

CWM South Asia Regional Assembly Call

Council for World Mission South Asia stands at a Kairos moment. The COB, CNI, CSI, and PCI gather in Bangkok from 3-6 August 2026, on the theme of **Revisioning Mission** to discern God's mission anew amid the realities of South Asia. We recognize this as a Kairos moment for the church to act prophetically and become channels of God's Jubilee in our context.

Across South Asia, people are adversely impacted by the forces that deny life. Communities are dispossessed of their lands and their dignity and right to livelihood, creation is exploited, religious nationalism deepens division, religious minorities are stripped of their rights, and economic systems enrich the few while impoverishing the many. In this decisive moment, the church cannot remain confined to survival but is to become an active agent in promoting the flourishing of all of God's creation.

Acts 2:17–18 declares, *“God's promise that the Spirit is poured out upon all people. Dreams and visions are not reserved for a privileged few. Sons and daughters prophesy. Young people see visions. Elders dream dreams. Servants and leaders alike are called into God's transforming mission.”* Empowered by the Spirit, we discern God's presence amid the hopes, wounds, and struggles of South Asia.

We are Conscious of:

- the rise of religious nationalism, shrinking religious freedom, and diminishing space for civil society and prophetic Christian witness;
- economic systems that deepen poverty, unemployment, debt, migration, exclusion, and the exploitation of vulnerable communities;
- creation groaning under climate injustice, extractive development, displacement, and the loss of ancestral lands and Indigenous ways of life;
- the violence rooted in caste oppression, patriarchy, racism, discrimination based on gender and sexuality, disability, ethnicity, migration, and other systems that deny the God-given dignity of persons, while erasing the leadership and contributions of women, Dalits, Tribals and Indigenous peoples, minorities, migrants, persons with disabilities, and other marginalized communities;
- the prophetic witness of young people whose visions, courage, and movements call the church and nations toward justice, peace, and renewal.

Jesus proclaims God's Jubilee (Luke 4) in which debts are released, the land rests, what has been taken is restored, and those pushed to the margins are welcomed into community. In Zacchaeus (Luke 19), the church receives a jubilee manifesto*: come down from privilege, make restitution, redistribute wealth and power, repair injustice and embody God's justice.

We encounter the God who declares, "I AM Who I AM." The God we worship cannot be confined within our political ideologies, cultural prejudices, theological certainties, or ecclesial boundaries. Like Photini (aka the Samaritan woman), we are called to leave behind the jars of whatever no longer gives life, to receive a new vocation that is to participate in God's liberating mission. And therefore,

We Confess that:

- our institutions have too often protected themselves before protecting the vulnerable;
- we have tolerated systems of caste, patriarchy, exclusion, and discrimination rather than prophetically confronting them;

- women, young people, Indigenous peoples, Dalits, children, persons with disabilities, and other marginalized communities have not shared equally in shaping the church's leadership, theology, and mission;
- our worship, language, and institutional life have too often silenced or erased the gifts and contributions of women and marginalized peoples;
- we have too often responded to suffering through charity while failing to challenge the structures that produce poverty, displacement, ecological destruction, and injustice.

We Confirm our faith that:

- Jesus Christ is our Jubilee, calling the church into God's liberating mission;
- God's Spirit continues to speak through those whom society and even the church have pushed to the margins, whose experiences, wisdom, and struggles can reshape our understanding of God's mission;
- the church is renewed when Scripture is read from a decolonial lens through Tribal and Indigenous, Dalit, women's, diverse sexuality, youth, children, disability, and other marginalized experiences;
- mission is lived not over people but with people through listening, companionship, mutual transformation, and faithful presence;
- mission belongs to God (*missio Dei*), and we are called to participate in God's work of justice, reconciliation, and the renewal of creation;
- God's creation is sacred, and we are not masters standing above it but relatives within it, called to live in reciprocal relationships of care rather than domination and exploitation;

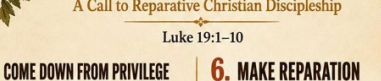
We Commit to:

- dismantling structures of exclusion within our churches and sharing leadership, authority, and decision-making with marginalized communities;
- standing in prophetic dissent against patriarchy, economic exploitation, religious intolerance, and every structure that denies the God-given dignity of persons;
- working toward the annihilation of caste and dismantling structures of exclusion and domination within our churches and communities;
- defending religious freedom, strengthening interfaith dialogue, and nurturing young people as agents of peace, justice, and non-violent public witness;
- reviewing our lands, properties, finances, institutions, and leadership so that they embody the Zacchaeus Jubilee through equitable sharing, reparation, and restorative justice, while honouring Tribal, Indigenous and local communities' right to remain rooted in and care for their lands, and restoring what has been taken;
- ensuring that those most affected by injustice shape our theology, governance, mission priorities, and public witness.

We Call to accountability by:

- listening before planning;
- reviewing our worship, governance, budgets, land use, and institutional policies through the lens of justice and Jubilee;
- developing contextual action plans from these commitments and reviewing them regularly;
- publicly reporting our progress to our communities and measuring mission not by institutional growth but by justice, restored dignity, and flourishing life.

This is our Kairos. This is our covenant. We choose the way of the Jubilee Christ.



ZACCHAEUS JUBILEE MANIFESTO

A Call to Reparative Christian Discipleship

Luke 19:1-10

1. COME DOWN FROM PRIVILEGE

Relinquish positions that allow us to look down upon others.

2. STAND STILL BEFORE THE TRUTH

Listen to communities harmed by systems from which we have benefited.

3. WELCOME JESUS

Allow Jesus to unsettle unjust arrangements in our churches and economies.

4. NAME THE INJUSTICE

Acknowledge how exploitation, colonialism, racism and caste produce inequality.

5. REDISTRIBUTE WEALTH

Move resources from places of accumulation towards dispossessed communities.

6. MAKE REPARATION

Return what was taken, compensate those harmed and repair continuing injustice.

7. MOVE BEYOND CHARITY

Recognise reparation as restoring what is rightfully owed to others.

8. SHARE POWER

Redistribute leadership, ownership and decision-making authority.

9. TRANSFORM STRUCTURES

Dismantle systems that continue to produce poverty, exclusion and inequality.

10. MAKE SALVATION VISIBLE

Embody conversion through restitution, redistribution and restored relationships.



RETURN • REPAIR • REDISTRIBUTE • RESTORE

Today, may salvation come to this house.

@raipatta