



Christian Conference of Asia

ASIAN ECUMENICAL YOUTH ASSEMBLY
(AEYA–2026)

BREAK EVERY YOKE
— HANDBOOK —

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— HANDBOOK —

17–21 APRIL 2026
CHIANG MAI, THAILAND

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SECTION I

From the CCA General Secretary

I am pleased to welcome all participants of the Fifth Asian Ecumenical Youth Assembly (AEYA), taking place from 17 to 21 April 2026 in Chiang Mai, Thailand, marking yet another historic milestone.

The ecumenical movement has always been a meeting and connecting point, despite geographical distance and confessional or denominational differences. The role of young people in the ecumenical movement has been foundational ever since the seeds of the early ecumenical movement were sown. Young people were not just participants; they were pioneers in laying the foundations of the ecumenical movement. They became catalysts for unity and international cooperation, and played significant roles in building up the ecumenical movement at all levels – global, regional, national and local. Often referred to as millennials and Gen Z, today's young people are more connected than previous generations have ever been. However, more concerted efforts need to be initiated for more meaningful connections and interactions within the ecumenical framework and to make ecumenism relevant to young people. Ecumenism without addressing the emerging trends pertinent to the life and struggles of young people, or without considering the opinions and aspirations of young people, will not be relevant.

The ongoing global crises have led to unprecedented challenges for young people. These crises have disproportionately affected youth across the world who are experiencing severe disruptions in their lives. Asia is not an exception, as young people continue to face waves of mounting challenges. Over sixty per cent of the world's total youth population is in Asia. It is in this context that CCA considers it a priority to embed youth engagement at regional, national and local levels through the ecumenical movement, in order to foster ecumenism and encourage a collaborative approach to faith rather than a sectarian one. Asia today stands at the crossroads of a web of social, economic, political, ecological, and spiritual challenges that affect young people with multiple complexities. Young people in Asia are navigating the harsh realities of conflicts, violence, political and economic instability, unemployment, rampant militarisation, environmental collapse, cultural fragmentation, lack of adequate healthcare, and the impacts of rapid technological advancement.

The Asian Ecumenical Youth Assembly 2026 (AEYA) is yet another opportunity provided by the Christian Conference of Asia (CCA) as part of its commitment to nurture the values and ethos of ecumenism among

young Asian Christians. It is in this context that AEYA–2026 is expected to assist young Asian Christians to reflect on the prophetic biblical call: “Break Every Yoke.” It is our sincere hope and prayer that the deliberations of the fifth AEYA will be fruitful for all participants.

Yours along the journey,

A handwritten signature in black ink, appearing to read 'Dr. Mathews George Chunakara'. The signature is stylized with a large initial 'D' and a prominent vertical stroke at the end.

Dr Mathews George Chunakara
General Secretary, CCA

AEYA–2026 Background Note

Asian Youth Amidst Unprecedented Crisis

Youth in Asia belong to remarkable diversity with incredible potential, experiences, and resilience; they also play crucial roles in their families and societies. Asian youth, over sixty per cent of the total youth population in the world, are a dynamic force driving innovation and development, but face innumerable challenges every day. While they possess significant potential for contributing to economic growth, they struggle for jobs, access to quality education, overcoming social inequality, and a lack of opportunities in decision-making. The challenges they are facing and the crises confronting them are sparking widespread protests by youth-led movements demanding better governance, jobs, and social change. Their anger and anguish are fuelled by frustration with political establishments and intensified with the help of modern digital connectivity. Social norms and customs that are deeply rooted in traditional societies continue to breed gender inequality and the marginalisation or alienation of young people from the mainstream of their societies or from opportunities for meaningful civic engagement. Asia today stands at the crossroads of a web of social, economic, political, ecological, and spiritual challenges that affect young people with multiple complexities. Young people in Asia are navigating the harsh realities of the contemporary world - conflicts, violence, political and economic instability, unemployment, rampant militarisation, environmental collapse, cultural fragmentation, lack of adequate healthcare, and the impacts of rapid technological advancement.

The social impact related to the increasing number of “young singles” and the rising proportion of young men and women who remain single, as well as the delay in entering married family life, is evident in different societies. Such practices among young Asians were unheard of one or two decades ago. Job opportunities for young, educated people have declined steadily throughout Asia, and at the same time, surveys in several Asian countries have revealed that risk behaviours such as smoking, drinking, and drug use have increased among young people.

In several Asian countries, Gen Z and young millennials have become the moral conscience of society, speaking out against corruption, injustice, and violence. Youth movements in Nepal (2025), Sri Lanka (2022), the Philippines, Myanmar, Hong Kong, and Bangladesh have demonstrated courage in holding governments accountable, defending democratic spaces, combating authoritarian tendencies, and advocating for human rights.

Young people are among the most vulnerable groups in Asia. Rising unemployment, climate disasters, forced migration, statelessness, trafficking, gender-based violence, extremist ideologies, and harmful spiritual trends have placed Asian youth at existential risk. Many also struggle with mental health challenges, loneliness, digital addiction, and identity confusion in societies where traditional support systems are weakening. Yet, in the midst of these pressures, Asian Christian youth continue to show resilience, prophetic imagination, and spiritual longing. They seek justice, communal harmony, human dignity, and meaning and purpose in life, despite adversity. It is into this context that AEYA–2026 reflects on a prophetic biblical call: “Break Every Yoke.”

“Yokes” that Cripple Asian Youth

Isaiah 58:6 speaks of God’s desire to free people from yoke, bondage, or enslavements. In Asia today, these “yokes” manifest in multiple forms. The negative impacts of many social, economic, political, cultural, and environmental problems emerging in Asian societies have multiple effects on the lives of young Asians.

In parts of Asia torn by conflict, violence, militarisation, and authoritarian, repressive state structures, youth often become the most vulnerable. Many face forced conscription, displacement, or even abduction; others are denied the safety to lead a normal life. For young Christians trying to build communities of faith and hope, such conditions mean living under constant fear of assault, displacement, or the loss of loved ones. The promise of peace and dignity becomes fragile, and normal dreams of study, work, or family are overshadowed by the raw struggle just to survive.

The abduction of young girls, forced marriage, gender-based discrimination, and outdated social norms remain painful realities for young people in parts of Asia, such as Pakistan. Young girls and women are often coerced into marriages or relationships with little regard for their consent, rights, or future, robbing them of education, autonomy, and safety. Across different countries in Asia, groups that promote radical ideologies, both religious and political, increasingly draw young people into extremist networks; others suffer intimidation or discrimination for their beliefs. Economic hardship, unemployment, underemployment, and unpredictable job markets hit youth particularly hard. The mismatch between education and job opportunities means many young people, especially from rural areas or marginalised backgrounds, face unstable work under risky conditions.

The rapid spread of Artificial Intelligence, automation, and highly globalised industries is transforming the way people work, and young people are at the forefront of this shift. Corruption, weak governance, and institutional failures prevent access to justice, education, health, and fair opportunities, especially for the poor and marginalised. Young people in Asia are not just battling to address external crises, but many face mental trauma too. A persistent stigma around mental health issues prevents many young people from seeking help in colleges and workplaces. Anxiety, depression, alienation, loneliness, and existential despair have surged, especially among youth struggling to cope with rapid social change, urbanisation, economic uncertainty, and family fragmentation. Digital culture, social media pressures, cyberbullying, and the stress of migration or instability compound this burden. As communities fragment, traditional support systems falter, leaving many youth spiritually and emotionally vulnerable. The ecological crisis is no longer distant for many in Asia; it is already devastating. Floods, storms, rising sea levels, droughts, and crop failures uproot entire communities, destroy livelihoods, and displace families. According to recent climate-migration studies in Southeast Asia, climate-related displacement and vulnerability among children and youth have increased dramatically. Gender-based violence, harassment, discrimination, and social exclusion remain widespread realities for many young women and gender minorities across Asia. For those already vulnerable, such as migrants, refugees, ethnic or religious minorities, these threats are further intensified.

As Asia experiences exceptionally high levels of internal, intra-regional, and international migration, a large number of young Asians are leaving their ancestral lands and migrating beyond their homelands. According to a recent UN report, in 2024 alone, over 72 million people across Asia were forced to relocate because domestic opportunities were shrinking. Millions of Asian women, children, and young men are on the move, often not by choice, but out of sheer necessity. Poverty, climate disasters, lack of opportunities, and conflict push families to migrate. Many youth are also lured into cyber trafficking scams, online gambling rackets, and phishing and identity theft schemes. Reports estimate that the Asia-Pacific region hosts some of the highest numbers of victims of human trafficking, modern slavery, and forced labour globally.

These overlapping pressures deeply disturb and disrupt young lives, uprooting their hope for a stable future. This cascade of crises burdens many young Asians psychologically, stripping away their sense of security and dignity.

“Break Every Yoke” (Isaiah 58:6)

In biblical understanding, the yoke symbolises oppression, burdens, exploitation, and systems that dehumanise. Throughout the biblical narrative, from the slavery of Israel in Egypt (Exodus 3:7–12) to prophetic calls for social justice (Amos 5:24; Micah 6:8), God’s concern for the marginalised is clear: true worship must be inseparable from justice. God rejects empty ritual, calling instead for a faith that liberates, uplifts, restores, and transforms communities.

For Asian Christian youth, Isaiah 58 resonates profoundly with the contemporary challenges in Asia. Across the continent, young people encounter structural injustice, moral injury, poverty, discrimination, and environmental degradation. The text reminds us that spirituality is never private; it is public and communal, calling Christians to stand in solidarity with the oppressed and to participate actively in God’s mission of liberation. Our faith urges us to embody the unity of Christ through shared mission, dialogue, and ecumenical cooperation (Galatians 3:28; 1 Corinthians 12:12–27), thus not merely cultivating personal piety but participating in God’s work of systemic renewal.

Breaking every yoke is therefore both a spiritual vocation and a social imperative. It calls upon Asian youth to recognise themselves as disciples of justice, empowered by the Holy Spirit to confront oppression, restore dignity, and bear witness to God’s kingdom here and now. True faith is active: it loosens the bonds of injustice, lifts the oppressed, and restores hope to communities longing for freedom.

AEYA–2026

AEYA–2026 will be the fifth Asian Ecumenical Youth Assembly organised by CCA, continuing a legacy of vibrant youth engagement in Asia. The journey began in 1964 with the First Asian Christian Youth Assembly (ACYA), held in Dumaguete City, the Philippines. The Second Assembly took place in New Delhi, India, in 1984 under the theme “Thy Will Be Done.” After a long interval, the Third Youth Assembly was held in Manado, Indonesia, in 2018 with the theme “Lord, Send Your Light and Truth to Lead Us.” The Fourth AEYA was held in 2023 in Kottayam, Kerala, India, embracing the theme “Asian Youth Affirming Renewal and Restoration of God’s Creation.”

Building on these rich experiences, AEYA–2026 continues the tradition of fostering ecumenical dialogue, spiritual renewal, and collective action for justice and unity among young Asian Christians. Over six decades,

AEYA has nurtured ecumenical leadership, theological reflection, and transformational action in diverse contexts among young Christians across Asia.

Approximately 180 young people will be invited to participate in AEYA–2026, representing a wide spectrum of Asian youth. Participants will come from CCA member churches and national councils of churches, youth desks, and national youth empowerment bodies, as well as regional ecumenical youth networks and Christian youth organisations. They will reflect diverse cultural, linguistic, and socio-economic backgrounds, spanning South, Southeast, East, and West Asia, as well as Australasia, ensuring a truly inclusive and representative gathering of young Asian Christians.

AEYA–2026 is expected to be an intercultural, inter-confessional, and inter-contextual platform where Asian youth can deepen their biblical understanding, share experiences, develop action strategies, and strengthen regional solidarity. Scheduled to take place from 17–21 April 2026 in Chiang Mai, Thailand, AEYA–2026 will serve as a vital platform for selected Asian Christian youth to come together in an ecumenical setting to deliberate on the yokes that bind them and discern ways to break every yoke.

AEYA–2026 Programme Schedule

Thursday, 16 April 2026

Arrival of participants in Chiang Mai, Thailand

Friday, 17 April 2026

Arrival of participants in Chiang Mai, Thailand

11:00 AM–12:30 PM

Registration

12:30 PM–02:00 PM

Lunch

02:00 PM–04:00 PM

Opening Inaugural Session

- Opening Worship
- Inaugural Address
Dr Mathews George Chunakara
General Secretary, CCA
- Orientation to AEYA

04:00 PM–04:30 PM

Coffee/Tea Break

04:30 PM–06:00 PM

Plenary Session - 1

Thematic address 1

Break Every Yoke: Moving Towards the Fullness of God's Purpose

Speaker: *Rev. Dr Ho Young Ma*

Moderator: *Rosiana Indah Purnomo*

06:00 PM–06:30 PM

Evening Prayer

06:30 PM–08:00 PM

Dinner

Saturday, 18 April 2026

09:00 AM–09:30 AM

Morning Prayer

09:30 AM–10:30 AM

Bible Study 1 (in Groups)

10:30 AM–11:00 AM

Coffee/Tea Break

11:00 AM–12:30 PM

Plenary Session - 2

Thematic address 2

Break Every Yoke: Asia Navigating Amidst the Evolving Geo-Political and Geo-Economic Challenges

Speaker: *Dr Mathews George Chunakara*

Moderator: *Abigayle Chesca Bolado*

12:30 PM–02:30 PM

Lunch Break

02:30 PM–04:00 PM

Plenary Session - 3
Break Every Yoke: Impact of Migration of Young Asians Beyond Their Borders (Panel Presentation)

Panelists: *Maribel Sampiton, Bunthoeun Sopanha, Joy Say, Thea Ann Kurien*

Moderator: *Amelia Tuimala Lavaki*

04:00 PM–04:30 PM

Coffee/Tea break

04:30 PM–06:00 PM

Youth in Dialogue (Group Discussions)

06:00 PM–06:30 PM

Evening Prayer

06:30 PM

Dinner

Sunday, 19 April 2026

09:00 AM–02:00 PM

Participation in Local Church Services in Chiang Mai

02:30 PM–04:00 PM

Plenary Session - 4

Thematic address 3

Break Every Yoke: When Faith Under the Yoke, Affirm Identity in Christ

Speaker: *Rev. Dr Jeniffer*

Pelupessy-Wowor

Moderator: *Soobok Lee*

04:00 PM–04:30 PM

Coffee/Tea break

04:30 PM–06:00 PM

Plenary Session - 5

AEYA Core (Spiritual & Liturgical Expressions)

- Indigenous prayers,
- Laments from conflict areas, and
- Hymns of resistance and hope

06:00 PM

Dinner

Monday, 20 April 2026

09:00 AM–09:30 AM

Morning Prayer

09:30 AM–10:30 AM

Bible Study 2 (in groups)

10:30 AM–11:00 AM

Coffee/Tea Break

11:00 AM–12:30 PM

Plenary Session - 6

Thematic address 4

12:30 PM–02:30 PM
02:30 PM–04:00 PM

04:00 PM–04:30 PM
04:30 PM–06:00 PM

06:00 PM–06:30 PM
06:30 PM–07:30 PM
07:30 PM–09:00 PM

Tuesday, 21 April 2026

09:00 AM–09:30 AM
09:30 AM–10:30 AM

10:30 AM–11:00 AM
11:00 AM–12:30 PM

12:30 PM–02:30 PM

Departures

Break Every Yoke: Reclaiming The Prophetic Vision of the Household of God

Speaker: *Dr Kochurani Abraham*

Moderator: *Kean Jaramah Rollon*

Lunch Break

Plenary Session - 7

Does Technology Make Us Less Human? Impact of Social Media on Youth in Asia (Panel Presentation)

Panelists: *David Abel Toogood,*

Sa Samuel, Jhoanna Kulle Juan Ragasa

Moderator: *Qarlene Rishiqa Dharminder*

Coffee/Tea break

Youths in Dialogues

(Group Discussions)

Evening Prayer

Dinner

“Asian Vibes” (Cultural Night – Cultural
Expressions & Fellowship)

Morning Prayer

Plenary Session - 8

Thematic address 5

Break Every Yoke: Youths Overcome Barriers to Transform Ecumenism

Speaker: *Rev. Eric P. Baldonado*

Moderator: *Calvin Vanlalsang Hrangkhol*

Coffee/Tea Break

Closing Session

- Communique
- Closing Remarks
- Closing Worship

Lunch

An Overview of the Programme

Daily Sessions

- Morning Prayer
- Bible Study (in Groups)
- Thematic Addresses
- Panel Presentations
- Youth in Dialogue
- Evening Prayer

Thematic Addresses

- Break Every Yoke: Moving Towards the Fullness of God's Purpose
- Break Every Yoke: Asia Navigating Amidst the Evolving Geo-Political and Geo-Economic Challenges
- Break Every Yoke: When Faith Under the Yoke, Affirm Identity in Christ
- Break Every Yoke: Youths Overcome Barriers to Transform Ecumenism

Panel Presentations

- Break Every Yoke: Impact of Migration of Young Asians Beyond Their Borders
- Does Technology Make Us Less Human? Impact of Social Media on Youth in Asia

Youth in Dialogue

- AI - Technology, Innovation, and Responsibility
- Mental Health and God's Protection
- Social Media Captivity
- Integrity in Leadership and Governance
- Prophetic Witness and Obedience
- Economic Challenges
- Peace and Security
- Human Rights
- Plight of Migrants and Strangers
- Climate Crisis and Ecological Responsibility

Shared Expressions of Ecumenical Life

- AEYA Core (Spiritual & Liturgical Expressions)
- Asian Vibes (Cultural Night – Cultural Expressions & Fellowship)
- Participation in Local Church Services in Chiang Mai

Youth in Dialogue

The Assembly will feature ten simultaneous dialogue sessions. The list of topics, along with brief descriptions below, is intended to help you better understand the focus and scope of each session.

The topics, grounded in the theme of AEYA–2026 and the Scripture, are:

1. Economic Challenges: *“...as poor, yet making many rich” (2 Corinthians 6:10). Across Asia, widening economic disparities continue to shape the lives of young people—through unemployment, underemployment, migration for survival, rural–urban inequality, and the precarious realities of informal labour. Even within rapidly growing economies, many youth experience exclusion from opportunity and social mobility. This dialogue will explore how young Christians can respond faithfully to economic injustice, advocate for inclusive systems, and embody solidarity with communities struggling under debt, poverty, and structural marginalisation.*

2. Peace and Security: *“When they say, ‘There is peace and security,’ then sudden destruction will come upon them” (1 Thessalonians 5:3). Asia remains marked by armed conflicts, militarisation, border tensions, internal unrest, and fragile ceasefires. Young people often inherit unresolved histories of violence and mistrust. This session invites youth to reflect on their vocation as ambassadors of peace—promoting reconciliation across ethnic, religious, and political divides, and strengthening non-violent witness within church and society.*

3. Human Rights: *“Speak out for those who cannot speak... defend the rights of the poor and needy” (Proverbs 31:8–9). In many contexts across the region, communities face shrinking civic space, discrimination, religious intolerance, and the silencing of dissenting voices. Young Christians are increasingly called to defend the dignity of minorities, indigenous peoples, women, and vulnerable groups. This dialogue will consider how faith communities can nurture courageous, informed, and compassionate advocacy rooted in the Gospel.*

4. Plight of Migrants and Strangers: *“You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt” (Exodus 22:21). Migration—whether for work, study, refuge, or survival—shapes the story of countless Asian families. Churches across CCA’s constituency minister among migrant workers, refugees, internally displaced persons, and diaspora communities. This conversation will address hospitality, protection, and justice for those on the move, affirming their dignity and recognising migration as both a pastoral and prophetic concern.*

5. Climate Crisis and Ecological Responsibility: *“The earth is the Lord’s*

and all that is in it, the world, and those who live in it” (Psalm 24:1). From rising sea levels in Pacific island nations to deforestation, pollution, and climate-induced disasters across South and Southeast Asia, ecological degradation threatens livelihoods and future generations. Youth across the region are at the forefront of environmental advocacy. This session will explore how churches can strengthen ecological discipleship, climate justice advocacy, and care for creation as integral to God’s mission.

6. AI - Technology, Innovation, and Responsibility: “For everything created by God is good...” (1 Timothy 4:4). Artificial intelligence and rapid technological innovation are reshaping economies, education, communication, and employment across Asia. While technology opens new possibilities, it also raises ethical concerns regarding surveillance, inequality, misinformation, and the future of work. This dialogue invites young Christians to discern how faith can inform responsible innovation, digital ethics, and moral accountability in an increasingly automated world.

7. Mental Health and God’s Protection: “When the righteous cry for help, the Lord hears... The Lord is near to the brokenhearted” (Psalm 34:17–18). The pressures of academic competition, economic uncertainty, social expectations, and rapid societal change contribute to growing mental health challenges among youth in many Asian contexts. Stigma often prevents open conversation. This session will explore faith-based responses to anxiety, depression, trauma, and burnout, and consider how churches can become safe spaces of healing, accompaniment, and compassionate pastoral care.

8. Social Media Captivity: “Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil” (Ephesians 5:15–16). Digital platforms profoundly shape identity, relationships, activism, and even religious life. While social media enables connection and mobilisation, it also fosters misinformation, polarisation, addiction, and performative engagement. This dialogue will examine how young Christians may cultivate digital wisdom, integrity, and discernment in navigating online spaces while maintaining authentic community and witness.

9. Integrity in Leadership and Governance: “The integrity of the upright guides them, but the crookedness of the treacherous destroys them.” (Proverbs 11:3) Corruption, abuse of power, and weakening public trust affect many societies in the region. Young people often express frustration at systemic injustice and lack of transparency in political and institutional leadership. This session will reflect on how Christian youth can embody integrity, accountability, and servant leadership, both within church structures and in wider civic engagement.

10. Prophetic Witness and Obedience: *“...and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8). Amid complex and sometimes hostile environments, the call to prophetic discipleship remains central. Young Christians are invited to discern how obedience to God’s justice shapes public witness, social engagement, and daily faithfulness. This dialogue will encourage participants to integrate spirituality and action—strengthening a courageous, humble, and hope-filled ecumenical witness across Asia.*

Local Church Visits

1. BETHEL CHIANG MAI CHURCH
2. CHIANG MAI CHINESE CHURCH
3. CHIANG MAI DREAM CHURCH
4. DENPRAPORN CHURCH CCT
5. GRACE CHURCH IN CHIANG MAI
6. GRACE CHURCH IN SAN SAI
7. PAYAP CHURCH
8. SIRIWATTANA CHURCH CCT
9. SRIPANALAI CHURCH CCT
10. ST. ANDREW'S ANGLICAN CHURCH
11. ST. VLADIMIR ORTHODOX CHURCH
12. THAMMAPRATEEP CHURCH CCT
13. WUNPAWNG CHRISTIAN CHURCH

List of AEYA-2026 Participants

1	Abia Noor	Catholic Church in Pakistan
2	Abigale Bolado	World Council of Churches
3	Abito De Jesus Salvador	Protestant Church in East Timor
4	Adite Tirsia Mondol	Assembly of God Church
5	Adward Jason Ghosh	Bangladesh Baptist Church Sangha
6	Alokoulu Ulukivaiola	Anglican Church in Aotearoa, New Zealand and Polynesia
7	Amar Zara	Church of Pakistan
8	Amelia Tuimala Lavaki	Uniting Church of Australia
9	Angela	Grace Church in Chiang Mai
10	Anna Alisha Mathew Simon, Dr	St. Thomas Mar Thoma Church Klang
11	Anu Pandakasala Alex	Malankara Mar Thoma Syrian Church
12	Apprillyen Laruotkim Tuolor	Presbyterian Church of India
13	Argho Saimon Sku	International Movement of Catholic Students –Asia Pacific
14	Ariezza Kayla Diomangay Quintero	United Methodist Church
15	Arif Pedro Damanik	YMCA Indonesia
16	Aung Hlaing Sein	Myanmar Baptist Convention
17	Aung Zin Oo, Rev.	Church of the Province of Myanmar
18	Bappi Sarker	Assembly of God Church
19	Benedict Joshua Sarker	Student Christian Movement Bangladesh
20	Bunthoeun Sopanha	National Council of Churches in Korea
21	Calvin Vanlalsang Hrangkhoh	Council of Baptist Churches in North East India
22	Carlton Cobbie Palm, Rev.	Presbyterian Church USA
23	Chou Tz Ren	Hong Kong Sheng Kung Hui
24	Chow Hiu Ching	Hong Kong Sheng Kung Hui
25	Christheo Wira Anggara Saragih	Gereja Kristen Protestan Simalungun
26	Christian Dela Cruz Conol	Uniting Church of Australia
27	Daniel James Macdonald	Anglican Church in Aotearoa, New Zealand and Polynesia
28	Danil Arakelian	Young People in the Ecumenical Movement
29	David Abel Thomas Toogood	Uniting Church of Australia
30	David Mangshang	Wunpawng Christian Church
31	Deborah	Grace Church in San Sai
32	Dissanayake Mudiyansele SKRB	Church of Ceylon
33	Dong Anpowthong	Kawthoolei Karen Baptist Churches
34	Efra Lythania Hutapea	Protestant Church in the Western Part of Indonesia
35	Elizabeth Sauimalae Salesa	Methodist Church of New Zealand
36	Elizabeth Widya Herlina	Marturia Christian College
37	En-Yu Chen	Presbyterian Church in Taiwan

38	Eraiarasan Inbaraj	Church of South India
39	Feryll Anne Banan Hernando	Aldersgate Divinity School
40	George Daniel	Evangelical Church of India
41	Georgy Mathew Jacob	Malankara Archdiocese of the Syrian Orthodox Church in Australia
42	Gerald Selvanesan	Tamil Methodist Church in Malaysia
43	Gum San Seng	Wunpawng Christian Church
44	Hannah Mary Neve Corbett	Anglican Church in Aotearoa, New Zealand and Polynesia
45	Haruki Kusakabe	United Church of Christ in Japan
46	Hasiholan Nababan, Rev.	Huria Kristen Batak Protestant
47	Henry Bau La Doi, Rev.	Wunpawng Christian Church
48	Hnin Ei Ei Naing	St. Andrew's Anglican Church in Thailand
49	Huh Chunjung, Rev.	Korea-Mae Sot Cooperation Center
50	Inthat Lapha	Wunpawng Christian Church
51	Issac Benny Hinn	Presbyterian Church of Pakistan
52	Iswarya Rajinikanth	Student Christian Movement of India
53	Ja Htoi Pan	Wunpawng Christian Church
54	Jasen De Ja Aung	Wunpawng Christian Church
55	Jason Manish Lazarus	Church of South India
56	Jerome Lazaro	Global Mission Fellows
57	Jerusha Rakshi Privitha Prakash	Church of Ceylon
58	Jhoanna Kylee Juan Ragasa	United Methodist Church
59	Jiun-Wei Chan	National Council of Churches of Taiwan
60	Joel Christian, Rev.	Methodist Church in India
61	John Suresh Jeremiah Pandian	Ecumenical Christian Centre
62	Jomar Willy A. Payocycoc	Saint Andrew's Theological Seminary
63	Jomel Benasa Salonga	National Council of Churches in the Philippines
64	Joseph Rizal Mendoza Mariano	Student Christian Movement of the Philippines
65	Joshua Effendy	Gereja Kristus Tuhan
66	Joshua K. Aju	Jacobite Syrian Orthodox Church
67	Joy Runia Soteria Pogalin Bujung	Communion of Churches in Indonesia
68	Joy Say	Kawthoolei Karen Baptist Churches
69	Jung Woo Chan	Presbyterian Church in the Republic of Korea
70	K Syntiew Bidiful	Presbyterian Church of India
71	Kang Ji Soo	Presbyterian Church in Korea
72	Kasumi Hamana	Korean Christian Church in Japan
73	Kate Mugaroleo Rachel Tarere	Anglican Church in Aotearoa, New Zealand and Polynesia

74	Kate Rodrigo Lingayo	Episcopal Church in the Philippines
75	Kauri Te Aohau Tangohau	Anglican Church in Aotearoa, New Zealand and Polynesia
76	Kay Thi	Grace Church in Chiang Mai
77	Kean Jeramah Rollon	International Movement of Catholic Students –Asia Pacific
78	Khriekesonuo Liezietsu	Council of Baptist Churches in North East India
79	Kikang Nam	Korean Methodist Church
80	Kim Jae Eun	Presbyterian Church in the Republic of Korea
81	Kirubashini Gratton Ponnambalam	Sri Lanka Baptist Church
82	Lagawng Sut Jai Awng	Wunpawng Christian Church
83	Lal Biak Tluanga	Presbyterian Church of Myanmar
84	Lanahun Ika Sanglyne Basan	Presbyterian Church of India
85	Latin Hkun Yi Awng	Wunpawng Christian Church
86	Lehwiks Raj Gunaselan Thangaraj	Tamil Methodist Church in Malaysia
87	Lim Ji Suk	Korean Methodist Church
88	Loini Simeti	Anglican Church in Aotearoa, New Zealand and Polynesia
89	Loo Mary	Lutheran Church in Malaysia
90	Luisa Givero	United Church of Christ in the Philippines
91	Lydia Ze Nan	Grace Church in Chiang Mai
92	Mala Bala	National Council of Churches in Bangladesh
93	Mariel Sampiton Dalida	Convention of Philippine Baptist Churches
94	Marvin Kharsohnoh	Presbyterian Church of India
95	Mary	Methodist English Church
96	Mary Seng Htoi Pan	Wunpawng Christian Church
97	Maurenta Bunga Novia Siregar	Gereja Kristen Protestan Angkola
98	Maw Rain	Wunpawng Christian Church
99	May Moe Oo	Methodist English Church
100	May Thinzar Khine	Myanmar Institute of Theology
101	May Yadanar Thi	Myanmar Baptist Convention
102	Meki Malina Vaokakala Senituli	Uniting Church of Australia
103	Methawint Mesathainjant, SubLt.	Church of Christ in Thailand
104	Minseo Yoo	Presbyterian Church in Korea
105	Myat Noe Swe	Methodist Church of Lower Myanmar
106	Namphurei Mathew Dangmei	Council of Baptist Churches in North East India

- 107 Nandita Biswas
 108 Naninamale Theepa Mery
 109 Nathaniel
 110 Navodi Fernando
 111 Naw June Belle Htoo
 112 Naw Kay Prail Poe
 113 Naw Pa Saw Min
 114 Naw Victoria Aye Aye Zaw
 115 Nguyen Quoc Thanh Binh
 116 Nguyen Thi Hong Yen
 117 Niriah Gill
 118 Norawit Sagrikananda
 119 Nya Nya
 120 Obadiah Daniel Tennis Johnson
 121 Park Huiwon
 122 Pau Hau
 123 Pausa Htoi Ji Nan
 124 Paw Taw Yaw
 125 Phone Than Sin Thwin
 126 Praveen Joseph
 127 Prince Sean Christian Akhfadhi
 128 Pwint Phyu
 129 Qarlene Rishiqa Dharminder
 130 Rachel Lee Li Jie
 131 Rachel Nadine Tapilaha
 132 Rafael Imanuel Adi Prakoso
 133 Rafael Simanjuntak
 134 Rajwadi Shreyashakar Suresh
 135 Renju Kandankara Varkey
 136 Resman Macaya Dy
 137 Rini Raju
 138 Rosiana Indah Purnomo
 139 Sa Samuel
 140 Sajin lype Saju, Dn.
 National Council of Churches in Bangladesh
 National Christian Council of Sri Lanka
 Church of North India
 International Movement of Catholic Students – Asia Pacific
 Korea-Mae Sot Cooperation Center
 Korea-Mae Sot Cooperation Center
 Assumption University
 St. Paul’s Youth Organisation
 Justified Baptist Church in Vietnam
 Justified Baptist Church in Vietnam
 National Council of Churches in Pakistan
 McGilvary College of Divinity
 Korea-Mae Sot Cooperation Center
 Tamil Methodist Church in Malaysia
 Ecumenical Youth Council in Korea
 Myanmar Baptist Convention
 Wunpawng Christian Church
 Korea-Mae Sot Cooperation Center
 Grace Church in Chiang Mai
 Evangelical Lutheran Church in Malaysia
 YMCA Indonesia
 Methodist Church of Lower Myanmar
 Asia Collaborative Mission Services
 Lutheran Church in Malaysia
 Protestant Church in the Western Part of Indonesia
 Greja Kristen Jawi Wetan
 Protestant Christian Batak Church
 Church of North India
 Mar Thoma Syrian Church
 Dubai Parish
 Convention of Philippine Baptist Churches
 Malankara Mar Thoma Syrian Church
 Persekutuan Gereja-gereja di Indonesia
 Church of the Province of Myanmar
 Malankara Orthodox Syrian Church

- 141 Salai Min Maw Kaung, Rev.
 142 Santiphap Chat
 143 Saw Marku
 144 Saw Shining Moon
 145 Saw Tin Htoo Myint
 146 Saw Ye Min Swe
 147 Saw Ye Yint Htoo
 148 Seohyeon Kim
- 149 Serita Sohei
 150 Seungku Han
- 151 Shae Bili Htaw
 152 Shanooka Indrakumar
 153 Shenan Silvans Christian
 154 Shereen Rajan Nancy
 155 Shinaya Kura Peyton Kaiwai
- 156 Sione Malamala Liuanga H L Hehepoto
 157 Smriti Priyansha Sikka
 158 Sneha Susan Samuel
 159 Soe Thuzar
 160 Soloman Naeem, Dr
 161 Soo Bok Lee
 162 Stephany Dristy Hazra
 163 Suchila Chang
- 164 Sudaporn Meeseree
 165 Sunghyeon Baek
- 166 Tamilarasi Vedhan, Rev.
 167 Te Amorangi Tremaine Dixon-Te Ahu
 168 Thea Ann Kurien
 169 Tondi Edward Samuel Damanik
- 170 Ulaganathan Laxmana Prem
 171 Umesh B K
 172 Vermil Jearol Ayco Rulida
- 173 Vinolina Anbu
 174 Waw Yaw Sat
- Church of the Province of Myanmar
 Church of Christ in Thailand
 Myanmar Council of Churches
 Myanmar Council of Churches
 Grace Church in Chiang Mai
 Methodist Church of Lower Myanmar
 Methodist Church of Lower Myanmar
 Presbyterian Church in the
 Republic of Korea
 United Church of Christ in Japan
 Presbyterian Church in the
 Republic of Korea
 Wan Sein Lahu Baptist Association
 Methodist Church Sri Lanka
 Church of North India
 Salvation Army India
 Anglican Church in Aotearoa,
 New Zealand and Polynesia
 Uniting Church of Australia
 National Council of Churches in India
 Mar Thoma Yuvajana Sakhyam
 Myanmar Council of Churches
 Church of Pakistan
 Presbyterian Church in Korea
 Church of Bangladesh
 Council of Baptist Churches in
 North East India
 Church of Christ in Thailand
 Presbyterian University and
 Theological Seminary
 Church of South India
 Methodist Church of New Zealand
 Jacobite Syrian Orthodox Church
 Indonesian Christian Student
 Movement (GMKI)
 Church of Ceylon
 YMCA Nepal
 United Church of Christ in the
 Philippines
 Student Christian Movement of India
 Lisu Baptist Churches

175 Xaysombath Sisouphanthavong	Lao Evangelical Church
176 Yang Seung Hye	Presbyterian Church in Korea
177 Yo Myong Cha	Korean Methodist Church
178 You-Qiang Zheng	Presbyterian Church in Taiwan
179 Yowanda Yonggara	World Student Christian Federation – Asia Pacific
180 Yu Bin Lee	Korean Methodist Church
181 Yu Lee Paw	Korea-Mae Sot Cooperation Center
182 Zefanya Ricardo Dalenoh	Christian Evangelical Church in Minahasa
183 Zin Hnin Wai	Methodist English Church

CCA

- 184 Arceli Pepito Bile
- 185 Arpa Yai-Chid
- 186 Eric P. Baldonado, Rev.
- 187 Hnin Wai Thi Aung (Mary)
- 188 Hoyoung Ma, Rev. Dr
- 189 Ishan Malitha Weerasooriya
- 190 Jacob Trent Ngileb
- 191 Jeniffer Pelupessy-Wowor, Rev.
- 192 Joel Cherian Varghese
- 193 John Paul Devakumar
- 194 Jung Eun Grace Moon, Rev.
- 195 Kochurani Abraham, Dr
- 196 Maria Pavita Meiangela
- 197 Mathews George Chunakara, Dr
- 198 Navya Dinah Saji
- 199 Netnapa Rattanajiamrangsri
- 200 Nyaung Lin Kyein
- 201 Sineeporn Pongraveevongsa
- 202 Zachariah Alexander, Rev.

Bible Study Groups

Group 1

- 1 Abia Noor
- 2 Alokoulu Ulukivaiola
- 3 Chou Tz Ren
- 4 Dissanayake Mudiyansele
S K R B
- 5 Inthat Lapha
- 6 Jhoanna Kyle Juan Ragasa
- 7 Joel Christian
- 8 Joshua K. Aju
- 9 Jung Woo Chan
- 10 Lal Biak Tluanga
- 11 Mary Seng Htoi Pan
- 12 Maurenta Bunga Novia Siregar
- 13 Navodi Fernando
- 14 Naw June Belle Htoo
- 15 Renju Kandankara Varkey
- 16 Serita Sohei
- 17 Tamlarasi Vedhan

Group 2

- 1 Abigale Bolado
- 2 Benedict Joshua Sarker
- 3 Calvin Vanlalsang Hrangkhol
- 4 Issac Benny Hinn
- 5 Iswarya Rajinikanth
- 6 Lagawng Sut Jai Awng
- 7 Minseo Yoo
- 8 Myat Noe Swe
- 9 Nathaniel
- 10 Nguyen Thi Hong Yen
- 11 Resman Macaya Dy
- 12 Seohyeon Kim
- 13 Shinaya Kura Peyton Kaiwai
- 14 Vermil Jearol Ayco Rulida
- 15 Waw Yaw Sat
- 16 Yo Myong Cha
- 17 Zefanya Ricardo Dalenoh

Group 3

- 1 Adite Tirsa Mondol
- 2 Bunthoeun Sopanha
- 3 Dong Anpowthong
- 4 Gum San Seng
- 5 Hannah Mary Neve Corbett
- 6 John Suresh Jeremiah Pandian
- 7 Lanahun Ika Sanglyne Basan
- 8 Lehwiks Raj Gunaselan
Thangaraj
- 9 Lim Ji Suk
- 10 Mariel Sampiton Dalida
- 11 Naninamale Theepa Mery
- 12 Nguyen Quoc Thanh Binh
- 13 Niriah Gill
- 14 Norawit Sagrikananda
- 15 Smriti Priyansha Sikka
- 16 Umesh B. K
- 17 Yu Lee Paw

Group 4

- 1 Adward Jason Ghosh
- 2 Aung Zin Oo
- 3 David Mangshang
- 4 Efra Lythania Hutapea
- 5 Elizabeth Sauimalae Salesa
- 6 Jomar Willy A. Payocycoc
- 7 Joy Say
- 8 Lazarus Jason Manish
- 9 Marvin Kharsohnoh
- 10 Mary
- 11 Namphurei Mathew Dangmei
- 12 Nya Nya
- 13 Park Huiwon
- 14 Saw Ye Yint Htoo
- 15 Sunghyeon Baek
- 16 Ulaganathan Laxmana Prem
- 17 Vinolina Anbu

Group 5

- 1 Anna Alisha Mathew Simon
- 2 Arif Pedro Damanik
- 3 Aung Hlaing Sein
- 4 Bappi Sarker
- 5 David Abel Thomas Toogood
- 6 Ja Htoi Pan
- 7 Jerusha Rakshi Privitha Prakash
- 8 Kasumi Hamana
- 9 Loini Simeti
- 10 May Moe Oo
- 11 Rachel Lee Li Jie
- 12 Rachel Nadine Tapilaha
- 13 Rajwadi Shreyashakar Suresh
- 14 Saw Ye Min Swe
- 15 Seungku Han
- 16 Thea Ann Kurien
- 17 Zin Hnin Wai

Group 6

- 1 Ariezza Kayla Diomangay Quintero
- 2 Chow Hiu Ching
- 3 Haruki Kusakabe
- 4 Jasen De Ja Aung
- 5 Kirubashini Gratton Ponnambalam
- 6 Loo Mary
- 7 May Thinzar Khine
- 8 May Yadanar Thi
- 9 Obadiah Daniel Tennis Johnson
- 10 Pausa Htoi Ji Nan
- 11 Rini Raju
- 12 Rosiana Indah Purnomo
- 13 Sa Samuel
- 14 Saw Tin Htoo Myint
- 15 Shae Bili Htaw
- 16 Shenan Silvans Christian
- 17 Yang Seung Hye

Group 7

- 1 Amar Zara
- 2 Christeo Wira Anggara Saragih
- 3 Christian Dela Cruz Conol
- 4 Elizabeth Widya Herlina
- 5 Georgy Mathew Jacob
- 6 Jomel Benasa Salonga
- 7 Kauri Te Aohau Tangohau
- 8 Kim Jae Eun
- 9 Lydia Ze Nan
- 10 Meki Malina Vaokakala Senituli
- 11 Naw Victoria Aye Aye Zaw
- 12 Qarlene Rishiqa Dharminder
- 13 Saw Shining Moon
- 14 Shanooka Indrakumar
- 15 Soe Thuzar
- 16 Vinolina Anbu
- 17 Xaysombath Sisouphanthavong

Group 8

- 1 Amelia Tuimala Lavaki
- 2 Argho Saimon Sku
- 3 En-Yu Chen
- 4 George Daniel
- 5 Joseph Rizal Mendoza Mariano
- 6 Joshua Effendy
- 7 Kang Ji Soo
- 8 Kate Mugaroleo Rachel Tarere
- 9 Kean Jeramah Rollon
- 10 Khriekesonuo Liezietsu
- 11 Nandita Biswas
- 12 Paw Taw Yaw
- 13 Pwint Phyu
- 14 Sajin Iype Saju
- 15 Santiphap Chat
- 16 Soloman Naeem
- 17 Yowanda Yonggara

Group 9

- 1 Abito De Jesus Salvador
- 2 Apprillyen Laruotkim Tuolor
- 3 Daniel James Macdonald
- 4 Eraiarasan Inbaraj
- 5 Hnin Ei Ei Naing
- 6 Kate Rodrigo Lingayo
- 7 Kay Thi
- 8 Latin Hkun Yi Awng
- 9 Naw Kay Prail Poe
- 10 Phone Than Sin Thwin
- 11 Prince Sean Christian Akhfadhi
- 12 Rafael Imanuel Adi Prakoso
- 13 Salai Min Maw Kaung
- 14 Saw Marku
- 15 Sneha Susan Samuel
- 16 Sudaporn Meeseree
- 17 Yu Bin Lee

Group 10

- 1 Angela
- 2 Anu Pandakasala Alex
- 3 Danil Arakelian
- 4 Feryll Anne Banan Hernando
- 5 Hasiholan Nababan
- 6 Jerome Lazaro
- 7 Jiun-Wei Chan
- 8 K Syntiew Bidiful
- 9 Mala Bala
- 10 Maw Rain
- 11 Naw Pa Saw Min
- 12 Praveen Joseph
- 13 Rafael Simanjuntak
- 14 Shereen Rajan Nancy
- 15 Soo Bok Lee
- 16 Stephany Dristy Hazra
- 17 Tondi Edward Samuel Damanik

Bible Study Facilitators

- 1 Deborah
- 2 Gerald Selvanesan
- 3 Joy Runia Soteria Pogalin Bujung
- 4 Kikang Nam
- 5 Luisa Givero
- 6 Pau Hau
- 7 Sione Malamala Liuanga
He Lotu Hehepoto
- 8 Suchila Chang
- 9 Te Amorangi Tremaine
Dixon-Te Ahu
- 10 You-Qiang Zheng

Youth in Dialogue Groups

18 April 2026 (Saturday)

I. AI - Technology, Innovation, and Responsibility

1. Joel Christian
2. Jomel Benasa Salonga
3. Abia Noor
4. Adite Tirsa Mondol
5. Aung Hlaing Sein
6. Daniel James Macdonald
7. Hasiholan Nababan
8. Jiun-Wei Chan
9. Joshua K. Aju
10. Lal Biak Tluanga
11. Lim Ji Suk
12. Mala Bala
13. May Thinzar Khine
14. Meki Malina Vaokakala Senitulii
15. Myat Noe Swe
16. Naw Kay Prail Poe
17. Prince Sean Christian Ugroseno Akhfadhi
18. Rafael Imanuel Adi Prakoso
19. Rajwadi Shreyashakar Suresh
20. Sa Samuel
21. Saw Marku
22. Sajin lype Saju
23. Seungku Han
24. Norawit Sagrikananda
25. Methawint Mesathianjant
26. Obadiah Daniel Tennis Johnson
27. Resman Macaya Dy
28. Santiphap Chat
29. Saw Tin Htoo Myint
30. Saw Ye Min Swe
31. Serita Sohei
32. Stephany Dristy Hazra
33. Tamilarasi Vedhan
34. Thea Ann Kurien
35. Umesh B. K.

36. Jung Woo Chan
37. Xaysombath Sisouphanthavong
38. Yang Seung Hye
39. Yu Bin Lee
40. Yu Lee Paw

II. Mental Health and God's Protection

1. Anna Alisha Mathew Simon
2. Solomon Naeem
3. Adward Jason Ghosh
4. Alokoulu Ulukivaiola
5. Amar Zara
6. Anu Pandakasala Alex
7. Apprillyen Lalruotkim Tuolor.
8. Arif Pedro Damanik
9. Chow Hiu Ching
10. Christheo Wira Anggara Saragih
11. David Toogood
12. Eraiarasan Inbaraj
13. Gerald Selvanesan
14. KasumiHamana
15. Joshua Effendy
16. Joy Runia Soteria Pogalin Bujung
17. Kate Mugaroleo Rachel Tarere
18. Kate Rodrigo Lingayo
19. Kauri Te Aohau Tangohau
20. Khriekesonuo Liezietsu
21. Kim Jae Eun
22. Kim Seohyeon
23. Kirubashini Gration Ponnambalam
24. Navodi Fernando
25. Lanahun Ika Sanglyne Basan
26. Lehwiks Raj Gunaselan Thangaraj
27. Luisa Givero
28. Lydia Ze Nan

29. Mariel Sampiton Dalida
30. Mary
31. Maurenta Bunga Novia Siregar
32. Maw Rain
33. Minseo Yoo
34. Nathaniel
35. Naw Pa Saw Min
36. Naw Victoria Aye Aye Zaw
37. Nya Nya
38. Qarlene Rishiqa Dharminder
39. Rachel Nadine Tapilaha
40. Rev. Salai Min Maw Kaung
41. Rini Raju
42. Rosiana Indah Purnomo
43. Rubin Lee
44. Saw Ye Yint Htoo
45. Seohyeon Kim
46. Shae Bili Htaw
47. Shanooka Indrakumar
48. Shenan Silvans Christian
49. Shinaya Kaiwai
50. Smriti Priyansha Sikka
51. Sneha Susan Samuel
52. Suchila Chang
53. Sudaporn Meeseree
54. Te Amorangi Tremaine Dixon Te Ahu
55. Tondi Edward Samuel Damanik
56. Vermil Jearol Ayco Rulida
57. Waw Yaw Sat
58. Zefanya Ricardo Dalenoh
59. You-Qiang Zheng
60. Zin Hnin Wai

III. Social Media Captivity

1. Elizabeth Widya Herlina
2. May Moe Oo
3. Amelia Tuimala Lavaki
4. Angela
5. Argho Saimon Sku

6. Ariezza Kayla Diomangay Quintero
7. Bappi Sarker
8. Benedict Joshua Sarker
9. Binh Nguyen Quoc Thanh
10. Dong Anpowthong
11. Efra Lythania Hutapea
12. En-Yu Chen
13. George Daniel
14. Gum San Seng
15. Hannah Mary Neve Corbett
16. Haruki Kusakabe
17. Iswarya Rajiniganth
18. Jasen De Ja Aung
19. Jerome Lazaro
20. Joy Say
21. Kang Ji Soo
22. Kay Thi
23. Kikang Nam
24. Kean Jeramah Rollon
25. May Yadanar Thi
26. Naninamale Theepa Mery
27. Pau Hau
28. Pausa Htoi Ji Nan
29. Park Huiwon
30. Ulaganathan Luxmana Prem

IV. Integrity in Leadership and Governance

1. Danil Arakelian
2. Dissanayake Mudiyansele S K R B
3. Abito De Jesus Salvador
4. Calvin Vanlalsang Hrangkhoh
5. Chou Tz Ren
6. Christian Dela Cruz Conol
7. Deborah
8. Feryll Anne Banan Hernando
9. Georgy Mathew Jacob
10. Ja Htoi Pan

- | | |
|--|--|
| 11. Jason Manish Lazarus | 19. Revd. Aung Zin Oo |
| 12. Jerusha Rakshi Privitha
Prakash | 20. Saw Shining Moon |
| 13. Jhoanna Kylee Juan Ragasa | 21. Sione Malamala Liuanga
He Lotu Hehepoto |
| 14. John Suresh Jeremiah Pandian | 22. Vinolina Anbu |
| 15. Jomar Willy A. Payocycoc | 23. Yo Myong Cha |
| 16. Loini Simeti | |
| 17. Joseph Rizal Mendoza Mariano | |
| 18. Lagawng Sut Jai Awng | |
| 19. Loo Mary | |
| 20. Marvin Kharsohno | |
| 21. Mary Seng Htoi Pan | |
| 22. Naw Jue Belle Htoo | |
| 23. Nguyen Thi Hong Yen | |
| 24. Renju Kandankara Varkey | |
| 25. Shereen Rajan Nancy | |
| 26. Soe Thuzar | |
| 27. Soo Bok Lee | |
| 28. Sunghyeon Baek | |

V. Prophetic Witness and Obedience

1. Elizabeth Sauimalae Salesa
2. Christian Dela Cruz Conol
3. Abigale Bolado
4. Bunthoeun Sopanha
5. David Mangshang
6. Hnin Ei Ei Naing
7. Inthat Lapha
8. Issac Benny Hinn
9. K Syntiew Bidiful
10. Latin Hkun Yi Awng
11. Minseo Yoo
12. Namphurei Mathew Dangmei
13. Phone Than Sin Thwin
14. Rafael Simanjuntak
15. Niriah Gill
16. Praveen Joseph
17. Pwint hyu
18. Rachel Lee Li Jie

20 April 2026 (Monday)

VI. Economic Challenges

1. Hnin Ei Ei Naing
2. Joshua Effendy
3. Apprillyen Lalruotkim Tuolor
4. Bappi Sarker
5. Benedict Joshua Sarker
6. Daniel James Macdonald
7. Deborah
8. Dissanayake Mudiyansele
S K R B
9. Dong Anpowthong
10. Feryll Anne Banan Hernando
11. Hannah Mary Neve Corbett
12. Jerusha Rakshi Privitha Prakash
13. Joel Christian
14. Jomel Benasa Salonga
15. Kean Jeramah Rollon
16. Kim Jae Eun
17. Lydia Ze Nan
18. Mariel Sampiton Dalida
19. Marvin Kharsohnoh
20. May Thinzar Khine
21. Methawint Mesathianjant
22. Minseo Yoo
23. Naw Kay Prail Poe
24. Naw Pa Saw Min
25. Naw Victoria Aye Aye Zaw
26. Norawit Sagrikananda
27. Niriah Gill
28. Obadiah Daniel Tennis Johnson
29. Pau Hau
30. Praveen Joseph
31. Qarlene Rishiqa Dharminder
32. Serita Sohei
33. Shae Bili Htaw
34. Shinaya Kaiwai
35. Solomon Naeem
36. Te Amorangi Tremaine
Dixon Te Ahu

37. Thea Ann Kurien

38. Umesh B K

39. Xaysombath Sisouphanthavong

VII. Peace and Security

1. Min Seo Yu
2. Chow Hiu Ching
3. Adite Tirsa Mondol
4. Adward Jason Ghosh
5. Ariezza Kayla Diomangay
Quintero
6. Binh Nguyen Quoc Thanh
7. Bunthoeun Sopanha
8. Calvin Vanlalsang Hrangkhol
9. Danil Arakelian
10. David Mangshang
11. En-Yu Chen
12. George Daniel
13. Joy Say
14. Inthat Lapha
15. Issac Benny Hinn
16. Ja Htoi Pan
17. Jasen De Ja Aung
18. K Syntiew Bidiful
19. Kim Seohyeon
20. Mary
21. Mala Bala
22. Mary Seng Htoi Pan
23. May Moe Oo
24. May Yadanar Thi
25. Myat Noe Swe
26. Nathaniel
27. Nya Nya
28. Pwint Phyu
29. Rachel Lee Li Jie
30. Saw Ye Yint Htoo
31. Seohyeon Kim
32. Zin Hnin Wai

VIII. Human Rights

1. Yowanda Yonggara
2. Nandita Biswas
3. Abia Noor
4. Abigale Bolado
5. Abito De Jesus Salvador
6. Amelia Tuimala Lavaki
7. Anna Alisha Mathew Simon
8. Anu Pandakasala Alex
9. Argho Saimon Sku
10. Aung Hlaing Sein
11. Eraiarasan Inbaraj
12. Gerald Selvanesan
13. Kasumi Hamana
14. Haruki Kusakabe
15. Hasiholan Nababan
16. Iswarya Rajiniganth
17. Jerome Lazaro
18. Jhoanna Kylie Juan Ragasa
19. Joseph Rizal Mendoza Mariano
20. Joshua K. Aju
21. Joy Runia Soteria Pogalin Bujung
22. Kay Thi
23. Khriekesonuo Liezietsu
24. Kirubashini Gratton Ponnambalam
25. Navodi Fernando
26. Lagawng Sut Jai Awng
27. Lanahun Ika Sanglyne Basan
28. Lehwiks Raj Gunaselan Thangaraj
29. Maurenta Bunga Novia Siregar
30. Sudaporn Meeseree
31. Naw Jue Belle Htoo
32. Nguyen Thi Hong Yen
33. Pausa Htoi Ji Nan
34. Paw Taw Yaw
35. Phone Than Sin Thwin
36. Park Huiwon
37. Rachel Nadine Tapilaha

38. Rajwadi Shreyashakar Suresh
39. Revd. Aung Zin Oo
40. Rini Raju
41. Rubin Lee
42. Sajin Iype Saju
43. Santiphap Chat
44. Saw Tin Htoo Myint
45. Saw Ye Min Swe
46. Shanooka Indrakumar
47. Shereen Rajan Nancy
48. Sneha Susan Samuel
49. Soe Thuzar
50. Sunghyeon Baek
51. Tamlarasi Vedhan
52. Tondi Edward Samuel Damanik
53. Yo Myong Cha
54. Yang Seung Hye
55. You-Qiang Zheng

IX. Plight of Migrants and Strangers

1. Smriti Priyansha Sikka
2. Loini Simeti
3. Angela
4. Christian Dela Cruz Conol
5. Georgy Mathew Jacob
6. Gum San Seng
7. Jomar Willy A. Payocycoc
8. Jiun-Wei Chan
9. Kate Rodrigo Lingayo
10. Latin Hkun Yi Awng
11. Rafael Simanjuntak
12. Resman Macaya Dy
13. Sione Malamala Liuanga He Lotu Hehepoto
14. Saw Shining Moon
15. Stephany Dristy Hazra
16. Soo Bok Lee
17. Waw Yaw Sat
18. Yu Bin Lee
19. Yu Lee Paw

X. Climate Crisis and Ecological Responsibility

1. Vermil Jearol Ayco Rulida
2. John Suresh Jeremiah Pandian
3. Alokoulu Ulukivaiola
4. Amar Zara
5. Arif Pedro Damanik
6. Christeo Wira Anggara Saragih
7. David Toogood
8. Efra Lythania Hutapea
9. Jung Woo Chan
10. Kang Ji Soo
11. Kate Mugaroleo Rachel Tarere
12. Kauri Te Aohau Tangohau
13. Kikang Nam
14. Luisa Givero
15. Loo Mary
16. Lim Ji Suk
17. Maw Rain
18. Naninamale Theepa Mery
19. Namphurei Mathew Dangmei
20. Prince Sean Christian
Ugroseno Akhfadhi
21. Rafael Imanuel Adi Prakoso
22. Renju Kandankara Varkey
23. Rosiana Indah Purnomo
24. Salai Min Maw Kaung
25. Saw Marku
26. Seungku Han
27. Ulaganathan Luxmana Prem
28. Vinolina Anbu
29. Zefanya Ricardo Dalenoh

Local Church Visit Groups

on 19 April 2026 (Sunday)

Group 1

- 1 Angela
- 2 Aung Zin Oo
- 3 Elizabeth Sauimalae Salesa
- 4 Joshua K. Aju
- 5 Jung Woo Chan
- 6 K Syntiew Bidiful
- 7 Nguyen Thi Hong Yen
- 8 Obadiah Daniel Tennis Johnson
- 9 Rini Raju
- 10 Seohyeon Kim
- 11 Vinolina Anbu

Group 2

- 1 Adward Jason Ghosh
- 2 Gum San Seng
- 3 Haruki Kusakabe
- 4 Loini Simeti
- 5 Loo Mary
- 6 Navodi Fernando
- 7 Saw Tin Htoo Myint
- 8 Seungku Han
- 9 Suchila Chang
- 10 Sunghyeon Baek
- 11 Vermil Jearol Ayco Rulida

Group 3

- 1 Calvin Vanlalsang Hrangkhol
- 2 En-Yu Chen
- 3 Jiun-Wei Chan
- 4 K Syntiew Bidiful
- 5 Mary
- 6 Myat Noe Swe
- 7 Naw Victoria Aye Aye Zaw
- 8 Rini Raju
- 9 Saw Shining Moon

Group 4

- 1 Argho Saimon Sku
- 2 Aung Hlaing Sein
- 3 Jomel Benasa Salonga
- 4 Kirubashini Gratton
Ponnambalam
- 5 Latin Hkun Yi Awng
- 6 Lehwiks Raj Gunaselan
Thangaraj
- 7 Mary Seng Htoi Pan
- 8 Nathaniel
- 9 Norawit Sagrikananda
- 10 Serita Sohei
- 11 Yang Seung Hye

Group 5

- 1 Alokoulu Ulukivaiola
- 2 Apprillyen Laruotkim Tuolor
- 3 Iswarya Rajinikanth
- 4 Jomar Willy A. Payocycoc
- 5 Jasen De Ja Aung
- 6 Phone Than Sin Thwin
- 7 Rafael Simanjuntak
- 8 Santiphap Chat
- 9 Saw Marku
- 10 Shanooka Indrakumar
- 11 Yu Lee Paw

Group 6

- 1 Amelia Tuimala Lavaki
- 2 Arif Pedro Damanik
- 3 David Mangshang
- 4 Jerusha Rakshi Privitha
Prakash
- 5 Joel Christian
- 6 Kasumi Hamana

- 7 Kim Jae Eun
- 8 Naw June Belle Htoo
- 9 Prince Sean Christian Akhfadhi
- 10 Rachel Nadine Tapilaha
- 11 Umesh B K

Group 7

- 1 Abigale Bolado
- 2 Gerald Selvanesan
- 3 Hasiholan Nababan
- 4 Kate Rodrigo Lingayo
- 5 Lagawng Sut Jai Awng
- 6 Minseo Yoo
- 7 Nya Nya
- 8 Praveen Joseph
- 9 Pwint Phyu
- 10 Rajwadi Shreyashakar Suresh
- 11 Zefanya Ricardo Dalenoh

Group 8

- 1 Abito De Jesus Salvador
- 2 Deborah
- 3 Eraiarasan Inbaraj
- 4 Inthat Lapha
- 5 Joseph Rizal Mendoza Mariano
- 6 Lim Ji Suk
- 7 Naninamale Theepa Mery
- 8 Resman Macaya Dy
- 9 Te Amorangi Tremaine
Dixon-Te Ahu
- 10 Tondi Edward Samuel Damanik
- 11 Yowanda Yonggara

Group 9

- 1 Benedict Joshua Sarker
- 2 Dong Anpowthong
- 3 Efra Lythania Hutapea
- 4 Jhoanna Kylie Juan Ragasa
- 5 Kikang Nam

- 6 May Moe Oo
- 7 Sajin Iype Saju
- 8 Shinaya Kura Peyton Kaiwai
- 9 Smriti Priyansha Sikka
- 10 Ulaganathan Laxmana Prem
- 11 You-Qiang Zheng

Group 10

- 1 Christian Dela Cruz Conol
- 2 Feryll Anne Banan Hernando
- 3 Kate Mugaroleo Rachel Tarere
- 4 Pau Hau
- 5 Rachel Lee Li Jie
- 6 Renju Kandankara Varkey
- 7 Saw Ye Min Swe
- 8 Seungku Han
- 9 Stephany Dristy Hazra
- 10 Tamlarasasi Vedhan
- 11 Xaysombath Sisouphanthavong

Group 11

- 1 Anu Pandakasala Alex
- 2 Bunthoeun Sopanha
- 3 David Abel Thomas Toogood
- 4 Issac Benny Hinn
- 5 Joy Runia Soteria Pogalin
Bujung
- 6 Khriekesonuo Liezietsu
- 7 Luisa Givero
- 8 Methawint Mesathainjant
- 9 Soe Thuzar
- 10 Soloman Naeem
- 11 Yu Bin Lee

Group 12

- 1 Abia Noor
- 2 Daniel James Macdonald
- 3 Georgy Mathew Jacob
- 4 Hnin Ei Ei Naing

- 5 Joshua Effendy
- 6 Kay Thi
- 7 Lal Biak Tluanga
- 8 Mariel Sampiton Dalida
- 9 Nguyen Quoc Thanh Binh
- 10 Park Huiwon
- 11 Sneha Susan Samuel

Group 13

- 1 Adite Tirsa Mondol
- 2 Calvin Vanlalsang Hrangkhol
- 3 Danil Arakelian
- 4 George Daniel
- 5 Joy Say
- 6 Lydia Ze Nan
- 7 Mala Bala
- 8 Rafael Imanuel Adi Prakoso
- 9 Sa Samuel
- 10 Sunghyeon Baek
- 11 Shereen Rajan Nancy

Group 14

- 1 Ariezza Kayla Diomangay Quintero
- 2 Elizabeth Widya Herlina
- 3 Hannah Mary Neve Corbett
- 4 Ja Htoi Pan
- 5 Kauri Te Aohau Tangohau
- 6 Niriah Gill
- 7 Soo Bok Lee
- 8 Sudaporn Meeseree
- 9 Thea Ann Kurien
- 10 Waw Yaw Sat

Group 15

- 1 Amar Zara
- 2 Bappi Sarker
- 3 Chou Tz Ren
- 4 Jerome Lazaro

- 5 Lazarus Jason Manish
- 6 Naw Kay Prail Poe
- 7 Paw Taw Yaw
- 8 Sione Malamala Liuanga
H L Hehepoto
- 9 Zin Hnin Wai
- 10 Yang Seung Hye

Group 16

- 1 Christheo Wira Anggara Saragih
- 2 Dissanayake Mudiyansele S K R B
- 3 Joshua Effendy
- 4 Kang Ji Soo
- 5 Kean Jeramah Rollon
- 6 Lanahun Ika Sanglyne Basan
- 7 Maw Rain
- 8 Meki Malina Vaokakala Senituli
- 9 Yo Myong Cha

SECTION II

WORSHIP RESOURCES

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OPENING WORSHIP

17 April 2026

Procession

Welcoming Dance

Dancers are entering the hall carrying the wooden Cross and the elements of the worship service.

(Sound of the Bell)

[Please stand in body or in spirit]

Welcome

Welcome to the Asian Ecumenical Youth Assembly.

Welcome Everyone!

As we gather here today,

Let us worship the Lord who continues to be our God

and who still brings us out of the places of our bondage.

♩ = 84

Praise the LORD, Praise the LORD, now and for - e - ver-more.

Call to Worship

Come, all who seek God's grace and peace.

The joyful and the weary, the loud and the quiet.

God welcomes all, without exception.

Come, with open hearts to hear, to see,

to feel the Spirit move among us.

We come to worship in unity, not uniformity.

In love, not judgement,

In grace, not perfection.

Let us worship the One who welcomes us all,

And walks with us in every season of change.

Amen.

♩ = 84

Praise the LORD, Praise the LORD, now and for - e - ver-more.

Gracious and loving God,
We gather before You with hearts full of expectation and wonder.
Thank You for the gift of bringing us all in,
for the breath in our lungs,
and for the freedom to worship You in spirit and in truth.
As we reflect on Your Word and remember Your faithfulness,
quiet our restless thoughts and open our hearts to Your voice.
Let this time be set apart, filled with Your peace,
Your presence, and Your power.
May this gathering of the Asian Ecumenical Youth Assembly
be our faith confession,
renewing our spirits and reminding us of Your call
to obedience, grace, and compassion.
May this gathering of AEYA be filled
with our loving friendship, our deepened fellowship,
and our affirmation to break all the yokes that have crippled us
and restore our faith in You and our dignity as God's people.
In Jesus' name we pray,
Amen.

♪ ***Blest Be God, Praised Forever (page 51)***

Greetings of Peace

Jesus, our Lord, comforted His disciples in fear, saying

“Do not let your hearts be troubled.

You believe in God; believe also in me

Peace I leave with you; my peace I give you.

I do not give to you as the world gives.

Do not let your hearts be troubled and do not be afraid.” (John 14:1, 27)

Our Lord has received us, loved us;

Let us share the peace of Christ.

Peace be with you.

And also with you.

Lord Jesus Christ, You know our yokes,
which are heavy and suppressing us.

However, we do believe You have ripped apart the barriers
that separate us from God and opened us to the grace of God,
through Your sacrifice of love on a cross.

Fill Your people with Your love and give us peace.

The peace of the Lord be with you.

And also with you.

$\text{♩} = 108$

Hal-le, hal-le-lu - jah. Hal-le, hal-le-lu - jah. Hal-le-lu-jah, hal-le-lu-jah,
hal - le-lu - jah. Hal - le-lu-jah, hal - le-lu-jah, hal - le-lu-jah.

As taught by Metropolitan Mar Gregorios Yohanna Ibrahim
© 2004 WCC-COE, 150, Route de Ferney CH-1211 Geneva 2, Switzerland.

(All share a greeting of peace)

[Please be seated]

Confession and Lamentation

O God of Justice, we come before You with heavy hearts,
overwhelmed by the systemic injustices
that divide our communities and oppress our neighbours.

How long, Lord?

How long will prejudice and hatred result in violence and stolen lives?

How long will Your people suffer under the crushing weight of inequality?

We weep with those who are grieving, those whose souls are weary,
and those who have been marginalised and discarded.

We lament that our nation and our world have often valued
wealth and property over the sanctity of human life.

We confess the sinful systems we have inherited

and the ways we have remained silent,

benefiting from unfair advantages while others suffer.

Orthodox liturgy of Kiev

Ky - ri-e e - lei - son. Ky - ri-e e - lei - son. Ky - ri-e e - le - - i - son.

We cry out to You, Divine Wisdom, for mercy and healing.

Rebuild our hope where we feel defeated.

Ignite in us a righteous fire to fight injustice

and to tear down the walls of oppression.

Give us the grace and courage to act according to Your kingdom—
to do justice, love mercy, and walk humbly with You.

Hear our cry, O Lord, and turn our despair into transformative action.

Bring peace, restoration, and true equity to all people.

We ask this in the name of the One who brings justice to the oppressed,
Jesus Christ.

Amen.



*Is that what you call a fast, a day acceptable to the LORD?
 "Is not this the kind of fasting I have chosen:
 to loose the chains of injustice
 and untie the cords of the yoke,
 to set the oppressed free
 and break every yoke?*

*Is it not to share your food with the hungry
 and to provide the poor wanderer with shelter
 when you see the naked, to clothe them,
 and not to turn away from your own flesh and blood?*

*Then your light will break forth like the dawn,
 and your healing will quickly appear;
 then your righteousness will go before you,
 and the glory of the LORD will be your rear guard. (Isaiah 58:6–8)*

♩ God of Mercy and Compassion (page 52)

We entrust ourselves to You, God, Creator of all,
 who rule not by force but by love.
 You are gracious and merciful,
 slow to anger and abounding in steadfast love.

We entrust ourselves to You, Jesus, the embodiment of God's love,
 who healed the broken, fed the hungry, empowered the weak,
 honoured the shamed, and included the marginalised.

Our Christ, victim of our violence, yet still forgiving,
 You were judged and killed;
 but in love, You were raised from the dead.
 And still You speak to us in the voice of all who are made victims,
 who are judged, who are abused, who are in terror.
 Christ, crucified, Yours is the voice of life and resurrection among us.

We entrust ourselves to You, Holy Spirit, Spirit of love and gentleness,
 courage of non-violence, power of healing and forgiveness,
 wisdom of liberation and freedom.

Yours is the power in us to act against violence,
to bear witness against injustice,
to bring forth Your Realm of grace and peace.

Gentle God, we are Yours.

We submit ourselves to Your guidance, Your hope, and Your power.

Amen.

♪ ***For the Troubles and the Sufferings of the World (page 52)***

“In that day their burden will be lifted from your shoulders, their yoke from your neck; the yoke will be broken because you have grown so fat.” (*Isaiah 10:27*)

Every yoke of generational bondage placed upon our life and destiny,
Be broken by fire, in the Name of Jesus.

Every yoke of sickness and disease troubling our health and well-being,
Be destroyed by divine fire, in the Name of Jesus.

Every yoke of addiction and destructive habits in my life,
Be broken by the blood of Jesus, in the Name of Jesus.

Any yoke of depression and emotional trauma,
Be destroyed by God’s power today, in the Name of Jesus.

Every yoke of spiritual blindness and dullness,
Be broken by the anointing of God, in the Name of Jesus.

Every yoke of rejection and abandonment,
Be shattered completely, in the Name of Jesus.

Every yoke of spiritual and physical bondage in my life,
Be broken permanently by God’s power, in the Name of Jesus.
AMEN.

based on Psalm 141:2

Klein Fausto Emperado



Assurance

For peace in Asia, and in the whole global community,
For the victims of violence, conflicts, and war everywhere,
For the struggle for peace and justice,

**Lead us from death to life, from falsehood to truth.
Lead us from despair to hope, from fear to trust.
Lead us from hate to love, from war to peace,
Let peace fill our beings, our world and our universe.
Amen.**

Who Am I?

I am a youth.

I am alive.

I am struggling.

I am hoping.

I am created in the image of God, just like everyone else in the world;

I am a person with worth and dignity.

I am a thinking person, a feeling person, a doing person.

I am angered by the structures and powers
that created all forms of oppression, exploitation and degradation.

I am a witness to the moans, tears, and clenched fists of my people.
I can hear their liberating songs, their hopeful prayers,
and their decisive march toward justice and freedom.

I believe that all of us – women and men, young and old, Christian and
non-Christian – are called upon to do responsible action:

to be concerned,

to be involved,

NOW!

I am hoping.

I am struggling,

I am alive,

I am a youth.

(Adapted from a poem written by Elizabeth Tapia)

Lord, we stand beside our sisters and brothers,
who are burdened under the weight of yokes,
who are stateless, trafficked, migrants, and refugees.
We know You bear their terrible fear, hurt, and pain.

We pray for justice to be served.

We pray for our release from the unbearable dehumanisation, anguish, and humiliation we feel.

We pray for our liberation from being held captive against our will.

We pray for our healing.

We pray You will use us in some way to help end this human tragedy.

Lord, we have faith that Your presence, Your love, and Your spiritual embrace will empower us to be brave to break all the yokes that press upon Your people.

May we feel Your peace and grace.

Lord, God, hear our prayer.

In the name of Jesus Christ, we pray, Amen.

God of love,

We celebrate our youth today and always, our vitality and our potential.

Thank You for empowering us with Your love and care.

We're grateful for the unique talents You've given to us,

And the ways You lead our lives.

Guide us through life's ups and downs.

Help us find purpose, belonging, and joy.

Surround us with supportive communities,

And nurture our growth.

May we be beacons of hope,

Shining Your light in the world.

May we courageously live our faith,

And inspire others to do the same.

Thank You for Your unconditional love.

We pray through Jesus Christ, our Lord,

Amen.

Scripture Reading (Isaiah 61:1–3)

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favour and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion to bestow on them a crown of beauty instead

of ashes, the oil of joy instead of mourning, and a garment of praise instead of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendour.

♪ *Living Hope (page 54)*

Prayer of Intercession

In the mighty name of Jesus Christ,
We come before You today.

You are the Lord who sets captives free,
the One who breaks chains and shatters every iron gate.
We renounce and reject every yoke of bondage in our life —
whether from sin, fear, sickness, poverty, or oppression.

By the power of Christ Jesus,
We declare that every chain is broken,
every yoke is broken,
and every burden is lifted from our shoulders.
Lord, let Your anointing flow over us now —
destroying every yoke the enemy has placed upon us.
Let the fire of the Holy Spirit consume
every work of darkness in our lives.

We step into the freedom You purchased for us at the cross.
We receive Your peace, Your joy, and Your strength.
From this day forward, we walk in liberty,
for whom Christ sets free is free indeed.
In Jesus' mighty name,
Amen.

Spirit of light, let Your wisdom shine on us.

Spirit of God, come into our hearts, make us Your new creation.

Spirit of silence, make us aware of God's presence.

Spirit of God, come into our hearts, make us Your new creation.

Spirit of courage, dispel the fear in our hearts.

Spirit of God, come into our hearts, make us Your new creation.

Spirit of fire, inflame us with Christ's love.

Spirit of God, come into our hearts, make us Your new creation.

Spirit of peace, help us be still and listen to God's Word.

Spirit of God, come into our hearts, make us Your new creation.

Spirit of joy, inspire us to proclaim the good news.

Spirit of God, come into our hearts, make us Your new creation.

Spirit of love, help us to open ourselves to the needs of others.

Spirit of God, come into our hearts, make us Your new creation.
 Spirit of power, give us all Your help and strength.
Spirit of God, come into our hearts, make us Your new creation.
 Spirit of truth, guide us all in the way of Christ.
Spirit of God, come into our hearts, make us Your new creation.
 Spirit of hope, nurture us with Your gifts of life in community.
Spirit of God, come into our hearts, make us Your new creation.

[Please stand in body or in spirit]

♩ God of Hope and Peace

*Theme Song of NCCK's Centenary Celebration 2024
 Composed by RYU Hyung Sun: English Lyrics by Grace Moon & Klein Emperado*

E^b F_m E^b/G A^b B^b
 God of hope and peace, You li - be - rate us in hope we a - wait
 set us free

5 E^b F_m E^b A^b F_m B^b
 Lead us by your grace, God of peace be with us, in our pil - grim - way Grant us
 Shape on

9 G_m⁷ C_m A^b G_m
 hope and love a - mid con flict to bring forth your just-ice
 us a love that end-ures bring us faith and just-ice

13 E^b F_m E^b/G A^b A^b/B^b E^b
 Spi-rit of life and peace You, grant us precious gifts of free-dom, beau-ty
 Pour on us your gifts of free-dom

17 A^b E^b/G
 ty of faith, beau- ty of ho-pe, beau-

21 F_m⁷ G^(sus4) G⁷ C_m A^b E^b/B^b B^b⁷ E^b
 ty of your love come, and grant us life and peace beau-

25 E^b/B^b B^b E^b
 us life and peace

Blessings

Lord,

Bless us with Your peace that surpasses all understanding,
guarding our hearts and minds in Christ Jesus,
Grant us Your wisdom and discernment to navigate life's challenges
and to make decisions that align with Your will.

May we find joy in Your presence and hope in Your promises,
knowing that Your mercies are new every day.

In Jesus' name, we pray, **Amen.**

♪ *We are marching in the light of God!*

Siyahamb'

Traditional Zulu

South Africa



Si - ya - hamb' e - ku - kha - nyen' kwe - nkhos', si - ya - hamb' e - ku - kha - nyen' kwe - nkhos'.
We are march - ing in the light of God, we are march - ing in the light of God.



Si - ya - hamb' e - ku - kha - nyen' kwe - nkhos', si - ya - hamb' e - ku - kha - nyen' kwe - nkhos'.
We are march - ing in the light of God, we are march - ing in the light of God.



Si - ya - ham - ba, si - ya - ham - ba, si - ya -
We are march - ing, we are march - ing, we are



hamb' e - ku - kha nyen' kwe - nkhos'. Si - ya ham - ba, si - ya -
march - ing in the light of God. We are march - ing, we are



ham - ba, si - ya - hamb' e - ku - kha nyen' kwe - nkhos'.
march - ing, we are march - ing in the light of God.

Blest Be God, Praised Forever

(♩ = 104)

Refrain



Ra - b ki ho - ve sa - naa ha - mc - shaa, ra - b ki*
 Blest be God, praised for - ev - er and wor - shipped, blest be God,



ho - ve sa - naa. sa - naa.
 praised for - ev - er. ev - er.



1. *Ra - b ki ho - ve me - dha se - ra - i,*
 2. *Ra - b ki ghar meñ ho - ve si - ta - ish,*
 1. Blest be God, LORD of all times and peo - ples,
 2. Blest be God, known in each con - gre - ga - tion,
 3. God is great, work - ing won - ders a - mong us,



u - s ke naa - m ki sa - naa, Ha - le - lu - ya u - s ke
u - s ke ham - d - o - sa - naa Ha - le - lu - ya u - s ke
 Chant God's name with true de - vo - tion, Hal - le - lu - jah, chant God's name
 Glo - ri - fy Je - sus our Sav - ior, Hal - le - lu - jah, glo - ri - fy
 tell out God's might now and ev - er. Hal - le - lu - jah, tell out God's



na - m ki sa - naa ha - mc - shaa ra - b ki ho - ve
ham - d o sa - naa ha - mc - shaa ra - b ki ho - ve
 with true de - vo - tion and rev' - rence, blest be God, praised for -
 Je - sus our Sav - ior and Shep - herd, blest be God, praised for -
 might now and ev - er, re - joic - ing, blest be God, praised for -



(to Refr. with 2nd ending)

sa - naa.
 ev - er.
 ev - er.
 ev - er.

God of Mercy and Compassion

Em Em/G Em Bm/D Am/C D G/B Am/C Am7 B Em

1 God of mer - cy and com - pas - sion, Look with pit - y___ up - on me.
 2 By my sins I have de - serv - ed Death and end - less mis - er - y.
 3 By my sins I have a - ban - doned Right and claim to ___ heav'n a - bove.
 4 See our Sav - ior, bleed - ing, dy - ing, On the cross of ___ Cal - va - ry,

Em Em/G Em Bm/D Am/C D G/B Am/C Am7 B Em

Fa - ther, let me call Thee Fa - ther, 'Tis Thy child re - turns to Thee.
 Hell with all its pains and tor - ments, And for all e - ter - ni - ty.
 Where the saints re - joice for - ev - er In a bound - less sea of love.
 To that cross my sins have nailed Him, Yet he bleeds and ___ dies for me.

Em G C/E G/D D Bm/D Em Am/D G/D D

Je - sus, Lord, I ask for mer - cy, Let me not im - plore in vain ___

Em/B C Em Em/G Am D G/B C F#dim B Em

All my sins, I now de - test ___ them, Nev - er will I ___ sin a - gain.

Words: William E. Vaughan, 1915-1977
 Music: Traditional French Melody

AU SANG QU'UN DIEU
 57 57 57 57

For the Troubles and the Sufferings of the World

Pelas dores deste mundo

Rodolfo Gaede Neto, Brazil

Rodolfo Gaede Neto, Brazil

♩ = 80

Pe - las do - res des - te mun - do, ó Se - ñhor,
 For the trou - bles and the suf - ferings of the world.
 Im - plo - ra - mos tu pie - dad, oh buen Se - ñor,
 Herr, wir bit - ten für die Schmer - zen die - ser Welt:

im - plo - ra - mos pi - e - da - de. A
 God, we call u - pon your mer - cy: the
 por quién su - fre en es - te mun - do, a
 Hör das Seuf - zen Dei - ner Schöp - fung! Er -

um só tem - po ge - me a cri - a - ção.
 whole cre - a - tion's la - bor - ing in pain!
 u - na gi - me to - da la crea - çion.
 barm Dich, gib an Dei - ner Gna - de teil!

Teus ou - vi - dos se in - cli - nem ao cla - mor
 Lend an ear to the ris - ing cry for help
 Tus o - í - dos se in - cli - nen al cla - mor
 Herr, Du bist's, der uns in den Hän - den hält:

des - sa gen - te o - pri - mi - da. A -
 from op - pressed and hope - less peo - ple. Come!
 de tu gen - te o - pri - mi - da, a -
 Sieh das Lei - den Dei - ner Kín - der! Wir

pres - sa - te com tu - a sal - va - ção!
 Has - ten your sal - va - tion, heal - ing love!
 pu - ra, oh Se - ñor, tu sal - va - çion.
 seh - nen uns nach Dir, nach Dei - nem Heil!



A tu - a paz, ben - di - ta e ir - ma -
We pray for peace, the bles - sed peace that
Se - a tu paz, ben - di - ta y her - ma -
Gib Dei - nen Frie - den, Ge - rech - tig - keit und



na - da co'a jus - ti - ça a -
comes from mak - ing jus - tice, to
na - da a la jus - ti - cia que a -
Se - gen für die Völ - ker! Schließ



bra - ce o mun - do in - tei - ro. tem com - pai - xão!
cov - er and em - brace us. Have mer - cy, Lord!
bra - ce al mun - do en - te - ro: ãten com - pa - sião!
uns in Dei - ne Ar - me, er - bar - me Dich!



O teu po - der sus - ten - te o tes - te -
We pray for power, the power that will sus -
Que tu po - der Sus - ten - te el tes - ti -
Zeig Dei - ne Macht! Wir sind Dein Volk, wir



mu - nho do teu po - vo. Teu
tain your peo - ple's wit - ness: un -
mo - nio de tu pue - blo; tu
wol - len Dich be - zeu - gen! Herr,



Rei - no ve - nha a nós! Ky - ri - ee - le - i - son!
til your King - dom come, Ky - ri - ee - le - i - son!
Rei - no ven - ga hoy, Ky - ri - ee - le - i - son!
komm mit Dei - nem Reich! Ky - ri - ee - le - i - son!

Living Hope

(based on the recording by Phil Wickham)

Words and Music by
Phil Wickham and Brian Johnson

$\text{♩} = 72$

INTRO

C F² C F²



1. How great the

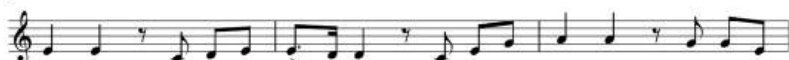
VERSE 1

5 C

G^{SUS}

F²

Am⁷



chan - sin that lay be - tween _ us. How high the moun - tain I could not

8 G^{SUS}

C

G^{SUS}



climb. In des - per - a - tion I turned to heav - en and spoke Your

11 F²

G^{SUS}

C

F²



name in - to the night. _ Then through the dark - ness Your lov - ing -

14 C

Am⁷

G⁽⁴⁾

C



-kind - ness tore through the shad - ows of my soul. The work is fin - ished, the end is

18 G^{SUS}

F²

G^{SUS}

C

F²



writ - ten. Je - sus Christ, my liv - ing hope. 2. Who could im -

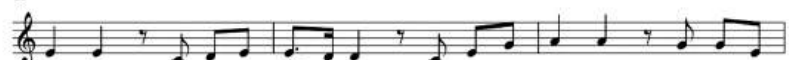
VERSE 2

22 C

G^{SUS}

F²

Am⁷



-ag - ine so great a mer - cy? What heart could fath - om such bound - less

25 G^{SUS}

C

G^{SUS}



grace? The God of ag - es stepped down from glo - ry to wear my

28 F² G^{SUS} C F² C
 sin and bear _ my shame. The cross has spo - ken; I am for - giv - en. The King of

32 Am⁷ G⁽⁴⁾ C G^{SUS}
 kings calls me His own. Beau-ti - ful Sav - ick, I'm Yours for - ev - er. Je - sus

36 F² G^{SUS} C F² C **CHORUS**
 Christ, my liv - ing hope. Hal - le - lu - jah, praise the

39 G Am⁷ F² C G Am⁷
 One who set me free! Hal - le - lu - jah, death has lost its grip on me! You have

42 F² C G Am⁷ C/G F² G^{SUS} G
 bro - ken ev - 'ry chain. There's sal - va - tion in Your name. Je - sus Christ, my liv - ing

45 1. C 2. C **VERSE 3** C
 hope. Hal - le - hope. 3. Then came the morn - ing that sealed the

49 G^{SUS} F² Am⁷ G^{SUS} C
 prom - ise, Your bur - ied bod - y be - gan to breathe. Out of the si - lence, the Roar - ing

53 G^{SUS} F² G^{SUS} C
 Li - on de - clared the grave has no claim _ on _ me. Then came the

56 C G^{SUS} F² Am⁷
 morn - ing that sealed the prom - ise, Your bur - ied bod - y be - gan to

59 G^{sus} C G^{sus}

breathe, Out of the si - lence, the Roar - ing Li - on de - clared the

62 F^2 G^{sus} Am C/E F^2 C/G G C

grave has no claim - on - me. Je - sus, Yours is the vic - to - ry! Whoa.

66 **CHORUS** F^2 C G Am⁷

(2nd x sing. cues)

Hal - le - lu - jah, praise the One who set me free! Hal - le -

69 F^2 C G Am⁷ F^2 C

-lu - jah, death has lost its grip on me! You have bro - ken ev - 'ry chain. There's sal

72 G Am⁷ C/G F^2 G^{sus} G $\begin{matrix} 1. \\ C \end{matrix}$ $\begin{matrix} 2. \\ Am \ C/E \end{matrix}$

-va - tion in Your name. Je - sus Christ, my liv - ing hope. — Hal - le - hope. Je - sus

76 **ENDING** F^2 G^{sus} G Am C/E C/G F^2 C/G G C

Christ, my liv - ing hope. — O God, _ You are my liv - ing _ hope.

EVENING PRAYER

17 April 2026

(A brief silence is observed before the prayer begins)

Opening Prayer

Leader: God of the setting sun,
We lift our voices to You at day's end.

We carry the weight of expectations placed upon us,
the pressure of studies and work,
the noise of digital worlds that never sleep,
and the uncertainty of futures we cannot yet see.

We carry the longing for belonging,
the ache of displacement,
and the questions of identity in a world that changes too fast.

Response: Yet in the quiet of this evening,
we entrust all these realities to You.
Shine Your light into our rest,
renew our strength for tomorrow,
and remind us that we are not alone —
we are rooted in Your love,
and called to live as signs of hope.

Through Christ,
who is our peace at night and our joy at dawn. **Amen.**

[Please stand in body or in spirit]

♪ **Christ, Be Our Light (page 60)**

[Please be seated]

Scripture Reading (2 Corinthians 4:6–9)

For it is the God who said, “Light will shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way but not crushed, perplexed

but not driven to despair, persecuted but not forsaken, struck down but not destroyed.

(Moment of silence)

Act of Reflection

L: Asian nights carry many realities for us as young people.
We live between tradition and change,
between the voices of our elders
and the dreams of our own generation.
We wrestle with the noise of digital worlds,
yet we long for silence that restores our souls.
We face climate anxiety,
yet we dare to plant seeds of hope.
We carry the weight of expectations,
yet we search for belonging and identity that is truly ours.

R: Tonight, we remember:
we are not crushed; we are not abandoned.
We are children of light,
called to rise together,
to carry one another,
and to walk toward God's dawn.

[Please stand in body or in spirit]

Closing Prayer

L: God of night and of dawn,
we entrust our day into Your hands.
Take our questions, our struggles, our hopes.
Renew our strength,
bind us together in Your love,
and prepare us for tomorrow's journey.
Through Christ, our light and our peace. **Amen.**

Blessing

L: May the peace of Christ dwell in our hearts tonight.

R: We rest in this peace together.

L: May the blessing of God renew our strength.

R: We rise in this blessing together.

L: May the Spirit awaken hope in our lives.

R: We walk in this hope together, now and always. Amen.

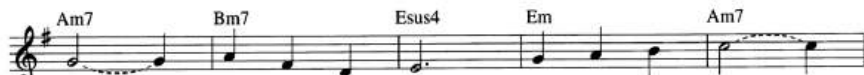
(Postlude)

CHRIST, BE OUR LIGHT

VERSES (♩ = ca. 132)



1. Long - ing for light, — we wait in dark - ness. Long - ing for
2. Long - ing for peace, — our world is trou - bled. Long - ing for
3. Long - ing for food, — man - y are hun - gry. Long - ing for
4. Long - ing for shel - ter, man - y are home - less. Long - ing for
5. Man - y the gifts, — man - y the peo - ple, man - y the



1. truth, — we turn to you. Make us your own, —
2. hope, — man - y de - spair. Your word a - lone —
3. wa - ter, man - y still thirst. Make us your bread, —
4. warmth, — man - y are cold. Make us your build - ing,
5. hearts that yearn to be - long. Let us be ser - vants



1. your ho - ly peo - ple, light for the world to see. —
2. has pow'r to save us. Make us your liv - ing voice. —
3. bro - ken for oth - ers, shared un - til all are fed. —
4. shel - ter - ing oth - ers, walls made of liv - ing stone. —
5. to one an - oth - er, mak - ing your king - dom come. —

REFRAIN

G C G Em Bm Em Am7 D
Christ, be our light! Shine out through the dark, shine! —

Descant



Melody

Christ, be our light! Shine in our hearts. Shine through the dark - ness.



Christ, — be our light! Shine in your church gath - ered to - day. —

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MORNING DEVOTION

18 April 2026

(Soft background music accompanies the assembly as the prayer is offered, then flows into the hymn)

Call to Gather

Come, all who are weary from the fields,
all who carry burdens heavy and long.
Lay them down in God's presence, and find rest for your souls.
Christ calls us to walk together, to learn the way of justice and peace.

[Please stand in body or in spirit]

♪ **Declare His Glory (page 65)**

O sing to the LORD a new song of praise,
And sing to the LORD from the ends of the earth.
O sing to the LORD, let's all praise His name,
Proclaim His salvation day by day.

Chorus: Declare, declare, His glory,
Among all peoples, His marvellous deeds.
Declare, declare, His glory,
Among all peoples, declare!

For great is the LORD and worthy of praise,
For He will be feared above all other gods.
All splendour and glory are His alone,
Let's shout to the nations, "Our God reigns!" **Chorus.**

Opening Prayer

From our pain and hardship, we are called,
gathered into one community.

With living water we are washed,
cleansed and renewed.

A new spirit is placed within us,
removing all that binds us.

**Come, let us walk together,
sit at Christ's feet in rest,
and learn the way of justice and peace.**

Once we were scattered,
wandering without guidance.

**But today we are gathered
to remove the yoke that binds us,
the burdens that weigh upon us.
May God's righteousness restore us
and make us whole again.**

God so loved the margins that God gave birth to new awareness.
We believe in deliverance, and dignity is restored.
God does not condemn some to the margins,
nor ordain others to prosperity,
but wills that all shall live through mutual sharing.
Through equality, the world may become one.

God's solidarity with the oppressed,
and God's judgment of the oppressor assure us
that beyond the darkening skies of our present struggles
there lies a tomorrow of kinship and peace.
As we stand bewildered by our yesterdays, and survey the future,
we are called to make our tomorrows become our todays.
Amen.

[Please be seated]

Prayer of Thanksgiving

Beloved in Christ, we gather as one body and spirit,
from rice fields and fishing villages,
from bustling cities and quiet mountain homes,

The Spirit summons us.

From traditions handed down through generations,
and from new voices rising with courage,

The Spirit unites us.

We come, called to hope, to be one in Christ,
where faith is lived amidst the diversity of religions and cultures,
where families carry wisdom through story and song,
where communities struggle for justice, peace, and dignity.

**God's Spirit is already at work,
Weaving unity in the midst of difference.**

For today, we are gathered not as strangers,
But as one family in Christ,
to proclaim together:

**Hope is stronger than despair,
And unity is God's gift to the world.**

♪ *Declare His Glory*

Ascribe to the LORD all nations of earth;
Let's worship the LORD in His holiness.
Ascribe to the LORD glory due His Name,
And offer our lives up to the LORD. **Chorus**

The trees of the fields shall sing with joy;
The earth and the seas shall resound with His praise.
In truth, He is coming, the world awaits;
Before Him, all earth and heaven cry! **Chorus**

Scripture Reading (Matthew 11:25–30)

At that time, Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

"Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

(Moment of silence)

Prayer of Confession

God of compassion,
we confess that we have turned away from one another.
We have allowed fear to divide us,
and injustice to silence our voices.
We have carried burdens alone
and been content with what is,
instead of daring to imagine what could be.
Forgive us, O God.
Renew in us the courage to walk together,
to lift one another's burdens.

[Please stand in body or in spirit]

Assurance of Grace

Friends, hear this: God has not abandoned us.
Even when we scatter, God gathers us back.
Even when we falter, Christ walks beside us.
Even when we feel bound, the Spirit whispers freedom.

We don't have to stay stuck in yesterday.
God's mercy meets us here, today.
Our failures are not the end of the story.
Christ calls us forward, forgiven and renewed,
to walk together in freedom and hope.

We are forgiven. We are loved. We are free to begin again.

Amen.

Peace and Blessing

Let the peace of Christ rule in our hearts,
to which we were called as one body.
May the God of hope fill us
with all joy and all peace in faith,
so that we may abound in hope
by the power of the Holy Spirit. Forever and ever. **Amen.**

DECLARE HIS GLORY!

5 = E ♩ = c. 96 Moderato

5 | 5 3 4 5 2̇ | 1 7 6 5. 5 |

1. O sing to the LORD a new song of praise, and
 2. For great is the LORD and worthy of praise, for
 3. A - scribe to the LORD all na - tions on earth; let's
 4. The trees of the fields shall sing with joy; the

6 7 1̇ 5 3 5 | 4 3 3 2. 5 | 5 5 5 5 6 7 |

sing to the LORD from the ends of the earth. O sing to the LORD, let's all
 He will be feared a - bove all oth - er gods. All splen - dour and glo - ry are
 wor - ship the LORD in His ho - li - ness. A - scribe to the LORD glo - ry
 earth and the seas shall re - sound with His praise. In truth He is com - ing, the

1 2 3. 2̇ | 1 1 7 6. 7 1 2̇ | 1 - 0 0 5 |

Chorus

praise His name, pro - claim His sal - va - tion day by day. De -
 His a - lone, let's shout to the na - tions, "Our God reigns!"
 due His Name, and of - fer our lives up to the LORD.
 world a - waits; be - fore Him all earth and heav - en cries!

5. $\dot{1}$ $\dot{1}$. $\dot{3}$ | $\dot{3}$. $\dot{2}$ $\dot{1}$ - | 0 6 6 7 $\dot{1}$ $\dot{1}$ $\dot{1}$

clare, de-clare, His glo - ry, a - mong all peo-ples, His

$\dot{1}$ 7 6 5. 5 | 5. $\dot{1}$ $\dot{1}$. $\dot{5}$ | 5. $\dot{4}$ $\dot{3}$ -

mar - vel-lous deeds. De-clare, de-clare, His glo - ry

rit. 0 6 6 7 $\dot{1}$ $\dot{1}$ $\dot{2}$ | 1-3 $\dot{1}$. 0 0. || 4 $\dot{1}$ - -

a - mong all peo-ples, de- clare! clare!

EVENING PRAYER

18 April 2026

(Soft background music accompanies the assembly)

Leader:

As the day ends, O God,
may our prayers and hope
be the beginning of a new life.

Do not let us be cast into the corners,
left only to weep in silence.
We have leaned against the walls,
while oppressors demand loyalty
and press upon us the bitter cup of slavery
Yet we will not drink.

Unless the gates are opened, the call cannot be fulfilled.
If freedom is not our highest joy, let our voices fall silent.

And if we leave the shadows,
let us remain human forever,
never reduced to the machinery of empire.

Response:

Weeping may linger for the night,
but joy comes with the morning.
May this joy be planted in our hearts tonight
and rise among us, growing into courage,
guiding our steps, and opening new beginnings for tomorrow.

[Please stand in body or in spirit]

♪ ***Nay Chawatem Ay Apo (page 70)***

Scripture Reading (Romans 13:11–14)

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably

as in the day... put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

(Moment of Silence)

Prayers of the People

As the shadows lengthen, we remember the places we have come from:
villages and cities, classrooms and fields,
roads of migration and paths of struggle.
We carry stories of silence and survival,
but also songs of courage and dreams of tomorrow.

God's Spirit walks with us.

We have seen traditions that wound,
and practices that deny dignity.
Yet we have also seen friendships that heal,
and communities that rise with resilience.

God's Spirit walks with us.

We have felt the weight of empty pockets,
the uncertainty of work,
the fragility of livelihoods.
Yet we have also felt the strength of solidarity,
and the joy of sharing what little we have.

God's Spirit walks with us.

We have witnessed corruption and failures of governance,
systems that silence and exclude.
Yet we have also witnessed young voices rising,
demanding truth, justice, and change.

God's Spirit walks with us.

We have walked, crossed borders with fear and hope,
known displacement and exploitation.
Yet we have also walked together,
finding belonging in God's family.

God's Spirit walks with us.

And now, as evening falls, we will not remain stuck in yesterday.
We will move forward, carrying hope into action,
carrying faith into justice,
carrying love into community.

**For God calls us not only to dream,
but to rise, to walk, and to act.
From the margins to freedom,
We journey on together.**

[Please stand in body or in spirit]

Closing Prayer and Blessing

Give us hope to face the challenges of tomorrow.
Give us the courage to endure hardships without losing heart.
Give us faith, so that the joy of receiving Christ
may lead us to serve our brothers and sisters.
Give us gratitude for the gifts we have received,
that we may use them wisely,
daring to offer friendship, service, and love to others
May Christ's peace guard our hearts,
now and forever. **Amen.**

♪ May the Peace of Christ Be With You

The musical score is written on three staves in 4/4 time with a key signature of two flats (B-flat and E-flat). The melody is simple and uses a mix of quarter, eighth, and half notes. The lyrics are written below the notes, with some words connected by dashed lines to indicate phrasing.

Ki ri su to no he i wa ga, wa ta
May the peace of Christ be with you. May the
May the grace of God be with you. May the

shi ta chi no ko ko ro no su mi
love of Christ dwell deep in your heart. May the
love of God dwell deep in your heart. May you

zu mi ni ma de yu ki
Spir - it en - light - en your way. May you
walk in the light of God's way. May you



wa ta ri ma su yo u ni.
walk in the com-fort of God's care.
live in the com-fort of God's peace.

Nay Chawatem Ay Apo



1. Nay cha - wa - tem ay A - po la - yad mi ay li - kha -
2. I - cho - o mi ay A - po a - wak mi ya leng - ag
3. Fiyag mi nay i - cho - o mi Tok - kho - ngam et cha - ka -



1. lo. a - la - em nan mi - cho - o e - lot ay mo id tong - cho a - wak
2. mi. En - mi a - khes i - cho - o Se - mek mi ya fa - chang mi. A - ma
3. mi. Chad - a - ma nan la - yad mi ken sik - ay A - po Chios mi. Che - ngem



1. na ay cha - la na ay A - nak mo ay Chiyos A - ma wed - we
2. bo - men - dis - yon ka Ta ko - me - ked - se ka - mi Nan a -
3. lua - lo mi A - po mi - cho - on sik - ad tong - cho Seg - ang



1. cha'y i - cho - o mi ken sik - ay A - po Chios mi.
2. fo - lot mi'n sik - a I - che - ne i - fi - kas mi.
3. mo em i - cho - wa 'snan men - la - yad ken sik - a.

AEYA CORE

19 April 2026

“Bless the Lord, Oh my soul!
O my soul,
I will worship Your holy name.”

♪ *10,000 Reasons (Bless the Lord) (page 75)*

Glorify the Lord, all you people,
sing praise and give honour forever.
Glorify the Lord, O servants of the Lord,
sing praise and give honour forever.

**Glorify the Lord, O spirits and souls of the righteous,
sing praise and give honour forever.
You that are holy and humble of heart, glorify the Lord,
sing praise and give honour forever.**

♪ *Still (page 76)*

As we share our concerns,
Hear our cry.

How crooked is our world, O God,
And how heavy with sadness:
The hungry cry out for food.
The oppressed long for freedom.
The blind want to see.
The troubled in heart need relief.
The uprooted, the orphaned, the marginalised are desperate for help.

God, show Your mercy.
Frustrate the ways of the wicked.
Sustain the righteous and help those who are in need.

Give us the strength to face each struggle.
Give us peace despite our questions.
Give us hope amid our trials.
Give us faith in your never-ending promises.

Amen.

♪ *Kumbayah (Stanzas 1 & 2)*

The image shows a musical score for the song "Kumbayah" in two stanzas. The first stanza is marked "Piano" and the second "Pno.". Both are in 3/4 time with a key signature of one sharp (F#). The score includes vocal lines with lyrics and piano accompaniment. The lyrics are: "1 Kum ba yah, my Lord, kum ba yah! Kum ba yah, my Lord, kum ba yah! 2 Some-one's cry - ing, Lord, kum ba yah! Some-one's cry - ing, Lord, kum ba yah! 3 Some-one's sing - ing, Lord, kum ba yah! Some-one's sing - ing, Lord, kum ba yah! 4 Some-one's pra - ying, Lord, kum ba yah! Some-one's pra - ying, Lord, kum ba yah!"

“Young people are no longer silenced voices.

***Young people are the synthesis of a territory and a culture,
We raise different banners of struggle, and
We are contributing to social transformation.”***

– Nelly Monzón, a young Guatemalan human rights defender

In recent years, the world has witnessed a significant rise in youth activism, with young people taking to the streets to voice their concerns on pressing social issues. From climate change to racial inequality and gender rights, the passion and determination of youth have sparked movements that demand attention and action.

In several Asian countries, Gen Z and young millennials have become the moral conscience of society, speaking against corruption, injustice, and violence. Youth movements in Nepal (2025), Sri Lanka (2022), the Philippines, Myanmar, Hong Kong, Bangladesh, Korea, and many other nations in Asia have demonstrated courage in holding governments accountable, defending democratic spaces, combating authoritarian tendencies, and advocating for human rights.

Asian Christian youth have continued to show their resilience, prophetic imagination, and spiritual longing, seeking ways toward justice, communal harmony, human dignity, and meaning and purpose in life despite adversities.

♪ *Kumbayah (Stanzas 3 & 4)*

Voice of Asian Youth

Participants of AEYA (6–7 youth) are invited to witness their yokes and affirm their action to break them.

Youth, a divine treasure.

The most marvellous phase of the people, the youth.

One phase where life is wonderful, intense, safe, and trusting.

The youth are profoundly idealistic.

We love the truth, the sincerity, and the freedom.

We, the young people, dream of a better world,
a world of peace, justice, and love.

But what is our reality in youth?

In many countries, the youth are marginalised,
exploited in many forms, such as human trafficking,
discrimination, neglect of the right to education, and medical treatment.

Many youth live on the streets, unemployed,
addicted to drugs, and abused.

We live without hope.

We await God's mercy on us.

♪ *God of the Poor (page 77)*

Voice of Asian Youth

Joel 2:28–29

And afterward, I will pour out my Spirit on all people.

Your sons and daughters will prophesy, your old men will dream dreams,

Your young men will see vision.

Even on my servants, both men and women,

I will pour out my Spirit in those days.

Voice: Whatever happens to me, I will try to do what is right.

Whatever happens to me, I will try to do what is right;

I will love the flowers and the sea, the birds and land animals,
and all that is sacred in life and beauty.

Whatever happens to me, I will try to avoid bitterness,

anger, self-hatred, and destructiveness,

Feelings that alter the possibilities for good

and actions that upset the natural order of things.
But I will not allow others and things to violate my human rights,
to fringe upon my self-respect,
to unjustly suppress my freedom and growth,
to decimate the integrity of myself.
Whatever happens to me, I will seek what is naturally right and good.

**Voice: We are called to witness Christ Jesus, our Redeemer,
Christ is our living hope.**

Christ, our Hope!
When the world feels uncertain, and our hearts grow weary,
You remain our anchor and our song.
You are the light that breaks through the shadows,
The steady hand that lifts us when we fall.
In You, our fears find peace,
Our doubts find answers,
And our soul finds rest.
Teach us to trust Your promises,
To walk by faith and not by sight,
And to rejoice in the hope that never fades.
May our life reflect Your love,
And may our hope in You shine brightly
For all to see. **Amen.**

♪ *Living Hope (page 55)*

Voice: Your Gifts as Youths

Share yourself with others.
Create new life from love with others.
Care for and nourish your young spirit.
Develop your common and special talents fully, and
Share your gifted talents with others.

♪ *The Power of Your Love (page 78)*

Blessings

May the God of hope
fill us with all joy and peace in believing,
so that we may abound in hope
by the power of the Holy Spirit.
Amen.

10,000 Reasons (Bless The Lord)

Key: F

www.praisecharts.com/20858

Matt Redman, Jonas Myrin

Celtic Ballad ♩ = 70

B \flat F C Dm 7 B \flat F

1. The sun comes up. It's a new day dawn - ing. It's time to sing Your song
2. You're rich in move and You're slow to an - ger. Your name is great and Your
3. And on that day when my strength is fail - ing. the end draws near and my

C Dm 7 B \flat F C Dm 7

heart a - gain. What - ev - er may pass and what - ev - er lies be - fore me,
is kind. For all Your good-ness I will keep on sing - ing
time has come, still my soul will sing Your praise un - end - ing

B \flat F Csus C F B \flat F

let me be sing - ing when the ev'n - ing comes, ten thou - sand reas - sons for my heart to find more. Bless the
ten thou - sand years and then for - ev - er more.

Chorus

B \flat F C E Dm B \flat F Csus C

Lord, oh, my soul, oh, my soul. Wor - ship His ho - ly name. Sing like

B \flat Dm 7 B \flat C Dm 7 B \flat C Dm 7

nev - er be - fore, oh, my soul. I wor - ship Your ho - ly name. Yes, I will

B \flat C Dm 7 B \flat C F

wor - ship Your ho - ly name. Lord, I wor - ship Your ho - ly name.

Still

Words and Music by
Reuben Morgan

♩ = 76 **VERSE**

C G/B Am F D/F# G^{SUS} G



1. Hide me now un - der Your wings.
(2.) rest, my soul in Christ a - lone.

5 C/E F Dm⁷ G C/E



Cov - er me with - in Your might - y hand. When the o - ceans
Know His pow'r in qui - et - ness and trust.

CHORUS

9 F G C^{SUS} C F G



rise and thun - ders roar, I will soar with You a - bove the storm.

Last time to Coda

12 Am C/E F G C^{SUS} C G/B



Fa - ther, You are King o - ver the flood. I will be still

15 F/A G/B Fmaj⁹ C D.S.



and know You are God. 2. Find When the o - ceans

19 **INSTRUMENTAL** F Am C/G 1. G 2. G D.C.



2. Find

Em C Am7 C/D

rain. Come, change our love from a spark to a

G2 4 To verses Last time Em D G

flame.

935 - The Power of Your Love

GEOFF BULLOCK

GEOFF BULLOCK
Arranged by Lura Foster

♩ = 82

INTRO

VERSE

G D/F# Em G D C G/B Dsus D G D/F#

1. Lord I come to You
2. Lord un-veil my eyes.

Em Bm7 Em D C

Let my heart be changed re-nued flow-ing from the grace that I've found
Let me see You face to face the knowl-edge of Your love as You live

Dsus D Em D G D/F# Em

in You Lord I've come to know the weak-ness as I
in me Lord re-new my mind as You will un-

Bm7 Em D C D C

5 see in me will be stripped a-way by the pow'r of Your love
fold in my life in liv-ing ev-'ry day by the pow'r of Your love

CHORUS

G D/F# Em D C Em D Am/G G D/F# Em D C Em

Hold me close let Your love sur-round me Bring me near

D G Am G/B Dm7 G7 C Em D

draw me to Your side And as I wait I'll rise up like the

Am/G G D/F# Em D C D

1 ea- gle. And I will sow with You. Your Spir-it leads me on in the pow'r of Your love

MORNING DEVOTION

20 April 2026

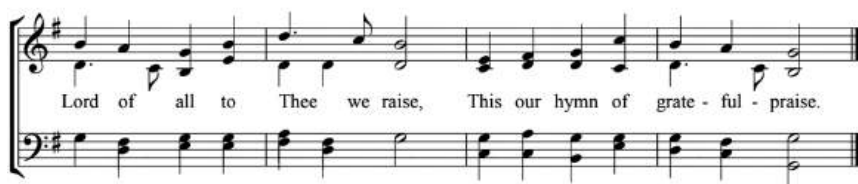
(As participants enter the hall, a soft hum of music signals the opening)

Greeting

We gather in the name of God, Creator,
Redeemer, and Sustainer of the Earth and all creatures.
Amen.

Prayer of Thanksgiving


Creator God,
we thank you for the morning dew,
for the quiet drops that refresh the earth
and remind us that your mercies are new every morning.
As the heavens declare your glory,
may we join creation's song,
giving thanks for life,
for friendship across nations,
and for the courage to walk gently upon the earth.
Through Christ, who makes all things new. **Amen.**



Prayer of Confessions

God of life,
we confess the sins that wound creation.
Forgive those who disfigure the earth,
who silence the cries for justice,
who place profit above people and power above peace.
We, the young people of the here and now,
know that we will bear the weight of these actions,
and so will the generations to come.
Hear our lament, O God,
and receive our prayer. **Amen**

Kyrie Eleison Chant



Lord, have mer - cy. Christ, have mer - cy, Lord, have mer - cy on us.

© Sweet Hong Lim

Assurances of God's Love

May the love of God draw us back,
 as Jeremiah found hope when he was disheartened.
 May Christ's mercy restore our courage,
 for his grace is new every morning.
 May the Spirit renew our strength,
 so that we rise with creation's song,
 and walk as children of light.
 Through Christ, our brother and friend. **Amen.**

[Please stand in body or in spirit]

♪ Song of Adoration: Gloria a Dios (Glory to God)

Text & Music: Peruvian text and music, collected by John Ballantine (b. 1945)



Leader Dm⁺ Dm C Dm

1. Glory to God, glory to God, glo-ry in the high-est!
 2. Glory to God, glory to God, glo-ry to Christ Je - sus!
 3. Glo-ry to God, glory to God, glo-ry to the Spir - it!

5 *All* Dm Dm C Dm

Glo-ry to God, glo-ry to God, glo-ry in the high-est!
 Glo-ry to God, glo-ry to God, glo-ry to Christ Je - sus!
 Glo-ry to God, glo-ry to God, glo-ry to the Spir - it!

9 *Leader* Dm C Dm *All* Dm C Dm

To God be glo-ry for-ev-er! To God be glo-ry for-ev-er!
 To God be glo-ry for-ev-er! To God be glo-ry for-ev-er!
 To God be glo-ry for-ev-er! To God be glo-ry for-ev-er!

13 *Leader* Dm C Dm *All* Dm C Dm *Leader* Dm C Dm

Al-le-lu-ia, A-men! Al-le-lu-ia, A-men! Al-le-lu-ia, A-men!

16 *All* Dm C Dm *Leader* Dm C Dm *All* Dm C Dm Dm Dm

Alle-luia, Amen! Alleluia, Amen! Alle-luia, A - men!

[Please be seated]

Scripture Reading (Romans 8:18–25)

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God, for the creation was subjected to futility, not of its own will, but by the will of the one who subjected it, in hope that the creation itself will be set free from its enslavement to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning together as it suffers together the pains of labour, and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope, for who hopes for what one already sees? But if we hope for what we do not see, we wait for it with patience.

(Moment of silence)

Act of Reflection

As our tropical sun gives out its light,
so let the rays from Your face, O God,
enter every nook of our being
and drive away all darkness within.

We are like the *bamboo*, bending but not breaking,
resilient in storms, rooted in community.

We are like the *sequoia*, growing tall in our own time,
bearing witness across generations.

We are like the *Narra* tree of the Philippines,
strong and enduring, a symbol of justice.

We are like the *banyan*, spreading wide branches,
giving shelter and space for others to grow.

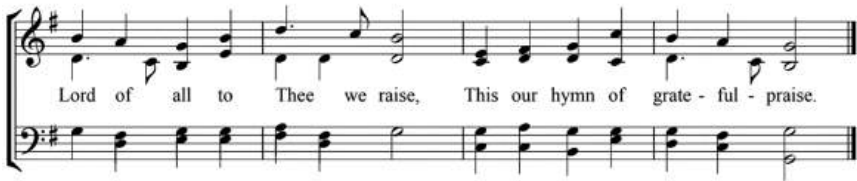
We are like the *dipterocarp forests of Southeast Asia*,
whose canopy protects the small and fragile.

We are like the *teak and Sal trees of South Asia*,
whose deep roots remind us of tradition and wisdom.

Science tells us that trees communicate underground,
sharing life through hidden networks.

So too, we as young people in Asia
learn to speak across borders,
to share strength, to resist silence,
to grow together in hope.

Creation groans, and we groan with it.
But like the trees, we rise,
we endure, we give shade,
and we dare to stand tall,
until the dawn of a new creation.



Prayer of Commitment

God of justice and life,
we, the young people of Asia, stand before You.
We give thanks for creation's beauty,
yet we refuse to be silent in the face of its destruction.
Root us in hope that does not fade.
Strengthen us with courage to resist injustice.
Send us forth to protect the earth and one another,
until Your new creation breaks forth in fullness.
Through Christ, our light and our strength. **Amen.**

Peace and Blessing

May the peace of Christ rise among us,
like light breaking through the storm.
We receive this peace, and we will carry it.
May the blessing of God strengthen our hands,
to resist injustice and to protect creation.
We receive this blessing, and we will live it.
May the Spirit send us forth in courage,
to walk gently upon the earth,
to stand tall as witnesses of hope.
**We go in peace, we go in blessing,
now and forever. Amen.**

[Please stand in body or in spirit]

The Trees of the Field Will clap their Hands

The score consists of six staves of music in G major, 4/4 time. The lyrics are: "You shall go out with joy and be led forth with peace; The mountains and the hills will break forth before you. There'll be shouts of joy and all the trees of the field will clap, will clap their hands. and all the trees of the field will clap their hands, The trees of the field will clap their hands, The trees of the field will clap their hands while you go out with joy." Chords are indicated above the notes: Em, G, C, D, Bm, Em, B7, Em, G, C, D, D, Bm, G, G, C, D, B7, Em.

You shall go out with joy and be led forth with peace; The
 mountains and the hills will break forth before you. There'll be shouts of joy
 and all the trees of the field will clap, will clap their hands.
 and all the trees of the field will clap their hands, The
 trees of the field will clap their hands, The trees of the field will
 clap their hands while you go out with joy.

EVENING PRAYER

20 April 2026

God, who gave life to all, calls us to live.

We come seeking the presence of just God.

God, who shared his life in Christ, calls us to share.

We come hoping to learn to share.

God, who gave His life for our sake, calls us.

We come desiring to commit our lives to God's calling.

We worship God who comes to share in our emptiness,

in our isolation from others, in our selfishness,

that we might be whole again.

God, we pray that You would give us strength to be strong for You.

God, You know the struggles and challenges that we face today.

Be with us as we go through them.

We always praise You. Amen.

Threefold Amen in G Major

Giftson Immanuel

The image shows a musical score for 'Threefold Amen in G Major'. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 4/4. A tempo marking '♩ = 90' is placed above the first measure of the treble staff. The melody in the treble staff is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics 'A-men A-men A - men' are written below the treble staff, with 'A' under the first measure, 'men' under the second, 'A' under the third, and 'men' under the fourth. The bass staff accompaniment is: G2 (quarter), B2 (quarter), D3 (quarter), E3 (quarter), G2-B2 (beamed eighth notes), D3 (quarter), E3 (quarter), F#3 (quarter), G3 (quarter), F#3-G3 (beamed eighth notes), E3 (quarter), D3 (quarter), C3 (half). Brackets are used to group the eighth notes in both staves.

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Psalm 1

Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers.

But their delight is in the law of the Lord, and on His law, they meditate day and night.

They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper.

The wicked are not so, but are like chaff that the wind drives away.

Therefore, the wicked will not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord watches over the way of the righteous, but the way of the wicked will perish.

I Need Thee Every Hour

Musical notation for the first system of the hymn. The key signature is one sharp (F#) and the time signature is 3/4. The melody is in the treble clef, and the bass line is in the bass clef. Chords are indicated above the staff: G, D, G, C, G.

1 I need thee ev-ery hour, most gra-cious Lord;
 2 I need thee ev-ery hour, stay thou near by;
 3 I need thee ev-ery hour, in joy or pain;
 4 I need thee ev-ery hour, teach me thy will,

Musical notation for the second system of the hymn. Chords are indicated above the staff: D, G, D, A, D.

no ten-der voice like thine can peace af-ford.
 temp-ta-tions lose their power when thou art nigh.
 come quick-ly, and a-bide, or life is vain.
 and thy rich prom-is-es in me ful-fill.

Refrain

Musical notation for the first line of the Refrain. Chords are indicated above the staff: G, C, G, D, D7, G.

I need thee, O I need thee; ev-ery hour I need thee!

Musical notation for the second line of the Refrain. Chords are indicated above the staff: C, G, C, G, D7, G.

O bless me now, my Sav-ior, I come to thee.

WORDS: Annie S. Hawks (1835-1918); ref. Robert Lowry (1826-1899)
 MUSIC: Robert Lowry (1826-1899)

NEED
 6.4.6.4.Ref.

God, no one is a stranger to You
And no one is ever far from Your loving care.
In Your kindness, watch over the trafficked,
the stateless, migrants, and refugees,
those separated from their loved ones,
those who are lost,
and those who have been exiled from their homes.

Bring them safely to the place where they long to be,
and help us always to show Your kindness to strangers and those in need.
We ask this through Christ our Lord,
who too was a refugee and migrant
who travelled to another land searching for a home.
In the name of our Lord Jesus we pray. **Amen.**

Scripture Reading (Isaiah 61:1–3)

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favour and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair.

Lord Jesus, help us by Your grace;
to banish fear from our hearts
that we may embrace each of Your children as our own brother and sister.
We praise You and give You thanks
for the family You have called together from among many people.
We see in this human family a reflection of the divine unity
of the one most Holy Trinity.
Amen.

Threefold Amen in G Major

Giftson Immanuel

The musical score is written for piano in G major and 4/4 time. The tempo is marked as quarter note = 90. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics 'A-men A-men A - men' are written below the treble staff. The melody consists of a series of chords and single notes, with a final cadence. The bass line provides a simple harmonic accompaniment.

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Blessing

The love of God be the passion in your heart.
The joy of God, your strength when times are hard.
The presence of God, a peace that overflows.
The Word of God, the seed that you might sow.

Amen.

MORNING DEVOTION

21 April 2026

*It is good to praise the LORD and make music to your name, O Most High, Proclaiming your love in the morning and your faithfulness at night.
(Psalm 92:1–2)*

Spirit of God,
Breathing on our beginnings,
we praise You.
In the beginning, when all was formless,
You moved over the waters.
We praise you.

Spirit of glory,
You saturate all creation.
In ways known and unknown,
you inspire us.

Spirit of power and mystery,
You give new life to creation.
We praise you.

Spirit of beauty and variety,
You have poured Yourself generously.
All creation testifies to this;
You give life and power to all creation.
We praise you.

(Rev. Dr Mercy Amba Oduyoye)

♪ **Let Justice Flow Down (Stanzas 1 & 2) (page 91)**

Oh, our Creator and Redeemer,
let our first thought today be of You,
let our first impulse be to worship You,
let our first speech be Your name,
let our first action be to kneel before You in prayer.
For Your perfect wisdom and perfect goodness;
For the love wherewith You love all human beings;
For the indwelling of Your Spirit in our hearts;
We praise and worship You, O Lord.
In the name of Jesus Christ, we pray,
Amen.

**God, You know the struggles and challenges that we will face today.
Be with us as we go through them. We always praise You. Amen.**

Philippines

Joyfully ♩ = 128

*Ay, ay sa - li - dum - may, let us give thanks to God.

* non-lexical syllables taken as joyful responses to each statement.
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Reader 1: I am the rising sun.
Reader 2: Be dawn in us, O Holy One.
To You, we offer our praise.

Reader 1: I am the whispering wind.
Reader 2: Speak to us kindly when we have sinned.
To You, we offer our praise.

Reader 1: I am the cresting sea.
Reader 2: Let Your waves wash over us.
To You, we offer our praise.

Reader 1: I am the singing bird.
Reader 2: Sing to me a healing word.
To You, we offer our praise.

Reader 1: I am a little child.
Reader 2: I looked into Your eyes. You smiled.
To You, we offer our praise.

Reader 1: I am transforming grace.
Reader 2: Make of me Your dwelling place.
To You, we offer our praise.

Reader 1: I am your deepest need.
Reader 2: I will follow where You lead.
To You, we offer our praise.

Reader 1: I am where struggles cease.
Reader 2: Draw me to Your holy peace.
To You, we offer our praise.

Reader 1: I am who I will be.

Reader 2: I am in You and You in me.
To You, we offer our praise.

Gracious God,
In the beginning, Your Spirit breathed over the waters.
From the sea, You created cells, plants, and creatures.
In the warm waters of the womb, You already knew our inward parts,
And formed us in Your image. We thank You for life. **Amen!**

Philippines

Joyfully ♩ = 128

*Ay, ay sa - li-dum - may, let us give thanks to God.

* non-lexical syllables taken as joyful responses to each statement.
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God of the oppressed,
Through the waters of the sea,
Your people walked away from slavery on dry land.
We thank You for setting us free.

Philippines

Joyfully ♩ = 128

*Ay, ay sa - li-dum - may, let us give thanks to God.

* non-lexical syllables taken as joyful responses to each statement.
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Everyone who thirsts, come to the waters!
And you who have no money: come, buy, and eat!
The Triune God invites the whole creation to the Feast of Life,
through Jesus Christ, who came “that they may have life,
and may have it in all its fullness.”
Amen.

*“Come to me, all you who are weary and burdened,
and I will give you rest.
Take my yoke upon you and learn from me,
for I am gentle and humble in heart, and you will find rest for your souls.
For my yoke is easy and my burden is light.”
(Matthew 11:28–29)*

Joyfully ♩ = 128

*Ay, ay sa - li - dum - may, let us give thanks to God.

God, we pour out before You our heartfelt needs;
 We need peace in our communities;
 We need to make peace with our environment;
 We need to keep our nature clean and green;
 We need to put an end to discrimination of all kinds;
 We need to fight racism anywhere and everywhere;
 We need to understand that we are all equal but different.
 We need:

**to work together in a common purpose,
 to become one, to be strengthened,
 as we work to undo all kinds of negative impact upon all humanity.**

Loving God, all people have their origin in You, and it is Your will to gather them as one family in Yourself. We pray that You fill the hearts of all people with Your love and the desire to ensure justice for all their sisters and brothers.

♪ *Let Justice Flow Down (Stanza 3)*

Douglas Romanow, Canada

Let jus - tice flow down, down like a riv - er,
 down to the val - leys where the help - less cry. Right - eous - ness flow
 through us for - e - ver, lead us to the stream that will ne - ver run dry

1. Flow to the mouths of the hun - gry, flow to the hands of the
 2. Flow to the streets of the home - less, find - ing no place they can
 3. Flow through the courts of our na - tion, guide us in love's de -

poor. Flow to the hearts of the or - phans, the ra - va - ges of war.
 go. Flow to the cells of the pri - son - ers, who face each day a - lone.
 crees. Lead us to streams of sal - va - tion; and flood our lands with peace.

Copyright Douglas Romanow and Citizens for Public Justice

May today there be peace within.
May you trust God that you are exactly where you are meant to be.
May you not forget the infinite possibilities that are born of faith.
May you use those gifts you have received
and pass on the love that has been given to you.
May you be courageous to resist violence
and fight the evil causing disharmony and dissension.
May you be content knowing you are a child of God.

*Shanti, Pyunghwa, Nyein Chan Ye, Remna, Santipab, Kapayapa-an,
Damai!*

Peace, Peace, Peace!
Amen.

♪ **Let Justice Flow Down**

CLOSING WORSHIP

21 April 2026

How good it is, how wonderful

to live together in unity.

Love and faith come together.

Come, feel the presence of the Lord, who is faithful and true.

God calls us together in love.

We respond with gratitude, lifting our voices in praise.

For God's mercy is new every moment, and God's grace never fails.

We rejoice in the steadfast love of the Lord, our refuge and strength.

Let us draw near with reverence and joy, for the Lord our God is here.

We worship with awe and thanksgiving.

Here Our Prayer, O Lord

1. Hear our prayer, O Lord, Hear our prayer, O Lord;
2. Guide us Thou, O Lord, Guide us Thou, O Lord,

In - cline Thine ear to us, And grant us Thy peace.
To be our lamp of life, And light for our path. A - men

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are written below the vocal line. The first system contains two verses of the first line of the prayer. The second system contains the second line of the prayer, including the phrase 'A - men'.

Spirit of light:

Let Your truth shine upon us.

Spirit of calm:

Make us aware of God's presence.

Spirit of courage:

Drive out the fear from our hearts.

Spirit of fire:

Ignite us with the love of Christ.

Spirit of peace:

Let us find rest and listen to God's word.

Spirit of joy:

Inspire us to proclaim the good news.

Spirit of love:

Make us open to the needs of others.

Spirit of power:

Give us all Your help and strength.

Spirit of truth:

Guide us all in the footsteps of Christ.

Amen.

God, as we share our experiences,

seek a way to cooperate, **God be our way.**

As we learn and ask questions, **God be our truth.**

As we grow and as we change, **God be our life.**


Jesus, Savior Lord, Lo to You I Fly

(Thamilz: Yesu raajenin thiruvediku)


Refrain




Ye - su raa - je - nin thi - ru - ve - di - ku, sa - re - nnam sa - re - nnam sa - re - nnam,
Je - sus, Sav - ior Lord, lo to you I fly; Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.



aath - me naa - dhe - rin ma - le - re - di - ku, sa - re - nnam sa - re - nnam sa - re - nnam. Fine
You the Rock, my Re - fuge that's higher than I: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.



1. Paar pot - trum thuuye thuuyedhee - ve - nee - mei raa - jaa - vee yeng - gell - naa - dhe - nee
2. I - llai paa - ru - dhel the - rum veen - dhe nee - yinnel thunbeam niikum a - rull naa - dhe - ree
1. In the midst of foes I cry to you, from the ends of earth wherever I may be,
2. In your tent give me a dwell - ing place, and be - neath your wings may I find shel - tering grace,
3. O that I my vow to you may pay, and that by your faithfulness to me each day,



Ba - yem nii - kum thunnei yaavum aa - ni - ree, sa - re - nnam sa - re - nnam sa - re - nnam.
ye - zlei yen - nei aatri thettri kaa pi - rec, sa - re - nnam sa - re - nnam sa - re - nnam.
my strength in helplessness, O an - swer me: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.
O lift on me the sunshine of your face: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.
may live, and on your love my bur - dens lay: Sa - re - nnam, Sa - re - nnam, Sa - re - nnam.

* Sarennam means "Refuge"; also "I take refuge."

Psalm 46

God is our refuge and strength,

an ever-present help in trouble.

Therefore, we will not fear, though the earth give way

and the mountains fall into the heart of the sea,

though its waters roar and foam

and the mountains quake with their surging.

There is a river whose streams make glad the city of God,
the holy place where the Most High dwells.

God is within her, she will not fall;

God will help her at the break of day.

Here Our Prayer, O Lord

The image shows a musical score for the hymn 'Here Our Prayer, O Lord'. It consists of two systems of music. The first system has two staves: a vocal line and a piano accompaniment line. The vocal line has two parts: '1. Hear our prayer, O Lord' and '2. Guide us Thou, O Lord,'. The piano accompaniment is in G major and 4/4 time. The second system also has two staves: a vocal line and a piano accompaniment line. The vocal line continues with 'In - cline Thine ear to us, And grant us Thy peace. To be our lamp of life, And light for our path. A - men'. The piano accompaniment continues with the same melody and accompaniment.

How very good and pleasant!

It is to feel that we can work together for a just world.

How very good and pleasant!

When children can meet and play and hug as brothers and sisters,
irrespective of race, creed, colour, or nationality.

How very good and pleasant!

When we learn to make room for one another to live together,
with our different abilities and diversities.

How very good and pleasant

When our neighbour's joys are our joys,
our neighbour's sorrows are our sorrows,
and our neighbour's well-being is our own.

How very good and pleasant!

When weapons become ploughshares.

How very good and pleasant!

When we learn to join hands and allow the colours of God's grace
to touch our lives and change them in harmony.


**How very good and pleasant,
how very good and pleasant it is!**

(WCC, Reference Group of the Pilgrimage of Justice and Peace)

Ephesians 2:8–10

For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

(♩ = 88)



Oh Tu - han pim-pin lah lang-kah - ku, Ku-tak bra - ni ja-lan sen-di - ri.
O LORD God, set my feet on the way, I'd be foolish to jour-ney a - lone;

Ser ta - Mu i - tu-lah do - a - ku, A - jar - ku me-ren-dah-kan di - ri,
stay be - side me for-ev - er I pray, keep my hand firmly held in your own.

Me nu - rut fir-man mu tiap ha - ri, Ja di - kan pe - li - ta da-lam g'lap, Men
With your teaching, my guide ev - ery day, I can lift up a torch in the dark, at -

ca - ri dom-ba yang se - sat, I - tu - lah ke rin-du - an ji - wa - ku.
tract - ing all those who have strayed, and I hope they will join me on your path.

God, may we bear the fruits of Your spirit:

give us love,

that boundless, healing energy which transforms the world;

give us joy,

because no darkness or evil can overcome You;

give us peace,

to quieten our hearts and to free us from bitterness;

give us patience,

to go on following You even when it is hard;

give us kindness,

to reach out to our neighbour and to the person who needs to be loved;

give us goodness,

to give with a generous heart;

give us faithfulness,

to stay at Your side, come what may;

give us gentleness,

to respect the freedom and integrity of others;
give us self-control,
to see our weakness and overcome it in Your strength.
Lord, may we bear the fruits of your spirit.

♪ *Until All Are Fed (page 98)*

Commitment

**We affirm our hope that a new day is dawning upon us.
We affirm our vision of a new heaven and a new earth.**

**We know that there will be a lot of struggle, pain, and tears.
We know that we will have to give up a lot of comfort and security.
We know that we might lose the understanding of our beloved ones.**

**But we affirm our belief that the love of God,
which is greater than all understanding,
has the power to unite us,
so that we commit ourselves to advocate for our youth in need.**

**We affirm the hope that we would be part of God's mission,
making all things new.
We affirm the hope that enables us to show our faith in action.
Amen.**

Sending Out

Now, have in mind that we, as Christians, have the responsibility to be voices for the voiceless and to stand in solidarity with the vulnerable, to break all yokes and to bring liberation to all.

Yes, Amen.

Go, with the intention to take care of justice, love, and peace, with word and deed.

Yes, Amen.

Go, with the promise that you will meet Christ when you meet one of the least of your sisters and brothers.

Yes, Amen.

May God bless us and keep us.

May God's face shine upon us and be gracious to us.

May God look upon us with kindness and give us peace.

Amen.

Until All Are Fed



1. How long will we sing? How long will we pray? How
2. How long will we talk? How long will we prod? How
3. How can we stand by and fail to be ag-hast? How
4. On the green, green grass they gath-ered long a - go to



long will we write and send? How long will we bring? How
must we fret and hoard? How long will we walk to
long till we do what's right? How could we stand by and
hear what the Mas - ter said. What they had they shared-some



long will we stay? How long will we make a - mends?
tear down this fa - cade? How long, how long, O Lord?
choose a less - er fast? How long will we see th light?
fish - es and some loaves, they served un - til all were fed.

Refrain



Un-til all are fed we cry out! Un-til all on earth have bread. Like the



One who loves us each and ev-'ry one we serve un-til all are fed.

SECTION III

Assembly Guidelines

As we gather as young Christians from diverse countries, cultures, and church traditions across Asia, we encourage all participants to observe the following guidelines to ensure a meaningful, respectful, and enriching Assembly experience:

1. Spirit of Ecumenical Fellowship

Participants are expected to engage with openness, humility, and mutual respect, embracing the richness of diverse theological perspectives, traditions, and cultural expressions within the ecumenical movement.

2. Full and Active Participation

All participants are required to attend and actively engage in the entire Assembly programme—from the Opening to the Closing session—including plenaries, Bible studies, group discussions, church visits, and cultural activities.

3. Respect for Diversity and Inclusion

We affirm the dignity of every individual. Participants are requested to be sensitive and respectful in their language, behaviour, and interactions, recognising differences in nationality, culture, gender, denomination, and lived experiences.

4. Punctuality and Time Stewardship

Kindly adhere to the programme schedule and be punctual for all sessions. This reflects mutual respect and helps maintain the flow of the Assembly.

5. Safe and Respectful Space

AEYA–2026 seeks to be a safe space for sharing, dialogue, and discernment. Participants are encouraged to listen attentively, speak responsibly, and avoid any form of discrimination, harassment, or exclusion.

6. Simplicity and Shared Living

As participants will be staying in shared accommodation, we request everyone to be considerate towards roommates, maintain cleanliness, and practise a spirit of cooperation and simplicity.

7. Cultural Sensitivity

Participants are encouraged to appreciate and honour the local culture of Thailand, as well as the cultures represented within the Assembly.

Modest and respectful conduct is expected at all times.

8. Responsible Communication and Media Use

While participants are welcome to share their experiences, we encourage responsible use of social media. Please respect the privacy of others and seek consent before sharing identifiable photos or personal reflections.

9. Health and Well-being

Participants are advised to take care of their personal health, remain hydrated, and inform the organising team of any medical needs or concerns during the Assembly.

10. Commitment to the Common Journey

AEYA–2026 is not only an event but a shared pilgrimage. Participants are invited to journey together in faith, discernment, and solidarity, contributing towards the collective voice and witness of young Christians in Asia.

Christian Conference of Asia Sexual Harassment Policy

1. INTRODUCTION

These guidelines for dealing with sexual harassment have been created to raise awareness and 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 if and when it may happen. The Guidelines on Sexual Harassment apply to all CCA international programmes, meetings, and events.

2. STATEMENT OF INTENT

CCA is committed to creating a safe place for growth and to 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.

3. DESCRIPTION

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

CCA recognises that those who participate in its 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.

In this regard, the Christian Conference of Asia will:

- Commit to build awareness for all persons within CCA relating to sexual harassment;
- Distribute and regularly promote these guidelines in all CCA activities and related events;
- Model appropriate behaviour themselves and monitor the environment to ensure that the appropriate standards of conduct are observed 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.

4. DEFINITION OF SEXUAL HARASSMENT

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

Any attempt to coerce an unwilling person into any form of sexual activity,

or to subject a person to repeated and unwanted sexual attention, or to punish a refusal to comply, constitutes sexual harassment.

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

A person sexually harasses another person if:

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

4.1. 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;
- Behaviour of a sexual nature that is acceptable outside the work place may not be appropriate and may constitute sexual harassment in the work context;
- What constitutes sexual harassment to one person may be acceptable and inoffensive to another;
- 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 innuendos and/or talk about sex which causes offence;
- Sexual jokes, offensive telephone calls, offensive mail or electronic message sent by fax, email, SMS, or Instant Messaging;
- Displays of obscene or pornographic photos, pictures, posters or objects;

- Leering, wolf whistles, catcalls, obscene gestures;
- Physical contact such as patting, pinching or touching, fondling, kissing or embracing someone against their will;
- Any unnecessary familiarity or unnecessary physical proximity;
- Persistent unwelcome invitations;
- Actual molestation;
- Sexual assault and rape (criminal offences to be reported to the police).

Sexual harassment may occur:

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

- 4.2. Sexual harassment does not arise in the context of mutual sexual attraction and flirtation based on choice and consent, which is a private matter between the individuals concerned.
- 4.3. 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.

5. ABUSE

There is a wide spectrum, in variety and in severity, of what may constitute sexual harassment. Though all of it is serious and unacceptable, there is a point at which it becomes sexual abuse. 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 transactions.

6. CONSENT

These guidelines are not intended to control or limit mutually consensual

behaviour between adults. The key point is consent from both sides. Consent in a cross-cultural context such as within CCA can be a 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.

7. CROSS-CULTURAL COMMUNICATION

CCA has extraordinary opportunities to enrich its members and to influence the wider world because it gives people from many and diverse places and cultures ways to make connections, learn about each other, encourage each other, overcome prejudices, and work together for common goals. At the same time, the possibility 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 of age, gender, culture, spirituality, confession, ability, language, caste, ethnicity, and class make it a challenge to understand and communicate effectively with one another. We are invited to take this challenge as a gift and a positive opportunity. In doing so, we need to take extra care and sensitivity in our behaviour and approach to one another.

8. RECOMMENDATIONS AND STEPS TO PREVENT AND DEAL WITH SEXUAL HARASSMENT

1. There are steps that can be taken to make sure one is treated in ways that are comfortable and appropriate, and to make sure one is doing the same for others. Be clear with yourself and with others about your personal boundaries. Refuse any inappropriate gesture or contact.
2. 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?")
3. If you experience harassment, make it clear that the behaviour is unwelcome. You can say "no" with a look, words, or gestures.
4. If harassment persists, and you are in a public place, make your protests louder so that the public notices the harasser, especially if you feel yourself to be in danger. It is your right to hit, kick, or push someone who is molesting you. This is self-defence.

5. Trust your intuitions 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 aren't 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 counsellor who can help you interpret what is going on.

6. Talk about it with people you trust, so that you may take the right steps for you and so that the name of the harasser and the objectionable things done are known. The latter is important so that others are not subjected to the same kind of treatment. Silence may only provoke more harassment.

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

9. CCA STRUCTURE FOR CREATING A SAFE ENVIRONMENT, SENSITISING PEOPLE, AND ADDRESSING COMPLAINTS

1. This document will be printed and a copy handed to every participant before or at the beginning of every CCA event, and introduced to those present at the event.

2. Those people unwilling to abide by the policy are required to leave the event.

3. A pastoral team of at least one man and one woman will be appointed by or at the beginning of each event and will be introduced to participants at the beginning of the event.

- The pastoral team will be nominated by the organisers of the event and approved by the participants.
- It is preferable for members of the pastoral team to represent several languages.
- It is desirable that the members of the pastoral team have significant pastoral experience, when possible, specifically in counselling people over sexual harassment issues, and cultural sensitivity, so as to be able to determine when a problem is due to cross-cultural communication and when it is more serious and to be able to effectively counsel the parties involved.

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

10. PRINCIPLES

1. It is important that harassed persons tell harassers that their behaviour is unwelcome. However, in some cases, people might be too frightened

or shocked to do this, and no one will be blamed if they have not been able to confront their harasser.¹

2. CCA will treat each case seriously and sensitively, with transparency, fairness, and proportionality in procedures. The process should be fair towards both the person who has experienced harassment and the perpetrator(s) of the harassment.

3. In the process of determining what has happened and how it will be handled, every attempt will be made to maintain confidentiality, while at the same time providing for the physical and emotional safety of the sexually harassed person.

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

11. PROCEDURES

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

1. The female pastoral care team member will talk privately with the female/s involved.

2. The male pastoral care team member will talk with the male/s involved.

3. If it seems to be a possible misunderstanding, or a relatively minor offence resolvable through dialogue and both consent to a conversation and seem able to engage in a constructive conversation, they will meet 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.

4. If the offence is deemed from the beginning to be significant, the harasser should be reprimanded, counselled, and monitored.

5. If the offence continues, or if the offence was a serious invasion of the harassed person from the start, for example — groping or any violent act, the harasser will be removed from the event and sent home at the earliest possibility; until that time he or she should not be left alone, should receive counselling if willing, and should have assistance in finding accommodation away from the event.

¹ 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 cognizant of this fact. In such situations, "only yes means yes"; and a "no" or even silence/absence of "yes" will indicate non-consent.

6. In the case of such an action, the meeting may be informed who was sent home and why at the discretion of the pastoral committee.
7. In no case will the identity of the harassed person be made public — to either the participants of the event, the harasser’s home community, or her or his home community, as in some cases this could mean undue shame for the harassed person.
8. An account of events will be written down and filed at the CCA office if and only if a person has been sent home.
9. If a person has been sent home, that person will be banned from future CCA events.
10. In the case of abuse or suspected abuse, local police will be called.
11. If harassment is reported after the event, the pastoral committee of the event will deal with the case.
12. 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.

12. POWER AND ACCOUNTABILITY

- Power begins when a position of authority and responsibility has been established and accepted.
- Power is part of a sacred trust consciously and unconsciously granted to church, community, and ecumenical leaders and must not be used to violate, harass, or intimidate.
- In the community of equals, such as the ecumenical community, those vested with power have the double weight of responsibility and accountability in ensuring safe spaces for all, especially for the vulnerable.
- Underlying all abuse is the imbalance of power between victim and perpetrator. Sexual harassment as an imposition of power over another person using sexual behaviour destroys relationships and communities.
- Meaningful consent to sexual activity requires a context not merely of choice, but of equality; hence, meaningful consent requires the absence of any constraint. Where there is an imbalance of power between two persons arising out of a role difference, there is no true equality. Thus, without equal power, there can be no true and meaningful consent.

13. CONCLUSION

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.

References

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

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

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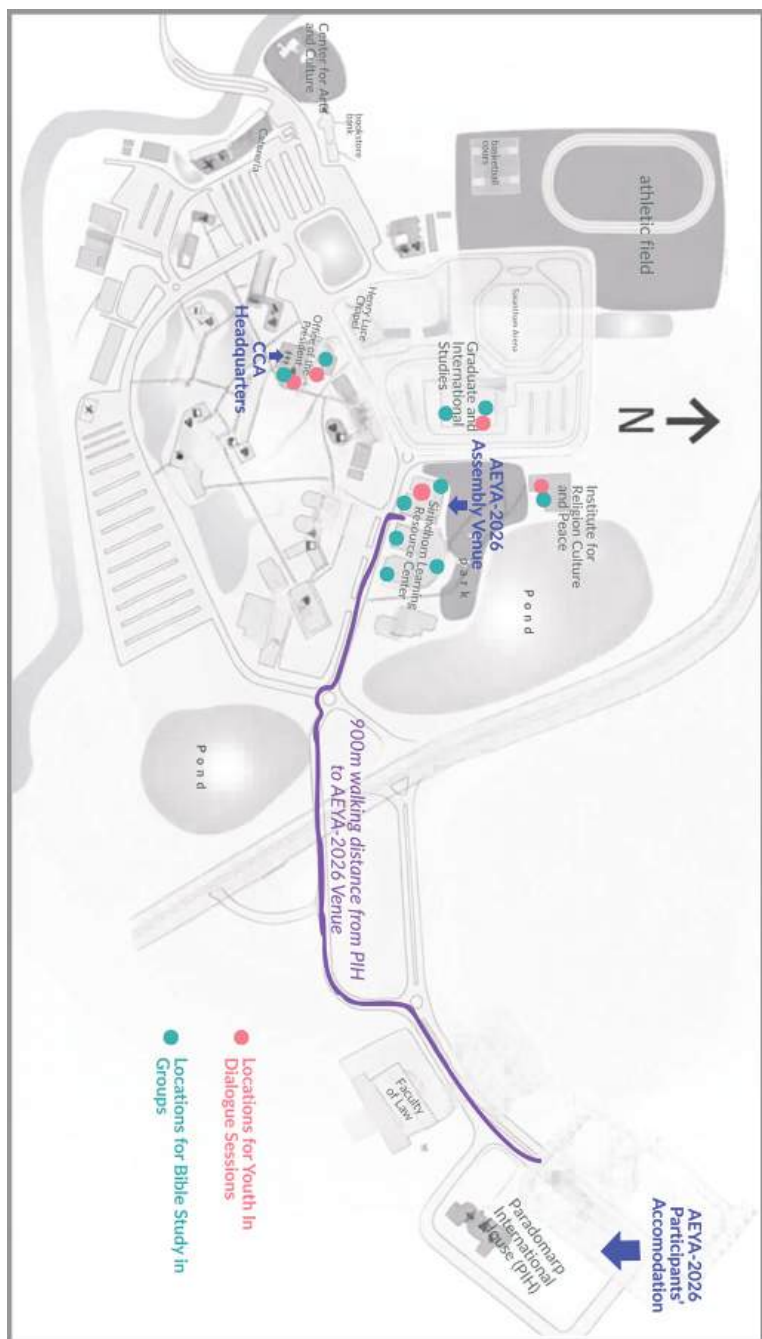
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“The ongoing global crises have led to unprecedented challenges for young people. Asia is not an exception, as young people continue to face increasing adversity. Over sixty per cent of the world’s total youth population is in Asia. The Christian Conference of Asia (CCA) considers it a priority to embed youth engagement at regional, national and local levels through the ecumenical movement, in order to foster ecumenism and encourage a collaborative approach to faith rather than a sectarian one.

The Asian Ecumenical Youth Assembly 2026 (AEYA) is yet another opportunity provided by the CCA as part of its commitment to nurture the values and ethos of ecumenism among young Asian Christians. It is in this context that AEYA–2026 is expected to assist young Asian Christians to reflect on the prophetic biblical call: ‘Break Every Yoke.’ It is our sincere hope and prayer that the deliberations of the fifth AEYA will be fruitful for all participants.”

Dr Mathews George Chunakara
CCA General Secretary



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