



◆ CHRISTIAN CONFERENCE OF ASIA
 ◆ ASIAN ECUMENICAL YOUTH ASSEMBLY
 ◆ MANADO, INDONESIA

AEYA closes with young people in high spirits to light the world

o light your world," said one song during the closing worship – an apt call at the conclusion of the Asian Ecumenical Youth Assembly (AEYA), organised by the Christian Conference of Asia (CCA), whose sessions at Grand Kawanua Convention Center, Manado, North Sulawesi, concluded on Wednesday.

The worship was composed of introspective and challenging songs and prayers that resonated with the prayer-theme "Lord, send your Light and Truth to lead us."

During her sermon, inspired by Isaiah 58:6-12, Rev. Angie Wuysang encouraged young people to express their faith in service.

"God here mocks [the people's] fasting and other religious behaviour," she said.

"He suggests a very different sort of religion: the practice of sincerity, honor, humility, charity; and through the prophet, God was saying that the reason their religion seemed to not work was that it was not working in them."

We must live out our faith, she said, citing Romans 12:1.



The closing worship of the Asian Ecumenical Youth Assembly in progress.

"Do we ask God to bless us so we can continue conducting our religious services and liturgies so that we can continue living our selfish, self-centred lives? God is calling to us to live honest and sincere lives, caring for one another and worshipping him in action."

"As young people, you are called to show your real kindness, your empathy. Empathy is not the same as hitting the like button every time you see an emotional video on Face-Book," she said. "One of the fundamental principles of Christianity is to be what God is. Everyone knows that God is light. So be light."

The last of the creative worships at the AEYA — Wednesday's closing worship — followed the character of past ones: socially aware and innovative.

For instance, the Communion was localized, with the bread and wine represent-

ed by mashed cassava and ginger tea. The ministers distributed these, a powerful gesture that broke away from Church services where worshippers approach the altar.

As usual, the worship also featured a mix of prayers written by Indonesian liturgists and songs sourced from various corners of the globe.

Continued on page 2

CCA General Secretary reflects on the outcome of the AEYA

Then I look back at the outcome of the weeklong events and the deliberations of the Asian Ecumenical Youth Assembly (AEYA), I am extremely happy and satisfied that by the grace of God we could accomplish a successful AEYA.

The last Asia youth assembly of CCA was held in 1984, and since then CCA has not organized any major ecumenical youth event. Ever since I assumed the responsibility as the General Secretary of CCA, I have been giving special emphasis to youth programmes. As part of the new strategic programme plan, I proposed various activities focusing on youth concerns and leadership development of young people in Asia. The AEYA was part of a new ecumenical agenda envisioned for strengthening Asian ecumenical youth movement.

Bringing together more than 350 young people from various Asian countries to a common platform to reflect and discuss on the theme, "Lord, Send Your Light and Truth to Lead us" has become a new milestone in the history of CCA and the Asian ecumenical move-



ment. A wide range of issues pertinent to the life of the young people in Asia were addressed through thematic presentations, panel presentations and Youths in Dialogue sessions.

The mission accomplished through AEYA is a great achievement in terms of the quality the contents of the programmes, resource persons, quality, and commitment of the participants, the positive energy and vision they brought together throughout the deliberations of

the assembly and related events.

The participation of so many young people in discussions, presentations at various sessions and leadership of various sessions and activities during the AEYA proved that these young Asians are extremely talented. They are good thinkers, well educated, knowledgeable and people with vision and innovative ideas. Their commitments to learn and address issues and problems are commendable. I am sure, these young Asian ecumenists will build up and strengthen the Asian ecumenical movement in future in a more vigorous way. They have great potential to lead and guide the church and society in various ways, but they need to be encouraged and supported.

The Local Organizing Committee provided fantastic hospitality and care to every participant. The meticulous planning, care and support extended by the local organizing committee and the CCA member church GMIM with the support of the North Sulawesi provincial government helped every participant to feel at home throughout their stay.

PAGE 2

ASIA'S YOUNGSTERS GIVE THEIR TAKE ON ISSUES PAGE 3

YOUNG PEOPLE CALLED TO EMBRACE DIVERSITY

PAGE 3

OVERCOMING THE SCARS
OF THE PAST

PAGE 7

THE AEYA MANADO STATEMENT 2018



CCA General Secretary Dr. Mathews George Chunakara presents a memento to North Sulawesi Vice Governor Steven Kandouw as dr. Kartika Devi Kandouw - Tanos.

Continued from page 1

However this time, officials and other public servants of North Sulawesi, of which Manado is the capital city, were in attendance. Powering the worship team were three choirs, including mainstays from Sekolah Tinggi Agama Kristen Nasional, Voice of Kawanua and the University of Manado, one of the city's best.

After the worship, a short programme followed. Participants, in their testimonials, were unanimously grateful for the opportunity to attend AEYA.

CCA General Secretary Mathews George Chunakara thanked the provincial government, partner-church Gereja Maseji Injili Minahasa and the CCA staff who flew from its headquarters in Chiang Mai, Thailand, to help out. A kolintang ensemble played and Indonesian folk dances were featured in the end.

Capping the night off was the much-awaited cultural night that got the

350-plus participants to feature their cul-

tures and, of course, their youthful verve. While Bangladesh, South Korea and the Philippines showed off folk dances, Vietnam, Sri Lanka and Taiwan organised energetic dance pieces. Myanmar got a lot of attention by performing their New Year's dance. Cambodia showed the uses of Kroma while Indonesia showed their traditional dances and then sang a song.

Also presenting were Australia, India, Nepal, Thailand and Pakistan.

The three-part evening programme concluded an eventful day, which had a special focus on human dignity.

The day had started with a worship, followed by the Bible Study led by Rev. Hui Young Han from New Zealand. Participants reflected on personal experiences of injustice, attempting to connect these to root causes. An Indonesian participant shared how in Aceh, Indonesia, there is hostility for Christians like her.

In Group 10 of Bible Study, it was agreed that Asian countries had government corruption, that gender injustice started at home, and young people must involve themselves in the problems of the bigger society.

The thematic session on "Embracing and Appreciating Diversities and Human Dignity" saw Kaythi Min Din, Associate General Secretary of the Myanmar Council of Churches, and Rev. Stephen Arulampalam present their thoughts and views.

In the afternoon, moderators presented the results of the Youths in Dialogues (story in this issue).

The group also adopted the AEYA Manado Statement 2018, among others calling on churches to the challenges of technology, migration, peace, inclusion and pluralism (full statement in this issue).

Sevral participants spoke about how the camp had benefitted them.

"I learned about HIV, as well as technology and human development. It was a good experience for me," said Prapakorn Sukkho of Thailand. "When I am back to my country, I will apply it in my life, in society, my friends and the church."

AEYA was an opportunity for Nepalese Toran Gurung to understand more the situation of his home country: "For example, Christians are fighting with one another; not respecting each other. What we learned is that we have to work as God ordered. We have to give our best."

Sabin Lama, who together with Gurung represented Nepal at the pre-event on HIV and AIDS, also noted that "we have to respect each other. There are many groups in our country and there should be unity and collaboration."

"I learned at AEYA that love and peace are really important Love must come from within and given to others to have peace," he said, when asked about his biggest learning at the ecumenical youth gathering. (KOKO ALVIAR)



Rev. Angie Wuysang

Asia's youngsters give their take on issues

ivided into 10 groups, AEYA participants have discussed, deliberated and debated on some of the most important issues affecting them and the society they live in through the 'Youths in Dialogues.'

They've first laid down the premise and shared their unique perspectives on the issues before finally coming up with conclusions. We took note some of them:

1. Religious intolerance and politicisation of religion

Premise: Asia is largely pluralistic that has seen relatively less religious violence. However, there has emerged a militant and politicised style of religion recently.

Finding: It is true. Hence, youngsters from all religions must constantly meet up and build strong interpersonal relationships. Christian youth should work towards achieving 'unity in diversity.'

2. Trafficking in persons and people on the move

Premise: Asian migrants represent the largest diaspora residing outside their country of origin. This has also given rise to illegal trafficking of people.

Finding: It is true. Teachers should do more to educate children about realities of migration. Christian church denominations should be united to address this important issue. Networks that monitor human traffick- crimination is on the rise. Religion also ing and abuses should be further strengthened.

3. Artificial Intelligence: Future of Asian youth

Premise: We live in a highly 'connected' and digital world. One of the most exciting new technologies in the horizon is 'artificial intelligence.' It's spread will come at the cost of computers replacing humans and rendering millions jobless.

Finding: It is true. The church needs to work together with the government to identify areas where artificial intelligence can be beneficial (i.e. agriculture, health and education sectors.

4. HIV, AIDS and human sexuality: Response of Asian youth

Premise: The Asia-Pacific region has the second largest number of HIV patients in the world — around 5.1 million and high rise new cases everyday. Around one-third of these newly infected people are young people.

Finding: It is true. Youth should discuss and raise awareness as they are more likely to contract the disease through sexual promiscuity. Churches should provide a safe and open space and help fight stigma against people living with HIV-AIDS.

Asian 5. Gender injustice and cultural values

Premise: Asian cultural values revolve around loyalty to family, hard work, respect for political leadership and thriftiness. Regardless, gender-based dishave had a role to play in this.

Finding: It is true. Women still tend

to be considered as inferior to men. This notion needs to be fought and changed. People should realize that feminism is not about 'growing hair under your armpits,' but about equal-

6. Are young Asians becoming digital nomads?

Premise: Digital nomads are people who shy away from regular jobs and go seeking adventure. While it invigorates them, what about the family they leave behind? Is 'digital nomadism' becoming the 'new normal' in Asia?

Finding: It is not completely true. It is not something that is prevalent in Asia yet. Majority of youth still prefer traditional 9-to-5 jobs rather than ones that afford them more freedom.

7. Eroding values of education system amidst consumerism

Premise: Asia is home to more than 56% of the world's population. Many are reaching school-going age. It poses a tremendous pressure to current educational systems. Is it also leading to an erosion?

Finding: It is true. Educational sector has become commercialized. Access to quality education has become a privilege rather than a right because of this commercialization. Students in private and public schools are treated differently, too.

8. Human development vs technological advancement

Premise: Technology has been im-

proving at a rapid pace and it has far outstripped rate of human development. While it has made things simpler for humans, it has also made them more physically passive and open to more health risks.

Finding: It is true. Technological advancements are inevitable. Thus, we should use it well to aid us in our day to day lives. However, technology should be used properly and responsibly.

9. Poor, yet making many rich: Poverty vs Asian development

Premise: Asia has consistently outperformed other continents in terms of economic growth. However, extreme poverty in Asia remains prevalent. The rich gets richer, the poor gets poorer.

Finding: It is true. Raising funds for the poor is a dole-out solution. Systems and structures that breed corruption should be denounced. Leaders should have integrity and poverty must be addressed from its root caus-

10. Disappearing values of love and care amidst 'selfie' culture

Premise: Selfies have become a rage across the world in recent times. In an effort to look more beautiful, children are ending being more self-centered and individualistic.

Finding: Assertion not entirely correct. Selfies have both good and bad sides. It will help communication with loved ones easier. However, selfies should be done only at appropriate time and place.

Young people are called to embrace diversity

bracing and Appreciating Diversities in Pluralistic Asia,"
Rev. Dr. Stephen Arulampalam and Kaythi Min Din called for unity among Asian youth and inclusion of people with disabilities during the thematic presentation at the AEYA 2018, April 11th.

Both speakers invited the participants to reflect upon themselves on how they look at the society and human beings that make up the social fabric.

Kaythi opened her session by inviting the delegates' attention to a popular saying in Manado "Torang samua basudra," which means 'We are all one family.' She then reflected on the vast diversity of Asia that makes up the 'one family.'

"The continent is divided into six zones, namely: Central Asia, East Asia, South Asia, West Asia, North Asia, and Southeast Asia. The climate, geography, language, religion and everything else in these zones are very different. We can safely say that Asia is used to live with diversities. Embracing and appreciating diversities is very important because otherwise, social cohesion and peaceful coexistence will be threatened," said Kaythi, who hails from Myanmar.

She said that while globalization has led to more exchange of ideas and culture, it has also created a fear among people about dilutions in their identity — cultural, ethnic or religious — which were nurtured and grown over several centuries.

Kaythi said the over-protection of identity is one of the root causes of social tension in modern society: "It tends to make people feel insecure and uneasy with each other. When we feel insecure in the midst of diversity, we definitely cannot embrace and appreciate diversities."

"It can be done by understanding and appreciating the interdependence of



Kaythi Min Din

humanity within the diverse community, promoting mutual respect between people from different ethnicity, religion, cultural norms, traditional practices, sex and sexual orientation," she said.

Rev. Dr. Stephen Arulampalam, who has been blind since the age of 20, spoke passionately about people with disabilities and the need to acknowledge and include them in society. He pointed to the example of Jesus Christ, who touched and healed disabled people, while others tended to simply ignore them.

"Sometimes, people ask me who is Jesus. I always say Jesus was someone who looked after disabled people. Everyone should know about the leper's story in the book of Mark. When nobody else would touch him, Jesus did and healed him. It changed his life forever. He also healed the blind man, who was ex-communicated from society due to his disability."

"Jesus was someone who passed through the diversity of experiences of a disabled person before he died on the cross. Today, when you participate in the holy communion, you are celebrating the disabled body of Christ. I tell people to put their trust in the disabled God."

He called upon AEYA participants to commit themselves to embrace and encourage disabled people whenever they meet them, thus sharing a personal experience.

"In 2015, CCA General Secretary Mathews George Chunakara came to the Theological College of Lanka for its annual day. I told him about my interest in the theology of disability. He encouraged me to attend CCA events. It really helped me reach where I am today," said Rev. Dr. Stephen.

"Just like me, people with disabilities all over the world are waiting for an opportunity to make their talents be known. They would really appreciate a little push.

"So the next time you see a disabled person in church, encourage him to read the bible publicly or sing a song. The



Rev. Dr. Stephen Arulampalam

motivation you give the person would be immense," he said, answering a question on how young people could do more to bring people with disabilities to the mainstream.

Rev. Dr. Stephen also said there existed in society some stigmas when it came to people with disabilities.

"Unfortunately, in many parts of Asia, stigma about people with disabilities is a part of culture and a reality. It cannot simply be changed overnight. One way to work on changing it is by educating people. Another way is to wait for changes to happen by people's experiences. We have to challenge the stigmas in order to change them."

Rev. Stephen has so far written eight books and continuously works for his advocacy. (AJU GEORGE CHRIS)

Overcoming the scars of the past

Anyone who is born in this world would face his 'final day' someday. While this is a stark truth, things are still excruciatingly painful when lives of family members are unexpectedly taken away from them, lest violently.

Suleman Javed, from Peshawar in Pakistan, lost five family members to twin blasts inside the Peshawar All Saints

Church complex on September 22, 2013.

The pain haunts him everyday.

The congregation had just finished Sunday worship and was about to have lunch when two bombs suddenly exploded, which claimed a total of 132 adults and 40 children who had just finished their Sunday school.

"I was inside the church complex and someone had just said grace before having our food. Suddenly, without warning, a person in the middle of the room detonated himself. It was closely followed by a second blast. I lost five family members that day, including my younger sister, grandfather, grandmother, and two cousins. I still live with a shrapnel lodged inside my body," he said.

Suleman Javed

"I was hospitalized for a month before I could walk again. My younger sister had been paralysed from the waist down. We tried everything possible to cure her, but there simply wasn't a way. She passed away 16 months later," he said with a visible sadness in his eyes.

As a direct result of the blast, several chil-

dren were mentally scarred. The trauma led them to be scared of even saying the Lord's prayer. Suleman, who works at the Pakistan Sports Ministry, decided to do something about it and bring them back to the church.

"I belong to the Diocese of Peshawar under the Church of Pakistan. We contacted our diocese and got permission to form youth squads to try and rehabilitate traumatized

children. We communicated with them via simple sports games, with positive messages attached to it. I realised God had given me a second chance at life and I had to do something to glorify his name," said Suleman, who is an only brother to three younger sisters.

He went on to set up a Non-Governmental Organisation named after

his sister — the Farah Memorial Foundation — which gives young students scholarships to finish school. It also conducts several educational awareness programmes.

Despite the sad realities in his community, Suleman lives his life. He said that being a participant at AEYA 2018 gave him a great opportunity to connect and interact with youth from around the continent and see a brighter ray of life.

"I particularly enjoyed the inter-faith dialogue sessions because I am involved in working with inter-faith people. This is very important work because Christians are the absolute minority in Pakistan. We're often open to persecution," he concluded. (AJU GEORGE CHRIS)

Arunthathiyar: Dalit among Dalits

anual scavenging is very prevalent in India in this digitalized world. Manual scavenging is caste-based occupation; untouchables particularly "Arunthathiyar" community have been doing this inhumane work. They are Dalit among Dalits. They go and clean the public toilets in the cities; dry latrines in the villages, too. They are working as daily-wage workers in the corporations. They are not given proper cleaning equipment to go inside the septic tanks and clean the toilets. They even have to carry the human excreta on their heads, in baskets.

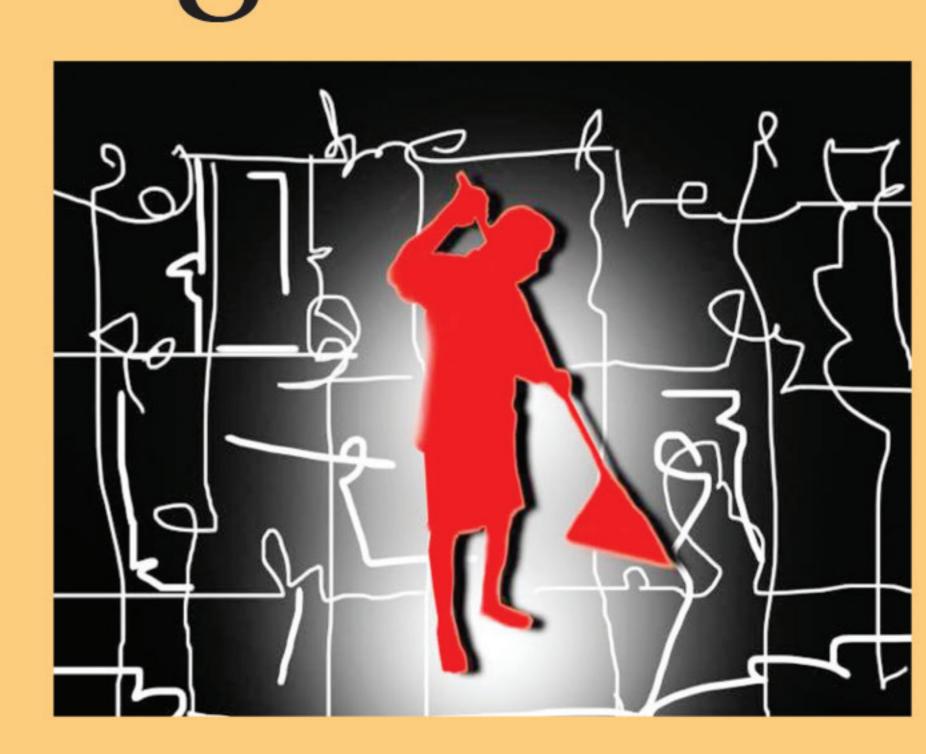
They have to work like this to fulfill their families' needs. If they want to do other jobs, people living around them wouldn't accept them. This is the life they are living in the so-called democratic India.

The Government of India enacted the law called "The Prohibition of the manual scavenging and their rehabilitation 2013." It is very hard to implement this law in the grassroots level in the castebased Indian society.

In this context, as a young people living in Asia, how we are going to handle this human rights violation? What would be our commitment towards this issue?

We read in Jesus's Nazareth manifesto in Luke 4: 18:

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let



the oppressed go free."

Are we really taking this manifesto seriously?

We are young Asian Christians living in a digitalized world. We are called to be the light of the world. But are we ready to speak up on this issue in our churches, as well as in the society? We, as young people living in a digitalized world, have to use the technologies to eradicate the social evil.

Vimal Govind, Arun George, Rashid, Nikil, young mechanical engineers in their 20s, originating from Trivandrum, Kerala, have invented a robot to clean the septic tanks. It has a Wi-Fi facility and the machine will automatically dismantle by itself after the work. This phenomenal intervention may save the lives of the manual scavengers; and is a digital tool to implement better the law prohibiting the caste-based illegal practice. We have to take these young people as our inspiration. The churches need this kind of spirituality to eradicate the social evils in our digitalized world.

(REV. JEBASINGH SAMUVEL)

THANK YOU,











Photos by: Jeba Singh Samuvel

NORTH SULAWESI

























AEYA Manado Statement 2018

Preamble

Lord send your Light and Truth to lead us' (Ps 43:3)

We, the youth leaders of Asia, have gathered from 23 countries and around 100 Christian denominations and ecumenical councils for Asian Ecumenical Youth Assembly (AEYA) from 6th to 12th April in Manado, Indonesia. We are committed to journey together as youth from Christian Conference of Asia (CCA) Member Churches and Councils in search of light and truth in Asia's diverse contexts. We listened to and discussed the current and future challenges in our local contexts. We strongly desire, as a united cohort of young Asian Christians, to have the mind-set of Christ, and to be his hands and feet (1 Cor 12:12-31). We seek God's light and truth in our world that is increasingly overcome by darkness. Therefore, we want to be advocates of justice and peace in the changing times and era of globalization.

Our Affirmation

Peace

We affirm that:

God creates diversities, such as race, sexualities and abilities.

God desires peace on earth (Isaiah 2) within our diversity. All religions bring peace, love and justice; however, religious fundamentalism and radicalism are causing pain and suffering to people in our member-countries, particularly in Pakistan, Sri Lanka, India, Indonesia, Laos and Philippines.

God desires us to unite for good (Romans 8:28); we are, however, hurt by the human made division in Asia, particularly in the Korean Peninsula, Myanmar, Philippines and Bangladesh.

Justice

We affirm that:

We are created to co-exist with all creation (Isa 11:6-9); however, we are exploiting our environment by taking more than we need, not being good stewards of creation.

God desires humans to have a holistic life (Mark 2:1-12), free of stigma and discrimination; however, due to our ignorance and apathy, people who are marginalized, such as people living with HIV and people with disabilities, are still facing stigma and discrimination in our churches and communities. Consequently, there is limited access to care and to education. The churches have not been adequately providing space for the marginalized to contribute their spiritual gifts.

We are created as interdependent (Gen 1) beings; however, there are people who are consumed by their own greed, taking life out of our neighbor. Consequently, our neighbor, living in socio-economic and financial disadvantages, is forced into migration and human trafficking.

We are made in the image of God (Gen 1:27); but because of sin entering humanity (Gen 3), the Church has historically had a distorted understanding of gender and sexuality.

We recognize that we as a church have sinned against women and LGBTIQ+. They have been excluded, discriminated against and, in some cases, subjected to violence from the church. We recognize that there are a variety of views on gender roles and sexual orientations, and therefore we must respect one another's views. However, we are given the ministry of reconcilia-



The drafting team of the AEYA Manado Statement 2018 during their presentation.

tion (2 Cor 5:14-18). As God reconciled us through Jesus, we also seek to be reconciled with those the church has injured.

God desires the young to be nurtured (Prov 22:6); however, the ultimate aim of education in Asian societies has been unnecessary competitiveness, disproportionate wealth accumulation and self-centered prestige. This culture has encouraged jealousy, greed and consumerism. The real purpose of education is to nurture gifts and talents given to us, and to transform communities.

Changing Times

Technological advancements are unavoidable, and they are rapidly transforming the economic and social contours of the world in which we live.

We affirm that:

God creates humans to edify themselves in creativity, to use available resources for the fullness of life (John 10:10); however, misuse of technology has harmed Creation.

Social media and digitization has made the world a smaller place by connecting people and providing them with novel work opportunities; however, it has also created platforms that admire inauthentic virtual images of self-edification and virtual activism without real engagement. It offers the young generation new freedoms but also instability and vulnerabilities. We are susceptible to becoming digital nomads with limited direction on how to use online spaces fruitfully.

Futuristic technologies, like Artificial Intelligence, are likely to make inroads into our lives sooner than later. The Churches need to be wisely adaptive to new technology in the changing context.

Indigenous technology and local wisdom must also be appreciated and supported.

The concept of "family" is changing from a traditional understanding to a variety of definitions; consequently, conflicts occur in the church. This leads to exclusion, discrimination and isolation of the members of the church who do not fulfill the traditional concept, such as single parents, the divorced and the unmarried.

Many young people suffer from conditions like depression due to unemployment, cyberbullying, loneliness, social expectation, etc. However, the churches have not adequately addressed mental health issues, contributing to self-harm and, in some cases, suicide.

Lastly, we recognized that there are certain communities in Asia facing militarization issues. The issue was brought up only in small-group discussions; but we affirm its impact on the lives of young Asians.

Our Response

We call on the Member Churches and Councils:

To celebrate diversities by accepting and respecting religious others, through inter-religious dialogues.

To set aside a prayer day for peace.

To support peaceful resolutions to conflicts, such as peace talks and peace processes, particularly in the Korean Peninsula, Myanmar, Philippines and Sri Lanka.

To proactively engage with marginalized communities to be recognized, listened to, respected and treated equally, particularly the Dalits and the tribals in India and the Lumads in Philippines.

To apologize for actions and inactions that have preserved the mistreatment of women and our LGBTIQ+ siblings. We seek to be more hospitable and welcoming church communities, seeking to be reconciled with them. We advocate for continued pastoral care for their journey of healing.

To break physical and attitudinal barriers that prevent persons with disability from participating in the life of churches.

To end the stigma and discrimination towards people who are marginalized, including those who are living with HIV, by providing adequate awareness and information, care and support.

To discourage using non-biodegradable products in their meetings and conferences, especially single-use plastic.

To advocate climate justice by initiating programs in the local and national contexts.

-To stand with, support and empower families affected by human trafficking (Leviticus 19:34); and to advocate for the human rights of people on the move and their families with governments, nongovernment organizations and civil society groups.

To embrace futuristic technology meaningfully in vital development sectors, such as health, education, and agriculture, in collaboration with government.

To support initiatives for technology to reach the peripheries of our churches, communities and nations.

To embrace the changing family values and norms, to promote inter-generational dialogues about changing contexts.

To break the taboo associated with mental health conditions; and to reexamine doctrines that have negative implications on this situation.

To advocate education for all. Education should acknowledge the variety of gifts and respond to holistic development. Education systems should be scientific, homegrown and responsive to the needs of peoples. These should contribute to community- and nation-building; and shape a generation of global citizens.

We call on young Asian Christians: To create inter-faith friendship, to be radical in compassion instead of fundamentalist ideology, and to be faithful witnesses, through actual engagement with those who are oppressed due to their religious beliefs.

To advocate a holistic community-based and preventive approach to healthcare; and access to treatment for people with physical and mental issues.

To use digital media sensibly, so we may engage with each other without judgment, hate, hurt and prejudice, and limit the proliferation of fake news.

We call on the Christian Conference of Asia (CCA):

To develop training on Sex, Sexual Orientation, Gender Identity and Expression (SSOGIE) for young Asian Christians.

To have AEYA at least once in five years.

To have youth exchange program among

the member churches.

To translate this document into languages of member countries to the extent possible.

Are you ready to listen to the voice of silence?

Are you ready to walk together in the darkness?

Are you ready to touch the pain of other creatures?

Are you ready to see broken bodies in Asia?

O God, dear friend We hear Your voice in the silence We walk with You in the darkness We touch Your pain in all creatures We see Your broken bodies in Asia

We will dance with You in the rhyme of Hope

We will sing with You in the gesture of Justice

We will play with You in the land of Peace (AEYA, 2018)

The drafting team of the AEYA Manado Statement 2018 wants to thank the participants' collective mind that hungers for a reign of justice and peace across Asia and the globe; the intercultural, intergenerational, inter-religious voices that inspired the words in the statement; the local stewards and Christian Conference of Asia staff that stayed up late with us as we argued over the words that would best express our thoughts.

We would also like to thank each other for serving as each others' supporters, opponents, filters to churn out a statement that we can all be proud of and that will hopefully shed truth and light to young people everywhere in Asia. Above all, thanks and praise go to the Almighty, who gave us wisdom, determination — and privilege — to work on this historic document.

Isabella Novsima, Jakarta Theological Seminary Jonathan Lopez, St. Mark's Anglican Church Simi Thambi, Mar Thoma Church Rhee Han Beet, Presbyterian Church of Korea Vaughn Geuseppe Alviar, Iglesia Filipina Independiente

Local arrangement committee on the success of AEYA 2018

presentations, intense discussions and deeper bonds among Asian youth, the curtains have finally come down on the Asian Ecumenical Youth Assembly (AEYA), April 11th.

But the success of this event would not have been possible if not for the hard-work of the Local Arrangement Committee (LAC) headed by Pdt. Liesye Makisanti, LAC secretary.

She said it was a great opportunity

fter five days of exciting for her city to play hosts to the exciting event: "We were very happy to invite the best youth leaders from all over Asia to North Sulawesi and give them a taste of our hospitality, while promoting the messages of peace and love of our Lord Jesus Christ. It was an immense blessing to have been a small part of the programme's success," she said.

Makisanti thanked the Indonesian government, and specially the administration and officials in North Sulawesi, for helping them with all aspects of the camp's organisation.

"The Governor and Vice-Governor of North Sulawesi took special interest in making AEYA successful. They extended all necessary help towards it. We were provided with ample budget to make this programme a success. For that, we are all very thankful," she said.

"It is a great honour and privilege to know that when the CCA decided to organise a youth camp for the first time after 1984, they chose us as hosts. I am happy that we, as local organisers, were able to live up to the expectations."



Pdt. Liesye Makisanti



Drs. E. Humiang Overall Responsibility



Ir. Rita Maya Dondokambey Chairman



dr. Kartika Devi Kandouw Vice Chairman



Verra Maya Pinontoan Treasurer



Dr. Jeti Pulu Public Relation/Media Coordinator



Dra. Lynda D. Wantania Transportation Coordinator



Pdt. Dr. Ann Setlight Pinontoan Worship Coordinator



Ir. Meike Pangkong Food Arrangement Coordinator

CCA calls young Asians

he Christian Conference of Asia will continue to strengthen youth involvement in the ecumenical movement with two annual programmes, the Asian Ecumenical Institute (AEI) and Young Ambassadors for Peace in Asia (YAPA).

The Asian Ecumenical Institute (AEI) is a monthlong intensive course being held at the Payap University Campus in Chiang Mai, Thailand.

Young people from various Asian countries come together in an inter-cultural and inter-denominational setting and gain in-depth insights on ecumenism through a variety of learning methodologies. AEI will be held on 15 July to 13 August 2018.

The Young Ambassadors for Peace in Asia (YAPA) is a week-long training programme set to develop the competencies of young peace activists to be active peace ambassadors in their national and local contexts. Focusing on conflict transformation, the programme promotes the role of young people as positive actors of change in peace building processes. YAPA will be held from 26 August to 1 September 2018 at the CCA Headquarters in Chiang Mai, Thailand.



Dr. Ronald Lalthanmawia, Jay Roy Tipayan, Mee Mee, CCA General Secretary Dr. Mathews George Chunakara, Nathi Schumann, Rev. Jung Eun Moon Grace, Salome, Gia and Rosi

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