms for effective international advocacy.

A team of church leaders and human rights activists will participate at the UN Human Rights Council session September–October 2021 as well as advocacy at UNESCAP and UN Women in Bangkok.

CCA will continue to collaborate with Conference of NGOs in Consultative Relationship with the United Nations (CoNGO) and serve on Regional Committee in Asia-Pacific (RCAP) of CoNGO.

PD.2.2 Training in Human Rights Advocacy – Institute on Human Rights (IHR)

Human rights represent the totality of basic rights that are inherent to every human being since birth; accorded simply by nature of being, and not contingent on other differentiations or characteristics. The Universal Declaration of Human Rights (UDHR) of 1948, a ground-breaking document, declared that every human being, without “distinction of any kind”, possessed a set of morally authoritative rights and fundamental freedoms that ought to be socially guaranteed. It proclaimed the inalienable rights to which every one, as a human being, is entitled to—regardless of race, colour, religion, gender or sex, language, political opinion, national or social origin, property, birth, or other status.

Upholding such rights are acts of maintaining and affirming each person's dignity. Human rights assume many forms and are shaped by the historical, socioeconomic, political, and cultural conditions through which they prevail. Human rights, in practice, are not static but are dynamic and changing, reflecting the socioeconomic and political systems in which they are nurtured or negated. The scope and applications of human rights evolve in meaning and social impact as these systems change. Today, human rights have permeated virtually every corner of the world, with its principles embedded in national legislations, enshrined in national constitutions, and included in important international treaties.

Although the world has changed dramatically since the time the UDHR was adopted—for example, its drafters could not have possibly foreseen modern challenges of climate change, digital privacy, and artificial intelligence—its unwavering focus on human dignity continues to provide a solid basis for evolving concepts of freedom.

However, the current socio-political climate is highly charged, divisive, and discriminatory. There have been several instances of gross human rights violations in the recent past. It is imperative to bear in mind that there is no peace without justice and that there cannot be any durable and lasting development without the promotion of broad social progress and better standards of life for all. Rather than advancing to greater freedom, equality, justice, and peace, the world is sliding backwards. Xenophobes and racists have emerged from the shadows, deliberately inflaming hatred and discrimination. There are severe backlashes against the advances made for the rights of women. The

space for civic activism is shrinking. We are seeing a landscape of increasingly strident, zero-sum nationalism where short-term interests of individual leaders supplant and destroy efforts to find common solutions. The structures that ensure our safety are being destroyed.

Thus, we are now at a pivotal time in human history. The basic principles that undergird human rights for all must be reanalysed, reaffirmed, and strengthened to combat today's challenges. It must be remembered that in every circumstance, the safety of humanity can only be guaranteed through vision, energy, and generosity of spirit; through activism; through the struggle for greater freedom in equality; and through justice.

As Christians, we are called upon to combat this epidemic of human rights violations. The kinds of massive global suffering that result from human rights violations in both the civic-political and the socioeconomic orders force us to develop effective responses that are grounded in a culture of human rights. It requires first the will to affirm that all persons are made in the image and likeness of God, and then confront the realities of the lives of millions of people who are caught in the bondage of institutionalised violence. We are called to locate our tasks in the love of our neighbour and thus establish a culture of human rights in our own contexts.

The CCA has historically been at the forefront of the defence of human rights in Asia. Since its inception, the CCA has worked to address human rights issues, civil rights and democracy issues, as well as the rights to freedom of religion in many Asian countries.

The Institute on Human Rights (IHR) is a new initiative of the CCA to train pastors and church workers in human rights advocacy and action. The week-long training programme, under the theme 'Being Defenders of Human Rights and Human Dignity', will intend to create, train, and empower the participants with the knowledge and skills they require to become human rights defenders in their communities.

The IHR, catering especially to pastors and church workers who are interested in human rights action, will cover pertinent topics such as: theological and philosophical bases for human rights; human rights from biblical perspectives; development of human rights; human rights mechanisms, machineries, and international instruments; human rights instruments in action in Asia; and contemporary Asia-specific human rights issues. Through lectures and workshops, the participants will be challenged and will develop intersectional insights on human rights and their applications.

In 2021, the IHR will be conducted through a virtual platform (online), facilitated by a team of prominent and internationally recognised human rights experts, advocates, activists, and academicians.

PD.2.2.1 Goals and Objectives

Participants will learn about specific opportunities for advocacy in relation to their own countries, and by the end of the training will have prepared an engagement plan for their own contexts.

PD.2.2.2 Output Indicators

- Number of countries participated at the training workshop;
- Increase in knowledge regarding UN human rights mechanisms, including Universal Periodic Review, the Treaty bodies, and the special procedures;
- Issues identified in their own context by the participants;
- Follow-up plans developed by the participants to sensitise their own constituents and communities.

PD.2.2.3 Outcome

CCA member councils and churches are sensitised towards a deeper understanding of UN human rights system (especially how and why it came about), and develop mechanism of an engagement and follow-up plan with WCC and other partners, which is relevant to their own countries and contexts.

PD.2.2.4 Outcome Indicators

- Participants review their programme in upholding human rights using UN human rights systems.
- Deeper engagement in their context on human rights violations.
- Advocacy initiatives by participants in their own context.

PD.2.2.5 Involvement of Churches/Councils/Ecumenical Organisations

Churches, councils, and ecumenical organisations shall be enjoined to partner CCA's efforts in the sensitisation on global human rights systems.

PD.2.2.6 Cooperation

CCA shall cooperate with regional human rights training bodies in this programme and involve like-minded governmental as well as non-governmental organisations on human rights advocacy.

PD.2.2.7 Challenges and Risks

Some of the members and constituencies may not be able to directly get involved in rights-based initiatives.

PD.3 RIGHTS OF MIGRANT WORKERS

Unemployment and rampant poverty have turned Asian countries into major migrant-sending countries without adequate protection of migrant workers' rights. Migrant workers from Asia have become victims of unscrupulous people in the global labour market and are subjected to many forms of violence, abuse, human trafficking, and sexual exploitation. The number of migrants crossing borders within Asia, and beyond the borders of Asia, in search of financial opportunity and human security is rapidly increasing. About 31 percent of the international migration within Asia is intra-ASEAN migration. Other main destinations of migrants from South and Southeast Asia are the Arabian Gulf countries and the European Union.

There are currently more than 9 million members of the Filipino diaspora in Asia and other countries. Every year, about 7 million migrant workers from Indonesia alone leave their homes to seek work abroad. Approximately 75 percent of all documented Indonesian migrant workers are women, with the vast majority working as domestic workers. Over 33 years, Bangladesh has sent through regular channels alone more than 6.26 million migrant workers, mostly to Middle Eastern countries. Regarding Sri Lanka, recent estimates suggest that over a million migrants work abroad while the annually reported outflows are around 2 million persons. Over two million Nepalese men and women work abroad in countries other than India. Hundreds of thousands of migrant workers from India are in various Arabian Gulf countries. Malaysia has a total of 1.9 million registered migrant workers, constituting approximately 21 percent of the workforce, making Malaysia the largest importer of labour in Asia. Besides, there are an estimated 2 to 3 million undocumented migrants.

The CCA will continue to monitor the situation of the migrants and migrant workers in Asia as well as the Asian migrant diaspora in the Arabian Gulf region.

PD.3.1 Webinar on ‘Situation of Asian Diaspora Migrants in Arabian Gulf in Post-COVID-19 Era’

The unprecedented socioeconomic crisis induced by the COVID-19 pandemic exposed structural inefficiencies and caused the mass displacement of workers around the world, the worst-hit of whom were migrant workers. Given their common plight of inadequate and crowded living conditions, limited access to healthcare and basic services, and exploitative labour systems, migrant workers—be they internal or international—have borne the worst of the pandemic.

In the Arabian Gulf states, 85 percent of the workers are typically poor labourers. Several such foreign migrant workers lost their jobs overnight. As economic activity ground to a halt, many migrant workers lost all means of sustenance. Many were exploited and not paid their wages. The workforce that was housed in precarious living conditions were pushed to the brink of extreme vulnerability, as the design of the labour camps was not conducive for social distancing. Rooms with limited facilities were shared among six to eight workers. Although some Gulf governments attempted to provide general solutions such as discounts and vouchers, the relief provided was not effective for the majority of blue-collar workers who were less privileged in terms of salary, social security, and healthcare. Additionally, those working in the cleaning and construction sectors were at a higher risk of contracting the virus given their underlying health problems due to constant exposure to dust, pollution, and heat stress.

The post-COVID-19 era poses a new set of challenges for vulnerable migrant workers. Helping such vulnerable populations to live with dignity and peace will require the highest quality of cooperation. To engage in prophetic service for migrant workers, the CCA will organise an online webinar on ‘Situation of Asian Diaspora Migrants in Arabian Gulf in Post-COVID-19 Era’. The webinar will analyse patterns of employment and migration, hear from key stakeholders engaged in working with migrant workers, and address chief concerns of the migrant population in the Arabian Gulf states.

PD.3.1.1 Goals

- To build competent churches and communities in Asia and the Asian Diaspora to respond to the impact of COVID-19 on migrant workers;
- To avow and reinforce the responsibility of Asian churches to witness to the conditions of migrant workers, accompany them in their journey, and advocate for their dignity and rights;
- To provide a forum in which representatives of the CCA’s member constituencies can provide an overview of the situation of foreign migrant workers in the aftermath of the COVID-19 pandemic in their communities.

PD.3.1.2 Output Indicators

- A webinar is organised with the participation of representatives of organisations dealing with international migration, including church leaders, Asian pastors, and non-governmental organisations;
- Participants share up-to-date and timely situation analyses about the nature and patterns of international migration to and from the Arabian Gulf states and the exploitation and vulnerabilities of migrants in the post-COVID-19 era;
- Participants identify issues, hindrances, needs, and opportunities in the interventions for migrant workers at all levels—grassroots, community, national, regional, international.

PD.3.1.3 Outcome

- The Asian churches will be sensitised to reaffirm and uphold their commitments to be in solidarity with international migrant workers.
- The outcome of the webinar and insights from the resource persons will be communicated to the CCA’s constituencies, especially its member churches with migrant populations, through the

publication of reports, press releases, and an ecumenical call by Asian churches on the situation of migrant workers in the Arabian Gulf states in the post-COVID-19 era.

PD.3.1.4 Outcome Indicators

- Participants from CCA's constituencies, i.e. Asian church representatives engage in meaningful dialogue with those who are involved in the efforts to secure the dignity of migrant workers, non-governmental organisations, and faith-based organisations, and become aware of their living conditions and challenges;
- Church representatives and Asian NCCs are equipped to address the needs of the international migrant workers' populations as sending countries with special knowledge of the laws related to the rights of such workers;
- Churches and NCCs uphold their commitment to affirm the dignity of migrant workers;
- Churches and NCCs engage in advocacy to defend the rights of migrant workers in their home countries.

PD.3.1.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA member churches and councils, pastors and leaders of migrant church congregations, non-governmental organisations, and international organisations are involved.

PD.3.1.6 Cooperation

CCA will seek the cooperation and assistance of churches, NCCs, and civil society groups to address the concerns of migrant workers in the Arabian Gulf and advocate for the rights and dignity in the 'new normal' era.

PD. 3.1.7 Challenges and Risks

The process of identifying the right organisations that work for migrant workers themselves and are best suited to participate and give input will need to be well planned. Some migrant workers who are invited and willing to share their stories may only be able to converse in their own language which will then need to be translated. Churches involved in advocacy may face adverse repercussions from those who profit from the exploitation of international migrant workers.

PD.4 STATELESSNESS AND HUMAN TRAFFICKING

Trafficked people are first and foremost human beings who are entitled to human rights and human dignity. Their rights and security that are often denied require specific and special protection in all circumstances. Human trafficking, in many contexts, leads to statelessness. Human trafficking exacerbates statelessness and statelessness exists throughout Asia in various forms. Millions of Asians are on the move both within and beyond national boundaries, facing attendant problems related to migration. Among forced migrants from Asia are internally displaced persons, international war refugees, climate refugees, migrant workers, stateless people, and trafficked persons.

In these challenging situations, the churches incontestably have a crucial role to play especially in providing support and assistance to victims of human trafficking, particularly women and children, and advocating for their rights by raising awareness and mobilising necessary support to arbitrate appropriately. International, regional, national, and local linkages have to be established to understand and overcome the multiple problems with which migrants and stateless people are confronted.

God's Mission Among Migrants: An Imperative for Ecumenical Intervention Strategy

God dwells among and acts for the liberation of the suffering people. The story of the Bible is a story of people on the move and God's abiding journey with them. The injunctions to the Israelites to care for the stranger in their midst and be kind to foreigners are part of the history of the people of God and part of God's mission. In response to this biblical imperative we need to embrace migrants who are treated as strangers and engage in prophetic witness and accompaniment. Likewise, we need to proclaim the good news of Jesus Christ and be with the suffering people, empathising with them about their dreams and struggles.

The ecumenical family has been engaged in global advocacy on uprooted people for a long time. CCA, in keeping with its theological conviction based on the principle of love of Christ for the stranger and vulnerable, acts on its prophetic call. Today, some Asian churches are socially engaged with migrants. However, many more Asian churches and ecumenical groups need to be more present and more active among the suffering people from their countries who migrate to faraway lands.

In the Asian context, the issue of human trafficking has not been addressed adequately enough through ecumenical platforms. Asian churches have not adequately involved themselves in advocacy on the ratification of existing and relevant national or international instruments of their respective governments. The awareness about these instruments and their practical application needs to be raised among the public.

The churches are called to discover God's plan for victims of human trafficking and forced migration. Churches need coordinated action to create public awareness and build the capacity of vulnerable groups and professionals working in the field of anti-trafficking; provide support and assistance; and advocate among civil society organisations, faith-based organisations, policymakers, and legislatures to address the concerns and issues related to human trafficking, forced migrations, and people lured into migration leading to human trafficking.

Attempting to address this need, the CCA has initiated concerted efforts to address the concerns of human trafficking through regional and national programmes, focusing on building the capacity of Asian churches to combat human trafficking, create awareness among Asian churches on the issues of human trafficking and forced migrations, and assist the churches in providing support to the victims of human trafficking.

Since 2013, CCA has been organising consultations on an annual basis on the alarming trend of human trafficking. Two consultations organised by CCA in 2015 and 2016 shared the work and experiences of churches in combatting and eliminating this modern-day slavery. In 2017, an 'Asia Consultation on Migration and Human Trafficking: A call for decent work', focused on migration and human trafficking within the framework for calling attention on decent work. In 2018 an 'International Consultation on Asian Diaspora in the Arabian Gulf and Human Trafficking' was CCA's effort to sensitise churches to the concerns of migrant workers in the Arabian Gulf region. This consultation focused on labour migration and trafficking in the Arabian Gulf region.

In 2019 an international consultation on 'Statelessness and Human trafficking: Prevention, Reduction and Protection', capacitated participants from Asian churches with the knowledge of international laws pertaining to human rights and helped formulate a common faith-based response with short-term goals to address the challenges of statelessness and human trafficking. In 2020, a webinar on 'Towards Wider Partnerships for Combatting Trafficking in Women and Girls' was conducted online.

Engaging in advocacy work, the CCA champions efforts at combatting human trafficking through lobbying before the United Nations and other international organisations. There is no single formula to solve the problem of human trafficking, as the causes and contexts vary greatly from one place to another. Apart from building awareness and raising consciousness, CCA, in partnership with pertinent civil society organisations, shall be engaged in the promotion of prevention and control of human trafficking, and the reintegration and mainstreaming of survivors into society, taking into account the needs of survivors, and prosecution of traffickers in the criminal justice system.

PD.4.1 Consultation on ‘Economic Impact of COVID-19 and Increasing Human Trafficking’

The COVID-19 pandemic has now gripped the world for over half a year. People across the world have faced unprecedented health, humanitarian, and economic crises. The damage wrought on both developed and developing countries has exposed the fragility of all our systems and structures. Widening socioeconomic divides has created deep social insecurity. Women and girls are among the most affected demographics as they share the brunt of the impacts of this ongoing crisis, making them more vulnerable to exploitation.

Worrying reports from Asia have reported an increase in trafficking and exploitation of women since the onset of the pandemic. Poverty and unemployment are key drivers for trafficking in persons. COVID-19 has led to a significant increase in global economic hardship. UNU-WIDER warns of an additional 500 million people (8 percent of the world’s population) pushed into poverty, and the World Bank projects an increase of 50–60 million people in extreme poverty. Rises in unemployment and reductions of household and individual incomes mean that those who were already at risk of trafficking before COVID-19, in particular, low-wage and informal sector workers (again, mostly women and girls) are more likely to find themselves in extreme vulnerability.

Women and girls constituted the majority of detected victims of human trafficking before the outbreak, and now they are being specifically targeted by traffickers during the pandemic. Restrictions of movement, which is already inherent to trafficking for sexual exploitation, is further amplified by lockdown measures and travel prohibitions. Thus, victims of trafficking and sexual exploitation might find themselves pushed “underground” and in grave desperation without an exit route. Moreover, along with the increase in reports of domestic violence, victims of sexual exploitation might face abuse and physical/psychological violence perpetrated by their exploiters, especially when they share the same premises.

The COVID-19 crisis has changed the patterns of sexual exploitation, which is now operating less on the streets and more ‘indoors’ or ‘online’, as many services (educational, financial, business) migrate to virtual spaces. Young girls are especially susceptible to grooming, the precursor to exploitation and trafficking.

Human trafficking is always invisible. Since outreach activities and pathways to receive assistance and help are disrupted, the identification of victims of trafficking and sexual exploitation might be harder, which makes them more invisible and vulnerable to further exploitation. The COVID-19 pandemic has created new risks and challenges to victims of human trafficking and survivors of trafficking, as a majority of them are women and girls. Violence against women and girls is emerging as a persistent feature of this pandemic, severely undermining women’s fundamental rights and security at a time when the wellbeing of women and girls is critical.

Although many governments have failed to respond to this crisis, grassroots women’s organisations and communities have played a critical role in preventing and responding to trafficking in women and

girls. They now require more active support in their efforts. Local women's organisations, women of faith, and women's rights activists are providing essential services for those left behind, as well as information, advocacy, and oversight to help ensure that the most marginalised are not further affected by human trafficking. It is imperative for us all to not only survive the COVID-19 pandemic but emerge renewed with women as a powerful force at the centre of recovery.

The challenges of the post-COVID-19 era call for the partnership of women's organisations for joint actions and advocacy to combat trafficking in women and girls. To reach this ambitious goal, new networks, collective efforts, and leadership of women must be nurtured and sustained. This new type of leadership primarily involves resilience, courage, flexibility, active listening, empathy, collaboration, care, and recognition of collective contributions.

As part of the diagnostic assessments, representatives of member churches and councils who attend CCA consultations shall share up-to-date information and engage in timely situational analysis about the nature, contexts, current situation, human rights violations, exploitation, emerging trends and patterns of migration and trafficking in persons as well as migration-related policy developments, as they relate to their countries. Participants shall identify the sectors in different contexts which affect migrant labour and trafficking, such as agriculture, clothes manufacturing, construction, service sector, and extractive industries. CCA will organise a consultation titled: 'Economic Impact of COVID-19 and Increasing Human Trafficking' in 2021.

PD.4.1.1 Goals

- To build competent churches and communities to respond to the impact of COVID-19 and human trafficking;
- To provide a forum for participants and resource persons to share information on how to respond, prevent, rescue, restore, and reintegrate survivors and on other forms of relief and rehabilitation to trafficked persons;
- To affirm and reinforce the responsibility of the churches to be prophetic witnesses challenging human trafficking and advocate for the dignity and rights of the victims.

PD.4.1.2 Output Indicators

- A consultation is organised with the participation of representatives of organisations dealing with human trafficking, including church leaders, Asian pastors, and non-governmental organisations;
- Participants share up-to-date and timely situational analysis about the nature, contexts, human rights violations, exploitation, emerging trends and patterns of migration and trafficking;
- Participants identify issues, hindrances, successes, and opportunities in anti-trafficking interventions;
- A framework for churches to advocate for the human rights of trafficked persons shall be created.

PD.4.1.3 Outcome

- The Asian churches will be sensitised to reaffirm and uphold their commitments to be in solidarity with trafficked persons.
- Churches in Asia are oriented and trained to combat human trafficking and deal with human trafficking in the post-COVID-19 era.
- The plans are communicated to the constituency, specifically member churches, through the publication of reports, press releases and an ecumenical call by Asian churches on matters related to the situation of trafficked persons.
- CCA promotes prevention of human trafficking through reduction in demand, protection of survivors, and prosecution of human traffickers.

PD.4.1.4 Outcome Indicators

- Asian church representatives engage in dialogue with trafficked persons, pastors, church workers, and non-governmental organisations and become aware of their life conditions and challenges;
- CCA member churches and councils learn about the plight and conditions of trafficked persons;
- Church representatives and NCCs in Asia are equipped to address human trafficking issues in their local and national contexts with special knowledge about laws related to the rights of trafficked and migrant workers;
- Churches and NCCs confirm their commitment to combat human trafficking;
- Member churches in Asia involve themselves in mapping exercises, create awareness, and conduct Asian and international advocacy to eliminate human trafficking and statelessness;
- CCA member churches build the capacity of church leaders, civil society organisations, and faith-based organisations to address the concerns related to human trafficking and statelessness;
- CCA initiates and facilitates advocacy networks and ecumenical alliances to vision coordinated efforts to combat human trafficking.

PD.4.1.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA member churches, NCCs, ecumenical groups, non-governmental organisations, and international organisations will be involved.

PD.4.1.6 Cooperation

CCA will seek the cooperation and assistance of NCCs and civil society groups addressing the concerns of trafficked and stateless persons and undertake any follow-up actions in home countries in Asia.

PD.4.1.7 Challenges and Risks

The process of identifying the right organisations that work with human trafficking and are best suited to participate and give input will need to be well planned. Some stateless persons who are invited and willing to share their stories may only be able to converse in their own language which will need to be translated. Churches getting motivated to involve in advocacy in receiving countries will need to be prepared to face backlash from both the officials and the nexus that would like to see trafficking thrive.

PD.5 ASIA ADVOCACY NETWORK ON DIGNITY AND RIGHTS OF CHILDREN (AANDRoC)

In Asia, millions of children continue to be victims of the most egregious forms of exploitation, violence, abuse, and neglect. Poverty and ignorance are considered the most important factors affecting children in Asia, specifically leading to sexual exploitation and trafficking. The number of children spending their childhood in the streets is increasing in countries such as Indonesia, Thailand, Cambodia, Nepal, Sri Lanka, Bangladesh, India, Pakistan, Mongolia, and the Philippines. Sale and trafficking of children for sexual exploitation, pornography, and forced labour have become serious concerns in several Asian countries. Asia has become a haven for thousands of paedophiles from developed countries. Impoverished children who live in vulnerable situations continue to face these inhuman activities. Ethnic, religious, and communal conflicts have affected the future of millions of Asian children. Although all Asian governments have ratified the United Nations Convention on the Rights of the Child (UNCRC), they continue to join the bandwagon of detrimental globalisation processes that continue to lead to the deprivation of the rights of the future generation. Many churches in Asia also have been silent when it comes to addressing the issues of children today. Churches have generally maintained only a charity approach to address the problems of children. Considering these realities, CCA emphasised the need for churches to transform this traditional charity approach to be engaged in a relevant mission that responds to the cries of millions of Asian children,

especially the day-to-day life situations of children who have been robbed of their dignity.

From the Christian perspective, churches have to affirm and acknowledge that children are bestowed with special rights, and must recognise their responsibility to uphold these rights, especially the inalienable right of children to protection. Theological convictions and spiritual reflections remind churches of their calling to build safe environments - within families, churches, and communities. It is, therefore, our mission to be engaged in enabling children who have suffered from abuse to lead lives of dignity in a safe environment. With this aim, CCA will engage the Asian churches by empowering them in advocacy on upholding the rights and dignity of children.

The objective of this activity will be to engage the Asian churches for advocacy on upholding the rights and dignity of children and enhance their capacity in advocacy for the protection and promotion of the rights and dignity of children.

PD.5.1 Consultation on ‘Upholding the Dignity and Rights of Children in a “New Normal” Era’

As the world is preparing to function in a ‘new normal’ era, adjustment is needed for humans to live and continue their routine. Adjustment and adoption of a ‘new normal’ way of life may be challenging for children, as many have been experiencing the violation of their rights during the lockdowns and other measures to contain the spread of the COVID-19. However, despite this situation, our topmost priority should be the safety of our children and every effort should be made to ensure that they are nurtured in a safe and supportive environment.

Re-opening of schools, churches (and the Sunday Schools), as well as public areas and facilities should be done keeping child safety in mind. Parents and caregivers, teachers, church workers/Sunday school teachers, and adults around children should be well informed and prepared. Yet, there are still children in different parts of Asia who are not well informed of their safety in the new normal era. Considering the realities, it is important for churches to be equipped with correct information on protecting children’s life and safety in the new normal era so that churches will be able to advocate for upholding the dignity and rights of children in a new normal era. In addition to that, a guideline or curriculum for churches’ Sunday school ministry which is child-friendly and Asian culture-friendly, needs to be developed in a way that is in sync with the Asian norms and practices.

PD.5.1.1 Goal

- To engage churches in Asia in advocacy on upholding the dignity and rights of children in a new normal era;
- To develop a guideline or curriculum for churches’ Sunday school ministry which is child-friendly and Asian culture friendly.

PD.5.1.2 Output Indicators

- Churches in Asia are equipped to address concerns about children’s dignity and rights in the new normal era.
- Curriculum/guidelines are prepared for churches in Asia to adopt.

PD.5.1.3 Outcome

Churches and councils in Asia are able to advocate on behalf of children’s dignity and rights in the new normal era with their constituencies. Follow-ups at sub-regional and/or national level will be done for further discussions and communications.

PD.5.1.4 Outcome Indicators

After the completion of the consultation, CCA shall publish a communique that upholds the dignity and rights of children in the new normal era. Outcome of the consultation (communique and guidelines/curriculum) are to be disseminated to CCA's constituencies in Asia and translated into major Asian languages for follow-up at sub-regional and/or national level with a view to promoting and protecting child rights.

PD.5.1.5 Involvement of Churches/Councils/Ecumenical Organisations

CCA member churches and councils, and theological faculty/experts in the areas of concern are invited to join the consultation and to develop the guideline/curriculum.

PD. 5.1.6 Cooperation

UNICEF, Salinlahi Alliance for Children's Concerns, ECPAT International, and World Vision International are invited to take part in the programme and programme follow-ups.

PD.5.1.7 Challenges and Risks

- Local churches' lack of awareness of the urgency of the issue might lead to a lack of cooperation and collaboration, and may reduce the active participation of local churches.
- With the insufficiency of human resources at the national level, translating the guidelines/curriculum into major Asian languages may pose a serious challenge, as it may result in limited dissemination of resources to churches in grass root level.

The Regional Consultation will be followed by National Consultation in three countries namely India, the Philippines, and Indonesia in 2021.

PD.5.2 Asia Advocacy Network on Rights and Dignity of Children (AANDRoC) Publications

CCA initiated the Asia Advocacy Network on Dignity and Rights of Children (AANDRoC) as the outcome of the CCA Jakarta Consultation. This network addresses issues related to children and advocates with local, national, and international agencies to protect the rights and dignity of children. AANDRoC tries to mobilise CCA's member churches and councils and to enable them to be involved in advocacy not only at the church level but beyond it in the wider society as well. In 2019 CCA organised an 'Asia Regional Consultation on Child Rights and Advocacy' in Thailand, at the end of which the participants devised local action plans.

Children's participation in society is low in several societies in the Asian context. Therefore, churches' awareness of the dignity and rights of children should be raised. In doing so, the presence of a networking platform will encourage communication and collaboration among churches. AANDRoC is such a platform for facilitation. Considering that the Christian population is small in the predominant non-Christian countries (e.g., 10 percent in Indonesia, 1 percent in Thailand, 6.2 percent in Myanmar), churches must participate in governmental child-related programmes through all available channels. Coordination and collaboration with CSOs/NGOs need to be strengthened since the churches' participation is still limited when it comes to developing policies, programmes, and strategies. AANDRoC will facilitate consultation on developing child protection curricula and train trainers to implement best practices for child protection. The curriculum will be published in 2021.

PD.5.3 Webinar on International Children's Day (CRC Day)

World Children's Day was first established in 1954 as Universal Children's Day and is celebrated on 20 November each year to promote international togetherness, awareness among children worldwide, and improvement of children's welfare initiatives. It was also on 20 November in 1959 when the UN General Assembly adopted the Declaration of the Rights of the Child and in 1989 when the UN General Assembly adopted the Convention on the Rights of the Child (CRC).

2021 marks the 32nd year since the CRC was adopted by the UN General Assembly. However, too many children and young people are left behind and deprived of their basic rights. Their rights are threatened and their childhood cut short by poverty, violence, and inequity. Many children and youth are not given the opportunities to be included, to be heard, and to participate in the matters that directly affect them.

The CCA is committed to advocate for child rights, especially through its Asia Advocacy Network on Dignity and Rights of Children (AANDRoC). As part of its advocacy effort, the AANDRoC will have a webinar on the occasion of the International Children's Day to commemorate the adoption of the Convention on the Rights of the Child, and at the same time to promote the implementation of the CRC in church life and ministry. The webinar is scheduled for 19 November 2021.

PD.5.3.1 Goal

- To commemorate the adoption of the Convention on the Rights of the Child;
- To promote the implementation of the CRC in church life and ministry.

PD.5.3.2 Output Indicators

- A webinar on the significance of the CRC in church life and ministry is conducted to equip the churches and councils in Asia.
- After the completion of the webinar, a compiled recommendation from the resource persons/speakers is collected and shared with CCA constituencies in Asia.

PD.5.3.3 Outcome

Churches in Asia are aware of the CRC and its significance, so as to implement the CRC in church setting/environment.

PD.5.3.4 Outcome Indicators

Churches in Asia uphold the dignity and rights of children and demonstrate greater participation of children in decision-making.

PD.5.3.5 Involvement of Churches/Councils/Ecumenical Organisations

Experts and child rights activists are invited to share their expertise and experience as resource persons. CCA member churches and councils are invited to join the webinar.

PD.5.3.6 Cooperation

UNICEF, Salinlahi Alliance for Children's Concerns, ECPAT International, and World Vision International are invited to take part in the webinar.

PD.5.3.7 Challenges and Risks

Since the programme is online, there may be challenges with connectivity and internet speed which may hinder the effectiveness of the programme.

PD.6. ECUMENICAL SOLIDARITY ACCOMPANIMENT AND DIAKONIA IN ASIA (ESADA)

The ecumenical solidarity accompaniment in Asia has been introduced in different contexts in various Asian countries. The churches and communities in Asia need ecumenical accompaniment at various levels in their day-to-day struggles. The history of the ecumenical accompaniment in Asia testifies to the witness of Asian churches in every context, where people strive for peace with justice, human rights, and human dignity, as well as reconciliation and healing.

Natural disasters and human-made calamities have been features of many Asian countries. Bangladesh, Myanmar, India, Indonesia, Thailand, Pakistan, China, Japan, Nepal, Cambodia, and the Philippines constantly face such calamities. The Philippines is one of the top ten countries most vulnerable to climate change in the world. Inadequate mitigation mechanisms make Asian countries even more vulnerable to these disasters. As a result, millions of Asians are affected every year.

These days, in emerging Asian contexts Asians face the question of how to develop effective ways and means to accompany the struggle of millions of Asians. Various situations and conflict contexts in Asia call for a coherent approach in churches' engagement of diakonia and solidarity of ecumenical accompaniment, with better coherence and coordination. In the coming years, CCA will initiate more concrete steps to ensure the evolution of an effective mechanism of Asian ecumenical diakonia for solidarity.

Churches in Asia will be raising their prophetic voices and showing prophetic witness in implementing God's mission and reflecting on Asian concerns together in the ecumenical spirit in every context. There will be strong collaboration and cooperation among churches and other religious groups in promoting and advocating human rights for all. There will be visibility of indigenous leadership contributions in the ecumenical movement and Asian churches. The objective of ESADA is to assist the Asian churches in reflecting on theological imperatives for solidarity and accompaniment with struggling peoples and communities in Asia, and to equip them to respond to the emerging needs through diakonal assistance in a coordinated ecumenical action.

Especially during the COVID-19 pandemic, the CCA has accompanied churches in Asia in their response to COVID-19. CCA in 2020 had accompanied the Protestant Church in East Timor (IPTL) to carry out relief work for the most vulnerable community in East Timor. IPTL distributed emergency relief packs of food containing thirty kilograms of rice, cooking oil, sugar, and milk to 206 households, and distributed facial masks, soap, and hand sanitisers to forty-four local churches in five cities: Dili, Leste, Oeste, Ambeno, and Sul in East Timor.

In 2021, CCA will accompany any member church working to address the COVID-19 pandemic, disaster situations, or other emerging challenges that may arise.

PD.7 ASIAN ECUMENICAL DISABILITY ADVOCACY NETWORK (AEDAN)

One in every six persons in Asia has some form of disability and they number about 650 million. This number is expected to rise over the next decades due to ageing populations, natural disasters, conflicts and war, chronic health conditions, road accidents and related injuries, poor working conditions, and other factors. Despite the constant increase in their number, persons with disabilities (PWDs) tend to be unseen, unheard, and often unaccounted for. They are often excluded from access to education, employment, social protection services, and legal support systems, and are subject to disproportionately higher rates of poverty and sexual abuse. They continue to face barriers in their

participation as equal members of society. Disability affects hundreds of thousands of families in Asia. The two-way link between poverty and disability creates a vicious circle. Poor people are more at risk of disability because of lack of access to good nutrition, health care, sanitation, as well as to safe living and working conditions. Once this occurs, people face barriers to education, employment, and public services. In many contexts, churches also have not properly recognised PWDs in their congregations or communities. They face isolation from friends and family members, as well as other members of their communities. Such exclusion even isolates them from active involvement in the spiritual life of the Church, which should be a 'caring and inclusive' community. PWDs are unable to even enter into church buildings or church-related institutions in most Asian countries as many church buildings are still inaccessible to them.

Jesus loved, cared for, and protected people with disabilities in his society. Jesus strongly disputed the connection between sin and blindness, saying, "Neither this man nor his parents sinned but this happened so that the works of God might be made manifest in him" (John 9:3). Jesus healed the blind man, but first, Jesus gave him dignity and self-respect. All people with or without disabilities are created in the image of God and called to be in an inclusive community, in which they are empowered to use their various God-given gifts. PWDs have great capacities and gifts to be shared in the household of God, which should be a 'caring and inclusive' community. The church community is called by God to embrace all persons, including those with disabilities, enabling all to exercise their spiritual gifts.

The issue of disability has not been addressed by CCA with as much importance as it should have been. Some years ago, CCA tried to facilitate an initiative but it was not followed up. The proposed thrust was to initiate and facilitate an Asian Ecumenical Disability Advocacy Network (AEDAN). CCA established AEDAN in 2016 as part of its new programme strategy and structure. In 2018, the theme of Asia Sunday was 'Embracing the Differently Abled; Upholding Their Dignity' and was observed at different churches across Asia.

To reach the AEDAN goal of building networks of PWDs in every Asian country with the participation of Asian churches, CCA will organise consultations and programmes at national and regional levels that will help churches to participate actively in ecumenical advocacy on disability to promote and uphold the dignity of people with disabilities, as they are integral parts of God's creation. The objective of the AEDAN will be to sensitise Asian churches to be mindful and concerned about the special needs of people with disabilities and to uphold their dignity as children of God in 'caring and inclusive communities'.

PD.7.1 National Consultation on 'Dignity and Rights of Differently Abled Persons'

In 2021, CCA will organise a national consultation on the theme, 'Dignity and Rights of Differently Abled Persons' in Sri Lanka. The global crisis of COVID-19 is deepening pre-existing inequalities, exposing the extent of exclusion and highlighting that work on disability inclusion is crucial. There is a need for actions to ensure that people with disability can always access the health care services, water and sanitation services, and public health information they require, including during the COVID-19 outbreak. Even under normal circumstances, persons with disabilities are less likely to access health care, education, employment and to participate in the community. An integrated approach is required to ensure that persons with disabilities are not left behind. People with disability may be at greater risk of contracting COVID-19 because of various barriers including inadequate implementation of basic hygiene measures, the need to touch things to obtain information, the need for additional support, their pre-existing conditions, disruptions of the services that they rely on and access to health information and healthcare. The consultation will bring together members of the network with church leaders, together with activists in the field of disability, to discuss participation and dignity of persons

with disabilities in all aspects of life including church life and ministry.

PD.7.1.1 Goal

To sensitise churches in Sri Lanka to be mindful of and concerned about the special needs of people with disabilities and to uphold their dignity as children of God in 'caring and inclusive communities' and to acquire a human rights perspective on the rights of persons with disabilities.

PD.7.1.2 Output Indicators

- Awareness created among the member churches and the NCC in Sri Lanka on the issues and concerns of people with disabilities;
- A platform for dialogue is created to discuss ways for churches and communities to move to be inclusive and accessible for people with disabilities;
- Increased awareness of national and international legal mechanisms available to ensure the rights of persons with disabilities;
- Increased production of resources on theology and disability by churches and theological institutions in Asia has been made available.

PD.7.1.3 Outcome

The churches in Sri Lanka shall have an amplified sensitisation to the identities, dignity, problems, needs, and rights of persons with disabilities. A study book on the biblical and theological basis of the dignity and rights of people with disabilities will be prepared and shared with Asian churches.

PD.7.1.4 Outcome Indicators

- Asian churches are mobilised and sensitised to be engaged in, listen to, and learn from the experiences of persons with disabilities and advocating for the rights of persons with disabilities;
- Asian churches make necessary changes to ensure full participation of people with disabilities including accessibility guidelines and policies for churches;

PD.7.1.5 Involvement of Churches/Councils/Ecumenical Organisations

Representatives from Asian churches and National Council of Churches will be involved in strengthening the networking of disabled persons in Sri Lanka.

A member of CCA Programme Committee, Rev. Stephen Arulampalam, representing the disabled persons of the Asian church, will take the lead in organising the consultation with the assistance of CCA staff.

PD.7.1.6 Cooperation

During the process of organising the consultation, CCA will seek collaboration with the churches in Asia that have been engaged in ministry among disabled persons and who have already made strides in terms of advocating for and enabling participation and rights of persons with disabilities in their respective churches.

PD.7.1.7 Challenges and Risks

Securing venues that are accessible to persons with disabilities will be a challenge. Ensuring that a diversity of disabilities is represented and that facilities specific to their disabilities are made available to assure their participation will be additional challenges (e.g., sign language interpretation for hearing-impaired persons, accessible facilities for mobility for those with locomotor disabilities). Persons with disabilities who participate in the consultation must be given special care and additional personal support for travel, which in some cases may also mean support for an accompanier.

PD.8 HEALTH AND HEALING

Faith, health, and healing are central to God's divine grace and purposes for humanity. Health is more than the physical or mental wellbeing of a person, and healing is not primarily an outcome of only medical care or treatments. This understanding of health coheres with biblical theological traditions. This message is embodied in the life, acts, and message of Jesus Christ. Health, in the sense of wholeness, is a condition related to God's promise. Wholeness is not a static balance of harmony but rather involves living-in-community with God, people, and God's entire creation.

The Bible recounts many instances where Jesus healed people with various infirmities but, equally importantly, he restored people to their rightful places within the fabric of the community. Healing in the broad sense is the central part of Jesus' mission. Healing is more about the restoration of wholeness than about correcting something perceived as defective. Healing processes could include praying with and for the sick, confession and forgiveness, the laying on of hands, anointing with oil, and the use of charismatic spiritual gifts (1 Corinthians 12). However, it must also be noted that inappropriate forms of Christian worship, including triumphal healing services in which the healer is glorified at the expense of God, and where false expectations are raised, can deeply harm people. This is not to deny God's miraculous intervention of healing in some cases.

Health Challenges amidst COVID-19 pandemic in a changing world

The outbreak of the viral disease COVID-19, originally identified in December 2019 in Wuhan, China, has now escalated to the level of a global pandemic. The scale and severity of the COVID-19 pandemic now constitutes a public health threat. The growing COVID-19 crisis is not only a health crisis in the short term, but will leave devastating impacts on the socioeconomic lives of people for years to come.

Given that over fifty percent of the world's population has no access to social protection, the impacts are estimated to be manifold. Fragile health systems with under-resourced hospitals and basic medical care facilities are likely to be overwhelmed. This will be further exacerbated by a spike in cases and ultimately, loss of lives. A vast number of people in lesser-developed countries lack access not only to basic health care facilities and have fewer health workers, but also do not have living essentials such as potable water, soap, face masks and sanitisers. If this persists, this pandemic will become a prolonged health crisis.

A vast population in developing, as well as developed, countries in Asia requires substantial care for their bodies and minds today. As per the World Health Report, over 450 million persons suffer from mental or neurological disorders in Asia and a large number of them are from developed countries in East Asia. Mental depression is an increasingly common illness, and at its worst, depression can lead to suicide. Asia accounts for about 60 percent of an estimated 1 million suicides every year in the world, with China, India, and Japan accounting for about 40 percent of those suicides. It is a serious public health problem and every suicide is a tragedy that affects families, communities, and entire countries, and has long-lasting effects on the people left behind. Many deaths of elderly people in Japan are reportedly due to suicide. The good news remains that people with serious mental illnesses today are not beyond the healing power of Jesus Christ. God still reaches them with peace, guidance, support, healing, and love, because each human being is created in the image and likeness of God.

Similarly, most Asian countries are now unable to handle the explosion of dementia patients. Most governments were unprepared for the sudden increase in dementia and often side-lined the problem, which has now pushed itself into the forefront, threatening the social fabric of Asia. Industrialisation and urbanisation have destroyed the traditional bonds of support between generations within families. Most Asian societies now seek alternative forms of care for elderly people to dignify the last

years of their lives.

Rationale and focus of Christian health ministries

Many Asian churches have pioneered their health ministry by establishing Christian hospitals and serving people and communities by providing health care over the decades. In many countries in Asia, Christian hospitals provide specialised services to the poor and the needy in society as part of their diakonal ministry. Although mission hospitals could never cover the entire population, they were an essential element of the health care sector in most regions of the world, particularly in Asia. The majority of Christian health care institutions in Asia were once built in rural areas where the majority of the impoverished lived. People could also benefit from the spiritual dimension of health care provided by the health workers and their spiritual co-workers. Their love, dedication, faith, and trust determined whether Christian health care providers made a difference. Today, we experience more commercialisation in church-related medical institutions. However, commercialism has also affected Christian medical services in different parts of Asia, and this goes against Christian values. In the context of an emerging trend of declining health and healing services, and amid commercialisation affecting the original purpose and mission of churches in the health ministry, CCA will initiate a programme motivating the churches in Asia to equip their mission hospitals to initiate health and healing mission centres in every Christian hospital in Asia with facilities to provide care for the aged and for people affected with mental health issues, in addition to setting up centres of family counselling.

There are many ways in which churches can be—and are to a significant extent—involved in health and healing in a comprehensive sense. They create or support clinics and mission hospitals; they offer counselling services, care groups, and health programmes; local churches can create groups to visit sick congregation members. Church-based health care services still matter in modern societies but there is a strong need to reflect on their programme and strengthen the spiritual dimension of Christian health care services. The healing ministry of the church relates to all dimensions of human life: body, soul, and spirit. Thus, Christians are called to holistic health care as an essential dimension of their faith. The new situations require spiritual leaders along with Christian health care service providers. This raises the cardinal question: how can the local faith community of Christians be a space for health and healing of minds and bodies?

There is a great need for setting forth the Christian perspective of health, healing, and wholeness in today's changing contexts, especially during COVID-19 pandemic. There are different models of health and healing ministries supported and sponsored by Asian churches. However, considering the growing need in different places, churches in Asia should take on more responsibilities in their mission and witness towards health and healing. While recognising the needs and importance of health and healing ministries as an indispensable part of Christian calling, churches in Asia need to be equipped further in shaping their Christian witness through these ministries. To address this need, CCA will organise a consultation with health professionals in the healing ministries of the member churches.

PD.8.1 Consultation on 'Health and Healing in the context of the Impact of COVID-19'

A consultation on 'Health and Healing in the context of the impact of COVID-19' will be organised by CCA in 2021, which will be held in Chiang Mai, Thailand towards the last quarter of 2021. In order to understand the various challenges posed during this pandemic, CCA will invite experts from various Asian countries to discuss the impact on health as a fundamental human right for those affected by the pandemic. The main purpose is to understand how churches and faith communities in Asia can play a pivotal role in complementing the work of the government, and also to offer services related to

health and humanitarian aid with their resources. Thirty participants who are connected with the health and healing ministry of different churches will be invited to attend the consultation.

PD.8.1.1 Goals

To affirm and strengthen the churches' commitment on health and healing in the context of the impact of COVID-19 based on the theological and biblical perspective in Asia today and to revitalise the churches' specific task in the field of health and healing in Asia.

PD.8.1.2 Output Indicators

- CCA organises a consultation on 'Health and Healing in the context of the Impact of COVID-19' in 2021;
- Strengthened clinics and mission hospitals, counselling services, care groups and health programmes of the member organisations in Asia;
- Advocacy among Asian churches to motivate them to initiate 'Healing Mission Centres' in churches and Christian Hospitals in Asia to provide care for those affected by COVID-19.

PD.8.1.3 Outcome

The churches in Asia called to have a common understanding and to reformulate their commitment to face the challenges to health and healing issues in Asian community life and to equip the churches to respond to health and healing issues by using a holistic and comprehensive approach.

PD.8.1.4 Outcome Indicators

After the Consultation, in the following three years, at least 30 member churches reformulate to initiate health and healing ministries in their respective churches and communities. At least 1,500 beneficiaries will be able to access the health and healing services provided by CCA member churches each year.

PD.8.1.5 Involvement of Churches/Councils/Ecumenical Organisations

All participants will be selected from CCA member churches; preferably those who are involved in Christian hospital ministries and Christian Medical Associations in various countries will be invited.

PD.8.1.6 Cooperation

This program will be held in cooperation and collaboration with Christian Medical Associations and National Council of Churches.

PD.8.1.7 Challenges and Risks

The challenge is to ensure that committed medical practitioners and Christian hospital management representatives are part of the consultation as the consultation aims at blending together the experiences of churches in health and healing ministry as well as professional management of Christian hospitals.

PD.9 ECUMENICAL YOUTH LEADERSHIP DEVELOPMENT IN ADVOCACY — INTERNSHIP

During the year 2021, an intern will be selected and trained to be part of the Prophetic Diakonia and Advocacy programme. The specific responsibility of the intern will be to work in this programme area and be fully involved in the planning, preparation, and implementation of programmes. The intern will also be part of all in-house programmes of CCA as well as various ecumenical formation and leadership development training programmes of CCA throughout the year, from January to December 2021.

PD.9.1 Goals

- Increase the involvement of ecumenically trained youth in the Asian and global ecumenical movement;
- Build the capacity of the Christian youth in Asia through ecumenical formation and leadership development;
- Provide a space for youth to reflect and expand their vision and contribution to the ecumenical movement.

PD.9.2 Output Indicators

- Interns, after completing the 12-month internship at CCA, will go back to their church to promote the ecumenical movement.
- Interns are engaged in providing ecumenical formation training and orientation to young people in their churches and places upon return to home countries at the end of their internship.

PD.9.3 Outcome

Young people understand themselves as fully part of the ecumenical movement through active engagement in CCA and participation at its different programmes during the year-long internship.

PD.9.4 Outcome Indicators

- Involvement of youth in the ecumenical movement.
- Active participation in ecumenical formation, church, and project activities.

PD.9.5 Involvement of Churches/Councils/Ecumenical Organisations

Interns will be selected from CCA member churches, councils, and ecumenical organisations in the Asia region.

PD.9.6 Cooperation

CCA will collaborate with its member churches and ecumenical organisations in the process of selecting interns.

PD.9.7 Risks and Challenges

Finding young people who are willing to opt out of either their educational or professional commitments to spend a year in ecumenical formation in advocacy and prophetic witnessing will be a challenge. Identifying suitable young persons with strong English language skills and the ability to work with flexibility and openness in a multicultural environment will also be another challenge. The danger of mismatch between the skills and inclination that the young person has and the work assigned and learning opportunities provided during the year needs to be kept in mind so as to prevent loss of motivation in the interns.

PROPHETIC DIAKONIA AND ADVOCACY (PD)

COST OF ACTIVITIES AND BUDGET FOR 2021

	PROGRAMME IMPLEMENTATION COSTS	AMOUNT IN USD
PD.1	Emerging Issues in Asia: Regional and Global Advocacy	
PD.1.1	Emerging Trends in Religious Freedom in the context of Religious and Ethnic Minorities in Asia	20,000.00
PD.1.2	Asian Churches in Building Good Governance – Asia Regional Consultation	30,000.00
PD.2	Human Rights in Asia and Advocacy at the UN	
PD.2.1	Advocacy at the UN	8,000.00
PD.2.2	Training on Human Rights Advocacy – Institute on Human Rights	5,000.00
PD.3	Rights of Migrant Workers	
PD.3.1	Webinar on ‘Situation of Asian Diaspora Migrants in Arabian Gulf in Post-COVID-19 Era’	
PD.4	Statelessness and Human Trafficking	
PD.4.1	Consultation on ‘Economic Impact of COVID-19 and Increasing Human Trafficking’	20,000.00
PD.5	Upholding the Rights and Dignity of Children (AANDRoC)	
PD.5.1	Consultation on ‘Upholding Dignity and Rights of Children in a “New Normal” Era’	15,000.00
PD.5.2	Asian Advocacy Network on Rights and Dignity of Children Publications	1,000.00
PD.5.3	Webinar on International Children’s Day (CRC Day)	
PD.6	Ecumenical Solidarity Accompaniment and Diakonia in Asia (ESADA)	
PD.7	Asian Ecumenical Disability Advocacy Network (AEDAN)	
PD.7.1	National Consultation on ‘Dignity and Rights of Differently Abled Persons’	7,500.00
PD.8	Health and Healing	
PD.8.1	Consultation on ‘Health and Healing in the context of the Impact of COVID-19’	15,000.00
PD.9	Ecumenical Youth Leadership Development Training — Internship	12,900.00
	Subtotal: Programme Implementation Costs	134,400.00
	Staff Costs (Core Staff + Non-Core Staff)	65,300.00
	Operational Costs	21,153.00
	Total Costs	220,853.00

PD.SP ACTION TOGETHER IN COMBATTING HIV AND AIDS IN ASIA (ATCHAA)

The Asia and Pacific region was home to an estimated 5.8 million people living with HIV in 2019. China, India, and Indonesia account for almost three-quarters of the total number of people living with HIV in the region. It is increasingly clear that the Asia and Pacific region is falling behind regions in Africa in its HIV response. In 2019, 7 percent of people living with HIV in this region were aware of their status. Among those aware, 8 percent were on treatment of which 91 percent were virally suppressed. In terms of treatment coverage this equates to 6 percent of all people living with HIV being on treatment and just 55 percent being virally suppressed.

While we see decreasing trend in of new HIV infection in many parts of the world, the UNAIDS data published in 2020 shows that there are many countries in Asia and Pacific like the Philippines, Pakistan, Afghanistan, Malaysia, and many other countries that show an alarming increasing in the number of new cases. The Philippines is experiencing the steepest rise, with new infections up by 207 percent between 2010 and 2019. Over the same period, new infections rose by 75 percent in Pakistan, 17 percent in Malaysia, 30 percent in Papua New Guinea, and it is increasing in countries like Afghanistan and East Timor.

The epidemic is largely characterised by concentrated and growing epidemics in a variety of countries, particularly among key affected populations including men who have sex with men (MSM), sex workers, people who inject drugs, and transgender people. Low national prevalence of HIV often masks much higher prevalence among these populations and in specific locations, particularly urban areas. The HIV epidemic varies widely from country to country and within certain countries depending on the context and the region. This highlights the importance of tailoring responses to each country context.

UNAIDS released their 2016–2021 strategy on the lines of the new Sustainable Development Goals (SDGs), which calls for an acceleration in the global HIV response to reach critical HIV prevention and treatment targets and achieve zero discrimination. According to the SDGs, UNAIDS target for 2030 is ‘to end the AIDS epidemic’. The key AIDS-related SDGs for 2030 are SDG 3 (Good health and wellbeing), SDG 5 (Gender equality), SDG 10 (Reduced inequalities), SDG 16 (Just, peaceful and inclusive societies), and SDG 17 (Global partnership). At the same time, UNAIDS developed a new strategy named ‘Fast Track’ targets calling for the dramatic scaling-up of HIV prevention and treatment programmes to avert 28 million new infections and end the epidemic as a public health issue by 2030. UNAIDS launched the ambitious 90-90-90 targets, which aims for 90 percent of people living with HIV to be diagnosed, 90 percent to be accessing antiretroviral treatment, and 90 percent to achieve viral suppression by 2020.

UNAIDS report on the global AIDS epidemic shows that 2020 targets will not be met because of deeply unequal success; COVID-19 risks blowing HIV progress way off course. Missed targets have resulted in 3.5 million more HIV infections and 820 000 more AIDS-related deaths since 2015 than if the world was on track to meet the 2020 targets. In addition, the response could be set back further, by 10 years or more, if the COVID-19 pandemic results in severe disruptions to HIV services.

With the breakout of the global COVID19-pandemic, access to prevention, treatment, and care services has become even more difficult in many countries in Asia. Due to contact restrictions and increased economic pressure, many people living with HIV are at risk of increasingly loose emotional and physical support. Due to the urgency and strong health as well as economic impacts of COVID-19 on the whole society, the official and public focus on HIV and AIDS is at risk of decreasing even further,

as attention shifts to fighting the pandemic, now perceived as the new priority. HIV testing and treatment services have also found significant decrease in HIV testing services in nearly all countries. Researches have shown that there is an increase in the number of patients with acute HIV infections seeking treatment.

HIV and AIDS has been a special focus of CCA programme priorities. Several skill building and advocacy programmes have been initiated by CCA to address the concerns as well as efforts initiated to build HIV-competent churches and communities in Asia. To effectively respond to HIV and AIDS with the member churches and councils, CCA is continuing the capacity building efforts of its members so as to become inclusive and relevant for People Living with HIV and AIDS (PLHIV) through its 'Action Together in Combatting HIV and AIDS in Asia' (ATCHAA) programme.

To contribute to the initiatives of global, national, and local bodies to combat the alarming increase in number of HIV affected people, CCA will join together with governments and UN agencies such as UNAIDS. CCA is engaged in working with and through its member constituencies in Asia at a national and local level.

PD.SP.1 Goals and Objectives

- To *build the capacity* of CCA members by training facilitators at regional, sub-regional and local level with an exchange of learning and experiences;
- To scale up the *advocacy* initiatives among CCA member constituencies targeting member churches, governments and UN agencies;
- To strengthen existing *faith-based networks* and initiate new networks of faith-based groups in Asia to address the consequences of HIV and AIDS;
- To play its role in an *effective, efficient, responsible, and sustainable* way of addressing the problem of HIV and AIDS.

PD.SP.2 Output Indicators

- Eighty facilitators are trained in skill-building for HIV and AIDS programme;
- A consultation and seminar on human sexuality and reproductive health is conducted;
- Sixty youth ambassadors, meant to fight against HIV and AIDS and against stigma and discrimination in Asia, are trained;
- Asian Ecumenical and Interfaith Conference on HIV and AIDS is held;
- Consultation with international agencies like UNAIDS is held.

PD.SP.3 Outcome

- CCA built the capacity member councils and churches to engage with people, work in the community and create access to HIV prevention, treatment, care and support through strategic programmes;
- CCA facilitated member councils and churches to acknowledge the vulnerabilities of HIV and ensure that stigma and discrimination is addressed through policies, guidelines and practices;
- CCA provided a platform for advocacy, dialogues and joint action for various faiths in Asia to take a leadership role in responding to HIV and AIDS in Asia.

PD.SP. 4 Outcome Indicators

- At least eighty trained HIV programme facilitators and counsellors have applied their new skills at least once in their respective countries;
- Four member councils and twenty member churches of CCA have implemented structured programme (at least one of the following: Sunday school curriculum, youth programme, AIDS Sunday observance etc.) in addressing prevention, treatment, care and support in the community;

- HIV is mainstreamed in each of CCA's existing programmes to ensure inclusiveness and participation;
- Four member councils and twenty member churches of CCA have addressed issues of vulnerabilities of HIV including a developed affirming policy/statement (youth, tourism, human sexuality, women and children, migrants, and substance abuse);
- Members of the Asian Interfaith Network on AIDS provided faith-based inputs to the international, regional, national, and local forum and conference regular basis.

PD.SP.5 Involvement of Churches/Councils/Ecumenical Organisations

Member churches, councils, ecumenical, and like-minded organisations will be involved in training, advocacy, networking, and linkages.

PD.SP.6 Cooperation

CCA will cooperate with the member churches, councils, and UN agencies, like-minded organisations, PLHIV networks, government, and service providers.

PD.SP.7 Challenges and Risks

- The participants selected by the churches and councils may not have much interest in the topic;
- Addressing vulnerabilities of HIV and AIDS may not be acceptable in some cultures;
- Various challenges like existing stigma and discrimination, law and legal systems, moral values, etc., may hinder the programme.

ACTION TOGETHER IN COMBATTING HIV AND AIDS IN ASIA (ATCHAA)

COST OF ACTIVITIES AND BUDGET FOR 2021 (UPTO 31 MARCH)

	ACTIVITY	VENUE	BUDGET IN USD
CAPACITY BUILDING			
HIV.1.1	National HIV and AIDS Training Programme	Sri Lanka	4,000.00
HIV.1.2	National HIV and AIDS Training Programme	Chiang Mai, Thailand	31,000.00
HIV.1.3	National Interfaith Consultation on HIV and AIDS Advocacy	Myanmar	10,000.00
ADVOCACY			
HIV.2.1	Asian Interfaith Consultation on Strengthening HIV and AIDS Advocacy	Chiang Mai, Thailand	25,000.00
HUMAN RESOURCES			
Project Coordinator, Advocacy Coordinator, and Project Assistant			19,630.00
Total			89,630.00

COST OF ACTIVITIES AND BUDGET FOR 2021 (FROM 1 APRIL)

	ACTIVITY	VENUE	BUDGET IN USD
CAPACITY ENHANCEMENT			
HIV.1.1	Regional Capacity Building Training	Chiang Mai, Thailand	26,330.00
HIV.1.2	Sub-Regional Capacity Building Training	South Asia	24,950.00
HIV.1.3	National Capacity Building Training	South-East Asia	16,600.00
LEADERSHIP and ADVOCACY			
HIV.2.1	Consultation on vulnerabilities of HIV	Chiang Mai, Thailand	24,490.00
HIV.2.2	Consultations on Children, Youth and Women	South-East Asia	22,780.00
INTERFAITH SOLIDARITY			
HIV. 3.1	National level Interfaith Consultation	South Asia	11,700.00
HUMAN RESOURCES			
Project Coordinator, Advocacy Coordinator, and Project Assistant			55,827.00
Total			182,677.00

CONSOLIDATED BUDGET FOR ACTIVITIES IN 2021

	IMPLEMENTA- TION COSTS	STAFF COSTS	STAFF ALLOCATION	TOTAL DIRECT COSTS	GENERAL OPERATIONAL COSTS	2021 TOTAL
GS	494,685.00	159,920.00	5.8	654,605.00	10,718.00	665,323.00
MU	126,900.00	84,800.00	2.8	211,700.00	19,973.00	231,673.00
EF	113,600.00	50,250.00	2.8	163,850.00	17,880.00	181,730.00
BP	52,900.00	45,250.00	2.8	98,150.00	8,326.00	106,476.00
PD	134,400.00	65,300.00	2.8	199,700.00	21,153.00	220,853.00
TOTAL	922,485.00	405,520.00	17	1,328,005.00	78,050.00	1,406,055.00

MEMBERS OF CCA STAFF TEAM

General Secretariat (GS)

Dr Mathews George Chunakara | mathews@cca.org.hk

Mission in Unity and Contextual Theology (MU)

Rev. Jung Eun Grace Moon | gracemoon@cca.org.hk

Chalvin Kores Tehuayo | chalvin@cca.org.hk

Ecumenical Leadership Formation and Ecumenical Spirituality (EF)

Rosiana Purnomo | rosiana@cca.org.hk

Building Peace and Moving Beyond Conflicts (BP)

Ruth Mathen | ruth@cca.org.hk

Sunila Ammar | sunila@cca.org.hk

Prophetic Diakonia and Advocacy (PD)

Dr Ronald Lalthanmawia | ronald@cca.org.hk

Jay Roy Tipayan | jaytipayan@cca.org.hk

John Pattiwel (external consultant for AANDRoC) | jimpattiwael@gmail.com

Rev. Stephen Arulampalam (external consultant for AEDAN) | arulampalamstephen@gmail.com

Nathi Schumann | gsfin1@cca.org.hk

Communications

Hlaing Yadanar Htun | meemee@cca.org.hk

Finance and Accounts

Friona Kallyani Sarkar | friona@cca.org.hk

Della Lee | della@hkcc.org.hk

Administration, Library, House Service & IT Service

Netnapa Rattanamrangsri | koi.admin@cca.org.hk

Arpa Yai-Chid | ton@cca.org.hk

Wittaya Makasuk | wittaya@cca.org.hk

CCA BANK ACCOUNT DETAILS

Account Name: Christian Conference of Asia

Account Number: 295-4-709594

Bank Name: Hang Seng Bank

Branch: Hankow Road Branch

Branch Address: 4 Hankow Road, Kowloon, Hong Kong

SWIFT Code: HASEHKHH

Account Type: Multi-Currency Account

(USD, EURO, CHF, GBP, CAD, AUD, HKD)

CCA EXECUTIVE COMMITTEE MEMBERS 2015–2022

Officers

Moderator

Archbishop Willem T. P. Simarmata (Huria Kristen Batak Protestan in Indonesia)

Vice Moderator

Rev. Diana Tana (New Zealand Maori Council of Churches)

Treasurer

Augustine Dipak Karmakar (Church of Bangladesh)

General Secretary

Dr Mathews George Chunakara (Malankara Mar Thoma Syrian Church in India)

Members

Rev. Arshad Gill (Church of Pakistan)

Rt. Rev. Dhiloraj Canagasabey (Church of Ceylon)

Huang Shin-Yi (Presbyterian Church in Taiwan)

Ithrana Lawrence (Council of Churches in Malaysia)

Rev. Kim Jong-goo (Korean Methodist Church)

Rev. Kingphet Thammavong (Lao Evangelical Church)

Rev. Moises Antonio da Silva (Protestant Church in Timor Leste)

Nirmala Gurung (National Council of Churches in Nepal)

Bishop P. C. Singh (National Council of Churches in India)

Rt. Rev. Reuel Norman Marigza (United Church of Christ in the Philippines)

Archbishop Sebouh Sarkissian (Armenian Orthodox Church in Iran)

Dr Sawako Fujiwara (National Christian Council in Japan)

Supaporn Yarnasarn (Church of Christ in Thailand)

Rev. Terence Corkin (Uniting Church in Australia)

Dr Tong Wing Sze (Hong Kong Christian Council)

Win Htut Thar Kyi (Myanmar Baptist Convention)

Rev. Kim Kyrie (Anglican Church in Korea) – Programme Committee Chairperson

CCA PROGRAMME COMMITTEE MEMBERS 2015–2022

Rev. Kim Kyrie (Anglican Church in Korea) – Programme Committee Chairperson
Agatha Abrahamian (Armenian Orthodox Church in Iran)
Chhoden Tshering (National Christian Council of Bhutan)
Rt. Rev. Dr Daniel S. Thiagarajah (Jaffna Diocese of Church of South India)
Rev. Dr Henny William Booth Sumakul (The Christian Evangelical Church in Minahasa, Indonesia)
Rev. Evelyn Ruth Bhajan (Church of Pakistan)
Kaythi Min Din (Myanmar Council of Churches)
Bishop Dr. Kuriakose Mar Theophilose (Malankara Jacobite Syrian Orthodox Church)
Lizette Galimia Tapia (United Methodist Church in the Philippines)
Prof. Martha Mary Marwein (National Council of Churches in India)
Rev. Dr Mery Kolimon (Protestant Evangelical Church in Timor)
Molina Karmaker (Bangladesh Baptist Church Sangha)
Bishop Philip Huggins (Anglican Church of Australia)
Rev. Prince Devanandan (Methodist Church in Aotearoa New Zealand)
Dr Sawako Fujiwara (National Christian Council in Japan)
Srey Sotheavy (Kampuchea Christian Council in Cambodia)
Rev. Dr Stephen Arulampalam (Church of Ceylon)
Tso Hiu-tung, Jessica (Hong Kong Christian Council)
Victor Wan Chi Hsu (Presbyterian Church in Taiwan)

CCA FINANCE COMMITTEE MEMBERS 2015–2022

Augustine Dipak Karmakar (Church of Bangladesh)
Rev. Diana Tana (New Zealand Maori Council of Churches)
Dr Mathews George Chunakara (Malankara Mar Thoma Syrian Church in India)
Patrick Yuen (Hong Kong Council of Churches of Christ in China)
Robert Bruce Chellappa (Church of South India)
Israel Paulraj (Church of Ceylon, Sri Lanka)
Nuttee Kunlacharnpises (Church of Christ in Thailand)

ABBREVIATIONS

AANDRoC	Asia Advocacy Network on Dignity and Rights of Children
AEA	Asian Evangelical Alliance
AEC	Asian Ecumenical Committee
AEDAN	Asian Ecumenical Disability Advocacy Network
AEF	Asian Ecumenical Fellow
AEI	Asian Ecumenical Institute
AETEND	Asian Ecumenical Theological Educators' Network and Database
AEWA	Asian Ecumenical Women's Assembly
AI	Artificial Intelligence
AMCU	Asian Movement for Christian Unity
ATCHAA	Action Together in Combatting HIV and AIDS in Asia
ATEM	Association for Theological Education in Myanmar
ATESEA	Association of Theological Education in South-East Asia
BTESSC	Board of Theological Education of the Senate of Serampore College
CATS	Congress of Asian Theologians
CBCM	Catholic Bishops' Conference of Myanmar
CCA	Christian Conference of Asia
CSOs	Civil Society Organisations
CSW	Commission on the Status of Women
CRC	Convention on the Rights of the Child
EACC	East Asia Christian Council
ECOSOC	Economic and Social Council
ECPAT	End Child Prostitution and Trafficking
EETA	Ecumenical Enablers' Training in Asia
ESADA	Ecumenical Solidarity Accompaniment and Diakonia in Asia
ESCAP	Economic and Social Commission for Asia and the Pacific
EWAAV	Ecumenical Women's Action Against Violence
FABC	Federation of the Asian Bishops Conferences
GBV	Gender-based violence
GS	General Secretariat
IVF	In-Vitro Fertilisation
KCC	Kampuchea Christian Council
KCC	Kalaymyo Council of Churches
LEC	Lao Evangelical Church
MCC	Myanmar Council of Churches
MEA	Myanmar Evangelical Alliance
MSM	Men who have sex with men
NCC	National Council of Churches
NGOs	Non-Governmental Organisations
PLHIV	People Living with HIV and AIDS
PWD	Persons with Disabilities
REO	Regional Ecumenical Organisations
SDG	Sustainable Development Goals
SOGI	Sexual Orientation and Gender Identities
UNICEF	United Nations International Children's Emergency Fund
UNCRC	United Nations Convention on the Rights of the Child
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
UNHRC	United Nations Human Rights Council



Christian Conference of Asia

• Payap University, Muang, Chiang Mai 50000 Thailand
Tel: +66-(0)53-243906, 243907 Fax: +66-(0)53-247303