



CCA NEWS

ASIAN ECUMENICAL YOUTH ASSEMBLY (AEYA-2026) ■ CHIANG MAI, THAILAND ■

Rev. Jeniffer Fresy P. Wowor calls Asian youth to affirm identity in Christ through “place sharing” in the digital era

Delivering the thematic address on the third day of the Asian Ecumenical Youth Assembly, Rev. Dr Jeniffer Fresy P. Wowor, Assistant Professor of Christian Religious Education and Practical Theology at Duta Wacana Christian University, Indonesia, called on Asian youth to affirm their identity in Christ by embracing “place sharing” as a way of life in the digital era.

Speaking on “Break Every Yoke: When Faith Under the Yoke, Affirm Identity in Christ”, she highlighted Isaiah 58’s call to “break every yoke” as a challenge not only to personal spirituality but also to relational and social transformation in contemporary contexts.

Rev. Dr Wowor argued that the prophetic message of Isaiah 58 moves beyond outward religious observance and calls for the purification of practices such as fasting and Sabbath so that they become expressions of justice, relational care, and authentic faith. She emphasised that for today’s youth, particularly in Asia, this message speaks directly into a digital culture where identity is often shaped by algorithms, self-presentation, and the pursuit of online affirmation.

At the heart of her thematic



address was the concept of “place sharing”, modelled on the ministry of Jesus Christ. She described it as an intentional, relational presence that enters into the realities of others with humility and compassion. In this sense, “breaking every yoke” becomes not only a spiritual metaphor but a lived practice that restores dignity and builds authentic community. Such an approach offers a vital corrective to the isolating and performative tendencies of digital life, she noted.

Rev. Dr Wowor stressed that identity in Christ is not constructed through digital visibility or perfection, but formed through relationships marked by vulnerability, mutual

care, and faithful presence. “Place sharing” calls young people to move beyond surface-level interaction and towards deeper engagement with God, with themselves, and with others, affirming a faith identity grounded in participation in God’s transforming work”, she stated.

Highlighting practical implications, Rev. Dr Wowor outlined three interconnected practices for youth navigating faith in the digital age: reflecting, caring and transforming.

Reflecting involves cultivating intentional rhythms of prayer, meditation, and even digital fasting, echoing the spirit of Book of Isaiah 58 and helping young people reorient their lives away from self-centred digital consumption towards attentiveness to God and others. Caring emphasises holistic self-care that resists the pressures of digital perfectionism, calling youth to embrace their vulnerability and limits while fostering genuine concern for others, so that the inward freedom gained through Sabbath and fasting becomes outward compassion. Transforming moves beyond personal spirituality by urging young people to embody social...

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CONTRIBUTIONS

We welcome your thoughts, reflections, and contributions. Please send them to: info@cca.org.hk



SOCIAL MEDIA

Join the conversation on social media! Follow Christian Conference of Asia on Facebook and Instagram, and use the official hashtag **#AEYA2026**



**TODAY'S SESSIONS
(20 APRIL)**

09:30 AM – 10:30 AM

Bible Study 2 (in groups)

11:00 AM – 12:30 PM

Thematic address IV
Break Every Yoke:
Reclaiming the Prophetic
Vision of the Household
of God

02:30 PM – 04:00 PM

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

04:30 PM – 06:00 PM

Youths in Dialogues
(Group Discussions)

07:30 PM – 09:00 PM

“Asian Vibes”
(Cultural Night)

**SPEAKER
SPOTLIGHT**

*Thematic Address IV
Break Every Yoke:
Reclaiming the Prophetic
Vision of the Household
of God*

Dr Kochurani Abraham



Dr Kochurani Abraham is an Indian feminist theologian, researcher, writer, and trainer engaged with issues of gender, sexuality, spirituality, and ecology. She has served as the national convener of the Indian Christian Women’s Movement (ICWM) and is actively involved in several liberative theological forums.

AEYA participants join local congregations in Chiang Mai for Sunday Worship

On Sunday, 19 April, the third day of the Asian Ecumenical Youth Conference, participants joined local congregations across Chiang Mai for worship, experiencing the richness of diverse traditions.

Participants were divided into groups and joined worship in congregations of the Church of Christ in Thailand, Myanmar diaspora churches, and the Russian Orthodox and Anglican traditions. Thirteen churches in Chiang Mai warmly welcomed AEYA-2026 participants into

their midst: Bethel Chiang Mai Church, Chiang Mai Chinese Church, Chiang Mai Dream Church, Denpraporn Church, Grace Church in Chiang Mai, Grace Church in San Sai, Payap Church, Siri Wattana Church, Sripanalai Church, St. Andrew’s Anglican Church, St. Vladimir Orthodox Church, Thammaprathep Church, and Wunpawng Christian Church.

The participants from across Asia experienced new forms of worship, including different languages and liturgies, and had the opportunity to share fellowship meals with

congregation members after the worship services.

These visits offered a meaningful opportunity for learning and encounter, enabling participants to engage firsthand with the richness of global Christianity. Through this local immersion, participants not only experienced diverse expressions of faith but also shared their own contexts and perspectives. In turn, members of local churches interacted warmly with the international youth, fostering a spirit of mutual learning and deeper connections across cultures.



BETHEL CHIANG MAI CHURCH



CHIANG MAI CHINESE CHURCH



CHIANG MAI DREAM CHURCH



DENPRAPORN CHURCH CCT



GRACE CHURCH IN CHIANG MAI



SRIPANALAI CHURCH CCT



SIRIWATTANA CHURCH CCT



PAYAP CHURCH



ST. ANDREW'S ANGLICAN CHURCH



ST. VLADIMIR ORTHODOX CHURCH



THAMMAPRATEEP CHURCH CCT



WUNPAWNG CHRISTIAN CHURCH

Same Struggles, Different Stories: Hope Brought to Action at AEYA-2026

Rosiana Indah Purnomo, Communion of Churches in Indonesia

In many contexts, young people still have limited opportunities to speak openly about their struggles or to be truly heard. Spaces that allow us to gather across backgrounds, listen deeply, and reflect together on our shared journeys remain rare. This is why the initiative of the Christian Conference of Asia, through the Asian Ecumenical Youth Assembly, is both significant and necessary.

This year marks the fifth Youth Assembly in CCA's long-standing history. A distinctive feature of AEYA, and of CCA's wider programmes, is the intentional creation of space for encounter and dialogue. Through small group Bible studies and Youth in Dialogue sessions, participants were invited not simply to speak, but to listen—and to sit with one another's stories across



diverse contexts.

In these conversations, differences were clear, yet so were the connections. Stories from Myanmar reflected how political instability and militarisation continue to shape daily life. Malaysian participants

spoke of discrimination experienced by Christian communities. From Hong Kong came reflections on the pressure to secure stability and employment, even within a highly developed society. Meanwhile, voices from Sri Lanka and South Korea pointed to the active role young people are playing in shaping social and political change.

Listening to these narratives, one truth becomes clear: while we come from different places, we carry similar yokes. AEYA 2026 is more than just a gathering; it invites young people to discern how we can move forward together in God's mission (Missio Dei) to break every yoke borne by our generation.

“Yokes Remain the Same”, says Rev. Huh Chunjung, participant of the 1984 Asian Youth Assembly

Rev. Huh Chunjung, who participated in the Asian Youth Assembly in Delhi, India, in 1984, is now attending AEYA-2026 as an observer. At the age of 29, the youth assembly in Delhi was his first encounter with the ecumenical movement. Today, as an ordained minister of the Presbyterian Church of Korea, he continues his prophetic witness as a missionary working closely with Karen refugees from Myanmar. He is also the founder of the Korea–Mae Sot Cooperation Center (KMCC).



Reflecting on his AEYA journey from Delhi to Chiang Mai, Rev. Huh observed, “Many of the yokes we face today remain the same: war, anti-freedom movements, hunger, and violence. Though contexts have changed, the struggles continue. Yet assemblies like this shape us deeply, helping us become good Christians, good leaders, and good organisers, called to respond with faith, justice, and unity.”

He added that, compared to 1984, the present generation lives in a globalised era, therefore, approaches to these challenges must also be creative.

Reflections on Integrity in Leadership and Governance

Danil Arakelian, Russian Orthodox Church

On April 18, the first sessions of the Youth in Dialogue took place and I facilitated the discussion on integrity in leadership and governance. Some participants shared their understanding of integrity, describing it as consistency and honesty. In relation to leadership and governance, they noted that a good Christian leader should remain uncorrupted and follow the example of Jesus Christ. They also mentioned the importance of establishing rules and regulations to guide leaders and hold them accountable for any misconduct.

While external controls are important, I think virtues like integrity shouldn't rely entirely on systems of punishment or oversight such as checks and balances. As an internal trait, it should be a matter of the



inner work of conscience. From the Gospel we know, that “out of the heart come evil thoughts” (Mt. 15:19) and respective sins, such as corruption and abuse. By severing

the external control, we can just hide, but not eradicate the evil from our life.

We were unable to explore this in depth during our session. Still, I believe that integrity in leadership and governance can be strengthened by nurturing the faith of individual people, so that they have fear of the Lord, which is the beginning of knowledge (Prov. 1:7). This approach distinguishes Christianity from the secular theories, because it speaks not about the earthly structures, but about the human soul.

May the Lord give us strength and wisdom to follow His will and to show the real integrity both in our public and private life.

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...piety through engagement with real-world injustices, from local challenges in Asia to global crises, as a natural outflow of a faith identity grounded in Jesus Christ and lived out through “place sharing”.

Rev. Dr Worwor emphasised that these practices of reflecting, caring, and transforming form a dynamic and integrated way of life. For Asian youth navigating the digital era, affirming identity in Christ through “place sharing” means resisting self-centred narratives and participating

actively in God's work of liberation, embodying the call of Isaiah 58 to truly break every yoke.

The session was moderated by Soobok Lee from the Presbyterian Church in Korea.

Asian youth unite in prayerful solidarity at AEYA Core

Asian youth gathered in prayerful solidarity during “AEYA Core,” a shared space for voices across the continent to name the crises and “yokes” they carry.

Representing their nations, participants brought forward realities of conflict and displacement, economic hardship, mental health struggles, and social injustice. Each

testimony became not only an expression of pain, but an offering held within a compassionate community.

In AEYA Core, speaking and listening became acts of prayer. Voices were lifted and received with reverence, as the assembly stood in intercession for one another’s nations and peoples. Prayers rose in many languages, reflecting Asia’s

diversity while revealing a deeper unity grounded in shared faith and hope.

In this spirit of prayerful solidarity, empathy deepened and hearts were bound together. AEYA Core became a sacred encounter, strengthening a collective commitment among Asian youth to seek justice, healing, and hope.



New Zealand and Polynesia



Bangladesh



Myanmar



Japan



Australia



Hong Kong



Indonesia



Pakistan



Taiwan



Republic of Korea



India



Malaysia



Philippines



KMCC Mae Sot

CCA IN HISTORY



PARTICIPANTS OF AEYA - 2018, MANADO, INDONESIA



PARTICIPANTS OF AEYA - 2023, KOTTAYAM, INDIA