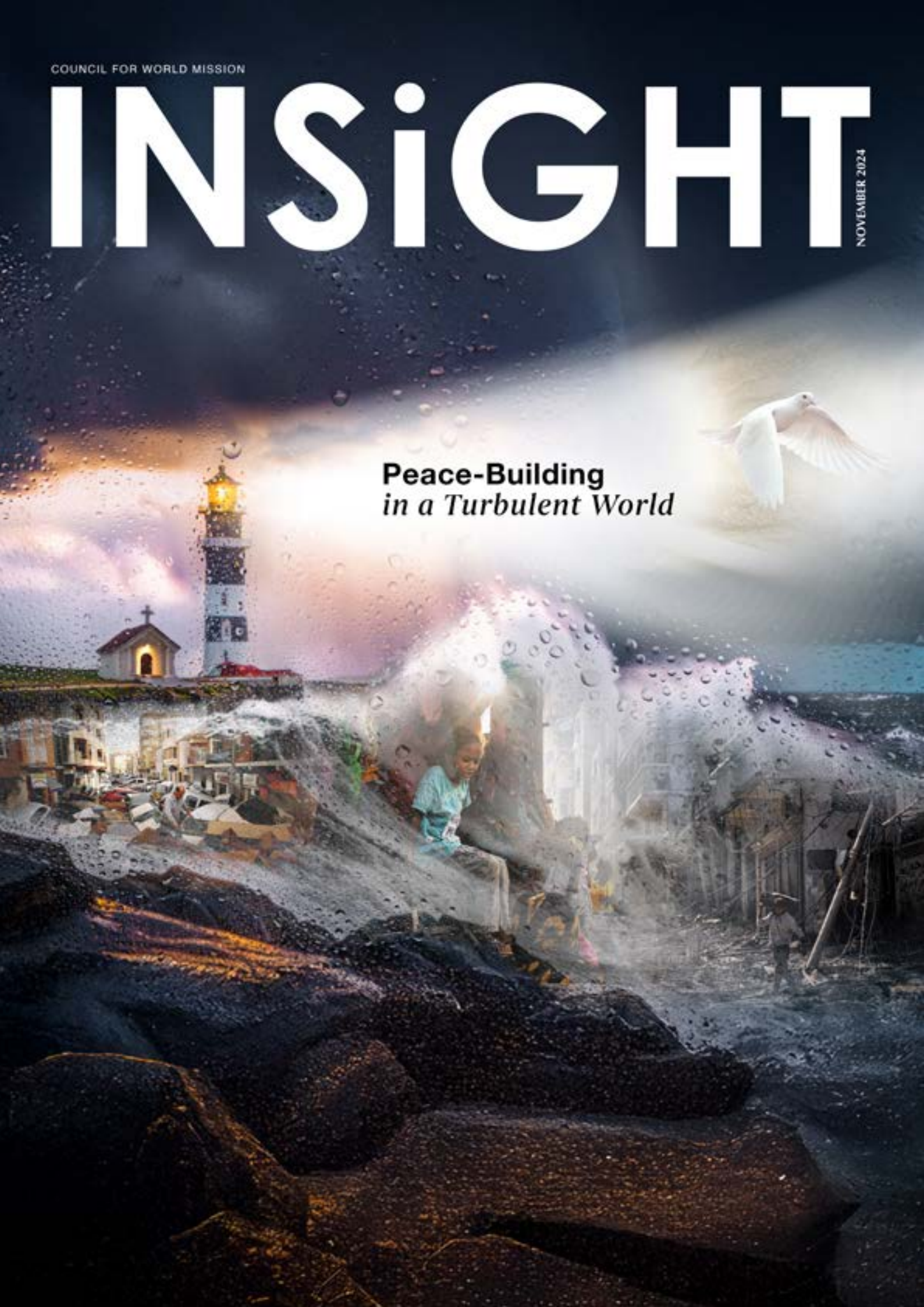


COUNCIL FOR WORLD MISSION

INSiGHT

NOVEMBER 2024

Peace-Building
in a Turbulent World



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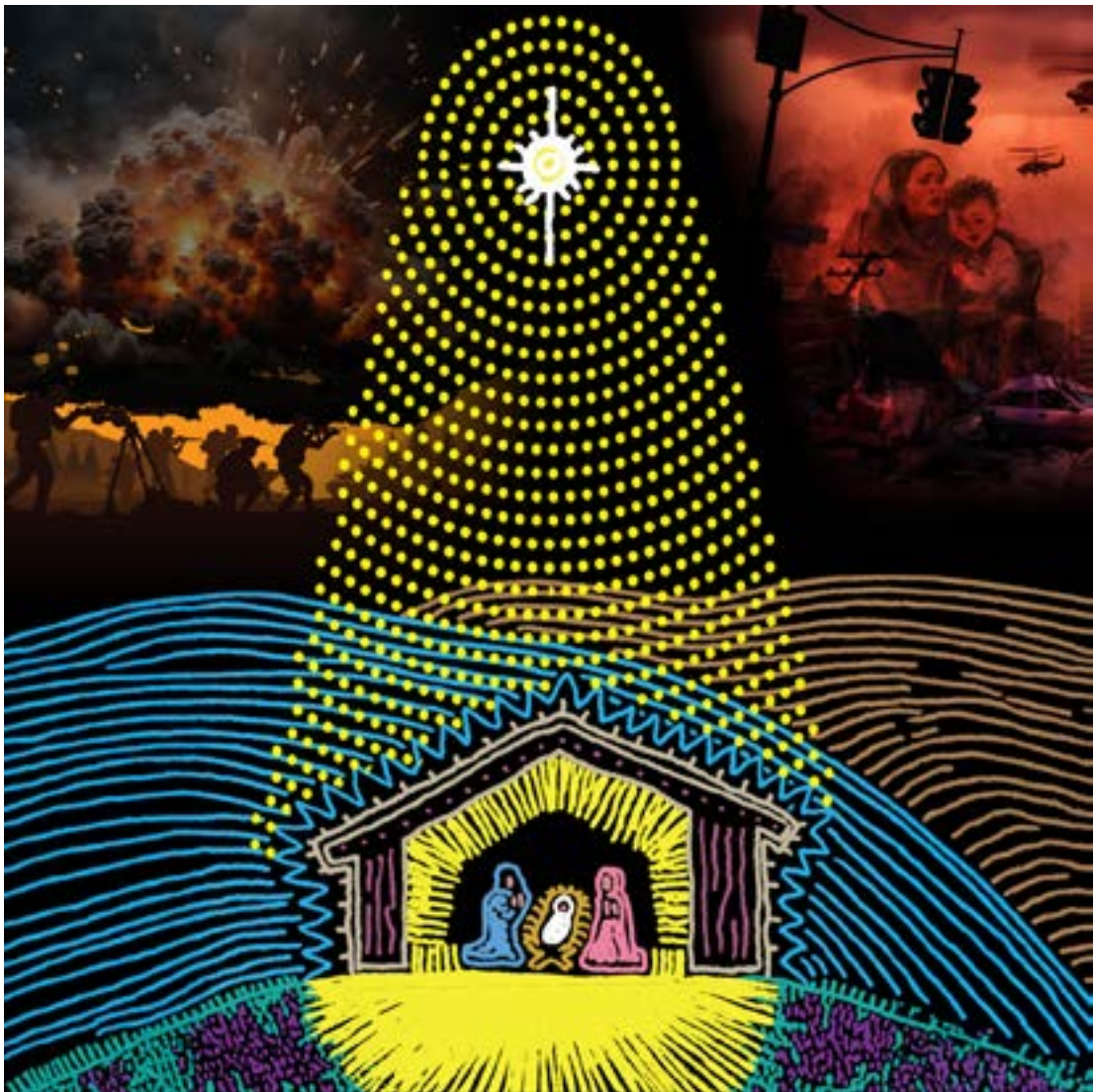




FORE- WORD

INSIGHT

Peace-Building
in a Turbulent World



Foreword

Advent Greetings from the Council for World Mission!
As we enter the final months of this year, the November 2024 issue of INSiGHT brings a profound opportunity to reflect on the Church's role in fostering peace and hope amidst a world marred by turbulence. This issue delves deeply into the theme, "Peacebuilding in a Turbulent World," exploring stories, theological reflections, and practical initiatives that resonate with the call to be peacemakers.

The world today bears the weight of division, conflict, and uncertainty. Natural calamities, economic instabilities, political unrest, societal strife and dysfunctional democracies continue to shape the realities of our societies. Those in power continue to aim to create divisions and destabilise

communities so that they can rule over the poor and oppressed.

In such a landscape, the Church's mission becomes even more urgent: to proclaim the peace of Christ not only as an ideal but as a transformative force for healing and reconciliation.

The Hebrew word for peace, *shalom*, goes far beyond the absence of conflict. It signifies wholeness, harmony, and completeness. It conveys the flourishing of individuals, relationships, and communities in

Peace-Building in a Turbulent World

alignment with God's will. Similarly, the Greek term, *eirēnē*, used in the New Testament, emphasises reconciliation, unity, and restoration. In both contexts, peace is not merely the cessation of hostility but the active presence of justice, love, and well-being.

True peace demands justice for the oppressed, healing for the wounded, and restoration for the broken. It calls us to address systemic inequalities, foster reconciliation in fractured communities, and care for God's creation. Peacebuilding is not a passive activity. It is an active and intentional process rooted in love and empowered by God's Spirit. Therefore, achieving peace requires establishing justice, equality, and liberation, aiming to restore relationships and harmony among humanity and creation. Peace is rooted in the biblical vision of the Jubilee, which emphasises social, economic, and ecological justice.

The Scriptures remind us, "Blessed are the peacemakers, for they shall be called children of God" (Matthew 5:9). This divine commission challenges us to step into the chaos of our world with courage and humility, extending compassion, building bridges, and offering hope. It calls us to move beyond passive coexistence and actively pursue peace as a reflection of God's kingdom on Earth. By being born into this world, God expressed God's love towards us and envisioned that we all could live in peace with one another and with creation so that we will flourish with life in its fullness. Therefore, the season of Christmas invites us to embrace God's love and vision of peace and life for all.

As we prepare to celebrate Christmas, the birth of Christ reminds us that the Prince of Peace entered a turbulent world to bring peace, reconciliation, and restoration. Christ's life and ministry exemplified how peace begins with reconciliation—reconciling humanity with God, with one another, and with all creation. This season invites us to carry forward God's mission, not just as individuals but as a global community of churches in mission.

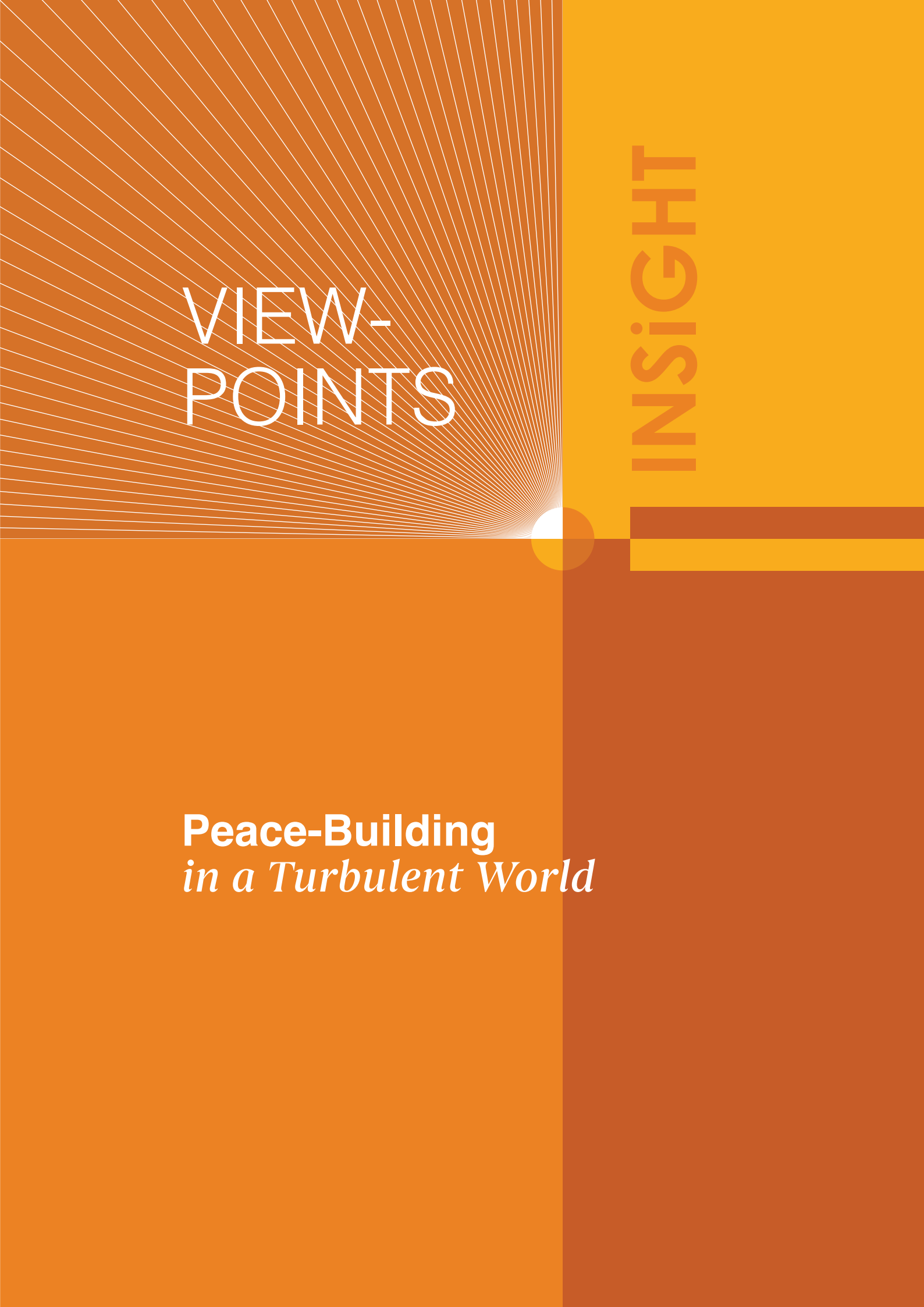
This issue of INSIGHT encourages us to examine practical ways the Church can lead in peace-building efforts: fostering dialogue among polarised communities, addressing systemic injustices, and nurturing a spirit of understanding and love in all we do. Throughout these pages, the readers will find inspiring stories of faith communities around the world living out this calling and theological perspectives that challenge us to deepen our commitment to this sacred work.

May this issue of INSIGHT provide you with deeper insight into the world we are living in and encourage you to the mission of peacemaking as well as peacekeeping. Let us pray and labour together, trusting that the seeds we plant today will yield a harvest of peace in the generations to come.

May the peace of Christ dwell richly in your hearts and guide you into acts of love and service as we celebrate Christmas 2024.



Rev. Dr Jooseop Keum
General Secretary



VIEW- POINTS

INSiGHT

Peace-Building
in a Turbulent World



Peace-Building in a Turbulent World (Lebanon)

As Lebanon faces escalating tensions and violence in the wake of recent Israeli attacks, the humanitarian landscape has become increasingly fraught with challenges. The conflict has cast a shadow over daily life, causing widespread destruction, casualties, and displacements, and placing severe strain on essential services. Displaced families, many with children, are now building makeshift tents on roads, seeking refuge after losing their homes.

Amid these hard times, the National Evangelical Synod of Syria and Lebanon faces immense challenges. Our schools, which have long been places of learning and hope, have sustained significant damage, forcing us to close our doors in regions of conflicts to protect our students from potential danger. This disruption not only jeopardises the safety of children but also threatens their education and future in a region that yearns for stability and peace.

In the midst of this crisis, our humanitarian diaconal arm, the Compassion Protestant Society (CPS) stands firm in its commitment to humanitarian support, working tirelessly to uplift communities and nurture hope, even in the darkest of times.

Since the escalation of violence on 8 October 2023, the Lebanese Ministry of Health has reported over 3,002 deaths and more than

13,492 injuries, totaling over 16,000 casualties. Tragically, 108 healthcare workers have lost their lives while on duty, and 88 have been injured. And more than 100 primary healthcare centers have been forced to close due to the violence. Attacks on healthcare facilities have surged, with 39 documented incidents according to the World Health Organization.

Also, 972 schools were closed, with 575 being used as shelters and 397 closed due to damage or high security risk.

The human cost of this crisis is overwhelming. The International Organization for Migration reports that 842,648 individuals have been internally displaced, 52% of them women and 48% men. Many families have sought refuge in overcrowded shelters, with 187,000 people currently sheltered in 1,133 sites— 957 of which are now at full capacity. Additionally, over 361,300 Syrian citizens and 177,864 Lebanese citizens have crossed the borders into Syrian territory since the 23 September with a 37.5% increase in one month.

In response to the growing humanitarian crisis in Lebanon, CPS has mobilised its resources and expanded its programmes, addressing urgent needs through a range of services and partnerships across Lebanon.

Key initiatives include:

Emergency Meal Distribution

In collaboration with the Dhour Choueir Evangelical Center and the Municipality of Choueir, CPS teams have distributed over 1,800 hot meals to vulnerable families in municipal collective shelters. This programme continues weekly, ensuring access to nutritious meals. Additionally, in partnership with the National Evangelical Church in Minyara, CPS will begin providing regular healthy dinners to 900 families in Minyara's shelters.

Safe Shelter Initiatives

CPS's center in Zahleh has now hosted a total of 13 families (40 individuals), equipped with new washing and drying machines, refrigerators, and water tanks to ensure warmth through the winter months. Hosted families will receive food vouchers for three months, ongoing hygiene vouchers, comprehensive winter support, and mental



Peace-Building in a Turbulent World

health and psychosocial support services for both children and adults. Additionally, cash-for-work opportunities will prioritise residents to assist with the shelter's day-to-day operations.

Provision of Essential Supplies

As part of its lifesaving assistance programme, CPS has supported 138 families—mainly from Aalma al-Shaab, Deir Mimas, and Tyre—by supplying mattresses, pillows, and blankets across various safer displacement sites. Contingency stock for rapid response is also prepositioned at CPS centers in Jdaidet el-Matn, Kab Elias, Mejdlaya, Minyara, and Zahleh. In a collaborative effort with the Beirut Evangelical School for Girls & Boys in Rabieh, CPS organised a clothing drive that has already provided winter clothing to 60 families, with plans to reach at least 200 more.

Mental Health and Psychosocial Support

Recognizing the impact of trauma on children, CPS offers trauma-informed mental health and psychosocial support services at three of its Compassion Community Centers. These services benefit approximately 200 displaced children, providing them with the support needed to process their experiences.

Educational and Community Engagement

CPS is working to ensure education continuity for displaced children. Licenses have been secured for an innovative programme that integrates 3D animation and play therapy, aimed at helping 200 children build resilience and cope with trauma. CPS's centers will offer safe, nurturing spaces, particularly for families outside collective shelters near Kab Elias, Mejdlaya, and Minyara, integrating retention-focused educational services to empower children.

Collaborative Network of Christian Organizations

CPS has joined a network of Christian organisations and ministries working in the humanitarian field. This collaboration strengthens CPS's commitment to creating resilient communities through unified efforts.

Through these multifaceted efforts, CPS exemplifies a deep commitment to compassion and service. Their holistic approach not only addresses the urgent needs of those affected by the conflict but also lays the groundwork for a more peaceful and resilient future in Lebanon.



Rev. Joseph Kassab, born in Aleppo in 1959, is a prominent Lebanese Presbyterian leader serving as the Head of the Evangelical Community in Syria and Lebanon. He holds a B.S. in Applied Chemistry from the University of Aleppo and pursued theological studies, earning an M.Div. from the Near East School of Theology in Beirut and a Th.M. in Christian Education from Princeton Theological Seminary. Rev. Kassab serves as General Secretary of the National Evangelical Synod of Syria and Lebanon (NESSL), dedicated to strengthening Christian communities.



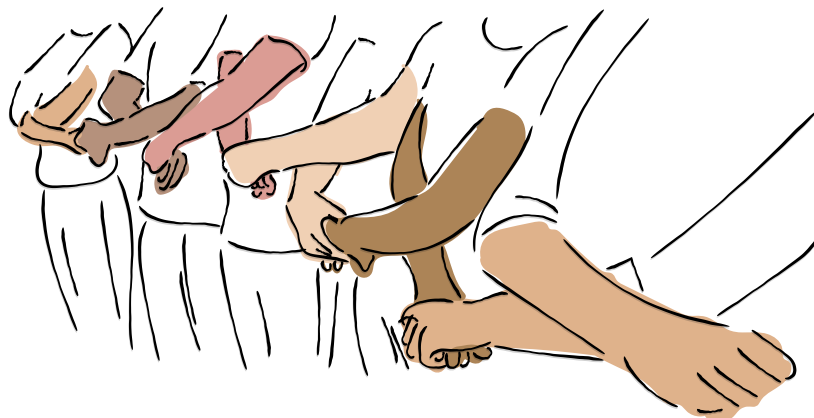
A Baptist church building that was damaged by the military. The PCM building however, was destroyed.

Peace-Building in a Turbulent World (Myanmar)

It has been three years and eight months since Myanmar has attracted global attention due to its turbulent political situation.

We are experiencing unexpected things in our daily lives. The contrast between local defense forces with the help of majority citizens and military junta have created bigger tensions in the country. Kalay and Kabaw valleys including Rakhine mission field and Paletwa (Chin State), where the residents of Presbyterian Church of Myanmar (PCM) members are living, are now devastated. The residents are fleeing to other places to save their lives due to war.

Christians have also faced indiscriminate attacks on church-related buildings, forced displacement, and targeted violence, often finding refuge in camps for internally displaced persons or remote jungles where access to basic necessities is limited. The conflict has not only affected those actively involved in resistance movements but also ordinary people who live in rural areas particularly.





Children left homeless after their houses were destroyed by the military.

Church Amidst Chaos

There have been many people who lost lives, were injured, caught up by military junta, or experienced burning of their whole villages and Christian churches. These incidents are uncountable now and still happening in different places.

Economic hardship and food shortages; costs already tripled and rising; cutting of aid; recruiting citizens using conscription law to strengthen military power; closing of government schools; and roads and highway blockages are creating fear and doubt within the heart of the people.

Although Myanmar comprises different ethnic groups and religions, the locals are united to overthrow the military rule. Even though our backgrounds are different we are one in the decision to get back democracy for the country.

Despite the challenges we face, PCM has made considerable contributions to the church members and the community.

Church-Based School

It has been now two years since church-based schools were opened by PCM in more than 20 villages especially where PCM churches are established. The number of students is still growing and it makes the church directly involved in community service during times of unrest.

Helping the Injured

People have been killed and injured in violent attacks and persecution against those who live in rural areas. In this situation, churches are strictly prohibited to help the victims. Therefore, PCM is actively involved behind the scenes, supporting and helping them with Agape hospital ambulances, providing doctors to treat the injured persons, and supporting them with financial aid.

Worshipping with Displaced Family Members

Peace is possible anywhere. It can be protest. It can be a struggle. It can be worship and praise. People being resilient in such oppressive times is a form of peace as long as our hope is found in God. By knowing this, PCM church members who lost their homes worship in one place where they are displaced continuously. PCM pastors have visited them every Sunday to encourage them, listen to them, and pray with them.



The military roadblock between my town and the place where I visited. The road is opened once in the morning and evening but sometimes not at all the entire day even with heavy traffic waiting.

Visiting Internally Displaced Persons as a Prayer Ministry

Some church leaders have conducted pastoral encouragement and compassionate visits to internally displaced persons. Visits were conducted at the India border and in border towns with migrants from Kalay Township and Chin Hills. Church leaders have reached 457 households so far.

Helping Church Members Affected by Cyclone Mocha and Floods

Political hardship is heaped threefold by annual cyclones and floods in the country. Many PCM members affected by these reside in mission areas that become isolated as the roads to their villages are blocked, stymieing efforts to help. In this situation, we send some amount of financial aid through electronic bank transactions to rebuild their homes and for their food.

Fasting Prayer

The Presbyterian Women Society has set aside every Friday for fasting prayer to God. believing prayer can change everything. The society joins the lament and prayers for those who have lost their dear ones and resources due to various natural calamities and conflicts.

Youth for Community Help

A first aid training course was conducted for the youth to help the community members who are in need of emergency help due to the war. Some youth members who live in the conflict areas were trained to help those who are injured by bombs and landmines.

We pray without ceasing, for we know that God hears and sees our people's suffering and devastation. We feel that God is faithfully present in this hurting world and continues to heal our world and ourselves too.



Mrs Van Lal Hming Sangi started her ministry as a lecturer at Tahan Theological College till 2016. After that she became the first woman secretary of PCM in General Assembly. She always wants to be a voice for the voiceless in the church and she believes God will open the wider way for women to serve in the Church and society. She is now serving in Kalaymyo Township but her husband and two daughters are in Yangon to continue their education since Kalaymyo is in a war zone.





Peace Building in a Turbulent World (South Sudan)

South Sudan is a country that emerged from an extended war with Sudan; the first war started just before Sudan's independence in 1955 and ended in 1972 with the Addis Ababa Agreement that gave Southern Sudan some degree of autonomy.

In 1983 another war started between the Sudan government in the north and the rebel group called the Sudan People's Liberation Movement/Army (SPLM/SPLA) when the Southern Sudanese people felt the Addis Ababa Agreement was not respected.

The 1983 war took 21 long years till it was brought to an end by the 2005 Comprehensive Peace Agreement (CPA) which was signed between the SPLM/SPLA in the south and the central government in the north.

The CPA gave Southern Sudanese a right to self-determination after six years of the CPA signing

which led to the conduction of a referendum in 2011 where more than 98% of South Sudanese voted for separation of South Sudan from Sudan.

After gaining independence, South Sudan became a country in 2011 and for the first time since 1983, the people of South Sudan experienced peace as citizens in their own country.

However, it did not take long before a civil war broke out in 2013 between the country's leadership which later took a tribal dimension, leaving about a million dead and more than 600,000 displaced internally with additional refugees fleeing to neighbouring countries.

The conflict started from Juba, the country's capital, and spread to other states, however, it was later brought to an end through a peace agreement signed between the rival parties in 2015. But after a short while, conflicts started again

in 2016 between the same parties and continued till 2018 when another peace agreement was signed in Khartoum called the Revitalized Agreement on Resolution of Conflict in South Sudan (R-ARCSS).

The R-ARCSS has brought some level of peace in the country, though there are still some groups that are not part of the agreement and still cause unrest in some regions of the country.

The long history of conflict had created a very fragile situation in South Sudan; conflict can easily erupt if triggered. People in a state of fear and militarisation became the norm; firearms are owned not just by organised forces but by individuals, communities, and militias, and used as weapons of protection as well as weapons of theft, robbery, and sexual exploitation such as rape, and any other mischief terrorising the citizens.

Communal conflicts are also common and ongoing due to fights over land, cattle's grazing, drinking water, and cattle raiding among other issues.

The country is generally in a state of uncertainty and people are left with so many issues to struggle with such as scarcity of resources where civil servants go for months without pay, insecurity, lack of basic needs such as health education and lack of clean water, underdevelopment, and high rate of corruption, among others.

These devastating challenges to women are coupled with discrimination, traditions, and customs that normalize discrimination against women in getting an education and job opportunities. Women are also facing sexual and gender-based violence, and low representation in decision-making forums, among other forms of discrimination.





Women also become sole bread winners to families when men are absent in cases of death, when men leave the family when life becomes hard, and in cases when men are unable to provide for the family.

To face all these challenges, the South Sudan Council of Churches (SSCC) with its member churches uses its forums and the faith of women and men to bring hope to communities and the people of South Sudan through sharing the messages of hope from the word of God using faith groups such as the Inter Church Committees, Women Link, Youth of Faith, the clergy, and the leadership of the churches to advocate for peaceful coexistence among the different communities, and urging rebel groups or militias and the government to embrace peace through dialogue.

Women Link and the Women Peace groups under the umbrella of SSCC organise monthly prayer and fasting in all the three parts of South Sudan – namely Equatoria, the Greater Upper Nile, and the Greater Bhar El Ghazal regions for peace to prevail in South Sudan.

Through the "Action Plan for Peace" SSCC facilitates peace dialogue between rivals or conflicting parties, in most cases and areas the dialogue becomes successful as the church is a trusted body to many people and, in any conflict situation, people trust its neutrality to both parties and people usually run to the church for protection.

The need for a long-lasting peace is a priority for the wellbeing of the people of South Sudan, especially women and children, who are usually the most affected by conflict.

**This article was presented at the Gender and Militarisation Conference held in Juba, South Sudan, 24-28 September 2024. It was organised by the Council for World Mission (CWM), in partnership with the World Communion of Reformed Churches.*



Mrs Priscilla Ajak Mangar Mamur is currently the National Women Coordinator for the South Sudan Council of Churches (SSCC). She oversees the women activities under SSCC in the three greater regions of South Sudan, the Equatoria, the Bhar El Ghazal, and the Upper Nile. Mamur is a public health specialist with a degree in Community Health Management from Ahfad University in Khartoum Sudan and Master of Public Health Leadership from Uganda Christian University in Uganda.



Peace-Building in a Turbulent World (Ukraine)

An account of United Reformed Church mission work based in Maidenhead and Marlow United Reformed Churches in the United Kingdom.

Since the invasion of Ukraine by Russia in February 2022, I have had the privilege of being part of a big team of people that have been making a difference. "Aid for Ukraine" has been a partnership of church and community since we heard the dreadful news that the Russian army had first crossed into Ukraine. Maidenhead United Reformed Church (soon followed by Marlow United Reformed Church) offered to help and serve a community that seemed a long way away in geographical terms, yet felt close to our hearts.

The churches were keen to work with others in the community, including schools and a Polish group, and together we started to collect all sorts of aid. Nappies (diapers), baby food, first aid items, tinned or dried food, cleaning items, hats, gloves and other clothing, plus seasonal items such as Christmas treats and Easter eggs. Both church buildings have had piles of these things filling the space. Both churches have been in a holy mess!

We fill large lorries/trucks with these donated items. We dispatched our first shipments to Poland, to help the Ukrainian refugees pouring over the Polish border. We even included some essential kitchen equipment, partnering with local celebrity chef Tom Kerridge. As the numbers of those entering Poland from Ukraine reduced, we explored other ways that we could serve. We found a new partner in the summer of 2022, based in Poland, to transport aid into Ukraine. Our deliveries have reached Kyiv and more recently Kherson.

I have personally visited Ukraine twice since war broke out. Through this, I have learned a few key things about our mission:

Firstly, an open heart for serving leads to flexibility, responsiveness, and possibility. The church elders were able to react quickly and openly, and were able to work with the congregations and friends of the churches to collect aid items in quantities that neither church buildings had ever seen before.

Peace-Building in a Turbulent World

Then, never underestimate the power of working with neighbours. Our two congregations could not have done so much by themselves, but in partnership with neighbours we have been able to accomplish far more than we first thought.

Our serving has been in very practical ways (and we are very thankful for those who have donated aid, money, and skills) but it has gone beyond that. Visiting the projects in person showed the Ukrainian people that they are not forgotten. This has moved people to tears.

I met people who are encouraging the writing of poetry on the front line, or turning fishing nets into camouflage for snipers and tanks. I have seen the tears in their eyes as they realised that they have friends even though they are many miles away.

Prayer has been the backbone of our mission. We have held a prayer vigil, every Sunday afternoon, at Marlow United Reformed Church while the lorries have been loaded. This has been a vital spiritual activity to accompany our physical actions.



**Aid is still being sent to Ukraine.
You can support this work financially here:**

<https://justgiving.com/maidenheadurc>

Photos used with permission from Rev. David Downing (UK-based photos) and Ewa Piwko-Witkowska (Poland/Ukraine photos).

Our project, "Aid for Ukraine," has now sent over the equivalent of £200,000 (SGD\$342,832) in aid, including money to buy specific things on occasions. It has fed people whose names we will never know. It has clothed people in places we have never heard of. It has helped people know that they have neighbours remembering and supporting them.



After a career in banking, Rev. David Downing trained at Westminster College, Cambridge, before being ordained in 1999 and inducted at Rectory Road URC. Downing is the current Moderator of the URC's South Western Synod since October 2024.

Previously, Downing has served on committees at Synod and national levels, having been a Street Pastor in Derby, and recently a leader in Aid for Ukraine, a charity initiative running from Maidenhead and Marlow which has so far sent over £180,000 of aid since the outbreak of war between Russia and Ukraine.



Peace-Building in a Turbulent World (Pacific)

For 30 years, from 1966 to 1996, the French nuclear weapons tests in Māōhi Nui continuously shaped the māōhi society to varying degrees. Some of these impacts are related to its history and politics, and, at a more detrimental level, its economic, social, cultural, environmental, and direct health associated illness and radiation-induced pathologies on its people.

As a result, Māōhi people have been subject to conditions and experiences of either “living with it, surviving, unaware of this part of their history or living in complete denial of nuclear weapons tests and their adverse impacts.”

Despite the above, many Indigenous people, Western scientists, and activists have taken a stance to advocate and bring awareness to this unfair action inflicted on the Māōhi people.

As such, the journey towards change by way of truth and justice; whereby the Ëtārētia Porotetani Māōhi (EPM) and

the nongovernmental organisation Moruroa e tātou have played an instrumental role at the forefront, advocating for recognition of nuclear consequences, the plea for victims’ compensation, and international monitoring of nuclear weapons in the Sea of Islands.

This journey towards change has been executed through advocacy during gatherings, meetings, scientific studies, and speeches at the local, national, regional, and international platforms to ignite hope, restore the richness of its culture and untouched environment, bring healing closure, and ensure a peaceful livelihood in Māōhi Nui (la ora hau i Māōhi Nui).

Therefore, living peacefully in Māōhi Nui appears to represent a big deal, particularly when we consider all the struggles and unfairness that the affected community is still facing. Yet, through faith, strength, and initiatives taken by the EPM, in

partnership with the civil society and activists in this journey towards change, the lives of those who died for this cause throughout the years are acknowledged and their sacrifices are not in vain. Rather, they have become a beacon of hope that drives the community forward to pass on the knowledge of our ancestors, educate the next generation, and convert them as future messengers for nuclear justice.

This raises important questions of “where do we, as believers, fit into this journey for change regarding nuclear explosions and their lasting impact? How can our lives be dedicated to this cause?”

The EPM holds a strong conviction that, in this era of traditional and ancestral renewal, “te tau o te Hinapaarae,” it is the young generation—the Hui Aito, the Warriors—who are called to stand for their people and seek justice for Māōhi Nui. This mission extends not only to nuclear justice but to other struggles affecting our people.

As believers, we must remember that this is our time. We have seats and roles within society, and our calling is to take the lead in the cause of nuclear justice and beyond. We may not see the fruits of our efforts in our lifetime, yet our work will secure a better future for generations to come.

By rewriting a history we refuse to ignore, we rise beyond the challenges to embody resilience, hope, faith, love, and compassion. In doing so, we contribute to both community and nationwide efforts, today and for the future.



Tamatoa Tepuhiarii is a Maōhi Research Associate at the University of Hamburg, Institute of Geography, Germany. He is currently working on the project titled “Nuclear Justice and Gender in the South Pacific”.

In 2023, Tepuhiarii was both an ICAN Delegate to the Second Meeting of States Parties for the Total Prohibition of nuclear weapons in New York as well as an Academic Panelist on Nuclear Legacy in Maōhi Nui, French Polynesia under the American Studies Association Academic Conference in Montreal, Canada.

When not engaged academically, Tepuhiarii is passionate and vocal about causes surrounding gender equality, the environment, and youth representation.



AT A
GLANCE

INSIGHT

CWM*News*



Consultation Explores Theology of Money in Age of Cryptocurrency

The Council for World Mission (CWM) and the World Communion of Reformed Churches (WCRC) jointly organised a "Consultation on the Theology of Money in the Age of Cryptocurrency" in Kuala Lumpur, Malaysia from 2-4 October.

Attended by 18 participants from the member churches of the two organisations, scholars from academia, and Islamic scholars on finance, the consultation offered a faith-based response to the rise of cryptocurrency in recent years.

A relatively new idea in the financial landscape, cryptocurrency has the potential to reshape wealth distribution, often through means that bypass traditional systems. This raises critical questions about justice, inclusivity, and the impact on the environment as the

monetary system runs on digital platforms, increasing the carbon footprint.

The consultation brought Christian and Muslim communities into mutual dialogue over whether digital currencies align with values of fairness, stewardship, and community wellbeing.

Participants noted that, as blockchain innovations grow, the voices of the various faith communities play an integral role in guiding society in using these technologies responsibly, while at the same time addressing issues like economic inequality, speculative greed, and environmental harm.

"Cryptocurrency mining invites both innovation and caution. While digital currencies can open paths for financial inclusion, their environmental footprint challenges us to pursue technologies that respect and preserve creation. In balancing progress with



responsibility, we are called to seek an economy that honours both human ingenuity and the sanctity of the earth,” explained Rev. Daimon Mkandawire, CWM Mission Secretary for Ecology and Economy.

The consultation also marked a key milestone in establishing the beginning of a broader interfaith conversation on money, ethics, and economic justice as faith communities seek to navigate the complex realities of the digital financial world.

A Joint Christian-Muslim Communiqué at the closing of the consultation called for increased engagement from faith communities as they pursue more concrete and constructive public dialogue on the ethical dimensions of cryptocurrency, advocate for transparency in financial systems, and drive the focus on ecologically sustainable financial technologies. The communiqué also calls on faith communities to take into account creation care and promote life-flourishing ideals amongst the varied interest groups and stakeholders who may be tempted to engage in life-denying systems that exclude and marginalise in favour of wealth accumulation.

“In our world of multiple crises and deepening inequality, it is now more important than ever for people of faith to come together to consider how we respond theologically and practically. This consultation has enabled deep learning and reflection from diverse perspectives on the impact of money on people and the planet, including new

forms of money such as cryptocurrency,” emphasised Sarah Edwards, Executive Director of Just Money (UK). “This is just the start of a conversation we intend to take to our churches, to bring a prophetic critique and a vision of hope to the profound challenges we face.”

Scan the QR code below to read the full contents of the Joint Christian-Muslim Communiqué.





CWM Celebrates New Partnership With Presbyterian Church in Vanuatu

The General Secretary of the Council for World Mission (CWM), Rev. Dr Jooseop Keum, made a landmark visit to the Presbyterian Church in Vanuatu (PCV) from 17-20 October – the first stop of his two-week Pacific visit that will also see him paying a call to Etaretia Porotetani Maohi (EPM) and the Cook Islands Christian Church (CICC).

Accompanied by Rev. Philip King, the Global Mission Director of the Presbyterian Church of Aotearoa New Zealand (PCANZ) and a former member of the CWM Board, Keum also met with the President of the Republic of Vanuatu, His Excellency, Mr Nikenike Vurobaravu to discuss the issue of independence for French territories in the Pacific and the role of mission.

Prior to gaining independence in 1980, Vanuatu was jointly administered by both the British and French as part of their colonialist expansion in the Pacific. The administrative model, known as the Anglo-French condominium, that has shaped Vanuatu of the past still impacts Vanuatu in the present via its divisive political landscape that continues to complicate the country's pursuit of a unified national identity.

Over 180 years ago, the London Missionary Society (LMS), the precursor to CWM, arrived on these shores to share the Gospel. The early LMS missionaries planted seeds of faith that have grown into the vibrant Christian community in Vanuatu today.

"While they contributed to the spiritual growth and development of education and health services, they were also part of a larger colonial system that reshaped Indigenous customs and introduced external control over

land and resources,” lamented Keum in his address to Mr Vurobaravu where he emphasised the need to reflect on the legacies of colonisation.

This need saw CWM embarking on a journey of decolonising theological education and mission practices since its restructuring in 1977, transforming itself from a colonial missionary organisation that was LMS into a global community of churches in mission.

Today, even as Vanuatu celebrates its 44 years of independence, it still grapples not just with the phantoms of its colonial past but also finds itself hard-pressed against the devastating effects of climate change such as frequent cyclones, volcanic eruptions, and rising sea levels that continue to threaten lives and livelihoods.

Vanuatu’s reliance on agriculture, fishing, and tourism makes the nation especially vulnerable to disasters that have also exposed glaring social challenges, including limited healthcare and infrastructure.

Highlighting the crucial role of the church, Keum said, “In this context, the church is called to be a force for justice, advocating for the most vulnerable, fostering resilience, and promoting hope and healing in the face of these trials. Through faith, the church can help build flourishing communities and guide Vanuatu toward a more just and stable future.”

“At the heart of CWM’s mission is a commitment to self-determination and decolonisation—values that resonate deeply with Vanuatu’s own story of independence. Vanuatu’s journey, from under dual colonial masters to its courageous fight for independence, reminds us of the importance of local agency in shaping a nation’s destiny.”

Welcoming PCV as a future CWM member

The visit to PCV also marked a significant step forward in forging a deeper relationship between CWM and PCV as the latter was extended an invitation to join CWM as the latest addition to the family of member churches in the Pacific region.

The visit was a natural progression after the CWM Assembly in June when PCV was invited to participate as an Observer.

In his greetings to PCV, Keum highlighted that the church in Vanuatu has long been a beacon of hope and strength as it guided the local communities through both spiritual and national journeys.

“From its involvement in the movement toward independence to its ongoing role in education, healthcare, and social support, the church has always been at the heart of Vanuatu’s self-determination and nation-building,” said Keum who added that the impending membership, to be formalised in the coming years, will herald a new chapter in which PCV’s rich heritage and strong faith will contribute positively to the global mission of spreading Christ’s love and justice as the CWM global family.

“As the church in Vanuatu continues to navigate the ongoing challenges of climate change, political independence, and economic vulnerability, I encourage you to remain resilient, rooted in faith and hope,” said Keum as he exhorted the leaders of PCV, “trust that God’s purpose for Vanuatu is to see life-flourishing communities strengthened by the PCV’s witness to justice, self-determination, and human dignity.”



CWM Stands With Maohi Nui (French Polynesia) Towards Self-Determination

As part of his visit to the Pacific region, Rev. Dr Jooseop Keum, General Secretary of the Council for World Mission (CWM) arrived at Tahiti on 21 to further engage with the communities and leadership of the Etareti Porotetani Maohi (EPM) and forge new bridges of partnership and strengthen bonds of collaboration.

Warmly received by EPM President Rev. François Pihaatae, General Secretary Rev. Hinatea Marotau, and the Executive Committee, EPM is Keum's second stop of three destinations planned for the Pacific circuit, the third being the Cook Islands Christian Church (CICC).

Tahiti, the largest of the Maohi Nui or French Polynesia

group of island states, has a rich history with Christian missionaries from the London Missionary Society (LMS) – the forebear of CWM. The first LMS missionaries landed on its shores in 1797.

However, the region would also bear the brunt of the negative effects of colonialism that are still being felt today as French Polynesia, as its name suggests, is still under the administrative rule of France after Tahiti was declared as a French Protectorate in 1842.

Today, French Polynesia remains a semi-autonomous territory of France where the French still possess partial legislative, executive, and judiciary control over the region's defence, foreign affairs, law, finance, and education.

Speaking in his address to the EPM leadership, Keum reiterated the unique history of Maohi Nui (French Polynesia) that comprises a complex blend of socio-political, economic, and environmental

challenges, many of which are the enduring legacies of colonialism and globalisation. He also highlighted the region's unceasing struggle for self-determination since the 19th century.

Hailing the re-inscribing of Maohi Nui (French Polynesia) on the United Nations (UN) list of non-self-governing territories in 2013 as a significant step towards a global recognition for the region's right to self-determination, Keum also pointed out that the UN designation also left a domestic society fractured and polarised.

Challenges that stymie the flourishing of the Pacific

Living under the shadows of modern colonialism has exposed the Pacific to various social, environmental, and economic challenges that continue to threaten livelihoods and the sanctity of life itself in the region.



Working closely with its regional partners to continue resisting against the powers of empire, CWM, as an organisation born from the legacies of colonial mission societies, has been fully committed to accompany the Maohi Nui (French Polynesia) and by extension, the rest of the Pacific to reflect God's vision of justice, peace, and life in its fullness for all.

One of the myriad challenges that the Pacific faces is the legacies of slavery, both past and present. Keum highlighted The Onesimus Project (TOP) as a key CWM-led initiative and "a movement rooted in the

gospel's message of liberation, justice, and peace" that seeks to promote reparatory justice, healing of memories, and combating modern-day slavery through three modes of funding support available to member churches.

Additionally, Keum also touched on the ongoing nuclear tests carried out by France in Mururoa and Fangataufa that have brought considerable environmental woes to the region. Between 1966 and 1996, France conducted 193 nuclear tests that left lingering repercussions for the island communities, impacting their health and wellbeing, and threatening income and jobs through decades of exposure to radioactive elements in the air, water, and soil.

The seas of the Pacific have also been ground zero of crimes of exploitation of its rich marine resources—crimes that have adversely affected the livelihoods of the local fishing communities. In addition, climate change has wreaked havoc on the surrounding ecosystems and biodiversity through rising sea levels and coastal erosion as well as giving rise to more frequent extreme weather events.

Keum added that, even as CWM has been deeply alarmed by the escalating threats of climate change and how the Pacific has been suffering greatly under them, the work of the EPM to foster the flourishing of life despite difficult circumstances continues to inspire hope.

"Your determination to find sustainable economic solutions honouring the land, waters, and identity is inspiring. It reflects a deep faith in God's provision and wisdom," commended Keum, "your advocacy for policies that protect God's creation and safeguard the unique ecosystems of Maohi Nui (French Polynesia) is a powerful witness to the rest of the world."

Noting that while it is an utmost imperative to take immediate action to safeguard the vulnerable communities in the Pacific, Keum stressed that it must happen in tandem with the dismantling of life-denying systems that cause widespread ecological destruction such as the nuclear tests by the French.

"CWM urges the members to honour and treasure the Earth, turn away from harmful practices, and seek economic systems that promote the fullness of life without exploiting or polluting the environment," exhorted Keum.

Closing his address with a message of encouragement from the Bible, Keum stressed once more CWM's commitment to journey with the communities of Maohi Nui (French Polynesia) toward self-determination, environmental justice, and the flourishing of their peoples.

"The words of Philippians 1:6 encourage us: 'He who began a good work in you will bring it to completion at the day of Jesus Christ.' I believe this wholeheartedly for you, for EPM, and for the people of Maohi Nui," said Keum, "may God continue to bless the work of EPM, transforming your communities into life-flourishing communities with hope, justice, and peace."





CWM Embarks on New Era of Partnership With Cook Islands Christian Church

The Cook Islands hosted the last leg of a visit to the Pacific region by Council for World Mission (CWM) General Secretary Rev. Dr Jooseop Keum. Touching down on 26 October, Keum received a warm welcome by General Secretary of the Cook Islands Christian Church (CICC), Kenneth Ben.

Throughout the four-day visit, Keum also visited the graves of the missionary martyrs who have brought the lifesaving Gospel to the Cook Islands in spite of the mortal dangers associated with the task.

Two names, Papehia, as well as John Williams, would stand out as missiological vanguards in the Pacific – the

former was the first missionary who brought the Gospel to the Cook Islands from Tahiti on 26 October 1821; the latter who would, through his sense of strategy, prove foundational for the growth of the church in the Cook Islands and Samoa, ultimately martyring himself for God's cause in Erromanga on 19 November 1839. As the date of the Cook Islands visit also coincided with the day of Papehia's first foray into the Cook Islands, part of the visit also entailed a visit to the Titikaveka Ekalesia, a church founded by Papehia in 1835, in time for the service in honour of the National Gospel Day – the day when the islands first received missionaries on its shores more than two centuries prior.

Worshipping amongst the close-knit communities of the church, a strong sense of communal unity and spirit was evident within the congregation. "Titikaveka Ekalesia has a history of sending missionaries to Papua

New Guinea, Tuvalu, and other islands, several of whom were martyred. Even as we feel blessed to participate in National Gospel Sunday worship, it is especially important that the local believers remember history to envision the future!" declared Keum as part of his greetings to the local church members.

Proclaiming the Gospel a "David Versus Goliath" affair
The year 2024 marks the 203rd National Gospel Day in the Cook Islands. As part of the celebrations islandwide that commemorated the arrival of the Gospel by London Missionary Society missionaries Papehia and John Williams on 26 October 1821, the day was also recognised as a national holiday in the Cook Islands.

As the Gospel Day fell on a Saturday this year, the celebration which saw CICC coming together with the other local Christian denominations in joyous worship, song, and dance was held on 28 October.

The celebration took on the theme of "David and Goliath," signifying the challenging conditions under which the Gospel often finds itself being preached yet it remains an indomitable source of hope against Goliath-esque odds. "It is an honour as we gather to uplift and celebrate our faith, our community, and our shared commitment for the teachings of Christ," proclaimed Ben in his address. "Let us take a moment to reflect on the words of Philippians 4:13: 'I can do all things through Christ Jesus who strengthens me.'

"This powerful reminder calls us to embrace the challenges and opportunities that lie ahead together—under the guidance of our faith there is no limit to what we can achieve as a congregation and as a community."

As he closed his visit to the Cook Islands, Keum also stopped by the Takamoa Theological College where he gave a lecture on "World Mission: Yesterday, Today, and Tomorrow."

"I am thankful for God's wisdom and guidance, as well as for the hospitality and support extended by the leadership of Presbyterian Church in Vanuatu, Etaretia Porotetani Maohi, and CICC. I am returning home with a sense of gratitude and even more assignments for the next chapter of CWM's partnership in mission in the Pacific region," reflected Keum.

Paving the way to CWM membership

The visit to the Cook Islands was also a landmark step taken by CWM in ushering CICC towards a new season of partnership alongside the rest of the Pacific member churches.

Together with the Presbyterian Church in Vanuatu (PCV), both churches are set to be the latest additions to CWM's growing global family of 32 churches in 2025 that will see them sharing resources and experience with the other diverse congregations to foster life-flourishing communities within their individual contexts and beyond.

"CICC's struggle to build an independent church and establish a leadership that preserves and develops Maori culture, spirituality, and identity, affirming self-determination against the colonialism of Goliath resonates strongly with the work and mission of CWM," said Keum. "I believe that [through the partnership] the CWM family will absorb the messages of hope, love, and unity in mission that the CICC fully embodies."





CWM Workshop Examines Christian Witness in Pluralistic Contexts

How does one navigate a pluralistic world with varied worldviews and faiths, yet still be effective and loving Christian witnesses engaged in interfaith conversations? This was one of many questions on the minds of 31 participants attending the Interfaith and Spiritualities workshop from 7-11 October in the Council for World Mission (CWM) London office.

Participants, of different theological backgrounds and with a myriad of faith stories to share, were invited from CWM's member churches and regional ecumenical partners such as the Churches Together in Britain and Ireland Interfaith Advisory Group, Council for Christians and Jews, Church of England, and Scottish Episcopal Church as well as the Methodist Church of Great Britain.

The aim of the workshop was threefold – to achieve a practical understanding of interfaith engagement amongst

CWM member churches, facilitate fruitful and constructive conversations on contextual examples of Christian witness in pluralistic settings, and develop deeper theological reflection on interfaith engagement.

"Mission and dialogue are often presented as opposites, but they are not. In dialogue, we witness to our faith in Jesus," described Rev. Dr Peter Colwell, Deputy General Secretary of Churches Together in Britain and Ireland, who saw the programme as a milestone towards deepening and strengthening essential interfaith conversations.

A major part of the five-day programme was the mutual exchanges and sharing of stories and interfaith contexts unique to the participants and the collective discussions exploring models of interfaith engagement. The workshop also included an exposure visit to "GRASSROOTS"—an interfaith organisation headed by David Jonathan, a former CWM Partner-in-Mission.

Established in 1991, GRASSROOTS has become a key member within the faith communities in Luton, UK, where it has been called upon and its views respected in areas concerning the various issues that continue to pose a threat to the cohesion of the local communities and domestic interfaith relationships.

Underscoring the importance of giving minorities a voice was Ps Koo Ping Ping from Gereja Presbyterian Malaysia, who said, "Christians are a minority in Malaysia. Minorities [voices do] matter."



Workshop Equips South Asian Youths to Act for Marginalised Communities

A South Asia youth workshop entitled “Peace and Development: An Agenda for Democracy and Justice,” organised by the Council for World Mission (CMW) took place in Kolkata, India, from 26-29 October, attended by 24 youth participants from across India and Bangladesh.

The workshop opened with worship led by Rev. Samuel Mall, who emphasised that peace and democracy are not merely secular concepts but key principles of God’s kingdom.

Debasis Shyamal, President of the Dakshinbanga Matsyajibi Forum (National Platform for Small Scale Fish Workers), shared his experiences with the local fisher community.

Shyamal shed light on the struggles of the fisher community as they grapple against the forces of commercialisation that threaten to not only destroy the ecosystem but also their livelihoods. He challenged participants to re-evaluate the oft-vaunted ideas of development, to examine them critically to judge if they were just or democratic, and if their benefits outweigh the costs borne by the marginalised communities who, ironically, often benefit the least from them.

Multi-faceted, on-the-ground exposure

Throughout the first two days of the workshop, participants engaged in discussions and attended film screenings to explore the unspoken realities in society, including daily struggles of the people in Kashmir as well as rampant caste discrimination in South Asia. The workshop provided a safe space for open conversations, allowing participants to share their thoughts, experiences, grief, and hope with one another.



A theatrical mime performance by Susanto Das, titled “Tale of a Fish – An Anti-Nuclear Mime Act,” offered a dramatic re-enactment of the construction of the Koodankulam Nuclear Power Plant in Tamil Nadu.

Even though no words were uttered throughout the performance, Das’ act was a showcase of resistance to the nuclear plant’s destructive effects on both the ecosystem and local communities.

Following the act, participants shared their own experiences about harmful impacts that development projects have had in their own communities, discussing how such projects, often justified in the name of progress, harm both the environment and the health of local populations.

Youth participants also visited the Kolkata Hawker Union, one of the oldest unions supporting street food vendors and other marginalised groups.

There, participants spoke with street vendors, learning about their daily challenges and their fight for legal rights as they face threats from state development projects that would have them displaced from their stalls, upending their livelihoods. Participants then presented their reports through various creative formats, using skits and videos to depict the struggles and realities faced by the vendors.

As the four-day workshop ended, Dr Sudipta Singh, Deputy General Secretary of CWM, concluded the programme with a

presentation based around Micah 6:8 as he exhorted the participants to follow Jesus’ command to carry the cross and to “act justly, love kindness, and walk humbly with God” while daring to dream big to make a difference in the world around them.



Gustavo Gutierrez

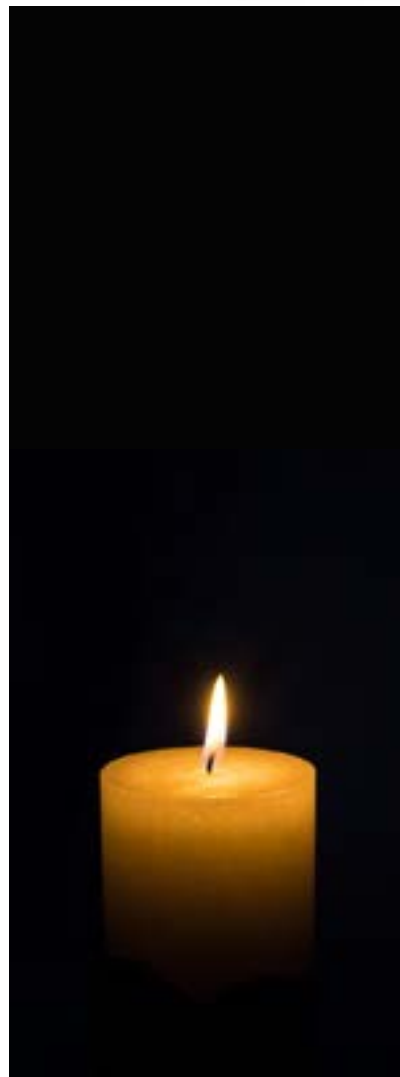


CWM Mourns the Passing of Gustavo Gutierrez

The Council for World Mission (CWM) extends its heartfelt condolences to the Church and liberation movements worldwide on the passing of the esteemed liberation theologian Gustavo Gutierrez at the age of 96.

"To place oneself in the perspective of the Kingdom means to participate in the struggle for the liberation of those oppressed by others. This is what many Christians who have committed themselves to the Latin American revolutionary process have begun to experience". (Gustavo Gutierrez, *A Theology of Liberation*, p. 192).

Gustavo Gutierrez understood the mission of the Church through the eyes of the poor and oppressed. *A Theology of Liberation* is a seminal text for liberation movements across the world. His life and work continue to shape liberation movements globally, inspiring the CWM's ongoing commitment to life-flourishing communities.



Gutierrez pastored to the poor in Lima, Peru. His work was inspired by the Peruvian indigenous socialist thinker Jose Carlos Mariategui, and his writings profoundly inspired feminist, black, womanist, indigenous, ecological and decolonial movements. His commitment to the poor and his way of doing theology was criticised and censured by the Church. He responded by telling the Church, the truth shall set you free.

The search for freedom and liberation were understood as being deeply intertwined by Gutierrez and other theologians of his generation. His later interest in Bartholomew de las Casas led Gutierrez to write a book critiquing colonial narratives and projects, particularly the conquistadores. *In Search of the Poor* reframed Christian missiology from the perspective of indigenous and enslaved peoples in the Americas.

CWM has been committed to the decolonisation of mission since 1977. Its work is largely inspired by Gustavo Gutierrez's missiology of the poor and oppressed. Rev. Dr Jooseop Keum, the CWM General Secretary, said, "Gustavo Gutierrez was a prophet of our time, whose theology was not only a call to conscience but a revolutionary praxis. He reminded the Church that true liberation comes when we walk with the oppressed, and his legacy will continue to challenge and inspire the global mission of justice and peace."





A New Face 2024: Building Women as Spiritual Catalysts

Since the last half of A New Face (ANF) programme ended last November in Taiwan, ANF has embarked on its second programmatic phase from 9 September to 1 October, this time primarily in Wales in the United Kingdom (UK) where the event was hosted by four CWM member churches—United Reformed Church, Congregational Federation, Union of Welsh Independents, and Presbyterian Church in Wales.

A two-year programme designed for women from both clergy and laity backgrounds, ANF offers a broad and deep exploration of female leadership as well as delving into specific areas where women can make fruitful, effective contributions in different cultural settings.

Through ANF, participants are encouraged to develop and cultivate networks that are culturally sensitive and a

source of blessings to local contexts.

Ten participants from various CWM African and Pacific member churches, together with CWM ANF facilitators, member church leaders, and ministers from CWM organisational partners gathered to seek ways in which women can be intentional in their contributions, towards the growth of the church and Gospel. The participants were also partnered in pair mentoring relationships.

“These women are deep-thinking and called by God to be spiritual stirrers—catalysts and activators—across the church. I hope their member churches benefit from their wisdom and use their unique skills and perspectives to... [contribute] to global mission,” said Rev. Dr Amelia Koh-Butler, CWM Mission Secretary for Education and Empowerment and ANF Programme Coordinator.

"Just like the women of Easter morning, I believe that women in the church are able to bring perspectives and methods of interaction that can further the work of God. We may find that things work better if we [work towards] supporting and equipping them to prepare the way for the church," Koh-Butler added.

Participants, through a theological lens, closely explored and connected with European cultural contexts which offered a different perspective on the shaping of women's roles in European churches, as well as attitudes towards doctrines, ecclesiologies, and approaches to mission activities.

Exposure trips unveil missiological roots, worldviews

Participants were brought on numerous exposure trips to various significant locations that have helped birth missional movements and communities including the Mary Jones' Centre in Bala, Wales that was established to remember the 15-year-old Mary whose 26-mile walk to buy a Welsh-language bible inspired Rev. Thomas Charles to advocate for the formation of the Bible Society. The participants also took a walk along Mary's historic route as a way of pilgrimage and reflection.

The women also visited the Strawberry Fields Children's Home in Liverpool, England where they learnt about its connection with John Lennon, a member of The Beatles.

There, they learnt of Lennon's childhood as he lived near the institution that is run by The Salvation Army and how it played a memorable part in his formative years, finding itself being written into a Beatles song, cementing the Strawberry Fields Children's Home in pop culture.

A key fixture of the UK ANF programme was the focus on the history and culture of the region, particularly evident in the series of visits made to the British Library and Museum as well as the SOAS CWM Archives. A trip was also made to the St Fagans Welsh National Museum of History, a repository of knowledge on the Welsh language, culture, and history.

An intriguing part of the exposure trips was the visit to Bath where the participants witnessed firsthand, the evidence of the extent of Roman Imperialism.

As the only UK city to be designated as a UNESCO World Heritage site, Bath featured statues of women from the Roman Empire, with hair braided to signify social statuses from citizen to slave or religious roles such as prophets or priestesses. These statues helped the participants form a better grasp of the context of Paul's writings about women and hair-coverings in the Bible.

Understanding slavery in the Roman Empire and the significance and limitations for women of the time also helped release assumptions that Paul was anti-women leadership in the minds of some of the participants. Instead, it revealed that Paul's own ministry was enhanced, enabled, and realised frequently by women.

Summing up the ANF experience in the UK, one participant said, "Women need each other. We need allies, for we are often isolated. The church needs women leaders, who are intentional about speaking out. The most effective expressions of the Mission of God are often led by women. Churches that seek to be missional should invest in making the most of female wisdom and empowering women leaders."



CWM Board Convenes in Singapore, Sets Future Course

The Board of Directors of the Council for World Mission (CMW) gathered for its first in-person meeting in Singapore on 11-12 November.

CWM Moderator Dr Natalie Lin opened the meeting by reflecting on Psalm 33, which explores the meaning of righteousness and the truth of the eternal nature of God's plan and mission.

"I am grateful that God is leading our Board to be a partner of the universal church not just in prayer over His missionary work but also as a faith community connected with the various ministries regardless of the season in which we may find ourselves," said Lin.

Rev. Dr Jooseop Keum, CWM General Secretary, gave a detailed report on the latest organisational work and projects that have been done since the previous Board meeting.

Keum opened his report with three missiological reflections relating to the current catastrophic times, the need for the workers in the field to develop and possess a sense of prophetic spirituality, and the vitality of radical discipleship.

"In my report to the Assembly, I described today as a catastrophic time. The Assembly spoke of a 'socio-political catastrophe and environmental emergency.' We are called to be Christian witnesses that act in the 'now' amidst climate crises, totalitarian terror wars, and dysfunctional democracies," said Keum.

He also cemented the idea of Christian disciples in mission as a call to witness to and to accompany the movement of Christ towards life, resisting conformity to the desires and expectations of dominant powers, and rejecting ideologies, values, and practices that perpetuate injustice, inequality, and oppression.



"Being a Christian disciple entails the development of a spirituality. It is a following of Jesus... undertaking a pilgrimage into a deeper relationship with Christ, taking on his attitudes, openness, honesty, gentleness, and tenderness. This is a life's work, and in a real sense, for a disciple, this journey is our destiny," extolled Keum.

Key Board decisions

Statement on the humanitarian crisis in the Middle East

The Board received and affirmed a CWM-developed statement acknowledging the gravity of the current worsening humanitarian crisis in the Middle East and reiterating CWM's unwavering commitment to justice, peace, and humanitarian relief.

"The recent escalation of violence in Gaza, Lebanon, Syria, and Israel has resulted in unprecedented suffering, with tens of thousands of lives lost and millions displaced. The CWM statement outlines the urgency for global solidarity and humanitarian intervention, emphasising the fundamental rights of all affected communities to live in peace and with dignity," emphasised Keum to the Board.

"Through this statement, we urge Israel and all parties involved to allow essential humanitarian support to reach Gaza without restriction. Additionally, we call upon global nations to shift their focus toward peace-building efforts rather than military support, thus aligning international

action with the moral and humanitarian needs of those most affected."

Solidarity and Action Grant for Gaza

The Board approved a Solidarity and Action Grant to provide humanitarian aid to war victims in Gaza.

Release of TOP Funds

The Board approved the release of three separate funds as part of The Onesimus Project (TOP): the Reparatory Justice Fund, Modern Day Slavery Fund, and Healing of Memories Fund.

Reports and budget received, approved

The Board received and affirmed the 2024 Assembly Report, the Programme Reference Group Report, the 2025 Programme Plan, and the 2025 Communication Plan. The board also approved the 2025 budget.

Closing and next Board session

The meeting was closed with a prayer and devotion by CWM Treasurer James Ronnie Kaboke who urged CWM to be strategic in implementing its programmes and projects while stepping forward in faith, using the story of David's defeat of Goliath as a biblical backdrop.

The next Board meeting will be held via video conference from 24-25 February 2025.





CWM Statement on the Humanitarian Crisis in the Middle East

The Council for World Mission (CWM) has issued a statement on the humanitarian crisis in the Middle East and announced a Solidarity and Action Grant to provide humanitarian aid for war victims in Gaza. In its statement, CWM expresses deep concern over the escalating conflict's tragic toll, which has claimed over 51,000 Palestinian lives in Gaza and over 2,000 in Lebanon, while displacing millions.

CWM calls for an immediate ceasefire and unrestricted access to humanitarian assistance, urging Israel, Hamas, Hezbollah, and other parties to prioritize life by enabling essential aid and committing to dialogue for peace. As Christians prepare for the Advent season, CWM calls for a renewed commitment to peacemaking in a world fraught with conflict, fostering hope for a future where peace reigns.

Full CWM statement on the humanitarian crisis in the Middle East

The Council for World Mission (CWM) is deeply concerned by the ongoing conflict in the Middle East and the escalating violence affecting Gaza and Lebanon. This conflict has tragically claimed the lives of over 51,000 Palestinians in Gaza and over 2,000 in Lebanon while displacing approximately two million Gazans and one million Lebanese. The devastation to lives, homes, and essential infrastructure deeply saddens us and calls for immediate action rooted in compassion, justice, and humanitarian principles. Moreover, we are extremely concerned about the shifting political landscape in the United States and the continuous silence of other global political actors amidst the unfolding genocide in Gaza.

Our solidarity lies with all innocent people impacted by this crisis—especially those in Gaza, Lebanon, and even Israel—who are

caught in this wave of suffering and loss. Every form of violence, be it airstrikes, rocket attacks, or ground offensives, only perpetuates the suffering and prolongs a cycle of pain and devastation.

- We demand an immediate ceasefire from all parties and prioritise humanity by allowing unrestricted humanitarian support into Gaza and Lebanon. This immediate access to critical aid—food, water, medical supplies, and shelter—is essential for preserving life and alleviating the suffering of countless innocent civilians. We urge all parties involved—Israel, Hamas, Hezbollah, and others—to commit to dialogue and negotiation as the only viable path to lasting peace and affirming life.
- We strongly condemn the United States and European governments for their unchecked arms support to Israel. By providing advanced weaponry without stringent oversight, these nations are complicit in the ongoing suffering and destruction faced by countless civilians in Gaza and Lebanon. We call for an immediate halt to such arms transfers and urge these governments to instead focus on promoting peace and stability through diplomatic means.
- We condemn the Western media outlets for their biased reporting, selective coverage, and misleading narratives, often framing or manipulating the situation in a manner that obscures the deeper historical and socio-political complexities. We condemn them for propagating stereotypes about Palestinians and justifying the violence. Their failure to provide balanced perspectives, highlighting the suffering of innocent people, or challenging the power dynamics makes them complicit in perpetrating the violence.
- We call upon the United Nations and other international organisations to enhance their peacemaking initiatives by utilising their influence to convene all relevant stakeholders and to facilitate a meaningful and enduring resolution to the ongoing conflict. Additionally, we strongly encourage the global community to maintain solidarity in providing humanitarian assistance while prioritising diplomatic efforts that foster peace and safeguard the lives of vulnerable populations in the Middle East.
- We encourage Christian leaders to break their silence on the injustices in the Middle East and resist all forms of Christian Zionism. We call upon global churches and faith communities to join us in prayer for peace, justice, and reconciliation in the region. We also pray for the victims of this conflict, especially the women, children, and the most vulnerable, that they may overcome this catastrophe and find comfort amidst the turmoil.

As Christians prepare to enter the season of Advent, we are reminded of its profound message of peace and affirmation of life. This sacred time calls us to be peacemakers in a world fraught with conflict and foster hope for a future where peace reigns. We hold firm in our belief that peace is possible through compassion and solidarity, even in the deepest divisions.

"Because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace." (Luke 1:78-79)

Scan the QR code below to download the statement.





CWM Bangkok Consultation Examines Effects of Modern-Day Slavery

The Council for World Mission (CWM) held a global consultation on modern-day slavery in Bangkok, Thailand from 16-20 November.

The consultation, attended by over 45 international participants, including activists, academics, and member church representatives, explored various contemporary challenges that churches and organisations face as they seek to unravel the debilitating effects that slavery inflicts on present-day communities.

In addition, the event interwove theological insights, such as Bible studies and devotions, with practical

perspectives, including on-the-ground realities and efforts by churches and nongovernmental organisations to eradicate modern-day slavery.

In his opening address, Rev. Dr Jooseop Keum, General Secretary of CWM, introduced The Onesimus Project to the participants, and call for radical discipleship, urging an increased demand for justice and proactive work in uncovering and ending the root causes of modern-day slavery.

Persistence of modern-day slavery

A keynote address was delivered by Prof. Dr Verene A. Shepherd, Chair of the United Nations Committee on the Elimination of Racial Discrimination.

Shepherd presented a message on the persistence of slavery in today's world, and its global prevalence. Going against the



conventional idea that slavery is a thing of the past, Shepherd brought forth a grim reminder that slavery is a very real and ongoing phenomena.

Prof. Dr Sarojini Nadar, Professor at the University of KwaZulu-Natal, South Africa, drew parallels between the experiences of trafficked women today and the unnamed women in Esther 2.

Nadar gave a theological critique of gendered trafficking through the lens of this scripture, highlighting how patriarchal structures and theological interpretations have historically justified the systemic erasure of women, a pattern that continues today. She then proceeded to challenge participants to critically examine contemporary theological doctrines that contribute to systems of oppression and to lead efforts to educate others.

Consumption and climate injustice

Dr Sudipta Singh, Deputy General Secretary of CWM, in his speech to participants, urged them to reflect on their consumption choices and to give thought about the supply chains behind these choices.

It was, Singh stressed, important to take personal responsibility to avoid unknowingly being complicit with modern-day slavery through poorly informed consumption choices.

Following Singh's presentation, Prof. Dr George Zachariah led a discussion on how the climate crisis has pushed marginalised communities even further into exploitative conditions.

"The real climate crisis is not just about rising global temperatures but most importantly, about climate injustice—where millions are driven into poverty, displacement, and dangerous migration, exacerbating their vulnerability to modern-day slavery," Zachariah emphasised.

Threat of slavery to basic human rights

Participants also engaged in deep conversations that critically examined the structures contributing to modern-day slavery, including climate change, anti-migration policies, rightwing ideologies, discrimination based on work and descent, forced labour, and informal employment practices.

The fruit of these discussions was the collective understanding that modern-day slavery does not exist in isolation but is often facilitated and exacerbated by unjust conditions.

Paul Divakar, a human rights activist and advocate for Dalit rights, highlighted how mental narratives that perceive some as lesser human beings perpetuate discrimination and lead to enslavement.

Divakar pinpointed the realities of manual scavenging, child labour, forced labour, and bonded labour in South Asia, where many victims are from Dalit communities, as being a clear example of the link between identity, discrimination, and slavery.

Dr Faustina Pereira, an international human rights lawyer and gender and development specialist, addressed the vulnerabilities of workers in informal labour sectors. These workers often lack basic legal protections and access to justice. She urged churches to respond with humility and strength, and to play their role in safeguarding the inherent dignity of all human beings.

Participants also heard from organisations like the Mwagale Foundation and Hagar International, which are actively working to eradicate modern-day slavery, as well as from churches sharing their experiences of addressing modern-day slavery in their communities.

The consultation concluded with a statement opposing modern-day slavery and reiterating the call on churches, individuals, missional, and social organizations to prioritise victims' voices, raise awareness of modern-day slavery and its root causes, support and empower victims and survivors, engage in collaborative partnerships, and most importantly, to live as people of hope who labour towards the freedom of the enslaved and marginalised.



Prof. Choan-Seng Song



19 October 1929
~
26 November 2024

CWM Mourns the Passing of Prof. Choan-Seng Song (C.S. Song)

The Council for World Mission mourns the passing of Prof. Choan-Seng Song (C.S. Song), a prominent Asian Christian theologian whose contributions have profoundly shaped global theological discourse. Prof. Song, Professor Emeritus of Theology and Asian Cultures at the Pacific School of Religion, dedicated his life to articulating a theology rooted in the cultural, social, and historical contexts of Asia. He served as principal of the Tainan Theological College from 1965 to 1970 and, later, as president of the World Alliance of Reformed Churches from 1997 to 2004. He also served as Director of Study for the WARC and Associate Director of the WCC Faith and Order Commission. His groundbreaking works, such as *Third-Eye Theology* and *Theology from the Womb of Asia*, have challenged Western-centric theological frameworks, offering an inclusive vision that resonates deeply with Asian Christian communities and beyond.

Prof. Song's theology emphasised contextualisation, arguing that theology must engage with the lived experiences of people. Drawing inspiration from liberation theology, he addressed the historical impacts of Western imperialism while affirming the redemptive presence of God in all cultures. His theological innovations, such as seeing Christ through the "third eye" of Asian cultural experiences, bridged faith and local traditions, creating a unique lens for understanding divine compassion and justice. Symbols like the lotus and rice in his work illustrated profound connections between spiritual truths and everyday realities, making theology accessible and transformative. He is also a pioneer in doing theology as story-telling. His work, *Tell Us Our Names: Story Theology from an Asian Perspective*, is a prime example.

AT A GLANCE

A strong advocate for social justice, Prof. Song believed theology must engage with systemic injustices. Because of his involvement in the movement for self-determination, he could not return to Taiwan during the Kuomintang dictatorship. His concept of the "Compassionate God" offered a vision of a God who suffers with humanity and works for liberation, especially among the marginalised. His message challenged Christians to recognise shared spiritual journeys with people of other faiths and to see God's saving activity beyond traditional boundaries. Yet, he lived a very pious and godly life in prayer and devotion to God.

Prof. Song provided significant insight into shaping the outcomes of the consultation that gave birth to CWM in its current structure and transformative journey. As remarked by the late Dr Preman Niles, Prof Song argued that spiritual and financial resources must be shared in a partnership to overcome the barrier of power between the churches in the global south and the global north through his engagement and writings like *Christian Mission in Reconstruction: An Asian Analysis* (1977).

Prof. Song's passing is a profound loss for the global Christian community, particularly in Asia, where his work inspired a renewed sense of identity and mission. His legacy endures as a call to reimagine theology as an inclusive,

contextual, dynamic, and justice-oriented practice. His theological insights will continue to guide and inspire generations to come, ensuring that his voice remains alive in the ongoing pursuit of God's justice and love.

Our deepest condolences to his bereaved family, the Presbyterian Church in Taiwan (PCT), and all those who mourn the loss of Prof. Song. The whole CWM family celebrates his life and contributions towards mission thinking while reaffirming our commitment to his vision of a faith that is transformative, inclusive, and deeply rooted in the cultural realities of the world.

May his soul rest in eternal peace.

Rev. Dr Jooseop Keum
General Secretary





CWM Mission Support Programme Holds Consultation in Madagascar

Twenty-five people from the Church of Jesus Christ in Madagascar (FJKM) gathered for a consultation from 14-15 November in Antananarivo with the CWM Mission Support Programme (MSP) team comprised of Rev. Julie Sim, CWM Mission Secretary for Mission Programme and Partnership, and Stephen Chia, MSP Project Manager.

The MSP team shared with participants important project planning guidelines to include in their proposals that will enable them to more likely to secure funding.

In his presentation, Chia commended and expressed his appreciation of the church's high level of engagement and support of the project and added his observation of the FJKM's proactiveness in taking ownership of the MSP initiative.

"[It] is obvious through the participation of the people, the feedback they have given as far as the presentations they have prepared [that] this is a very good start to the MSP process...and this will build a good foundation for FJKM to draft a successful proposal [to] start the project.

"We really look forward to seeing the proposal and we believe that FJKM has the structure and the expertise to run a successful mission programme," said Chia.

Expressing her appreciation of CWM's effort in supporting its member churches through the MSP, Voahangy Randrianja, a member of the FJKM National Council Bureau said, "This mission consultation enables us to not only learn about the objectives of CWM but also to align our objectives with theirs.

"We thank God that our vision towards the development of education, family life, justice, care for



the environment and patriotism dovetails with CWM's along with the strong vision that Christian mission does not just stay in the church but goes into the population in order to develop the rest of the community."

Emphasising the importance of forging a more robust and united partnership was Rev. Triomphe Randriamisaina, Vice-President of the FJKM Church-wide Committee Against HIV/AIDS and Epidemics who said, "These [MSP] guidelines are very important to facilitate the partnership and to show the oneness of the churches in Christ.

"[As we] draft the proposal after this consultation, it will guide us on how to create one that focuses on people who need our help. MSP is a good platform that creates the kind of partnership with CWM that fosters...unity amid diversity among churches."

The FJKM proposals for MSP will be completed by February 2025.





Young Theologians Urgently Ask: “What is Your Message to the People of Gaza Today?”

Two young Palestinian theologians speaking during a Council for World Mission (CWM) webinar on 27 November posed an urgent question to the world: “What is your message to the people of Gaza today?”

Part of CWM’s Discernment and Radical Engagement (DARE) programme, the webinar explored a faith-based response to the political, economic, and social forces impacting Palestine and its people.

Theologian Samuel Munayer, from Jerusalem, had a clear

label for what is currently happening to Palestinians: a genocide.

“There are more than 2 million people displaced and in shelters,” he said.

“There is no place to even lament and mourn as the trauma continues.”

He sees the genocide not only as one of Palestine but of processes, structures, and movements dating from the start of the West trying to colonize the world.

He discussed life in Palestine through the lens of the patron saint of Palestine, St George. “In the beginning of the genocide, particularly when my own family received death threats, my immediate thoughts and reflections were toward my grandmother and grandmother, who lived through the Nakba in 1948, and they took refuge in the Church of St George,” Munayer said. “I imagined my grandpa under the icon of St George in the church.”

Munayer believes that the genocide

in Palestine is a mirror toward the failure of the church and the consequences of colonialism.

"Sin is in systems," he said. "Sin is in structures which are breaking relationships between people and between God and people."

And, he pointed out, sin is to be revolted against. "I saw that in the story of St George as a martyr saint who went against the Roman empire," he said. "Come not in charity but in solidarity."

Munayer agreed that a lot of people are talking about liberation. "There are many voices preaching about liberation—but not many voices that are credible," he said. "If we are to be ambassadors, if we are to have a mission, what is your message to the people of Gaza today?"

He also asked what needs to be deconstructed. "Are we willing to lose our lives for the sake of Christ—or are we too concerned in preserving our institutional lives?" he asked. "Martyrdom and the genocide should shake up the Church."

The violent theology of empire

Theologian Yasmine Rishmawi noted that it has been more than 76 years since the establishment of the state of Israel. "As Palestinians—and for over 76 years—we have witnessed and we are still witnessing our hope murdered," she said. "We also have seen our culture and food and history appropriated, our voices silenced, and our people oppressed."

Palestinians have also seen their Bibles taken away—and used as weapons. "Our Bible continues to be used to justify unjust political agendas," she said.

For Palestinian Christians, she noted, the struggle for justice is not only political but also deeply theological.

"There is often an emphasis that we as Christians should only focus on praying and having a good relationship with God," she said. "This theology—this imperial theology—demands that we accept our oppression as a divinely ordained destiny."

This leaves Palestinians as collateral damage, Rishmawi said. "It denies us any right to peace, justice, and dignity in our

land and insists that we do not belong there even if our ancestors have lived there for centuries," she said.

The theology of empire also demands obedience from Palestinians, Rishmawi added.

"This theology demands from us our active participation in our own oppression," she said. "It also stands in a morally high position while preaching neutrality to us."

There is a problem with preaching about neutrality in the face of injustice, Rishmawi said. "It makes people refrain from taking action against injustice," she said. "Does loving our enemies really entail that we accept injustice and settle for superficial gestures of peace?"

The theology of empire is inherently violent and colonial, said Rishmawi. "As true followers of Christ we have a responsibility to seek justice and challenge the empire," she said. "We need a theology of justice, hope, action, and love—so when you pray for peace, ask for justice."

She urged people to pray for action. "I will say, since I've been part of CWM initiatives in the past three years, I've felt more seen and heard as a Palestinian Christian," she said.



AT A
GLANCE

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UNITED CONGREGATIONAL CHURCH OF SOUTHERN AFRICA
UCCSA JUSTICE WEEK 2024



THEME: EMPOWERED BY FAITH: UNITED IN PURPOSE

Faith in Action: Together for Justice and Healing

The UCCSA Justice Week serves as a vital reminder of our commitment to justice and compassion within society. This year, we focus on the urgent needs of communities affected by the recent floods in Malawi. The UCCSA Mission Council through the office of Ministry and Mission Secretary will coordinate the collection of church uniforms, clothes as part of our UCCSA Day celebrations, reinforcing our solidarity with those impacted.

30 SEPTEMBER - 06 OCTOBER 2024

Join us in prayer and action as we bear witness to God's mission of Justice.
Together, we can empower those in need and promote healing in our communities.

UCCSA Justice Week 2024

Rallies Action for Flourishing of Life

The United Congregational Church of Southern Africa (UCCSA) celebrated Justice Week from 30 September to 6 October.

An annual event, Justice Week galvanised the church to bear witness to God's mission of justice and righteousness at all levels of society. This year, the event was themed around "Faith in Action: Together for Justice and Healing."

The event served as a yearly reminder that the UCCSA is not only concerned with ecclesiastical matters but is also a societal beacon shining a light on the wellbeing of all God's people, especially those who are oppressed, abused, sick, poor, and downtrodden. Justice Week brought the church to together in prayer and solidarity with communities near and far.

"The UCCSA Justice Week serves as a vital reminder of our commitment to justice and compassion within society. This year, we place the focus on the urgent needs of communities affected by the recent floods in Malawi. The UCCSA Mission Council, through the office of the Ministry and Mission Secretary, will coordinate the collection of church uniforms and clothes as part of our UCCSA Day celebrations, reinforcing our solidarity with those impacted," said Rev. Wellington Mthobisi Sibanda, Media Officer of the UCCSA.



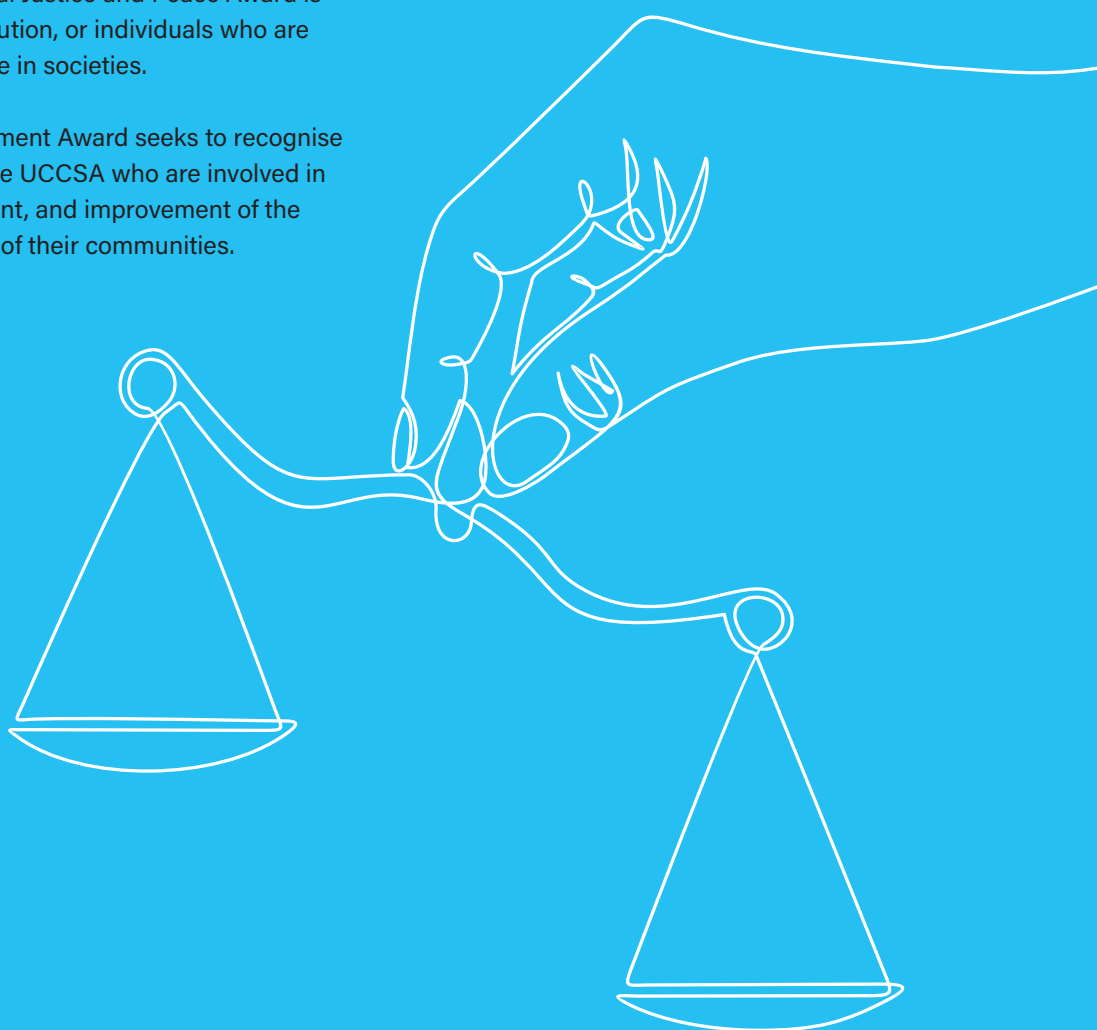
The first Justice Week took place in 2010 to raise awareness of global poverty and poverty in the countries in which UCCSA has member churches. The UCCSA and its forebears have always had a passion for justice. Testimony of this commitment to justice is seen in the social location of their mission work among the poor and marginalised.

Since its formation in 1967, UCCSA has had an unequivocal stance with and for the poor, standing on the side of the oppressed. Over this long history of ministry and witness, UCCSA has taken a stand as an advocate for peace and justice.

Since 2007 UCCSA has deepened its commitment to community empowerment, justice, and peace with the establishment of two awards: The UCCSA Congregational Justice and Peace Award as well as the Community Empowerment Award.

The UCCSA Congregational Justice and Peace Award is conferred to a group, institution, or individuals who are envoys of justice and peace in societies.

The Community Empowerment Award seeks to recognise and honour members of the UCCSA who are involved in development, empowerment, and improvement of the socioeconomic conditions of their communities.





PCC, KUC Organise Introductory Child Protection and Safeguarding Workshop

Pastors and church officials of the Kiribati Uniting Church (KUC) were involved in a two-day workshop facilitated by the Pacific Conference of Churches (PCC) in collaboration with the KUC.

The workshop was held at the KUC Women Fellowship Center's boardroom and brought together KUC pastors and church officials including the KUC Moderator and the Secretaries for Mission, Finance, and Education.

The workshop served as an introduction to the Child Protection and Safeguarding guidelines in relation to the vision and mission of the church. As participants, the church officials also shared their thoughts on how the

KUC could shift from being spiritually centered to a more liberating church, recognising the emergence of contemporary issues as part of its mission-agenda considerations.

The KUC Secretary for Mission, Rev. Maleta Tenten, raised a challenging view on how the KUC can see to the need of providing protection and the safeguarding of children, despite every well-meant effort, "If the Kiribati Uniting Church wants to build its own crisis center, are we, therefore, ready to make it happen?

"It will need an extra financial budget which can in turn become an extra financial burden to our church members."

The workshop also engaged church officials and clergy members in an in-depth conversation and sharing to validate the solidarity of the church on protection and safeguarding children.



CSI Synod Communications Organises Second Phase of SIGNALSYNC Workshop

The Church of South India (CSI) Synod Communications Department organised the second phase of a SIGNALSYNC Workshop on 23-24 October, at the CSI Synod Centre. Building on the foundation set during the first phase in April, this workshop was dedicated to the Directors of Communications from each diocese, emphasizing shared responsibility among CSI communicators to synchronize efforts across dioceses and with the Synod.

Led by Rev. J. Jeba Daniel, Director of the CSI Synod Communications Department, the workshop was attended by the diocesan communication directors, who demonstrated enthusiasm and commitment throughout the two-day event.

The workshop's agenda focused on strengthening the CSI's communication strategy through effective networking, social and new media utilization, AI tools, and persistent documentation of events. Sessions emphasized crafting compelling content for publication and maximizing media's power to amplify CSI's message and ministry.

The CSI Synod Communications Department expressed heartfelt gratitude to the bishops for their support in sending the directors, to the directors for their valuable insights and participation, and to the resource persons for their contributions. Their combined efforts were instrumental in the workshop's success, marking a significant step forward in CSI's unified communication mission.



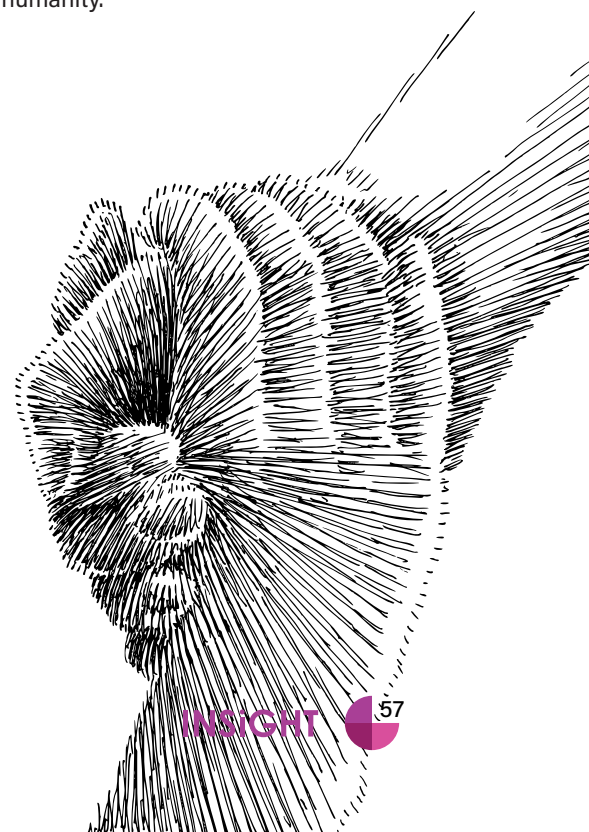
URC to Relaunch Gaza Appeal with Expanded Scope to Include Lebanon

The United Reformed Church (URC) will be relaunching its Gaza Appeal initiative in partnership with the Methodist Church in Britain, under the name, "Gaza/Lebanon Justice Appeal". The project will be supported by All We Can, an international development and relief organisation.

The Revd Philip Brooks, URC Deputy General Secretary (Mission), explained, "Given the desperate humanitarian crisis experienced by the people of Gaza and Lebanon, it is good for the URC and its global justice programme, 'Commitment for Life', to join with our Methodist ecumenical partners and All We Can in support of this vital appeal.

"In the face of overwhelming force and deep injustice, we hope to bring ecumenical solidarity and practical support to help alleviate the plight of so many people who are enduring conflict in this region."

Jude Levermore, Head of Mission for the Methodist Church, added, "We are called to be co-workers for God's mission of reconciliation and justice, to act and serve among fragile humanity.





"We believe the crucified Christ is embracing the pain of war affecting people from all parties and backgrounds and we feel compelled therefore to act together with care and compassion. We wait for sanity to prevail but in the meantime, we stand with our partners in solidarity and give what we can."

The Methodist Liaison Office (MLO) based in Jerusalem works alongside several partners in Gaza, including the Department of Service to Palestinian Refugees which is part of the Near East Council of Churches (NECC) and the Jerusalem Princess Basma Centre which opened a clinic in Gaza early on during the conflict. The URC is a long-standing partner of the National Evangelical Synod of Syria and Lebanon which is working in the region following IDF airstrikes.

Funds raised will be collected by The Methodist Church World Mission Fund and will be shared directly with partners working in the area.

A prayer for the appeal

*In your humanity, incarnate
God, you walked this earth,
Promised through the
prophets as the wonderful
counselor, the prince of peace.
The footprint of your reign is
embedded in the land.
Bring now, we wholeheartedly
pray, your wisdom and your
peace into the world.
That our world may not be
ruled by war, injustice and
hatred but by peace-loving
wisdom that offers everyone
life in all its fullness.
Strengthen us that through
our prayers, action and giving
that we may strive to be
co-creators of the vision you
offer the world, in the name of
the wonderful counselor and
the prince of peace. Amen.*

*To find out more about the
Gaza/Lebanon Justice
Appeal and find out how you
can help, scan the QR code
below to the Appeal's
dedicated donation page.*





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