

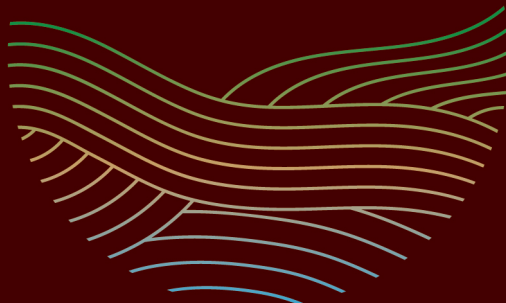


Christian Conference of Asia

CCA 15th General Assembly



ASSEMBLY HANDBOOK



CCA 15th General Assembly



ASSEMBLY HANDBOOK

15th CCA General Assembly Handbook © 2023
ISBN: 978-962-7439-80-6

CCA General Secretary's Introduction

Dear ecumenical colleagues from around the world,

Greetings and welcome to Kottayam, the citadel of ancient Christian heritage and tradition in Asia.

It is indeed a great pleasure to warmly welcome you all to the 15th General Assembly of the Christian Conference of Asia (CCA) being held in Kottayam from 27 to 4 October 2023.

Despite the many challenges we face these days—especially the unexpected travel restrictions imposed by some countries due to a fear of the further spread of the virus in this part of India, as well as estranged diplomatic relations suddenly occurring among certain countries, most of the registered participants have confirmed their participation at the Assembly.

Your being here at the 15th General Assembly of the CCA is a demonstration of our individual and collective commitment. It also shows our common obligation to contribute to strengthening the ecumenical movement. Your participation at the 15th General Assembly proves that we continue to live up to our faith and trust in God's abundant mercies and assurances. Your presence here in Kottayam is a message affirming our determination to address the complex challenges affecting the integrity of the creation and the vulnerability humanity faces at this juncture.

This Handbook contains tools for providing practical information related to various aspects of the Assembly proceedings, helpful information regarding your stay in Kottayam, your participation at different sessions, as well as background information for reference resources needed for ensuring your participation in a more effective way. Let us work together again during this week to affirm and strengthen our ecumenical commitment to participating in God's mission of renewal and restoration of the Creation.

Let us pray in unison: "God, Renew Us in Your Spirit and Restore the Creation".

Yours along the journey,

Dr Mathews George Chunakara
General Secretary, CCA

Welcome to Kottayam, Kerala

Greetings in the name of the Triune God.

As the Chairperson of the Assembly Local Host Committee, I am pleased to extend a warm welcome to all participants of the 15th General Assembly of the Christian Conference of Asia (CCA), being held in Kottayam, Kerala, from 27 September to 4 October.

Kerala is a special place on the map of world Christianity. Kerala is home to one of the oldest Christian communities in the world, and Christians have resided in this place for centuries. The Christians in Kottayam are proud of their rich Christian heritage and unique culture. Several Christian leaders from Kottayam and around have played important roles in the national, regional, and global ecumenical movements.

In Kottayam, you will also find historic churches which once remained as one family, but subsequently were divided into different streams of Christianity. It is our hope that you will be able to explore this rich historical heritage in Kottayam through the several churches and theological institutions that dot this town. The people of Kottayam are also looking forward to the opportunity to interact with church and ecumenical leaders from different parts of the world.

It is encouraging to know that the CCA leadership decided upon Kottayam as the venue of the 15th CCA General Assembly. In such an ecumenical context, representatives from five of the CCA's member churches in Kerala, along with the National Council of Churches in India, have tirelessly worked together in the Assembly Local Host Committee to welcome you to this General Assembly.

May God Almighty shower His choicest blessings on this gathering as you prepare to discern the future direction in this shared ecumenical journey at the 15th CCA General Assembly.

With best wishes,

Bishop Dr Abraham Mar Paulose

Contents

| | |
|--|-----|
| Assembly at a Glance----- | 6 |
| Assembly Schedule----- | 8 |
| Assembly Day-by-day----- | 10 |
| Profile of the CCA General Assembly----- | 17 |
| Life at the Assembly ----- | 25 |
| List of CCA Member Churches and Councils----- | 27 |
| List of Participants----- | 32 |
| Colour Identification of Badges----- | 54 |
| Deliberative Session 1 & 3: Programme Review and Programme Direction----- | 55 |
| Participants of Church Visits----- | 67 |
| Deliberative Session 2: ' <i>Churcho</i> '----- | 79 |
| Sexual Harassment Policy ----- | 105 |
| In Memoriam ----- | 115 |
| Participants' Accommodations in Kottayam ----- | 119 |
| Members of Assembly Local Host Committee ----- | 121 |
| Contact Telephone Numbers ----- | 124 |

Assembly at a Glance

Fifteenth General Assembly of the Christian Conference of Asia
Kottayam, India

27 September to 4 October 2023

“God, Renew Us in Your Spirit and Restore the Creation”

Pre-Assembly Events

- Asian Ecumenical Institute – 5 September to 4 October
- Executive Committee Meeting – 25 September to 27 September
- Asian Ecumenical Women’s Assembly – 25 September to 27 September
- Asian Ecumenical Youth Assembly – 25 September to 27 September
- Stewards’ Orientation – 24 September to 25 September
- South Asia Sub-Regional Consultation on ‘Ecumenical Diakonia, Towards Attaining Sustainable Development Goals’ – 25 September to 27 September
- Asian Ecumenical Migrants Advocacy Network (AEMAN) Forum on ‘The Rights and Dignity of Asian Migrant Workers in the Arabian Gulf’ – 26 September to 28 September

Who is at the Assembly?

- 170+ CCA member council and member church voting delegates
- 80+ delegated observers and visitors from CCA member churches and councils, outgoing members of the executive committee
- 30+ representatives from ecumenical partners and other churches, guests, accredited media
- 35+ resource persons
- 25+ staff and co-opted staff
- 25+ stewards
- 25 + local host committee members
- 90+ seminarians and AEI students

What is happening at the Assembly?

- Worship sessions – ecumenical prayers and worship, sharing of spiritual life
- General Sessions – keynote address, thematic presentations, on the main Assembly theme and sub-theme
- Business Sessions – policy matters, presentation of reports, voting only by official delegates
- Deliberative Sessions – reviews of past programmes of CCA, setting future directions
- ‘Churcha’ – ecumenical dialogue on pressing and emerging concerns
- Asian Ecumenical Festival – celebrative gathering showcasing rich cultural Asian traditions
- Asia Sunday – Sunday worship with different local congregations in and around Kottayam

Assembly Schedule

| | Thursday 28 Sept | | Friday 29 Sept | | Saturday 30 Sept | |
|---------------------------|---------------------|---------------------------|-------------------|------------------------------------|---------------------|---|
| Wed. 27Sept | Arrivals | | 07:00-08:30 | Breakfast | 07:00-08:30 | Breakfast |
| | | | 08:30-09:30 | Morning Worship | 08:30-10:00 | Morning Worship |
| | | | 09:30-11:00 | Business Session 1 | | |
| | | | 11:00-11:30 | Break | 10:00-10:30 | Break |
| | Registration | | 11:30-12:30 | General Session 2 | 10:30-13:00 | General Session 3 |
| | | | 12:30-13:00 | Greetings from Ecumenical Partners | | |
| | 12:30-14:00 | Lunch | 13:00-14:30 | Lunch | 13:00-14:30 | Lunch |
| | 13:30-14:30 | Orientation for delegates | 14:30-15:30 | Business Session 2 | 15:00-16:30 | Asian Ecumenical Festival (AEF) |
| | 15:00-16:30 | Opening Worship | | | | |
| | 16:30-17:00 | Break | 15:30-16:00 | Break | 16:30-17:00 | Break |
| Evening / Night: Arrivals | 17:00-18:30 | Inaugural Session | 16:00-18:00 | Deliberative Session 1 | 17:00-19:30 | AEF (continues) & Public Meetings |
| | 18:30-19:30 | General Session 1 | 18:00-18:30 | Greetings from Ecumenical Partners | | |
| | | | 18:30-19:00 | Evening Worship | | |
| | 19:30-20:30 | Dinner | 19:00-20:00 | Dinner | 19:30-20:30 | Dinner |
| | | | 20:00-21:00 | Meeting of Assembly Committees | 20:30-21:00 | Meeting of Assembly Committees (if necessary) |

Assembly Schedule

| Sunday 1 Oct | | Monday 2 Oct | | Tuesday 3 Oct | | Wed. 4 Oct |
|-----------------|---|-----------------|---------------------------|------------------|--|---------------|
| 08:30- 12:30 | Asia Sunday; Worship with local congregations in and around Kottayam | 07:00- 08:30 | Breakfast | 07:00- 08:30 | Breakfast | Departures |
| | | 08:30- 10:00 | Morning Worship | 08:30- 09:00 | Morning Worship | |
| | | 10:00- 11:00 | General Session 4 | 09:00- 10:30 | Business Session 5 | |
| | | 11:00- 11:30 | Break | 10:30- 11:00 | Break | |
| | | 11:30- 13:00 | Deliberative Session 3 | 11:00- 12:30 | Installation of new Committee/ Officers & Closing Worship | |
| | | 13:00- 14:30 | Lunch | 12:30- 14:00 | Lunch | |
| 14:30- 18:00 | Deliberative Session 2 | 14:30- 16:00 | Business Session 3 | | Night Departures | |
| | | 16:00- 16:30 | Break | | | |
| | | 16:30- 17:30 | General Session 5 | | | |
| | | 17:30- 19:00 | Business Session 4 | | | |
| 18:00- 19:00 | Evening Worship at Churcha venues | 19:00- 19:30 | Evening Worship | | | |
| 19:00 | Return to Juhanon Mar Thoma Hall for dinner | 19:30- 20:30 | Dinner | | | |
| | | | | | | |

Assembly Day-by-day

Thursday, 28 September

▣ Jerusalem Mar Thoma Church Premises

- 10:00–12:30 Assembly Registration
12:30–14:00 Lunch
13:30–14:30 Orientation on Consensus Decision-Making Process (for voting delegates only)
13:00–15:00 Assembly Registration

▣ Mammen Mappila Hall

- 14:30–15:00 Gathering at Mammen Mappila Hall
15:00–16:30 **Opening Worship**
16:30–17:00 Tea & Coffee Break
17:00–18:30 **Inaugural Session**
 - Inauguration
 - Welcome & Greetings
Bishop Dhiloraj Canagasabey,
Moderator (Acting) of CCA
Dr Mathews George Chunakara,
General Secretary of CCA
Rev. Dr Jerry Pillay,
General Secretary of WCC

18:30–19:30 **General Session 1:
Thematic Address**
Keynote Address: ‘God, Renew Us in Your Spirit and Restore the Creation’
Rev. Prof. Dr Jerry Pillay,
General Secretary, World Council of Churches

▣ Jerusalem Mar Thoma Church Premises

- 19:30–20:30 Dinner

Friday, 29 September

▣ Jerusalem Mar Thoma Church

08:30–09:30 Morning Worship

▣ Juhanon Mar Thoma Hall

09:30–11:00

Business Session 1

- Moderator’s Report
- General Secretary’s Report
- Formation of Assembly Committees:
 - i. Steering Committee
 - ii. Credentials Committee
 - iii. Nominations Committee
 - iv. Public Issues Committee
- Appointment of Minutes Secretaries
- Formation of Minutes Reading Team

11:00–11:30

Break

11:30–12:30

General Session II: Thematic Presentation 2

‘Sub-Theme I: Renewal and Restoration of Creation: Affirming the Will of God’
Dr Judy Berinai, Sabah Theological Seminary, Malaysia
Rev. Dr Ferdinand Anno, United Church of Christ in the Philippines

12:30–13:00

Greetings from Ecumenical Partners

13:00–14:30

Lunch

14:30–15:30

Business Session 2

- Treasurer’s Report
- Discussions
- Report of Credential Committee
- Public Issues Proposals

15:30–16:00

Tea & Coffee Break

16:00–18:00 **Deliberative Session 1**
Programme Review: 2015–2023 (in groups)

18:00–18:30 Greetings from Ecumenical Partners

▣ **Jerusalem Mar Thoma Church**

18:30–19:00 Evening Worship

19:00–20:00 Dinner

20:00–21:00 Meeting of Assembly Committees

Saturday, 30 September

▣ **Jerusalem Mar Thoma Church**

08:30–10:00 Morning Worship

10:00–10:30 Tea & Coffee Break

▣ **Juhanon Mar Thoma Hall**

10:30–13:00 **General Session 3:
Thematic Presentation III**
Interfaith Perspectives on ‘Renewal
and Restoration of Creation: Dwelling
in Harmony’
Buddhist Perspective:
Ven. Kekirawe Sudassana Thero
Muslim Perspective:
Dr Citra Fitri Agustina
Sikh Perspective: Dr Sardar Sajjan Singh
Jain Perspective: Dr S.S. Bhattaraka
Charukeerthi Pandithacharyavarya
Mahaswamiji
Hindu Perspective:
Swami Narasimhananda
Jewish Perspective:
Rabbi Ezekiel Isaac Malekar

13:00–14:30 Lunch

▣ Mammen Mappilla Hall

- 15:00–16:30 **Asian Ecumenical Festival (AEF)**
 Celebrations with Cultural
 Presentations
- 16:30–17:00 Tea & Coffee Break
- 17:00–19:30 AEF (contd.) & Public Meetings:
 Chief Guest:
 Hon'ble Chief Minister of Kerala,
 Mr Pinarayi Vijayan
 Ecclesial and Ecumenical Dignitaries
 (Felicitations)

▣ Jerusalem Mar Thoma Church Premises

- 19:30–20:30 Dinner
- 20:30–21:00 Meeting of Assembly Committees (if
 necessary)

Saturday, 30 September

▣ Jerusalem Mar Thoma Church

- 08:30–10:00 Morning Worship
- 10:00–10:30 Tea & Coffee Break

▣ Juhanon Mar Thoma Hall

- 10:30–13:00 **General Session 3:
Thematic Presentation III**
 Interfaith Perspectives on 'Renewal
 and Restoration of Creation: Dwelling
 in Harmony'
 Buddhist Perspective:
 Ven. Kekirawe Sudassana Thero
 Muslim Perspective:
 Dr Citra Fitri Agustina
 Sikh Perspective: Dr Sardar Sajjan Singh

Jain Perspective: Dr S.S. Bhattaraka
Charukeerthi Pandithacharyavarya
Mahaswamiji
Hindu Perspective:
Swami Narasimhananda
Jewish Perspective: Rabbi Ezekiel Isaac
Malekar

13:00–14:30 Lunch

▣ **Mammen Mappilla Hall**

15:00–16:30 **Asian Ecumenical Festival (AEF)**
Celebrations with Cultural
Presentations

16:30–17:00 Tea & Coffee Break

17:00–19:30 AEF (contd.) & Public Meetings:
Chief Guest: Hon'ble Chief Minister of
Kerala, Mr Pinarayi Vijayan
Ecclesial and Ecumenical Dignitaries
(Felicitations)

▣ **Jerusalem Mar Thoma Church Premises**

19:30–20:30 Dinner

20:30–21:00 Meeting of Assembly Committees (if
necessary)

Sunday, 1 October

08:00–13:00 **Asia Sunday**
Worship with local congregations in and
around Kottayam
(including lunch)

13:00–14:00 **Move to 'Churcha' Venue**

- CMS College
- Mar Thoma Theological Seminary
- Orthodox Theological Seminary

| | |
|-------------|--|
| 14:30–18:00 | Deliberative Session 2: ‘Churcha’ |
| 16:00–16:30 | Tea & Coffee Break |
| 18:00–19:00 | Evening Worship in three different places |
| 19:00–20:00 | Return to Jerusalem Mar Thoma Church Premises & Dinner |

Monday, 2 October

▣ Jerusalem Mar Thoma Church

| | |
|-------------|-----------------|
| 08:30–10:00 | Morning Worship |
|-------------|-----------------|

▣ Juhanon Mar Thoma Hall

| | |
|-------------|---|
| 10:00–11:00 | General Session 4: Thematic Presentation IV ‘Renewal and Restoration of Creation: Attaining Life in Its Fullness’ Rev. Dr Vicky Balabanski, Flinders University, Australia Rev. Dr Raj Bharat Patta, Andhra Evangelical Lutheran Church in India/ Methodist Church UK |
| 11:00–11:30 | Tea & Coffee Break |
| 11:30–13:00 | Deliberative Session 3 Report of Programme Review (Panel) Future Programme Directions (in Groups) |
| 13:00–14:30 | Lunch |
| 14:30–16:00 | Business Session 3 Reports: <ul style="list-style-type: none"> • Future Programme Directions • Public Issues Committee |
| 16:00–16:30 | Tea & Coffee Break |

16:30–17:30 **General Session 5:**
D.T. Niles Memorial Lecture

17:30–19:00 **Business Session 4**
• CCA Future Direction
• Report of Nominations Committee

▣ **Jerusalem Mar Thoma Church**

19:00–19:30 Evening Worship

19:30–20:30 Dinner

Tuesday, 3 October

▣ **Jerusalem Mar Thoma Church**

08:30–09:00 Morning Worship

▣ **Juhanon Mar Thoma Hall**

09:00–10:30 **Business Session 5**
• Reports
• Nomination Committee (Final Report)

10:30–11:00 Break

11:00–12:30 Installation of New Officers and Executive
Committee
Closing Worship & Holy Communion
Official Closing of the 15th General Assembly
of CCA

12:30–14:00 Lunch

Night Departure

Wednesday, 4 October

Departures of Assembly Participants from Kottayam

Profile of the CCA General Assembly

The General Assembly is the highest governing body of the Christian Conference of Asia which normally meets every five years. It is a special event when representatives of the CCA's member churches and councils as well as ecumenical partner organisations come together for a celebration of faith and to reaffirm the unity of the fellowship in the Asian ecumenical movement.

As the supreme decision-making representative gathering of its member churches and councils, the General Assembly celebrates the unity of the churches in Asia in worship, study, and action. It provides the opportunity for the representatives of the CCA members to express the common vision of the churches for the direction and mission of the CCA.

The General Assembly reviews the programmes and assesses the work carried out by the CCA through its programmes for the past years. It is also an occasion to enunciate general directions and a common vision for the future mission and programmes of the CCA.

The General Assembly elects the leadership of the CCA for the upcoming years. This includes the Moderator, Vice Moderator, Treasurer, and 17 members of the Executive Committee.

The 15th CCA General Assembly

The 15th CCA General Assembly will take place in Kottayam, a historic multi-religious city in the southern state of Kerala, India. The last assembly in India took place in Bangalore in 1981.

The city of Kottayam is an important centre of the St Thomas Christians in India, a community that traces its origins to St Thomas the Apostle, who is believed to have visited Kerala in 52 CE and established churches. Kottayam was also a centre of the Church Mission Society which initiated pioneering missionary activities from 1816, such as the promotion of education among oppressed peoples leading to a social renaissance in the region.

Since the founding of CCA (then EACC in 1957), the General Assembly has marked special moments in the life and witness of churches and national councils of churches or Christian councils in Asia. Following is the list of previous Assemblies of CCA with the theme of each Assembly:

- 1957 Prapat, Indonesia
“The Common Evangelistic Task of the Churches in East Asia”
- 1959 Kuala Lumpur, Malaysia
“Witnessing Together”
- 1964 Bangkok, Thailand
“The Christian Community within the Human Community”
- 1968 Bangkok, Thailand
“In Christ, All Things Hold Together”
- 1973 Singapore, Malaysia
“Christian Action in the Asian Struggle”
- 1977 Penang, Malaysia
“Jesus Christ in Asian Suffering and Hope”
- 1981 Bangalore, India
“Living in Christ with People”
- 1985 Seoul, South Korea
“Jesus Christ Sets Free to Serve”
- 1990 Manila, The Philippines
“Christ Our Peace: Building a Just Society”
- 1995 Colombo, Sri Lanka
“Hope in God in a Changing Asia”
- 2000 Tomohon, Indonesia
“Time for Fullness of Life for All”
- 2005 Chiang Mai, Thailand
“Building Communities of Peace for All”

- 2010 Kuala Lumpur, Malaysia
“Called to Prophecy, Reconcile, and Heal”
- 2015 Jakarta, Indonesia
“Living Together in the Household of God”
- 2023 Kottayam, India
“God, Renew Us in Your Spirit and Restore the Creation”

General Assembly Functions

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

- As the supreme decision-making representative gathering of its member churches and councils, the Assembly celebrates the unity of the churches in Asia in worship, study, and action.
- The Assembly provides an opportunity for the representatives of the CCA members to express the common vision of the churches for the direction and mission of the CCA.
- The Assembly reviews the programmes and assesses the works carried out through its programmes for the past years.
- The Assembly sets general directions and a common vision for the future mission and programmes of the CCA.
- The Assembly elects the leadership of the CCA for the coming five years.
- The Assembly speaks on public issues when necessary

Assembly Sessions

The different kinds of Assembly sessions include:

- Business Sessions
- General Sessions
- Deliberative Sessions

Business Sessions are for matters on which detailed discussions and actions take place on policy matters, including reports of the Moderator, General Secretary, and Treasurer; reports on future programme directions, and reports of the Public Issues Committee as well as Nominations Committee. Only official delegates shall have the right to vote and move motions during the Business Sessions.

General Sessions are for ceremonial occasions, opening acts, formal addresses, greetings, etc. Thematic presentations are considered general sessions, which are open to all participants.

Deliberative Sessions are for theme presentations, dialogue on emerging issues in Asia and ecumenical responses, discussions on programme review and programme directions.

Assembly Committees

At the commencement of the General Assembly, the voting delegates shall elect the following Committees:

- **Steering Committee**

The Steering Committee shall comprise:

- a. Officers
- b. Members of the Executive Committee
- c. President and/or Secretary of the General Assembly Host Committee
- d. Convenors of the Public Issues Committee; Credential Committee, and Nominations Committee
- e. Any other Convenors appointed by the General Assembly

The functions of the Steering Committee shall be to:

- a. Facilitate the smooth running of the General Assembly
- b. Manage the agenda
- c. Address emerging concerns

- **Credentials Committee**

The Credentials Committee shall comprise five voting delegates and the General Secretary of the CCA or his/her nominee.

The functions of the Credentials Committee shall be to:

- a. Review the list of voting delegates submitted by member churches and councils
- b. Provide a report on the first day of the General Assembly on the eligibility of voting delegates
- c. Where necessary, bring a final report after negotiations with the member churches and councils

- **Nominations Committee**

The General Assembly shall elect eight members from among the delegates and a Convenor. If a member of the Nominations Committee is nominated to any position, he/she shall immediately step down from the committee and be replaced.

The functions of the Nominations Committee shall be to:

- a. Receive the list of names of the persons nominated for various positions from the General Secretary and propose to the General Assembly a list of persons for election, with consideration given to the skills required, adequate continuity and balance
- b. Revise the list of nominations if needed

- **Public Issues Committee**

The Public Issues Committee shall comprise five delegates. The committee will be assisted by a CCA Staff assigned by the General Secretary or Executive Committee.

The functions of the Public Issues Committee shall be to:

- a. Receive public issues registered in the business session with the General Assembly on the first day
- b. Formulate through deliberation and consultations, statements, or resolutions for consideration by the General Assembly.

Worship, Spiritual Life, and Eucharistic Celebration

Worship and spiritual life at the CCA General Assembly will provide the participants special occasions to experience God's blessings,

and the powerful presence of the Holy Spirit to witness the visible unity while sharing culturally diverse hymns and prayers.

The opening worship will be held at the Mammen Mappilla Hall on 28 September starting at 15:00 PM. Morning and evening worship services will be held at the Jerusalem Mar Thoma Church.

In the Closing Worship on 3 October, an ecumenical eucharistic celebration, according to the Lima Liturgy, will be held with the assistance of several co-celebrants from different ecclesial traditions of the CCA fellowship.

Thematic Plenary Sessions

- Thematic Presentation I – Keynote Address: “God, Renew Us in Your Spirit and Restore the Creation” (28 September)
Rev. Prof. Dr Jerry Pillay, General Secretary of the World Council of Churches
- Thematic Presentation II – “Renewal and Restoration of Creation: Affirming the Will of God” (29 September)
Dr Judy Berinai, Sabah Theological Seminary
Rev. Dr Ferdinand Anno, United Church of Christ in the Philippines
- Thematic Presentation III – Interfaith Perspectives: “Renewal and Restoration of Creation: Dwelling in Harmony” (30 September)
Buddhist Perspective: Ven. Kekirawe Sudassana Thero
Muslim Perspective: Dr Citra Fitri Agustina
Sikh Perspective: Dr Sardar Sajjan Singh
Jain Perspective: Dr S.S. Bhattaraka Charukeerthi
Pandithacharyavarya Mahaswamiji
Hindu Perspective: Swami Narasimhananda
Jewish Perspective: Rabbi Ezekiel Isaac Malekar
- Thematic Presentation IV – “Renewal and Restoration of Creation: Attaining Life in Its Fullness” (2 October)
Rev. Dr Vicky Balabanski, Flinders University, Australia

Rev. Dr Raj Bharat Patta, Andhra Evangelical Lutheran Church in India/Methodist Church UK

- D.T. Niles Memorial Lecture
Ms Daya Bai, a renowned Social Activist

Churcha

‘Churcha’ which means ‘conversation’, ‘discussion’, or ‘sharing’ in different Indian languages, is a space for ecumenical dialogue on emerging and pressing theological, social, and geopolitical concerns, which will also help shape the future work of the CCA’s programmes and projects.

The topics of ‘Churcha’ are:

- 1. Responsible Stewardship and Participation in God’s Mission of Renewal and Restoration of Creation**
- 2. Eco-Spirituality and Liturgical Innovations: An Asian Theological Appraisal**
- 3. Climate Crisis Mitigation and Adaptation: Environmental Sustainability in God’s Oikos**
- 4. Eco-anxiety: Churches in Asia Engaging to Address Health and Healing**
- 5. Dwelling in Harmony with Creation: Indigenous People in Asia**
- 6. Welcoming the Stranger: Displacement, Statelessness, and Trafficking in Persons**
- 7. God’s Design for Life and Human Dignity: Practical Application of Bioethics**
- 8. Resilience of Ecosystems for the Sustainability of Creation: Towards Life-Giving Agriculture in Asia**
- 9. Restoring Balance for Gender Justice and Environmental Healing**
- 10. Theology of Fullness of Life and Restoration of Creation**
- 11. Holistic Approach to Economy, Ecology, and Oikoumene in the Asian Context**
- 12. New Social-Environmental Ethics for Restoring Ecological Equilibrium**

- 13.Reconciliation with God’s Creation for Moving Beyond Conflicts and Building Peace**
- 14.Challenges of the Digital World and Pitfalls of Technological Advancement**
- 15.Understanding Ekklesia and Diakonia: Supremacy and Self-referentiality, or Creative Collaboration?**

Programme Review and Programme Direction

The voting delegates and non-voting participants will meet in three groups:

1. General Secretariat and Finance
2. Mission in Unity and Contextual Theology, and Ecumenical Leadership Formation and Ecumenical Spirituality
3. Building Peace and Moving Beyond Conflicts, and Prophetic Diakonia and Advocacy

The purpose of the Programme Review (Deliberative Session – I) and Programme Direction (Deliberative Session – III) is to:

- Review the programmes of CCA during the period of 2015–2023
- Discuss, identify, and set priorities and envision general directions of future programmes of the CCA for the next five years (2023–2028).

Pre-Assembly Events

Several Pre-Assembly events will convene in Kottayam:

- Asian Ecumenical Institute: 5 September–4 October
- Executive Committee Meeting: 25–27 September
- Asian Ecumenical Women’s Assembly: 25–8 September
- Asian Ecumenical Youth Assembly: 25–28 September
- Steward’s Orientation: 24–25 September
- South Asia Sub-Regional Consultation on ‘Ecumenical Diakonia, Towards Attaining Sustainable Development Goals’: 25–28 September
- Asian Ecumenical Migrants Advocacy Network (AEMAN) Forum on ‘The Rights and Dignity of Asian Migrant Workers in the Arabian Gulf and Europe’: 25–28 September

Life at the Assembly

Assembly Team

A large team of CCA staff, co-opted staff, stewards, and local host committee members are working together for the CCA General Assembly. They can be approached for assistance or help you may require.

Registration & Conference Kits

For those Assembly participants who attended Pre-Assembly events, registrations were completed during the Pre-Assemblies themselves. For those arriving on 27 September and later, registrations would be at the CCA Registration booth on the premises of the Jerusalem Mar Thoma Church, Kottayam.

All participants can collect the conference kits from the CCA Registration booth on the premises of the Jerusalem Mar Thoma Church, Kottayam.

Name Badge

All participants receive a name badge which tells you in which capacity you are registered, which Deliberative Session you are in, which is your Churcha session, where you are staying, where you are worshipping on Asia Sunday, and your emergency contact. If these details are not correct, please inform the registration desk. The badge also contains a QR code.

To facilitate assembly business, name badges are colour-coded to identify voting delegates from member churches and councils (red), non-voting Assembly participants, i.e., observers, visitors, ecumenical partners, resource persons, media (brown), stewards (green), local host committee members (yellow), outsourced personnel (black), and CCA staff (blue).

Venue

The main Assembly venue is the Juhanon Mar Thoma Hall. Worship sessions (except for the inaugural day) take place at the Jerusalem Mar Thoma Church.

The Assembly opening worship and inauguration (28 September) and the Asian Ecumenical Festival (30 September) take place in the Mammen Mappilla Hall.

The Churcha sessions will be held in three places, namely, the CMS College, Orthodox Theological Seminary, and Mar Thoma Theological Seminary.

The Sunday worship services will be at different congregations in and around Kottayam.

Getting around Kottayam

Each day there will be a fixed shuttle service from your hotel to the Assembly venue in the morning, and from the venue to your hotels in the evenings. In case you miss this shuttle, you can easily avail a rickshaw or tuk-tuk to the Jerusalem Mar Thoma Church at your own expense.

Meals

Breakfast is arranged at your respective hotels and is included with your room charge. Lunch, dinner, and refreshments are at the Jerusalem Mar Thoma Church premises. In case you miss them, you can take these meals elsewhere at your own expense.

Medical Assistance

A medical team will be on stand-by during the Assembly.

Internet

WiFi is available at the Juhanon Mar Thoma Hall.

Photocopying

There are commercial photocopy shops outside the main Assembly venue towards the left, which can be used for photocopies or other services at your own expense.

Exhibition Booths

Exhibition booths are located on the premises of the Jerusalem Mar Thoma Church which can be visited at any time.

List of CCA Member Churches and Councils

Member Churches

1. Anglican Church in Aotearoa, New Zealand, and Polynesia
2. Anglican Church of Australia
3. Anglican Church of Korea
4. Armenian Apostolic Church (Diocese of the Armenian Church of Australia)
5. Armenian Orthodox Church of Iran
6. Bangladesh Baptist Church Fellowship
7. Bangladesh Baptist Church Sangha
8. Banua Niha Keriso Protestan (BNKP)/Nias Protestant Christian Church
9. Baptist Sangamaya, Sri Lanka
10. Christian Churches, New Zealand (formerly Associated Churches of Christ, NZ)
11. Church of Bangladesh
12. Church of Ceylon
13. Church of Christ in Thailand
14. Church of North India
15. Church of Pakistan
16. Church of South India
17. Church of the Province of Myanmar
18. Churches of Christ in Australia
19. Convention of Philippine Baptist Churches, Inc.
20. Coptic Orthodox Church: Diocese of Sydney and Affiliated Regions
21. Council of Baptist Churches in North East India
22. Evangelical Christian Church in Bangladesh
23. Evangelical Lutheran Church in Malaysia and Singapore
24. Gereja Batak Karo Protestan (GBKP)/Karo Batak Protestant Church
25. Gereja Isa Almasih (GIA)/The Church of Jesus Christ in Indonesia

26. Gereja Kalimantan Evangelis (GKE)/ Kalimantan Evangelical Church
27. Gereja Kristen Indonesia (GKI)/Indonesia Christian Church
28. Gereja Kristen Injili di Tanah Papua (GKITP)/Evangelical Christian Church in Tanah Papua
29. Gereja Kristen Jawi Wetan (GKJW)/Christian Church of Eastern Java
30. Gereja Kristen Pasundan (GKP)/ Pasundan Christian Church
31. Gereja Kristen Protestan Angkola(GKPA)/Christian Protestant Angkola Church
32. Gereja Kristen Protestan di Bali (GKPB)/Protestant Christian Church in Bali
33. Gereja Kristen Protestan Indonesia (GKPI)/Christian Protestant Church in Indonesia
34. Gereja Kristen Protestan Simalungun (GKPS)/Simalungun Protestant Christian Church
35. Gereja Kristen Sulawesi Tengah (GKST)/Central Sulawesi Christian Church
36. Gereja Kristen Sumba (GKS)/Christian Church of Sumba
37. Gereja Masehi Injili di Bolaang Mongondow (GMIBM)/ Evangelical Christian Church in Bolaang Mongondow
38. Gereja Masehi Injili di Halmahera (GMIH)/Evangelical Christian Church in Halmahera
39. Gereja Masehi Injili di Minahasa (GMIM)/Christian Evangelical Church in Minahasa
40. Gereja Masehi Injili di Timor (GMIT)/ Protestant Evangelical Church in Timor
41. Gereja Masehi Injili Sangihe Talaud (GMIST)/Evangelical Church of Sangihe Talaud
42. Gereja Methodist Indonesia (GMI)/Methodist Church of Indonesia
43. Gereja Protestan di Indonesia Bagian Barat (GPB)/ Protestant Church in Western Part of Indonesia
44. Gereja Protestan di Sulawesi Tenggara (GEPUSLTRA)/ Protestant Church in South-East Sulawesi
45. Gereja Protestan Maluku (GPM)/Protestant Church in Maluku

46. Gereja Punguan Kristen Batak (GPKB)/Batak Christian Community Church
47. Gereja Toraja/Toraja Church
48. Hindustani Covenant Church
49. Hong Kong Council of the Church of Christ in China
50. Huria Kristen Batak Protestan (HKBP)/ Batak Protestant Christian Church
51. Huria Kristen Indonesia (HKI)/ The Indonesian Christian Church
52. Iglesia Evangelica Metodista en las Islas Filipinas (Evangelical Methodist Church in the Philippines)
53. Iglesia Evangelica Unida de Cristo (United Evangelical Church of Christ)
54. Iglesia Filipina Independiente (Philippine Independent Church)
55. Igreja Protestante Iha Timor Loro Sae
56. Independent Presbyterian Church of Myanmar
57. Jaffna Diocese of the Church of South India
58. Kerapatan Gereja Protestan Minahasa (KGPM)/ The Union of Minahasa Protestant Church
59. Korean Christian Church in Japan
60. Korean Evangelical Church
61. Korean Methodist Church
62. Lao Evangelical Church
63. Lutheran Church in the Philippines
64. Malabar Independent Syrian Church
65. Malankara Jacobite Syrian Orthodox Church
66. Malankara Mar Thoma Syrian Church in India
67. Malankara Orthodox Syrian Church
68. Mara Evangelical Church
69. Methodist Church Hong Kong
70. Methodist Church in India
71. Methodist Church in the Republic of China
72. Methodist Church of Lower Myanmar
73. Methodist Church of New Zealand/Te Haahi Weteriana o Aotearoa

74. Methodist Church of Sri Lanka
75. Methodist Church of Upper Myanmar
76. Myanmar Baptist Convention
77. Nihon Kirisuto Kyodan (United Church of Christian Japan)
78. Nippon Sei Ko Kai (Anglican/Episcopal)
79. Persatuan Gereja Gereja Kristen Muria Indonesia (GKMI)/
United Muria Christian Churches of Indonesia
80. Presbyterian Church in India
81. Presbyterian Church in Taiwan
82. Presbyterian Church in the Republic of Korea (PROK)
83. Presbyterian Church of Korea (PCK)
84. Presbyterian Church of Myanmar
85. Presbyterian Church of New Zealand
86. Presbyterian Church of Pakistan
87. Salvation Army Hong Kong and Macau Command
88. Salvation Army in Korea
89. Samavesam of Telugu Baptist Churches
90. Sheng Kung Hui (Anglican Church)
91. Sinode Gereja Gereja Kristen Jawa(GKJ)/ Javanese Christian
Churches
92. Sinode Gereja Kristen Oikoumene di Indonesia (GKO)/ Synod
of Oikoumene Christian Church in Indonesia
93. Taiwan Episcopal Church
94. The Anglican Church of Malaysia
95. The Episcopal Church in the Philippines
96. United Church of Christ in the Philippines (UCCP)
97. United Evangelical Lutheran Church in India (UELICI)
98. United Methodist Church in the Philippines
99. Uniting Church in Australia

Member Councils

1. Communion of Churches in Indonesia (CCI)
2. Council of Churches of Malaysia (CCM)
3. Hong Kong Christian Council (HKCC)
4. Kampuchea Christian Council (KCC)
5. Myanmar Council of Churches (MCC)

6. National Council of Churches in Nepal (NCCN)
7. National Council of Churches of Taiwan (NCCT)
8. National Christian Council of Bhutan (NCCB)
9. National Christian Council in Japan (NCCJ)
10. National Christian Council of Sri Lanka (NCCSL)
11. National Council of Churches in Australia (NCCA)
12. National Council of Churches in Bangladesh (NCCB)
13. National Council of Churches in India (NCCI)
14. National Council of Churches in Korea (NCKK)
15. National Council of Churches in Pakistan (NCCP)
16. National Council of Churches in the Philippines (NCCP)
17. Te Runanga Whakawhanaunga i Nga Nahi O Aotearoa
(Maori Council of Churches)

List of Participants

I. Voting Delegates

A. CCA Officers

1. Rt. Rev. Dhiloraj Canagasabey, Moderator (acting), Church of Ceylon in Sri Lanka
2. Bishop Reuel Norman Marigza, Vice-Moderator (acting), United Church of Christ in the Philippines
3. Mr Augustine Dipak Karmakar, Treasurer, Church of Bangladesh
4. Dr Mathews George Chunakara, General Secretary, Malankara Mar Thoma Syrian Church in India

B. Delegates of Member Churches and Councils

Delegates of Member Churches

Anglican Church in Aotearoa, New Zealand and Polynesia

5. Ms Hannah Manickyam Cassandra Mesa
6. Ms Loini Simeti

Anglican Church of Australia

7. Bishop Peter Derrick James Stuart

Armenian Orthodox Church of Iran

8. Archbishop Dikran Sebouh Sarkissian
9. Dn. Ani Christy Manvelian

Bangladesh Baptist Church Sangha

10. Mr. Christopher Adhikari

Church of Ceylon

11. David Nigel Perry Brohier, Ven.

Church of Christ in Thailand

12. Rev. Dr. Pradit Takerngrangsarit
13. Ms. Nubpron Panya

Church of North India

14. Rev. Dr. Ajith Kumar
15. Rev. Edith Martin
16. Mr. Joshua Rathnam

Church of South India

17. Rt. Rev. Dharmaraj Rasalam
18. Rt. Rev. V. S. Francis
19. Ms. Keren Samuel
20. Dr. E. Mathew Eben

Coptic Orthodox Church/ Diocese of Sydney and Affiliated Regions

21. Bishop Anba Daniel

Council of Baptist Church in North East India (CBCNEI)

22. Prof. Akheto Sema

Evangelical Christian Church in Bangladesh

23. Rev. Pek Lian Bawm

Evangelical Lutheran Church in Malaysia and Singapore

24. Rt. Rev. Steven Lawrence

Gereja Batak Karo Protestan (GBKP) / Karo Batak Protestant Church

25. Rev. Christopher Sinulingga

Gereja Isa Almasih (GIA) / The Church of Jesus Christ in Indonesia

26. Rev. Andreas Mulyadi
27. Rev. Budi Cahyono Hartono

Gereja Kristen Injili di Tanah Papua (GKI Tanah Papua) / Evangelical Christian Church in Tanah Papua

28. Rev. Albert Bertus Rumwaropen
29. Mr. Donaltus Lus Ludim Rumbesu
30. Ms. Clara Yakomina Okoka

Gereja Kristen Jawa (GKJ) / Javanese Christian Churches

31. Rev. Hananto Kusumo
32. Ms. Ruth Ivory Dewi Sulistyaningtyas

Gereja Kristen Jawi Wetan (GKJW) / Christian Church of Eastern Java

33. Rev. Natael Hermawan Prianto

Gereja Kristen Pasundan (GKP) / Pasundan Christian Church

34. Rev. Tongam Adama Antonius Sihite

Gereja Kristen Protestan Simalungun(GKPS) / Simalungun Protestant Christian Church

35. Rev. Dr. Paul Ulrich Munthe

Gereja Kristen Sulawesi Tengah (GKST) / Central Sulawesi Christian Church

36. Rev. Dr. Tertius Yunias Lantigimo

Gereja Kristen Sumba/Christian Church of Sumba

37. Rev. Arniyati Dangga Mesa

Gereja Masehi Injili di Bolaang Mongondow (GMIBM)

38. Rev. Fekky Wenny Kamasaan

39. Rev. Stien Keni

Gereja Masehi Injili di Timor (GMIT) / Protestant Evangelical Church in Timor

40. Rev. Gusti Arianto B. Menoh

41. Mr. Marsal Daryance Faah

42. Ms. Mutiara Anastasya Doek

43. Rev. Silvana Alexandra Manafe

Gereja Masehi Injili Halmahera (GMIH) / The Evangelical Christian Church in Halmahera

44. Rev. Abram Ugu

45. Rev. Dr. Demianus Ice

Gereja Masehi Injili Minahasa (GMIM) / The Christian Evangelical Church in Minahasa

46. Rev. Dr. Hein Arina

47. Dn. Windy Yessy Veronica Lucas

48. Mr. Yoel Yesaya Yedidah Sompie

Gereja Masehi Injili Sangihe Talaud (GMIST) / Evangelical Church of Sangihe Talaud

49. Rev. Welman Boba

Gereja Methodist Indonesia (GMI) / The Methodist Church of Indonesia

50. Rev. Apriani Magdalena Sibarani

Gereja Protestan di Indonesia Bagian Barat (GPIB) / The Protestant Church in Western Part of Indonesia

51. Mr. Stephanus Waraney Suwu

52. Ms. Cindy Quartyamina Koan

53. Rev. Jimmy Marcos Immanuel

Gereja Protestan Maluku (GPM) / The Protestant Church in Maluku

54. Rev. Elifas Tomix Maspaitella

55. Rev. Izak Sacharias Sapulette

56. Ms. Agnes Souisa

Gereja Toraja / Toraja Church

57. Rev. Alfred Y. Rantedatu Anggu

58. Rev. Christian Tanduk Langi

Hong Kong Council of the Church of Christ China

59. Rev. Ko Kwok Hung

Huria Kristen Batak Protestan (HKBP) / Batak Protestant Christian Church

60. Rev. Dr. Victor Tinambunan

61. Rev. Dr. Deonal Sinaga

62. Ms. Tiurida Hutabarat

63. Ms. Junita Silalahi

Huria Kristen Indonesia (HKI) / The Indonesian Christian Church

64. Mr. Andrian Simbolon

Iglesia Evangelica Metodista en Las Islas Filipinas (Evangelical Methodist Church in the Philippines)

65. Rev. Oscar Jr. Cuevas

Iglesia Filipina Independiente (Philippine Independent Church)

- 66. The Most Rev. Joel Ocop Porlares
- 67. The Very Rev. Eleuterio J. Revollido
- 68. Rt. Rev. Emelyn G. Dacuycuy
- 69. Mr. Vaughn Geuseppe Alviar

Igreja Protestante iha Timor Lorosa'e (IPTL)

- 70. Rev. Levi Vasconcelos Pinto

Kerapatan Gereja Protestan Minahasa (KGPM) / The Union of Minahasa Protestant Church

- 71. Rev. Francky Riko Londa

Korean Christian Church in Japan

- 72. Rev. Zion Chung

Korean Methodist Church

- 73. Rev. Dr. Jonggoo Kim
- 74. Rev. Dr. Dowoong Park
- 75. Ms. Subeen Kang

Lao Evangelical Church

- 76. Rev. Dethsacda Aphayamath
- 77. Rev. Chinda Soukpaseth

Malabar Independent Syrian Church

- 78. His Grace Cyril Mar Baselios I

Malankara Jacobite Syrian Orthodox Church

- 79. H. G. Dr. Kuriakose Mor Theophilose Metropolitan
- 80. Fr. Jerry Kurian Kodyattu
- 81. Ms. Meenu Rabecca Mathai
- 82. Mr. Tharun Kurian Alex

Malankara Mar Thoma Syrian Church in India

- 83. Rt. Rev. Dr. Mathews Mar Makarios Episcopa
- 84. Very Rev. Easow Mathew
- 85. Ms. Neethu M Mammen
- 86. Mr. Shajan M. George

Malankara Orthodox Syrian Church

- 87. Dr. Abraham Mar Seraphim Metropolitan
- 88. Dr. Thomas Kuruvilla
- 89. Ms. Karunyapriya Maryam Mathews
- 90. Mr. Abel Thomas Denny

Mara Evangelical Church

- 91. Rev. Dr. Zo Dong

Methodist Church in India

- 92. Bishop Subodh Chandra Mondal
- 93. Mrs. Basanti Biswas
- 94. Mr. Roderick Romel

Methodist Church of Lower Myanmar

- 95. Rev. Tay Za Win

Methodist Church of New Zealand/ Te Haahi Weteriana o Aotearoa

- 96. Rev. Peter Taylor

Methodist Church of Sri Lanka

- 97. Rev. William Premkumar Ebenezer Joseph

Myanmar Baptist Convention

- 98. Rev. Dr. Thang Cin Lian
- 99. Rev. Dr. Aye New
- 100. Ms. Nang Thu Zar Mon
- 101. Mr. Saw Dah Eh Bway Doh Htoo

Nippon Sei Ko Kai/ The Anglican Church in Japan

- 102. The Rev. Jesse Shinichi Yahagi

Persatuan Gereja Gereja Kristen Muria Indonesia (GKMI) / United Muria Christian Churches of Indonesia

- 103. Ms. Risma Kusyati Lumalessil

Presbyterian Church in Taiwan

- 104. Rev. Su-Hong Lim
- 105. Ms. Yueh-Wen Lu

Presbyterian Church in the Republic of Korea

106. Rev. Dr. Chang Ju Kim

107. Ms. Yeeun So

Presbyterian Church of India

108. Rev. B. Reynoldson Kharnaioir

109. Mr. Immanuel Lalrampanmawia

110. Mr. Monsing Suchiang

111. Ms. Wellorich Sohkhet

Presbyterian Church of Korea

112. Rev. Dr. Yoontae Kim

113. Rev. Dr. Seonyi Lee

114. Dr. Youngmi Cho

115. Mr. Chang Gee Lee

Presbyterian Church of Myanmar

116. Rev. Tha Lian Fai

Presbyterian Church of Pakistan

117. Ms. Azeikah Sandhu

118. Rev. Arshad Gill

Samavesam of Telugu Baptist Churches

119. Dr. Judson Mathew Gundemadugula

120. Ms. Haveela Judson Gundemadugula

121. Rev. Kovuru Sunni Vilas

Sheng Kung Hui Hong Kong (Anglican Church)

122. The Rev. Poon Ching Hang Amos

The Episcopal Church in the Philippines

123. Ms. Romelyn D. Bautista

124. Rev. Way-Yaan M. Apil

United Church of Christ in the Philippines

125. Bishop Feliciano Tenchavez

126. Rev. Dr. George A. Lungay

127. Rev. Rannieh B. Mercado

128. Ms. Emelyn Kathara Bartulaba Suniga

United Evangelical Lutheran Church in India

- 129. Rev. Dr. A. Joshuva Peter
- 130. Rev. S. Samuel Logan Ratnaraj
- 131. Ms. Sharon Milton
- 132. Mr. Zamkhan Pau

United Methodist Church in the Philippines

- 133. Rev. Dr. Liberato C. Bautista
- 134. Dss. Blessy Grace M. De Leon

Uniting Church in Australia

- 135. Rev. Allan Kickett
- 136. Ms. Joy Han

Delegates of Member Councils

Communion of Churches in Indonesia

- 137. Rev. Dr. Jacklevyn Frits Manuputty
- 138. Mr. Panca Parulian Simanjuntak

Council of Churches of Malaysia

- 139. Rt. Rev. Danald Jute
- 140. Dr. Anna Alisha Mathew Simon
- 141. Mr. Vishal Sam Mohan

Hong Kong Christian Council

- 142. Rev. Chan Kwok Keung

Kampuchea Christian Council

- 143. Rev. Sok Nev
- 144. Mr. Oungchay Soklay
- 145. Ms. Sovy Dymeas
- 146. Rev. Uy Dy

Myanmar Council of Churches

- 147. Bishop Myan San
- 148. Rev. Mahn Palmerston
- 149. Ms. Kyi Kyi Win
- 150. Ms. Nant Ruth Shwe Sin Nyein Aye

National Christian Council in Japan

- 151. Rev. Dr. Kim Sungjae

National Christian Council of Sri Lanka

- 152. Rev. Sujithar Sivanayagam
- 153. Rev. Saman Perera
- 154. Col. Nihal Hettiarachchi
- 155. Ms. Trudy Hepshiba Bandara

National Council of Churches in Australia

- 156. Rev. John Charles Gilmore
- 157. Mr. Oliver Gorial Diryawish Slewa

National Council of Churches in Bangladesh

- 158. Rev. David Anirudha Das
- 159. Bishop Simon R. Biswas
- 160. Mr. Imran Mrong

National Council of Churches in India

- 161. Rev. Asir Ebenezer David
- 162. Mr. Nune Rajesh
- 163. Mr. Nishant Sidh
- 164. Rev. Jyoti Singh

National Council of Churches in Korea

- 165. Rev. Dr. Won Bin Park
- 166. Ms. Kim Yumi
- 167. Rev. Dr. Kim Min Ji

National Council of Churches in Pakistan

- 168. Elder Victor Azariah
- 169. Rev. Reuben Qamar
- 170. Ms. Saba Noreen
- 171. Ms. Sarah Azariah

National Council of Churches in the Philippines

- 172. Ms. Minnie Anne M. Calub
- 173. Dr. Gay B. Manodon
- 174. Ms. Ma. Kay Cathrine Almario
- 175. Mr. Mervin Sol H. Toquero

National Council of Churches of Taiwan

- 176. Rev. Fan-Wei Liang

Te Runanga Whakawhanaunga I Nga Hahi (Māori Council of Churches)

- 177. Rev. Tara Tautari
- 178. Ms. Rowan Tautari
- 179. Ms. Puspa Barua

II. Non-Voting Delegates

CCA Executive Committee Members (Out-going)

- 180. Rev. Huang Shin-Yi, Presbyterian Church in Taiwan
- 181. Rev. Moises Antonio Da Silva, Igreja Protestante iha Timor Lorosa'e in Timor Leste
- 182. Nirmala Gurung, National Council of Churches in Nepal
- 183. Supaporn Yarnasarn, Church of Christ in Thailand
- 184. Rev. Terence Corkin, Uniting Church in Australia
- 185. Win Htut Thar Kyi, Myanmar Baptist Convention

Ecumenical Partners and Related Organisations

- 186. Andreas Hans Dybkjaer-Andersson, Aeropagus
- 187. Dr. Andrea Maria Mann, Anglican Church of Canada
- 188. Rev. Frida Falk, Church of Sweden
- 189. Sheila Mallik, Church of Sweden
- 190. William Jansson Winge, Church of Sweden
- 191. Rev. Carsten Koerber, EKD – Protestant Church in Germany
- 192. Rev. Ute Hedrich-Lessing, EKD – Protestant Church in Germany
- 193. Rev. Dr. Risto Jukko, Evangelical Lutheran Church of Finland
- 194. Rev. Dr. Christian Eckhard Zemmrich, Evangelische Mission Weltweit (EMW)
- 195. Rev. Dr. Atenjemba Wati Longchar, Foundation for Theological Education in South East Asia(FTESEA)
- 196. Dr. Sarosh Koshy, Global Ministries (Disciples of Christ and United Church of Christ)
- 197. Dr. Liza Bano Lamis, International Committee for the Fellowship of the Least Coin(ICFLC)
- 198. Dn. Kerry Ruth Scarlett, Methodist Church in Britain
- 199. Sheila Avril Norris, Methodist Church in Britain

200. Rev. Catherine Sujean Chang, Presbyterian Church USA – World Mission
201. Rev. Jieun Kim Han, Presbyterian Church USA – World Mission
202. Metropolitan Sevryuk Anton, Russian Orthodox Church Moscow Patriarchate
203. Rev. Alexander Ershov, Russian Orthodox Church Moscow Patriarchate
204. Hieromonk Igumnov Anton, Russian Orthodox Church Moscow Patriarchate
205. Patricia Kathryn Talbot, The United Church of Canada
206. Dn. Darlene Marquez Caramanzana, The United Methodist Church – General Board of Global Ministries
207. Rev. Dr. Vincent Rajkumar, World Association for Christian Communication (WACC)
208. Dr. Manoj Kurian, World Council of Churches
209. Yowanda Yonggara, World Student Christian Federation

Guests

210. Most Rev. Dr. Francis Serrao, Federation of Asian Bishops' Conferences (FABC)
211. Rev. Francesco Maria de Vasconcelos, Former President, CCA (2005-2010)
212. Rev. Dr. Henriette Hutabarat Lebang, Former General Secretary, CCA (2010-2015)
213. Rev. Dr. Prawate Khid-Arn, Former General Secretary, CCA (2005-2010)
214. Rev. Dr. Weng Ge, China Christian Council
215. Rev. Dr. Eui Sig Kim, Presbyterian Church of Korea

Resource Persons

216. Rev. Prof. Dr. Jerry Pillay, World Council of Churches
217. Aan Sasono, PLHIV- Indonesia
218. Rev. Dr Arul Dhas Thanka Nadar, Christian Medical College - Vellore
219. Ms Asai Soror, Council of Baptist Church in North East India
220. Dr Citra Fitri Agustina, YARSI/ Nahdlatul Ulama

221. Rev. Prof. Dr Dietrich Werner-Dörfel, Gossner Mission. Humboldt University Berlin
222. Bishop Feliciana Tenchavez, United Church of Christ in the Philippines
223. Rev. Dr Ferdinand Anno, Union Christian College
224. Ms Helen Monisha Sarker, YWCA of Bangladesh
225. Ms Hiu Fan Chung, The Korea Christian Environmental Movement Solidarity for Integrity of Creation
226. Rev. Idan Topno, Gossner Evangelical Lutheran Church
227. Rev. Jaehak An, Life Giving Agriculture (LGA) Asia
228. Dr John Suresh, Participatory Learning Action Network and Training (PLANT)
229. Rev. Jollify Binti Daniel, Basel Christian Church of Malaysia (BCCM)
230. Dr Jucy Merina Adhikari, Bangladesh Baptist Church Sangha (BBCS)
231. Dr Judy Berinai, Sabah Theological Seminary
232. Ms Juliate Keya Malakar, Christian Commission for Development in Bangladesh (CCDB)
233. Ms Karen Erina Puimera, Protestant Church in Western Indonesia
234. Ven. Kekirawe Sudassana Thero, University of Kelaniya
235. Rev. Kyeong Ho Han, Life Giving Agriculture (LGA) Asia
236. Mr Md. Foezullah Talukder, Christian Commission for Development in Bangladesh (CCDB)
237. Swami Narasimhananda, Ramakrishna Mission
238. Ven. Ngodup Dorji, Longchenpa Center, Commission for Religious Organization of Bhutan
239. Rev. Dr Raj Bharat Patta, AELC/Methodist Church in Great Britain
240. Rev. Dr Rajanugraham Daniel Premkumar, Life Giving Agriculture (LGA) Asia
241. Dr Renji Mathew, Believers Church Medical College Hospital
242. Dr Sardar Sajjan Singh, Sikh Heritage Foundation Hyderabad Deccan
243. Swamiji SS Bhattaraka Charukeerthi, Jainmath Moodbidri
244. Dr Thomas Varghese, The United Theological College

245. Rev. Prof. Vicky Balabanski, Uniting Church in Australia
246. Ms Yusmiati Vistamika Wangka, TTM Hong Kong

Registered Participants from CCA Member Churches Councils, and Ecumenical Organisations, and Theological Institutions

247. A. Nishanthi Kumari, Church of Ceylon
248. A. Regina Amalraj, Kerala United Theological Seminary
249. Abanoub Attalla, Rev., National Council of Churches Australia
250. Abhishek Abraham Mathews, Orthodox Theological Seminary
251. Abin Samuel, Orthodox Theological Seminary
252. Abraham K. Samuel, Orthodox Theological Seminary
253. Adam S. Suthagar, Council of Churches of Malaysia
254. Ajo Varghese Abraham, Mar Thoma Theological Seminary
255. Alan Kurian Sabu, Malankara Jacobite Syrian Orthodox Church
256. Alan Thomas Mathew, Mar Thoma Theological Seminary
257. Alison May Overeem, Uniting Church in Australia
258. Alvin John Joseph, Malankara Jacobite Syrian Orthodox Church
259. Alvin John Joseph, The Malankara Syrian Orthodox Theological Seminary
260. An Wei Tan, Rev., Presbyterian Church of Korea
261. Anish K Joy, Prof.,Dr, Jacobite Syrian Orthodox Church
262. Anish Punnen Peter, Malankara Mar Thoma Syrian Church
263. Ankith Sabu, Dn, The Malankara Syrian Orthodox Theological Seminary
264. Ankith Sabu, Malankara Jacobite Syrian Orthodox Church
265. Anoop C. John, Malankara Mar Thoma Syrian Church
266. Antony Tuhin Mridha, National Council of Churches in Bangladesh
267. Aquila Ramdinthari, Kerala United Theological Seminary
268. Ashil T Alias, Orthodox Theological Seminary
269. Ashwin Jacob Thomas, Mar Thoma Theological Seminary
270. Asma Toshiba, National Council of Churches in Pakistan

271. Aswin Fernandis, Fr., Malankara Orthodox Syrian Church
272. Athul Abraham, Kerala United Theological Seminary
273. Aye Chan Moe, The Church of the Province of Myanmar
274. Basil Baby, Malankara Jacobite Syrian Orthodox Church
275. Basil Baby, The Malankara Syrian Orthodox Theological Seminary
276. Basil Kuriakose, Malankara Jacobite Syrian Orthodox Church
277. Basil Sabu, Malankara Jacobite Syrian Orthodox Church
278. Basil Sabu, The Malankara Syrian Orthodox Theological Seminary
279. Basil Saji Zacharia, Orthodox Theological Seminary
280. Bibin Andrews, Malankara Knanaya Syrian Orthodox Church in Kottayam
281. Biju P. Thomas, Rev., Malankara Orthodox Syrian Church
282. Binson Jacob, Malankara Mar Thoma Syrian Church
283. Bishop Dr Malayil Sabu Koshy Cherian, Church of South India
284. Bishop Dr Yakoob Mar Irenaeus, Malankara Orthodox Syrian Church
285. Bishop. Dr. Abraham Mar Paulos, Malankara Mar Thoma Syrian Church
286. Bohyun Kim, Rev., Presbyterian Church of Korea
287. Cheung Yuk Keung Marlon, Hong Kong Christian Council
288. Chih-Mei Tang, Presbyterian Church in Taiwan
289. Christopher David, Rev., Church of South India
290. Desiana, Rev., Gereja Masehi Injili di Timor (GMIT)
291. Dinka Nehemia Utomo, Rev., Gereja Protestan di Indonesia Bagian Barat (GPIB)
292. Dong Hwa Tae, Rev., Korean Methodist Church
293. Dung Nguyen, Rev., Justified Baptist Church Vietnam
294. E. John Mathew, Prof, Malankara Orthodox Syrian Church
295. E. John Mathew, Prof., Malankara Orthodox Syrian Church
296. Edwin Cyriac, Malankara Jacobite Syrian Orthodox Church
297. Eldo Johny, Malankara Jacobite Syrian Orthodox Church
298. Emin Zacharia Alex, Orthodox Theological Seminary
299. Gavidhi Shethu S. Naik, Church of South India/ The United

Theological Church

300. Geevan George Skariah, Orthodox Theological Seminary
301. Genews C. Providencia, United Church of Christ in the Philippines
302. George Zachariah, Rev. Dr, Methodist Church of New Zealand
303. Gheever Mani Panakkal, Malabar Independent Syrian Church
304. Gladston Robert, Rev. Dr, Church of South India
305. Gomar Gultom, Rev., Communion of Churches in Indonesia
306. Greeshma Baby, Kerala United Theological Seminary
307. Gregory K Johns, Orthodox Theological Seminary
308. Gregory Roy Dn., Orthodox Theological Seminary
309. Grigin J. Tholath, Dn., Kerala United Theological Seminary
310. Hanseul Lee, Korean Methodist Church
311. Hemmings Herman, Kerala United Theological Seminary
312. His Beatitude Dr. Theodosius Mar Thoma Metropolitan, Malankara Mar Thoma Syrian Church
313. Hongcheol Ahn, Rev., Dr, Presbyterian Church of Korea
314. Imran Boota, Anglican Church of Pakistan
315. Jacob Mathew, Rev. Dr., Federated Faculty for Research in Religion and Culture
316. Jacob Pappaia Leo Bashyam... participant
317. Jacob Sutisna, Rev. Dr, Communion of Churches in Indonesia
318. Jadaramo Hilikia Tasiabe, Rev., Gereja Kristen Sulawesi Tengah(GKST)
319. Jakob Singh, Rev., Methodist Church in India
320. Jennings Ranjith, Kerala United Theological Seminary
321. Jeo Joseph, Fr., Malankara Orthodox Syrian Church
322. Jerrin Joy, Malankara Jacobite Syrian Orthodox Church
323. Jeseena P. Joseph, Sr., Federated Faculty for Research in Religion and Culture
324. Jibin Saji, Dn., Orthodox Theological Seminary
325. Jickson Varghese, Malankara Jacobite Syrian Orthodox Church
326. Jiwon Kim, Korean Methodist Church
327. Joannajothy Paranjothy, Tamil Methodist Church, Malaysia

328. Joby Varughese, Dn., Orthodox Theological Seminary
329. Joel John, Mar Thoma Theological Seminary
330. John Philip Attatharayil, Mar Thoma Theological Seminary
331. John Philip P, Mar Thoma Theological Seminary
332. John Thomas Karingattil, Dr., Federated Faculty for Research in Religion and Culture
333. John Varghese, Fr, Federated Faculty for Research in Religion and Culture
334. Jongseng Kim, Rev., Dr, National Council of Churches in Korea
335. Jose John, Fr. Dr., Orthodox Theological Seminary
336. Joseph Varghese, Prof, Malankara Orthodox Syrian Church
337. Joyanta Adhikari, Dr, Bangladesh Baptist Church Sangha
338. Jucy Merina Adhikari, Bangladesh Baptist Church Sangha
339. Junyoung Kim, Life Giving Agriculture (LGA) Asia
340. Justin A. Thomas, Mar Thoma Theological Seminary
341. K. P. Yohannan Moni Kallenparambil, Malankara Orthodox Syrian Church
342. K.P. Moni Kallenparambil, Malankara Orthodox Syrian Church
343. Kang Hee Han, Rev., Dr, Presbyterian Church in the Republic of Korea
344. Keehoon Song, Rev., Presbyterian Church of Korea
345. Kenneth M. Dhanapala, The Theological College of Lanka
346. Kolapudi Grace Angel, Kerala United Theological Seminary
347. Kongala John Skylab, Rev, Federated Faculty for Research in Religion and Culture
348. Kristianty Lumanta, Communion of Churches in Indonesia
349. Lavin George Dn., Orthodox Theological Seminary
350. Libin Joy, Malankara Jacobite Syrian Orthodox Church
351. Lincy Johnson, Kerala United Theological Seminary
352. Linu L, Kut Seminary Kannammoola
353. Mammen Joseph, Dn., Orthodox Theological Seminary
354. Mathew Abraham Varghese, Mar Thoma Theological Seminary
355. Mathew John, Rev., Malankara Mar Thoma Syrian Church
356. Mathew P Thomas, Malankara Mar Thoma Syrian Church
357. Mathew P Thomas, Orthodox Theological Seminary

358. Meita Wala, Christian Evangelical Church in Minahasa
359. Meita Wala, Gereja Masehi Injili Minahasa (GMIM)
360. Midhin Monachan, Malankara Jacobite Syrian Orthodox Church
361. Moncy Monachan, Mar Thoma Theological Seminary
362. Nadia Reuben, Presbyterian Church of Pakistan
363. Nambyong Jeon, Rev., Korean Methodist Church
364. Naw Wine Mayble, Myanaung Myanmar Baptist Church
365. Neliana Santo Nope, Igreja Protestante iha Timor Lorosa'e (IPTL)
366. Nikolas Biswas, Canaan Baptist Church
367. Nilmini Sureka Goringe, Dr, Uniting Church in Australia
368. Ninan K. George, Fr., Orthodox Theological Seminary
369. Nithin T. Mathew, Orthodox Theological Seminary
370. Oommen P. Abraham, Mar Thoma Theological Seminary
371. Ouy Yoisaykham, Lao Evangelical Church
372. Pangernungba Kechu, Dr, Oriental Theological Seminary
373. Philimon Koshy, Federated Faculty for Research in Religion and Culture
374. Prijin Pappachan, Dn., Orthodox Theological Seminary
375. Prince Devanandan, Rev., Anglican Church of Aotearoa New Zealand
376. Rajan Moses, Kerala United Theological Seminary
377. Reji Mathew, Fr. Dr., Orthodox Theological Seminary
378. Rejo Abraham Cherian, Mar Thoma Theological Seminary
379. Rev. Desemberina Loura Aipassa, Rev., Gereja Protestan Maluku
380. Riju K. Reji, Malankara Jacobite Syrian Orthodox Church
381. Rino John, Mar Thoma Theological Seminary
382. Ritchu John Chirayil, Malankara Mar Thoma Syrian Church
383. Romella Robinson, Rev., Presbyterian Church of Pakistan
384. Rony Rajan, Malankara Jacobite Syrian Orthodox Church
385. S. Joevert Samlin Jebez, Kerala United Theological Seminary
386. Sahana Rani Benya, United Evangelical Lutheran Churches In India
387. Sam Jose, Mar Thoma Theological Seminary
388. Samos Titus, Presbyterian Church of Pakistan
389. Sampathawaduge Harshini Sethsriya, Church of Ceylon

390. Santhosh T, Kerala United Theological Seminary
391. Saw Nehru, Pwo Kayin Theological Seminary
392. Saw Shwe Lin, Rev., Myanmar Council of Churches
393. Seong Cheol Lee, The Human Rights Center of the National Council of Churches in Korea
394. Seong Ung Ha, Rev., Ecumenical Youth Council in Korea
395. Seung Heon Ok, Korean Methodist Church
396. Seungmi Sim, Korean Methodist Church
397. Shaji John, Fr. Dr., Orthodox Theological Seminary
398. Shaji Ulahannan Kurian, Orthodox Theological Seminary
399. Shalom M. John, Mar Thoma Theological Seminary
400. Sharaz Alam, Presbyterian Church of Pakistan
401. Shibu Mathew, Rev., Malankara Mar Thoma Syrian Church
402. Shin Young Yun, Rev., Dr, Presbyterian Church of Korea
403. Shybu ID, Kerala United Theological Seminary
404. Sibin M. Sunny, Malankara Jacobite Syrian Orthodox Church
405. Sibin Poulouse, Malankara Jacobite Syrian Orthodox Church
406. Sibin Poulouse, The Malankara Syrian Orthodox Theological Seminary
407. Sijo T. Joseph, Dn., Orthodox Theological Seminary
408. Sit, Tsz Lok Issac, Divinity School of Chung Chi College, Chinese University of Hong Kong
409. Sofiya Mathew, Malankara Orthodox Syrian Church
410. Solomon David, Church of South India
411. Songhee Chai, Rev., Presbyterian Church of Korea
412. Sonu George Thomas, Mar Thoma Theological Seminary
413. Sonu Solomon, Kerala United Theological Seminary
414. Stephen C. Abraham, Mar Thoma Theological Seminary
415. Sudipta Mondal, Methodist Church in India
416. Sungkook Park, Rev., Dr, Presbyterian Church in the Republic of Korea
417. Susheel C. Cheriyan Rev, Mar Thoma Theological Seminary
418. Sybin Sunil, Malankara Jacobite Syrian Orthodox Church
419. Tangkamchi A. Sangma, Chang Baptist Church in Dimapur, Nagaland, The United Theological Church
420. Thejas Cheriyan, Dn., The Malankara Syrian Orthodox Theological Seminary

421. Thejas Cheriyan, Malankara Jacobite Syrian Orthodox Church
422. Thomas Chacko, Rev. Dr., Mar Thoma Theological Seminary
423. Thomas Geevarghese, Fr., Malankara Orthodox Syrian Church
424. Tima Warni Pangaribuan, Batak Christian Protestant Church
425. Tino K. Thomas, Fr., Orthodox Theological Seminary
426. V. M. Mathew, Malankara Mar Thoma Syrian Church
427. Vanlal Malsawmsangi, Kerala United Theological Seminary
428. Vethakani Vedhanayagam, Dr, Church of South India
429. Vethanbu Dasiah, Federated Faculty for Research in Religion and Culture
430. Viji Varghese Eapen, Rev., Church of South India
431. Vipul Battise, Rev, Federated Faculty for Research in Religion and Culture
432. Vivek Varghese, Dr., Malankara Orthodox Syrian Church
433. Warren Wilson, Rev., Nippon Sei Ko Kai / Anglican Episcopal Church in Japan
434. Won Young Lee, Rev., Life Giving Agriculture (LGA) Asia
435. Ywardhana Septiani Bulu, Toraja Church
436. Zachariah Mathew, Rev., Malankara Orthodox Syrian Church
437. Zachariah Vinu, Malankara Jacobite Syrian Orthodox Church

Accredited Media

438. Mammen Varkki, Prof, Dr, People's Reporter
439. Mathew Koshy Punnackadu, Prof. Dr, New Vision for A Changing World
440. Neelam Gaikwad, National Council of Churches in India
441. Qingxin Hu, Dr, Christian Times
442. Saem Chan Choi, Kidokongbo – PCK NEWS
443. Smriti Priyansha, National Council of Churches in India

CCA Staff

444. Rev. Jung Eun Grace Moon
445. Dr Ronald Lalthanmawia

- 446. Ruth Mathen
- 447. Arceli Bile
- 448. Klein Emperado
- 449. John Paul Devakumar
- 450. Nathi Schumann
- 451. Arpa Yaichid
- 452. Sha Mgwe La Ah Tha Pa (Samuel)
- 453. Hnin Wai Thi Aung (Mary)
- 454. Yu-Ting Chiu (Amy)

Assembly Co-opted Staff

Assembly Local Coordination

- 455. Rev. Dr. Abraham Mathew, National Council of Churches in India

Worship

- 456. Rev. Dr. Ester Pudjo Widiasih, Jakarta Theological Seminary
- 457. Rev. Hyunju Lee, Presbyterian Church of Korea
- 458. Rev. Mathews George, Dharma Jothy Theological Seminary

Pre-Assembly Youth

- 459. Asher Noah Bokka, India
- 460. Ashish Mane, India
- 461. Natanael Budiman Elia, Indonesia
- 462. Rosiana Indah Purnomo, Indonesia
- 463. Yuliana Magdalena Benu, Indonesia

Stewards Programme

- 464. Abel Joshua Abey, India
- 465. Rev. Ribin John, India

Medical Aid Assistance

- 466. Dr. Selin Abraham, India
- 467. Dr. Anna Mathew, India

Media and Assembly Daily News

- 468. Dr. Paul Manalil, India
- 469. Prof. Philip Koshi, India

Documentation

470. Susan Jacob, India

Travel and Conveyance Coordination

471. Jomon C. James

472. Roshin Pynumood

Stewards

473. Akesh Chandrasiri, Church of Ceylon

474. Alfred Raj, Methodist Church in Malaysia

475. Anju Mary Jacob, Church of South India

476. Ashby Oommen Sam, Church of South India

477. Bil Graham Kurivilla, Church of South India

478. Bussakorn Pawenapakorn, Church of Christ in Thailand

479. Chancy Mathew, Church of South India

480. Chanyoung Park, Ecumenical Youth Council in Korea

481. Christa Bessy Kurien, Malankara Mar Thoma Syrian Church

482. Defina C J, Malankara Jacobite Syrian Orthodox Church

483. Dona Mariam Roy, Malankara Jacobite Syrian Orthodox Church

484. Ester Dosa Abraham, Malankara Mar Thoma Syrian Church

485. Feba Mary Sabu, Malankara Mar Thoma Syrian Church

486. George Wesley, Church of South India

487. Hezron Tangke Saku Palu Pakan, Theological Seminary of Eastern Indonesia Makassar

488. Jacob Trent Ngileb, Episcopal Church in the Philippines/
NCC Philippines

489. James Ayunan Aranay, Iglesia Filipina Independiente/St Paul's Theological Seminary

490. Jinsa Elizabeth, Malankara Orthodox Syrian Church

491. John Jacob, Malankara Mar Thoma Syrian Church

492. Joseph James, Malankara Orthodox Syrian Church

493. Jeong Gyu Lee, Presbyterian Church in the Republic of Korea (PROK)

494. JS Jeremiah Pandian, Church of South India

495. Kristianto Rua, Christian University of Indonesia in Toraja

496. Kwrwmdao Basumatary, Northern Evangelical Lutheran Church

497. Lijo Raju, Malankara Orthodox Syrian Church
498. Mirin Mathew, Malankara Orthodox Syrian Church
499. Nedigorn Wongsamart, Church of Christ in Thailand
500. Nim Yan Lai, Divinity School of Chung Chi College
501. Praveen Daniel, Church of South India
502. Reuben T Mathew, Malankara Orthodox Syrian Church
503. Rijomon Abraham, Malankara Jacobite Syrian Orthodox Church
504. Shotabdi Hembrom, Bangladesh Baptist Church Sangha
505. Siman Garada, YMCA
506. Sneha Susan, Malankara Jacobite Syrian Orthodox Church
507. Steffy Mariyam Varghese, Malankara Orthodox Syrian Church
508. Steve Gregory Varghese, Malankara Orthodox Syrian Church
509. Thomas Edison I, Church of South India
510. Vibin Varghese, Malankara Orthodox Syrian Church
511. Yu Cheuk Yan, Divinity School of Chung Chi College

Colour Identification of Badges

1. **Red:** CCA Officers and Voting Delegates
2. **Brown:** Out-going Executive Committee members, Ecumenical Partners, Resource Persons, Specially Invited Guests (Former CCA GSs), Observers/Visitors from Member Churches and Councils, Media
3. **Blue:** CCA Staff and Co-opted Staff
4. **Green:** Stewards
5. **Yellow:** Local host committee members
6. **Black:** Outsourced personnel

Deliberative Session 1 & 3: Programme Review and Programme Direction

One of the functions of the General Assembly is to review the mission and receive reports on the work of CCA carried out through its programmes and to set general directions for the future programmes of the CCA. (CCA Constitution 4.2.)

In the process of reviewing the work and envisioning CCA programme directions, it is needed for us to reflect back the purpose of the CCA as it is articulated in the CCA Constitution:

“Believing that the purpose of God for the Church in Asia is life together in a common obedience of witness to the mission of God in the world, the CCA exists as an organ and a forum of continuing co-operation among the Churches and national Christian bodies in Asia within the framework of the wider ecumenical movement.” (CCA Constitution 1.)

For both the Programme Review (Deliberative Session 1) and the Programme Direction (Deliberative Session 3), Assembly participants will be divided into three groups. The participants will remain the same for both sessions to facilitate and ensure a smooth and meaningful flow of discussions.

Programme Review – 29 September, 16:00–18:00

Task: To review the mission and work of the CCA over the past years (2015–2023)

Resources:

- ‘From Jakarta to Kottayam’ – Report of the Programmes and Activities of the CCA from 2015–2023
- Moderator’s Report
- General Secretary’s Report
- Treasurer’s Report
- ‘Prophetic Echoes: A Journey of Advocacy and Action’

The 14th General Assembly of the CCA which met in 2015 reviewed the existing programme structure which was originally introduced in the post-Tomohon Assembly period in 2000 and mandated the responsibility of re-organising CCA's programme structure with the newly elected executive committee of CCA.

Taking into consideration various suggestions and contemporary Asian realities in ecclesial, ecumenical, and geopolitical realms, the first Executive Committee meeting of CCA in 2015 discussed and reflected on the programme priorities, as well as issues and themes identified for future programmatic involvement of CCA in the coming years. The Executive Committee finally adopted a new CCA programme structure, which replaced the earlier one from January 2016.

The strategic programme plan and the proposed activities address concerns, that are significant in the life and witness of Asian churches and the Asian ecumenical movement as a whole, cover a wide spectrum of issues and themes pertinent to the contemporary Asian context. The focus of the new programme structure has been centered on four thematic areas: Mission in Unity and Contextual Theology, Ecumenical Leadership Formation and Ecumenical Spirituality, Building Peace and Moving Beyond Conflicts, and Prophetic Diakonia and Advocacy.

Vision: 'Life together in Common Obedience of Witness to the Mission of God in the World'

Strategic Objectives:

1. Strengthen the unity of member churches and councils;
2. Accompany churches and promote joint action to strengthen Church's mission and witness in multi-religious contexts;
3. Nurture ecumenical leadership formation and developing ecumenical spirituality for the stimulation of dynamic Christian living and action in Asia;
4. Build peace with justice to move beyond conflicts and develop the practical application of prophetic witness

- through advocacy at regional and international levels;
5. Evolve effective Christian responses to the challenges of the changing Asian societies and uphold human dignity and caring of the entire creation; and
 6. Communicate effectively within and beyond the constituencies about the work of CCA to inspire, empower and equip them to be engaged in shaping a new paradigm for living together in the household of God.

For reviewing sessions on five CCA programme areas, the voting delegates will be divided into three groups, namely:

Group I: General Secretariat, including General Administration, Finance, Relationships, and Communications

Group II: Mission in Unity and Contextual Theology, and Ecumenical Leadership Formation and Ecumenical Spirituality

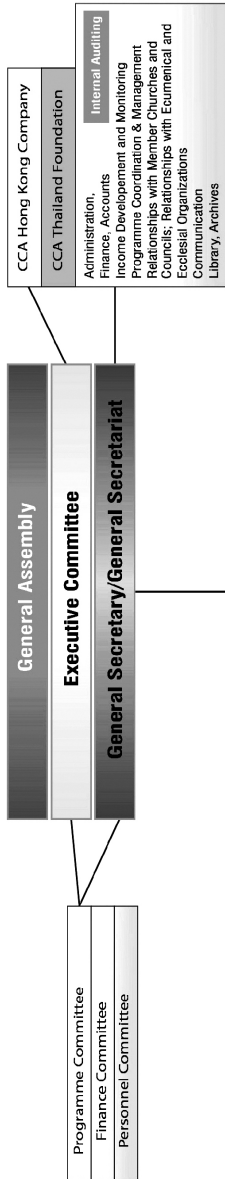
Group III: Building Peace and Moving Beyond Conflicts, and Prophetic Diakonia and Advocacy

Questions to facilitate discussions:

- a. Is the mandate of the Jakarta Assembly well reflected in the mission and work of the CCA in 2015–2023?
- b. What are the strengths and weaknesses in the implementation of the mandate?
- c. What is the relevance of CCA work in the life and ministry of the member churches and councils, and the larger ecumenical network?

The Programme Review Report of each group is to be presented in the Plenary meeting.

CCA Programme Structure 2015-2023



Mission in Unity and Contextual Theology

1. Mission and Witness in Unity in a multi-religious Asia
2. Inter-religious Cooperation amidst religious intolerance
3. Congress of Asian Theologians (CATS)
4. Asian Woman Doing Theology in the Context of Wider Ecumenism
5. Ecumenical Theological Education and Leadership Development in New Churches
6. Asian Ecumenical Theological Educators' Network and Database (AETEND)
7. Youth Leadership Training in Mission

Ecumenical Leadership Formation and Ecumenical Spirituality

1. Asian Ecumenical Institute (AEI)
2. Asian Ecumenical Fellowship (AEF)
3. Ecumenical Enablers' Training in Asia (EETA)
4. Youth Leadership Development
5. Women's Leadership Development
6. Ecumenical Spirituality and Contextual Library
7. Renewed Ecumenical Impetus for Grassroot Ecumenism
8. Ecumenical Formation of Children and Young Adults
9. Families and Values in Transition in a Changing Asia

Building Peace and Moving Beyond Conflicts

1. Peace with Justice and Human Security
2. Accompanying Churches and Communities in Conflict Situations
3. Peace and Reconciliation : Moving Beyond Conflicts
4. Militarisation and Arms Race, Nuclear free Asia
5. Peace Building Training for Church Workers
6. Ecumenical Woman's Action Against Violence (EWAAV)
7. Young Ambassadors for Peace in Asia (YAPA)
8. Eco Justice for Sustainable Peace
9. Youth Leadership Training in Peace Building

Prophetic Diakonia and Advocacy

1. Responding to Emerging Issues in Asia
2. Advocacy at UN, UNESCO
3. Migration, Statelessness, Human Trafficking
4. Indigenous and Vulnerable Communities
5. Rights and Dignity of Children
6. Asian Ecumenical Disability Advocacy Network (AEDAN)
7. Ecumenical Solidarity Accompaniment (ESA)
8. Health and Healing
9. Action Together in Combating HIV/AIDS in Asia (ATCHA)

Women • Youth

Programme Direction – 2 October, 11:30–13:00

Task: To envision the general direction of CCA programmes in the coming programme implementation period, from 2023–2028, including recommendations to the member churches and councils, based on the various inputs and discussions during the General Assembly of the CCA.

Resources:

- CCA's 15th General Assembly Theme Study Document
- Theme Presentations / D.T. Niles Lecture
- Worship and Bible Studies
- Reports of Programme Review
- Discussion and Sharing in 'Churcha' Groups

For the programme direction session on five CCA programme areas, the voting delegates will be divided into three groups, namely:

Group I: General Secretariat, including General Administration, Finance, Relationship, and Communications

Group II: Mission in Unity and Contextual Theology, and Ecumenical Leadership Formation and Ecumenical Spirituality

Group III: Building Peace and Moving Beyond Conflicts, and Prophetic Diakonia and Advocacy

Questions to facilitate discussions:

- a. What will be the mandate and the direction of the CCA programmes in the coming five years for this programme area of the CCA? Identify the priorities.
- b. Suggest ways and means through which the CCA programmes can be an integral part of the life and witness of the CCA constituency members.

The Programme Review Report of each group is to be presented in the Plenary meeting.

Programme Review / Programme

Direction: Group 1

General Secretariat, Finance, Relationships, and Communications

1. Rev. Dr Joshua Peter
2. Rev. Abram Ugu
3. Ms Agnes Souisa
4. Prof. Akheto Sema
5. Rev. Akshaydeep Kakade
6. Rev. Alexander Ershov
7. Rev. Allan Kickett
8. Dr Anna Alisha Mathew
Simon
9. Ms Azeikah Sandhu
10. Rev. Bohyun Kim
11. Rev. Carsten Koerber
12. Rev. Chan Kwok Keung
13. Rev. Christopher
Sinulingga
14. Ms Cindy Quartyamina
Koan
15. Rt. Rev. Dr Daniel
Selvaratnam Thiagarajah
16. Bishop Anba Daniel
17. Rev. Dr Demianus Ice
18. Rev. Dr Deonal Sinaga
19. Rev. Dinka Nehemia
Utomo
20. Rev. Dr Dowoong Park
21. The Very Rev. Eleuterio J.
Revollido
22. Rev. Eui Sig Kim
23. Ms F Lallianzuali
24. Bishop Feliciana
Tenchavez
25. Rev. Francky Riko Londa
26. Dr Gay B. Manodon
27. Rev. Hananto Kusumo
28. Mr Hanseul Lee
29. Rev. Hein Arina
30. Ms Hening Purwati
31. Rev. Dr Henriette
Hutabarat Lebang
32. His Grace Cyril Mar
Baselios I
33. Rev. Dr Hongcheol Ahn
34. Hieromonk Igumnov
Anton
35. Rev. Jemy Jan Sahari
Tangkere
36. The Rev. Jesse Shinichi
Yahagi
37. Rev. Jieun Kim Han
38. Ms Jiwon Kim
39. Rev. John Charles Gilmore
40. Rev. Dr Jonggoo Kim
41. Rev. Jongseng Kim
42. Dr Jucy Merina Adhikari
43. Ms Karunyapriya Maryam
Mathews

44. Ms Keren Samuel
45. Rev. Dr Kim Min Ji
46. Rev. Kyeong Ho Han
47. Rev. Dr Liberato C. Bautista
48. Prof. Dr Mammen Varkki
49. Mr Md. Foezullah Talukder
50. Ms Meenu Rabecca Mathai
51. Rev. Moises Antonio da Silva
52. Mr Monsing Suchiang
53. Ms Mutiara Anastasya Doek
54. Ms Nang Thu Zar Mon
55. Ms Neethu M Mammen
56. Mr Nikolas Biswas
57. Mr Nishant Sidh
58. Mr Oungchay Soklay
59. Rev. Dr Park Won Bin
60. The Rev. Poon Ching Hang Amos
61. Rev. Dr Pradit Takerngrangsarit
62. Rev. Dr Prawate Khid-Arn
63. Dr Qingxin Hu
64. Bishop Reuel Norman O. Marigza
65. Mr Rinchen Namgya
66. Mr Rodrick Romel
67. Rev. Romella Robinson
68. Rev. Saman Perera
69. Ms Sampathawaduge Harshini Sethsriya
70. Rev. Samuel Sunil Mankhin
71. Ms Sarah Azariah
72. Metropolitan Sevryuk Anton
73. Mr Shajan M. George
74. Rev. Sharaz Alam
75. Ms Sheila Mall
76. Rev. Shin-Yi Huang
77. Mr Solomon David
78. Rev. Songhee Chai
79. Rev. Stien Keni
80. Bishop Subodh C. Mondal
81. Rev. Sungkook Park
82. Rev. Tay Za Win
83. Rev. Terence Corkin
84. Rev. Dr Tertius Yunias Lantigimo
85. Rev. Tha Lian Fai
86. His Beatitude Dr Theodosius Mar Thoma Metropolitan
87. Rev. Prof. Vicky Balabanski
88. Rev. Dr Victor Tinambunan
89. Rev. Way-Yaan M. Apil
90. Rev. Welman Boba
91. Ms Yowanda Yonggara
92. Ms Yueh-Wen Lu
93. Mr Zamkhan Pau

Programme Review / Programme

Direction: Group 2

Mission in Unity and Contextual Theology, and Ecumenical Leadership Formation and Ecumenical Spirituality

1. Rev. Abanoub Attalla
2. His Grace Dr Abraham
Mar Seraphim
Metropolitan
3. Rev. Alfred Y. Rantedatu
Anggu
4. Mr Anant Soren
5. Mr Andrian Simbolon
6. Ms Anne Bonita
Bowl
7. Rev. An Wei Tan
8. Rev. Arshad Gill
9. Rev. Dr Aye Nwe
10. Rev. B. Reynoldson
Kharnaior
11. Ms Basanti Biswas
12. Dss. Blessy Grace M. De
Leon
13. Rev. Budi Cahyono
Hartono
14. Mr Chang Gee Lee
15. Ms Chih-Mei Tang
16. Rev. Dr Christian Eckhard
Zemmrlich
17. Rev. Christian Tanduk
Langi
18. Mr Christopher Adhikari
19. Rev. Christopher David C
20. Dr Citra Fitri Agustina
21. Ms Daisy Roy
22. Dn. Darlene Marquez
Caramanzana
23. Rev. David Anirudha Das
24. Rev. Desiana
25. Rev. Dethsacda
Aphayamath
26. Rt. Revd. Dhiloraj Ranjit
Canagasabey
27. Rev. Prof. Dr Dietrich
Werner-Dörfel
28. Archbishop Dikran
Sebouh Sarikissian
29. Mr Donaltus Lus Ludim
Rumbesu
30. Rev. Dung Nguyen
31. Very Rev. Easow Mathew
32. Rev. Elifas Tomix
Maspaitella
33. Rt. Rev. Emelyn G.
Dacuycuy
34. Ms. Emelyn Kathara
Bartulaba Suniga
35. Mr F. Mathew Eapen
36. Rev. Fan-Wei Liang
37. Rev. Fekky Wenny
Kamasaan
38. Rev. Frida Falk
39. Dr George Zachariah
40. Rev. Dr Gladston Robert
41. Mr Ha Seong Ung
42. Ms Hannah Manickyam
Cassandra Mesa
43. Mr Humala
Lumbantobing

44. Mr Immanuel
Lalrampanmawia
45. Mr Imran Mrong
46. Rev. Dr Jacub Sutisna
47. Rev. Jekab Singh
48. Ms. Jennifer Ferariza-
Meneses
49. Mr. Jobi Thomas Joshua
50. Rev. Jollify Binti Daniel
51. Ms Joy Han
52. Dr Joyanta Adhikari
53. Dr Judson Mathew
Gundemadugula
54. Dr Judy Berinai
55. Ms Junita Silalahi
56. Ms Karen Erina Puimera,
57. Ven. Kekirawe Sudassana
Thero
58. Dn. Kerry Ruth Scarlett
59. Ms Kristianty Lumanta
60. His Grace Dr Kuriakose
Mor Theophilose
Metropolitan
61. Ms Kyi Kyi Win
62. Rev. Lingzhi Dorji
63. Ms Liza Bano Lamis
64. Ms Loini Simeti
65. Mr Marsal Daryance Faa
66. Rt. Rev. Dr Mathews Mar
Makarios Episcopa
67. Most Rev. Dr Francis
Serrao
68. Bishop Myan San
69. Mr Nambyong Jeon
70. Ms Nant Ruth Shwe Sin
Nyein Aye
71. Col. Nihal Hettiarachchi
72. Ms Nubpron Panya, Ms.
73. Mr. Nune Rajesh
74. Mr Oliver Gorial
Diryawish Slewa, Mr.
75. Rev. Oscar Jr. Cuevas
76. Mr Panca Parulian
Simanjuntak
77. Rev. Dr Paul Ulrich
Munthe
78. Rev. Prince Devanandan
79. Ms Puspa Barua
80. Rev. Dr Raj Bharat Patta
81. Rev. Dr Rajanugraham
Daniel Premkumar
82. Rev. Rannieh B. Mercado
83. Ms Rea Angelica Villeza
84. Ms Ria Susan Sabu
85. Dr Risto Jukko
86. Ms Romelyn D. Bautista
87. Ms Rosy Biswas
88. Ms Ruth Ivory Dewi
Sulistyaningtyas
89. Ms Saba Noreen
90. Mr Saem Chan Choi
91. Mr Samos Titus
92. Rev. Sandra Khemlani
93. Dr Sarosh Koshy
94. Mr. Saw Dah Eh Bway Doh
Htoo
95. Rev. Dr Seonyi Lee
96. Rev Sharon Hollis
97. Ms. Sharon
Milton
98. Ms Sheila Avril Norris
99. Bishop Simon R. Biswas
100. Ms Sonam Choden
101. Ms Sovy Dymeas
102. Mr Stephanus Waraney
Suwu

- | | |
|---|---------------------------------------|
| 103. Mr Steve Gregory Varghese | 110. Mr Vaughn Geuseppe Alviar |
| 104. Rt. Rev. Steven Lawrence | 111. Rev. Dr Vincent Rajkumar |
| 105. Mr Su-Hong Lim | 112. Mr Vishal Sam Mohan |
| 106. Rev. Tara Tautari | 113. Rev. Wai Yee Winnie Ho |
| 107. Rev. Tongam Adama Antonius Sihite | 114. Ms Yeeun So |
| 108. Ms Trudy Hepshiba Bandara | 115. Mr Yoel Yesaya Yedidah Sompie |
| 109. Bishop V. S. Francis | 116. Rev. Dr Yoontae Kim |
| | 117. Rev. Zion Chung |

Programme Review / Programme Direction: Group 3

Building Peace and Moving Beyond Conflicts, and Prophetic Diakonia and Advocacy

- | | |
|---|--|
| 1. Mr Aan Sasono | 19. Rev. Chinda Soukpaseth |
| 2. Mr Abel Thomas Denny | 20. Dr Citra Fitri Agustina |
| 3. Ms Alison May Overeem | 21. Ms Clara Yakomina Okoka |
| 4. Dr Andrea Maria Mann | 22. Rt. Rev. Danald Jute |
| 5. Mr Andreas Hans Dybkjaer-Andersson | 23. Ven. David Nigel Perry Brohier |
| 6. Rev. Andreas Mulyadi | 24. Rt. Rev. Dharmaraj Rasalam |
| 7. Dn. Ani Christy Manvelian | 25. Ms Emily Marie Wood |
| 8. Mr Anil Kumar | 26. Rev. Francesco Maria de Vasconcelos |
| 9. Rev. Apriani Magdalena Sibarani | 27. Rev. Gomar Gultom |
| 10. Ms Asai Soror | 28. Rev. Gusti Arianto B. Menoh |
| 11. Rev. Asir Ebenezer David | 29. Ms Helen Monisha Sarker |
| 12. Ms Asma Toshiba | 30. Ms Hiu Fan Chung |
| 13. Rev. Fr. Aswin FernandisMr Augustine Dipak Karmakar | 31. Rev. Izak Sacharias Sapulette |
| 14. Rev. Dr Aye Nwe | 32. Rev. Dr Jacklevyn Frits Manuputty |
| 15. Rev. Catherine Sujean Chang | 33. Mr Jacob Pappaia Leo Bashyam |
| 16. Rev. Dr Chang Ju Kim | 34. Rev. Jadaramo Hilikia Tasiabe |
| 17. Ms Cheung Ang Siew Mei | |
| 18. Mr Cheung Yuk Keung Marlon | |

35. Mr Jaehak An
36. Fr. Jerry Kurian Kodyattu
37. Rev. Jimmy Marcos Immanuel
38. The Most Rev. Joel Ocop Porlares
39. Ms Juliate Keya Malakar
40. Rev. Jyothi Singh
41. Rev. Dr. Kim Sungjae
42. Ms Kim Yumi
43. Rev. Ko Kwok Hung
44. Rev. Kovuru Sunni Vilas
45. Rev. Kyrie Kim
46. Rev. Levi Vasconcelos Pinto
47. Ms Lila Mridha
48. Rev. Dr Lope Robin
49. Ms Ma. Kay Cathrine Almario
50. Rev. Mahn Palmerston
51. Dr Manoj Kurian
52. Bishop Melzar D. Labuntog
53. Mr Mervin Sol H. Toquero
54. Ms Minnie Anne M. Calub
55. Ms Miryam Kalyxta Tolentino
56. Ms Molina Karmaker
57. Ms Nadia Reuben
58. Swami Narasimhananda
59. Rev. Natael Hermawan Prianto
60. Ven. Ngodup Dorji
61. Dr Nilmini Sureka Goringe
62. Ms Nirmala Gurung
63. Ms Patricia Kathryn Talbot
64. Rev. Pek Lian Bawm
65. Bishop Peter Derrick James Stuart
66. Rev. Peter Taylor
67. Mr Ram Chandra Acharya
68. Ms Remaliah Qamar
69. Rev. Reuben Qamar
70. Mr Rinzin Jamtsho
71. Ms Risma Kusyati Lumalessil
72. Ms Rowan Tautari
73. Rev. S. Samuel Logan Ratnaraj
74. Rev. Saw Shwe Lin
75. Mr Seung Heon Ok
76. Ms Seungmi Sim
77. Rev. Dr Shin Young Yun
78. Rev. Silvana Alexandra Manafe
79. Rev. Sok Nev
80. Ms Subeen Kang
81. Ms Sugantheene Niles
82. Rev. Sujithar Sivanayagam
83. Ms Supaporn Yarnasarn
84. Rev. Dr Suzi Unzu Lee
85. Rev. Dr Thang Cin Lian
86. Mr Tharun Kurian Alex
87. Dr Thomas Kuruvilla
88. Dr Thomas Varghese
89. Ms Tima Warni Pangaribuan
90. Ms Tiurida Hutabarat
91. Rev. Ute Hedrich-Lessing
92. Rev. Uy Dy
93. Dr Vethakani Vedhanayagam
94. Elder Victor Azariah
95. Ms Wellorich Sohkhlet

- | | |
|---|--------------------------------------|
| 96. Mr William Jansson Winge | 99. Rev. Won Young Lee |
| 97. Rev. William Premkumar Ebenezer Joseph | 100. Dr Youngmi Cho |
| 98. Dn. Windy Yessy Veronica Lucas | 101. Ms Yusmiati Vistamika Wangka |
| | 102. Rev. Dr Zo Dong |

Participants of Church Visits Sunday, 1 October 2023

Group 1

A Lungay, Rev. Dr.
Dhiloraj R. Canagasabey, Bishop
Ester Pudjo Widasih, Rev. Dr.
Hyun Ju Lee, Rev.
Sampathawaduge Harshini Sethsriya
Susan Jacob

Group 2

Joel Ocop Polares, The Most Rev.
Jonggoo Kim, Rev. Dr.
Terence Corkin, Rev.
Ute Hedrich-Lessing, Rev.

Group 3

Allan Kickett, Rev.
Andrea Maria Mann, Dr.
Jesse Shinichi Yahagi, The Rev.
Risto Jukko, Rev. Dr
Sheila Mallik, Ms.
Tara Tautari, Rev.
Warren Wilson, Rev.

Group 4

Chan Kwon Keung, Rev.
Darlene Marquez Caramanzana, Dn
Emily Marie Wood
Frida Falk, Rev.
Joy Han
Patricia K Talbot
Puspa Barua

Group 5

Kang Hee Han, Rev. Dr.
Oliver Gorial Diryawish Slewa
Rowan Tautari

Sarosh Koshy, Dr.
Reuel Norman O Marigza, Bishop
Sheila Avril Norris
Yueh-Wen Lu

Group 6

Alison May Overeem
Andreas Hans Dybkjaer-Andersson
Dong Hwa Tae, Rev. Dr.
Jieun Kim Han, Rev
Kerry Ruth Scarlett, Dn
Su-Hong Lim
Zion Chung, Rev.

Group 7

Anba Daniel, Bishop
Fan-Wei Liang, Rev.
Ferdinand Anno, Rev. Dr
Nilmini Sureka Goringe, Dr
Sungjae Kim, Rev. Dr.
William Nansson Winge

Group 8

Andreas Hans Dybkjaer-Andersson
Cheung Ang Siew Mei
Jesse Shinichi Yahagi, The Rev.
Ms. Cheung Yuk Keung Marlon
Peter Derrick James Stuart, Bishop
Peter Taylor, Rev.
Poon Ching Hang Amos, The Rev.
Qingxin Hu, Dr
Yeeun So, Ms

Group 9

An Wei Tan, Rev
Bohyun Kim, Rev.
Carsten Koerber, Rev
Dowoong Park, Rev. Dr.

Eui Sig Kin, Rev. Dr.
Seungmi, Sim, Ms
Songhee Chai, Rev.

Group 10

Abanoub Attalla, Rev.
Chang Gee Lee, Mr
Jong Seong Kim, Rev.
Won Bin Park, Rev. Dr.
Yoontae Kim, Rev. Dr.
Yungmi Cho, Dr

Group 11

John Charles Gilmore, Rev.
Keehoon Song, Rev
Saem Chan Choi
Seonyi Lee, Rev. Dr
Sungkook Park, Rev. Dr

Group 12

Christian Eckhard Zemmrich, Rev. Dr.
Ha Seong Ung, Rev.
Min Ji Kim, Rev.
Rajanugraham Daniel Premkumar, Rev. Dr.
Henriette Lebang, Rev. Dr.
Vicky Balabanski, Rev. Prof.
Wen Ge, Rev. Dr.

Group 13

Demianus Ice, Rev. Dr.
Deonal Sinaga, Rev. Dr.
Desemberina Loura Aipassa, Rev.
Hannah Manickyam Cassandra Mesa
Jaehak An, Rev.
Won Young Lee, Rev
Yumi Kim, Ms.

Group 14

Elifas Tomix Maspaitella, Rev
Kyeong Ho Han, Rev.
Liza Bano Lamis, Dr.
Loini Simeji, Ms
Paul Ulrich Munthe, Rev. Dr.
Peter Derrick James Stuart, Bishop

Group 15

Moises A da Silva, Rev.
Nadia Reuben
Philip Koshi, Prof
Reuben Qaumar, Rev
Shin-Yi Huang, Rev.
Supaporn Yarnasarn
Win Htut Thar Kyi

Group 16

Azeikah Sandhu, Ms.
Hnin Wai Thi Aung, Ms.
Jacob Pappaia Leo Bashyam, Mr.
Mahn Palmerston, Rev.
Victor Azariah, Elder.
Yu-Ting Chiu, Ms

Group 17

Nirmala Gurung, Ms.
V. S. Francis, Bishop
Augustine Dipak Karmakar
V. S. Francis, Bishop
Ani Christy Manvelian, Dn.
Romella Robinson, Rev.
Sharaz Alam, Rev.

Group 18

Hening Purwati, Ms.

Idan Topno, Rev.
Jadaramo Hilikia Tasiabe, Rev.
Judy Berinai, Dr.
Minnie Anne M. Calub, Ms.
Pangernungba Kechu, Dr.
Saji Mathew, Mr.

Group 19

Dethsacda Aphayamath, Rev.
Gomar Gultom, Rev.
Jacklevyn Frits Manuputty, Rev. Dr.
Rabbi Ezekiel Isaac Malekar
Raj Bharat Patta, Rev. Dr.
Sardar Sajjan Singh, Dr.
Vaughn Geuseppe Alviar, Mr.
Windy Yessy Veronica Lucas, Dn.

Group 20

Akheto Sema, Prof.
Alfred Y. Rantedatu Anggu, Rev. Dr.
B.Reynoldson Kharnaio, Rev
Francesco Maria de Vasconcelos, Rev
Francky Riko Londa,
Myat San, Bishop
Shajan M George, Mr.
Welman Boba, Rev.

Group 21

Blessy Grace M. De Leon,
Emelyn G. Dacuycuy, Rt. Rev.
Jekab Singh, Rev.
Nang Thu Zar Mon, Ms.
Panca Parulian Simanjuntak, Mr.
Tima Warni Pangaribuan, Mrs.
Wellorich Sohkhlet, Mrs

Group 22

Ajith Kumar, Rev. Dr.

Aye Nwe, Rev. Dr.
Basanti Biswas, Mrs.
Christopher Sinulingga, Rev.
Danald Jute, Rt. Rev.
Gay B. Manodon, Dr.
Silvana Alexandra Manafe, Rev.

Group 23

Apriani Magdalena Sibarani, Rev.
Asai Soror, Ms
Desiana, Rev.
Jyoti Singh, Rev.
Romelyn D. Bautista,
Sonam Choden, Ms.

Group 24

Levi Vasconcelos Pinto, Rev.
Nishant Sidh, Mr.
Subodh C. Mondal, Bishop
Sudipta Mondal, Mrs.
Tiurida Hutabarat
Victor Tinambunan, Rev. Dr.

Group 25

David Anirudha Das, Rev.
Izak Sacharias Sapulette, Rev.
Joyanta Adhikari, Dr.
Oungchay Soklay, Mr.
Tertius Yunias Lantigimo, Rev. Dr.
Vincent Rajkumar, Rev. Dr.

Group 26

A. Joshua Peter, Rev. Dr.
Christian Tanduk Langi, Rev.
Jucy Merina Adhikari, Dr.
Karen Erina Puimera, Ms.
Oungchay Soklay, Mr.
Yowanda Yonggara, Ms.

Group 27

Albert Bertus Rumwaropen, Rev.
Andreas Mulyadi, Rev.
Budi Cahyono Hartono, Rev.
Donaltus Lus Ludim Rumbesu, Mr.
Liberato C. Bautista, Rev. Dr.
Nikolas Biswas, Mr.

Group 28

Agnes Souisa, Ms.
Chinda Soukpaseth, Rev.
Hananto Kusumo, Rev.
Kyi Kyi Win, Ms.
Meita Wala, Mrs.
Natael Hermawan Prianto, Rev.
Way-Yaan M. Apil, Rev.

Group 29

Anna Alisha Mathew Simon, Dr.
Ma. Kay Cathrine Almario, Ms.
Mutiarra Anastasya Doek
Rodrick Romel, Mr.
Sarah Azariah, Ms.
Sharon Milton, Ms.
Zamkhan Pau, Mr

Group 30

Abel Thomas Denny, Mr.
Clara Yakomina Okoka, Ms.
Emelyn Kathara Bartulaba Suniga, Ms.
Immanuel Lalrampanmawia, Mr
Saba Noreen, Ms.
Saw Dah Eh Bway Doh Htoo, Mr.
Trudy Hepshiba Bandara, Ms.

Group 31

F Lallianzuali, Ms.
Karunyapriya Maryam Mathews, Ms.

Nant Ruth Shwe Sin Nyein Aye, Ms
Neethu M Mammen, Ms.
Ruth Ivory Dewi Sulistyaningsih, Ms.
Samos Titus, Mr.
Vishal Sam Mohan, Mr.

Group 32

Imran Mrong, Mr.
Junita Silalahi, Ms.
Keren Samuel
Manikyala Rao
Marsal Daryance Faah, Rev.
Meenu Rebecca Mathai, Ms.
Sovy Dymeas, Ms.

Group 33

Dietrich Werner-Dörfel, Rev. Prof. Dr.
Juliate Keya Malakar, Ms.
Simon R. Biswas, Bishop
Pradit Takerngrangsarit, Dr. Rev.

Group 34

Anand Joshua, Mr
Catherine Sujean Chang, Rev.
Helen Monisha Sarker, Ms.
William Premkumar Ebenezer Joseph, Rev

Group 35

Dinka Nehemia Utomo, Rev.
Francis Serrao SJ, Bishop Dr.
Md. Foezullah Talukder, Mr.
Ngodup Dorji, Ven

Group 36

Citra Fitri Agustina, Dr.
Feliciano Tenchavez, Bishop

Saji Mathew, Mr.
Theodore Joel Karmaker, Mr

Group 37

Aan Sasono, Mr.
Lingzhi Dorji, Rev.
Molina Karmaker, Ms.
Pek Lian Bawm, Rev.
Sujithar Sivanayagam, Rev.

Group 38

Christopher Adhikari, Mr.
Rinchen Namgyal, Mr.
Tay Za Win, Rev.
Uy Dy, Rev.

Group 39

Abram Ugu, Rev.
F. Mathew Eben
Saman Perera, Rev.
Thang Cin Lian, Rev.

Group 40

Jacob Sutisna, Rev. Dr.
Kekirawe Sudassana Thero, Ven.
Kristianty Lumanta, Mrs.
Sucheta Mohanty, Mrs.
Tha Lian Fai, Rev.
Zo Dong, Rev. Dr.

Group 41

Arul Dhas Thanka Nadar, Rev.Dr.
Chang Ju Kim, Rev. Dr.
Perera Vithanage Asiri Prasad, Rev.
Saw Shwe Lin, Rev.

Group 42

David Nigel Perry Brohier, Ven.
Fekky Wenny Kamasaan, Rev.
Jobi Joshua, Mr
Oscar Jr. Cuevas, Rev.
Solomon David, Mr.

Group 43

Daniel Selvaratnam Thiagarajah, Rt. Rev. Dr.
John Suresh, Dr.
Jollify Binti Daniel, Rev.
Nihal Hettiarachchi, Col.
S. Samuel Logan Ratnaraj, Rev

Group 44

Dung Nguyen, Rev.
Jerry Kurian Kodiyattu
Mervin Sol H. Toquero, Mr.
Monsing Suchiang, Mr
Rinzin Jamtsho, Mr.

Group 45

Arshad Gill, Rev.
Mervin Sol H. Toquero, Mr.
Risma Kusyati Lumalessil, Ms.
Thomas Varghese V, Dr.
Yusmiati Vistamika Wangka, Ms.

Group 46

Biju Pappachan, Mr.
Hein Arina, Rev.
Janejinda Pawadee, Ms.
Stien Keni, Rev.
Suganthenee Niles, Ms.

Group 47

Cindy Quartyamina Koan, Ms.
Edith Martin, Rev.

Nubporn Panya, Ms.
Vethakani Vedhanayagam, Dr.
Yoel Yesaya Yedidah Sompie, Mr.

Group 48

Andrian Simbolon, Mr
Dr Prawate Khid-Arn
Jiji Varghese, Mr
Jimmy Marcos Immanuel, Rev.
Prince Devanandan, Rev. Dr.
Stephanus Waraney Suwu, Mr.

Group 49

Anna Alisha Mathew Simon, Dr.
Ma. Kay Cathrine Almario, Ms.
Sarah Azariah, Ms
Sovy Dymeas, Ms

Group 50

Clara Yakomina Okoka, Ms
Emelyn Kathara Bartulaba Suniga, Ms.
Mutiarra Anastasya Doek
Trudy Hepshiba Bandara, Ms

Group 51

Imran Mrong, Mr.
Rodrick Romel, Mr
Ruth Ivory Dewi Sulistyaningsih, Ms
Sharon Milton, Ms

Group 52

Abel Thomas Denny, Mr
F Lallianzuali, Ms.
Saba Noreen, Ms.
Saw Dah Eh Bway Doh Htoo, Mr

Group 53

Junita Silalahi, Ms.

Meenu Rabecca Mathai, Ms.

Nant Ruth Shwe Sin Nyein Aye, Ms

Neethu M Mammen, Ms

Group 54

Karunypriya Maryam Mathews, Ms.

Keren Samuel

Samos Titus, Mr

Vishal Sam Mohan, Mr.

Group 55

Immanuel Lalrampanmawia, Mr

Marsal Daryance Faah, Rev

Nune Rajesh, Mr.

Zamkhan Pau, Mr

Deliberative Session 2: 'Churcho'

1 October, 14:30–18:00

A key feature of the General Assembly is the deliberative and discursive “Churcho” sessions. “Churcho”, which means ‘conversation’, ‘discussion’, or ‘sharing’ in different Indian languages, is a space for ecumenical dialogue on emerging and pressing theological, social, and geopolitical concerns, which will also help shape the future work of the CCA’s programmes and projects.

All Assembly delegates and participants will have the opportunity to choose from fifteen different topics as per their expertise and interests and join the Churcho sessions on the third day of the General Assembly. The Churcho sessions will be enabled by expert resource persons and speakers, who will facilitate the conversations and help develop focused outcomes that will enrich the CCA’s priorities for the coming years.

The Churcho sessions during the Assembly will be held on 30 September 2023. This will allow for the same group of participants to go in-depth in the exploration of the issue and create seamless collaborations, generating targeted and concrete recommendations for action by the CCA and the wider ecumenical community in Asia. The setting of the Churcho sessions will be the Orthodox Theological Seminary, the Mar Thoma Theological Seminary, and the CMS College in Kottayam.

(1) Responsible Stewardship and Participation in God’s Mission of Renewal and Restoration of Creation

In emerging Asian contexts, in this post-pandemic world, the mission of the church is to participate in the renewal and restoration of creation, which is central to God’s plan for the world. The church must concentrate on the manifestation of the Kingdom of God in its fullness here and now. The lack of stewardship in the care and sustainability of creation presents significant challenges to the church’s prophetic witness.

The Bible calls for the responsible stewardship of creation, which God has declared is fundamentally “good” (Genesis 1:31). The pursuit of sustainability, renewal, and the restoration of creation calls for a prophetic witness to the world, advocating for ethical stewardship of God’s creation. The ecological crisis threatens the existence of life on earth, and the church’s prophetic witness to the world must become more critical than ever.

Churches must engage with scientific experts, with policymakers, and civil society, to develop sustainable solutions by way of acting out missions that can mitigate the ecological crisis. It is never too late to be prophetic.

The Churcha session on ‘Responsible Stewardship and Participation in God’s Mission of Renewal and Restoration of Creation’ will compel Asian churches to lead the way in contextual theological responses focused on the sustainability, renewal, and restoration of creation. Asian churches must act quickly and responsibly, advocating for ethical stewardship of God’s creation. The church, as a prophetic witness, must orient its mission to be at the forefront to urgently address the complex and multifaceted problem in coordinated action from all sectors of society.

(2) Eco-Spirituality and Liturgical Innovation: An Asian Theological Appraisal

The church and the mission of God are not two separate entities, but instead, the *missio Creatoris Dei* establishes the *missiones ecclesiae*, indicating that the church exists solely to participate in the Creator’s mission. This mission is based on Christology, where Jesus is regarded as the ‘Ecological Ancestor’. Each creature within the web of life signifies God’s presence, embraced, and invited into God’s redemptive future. Through Jesus Christ, the Trinity uniquely entered the developing creation as the Incarnate One; the Word became Flesh, existing as a biological being, sharing the same existence with other creatures on this planet. Every living creature and ecosystem represents God, a reflection of divine goodness and beauty, a spark of divine life, and a revelation of God’s goodness.

The congruity of liturgy and ecology is essential for a deeper understanding. Liturgy is an act of attributing worthiness, firstly to God, but also to historical events such as the deeds of the pioneers of our faith, together with the land, animals and birds, bread and wine, and the entire creation that God deemed “very good”. Worship extends to all aspects of creation, seen and unseen, celebrating the magnificence of God.

The Churcha session will discuss some questions for the Asian churches: Is creation celebrated in our worship services? Do our liturgical traditions include resources that renew our appreciation of creation’s beauty and wonder while also calling out the ways humans harm it? How does our liturgy help us spiritually and morally to live in ways that honour the earth? Have we lost the art of awe?

(3) Climate Crisis Mitigation and Adaptation: Environmental Sustainability in God’s Oikos

Climate change has increased the frequency of natural disasters and calamities in Asia over the last two decades. Typhoons, cyclones, floods, landslides, forest fires, droughts, and other natural disasters have devastated the lives of millions of people in Asia. Despite early warnings about the potential dangers of typhoons, earthquakes, and landslides, many people are forced to continue to live in areas that are prone to frequent threats of natural calamities.

Mitigation and adaptation must be emphasised in people’s responses to climate change. While there is ongoing advocacy to mitigate the effects of vulnerable situations, it is also feasible to find ways for communities to gain insight into actions that will be taken to ensure their safety and sustainability in the years to come. To mitigate the effects of climate change in communities, it is critical to investigate the state of the location while considering the hazards identified in recent studies. Once the community and its leaders have identified hazard-prone areas, these measures can be implemented. There is also a call to adaptation and resilience while considering the frequent natural disasters that

strike a region. Considering the hazards would also imply selecting the best materials for homes, buildings, and infrastructure built in typhoon- and earthquake-prone areas.

The churches and their local congregations can be effective voices in advocating for environmental sustainability, taking both mitigation and adaptation into account. There are steps that churches can take in helping people better understand the issue, based on Christian theological and ethical principles and also on partnerships with governments, multilateral organisations, as well as other development agencies and organisations

This Churcha session on ‘Climate Crisis Mitigation and Adaptation: Environmental Sustainability in God’s Oikos’ will discuss the best practices and models for mitigation and adaptation for environmental sustainability.

(4) Eco-anxiety: Churches in Asia Engaging to Address Health and Healing

“Eco-anxiety” refers to a variety of difficult emotions and mental states that are significantly related to environmental problems, while “climate anxiety” refers to the climate change-related forms of eco-anxiety. It is pertinent to consider how churches will be able to contribute to addressing this emerging concern and find solutions for fostering healing for those who are grappling with eco-anxiety. This involves posing critical questions regarding the role of the church in offering pastoral care to individuals experiencing challenges of emotions in relation to environmental and climate issues.

The church’s role in initiating community engagements for public health becomes even more crucial in the post-pandemic situation, given the context of pressing health challenges faced by many vulnerable communities in Asia. There has been an increasing trend of commercialisation in church-related medical institutions. Amidst the evolving circumstances of the climate crisis, post-pandemic circumstances, and conflicts in various forms in Asia, it is imperative for churches to acknowledge the

shifting of paradigms in health, healing, and overall well-being. As a crucial catalyst for social transformation and the protection of human dignity, the churches have the duty to shape a world where everyone has access to quality healthcare.

The Churcha session on ‘Eco-anxiety: Churches in Asia Engaging to Address Health and Healing’ will examine how church communities can provide space for the wellness of minds and bodies of people through community initiatives. This includes maximising the potential of healthcare institutions of churches and providing pastoral care and support for emotional and mental well-being—thus promoting authentic and holistic health and healing.

(5) Dwelling in Harmony with Creation: Indigenous People in Asia

With rapid industrialisation and urbanisation in Asia, the way of life of the indigenous people and the natural resources they rely on are increasingly threatened. The struggle of indigenous people in Asia to maintain their way of life and protect the environment has gained attention in recent years, as their land and resources have been increasingly encroached upon by development projects and resource extraction activities. Indigenous people have been at the forefront of the fight against environmental degradation and climate change, advocating for sustainable development and the protection of their rights and territories.

Indigenous people have a deep connection to the land, and their traditional knowledge and practices have enabled them to live sustainably for generations. They view nature as a living entity and believe that they have a sacred responsibility to protect and preserve it.

The Churcha session on ‘Dwelling in Harmony with Creation: Indigenous People in Asia’ will emphasise the importance of recognising the struggles faced by indigenous peoples in maintaining their traditional way of life and their crucial role in protecting the environment. Furthermore, the discussion will

also highlight the importance of recognising the knowledge, wisdom, and practices of indigenous peoples in addressing ecological issues. Their traditional knowledge and practices can offer valuable insights into sustainable living and environmental management.

(6) Welcoming the Stranger: Displacement, Statelessness, and Trafficking in Persons

The world is at its greatest level of displacement ever, millions of people have been forced to flee from their countries and escape from any disasters and conflicts. It is estimated that 130 million people are forcibly displaced including refugees, asylum-seekers, victims of trafficking, and other people in need of international protection, internally displaced persons, and those who are stateless. They experience discrimination based on gender, race, and even religion. This is evidenced by how nationality is arbitrarily deprived, how women are most vulnerable in passing nationality to their children, and how certain religious groups, like the Rohingya in Myanmar, are denied nationality. Discrimination resulting in statelessness can be both a cause and a product of displacement.

It is obvious that these people are marginalised, often forgotten, and subject to discrimination, they are the ‘stranger’ and ‘aliens’ in our midst. As disciples of Jesus, we are reminded of this and are called to exercise compassion and care for one another, including strangers (Matthew 25:31–46). In Leviticus 19:34, Israelites are reminded to treat the strangers that live among them with love and care because they themselves had once been strangers in the land of Egypt.

The Church session on ‘Welcoming the Stranger: Displacement, Statelessness, and Trafficking in Persons’ will probe the challenges faced by vulnerable asylum-seekers, people who are forcefully displaced and victims of trafficking to identify practical ways in which churches and ecumenical organisations can aid and support them. It also aims to raise awareness about the issue

and discuss strategies for advocating for their rights and for promoting their dignity as fellow human beings.

(7) God’s Design for Life and Human Dignity: Practical Application of Bioethics

The biblical account of human beings “made in the image of God” implies that all human beings possess an inherent and inalienable dignity and worthiness. The book of Genesis also accords a special position to humans who are to be stewards – as they are the only created beings capable of comprehending and being concerned with the good of not only themselves but of the whole creation. There is humility in this responsibility: although humans are made in God’s image, we are not divine ourselves; we are creatures, not creators. The concept of dignity provides ethical guidance in answering the question of what we owe to those at the very beginning of life, to those at the end, to those with severe disability or dementia, and even to tiny embryos. Seeing human beings as created in the image of God means valuing other human beings in the way a loving God would value them.

Moral, ethical, and even religious discourse has not kept up with the accelerated and astonishing development of biotechnology. Questions of bioethics relate to the ethics of life itself—with the use of science, technology, and medicine to create, protect, prolong, or end life. The discussions in this session are expected to fall into the theological discourse on the sanctity of human life, the dignity of a person, and the classic understanding of body and soul. What are the ethical concerns or dilemmas of such technologies; are they harmful or helpful to human existence? Can the use of animals or human embryos for such research be justified? How do we respond to the extreme suffering of people near death? If biotechnologies can bring life to those who are suffering and vulnerable, could this be Divine Will to help people?

The Churcha session on ‘God’s Design for Life and Human Dignity: Practical Application of Bioethics’ will deliberate on the biological, ethical, and theological perspectives of God’s design for human life.

(8) Resilience of Ecosystems for the Sustainability of Creation: Towards Life-Giving Agriculture in Asia

The Life-Giving Agriculture movement is a grassroots movement that promotes sustainable agriculture practices as a means to promote healthy ecosystems, support rural communities, and achieve sustainable livelihoods in Asia. The Life-Giving Agriculture movement promotes agro-ecology, which stresses the integration of ecological principles into farming practices such as composting, crop rotation, and intercropping, all of which promote soil health and crop yield, and reduce the need for chemical inputs. The movement also encourages the use of locally adapted crop varieties and the preservation of traditional knowledge. The movement is rooted in the support and advancement of small-scale farmers and rural communities through providing access to credit, promoting farmer-led research and innovation, and investing in rural infrastructure such as roads and irrigation systems.

The Life-Giving Agriculture movement is gaining momentum in Asia, as more and more farmers and communities recognise the benefits of sustainable agriculture practices. The movement has been successful in promoting sustainable agriculture practices in rural areas, improving food security, providing sustainable livelihoods for farmers and communities, and even contributing to the health and resilience of ecosystems.

The Churcha session on 'Resilience of Ecosystems for the Sustainability of Creation: Towards Life-Giving Agriculture in Asia' will explore the role and responsibilities of churches in addressing sustainable livelihood in Asia and advocacy towards food for all.

(9) Restoring Balance for Gender Justice and Environmental Healing

The environmental challenges faced today demand a holistic approach to solutions that consider the interconnectedness of social, economic, and ecological systems. This requires a shift away from the exploitation of nature and women and towards

an understanding of the interdependence and interrelatedness of all living beings.

Environmental degradation and gender violence are closely related because they are both products of a patriarchal worldview that privileges power and domination. Both are forms of exploitation and oppression that result from the same underlying attitudes and beliefs that justify the domination of one group by another. Gender justice and environmental healing require analyses of the intersections of gender, race, class, and environment, and how gender injustice perpetuates environmental degradation and vice versa. Furthermore, patriarchal systems often exclude women from decision-making processes that affect the environment, such as land ownership and resource management, leading to unsustainable and exploitative practices.

To restore balance in the environment, gender justice must be an integral part of environmental policy and action. This includes the empowerment of women in manifold ways, especially in access to resources and decision-making processes. It also means promoting gender-sensitive approaches to environmental protection and restoration that recognise the unique perspectives and experiences of women.

The Churcha session on ‘Restoring Balance for Gender Justice and Environmental Healing’ will discuss how environmental degradation and gender violence are not isolated problems but rather symptoms of a larger system of exploitation, and how addressing these issues together will help realise a more just and sustainable world for all.

(10) Theology of Fullness of Life and Restoration of Creation

The theology of fullness of life has strong links with churches’ calling to participate in the Mission of God, or *Missio Dei*. The church’s participation in God’s mission includes the flourishing of life and underscores the important role of ‘earth-keepers’ who affirm the calling to be stewards for all creation.

The term ‘fullness of life’ has emerged as an important ecumenical affirmation over the last century. It emphasises the point that the God who created the oikos constantly works, loves, empowers, sustains, and restores the creation. It is an important contribution to the socio-economic development discourse, which, in its focus on profit and unchecked growth, has often evaded, or compromised on, the concern for ‘the fullness of life’ for all of creation. The unprecedented present-day challenges to the ‘fullness of life’ may lead to the collapse of humanity and the environment as we know it, and thus it is of paramount importance for churches to engage with social and ecological ethics and counter deprivation, exclusion, and fragmentation.

The Churcha session on ‘Theology of Fullness of Life and Restoration of Creation’ will address important questions such as how can the concept of ‘life in its fullness’ serve as contextual and relevant theological interpretation in the mission of the church? How does this concept enrich our ecclesiology? How does this concept impact the witness of the church in the public sphere and society?

(11) Holistic Approach to Economy, Ecology, and Oikoumene in the Asian Context

The term ‘oikoumene’ refers to the ‘whole inhabited world’ and encompasses its economic, social, and ecological systems. It affirms the interconnectedness between economic activities, environmental impacts, and social justice concerns, and offers a framework to holistically address them. In light of the dire situations that increase the fragility and vulnerability of life, there is a pressing need for Asian churches to adopt a more comprehensive and integrated approach to addressing economic and environmental issues.

The ecosystem has suffered from development aggression over the years. Human attempts to generate wealth through improved business and economic ventures have harmed the environment by contamination of water, soil, and air, deforestation, and extraction from land and sea that have endangered not just the

environment, but also the lives of animals and of the indigenous peoples who regard these places as sacred.

Churches today are compelled to emphasise the spiritual connections between humans and nature, and promote environmental stewardship and caretaking of the 'Holistic Approach to Economy, Ecology, and Oikoumene in the Asian Context'. These initiatives can include advocating for fair trade practices, supporting local businesses and cooperatives, promoting sustainable economic practices, reducing energy consumption, investing in renewable energy, promoting sustainable agriculture and forestry practices, protecting natural habitats and biodiversity, and reducing pollution and waste.

The Churcha session on 'Towards a Holistic Approach to Economy, Ecology, and Oikoumene in the Asian Context' aims to explore the role of Asian churches in promoting a holistic approach to sustainable development and to consider how economic growth can be achieved without compromising environmental sustainability and social justice in the oikoumene.

(12) New Social-Environmental Ethics for Restoring Ecological Equilibrium

With the earth in such a state of distress, it is difficult to achieve ecological balance. Experiments and economic activities have both played a significant role in destroying environmental harmony. Plant and animal species, as well as the environments in which they live, have become the targets and victims of exploitation and unethical behaviour.

To restore ecological balance, it is necessary to revisit the ethical standards that have been established over the last century. New international standards should be established to prevent further habitat disruption and the extinction of animal and plant species as a result of economic activities. There is a need among academics and the ecumenical movement to strengthen social-environmental ethics in response to the groaning discord seen among all created beings and nature itself. There is a need for the ecumenical churches to take a stand that benefits the whole inhabited earth.

Creating a new social-environmental ethics based on scientific principles and a biblical foundation may be a more effective response to the earth's groaning and chaotic state. This ethical standard must govern not only the secular world but also the churches themselves in carrying out initiatives that benefit the environment and all of creation.

The Churcha session on 'New Social-Environmental Ethics for Restoring Ecological Equilibrium' will deliberate on the ethical values and principles and discuss the practical practices for ecological equilibrium.

(13) Reconciliation with God's Creation for Moving Beyond Conflicts and Building Peace

The ecumenical movement has been playing an important role in expressing solidarity and journeying for peace and reconciliation towards the restoration of creation. The role of ecumenical bodies and churches in Asia has been to offer platforms for promoting dialogue and understanding among diverse stakeholders, including churches, faith communities, and civil society organisations. This can be done by building communities of peace that are able to transcend and overcome conflicts. Through dialogue, the churches can play a pivotal role in breaking down barriers and fostering mutual understanding and trust among the people and communities who are living in conflict situations. Churches, as agents of peace, have a unique opportunity to encourage and support reconciliation efforts in all broken societies.

The situation in the divided Korean peninsula is a specific situation in which the churches and the ecumenical movement have contributed immensely to promote reconciliation and peace amidst an ongoing conflict situation during the past seven decades. The efforts made by the ecumenical movement for peace, reconciliation, and reunification of the Korean peninsula are evidence of the paramount importance given over the decades to addressing concerns regarding long-standing division and the desire for a harmonious future. Overcoming the historical

fragmentation in the Korean peninsula, and the restoration of creation through the process of reconciliation is imperative in today's emerging geopolitical contexts. By promoting initiatives that address the pain, trauma, and injustice caused by the division of the Korean peninsula, churches can contribute to the reconciliation process and pave the way for a more peaceful and unified future.

The Churcha session on 'Reconciliation with God's Creation for Moving Beyond Conflicts and Building Peace' will discuss the role of ecumenical bodies and churches in Asia to be partners in solidarity with the people and with divided communities in journeying towards the restoration of peace and reconciliation in the specific context of the situation in the divided Korean peninsula.

(14) Challenges of the Digital World and Pitfalls of Technological Advancement

Digital technologies, which have reached around 50 percent of the developing world's population during the past two decades, have advanced more rapidly than any innovation in contemporary history and are transforming entire societies. The rapid growth of technology and its adoption in various sectors of society have brought about significant changes in our lives. However, this advancement has also led to various forms of exploitation and harm, particularly in Asia. The misuse of technology has led to environmental degradation, violation of human rights, and increased economic inequality. It has also given rise to cyberbullying, cybercrime, and other forms of digital exploitation. Asia has benefited from technological developments such as higher living standards, economic growth, and easier access to information. But there are a great number of risks that technological advancement brings with it.

It is crucial for us to be mindful of the pitfalls of technological advancement and to take proactive steps towards ensuring that technology is used in a responsible and ethical manner that benefits all members of society. We have an important role to

play in advocating for a more just and equitable use of technology in Asia.

The Churcha session on ‘Challenges of the Digital World and Pitfalls of Technological Advancement’ will critically examine the impact of technological advancement in our societies and how that advancement can lead to exploitation. This topic raises several questions for discussion, such as: What are the specific forms of exploitation and harm that have arisen due to technological advancement in Asia? How can churches and ecumenical organisations address these issues and advocate for change? What ethical and moral principles should guide the use of technology to ensure that it does not lead to exploitation and harm?

(15) Understanding Ekklesia and Diakonia: Supremacy and Self-referentiality, or Creative Collaboration?

God has intentionally created all species with purpose and interconnectedness, inviting them to participate in the shared breath of life. As partners in God’s mission, we are called to engage in a profound dialogue regarding the care for creation and re-examine the traditional anthropocentric understanding of the church’s nature and service. This challenges us to adopt a new approach to being a faith community, an ekklesia that acknowledges and embraces our relationship with the earth and its bio-history; an ekklesia which denotes being “called out” from something and toward something. What is the nature of this calling – it is solely a human prerogative or does this extend to all of creation?

Similarly, we must consider the meaning of diakonia, the spiritual gift and ministry of serving (Romans 12:6–7) and its contextual nuances. Churches that seek to uphold Kingdom values must foster a transformative mindset that respects the Earth’s limitations. This necessitates a shift in mentality, addressing eco-justice concerns, and embracing the conviction to change our lifestyles, consumption patterns, travel practices, waste

management, and values to promote eco-social transformation. The church's diakonal mission extends beyond sustainable development goals (SDG) discourse and aligns with the priorities of all God's people, rooted in local communities, culturally integrated, and transcending divisive partisan interests.

As the ekklesia, the church is called to be a vessel of diakonia, providing accompaniment, support, and contribution to address emerging crises and respond to the challenges of life. Diakonia encompasses acts of care, healing, reconciliation, service to marginalised communities, empowerment, advocacy, prophetic mission of speaking truth to power, and denouncing structural injustices. It also includes addressing environmental issues and ensuring climate justice as part of eco-diakonia, essential for the renewal and restoration of the broken creation. The Churcha on 'Understanding Ekklesia and Diakonia: Supremacy and Self-referentiality, or Creative Collaboration?' will deepen our understanding of the church's calling and service should extend beyond human beings and encompass the well-being of all creation through a shift in mindset, practical changes in behaviour, and active engagement; as ekklesia, in eco-diakonia, for the restoration and flourishing of the earth.

'Churcha' Sessions - Participants and Venues

(1) Responsible Stewardship and Participation in God's Mission of Renewal and Restoration of Creation

Venue: CMS College Great Hall

Facilitators: Fr. Dr K.M. George, Rev. Dr Deonal Sinaga

Moderator: Rev. Dr Kim Sungjae

Rapporteur: Dss. Blessy Grace M. De Leon

1. Mr Alfred Raj PT Sallaiah
2. Rev. Ansen Cherian
3. Dn. Bibin Andrews
4. Mr Binson Jacob
5. Ms Bussakorn
Pawenapakorn
6. Ms Chang Gee Lee
7. Ms Christina Bashir
8. Rev. Christopher David C.
9. Rev. D. Vethanbu
10. Bishop Anba Daniel
11. Rev. Fekky Wenny
Kamasaan
12. Mr Gavidi Shethu Samuel
Naik
13. Mr Gregory K Johns
14. Dn. Grigin J. Tholath
15. Fr Jacob Mathew
16. Mr Jennings Ranjith K.
17. Ms Joannajothy
Paramjothy
18. Dn. Joby M. Varughese
19. Rev. Dr. Joe Joseph
Kuruvilla
20. Mr Kongala John Skylab
21. Ms Loini Simeti
22. Mr Nedigorn
Wongsamart
23. Mr Oommen P. Abraham
24. Rev. Oscar Jr. Cuevas
25. Ms Panca Parulian
Simanjuntak
26. Mr Prasad N.
27. Rev. Saw Shwe Lin
28. Ms Shotabdi Hembrom
29. Mr Sibimon P.S.
30. Bishop Simon R. Biswas
31. Mr Stephen C Abraham
32. Ms Trudy Hepshiba
Bandara
33. Rev. Terence Corkin
34. Rev. Dr Victor
Tinambunan
35. Mr Vishal Sam Mohan
36. Mr Win Htut Thar Kyi

(2) Eco-Spirituality and Liturgical Innovations: An Asian Theological Appraisal

Venue: Mar Thoma Seminary Classroom

Facilitators: Rev. Dr Mothy Varkey, Rev. Christian Tanduk Langi

Moderator: Rev. Ko Kwok Hung

Rapporteur: Ms Nubpron Panya

1. Rev. Abanoub Attalla
2. Rev. An Wei Tan
3. Rev. Apriani Magdalena Sibarani
4. Mr Ashil T. Alias
5. Rev. Chan Kwok Keung
6. Rev. Desiana
7. Archbishop Dikran Sebouh Sarkissian
8. Ms Emily Marie Wood
9. Rev. Fan-Wei Liang
10. Rev. Hananto Kusumo
11. Rev. Hyunju Lee
12. Dr John Suresh
13. Rev. Dr Jonggoo Kim
14. Dr Judy Berinai
15. Rev. Dr Kim Min Ji
16. Rev. Kipyung Nam
17. Fr. Dr Kuriakose Kollannur
18. His Grace Dr Kuriakose Mor Theophilose Metropolitan
19. Rev. Lingzhi Dorji
20. Mr Manikyala Rao
21. Rev. Natael Hermawan Prianto
22. Rev. Nishanthi Kumari
23. Rev. Park Won Bin
24. Mr Ram Chandra Acharya
25. Mrs Sampathawaduge Harshini Sethsriya
26. Mr Saw Dah Eh Bway Doh Htoo
27. Rev. Dr Seonyi Lee
28. Rev. Dr Shin Young Yun
29. Mr Solomon David
30. Ms Steffy Mariyam Varghese
31. Ms Tangkamchi Sangma
32. Rev. Dr Vincent Rajkumar
33. Mr Zamkhan Pau

(3) Climate Crisis Mitigation and Adaptation: Environmental Sustainability in God's Oikos

Venue: CMS College – Theatre

Facilitators: Ms Juliate Keya Malakar, Md Foezullah Talukdar

Moderator: Ms Yueh-Wen Lu

Rapporteur: Dr F. Mathew Eben

- | | |
|-------------------------------|----------------------------|
| 1. Mr Akesh Chandrasiri | 16. Rev. Dr Myung Sung Han |
| 2. Rev. Alexander Ershov | 17. Ms Neethu M Mammen |
| 3. Rev. Fr. Aswin Fernandis | 18. Mr Nishant Sidh |
| 4. Mr Chanyoung Park | 19. Mr Oliver Gorial |
| 5. Rev. Cho Hyun Ho | Diryawish Slewa |
| 6. Rev. Dr Chunjung Huh | 20. Ms Ouy Yoisaykham |
| 7. Rt. Revd. Dhilloraj Ranjit | 21. Ms Puspa Barua |
| Canagasabey | 22. Mr Rinchen Namgyal |
| 8. Fr. Tino K. Thomas | 23. Mr SaemChan Choi |
| 9. Mr Humala Lumbantobin | 24. Ms Sahana Rani Benya |
| 10. Ms Jeong Gyu Lee | 25. Mr Samos Titus |
| 11. The Rev. Jesse Shinichi | 26. Metropolitan Sevryuk |
| Yahagi | Anton |
| 12. Rev. Jieun Kim Han | 27. Rev. Dr Suzi Unzu Lee |
| 13. Rev. Jongseng Kim | 28. Mrs Tima Warni |
| 14. Prof. Dr Mammen Varkki | Pangaribuan |
| 15. Mr Md. Foezullah | 29. Dr Vethakani |
| Talukder | Vedhanayagam |

(4) Eco-anxiety: Churches in Asia Engaging to Address Health and Healing

Venue: Orthodox Seminary

Facilitators: Dr Renji Mathew, Dr Suman Varghese Sam

Moderator: Rev. Dr Tertius Yunias Lantigimo

Rapporteur: Ms Ma Kay Catherine Almario

- | | |
|----------------------------|-----------------------------------|
| 1. Dr Aippuru John | 9. Rev. Dr Jacub Sutisna |
| 2. Rev. Allan Kickett | 10. Rev. Jadaramo Hilikia Tasiabe |
| 3. Ms Angel Sneha John | 11. Ms Lincy Binu |
| 4. Rev. Chinda Soukpaseth | 12. Narasimhananda Swami |
| 5. Rev. Dr Dowoong Park | 13. Mr Rinzin Jamtsho |
| 6. Ms Emelyn Kathara | 14. Ms Saba Noreen |
| Bartulaba Suniga | 15. Rev. Shin-Yi Huang |
| 7. Ms F Lallianzuali | 16. Mr Sonu Solomon |
| 8. Ms Helen Monisha Sarker | |

- | | |
|----------------------------------|-----------------------------|
| 17. Mr Tharun Kurian Alex | 19. Most Rev. Dr Theodosius |
| 18. Mr Theodore Joel Karmaker | Mar Thoma Metropolitan |
| | 20. Rev. Wai Yee Winnie Ho |

(5) Dwelling in Harmony with Creation: Indigenous People in Asia

Venue: Orthodox Seminary

Facilitators: Rev. Dr Jacklevyn Frits Manuputty, Rev. Dr Pangernungba Kechu

Moderator: Ms Rowan Tautari

Rapporteur: Mr Imran Mrong

- | | |
|-------------------------------------|---|
| 1. Prof. Akheto Sema | 13. Ms Meita Wala |
| 2. Ms Alison May Overeem | 14. Ven. Ngodup Dorji |
| 3. Rev. Dethsacda Aphayamath | 15. Rev. Dr Paul Ulrich Munthe |
| 4. Very Rev. Easow Mathew | 16. The Rev. Poon Ching Hang Amos |
| 5. Rev. Elifas Tomix Maspaitella | 17. Mr Sam Jose |
| 6. Most Rev. Dr. Francis Serrao | 18. Ms Sarah Azariah |
| 7. Mr Genews Providencia | 19. Rev. Sharon Hollis |
| 8. Rev. Jemy Jan Sahari Tangkere | 20. Ms Sheila Avril Norris |
| 9. Rev. John Charles Gilmore | 21. Rev. Stien Keni |
| 10. Ms Junita Silalahi | 22. Ms Supaporn Yarnasarn |
| 11. Rev. Jyoti Singh | 23. Ms Tiurida Hutabarat |
| 12. Ms Kristianty Lumanta | 24. Rev. William Premkumar Ebenezer Joseph |

(6) Welcoming the Stranger: Displacement, Statelessness, and Trafficking in Persons

Venue: Mar Thoma Seminary

Facilitators: Ms Yusmiati Vistamika Wangka, Rev. Jollify Daniel,
Ven. David Nigel Perry Brohier

Moderator: Ms Minnie Ann M. Calub

Rapporteur: Ms Asai Soror

1. Mr Abraham K Samuel
2. Mr Alexander Samuel
3. Dr Andrea Maria Mann
4. Mr Andrian Simbolon
5. Rev. B. Reynoldson
Kharnaior
6. Rev. Catherine Sujean Chang
7. Ms Cheung Ang Siew Mei
8. Mr Cheung Yuk Keung
Marlon
9. Mr Christopher Adhikari
10. Rev. Christopher
Sinulingga
11. Rt. Rev. Dharmaraj
Rasalam
12. Rev, Hein Arina
13. Ms Kolapudi Grace Angel
14. Rev. Dr Liberato C.
Bautista
15. Mr Marsal Daryance Faah
16. Mr Mervin Sol H. Toquero
17. Col. Nihal Hettiarachchi
18. Rev. Dr Prince Devanandan
19. Dr Qingxin Hu
20. Mr Rejo Abraham Cherian
21. Dr Risto Jukko
22. Mr Shajan M. George
23. Ms Sugantheene Niles
24. Mr Tsz Lok Sit
25. Elder Victor Azariah

(7) God's Design for Life and Human Dignity: Practical Application of Bioethics

Venue: CMS College – E-learning Centre

Facilitators: Rev. Dr T. Aruldas, Dr Manoj Kurien

Moderator: Rev. Dr Kang-Hee Han

Rapporteur: Dr Anna Alisha Mathew Simon

1. Rev. Andreas Mulyadi
2. Ms Anne Bonita Bowl
3. Rev. Arshad Gill
4. Mr Asher John
5. Ms Asma Toshiba
6. Rev. Dr Atenjemba Wati
Longchar
7. Rev. Carsten Koerber
8. Rt. Rev. Danald Jute
9. Dn. Sijo T. Joseph
10. Rev. Francky Riko Londa
11. Ms Kyi Kyi Win
12. Mr Mathew P Thomas
13. Mr Monsing Suchiang

- | | |
|--|---------------------------------------|
| 14. Ms Nant Ruth Shwe Sin Nyein Aye | 19. Fr. Dr. Shaji P. John |
| 15. Bishop Peter Derrick James Stuart | 20. Ms Sneha Samuel |
| 16. Rev. Saman Perera | 21. Sr. Jesseena P. Joseph |
| 17. Rev. Samuel Sunil Mankhin | 22. Mr Steve Gregory Varghese |
| 18. Mr Seongchol Lee | 23. Dn. Windy Yessy Veronica Lucas |
| | 24. Ms Yeeun So |

(8) Resilience of Ecosystems for the Sustainability of Creation: Towards Life-Giving Agriculture in Asia

Venue: Orthodox Seminary

Facilitators: Mr Jaehak An, Mr Junyoung Kim, Rev. Kyeong Ho Han, Rev. Won Young Lee, and Rev. Daniel Premkumar

Moderator: Rev. Dr A. Joshua Peter

Rapporteur: Ms Karen Erina Puimera

- | | |
|--|---------------------------------------|
| 1. Mr Abel Thomas Denny | 11. Ms Keren Samuel |
| 2. Dn. Ani Christy Manvelian | 12. Rev. Kingphet Thammavong |
| 3. Rev. Budi Cahyono Hartono | 13. Rev. Kyrie Kim |
| 4. Dr Citra Fitri Agustina | 14. Rev. Dr Lope Robin |
| 5. The Very Rev. Eleuterio J. Revollido | 15. Mr Nambyong Jeon |
| 6. Bishop Feliciana Tenchavez | 16. Rev. Pek Lian Bawm |
| 7. Ms Haveela Judson Gundemadugula | 17. Bishop Reuel Norman O. Marigza |
| 8. Rev. Dr Henriette Hutabarat Lebang | 18. Ms Sonam Choden |
| 9. Rev. Jekab Singh | 19. Rev. Sujithar Sivanayagam |
| 10. Ven. Kekirawe Sudassana Thero | 20. Mr Yoel Yesaya Yedidah Sompie |
| | 21. Rev. Ywardhana Septiani Bulo |

(9) Restoring Balance for Gender Justice and Environmental Healing

Venue: CMS College – Malayalam Classroom

Facilitators: Ms Nirmala Gurung, Ms Wellorich Sokhlet, Rt. Rev. Emelyn G. Dacuycuy, Rev. Agnes Souisa

Moderator: Dr Anish K. Joy

Rapporteur: Ms Joy Han

- | | |
|----------------------------|----------------------------|
| 1. Ms. A. Nishanthi Kumari | 13. Ms Liza Bano Lamis |
| 2. Mr Athul Joy Abraham | 14. Mr Mathew Abraham |
| 3. Rev. Bonnie Andreas | Varghese |
| 4. Archbishop Dikran | 15. Ms Meenu Rabecca |
| Sebough Sarikissian | Mathai |
| 5. Mr Geevan George | 16. Ms P. Krupa Jyothi |
| Skariah | 17. Ms Ruth Ivory Dewi |
| 6. Ms Karunyapriya Maryam | Sulistyanyingtyas |
| Mathews | 18. Male S. Joevert Samlin |
| 7. Dn. Jibin Saji | Jebez |
| 8. Mr Jithin V S | 19. Ms Seungmi Sim |
| 9. The Most Rev. Joel Ocop | 20. Ms Sheila Mallik |
| Porlares | 21. Rev. Silvana Alexandra |
| 10. Mr Jose John | Manafe |
| 11. Mr Kenneth M. | 22. Bishop V. S. Francis |
| Dhanapala | 23. Rev. Welman Boba |
| 12. Ms Kim Yumi | |

(10) Theology of Fullness of Life and Restoration of Creation: Social and Ecological Ethics for Fullness of Life and Restoration of Creation

Venue: Mar Thoma Seminary

Facilitators: Bishop Feliciano Tenchavez, Dr Citra Fitri Agustina, Ven. Ngodup Dorji, Mr Aan Sasono

Moderator: Rev. Jimmy Marcos Immanuel

Rapporteur: Ms Trudy Hepshiba Bandara

1. Dr Abraham Mar Seraphim Metropolitan
2. Rev. Alex A. Mylalach
3. Rev. Dr Christian Eckhard Zemmrich
4. Ms Cindy Quartyamina Koan
5. Ms Clara Yakomina Okoka
6. Fr. Dr. Ninan K George
7. Rev. Gusti Arianto B. Menoh
8. Ms Hening Purwati
9. Mr Jesaia Kathie
10. The Rev. Jesse Shinichi Yahagi
11. Dr Judson Mathew Gundemadugula
12. Rev. Kovuru Sunni Vilas
13. Mr Linu L
14. Mr Mammen Joseph
15. Rt. Rev. Dr Mathews Mar Makarios Episcopa
16. Mr Ninan Jacob
17. Mr Nithin T. Mathew
18. Dr. Rev. Pradit Takerngrangsari
19. Rev. Dr. Raj Bharat Patta
20. Fr. Dr Reji Mathew
21. Rev. Romella Robinson
22. Mr Santhosh. T
23. Mr Shinu John Chacko
24. Rev. Tay Za Win
25. Rev. Dr. Wen Ge
26. Mr William Jansson Winge
27. Dr Wing Sze Tong
28. Rev. Zion Chung

(11) Holistic Approach to Economy, Ecology, and Oikoumene in the Asian Context

Venue: CMS College – Joseph Fenn Hall

Facilitators: Rev. Prof. Dr Dietrich Werner, Prof. Dr M.A. Oommen

Moderator: The Very Rev. Eleuterio J. Revollido

Rapporteur: Dn. Windy Yessy Veronica Lucas

1. Mr Ajo Varghese Abraham
2. Rev. Akshaydeep Kakade
3. Mr Alan Thomas Mathew
4. Rev. Dr Aye Nwe
5. Rev. Bohyun Kim
6. Ms Chih-Mei Tang
7. Rev. David Anirudha Das
8. Mr Donaltus Lus Ludim Rumbesu
9. Rev. Eui Sig Kim
10. Dr Gay B. Manodon
11. Mr Genews C. Providencia

- | | |
|-----------------------------------|---------------------------------|
| 12. Rev. Gomar Gultom | 19. Rev. Levi Vasconcelos Pinto |
| 13. Mr Hanseul Lee | 20. Mr Midhun C. Chacko |
| 14. Rev. Dr. Hongcheol Ahn | 21. Mr Oungchay Soklay |
| 15. Mr Imran Boota | 22. Mr SeungHeon Ok |
| 16. Rev. Jimmy Marcos Immanuel | 23. Mr Shalon M John |
| 17. Dr Jucy Merina Adhikari | 24. Rev. Songhee Chai |
| 18. Mr Justin A. Thomas | 25. Dr Thomas Kuruvilla |
| | 26. Rev. Dr. Zo Dong |

(12) New Social-Environmental Ethics for Restoring Ecological Equilibrium

Venue: Orthodox Seminary

Facilitators: Ms Hiu Fan Chung, Rev. Dr Victor Tinambunan; Dr Adv. John Suresh

Moderator: Rt. Rev. Dr Daniel Selvaratnam Thiagarajah

Rapporteur: Ms Loini Simeti, Anglican Church in Aotearoa

- | | |
|--------------------------------------|--------------------------------------|
| 1. Rev. Albert Bertus Rumwaropen | 9. Rev. Dr Prawate Khid-Ar |
| 2. Ms Basanti Biswas | 10. Ms Romelyn D. Bautista |
| 3. His Grace Cyril Mar Baselios I | 11. Rev. S. Samuel Logan Ratnaraj |
| 4. Dr George Zachariah | 12. Rev. Sok Nev |
| 5. Ms Greeshma Baby | 13. Mr Sonu George Thomas |
| 6. Ms Hiu Fan Chung | 14. Mr Stephanus Waraney Suwu |
| 7. Dr Joyanta Adhikari | 15. Dr Thomas Varghese |
| 8. Ms Nang Thu Zar Mon | 16. Rev. Prof. Vicky Balabanski |

(13) Reconciliation with God's Creation for Moving Beyond Conflicts and Building Peace

Venue: Mar Thoma Seminary

Facilitators: Rev. Jong Seng Kim, Rev. Dr Dowoong Park, Ms Youngmi Cho, Mr Kipyung Nam

Moderator: Mr Mervin Toquero

Rapporteur: Rev. Jyoti Singh

- | | |
|--|-----------------------------------|
| 1. Mr Abhishek Abraham Mathews | 15. Hieromonk Igumnov Anton |
| 2. Rev. Abram Ugu | 16. Rev. Izak Sacharias Sapulette |
| 3. Mr Abraham Thomas | 17. Ms Joy Han |
| 4. Mr Andreas Hans Dybkjaer-Andersson | 18. Mr Moncy T Monachan |
| 5. Ms Aquila Ramdinthari | 19. Ms Naw Wine Mayble |
| 6. Mr Augustine Dipak Karmakar | 20. Ms Patricia Kathryn Talbot |
| 7. Ms Aye Chan Moe | 21. Rev. Rajan Moses |
| 8. Ms Azeikah Sandhu | 22. Mr Rodrick Romel |
| 9. Mr Basil Saji Zacharia | 23. Mr Saw Nehry |
| 10. Fr. Bijesh Philip | 24. Rev. Sharaz Alam |
| 11. Rev. Dr Chang Ju Kim | 25. Ms Sovy Dymeas |
| 12. Rev. Dr Demianus Ice | 26. Mr Subin Lukose |
| 13. Rev. Prof. Dr Dietrich Werner-Dörfel | 27. Rev. Dr Thang Cin Lian |
| 14. Mr Hemmings Pushparaj Herman | 28. Ms Vanlalmawsangi |
| | 29. Rev. Way-Yaan M. Apil |
| | 30. Ms Yowanda Yonggara |
| | 31. Dr Youngmi Cho |

(14) Challenges of the Digital World and Pitfalls of Technological Advancement

Venue: Orthodox Theological Seminary

Facilitators: Dr Nilmini Sureka Goringe, Mr Vaughn Geuseppe Alviar, Mr Libin Raj

Moderator: Ms Hannah Manickyam Cassandra Mesa

Rapporteur: Ms Risma Kusyati Lumalessil

- | | |
|-----------------------------|-----------------------------------|
| 1. Ms A. Regina | 6. Rev. Dung Nguyen |
| 2. Me Abin M. Samuel | 7. Mr Emin Zacharia Alex |
| 3. Mr Ajo Mathew | 8. Fr. Dr John Thomas Karingattil |
| 4. Mr Ashwin Jacob Thomas | 9. Rev. Frida Falk |
| 5. Rev. Dinka Nehemia Utomo | |

- | | |
|-----------------------------------|--|
| 10. Rev. Dr Gladston Robert | 19. Ms Neelam Gaikwad |
| 11. Dn. Gregory Roy | 20. Rev. Peter Taylor |
| 12. Mr Immanuel Lalrampanmawia | 21. Dn. Prijin Pappachan |
| 13. Mr Joel John | 22. Mr Seong Cheol Lee |
| 14. Dn. Lavin George | 23. Ms Subeen Kang |
| 15. Bishop Melzar D. Labuntog | 24. Bishop Subodh C. Mondal |
| 16. Ms Molina Karmaker | 25. Rev. Sungkook Park |
| 17. Ms Mutiara Anastasya Doek | 26. Rev. Tongam Adama Antonius Sihite |
| 18. Bishop Myan San | 27. Rev. Won Young Lee |
| | 28. Rev. Dr Yoontae Kim |

**(15) Understanding *Ekklesia* and *Diakonia*:
Supremacy and Self-referentiality, or Creative
Collaboration?**

Venue: Mar Thoma Seminary Classroom

Facilitators: Rev. Tara Tautari, Rt. Rev. Steven Lawrence, Rev.

Prof. Dr V. Varghese Thomas

Moderator: Rev. Mahn Palmerston

Rapporteur: Rev. Reuben Qamar

- | | |
|---|-------------------------------------|
| 1. Mr Adam S. Suthagar | 11. Dn. Kerry Ruth Scarlett |
| 2. Rev. Alfred Y. Rantedatu Anggu | 12. Rev. Moises Antonio da Silva |
| 3. Rev. Asir Ebenezer David | 13. Ms Nadia Reuben |
| 4. Rev. Bibinlal N. | 14. Mr Nikolas Biswas |
| 5. Dn. Darlene Marquez Caramanzana | 15. Rev. Rannieh B. Mercado |
| 6. Rev. Francesco Maria de Vasconcelos | 16. Dr Sarosh Koshy |
| 7. Rev. Hananto Kusumo | 17. Mr Shaji Ulahannan Kurian |
| 8. Mr Jacob Pappaia Leo Bashyam | 18. Ms Sharon Milton |
| 9. Fr. Jerry Kurian Kodyattu | 19. Mr Su-Hong Lim |
| 10. Ms Jiwon Kim | 20. Rev. Tha Lian Fai |
| | 21. Rev. Uy Dy |
| | 22. Rev. Warren Wilson |

Sexual Harassment Policy*

Introduction

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

Statement of Intent

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

Description

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

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

* Adopted by the General Committee of the CCA on 13 April 2010 and reviewed by the Executive Committee of the CCA on 17 July 2019.

In this regard, the Christian Conference of Asia will:

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

Definition of Sexual Harassment

Sexual harassment denies equality of opportunity and undermines the morale of the persons concerned and the legitimacy of their place in the CCA. CCA is concerned to ensure that sexual harassment does not occur and, if such problems may arise, that appropriate action is quickly taken. CCA commits itself to education on the nature and effects of sexual harassment.

Any attempt to coerce an unwilling person into any form of sexual activity, or subject a person to repeated and unwanted sexual attention, or punish a refusal to comply, constitutes sexual harassment.

Sexual harassment is unlawful in many countries affiliated with the Christian Conference of Asia.

A person sexually harasses another person if:

- the person makes an unwelcome sexual advance, or an unwelcome request for sexual favours, to the person harassed; or

- engages in other unwelcome conduct of a sexual nature to the person harassed;
- in circumstances in which a person, having regard to all circumstances would have anticipated that the person harassed would be offended, humiliated or intimidated.

The following are some general characteristics of sexual harassment:

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

Examples of harassment may include:

- Comments, insinuations and questions about another person's sexual conduct and private life
- Intimidating or demeaning sexist comments;
- Teasing or taunting with sexual innuendo and/or talk about sex which offends;
- Sexual jokes, offensive telephone calls, offensive mail or electronic message sent by fax, email, SMS, or Instant Messaging;
- Displays of obscene or pornographic photos, pictures, posters or objects;
- Leering, wolf whistles, catcalls, obscene gestures;
- Physical contact such as patting, pinching or touching, fondling, kissing or embracing someone against their will;
- Any unnecessary familiarity or unnecessary physical proximity;
- Persistent unwelcome invitations;
- Actual molestation;

- Sexual assault and rape (criminal offences to be reported to the police).

Sexual harassment may occur:

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

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

Forms of sexual harassment which may initially appear mild or trivial can constitute severe harassment in ordained-lay relationships where there is an 'inequality' of status, for example unequal power relationships.

Abuse

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

Though the demarcations are by no means absolute, for the purposes of CCA's procedures and practices we have defined sexual abuse as behaviour and activities that would contravene the law. Examples are:

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

Consent

These guidelines are not intended to control or limit mutually consensual behavior between adults. The key point is consent from both sides. Consent in a cross-cultural context such as

within CCA can be a difficult issue. Relying on one's own culturally based common signals may not be enough, as words, phrases, signals, and gestures usually carry different meanings in different cultures.

Cross-Cultural Communication

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

As we encounter one another's differences we should be careful not to assume that our way of being and behaving is comfortable for everyone else. Even between individuals of the same culture or background, what may be considered normal friendliness and sociability to one person can be interpreted differently by another; and in a culturally mixed group, the potential for misunderstanding increases. Sometimes our differences in age, gender, culture, spirituality, confession, ability, language, caste, ethnicity, and class make it a challenge to understand and communicate effectively with one another. We are invited to take this challenge as a gift and a positive opportunity. In doing so, we need to take extra care and sensitivity in our behaviour and approach to one another.

Recommendations and Steps to Prevent and Deal With Sexual Harassment

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

- Refuse any inappropriate gesture or contact.
- Be respectful of other people's personal boundaries. If you are not sure, ask first. (For example, "Would it be okay if I gave you a hug?")

- If you experience harassment, make it clear that the behaviour is unwelcome. You can say “no” with a look, words, or gestures.
- If harassment persists, and you are in a public place, make your protests louder so that the public notices the harasser, especially if you feel yourself to be in danger. It is your right to hit, kick, or push someone who is molesting you. This is self-defence.
- Trust your intuitions and feelings if someone’s behaviour makes you feel uncomfortable. There is no need to rationalise or deny what is really going on. Do not diminish your feelings even if you are embarrassed or are not sure if you are really experiencing harassment. Your feelings are valid, and it will be valuable and helpful to talk with a trusted friend or counselor who can help you interpret what is going on.
- Talk about it with people you trust, so that you may take the right steps for yourself and so that the name of the harasser and the objectionable things done are known. The latter is important so that others are not subjected to the same kind of treatment. Silence may only provoke more harassment.
- For any legal action, verbal and written reports are helpful. If you feel that you may want to report the harassment formally, write down or record what happened while it is still fresh in your memory.

CCA Structure for Creating Safe Environment, Sensitising People, and Addressing Complaints

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

- The pastoral team will be nominated by the organizers of the event and approved by the participants.
 - Members of the pastoral team should represent several languages.
 - The members of the pastoral team should have significant pastoral experience, when possible, specifically in counseling people over sexual harassment issues, and cultural sensitivity to be able to determine when a problem is due to cross-cultural communication and when it is more serious and to be able to effectively counsel the parties involved.
- If a sexual harassment claim is made, action will be taken according to this statement.

Principles

- It is important that harassed persons tell harassers that their behavior is unwelcome. However, in some cases people might be too frightened or shocked to do this and no one will be blamed if they have not been able to confront their harasser.*
- CCA will treat each case seriously and sensitively, with transparency, fairness and proportionality in procedures. The process should be fair towards both the person who has experienced harassment and the perpetrator(s) of the harassment.
- In the process of determining what has happened and how it will be handled, every attempt will be made to maintain confidentiality, while at the same time providing for the physical and emotional safety of the sexually harassed

* There arise situations wherein the victim is unable to say ‘no’, especially if there is a threat of direct physical harm, threats to life, or if there exist unequal power dynamics. The fact that the victim may be unable to say ‘no’ should not mean that consent was voluntarily given. Physical or verbal retaliation may not always be possible, and the CCA is cognisant of this fact. In such situation, “only yes means yes”; and a “no” or even silence/absence of “yes” will indicate non-consent.

person.

- CCA will try to provide or ensure that both parties have access to appropriate counseling and support.

Procedures

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

- The female pastoral care team member will talk privately with the female/s involved.
- The male pastoral care team member will talk with the male/s involved.
- If it seems to be a possible misunderstanding, or a relatively minor offence resolvable through dialogue and both consent to a conversation and seem able to engage in a constructive conversation, they will meet together in the presence of and facilitated by both a female and male member of the pastoral care team and possibly with the leadership representative of the meeting.
- If the offence is deemed from the beginning to be significant, the harasser should be reprimanded, counselled and monitored.
- If the offence continues, or if the offence was a serious invasion of the harassed person from the start, for example, groping or any violent act, the harasser will be removed from the event and sent home at the earliest possibility; until that time he or she should not be left alone, should receive counseling if willing and should have assistance in finding accommodation away from the event.
- In the case of such an action, the meeting may be informed who was sent home and why at the discretion of the pastoral committee.
- In no case will the identity of the harassed person be made public — to either the participants of the event, the harasser's home community, or her or his home

community, as in some cases this could mean undue shame for the harassed person.

- An account of events will be written down and filed at the CCA office if and only if a person has been sent home.
- If a person has been sent home, that person will be banned from future CCA events.
- In the case of abuse or suspected abuse, local police will be called.
- If harassment is reported after the event, the pastoral committee of the event will deal with the case.
- Taking into account the above guidelines the pastoral committee is empowered to consult with all parties involved and the leadership of the meeting to reach a suitable conclusion.

Power and Accountability

- Power begins when a position of authority and responsibility has been established and accepted.
- Power is part of a sacred trust consciously and unconsciously granted to the church, community and ecumenical leaders and must not be used to violate, harass, or intimidate.
- In the community of equals such as the ecumenical community, those vested with power have the double weight of responsibility and accountability in ensuring safe spaces for all especially for the vulnerable.
- Underlying all abuse is the imbalance of power between victim and perpetrator. Sexual harassment as an imposition of power over another person using sexual behaviour destroys relationships and communities.
- Meaningful consent to sexual activity requires a context not merely of choice, but of equality; hence meaningful consent requires the absence of any constraint. Where

there is an imbalance of power between two persons arising out of a role difference there is no true equality. Thus, without equal power there can be no true and meaningful consent.

Conclusion

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

This Sexual Harassment Policy was adopted by the General Committee of the Christian Conference of Asia on 13 April 2010 in Kuala Lumpur, Malaysia, and reviewed by the Executive Committee of the Christian Conference of Asia on 17 July 2019 in Phnom Penh, Cambodia.

References:

1. World Student Christian Federation Policy on Sexual Harassment
2. University of New England (Amidale NSW) “Sex-Based Harassment Policy and Procedures”
3. Uniting Church in Australia (SA Synod) “Sexual Harassment Policy”

In Memoriam

Names of ecumenical friends associated with CCA who have passed away between the years of 2015–2023

1. Ms Sriyanganie Fernando, the Registrar of the Diocese of Colombo, Sri Lanka, passed away on 25 May 2015.
2. Mr Tony Waworuntu, former CCA Executive Secretary and a former member of the Central Committee of the World Council of Churches, passed away on 16 August 2015.
3. Dr Ely Mapanao, former CCA Staff as UNESCAP Consultant, passed away on 13 October 2015.
4. Bishop Dr Taranath Sagar, former Executive Committee member of CCA; former Central Committee member of WCC; Presiding Bishop of the Methodist Church in India and President of the National Council of Churches in India (NCCI), passed away on Monday 19 October 2015.
5. His Grace Dr Zachariah Mar Theophilus Suffragan Metropolitan, former General Committee member of CCA; former member of WCC Executive Committee and Central Committee; from the Malankara Mar Thoma Syrian Church India, passed away on 27 December 2015.
6. Rev. Park Hyung Kyu, Presbyterian Church of Republic of Korea (PROK), passed away on 18 August 2016.
7. Mr Sudhir Adhikari, a former president of NCC Bangladesh, passed away on 21 September 2016.
8. Ad Mook, former Asia Secretary of Uniting Protestant Churches in the Netherlands/ Kirk in Actie, passed away on 24 December 2016.
9. Prof. Dr U Kyaw Than, former General Secretary of CCA passed away on 30 April 2017.
10. Rev. Kenichi Otsu, former Executive Secretary of CCA from United Church of Christ in Japan (UCCJ), passed away on 22 June 2017.
11. Bishop Dr Yap Kim Hao, former General Secretary of CCA, passed away on 16 November 2017.
12. Rev. Dr Dong Sung Kim, former WCC staff from Presbyterian Church of Korea, passed away 25 March 2018.

13. Rev. Dr U Win Tin, former General Committee member of CCA, passed away on 31 March, 2018.
14. Rev. Dr Saw Mar Gay Gyi, former General Secretary of Myanmar Council of Churches (MCC), passed away on 12 May, 2018.
15. Bishop John Victor Samuel, a former General Secretary of CCA from Church of Pakistan, passed away on 30 August 2018.
16. Rev. Dr Yam Kho Pau, a former member of the Central Committee of the World Council of Churches (WCC) and a former General Secretary of the Myanmar Baptist Convention (MBC), passed away on 25 November 2018.
17. Rev. C.M Kao from Presbyterian Church in Taiwan (PCT), passed away on 14 February 2019.
18. Bishop Barnabas D. Mondal, former Moderator of Church of Bangladesh, passed away on 29 June 2019.
19. Rev. Dr. Augustine G. Jeyakumar, former General Secretary of the United Evangelical Lutheran Church of India (UELCI), passed away on 31 October 2019.
20. Dr Saramma Varghese, former President of All India Christian Women's Conference from Malankara Orthodox Syrian Church, passed away on 22 March 2020.
21. Thomas Baroi, former President of Christian Commission for Development in Bangladesh, passed away on 22 March 2020.
22. Rev. Dr Christian Izaac Tamaela, from Protestant Church of Maluku, passed away on 19 April 2020.
23. Rev. Shoji Tsutomu, former General Secretary of the National Christian Council in Japan, passed away on 25 August 2020.
24. Rt. Rev David Gnaniah Pothirajulu, former Bishop of Madurai-Ramnad Diocese of the Church of South India (CSI), passed away on 5 September 2020.
25. His Beatitude Dr Joseph Mar Thoma Metropolitan, former President of the Christian Conference of Asia (CCA); former member of CCA Executive and General Committees of CCA, passed away on 18 October 2020.
26. Rev. Dr Ngur Liana, former CCA staff, passed away on 8 April 2021.
27. Mr. S. Raju, former staff of the National Council of Churches in India (NCCI), passed away on 23 April 2021.

28. Rev. Dr Prof. M. Emmanuel Thathapudi, former Secretary of the Board of Theological Education of the Senate of Serampore Colleges (BTESSC), passed away on 24 April 2021.
29. His Beatitude Dr Philipose Mar Chrysostom Mar Thoma Valiya Metropolitan, Malankara Mar Thoma Syrian Church in India; former Moderator of CCA Church and Society programme, passed away on 5 May 2021.
30. Dr Soritua Albert Ernest Nababan from Huria Kristen Batak Protestan (HKBP), former Youth Secretary of CCA; and former President of CCA; former Deputy Moderator of WCC Central Committee; former President of WCC, passed away on 8 May 2021.
31. His Holiness Catholicos Moran Mar Baselios Marthoma Paulose II, Malankara Orthodox Syrian Church in India, passed away on 12 July 2021.
32. John Carol England, former staff of CCA from New Zealand, passed away on 30 July 2021.
33. Rev. Stephen Suleeman, a professor of the Jakarta Theological Seminary and CCA programme resource person, passed away on 8 November 2021.
34. The Rev. Dr Khamphone Kounthapanya, former CCA president; former Executive President of Lao Evangelical Church (LEC), passed away on 3 January 2022.
35. Prof. George Koshy, former General Secretary of Church of South India (CSI); former member of Central Committee of WCC, passed away on 15 January 2022.
36. Aye Moe Tin, former President of CCA Myanmar Baptist Church, passed away on 24 January 2022.
37. Prof. Dr Kim Yong-Bock, former CCA staff; former President of Hanil Theological Seminary, from Presbyterian Church of Korea, passed away on 7 April 2022.
38. Metropolitan Dr Gennadios of Sassima from Ecumenical Patriarchate, Vice Moderator of the Central Committee of World Council of Churches (WCC), passed away on 1 June 2022.
39. Archbishop (Ephorus) Willem T.P. Simarmata, Moderator of CCA (2015- 2022) from the Huria Kristen Batak Protestan (HKBP), passed away on 17 June 2022.

40. Rev. Simon Tarigan, former General Secretary of the Karo Batak Protestant Church (GBKP) passed away on 13 August 2022.
41. Pastor Sim Ten, an early Christian leader in Cambodia who was associated with CCA and CCA-WCC programmes in Cambodia, passed away on 7 May 2023.
42. Dr Agnes Aboum, former Moderator of the World Council of Churches, passed away on 31 May 2023.
43. Dr Preman Niles, former Associate General Secretary of CCA and Director of JPIC- WCC, passed away on 4 August 2023.

Participants' Accommodations in Kottayam

1. Anix Inn

Near Kodimatha Bridge, Kodimatha, Kottayam – 686039

2. Athira Residency

Kodimata, Kottayam –686013

0481-2300032 / 2560256

<https://athiraresidency.com>

3. Caesar Palace Hotel

Caesar Palace Junction, Near Nehru Stadium, Nagampadam, Kottayam – 686001

+91-9188521772

4. Chaitanya Pastoral Centre

Thellakom P.O. Kottayam – 686630

0481-2790948 / +91-9567789732

<https://chaitanya.in>

5. Chrysoberyl Hotel

Collectorate P.O. K.K. Road, Kanjikuzhi, Kottayam 686002

+91-481-2587000 / +91-9495587000

<https://www.thechrysoberyl.com>

6. DC Bread and Breakfast

DC Books Complex, Good Shepherd Street, Kottayam 686001

7. Hotel Aida

Aida Junction, SH-1, Kottayam

0481 2568390 / +91 9539095333

www.hotelaida.in

8. Hotel Anjali Park

K.K. Road, Kottayam, Kerala

+91 481 2563661 / 8606698111

www.hotelanjali.in

9. Hotel Arcadia

T.B. Road, Kottayam-I, Kerala

+91- 481 2569999 / 99474 45588

www.arcadiahotels.net

10. Hotel Grand Ambassador

K.K. Road, Near Mammen Mappilla Hall, Kottayam – 686001
0481 2300333 / +91 7510904111

11. Hotel Homestead

Opposite Malayala Manorama Kottayam Kumily Road, Kottayam
– 686002
0481 256 0467
<http://homestead.allkeralahotels.net/>

12. Hotel Indraprastha

S.H. Mount, MC Road, Kottayam, Kerala
+91- 481 2569256
www.indraprasthaktm.com

13. Hotel Sakthi

Baker Junction, Kottayam, Kerala
+91- 481 2563161
www.sakthihotel.com

14. Joyees Residency

YMCA Road, Kottayam
0481 2563692 / 2563693 / +91 95449 12555
<https://www.joyeesresidency.com/index.php>

15. Mar Athanasius Memorial Research & Orientation Centre

Manganam, Puthippally, Kerala, 686018, India
096057 05145
www.tmamroc.org

16. Orchid Residency

Pulimoodu Jn, Kottayam, 686001
+91 481 2563141, 2564141, 2565141
<http://www.kottayam.com/OrchidResidency/>

17. Vimalagiri Pilgrim Centre

Mother Teresa Rd, Nagampadam Kottayam, Kerala 686002
+91 8547 942 884
<https://www.vijayapuramdiocese.org/>

Members of Assembly Local Host Committee

(Constituted at the 1st Meeting of Representatives of CCA Member Churches in Kerala and the NCCI)

Assembly Local Host Committee Patrons (Heads of CCA Member Churches in Kerala)

- Church of South India:** Most Rev. Dharmaraj Rasalam
Malabar Independent Syrian Church: His Beatitude Cyril Mar Baselios
Malankara Jacobite Syrian Orthodox Church: His Beatitude Mor Baselios Thomas I
Malankara Mar Thoma Syrian Church: His Beatitude Dr Theodosius Mar Thoma Metropolitan
Malankara Orthodox Syrian Church: His Holiness Baselios Marthoma Mathews III

Core Committee

- Bishop Dr Abraham Mar Paulos,
Malankara Mar Thoma Syrian Church
Bishop Dr Yakoob Mar Irenaios,
Malankara Orthodox Syrian Church
Bishop Dr. Kuriakose Mor Theophilose,
Malankara Jacobite Syrian Orthodox Church
Bishop V. S. Francis, Church of South India
Bishop Dr. Sabu K. Cherian, Church of South India
Rev. Asir Ebenezer, National Council of Churches in India
Bishop Oommen George, Kerala Council of Churches
Rev. Dn. Anish K. Joy,
Malankara Jacobite Syrian Orthodox Church
Mr. Anoop C. John, Malankara Mar Thoma Syrian Church
Fr. Aswin Fernandes, Malankara Orthodox Syrian Church
Fr. Dr. Biju P. Thomas, Malankara Orthodox Syrian Church
Rev. C. V. Symon, Malankara Mar Thoma Syrian Church
Mr. Gheever Mani Panakkal,
Malabar Independent Syrian Church
Dr. Jaisy Karingattil, Malankara Orthodox Syrian Church
Mr. Rajan Jacob, Malankara Mar Thoma Syrian Church
Rev. Shibu Mathew, Malankara Mar Thoma Syrian Church

Sub-Committees of Local Host Committee

1. Travel and Visa of Delegates
Rev Abraham Mathew
2. Reception Committee for Participants' Arrival and Departure
Mr. Cherian Varghese
3. Local Transportation and Conveyance
Mr. Mathew Zachariah
Mr. Jibu George
4. Accommodation & Arrangements with Hotels
Mr. Anoop C John
Dr. Paul Manalil
Mr. C Thomas John
Mr Cherian Varghese
Mr. John Cherian
5. Food and Refreshments at the Assembly
Rev. Fr. K M Zachariah
Prof. Dr. Issac Pampady
Mr Renjesh Chandy
Mrs. Nicy Sunny
Mr. Arun Peter Thomas
Mrs. Juby Mathew
Mr. Alex K Issac
6. Registration of Assembly Participants
Rev Shino Joseph
7. Venue Arrangements Main Meetings
Mr Anish Punnen
Mr A G Korah
Mr. Biju Ben
Mr. Tomjith Markose
8. Venue Arrangements for "Churcha Groups:"
Prof. Dr. Joseph Varghese
Fr. Dr. John Thomas Karingattil

9. Participants' Visit to Congregations on Sunday Morning, 1 October
 - Very. Rev. Mathew John
 - Fr. Shiju Jose Chennikkara
 - Fr. K M. Zachariah
 - Rev. Nelson Chacko
 - Adv. P V Cheriyan

10. Asian Ecumenical Festival and Public Meeting on 30 September
 - Rev. Siju C Philip
 - Mr. Anish Punnen Peter

11. Media and Communications
 - Dr. Paul Manalil
 - Shaji George

12. Souvenir (Publications/ Daily News Paper)
 - Prof. Dr. John Mathew
 - Dr. Sabu T Thomas

13. Coordination of Local Resource Mobilization/ Income Development
 - Anoop C John
 - Binoy P Mathew
 - Rev. Dr. Shajan A. Idiculla
 - Ronnie Varghese Abraham
 - Shaji Chudayil

14. Health Care and Medical Assistance Service
 - Dr. Varghese Punnoose
 - Dr. Mathew Thomas
 - Dr. Jerry George
 - Dr. Anu Shinoi
 - Dr. Anu Ann Alex

15. Worship Coordination
 - Rev. Fr. M P George
 - Mr. Reuben Philip Abraham

Rev. John Mathai
Rev. Siju C Philip
Rev. Fr. Kurian Mathew Vadakkeparambil
Rev. Viji Varghese Eapen
Mr. Abraham George
Mrs. Jubi Mathew

16. Pre-Assembly Events Committee

16.1 Pre-Assembly For Women: Dr Jaisy Karingattil

16.2 Pre-Assembly For Youth: Rev. Dn Anish K Joy

17. Liaisoning with Theological Seminaries and Colleges

Prof Dr Joseph Varghese

18. Women's Desk

Dr. Jaisy Karingattil

Anie George

Mrs Jisha Mathew Zachariah

Contact Telephone Numbers

| | |
|-----------------------------|-----------------|
| Rev. Dr Abraham Mathew | +91 99581 39005 |
| John Paul Devakumar | +91 95515 06110 |
| Rev. Dr Asir Ebenezer | +91 9840124741 |
| Mr Anoop C. John | +91 9847230301 |
| Mr Anish Punnen Peter | +91 9447013848 |
| Fr. K.M. Zachariah | +91 9446060701 |
| Dr Paul Manalil | +91 9447056626 |
| Mr Jomon Cheriyan James | +91 9447956412 |
| Dr Ronald Lalthanmawia | +91 8132813746 |
| Dr Mathews George Chunakara | +91 75109 05515 |

This Handbook contains tools for providing practical information related to various aspects of the Assembly proceedings, helpful information regarding participants' stay in Kottayam, participation at different sessions, as well as background information for reference resources.



Christian Conference of Asia

Payap University, Muang, Chiang Mai 50000 Thailand
Tel: +66-(0)53-243096, 243907 Fax: +66(0)53-247303

ISBN: 978-962-7439-80-6