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EVERY YEAR THE 1ST ISSUE OF PRAXIS is dedicated for women’s concerns to give space to women’s stories as we commemorate the International Women’s Day on 8th March. Inspired by the theme, “Young women seeking, engaging and restoring justice and peace: women stories and voices”, this issue of PRAXIS is bringing women’s perspectives, the unheard voices of women as well as some actions to address women’s issues and struggles for justice. Dr. Aruna Gnanadason’s article is based on the theme has critically analyzed the impact of globalization and neo liberal ideology in today’s contexts, particularly in the area of higher education and the lives of young people in general. Dr. Aruna concluded her article by saying, “Forging bonds of solidarity with other student movements and with people's movements to bring justice and peace for all young people, will be the best way in which we can live our faith in Asia today.” The article entitled Writing Our Herstory from Rev. Jen Wen Wang gives a critical perspective on how the history of Christianity needs to be re-written without neglecting the voices of the marginalized.

Dialogue with Our Sisters in the Bible is the biblical reflection by Cecilia Iap Po-Kui from Taiwan. It is an open invitation to its readers for building dialogue with the story of Hagar naming her God and then reflecting our own struggle to name and celebrate our God-experience.

The 2015 International Women’s Day (IWD) theme from UN Women that has been cantered on, “Empowering Women, Empowering humanity: Picture it!”, is like reminding once again the global community, to evaluate how far our actions for women empowerment has put a positive impact in our society.

In the Solidarity Space we share an appeal to support the earthquake victims in Nepal, the country hit by 7.9 magnitude earthquake on April 30th. We also share our common call along with civil society groups in Asia to end violence against student in Myanmar/Burma that broke out in early March this year. A solidarity statement and prayer for Ms. Mary Jane Veloso, a Filipino woman migrant worker who is a victim of drug syndicate and was sentenced to capital punishment. As we continue to listen and respond to the call of the migrant workers to end modern day’s slavery, we would also like to share a joyous news of Ms. Erwiana Sulistyaningsih, an Indonesian domestic worker who granted justice.

We share the message of the 35th General Assembly of WSCF Global, held in Bogota Colombia under the theme “We are many, we are one: sent out to build God’s Peace!” Also the GA reflections by 3 of our WSCF AP delegates. SCM Indonesia, Australia SCM, SCM India have news of their activities to share in the issue as well. There is a brief reflection from national LTP of WSCF NA attended by a participant from SCM Aotearoa/ NZ.

An Appeal by the Regional Secretary seeking financial support for the work of the federation and requesting you all to join us in fundraising and sign up the pledge form.

We mourn the death of many of our senior friends and ecumenical leaders. We thank God for their lives who led us and set directions for the student movement as well as in the global ecumenical communities. There is a section dedicated to tribute our dear senior friends.

We are grateful to all the writers for their contribution in this Praxis. We hope that your continuous, financial support will enable us to bring the 2nd issue of Praxis in December 2015.

Peace and Solidarity,
Nina Nayoan
Regional Women's Coordinator
WSCF AP
Young Women Seeking, Engaging and Restoring Justice and Peace: Women’s Stories, and Voices*

By Aruna Gnanadason
YOUNG WOMEN SPEAK AND act: When I see the numbers of young women (and men) in demonstrations related to the “Occupy” movements in many parts of the world, challenging the bailout of banks and what has come to be known as the movement against the 2% wealthy people who are able to hold the rest of the world at ransom or protests against the World Trade Organisation and global financial institutions for their unjust practices against those living in poverty all over the world or protests against the Kudankulam nuclear reactor among many other development projects that threaten the survival of people and the earth or when a male theologian posts as his status message just how proud he is of the two young Dalit feminist theologians who had offered incredible Bible Studies at a workshop organised by the Student Christian Movement of India...... it truly warms my heart and I know we have hope! There are many more such stories of courage, of resistance, of hope that we will share with each other over the next few days......all this should inspire us to reflect together on just how important is this great Student Movement of which we are all proud to be a part. This is what should impel us to recommit ourselves as we plan into the future and how we will shape the future of this movement. It should also impel us to ponder on our individual role in the movement.

* This a thematic presentation during the South Asia Sub-Regional women’s program & Women’s pre-RCM of WSCF Asia Pacific held in Bangalore, India on 23 October 2012

Economic globalisation and a neo-liberal ideology

So let us begin with the context - what is true and of global concern is that today young people live in a complex world which is in constant flux. Economic globalization has ensured that we are all being drawn into the vortex of a market economy, with all the demands and pressures it puts on us. Cut-throat competitiveness is what we are taught from the time we are children! My three year old grandson was egged on by a friend to cheat in a game in pre-school, so that they can win! So from that time, the message is clear, you have to win at all costs – whether it is in the context of education and jobs, or in the world of sports,
the entertainment industry and even just to survive. The lure of advertising targeting young people is becoming more and more aggressive and compelling.

I watch with anxiety the long hours of work and the demands so as to compete in the world of education and in places of work – there is no moment when one can let one’s guard down. If one person sits back another will take their place! On one of those long plane journeys back to India, I sat next to a young Indian man who then worked for IBM in the US. He said that this was his first vacation in three years. Even in the US he is afraid of taking time off as someone will be hired to take his place. He said it was a terrible life for his young wife and baby daughter and he had sent them back to India. He was also on his way to India with serious intentions of looking for a job here. I warned him that the situation will not be very different here....but he said he will at least be with his family. One message I got from him was that there were expectations placed on him by his family and society that he should “hang in there” and tolerate all the discomfort (including living away from his wife and child) so as to “succeed” in the world. He was making a choice to try to break out of these expectations and knew it was not going to be easy.

Education, also a victim of globalization?

As I mentioned earlier, education has not escaped the market forces. Higher education has become so commercialized that even the efforts of various national governments to regularise and control the quality and content of education has come to nought. Within this phase of globalization, education has been accomplished mainly as contingent on structural adjustment and democratization projects. Some scholars have claimed that people on the periphery willingly, even enthusiastically and without conscious awareness of implications, accept core Western learning and thereby subordinate themselves to the world system. The shift of the focus on the role of education in globalization has changed in terms of the structural adjustment in policies of the World Bank and other international lending organizations which push their hidden agenda which includes the demands for the privatization of public services such as health and education. When with the staff of the World Council of Churches a delegation of us visited the World Bank for a dialogue with them on their anti-poor policies – we
met with a group of younger staff largely of Asian origin drawn from the best educational institutions in Asia. They confessed to us that the doctorates they acquire here are not enough – they are expected to go through a rigorous additional course in one of the premier US institutions to learn the “inner workings of capitalism” before they can get jobs as economists in the World Bank!

Easier communication and access to knowledge are often named as symbolic of the positive impact of globalization, but this needs to be probed further. As Metropolitan Geevarghese Mor Coorilos, Chairperson of the SCMI describes it: “While one could think of several positive aspects of the phenomenon of globalization and the revolution it has brought in the fields of information technology, the disadvantages and the inherent threats that are associated with it, far outweigh its advantages. It is true that access to information and therefore to knowledge has increased and that cooperation among scholars has been enhanced. However, the fact is that only the rich and the elite have access to these modern facilities and privileges. The already existing divide between the economically rich and poor is also reflected in the divide between the computer technology literate and illiterate.”

The present economic world order comes with a neoliberal political ideology – this places questions on traditions and cultural values that nurture communitarian principles of respect, love, charity and compassion. In Asia, for example, we have had systems of clan, community and family that were a protective shield for many. However, we have to regretfully acknowledge, that even in Asia these safety nets are tearing and falling apart allowing many to fall through, thanks to how quickly a neo-liberal paradigm is gripping our nations too. Many of our traditional values and systems no longer hold good. We have a responsibility as Christians in Asia to reclaim traditional values not with a sense of cultural relativism or to go back to “some glorious past” but to affirm that we do have values that have got hidden which could contribute to the improvement of the quality of life for all people and for the earth. Concepts such as Sansaeng in Korea remind us that it is in community relationships and mutuality that true liberation is found.

While it is not possible to make any generalizations in Asia, given the cultural variety in the region we can challenge some practices that are perpetrated in the name of tradition in this continent. This places new pressures, particularly on young women who are targeted for retribution. We have read about Malala Yousafzai, the 14-year-old Pakistani schoolgirl who was shot in the head by Taliban militants, and is still struggling for her life at the time of writing this paper. Her crime - the young activist was targeted because of her outspoken support for the education of girls in Pakistan’s Swat Valley! In India we have had several incidents where young women were targeted for wearing short dresses or jeans and what some fundamentalists would claim as being “improperly dressed”. Girls are being forced to change even school uniforms to respond to an outdated and crude definition of sexual morality! Girls committing suicide, or being murdered by their own families for “dishonouring the family” by marrying out of their religion or in the case of India out of their caste group are becoming common in Asia. The life of young women is far from safe as restrictions of time, space and movement are imposed on them in what is claimed to be “for their own security.”

On October 12 we celebrated the Day of the Girl, and on that same day it was reported that a former Chief Minister of one of the states of India had called for new laws that will allow marriage of teenagers saying this would help end the surge in sexual crimes! This is a state where there have been many incidents of sexual assault against particularly young Dalit women by upper caste men in the last few months. Just ten days earlier the newspapers had written about an unnamed 16 year old Dalit girl who had been gang raped by eight men in this same state. When her father had heard about this humiliation he had committed suicide. There was wide spread condemnation of this incident and more so of this remark by the ex-Chief Minister who later claimed that he was misquoted, but stuck to his view about changing the laws. What was even more depressing was that the State’s inaction at the many incidents of sexual abuse, was defended by a female spokesperson of the ruling party.

in India who claimed that crimes against women has risen not only in India but all over the world, implying that the State can do nothing about it!

The attitude of the church to young women and men: This is a cause for concern. Recently, I was reading an article in a Church magazine which focused on the youth of the church. The writer of one the articles is a church leader. He took a preachy and even judgmental tone and identified four challenges to young people. In his words, these are the four things young people fall prey to:

i. A concern about material things: a false sense of values
ii. A disproportionate concern about self, a false pattern for happiness
iii. A lack of true conception about real faith in God: a false sense of scientific rationality
iv. A disregard of all things that do not seem directly and immediately to affect oneself: a false sense of security.

As I read this, I hoped that many young people in the church would not read this article! It is not that the things he mentions do not happen - some young people (and many more older people!) do face such challenges in their lives. It is just his blanket statement about “Youth” that bothered me. It is disappointing that the church looks at young people as a problem rather than discern a more positive way to look at young people so as to discover their potential for church and society. Fortunately the same magazine had another article by a church leader who pointed out that the older generation tends to impose expectations and pressures on young people! I quote these two church leaders to show the confusion in the minds of the older generation who often forget we too were young once or we have become judgmental remembering our own chequered past!

This ambiguous attitude of the mainline churches and their institutionalized culture, their power struggles and even corruption often lead young people into searching for alternative forms of being in church and community. Sadly, this means that many young people are lured into para-church movements which offer quick and easy solutions for the stresses of the day. Through music and a very simple form of spirituality and non-institutional forms of liturgy, these movements pull young people into distancing themselves from the world. With a focus on life hereafter and a theology of prosperity, young people are led to a faith that separates them from engaging with the struggles for life of millions of people in Asia. To make matters worse such an approach to religion makes people intolerant of other faiths and of the belief systems of others, claiming that we own the truth and all else are wrong!

This is indeed a challenge for youth movements such as the WSCF as the need of the hour is to have a robust body of young women and men who will recognise their role in the world, to critique systems and structures in church and society that are unjust. We need movements of people, who will find in their faith the ability to refuse social systems of injustice such as racism and caste-ism and be able to reject these as sinful and against the will of God. We need Christians today, including the young, who will discover a faith and vision of solidarity, of respect for all faiths and of a gospel that proclaims that we are called and placed in the world to fight all forms of violence
and injustice.

Additionally, movements such as ours must continue to empower young men and women to respect and honour their own bodies and their sexuality; to challenge religious restrictions placed on young women, and be given the resources and skills needed to resist any attempt to inflict sexual violence on their bodies. It is important that we include young men in these discussions and empower them too so that they will learn to respect the value of female life. Furthermore, this will give young men the resources to work with other young men to promote a culture of positive masculinities so that they will honour and respect their own sexuality and power and use it for the protection of life, in partnership with women. As a corollary to this, we will learn to respect and honour sexual minorities and recognise that the sexual preferences of heterosexuals or homosexuals are God given and each person ought to be encouraged to flourish in their own life choices – in mutuality and respect for the other. This will lead us to re-define sexual morality not in narrow terms but on how we live together as communities in love, honouring each one’s individual choice and preference. The WSCF with access to both young women and men can play a key role in this.

The role of Christian educational institutions and the Christian Student Movements

In this context we need more than just novel ideas and enhanced programmes. We need distinctively Christian thinking. It seems to me that the integration of faith and learning involves, being able to think in Christian categories – not just use Christianity as an “add-on” but to be inspired to critically look at each fragment of the life of our nations, the world and of our education system and our Movements with Christian lenses so as to discern how we can make a difference in this globalised world where the tendency is to “universalise” all things. But, then if we are to think in “Christian categories” we will need to redefine what being Christian means in the Asia of today.

Dr. Sunil Caleb, principal of a theological institution, the Bishop's College in Calcutta says it well. “...I’d like the church to be the conscience of the nation (he was speaking about India, but it is relevant for all our countries in Asia). We should be speaking out against such things as child labour. We should be siding with the poor. So long as the Church is running schools and hospitals for the elite, people are happy. If we start preaching against injustice, we’ll come up against vested interests; then we are in trouble. But that’s what we should be doing.”

And so the challenge is there before us – what should we as Movements do differently to make an impact on this world? We need to do this with humility and not with any sense of triumphalism that we have all the answers. Forging bonds of solidarity with other student movements and with people’s movements to bring justice and peace for all young people, will be the best way in which we can live our faith in Asia today.

Dr. Aruna Gnanadason served the World Council of Churches in various capacities, particularly in directing the programme on Women in Church and Society; and in the Justice, Peace and Creation work. She now lives in Chennai, India and offers her services to the churches and the ecumenical movement in India and globally in speaking, writing and reflecting on the role, the challenge and the alternative visions offered by the gospel in addressing the impact of patriarchy and global capitalism on the people and the earth.

Dr. Aruna Gnanadason, CSI, Masters in English Literature, Bangalore University; and Doctorate of Ministries DMin, from the San Francisco Theological Seminary, USA. Nearly 20 years of service at the World Council of Churches in Geneva, Switzerland. Her main contribution to the work of the WCC was in the area of women’s rights and contributions to church and society in commitments to justice, peace and creation. She has held several positions in the WCC, the last of which was in the General Secretariat as Executive Director for Planning and Integration. She is recipient of three honorary doctorates from the Academy of Indian Ecumenical Theology and Church Administration, an Honorary Doctorate in Theology from the Senate of Serampore Colleges, India, and a Doctorate from the Matanzas Theological Seminary, Matanzas, Cuba. She has authored several books, edited many and has published numerous articles in renowned national and international journals. She has travelled extensively in all continents of the world and now lives in Chennai and offers her services as a freelance writer, speaker and editor.
I. The Power of herstory/history

When we hear the word “history”, we usually think about persons and events in the past time. Many events float on the river of time, which do not really touch us, but are part of the elements to construct our presence and our future. Historians put the events together, arrange them chronologically and logically. Then we learn through this historical writing the meaning of the happenings.

Most of the time we learn the knowledge of history, which is constructed and told by the political, academic or economical authorities. The “winners’, powerful people construct our past and tell us who we are. History has been used as the instrument of domination for long. Every emperor and every dictator would control the writing of history of his reign. And they would only allow one version of history. When a history is written by this way, the power of history becomes a power to put everything in order, to declare who are the enemies of the nation, or the heretics speaking against the church.

But telling history could also be a critique of the dominating power. There are memories which are different from the official version of history, which could be worked out and written down from the perspective of oppressed people. When the oppressed begin to write their history, a totally new history could rise from the same past.

Since the last century there are a lot of new developments in historical writings. The concern of historical writing is turning from the great men to the nameless women and men who suffered and yet contributed to the progress of humankind. The historical sources have become more diverse: outside of official documentations, there are reports of witnesses from different levels, personal letters, diaries, maps, songs, rites, oral traditions …. There are voices from below and from the edge and from outside. There are streams of power coming together to reconstruct the past of the people. The oppressed people would find the power of liberation in writing the history about themselves because to write a history of people is to experience once again the way of liberation, to learn the identity of themselves, and to analyze the oppressing power structure.

Let us set free the power of history and let it be used for the empowerment of the oppressed.

II. Herstory – stories of women and by women

In the conventional historical writing, the existence of women is hardly to be seen. Women are usually treated as an object, as the mass, as victims without face and voice. The social position and the identity of a woman are often defined by those in authority who write the history.

As women, if we did not want to be defined by the others, by the winners and the dominators, we should write our own “herstory” instead of just retelling the written history.

The “Herstory” means for me the meaningful contingency of stories of women told by women.

The language of herstory could be different from history. Many voices of women have been lost
in the official historical writing, because in many societies women did not use the official, intellectual language. In some cases a group of women even developed a secret language to communicate only with each other within this group. They wrote sentences, verses, and songs. They recorded their own stories in the signs, which could not be understood by the others. Sometimes to reconstruct a herstory would begin with the learning of the special language of a women group.

To write the herstory of a group of women means the woman-writer is also searching for her own identity. The stories of the women in the past are not just objects of research. The women are no longer nameless. They are not just victims of the structure of domination. Their fate and their struggle would become a part of the herstory-writer. Their powerlessness would become power to uncover, to reveal, to give birth to a new generation, a new world.

III. Writing the herstory of Christianity in Asia

To write the herstory is a very demanding task for us the Christian feminists in Asia.

a. The identity of a Christian feminist in Asia

In the workshop held between January 13th -20th in Kuala Lumpur, before we stepped into the theme of history, we had spent a lot of time discussing the meaning of being a feminist and a woman in Asia. It means: before we question our history, we must clarify who we are. It was an important preparation and yet it was a very complicated discussion. We could only define our Asian-ness through negation: Asia is not Europe, not America, not the West. If we began to see the history of different countries in Asia, we see very different kinds of experiences with nationalism, colonization, and democratization. We see the diverse ways in the fighting for social justice and economic development. Some areas have benefited by globalization but many were losers.

We are aware that Asia is just a geographical term defined by the West and that this geographical term could not be the only element which forms our identity. Yet we need to build up the identity of a Christian feminist of Asia. This identity will help us to understand who we are and will help us to describe what we are doing and reflecting on.

This identity might implicate:
1. The solidarity among Christian women in this continent,
2. The contextualization of the theological thinking and praxis in certain Asian cultures,
3. The reflections and the connection of those reflections of being women in different societies in Asia,
4. The deep concern in theological reflection and praxis for the women who live in Asia,
5. The feminist critical way of thinking in the challenge to oppression in Christianity as well as in Asian culture.
6. The awareness of being marginalised, not being the center of the tradition of Christianity.

b. Interpreting the History of Christianity with the critical perspective of a Christian feminist in Asia

With the identity of Christian feminists in Asia we are going to interpret the history of Christianity.

We start to raise questions about the past of global Christianity with the acknowledgement of the effort of many women theologians who worked before us and are working among us.

We read the historical documentation of Western Christianity but do a critical analysis, using the experience of being a woman and a Christian in certain contexts in Asian.

We raise the questions of suspicion to the historical texts with the concern about the different struggles of women in Asia. Only then can we reconstruct events and movements in Christianity with the perspective of an Asian feminist theologian.

We could reconstruct the history of early Christianity with the issue of women’s leadership in the church. We could trace the hidden stories of women in the Jesus movement suspecting the dominating power structure which tends to ignore women. We could build bridges between fragments, using imagination based on the experiences of Christian women in Asia, reconstructing the history to herstory. We could use knowledge to discover stories of women leaders of the Christian communities in the Bible and in the history of Christianity.

We will write a herstory, instead a history of Christianity. We hope, the stories might thus empower us and help us in the search of our religious identity.

c. Being marginalised, yet in the center

In the worldview of the West the center of Christian civilization and its heritage is far away from Asia. Asia, especially the “far East”, is at the margin of or in opposition to the Christian civilization. The institutionalized Christianity has its power centers in Europe (Vatican, Geneva, London etc.). Most of Churches in Asia have their “mother church” in Europe or North America. In most of the cases the traditional history of Christianity was written and interpreted by the western male scholars and church leaders in the interest of the legitimization of the power of the institutionalized church.

With the awareness of being marginalised, the women in Asia would do their theological interpretation of the historical heritage of Christianity differently from the sisters in Europe and North America. We would see the revelation of God in our culture, in our life as women in Asia. We would use our experiences and our theological insights, which we have found in our life, to hear the voices of the Christians who had been thrown out by the mainstream culture and put in a powerless situation. We would be more sensible and open minded for the struggle of Christians who had been condemned by the church, persecuted by the state, and treated by the traditional historian as part of a heretical or fanatical movement.

The awareness and experience of being marginalised could help us to put our existence in the center of our herstory. We would no more proclaim that we own a solemn, objective truth of “the history of Christianity”. We just see there are histories and herstories grown from different grounds, around some special centers. The center of our herstory is no more Rome, nor Constantinople, nor Wittenberg, nor Geneva. The center of our herstory is the life of women in Asia, in the multi-religious society. Our herstory would grow up from the Asian earth, bearing fruit in the power of the feminist critical theology to strengthen women and men in their struggle to live and to love.

* Rev. Prof. Jen Wen Wang is a feminist theologian from Taiwan. She presented this article during the North East Asia Sub Regional Women’s Program of WSCF AP held in Taiwan.
We are constantly reminded in the Scriptures how humanity was favored by God with an experience of the divine presence in many and varied ways. The very experience of life connects human beings to God. Yet the awareness of encounter with the Divine that is part of the human growth process is conditioned by many factors. It can be awakened, enhanced, promoted, and nourished or deadened, stifled, and blocked. Language and culture are significant in the human experience of the Divine.

Through the centuries, women and men have struggled to name their God-experience. This struggle is reflected not only in the scripture but also in its continuing interpretation. For a long time, Scripture was interpreted from the perspective of white western males. Today it is no longer possible to ignore the perspective of women and other culture groups in reading Scriptures.

In the past, we used to think of the Scripture text as a semantic container, similar to a pitcher with water. The water represents the message of a text. The message is seen as separate from and independent of the reader. The water or the message remains the same in all places and throughout history. One cannot derive other meanings from the text over and above what the author intended the text to mean.

In the last half of the twentieth century, a second way of viewing the text has developed. The text is more like a musical score, that is, a medium through which the message is communicated. Just as the music is not in the musical score, the message of the Bible is not in the text itself but in the understanding that happens in the fusion between the horizon of the text and the horizon of the reader. The text therefore is not totally independent from the reader. New insights can emerge depending on the horizon of the reader. (Schneiders, 5-6)

In the past, the Scripture text has been read mostly by white educated men, and we have taken this to be an objective reading of the text. Today, women and other marginalized groups are reclaiming their right to read the Bible from their own perspectives. We can no longer speak of an unbiased reading of the scripture text. Every reading of the text is a reading from a particular perspective.

At present, we Asian women have begun to reclaim our God-given privilege to articulate experience from our point of view. We recall the way we were

*This paper was presented during the North East Asia Sub Regional Women’s program in Taiwan on November 2012.
taught Salvation History or the way we used to teach it. Before, we did not see anything was lacking when we focus on the experience of Abraham, Isaac, Jacob, David when we read about God's dealing with humanity in the Scripture. We now realize that we were impoverished because we focused only on the male experience. It leads us to question whether there is a way Scripture can speak more closely to our context and experience as women. Re-reading the Scriptures with a view to uncovering, unveiling, revealing women's experience of God has been very fruitful. The Scriptures contain a number of references to women. Few, yes, but significant enough to warrant our attention. Today, we will focus on Hagar's story to reflect and challenge our own struggle to name and celebrate our God-experience.

The traditional reading of Gen 16:1-16 and 21:8-21 focuses mainly on Abraham. Sarai and Hagar are important only to the extent that they give light to the story of Abraham's call to be the father of the chosen people.

Psalm

O One Who is Beyond All Names,
How eager we are to name You,
so we can claim You as someone we know.

If we have no name for You
how can we call upon You
in the fullness of our exuberance
and the emptiness of despair?

My God is a God of vision.
But are there still those who do not see?
Are there still some who prefer to remain blind?

DIALOGUES: THEIR STORY, OUR STORIES

Hagar Names Her God

The story of Hagar is set in the context of expectation for the fulfillment of God's promise of many descendants to Abraham. In the 15th chapter of Genesis, God reassures Abraham of this promise (15:12-21). Hagar appears in the narrative as Sarai takes the initiative to give Abraham an offspring.

The two narratives about Hagar (Gen16:1-16; Gen21:8-21) can each be divided into two scenes, one at home (16:1-6,16; 21:8-14a) and the other in the wilderness (16:7-16; 21:14b-21) Interestingly, Hagar meets her God in the wilderness at the time of affliction.
### BIBLICAL HAGAR

I am Hagar, an Egyptian slave girl. My mistress was Sarai, whose husband was Abraham. Since Sarai was barren, she gave me to Abraham to bear him a child.

### HAGAR TODAY

Who are the Hagar today? Or Are there Hagar’s among us today?

### BIBLICAL HAGAR

I was accused of being haughty when I became pregnant.

### HAGAR TODAY

They said I seduced him….

Sarai felt that she had no value as a woman. She despised me because I was fruitful. Because of Sarai’s harsh treatment, I ran away…and Abraham did not even mind.

### HAGAR TODAY

We are women whose value is defined by men……

My God appeared to me in the wilderness and cared to ask me where I came from and where I was going. I was able to tell my plight.

### HAGAR TODAY

Is there anyone who cares? Will I be allowed to tell my story? What will people say? I am silenced by fear. Will they not in the end blame me?

God sent me back to submit to my mistress.

### HAGAR TODAY

Should I continue to submit to my masters? Should I remain silent? Should I patiently bear my sufferings? Is this the way my God will deliver me?

God told me I would call my son Ishmael meaning, “my God hears me.” God promised me a bright future through my son.

### HAGAR TODAY

Does my God indeed hear me? Will my future depend on the men in my life?

When I had given birth, it was my master Abraham who named him Ishmael.

### HAGAR TODAY

Does my voice matter? Even if God wills it, I cannot name on my own.

I named the Lord who spoke to me “the God of Vision.”

### HAGAR TODAY

I rejoice now I can name my experience. I can name my God…..You are the God of……

My God is a God of vision. But are there still those who do not see? Are there still some who prefer to remain blind?
Nepal Earthquake Relief: An Appeal from SCM Nepal and WSCF AP

April 30, 2015

The killer quake, biggest in 81 years:

On Saturday, 25th April 2015, at 11:56 am Nepal local time, a deadly earthquake measuring 7.9 in the Richter scale struck the Himalayan nation having its epicentre about 80 Kms from the capital of Kathmandu and the Pokhara city.

The country’s worst earthquake in over 80 years has reportedly killed more than 5000 people including 19 foreign national mountaineers on the Everest, as of 28th April. The death toll could reach to 10,000 says the Nepal Prime Minister Sushil Koirala. The devastative earthquake has also caused irreversible damages to the unique cultural heritage of Nepal.

Though being in a high seismic zone, Nepal is least prepared to face such a high intensity earthquake. It is reported that the country is not well equipped to respond to a disaster of this magnitude and are overwhelmed by the death and destruction the deadly earthquake has left behind!

Thus thousands of victims are still waiting for help and many bodies are still to be removed from under the debris.

The continuous aftershocks to the intensity of up to 6.4 in Richter scale, which itself can be considered a high intensity earthquake, have created a fear psychosis in the minds and hearts of People in Nepal to go inside their houses, consequently thousands of people are spending days and nights in the open fields.

Rain has made things more difficult for the rescue workers and the people living in the open field with not having even temporary shelter to spend the night during rain. Many people are staying in open field without food, water, electricity, medicines, and the emotion and desperation is mounting among people as they are not able to receive support from the government and other relief agencies.

Neighbouring countries like India, China, Pakistan and Sri Lanka rushed to the affected region immediately with relief materials, rescue team, doctors, supplies etc and gradually other developed countries sending their pledges of support for relief work.

Nepal needs our help:

The World Student Christian Federation (WSCF) joins the people of Nepal in grieving the death and destruction brought by the massive earthquake. At this time of national crisis the people of Nepal need our prayers, solidarity, support and comfort.

We managed to established contacts with our members in SCM Nepal and happy to know that the members who live in Kathmandu are safe though their houses are destroyed in the killer quake. Rajesh Rai, SCM Nepal Coordinator informed us that the situation is getting worse, as the casualties increasing rapidly and there is not enough relief materials for people. They urgently need, food, water and temporary shelters. Rajesh has requested to pray for the people of Nepal and provide support including financial support to arrange basic commodities for people in the community.

Therefore we seek your prayers, solidarity and support for the people of Nepal. Please send your
“Comfort, comfort my people, says your God”. 
(Isaiah 40:1)

financial support to SCM Nepal to arrange immediate relief materials for the earthquake victims. The AP region will arrange to send all the received donation for the earthquake relief to SCM Nepal. Therefore kindly transfer all your support to the given bank details below:

**By Bank Transfer**
Bank Name: Hang Seng Bank Ltd.
Bank Address: Mongkok Branch, 677 Nathan Road, Mongkok, Kowloon, Hong Kong
Swift code: HASE HKHH
Beneficiary Name: World Student Christian Federation Asia-Pacific Region
Bank Account No: 283-7-716485

**By Cheque**
Make checks payable to: World Student Christian Federation -- Asia Pacific Region
Unit 1-2, 18/F, Commercial Building, 280 Portland Street, Mongkok, Hong Kong

**By Credit Card (via PayPal)**
http://www.wscfap.org/support.html

Let’s join together to pray for Nepal...
God of all comfort,
We uphold the people of Nepal, Bangladesh and Northern India in our prayers who are the victims of the massive devastating earthquake. More than 5,000 people are dead in Nepal and the death toll keeps rising. Although no words can really help to ease the loss and pain, the people of Nepal bear, we pray to you God to comfort the bereaved families who lost their loved ones. We pray for the survivors especially children and elderly to recover from the injuries and trauma. We pray for the rescue workers, doctors, volunteers who have been serving relentlessly, strengthen and empower them so that they will continue their work saving many more lives. We seek your intervention to work in the hearts and minds of the leaders of the world to respond to the desperate situation in Nepal with their supports. May you give the much needed strength, hope and comfort to the people of Nepal to rebuild their houses and their lives. Amen.

Rajesh Rai
National Coordinator – SCM Nepal
Immanuel Kitnan
Chairperson – WSCF-AP
Sunita Suna
Regional Secretary – WSCF AP

It is our responsibility to pray, act with compassion for the people of Nepal at this difficult time the whole nation is going through.
We, the undersigned organizations, strongly condemn the latest instance of brutal and indiscriminate assault by the police and vigilante groups against the students, monks, and residents in Letpadan who have been peacefully exercising their civil and political rights. We further call on the Burmese government to immediately stop the violent attacks, harassment, and arrest of students peacefully protesting against the National Education Law, which centralizes power over the education system, hampers academic freedom, and was approved without proper public consultation.

Since 20 January, hundreds of students have been marching from Mandalay to Rangoon to demand changes to the National Education Law, passed by Parliament in September 2014. The students’ 11 demands for changes to the law include ensuring the freedom to form student unions, mother-tongue language instruction in ethnic areas, greater autonomy for universities, and the allocation of 20% of the national budget to education.

On 2 March, students resumed their protests after the government failed to meet their demands to amend the law by 28 February. A group of students in Letpadan, Pegu Division, were subsequently blocked at a monastery and prevented from marching to Rangoon. In a show of solidarity, students and other supporters in Rangoon and other parts of the country also held peaceful protests at the beginning of March.

On 5 March, police in Rangoon violently cracked down on students peacefully protesting in front of Rangoon City Hall, injuring several and arresting eight protesters, including women’s rights activist Nilar Thein. On the morning of 6 March, police in Letpadan also violently dispersed the student demonstrators held near a monastery and their supporters. Police arrested five students. These detained protesters have since been released.

On 10 March, after the protesters in Letpadan were initially allowed to go to Rangoon, police and members of vigilante groups surrounded the peaceful and unarmed protesters and proceeded to brutally attack them. Injured students, monks, and Letpadan residents who had gathered to express their support were then taken away by the police.

We strongly condemn the use of excessive force and violence against the peaceful protesters by the police. The government must take responsibility for the unlawful and aggressive actions of its security forces against the peaceful protesters. These aggressive actions are reminiscent of the tactics of past military regimes that have been infamous in using lethal violence against students and crushing any form of dissent. Of particular concern is the cooperation between police forces and vigilante groups, who participated in the crackdown and used excessive force against these young women and men.

If President Thein Sein is serious about making educational reform one of the priority measures of his government, it is in his interest to take an inclusive approach by having a dialogue with the students, including leaders of the
solidarity space

National Network for Education Reform (NNER) and other student groups in the formulation of education policy.

The violent crackdowns against student protesters further intensifies the backslide on the government’s efforts to transition to full democracy and reveals the government’s continuing reliance on repressive actions. They substantiate the critique that the Burmese government is merely putting up a facade of democratic reform for the sake of gaining political legitimacy and economic engagement from the international community.

We, the undersigned organizations, urge the Burmese government to:

- Immediately cease and desist using excessive force and violence against the peacefully protesting students, monks, activists and residents and ensure that security forces exercise the highest degree of restraint in any interactions with the protesters who are exercising their civil and political rights.

- Continue to hold the next hearing sessions for the draft law amending the National Education Law with the representatives of the diverse student movement, including those from ethnic and religious minorities, and to provide the students with an effective avenue to voice their concerns and propose solutions on these matters.

- Prevent any actions that violently repress the right of the students to be heard on issues that directly affect them. This includes protecting the students from the violent actions of vigilante groups that have been harassing them. We condemn the Letpadan police’s threat of using the provisions of the Peaceful Assembly Law against the right of the student demonstrators to freedom of speech, and peaceful assembly.

- Investigate and hold accountable those responsible for the violence, and institutionalize nationwide measures to prevent recurrence of similar incidents.

- Drop all charges against the arrested students, and unconditionally free any students still in detention.

- Amend without delay the National Education Law in line with students’ demands to ensure authentic educational reforms that address the needs and concerns of the stakeholders.

This statement was signed by 130 national, regional and international organizations, institutions and groups including WSCF Asia Pacific.
The World Student Christian Federation Asia Pacific region affirms and upholds the universal Declaration of Human Rights for right to life and joins the National Council of Churches in the Philippines (NCCP) and the Filipino people in their call to SAVE THE LIFE OF MARY JANE VELOSO. A 30-year-old Filipina who has been sentenced to death by the Indonesian government allegedly for drug trafficking. On March 26th 2015 her judicial appeal was rejected by the Supreme Court of Indonesia which has put her life into the death row by the State.

According to an open letter issued on April 1, 2015 by Migrante International, Mary Jane was a victim not only of drug trafficking syndicates but of circumstances of unemployment and poverty. A single mother of two, who was forced by dire straits to seek employment abroad and became vulnerable to exploitation of a person she trusted. The person who tricked her into carrying a luggage that contained 2.6 kilos of heroin valued at USD$ 500,000 remains at large to this day. Mary Jane does not deserve to be executed, her two children do not deserve to lose their mother, over a crime that she did not unwittingly commit.

The letter furthermore asserts that Mary Jane was also a victim of Philippine government’s neglect. If her execution pushes through, she would be the eight (8th) Filipino on death row to be executed under one regime. Like others before her, she was not provided proper legal assistance and counsel by the Philippine government until the last minute. The Philippine government has thus far failed to show transparency and accountability for failing to save the lives of Filipinos on death row. Asian Migrant Coordinating Body asserts that Mary Jane Veloso became an unwitting tool of criminal syndicates because of her extreme poverty and vulnerability, being a migrant worker direly in need of a job to feed her children. She has been victimized multiple times: firstly, by her socio-economic condition; secondly, by labor traffickers; and thirdly, by drug syndicates.

We join the lamentations of migrant workers’ sisters and brothers over the failure of the authorities to bring justice for the vulnerable ones and to protect life. Thus we appeal to the government of the Philippines to immediately take action to save the life of Mary Jane. We call on the Indonesian government to heed the appeal by the United Nations, the migrant and human rights based-organizations and various governments for clemency.

We join other faith communities and pray together:

God of Life, grant all the people courage and wisdom to respect life and the right to life. Grant Mary Jane Veloso and others hope whose life is in critical moment; God of Justice, grant wisdom and courage to political leaders, decision makers, law enforcement system officers to work towards justice for human rights. Let not the indifference speak to those who hold power to make justice real!

God of Compassion, grant us all the spirit of compassion and empowerment to speak up for justice and peace to protect life! May our appeal and prayer for the life of Mary Jane Veloso are granted in Your Grace and Love. Amen.

In Solidarity,
World Student Christian Federation – Asia Pacific Region

For more details on her case, please contact Rev. Fr. REX R. B. REYES, Jr., the General Secretary of National Council of Churches in the Philippines (URL link at http://nccphilippines.org/blog/2015/03/a-lenten-appeal-spare-the-life-of-OFW-Mary-Jane-Veloso-2/), or visit the website of Migrante International (www.migranteinternational.org).
Seeking, Engaging & Restoring Justice for Erwiana Sulistyaningsih, an Indonesia Domestic Migrant Worker

Immediate after the horrific stories of abuse of 8 months by the employer of Ms. Erwiana came to public attention in January 2014, the migrant organizations, concerned civil society, faith based organizations, individuals in Hong Kong came to street holding massive protests asking justice for Erwiana. WSCF Asia Pacific with SCM Hong Kong joined the public rallies to expressed solidarity for Erwiana. Solidarity messages were sent by members of SCM Australia, Malaysia, Timor Leste to respond the call and campaign of Justice for Erwiana and All Migrant Workers to End Modern Day Slavery.

Journeying with Erwiana and all migrant workers in the struggles for justice and peace has been part of WSCF AP’s concrete participation and action in building solidarity and action in building solidarity and action in building solidarity with the people’s movement in Asia and living out our faith as Christian and ecumenical movement. The struggle of migrant workers has been part of present realities that needs to be responded by all walks of life including by faith based organization.

thousands of young women from Indonesia, Philippines, Thailand, Sri Lanka, India come to Hong Kong having a dream of better future for them and their families. Erwiana too had the same dream as she arrived in Hong Kong, but in no time Erwiana’s dreams turned into nightmares!

On February 27th 2015 the Hong Kong District court convicted the abusive employer of Erwiana after she was found guilty with 18 out of 20 charges.

Following this legal process of establishing justice for Ms. Erwiana Sulistyaningsih, the people who had participated in the struggle gathered at Kowloon Union Church in Hong Kong to honor collective efforts in restoring justice for Erwiana, WSCF AP joined the fellowship to continue our journey with the migrant workers.
Communique of the 35th General Assembly of the World Student Christian Federation

27 February to 5 March 2015
Bogota, Colombia
The 35th General Assembly of the World Student Christian Federation meeting in Bogotá, Colombia, from the 27th February to the 5th March 2015 records its profound gratitude to the Colombian churches and ecumenical organizations, the Colombian government, and the People of Colombia for the exceedingly warm welcome which we have been accorded.

The Assembly was made up of 78 delegates from 64 countries as well as Senior Friends of the WSCF and representatives from the World Council of Churches, ACT Alliance, WACC, WCRC, Global Christian Forum, Globethics, SCUPE, The Methodist Church General Board of Global Ministries, United Church of Canada, Karibu, and the WSCF Centennial Fund, US Trustees, and WSCF Canada. Students, Senior Friends, and Partners-Colombian and international-served as resource persons for our panel discussions and workshops. The following 8 movements were affiliated into the WSCF through a unanimous vote by the 2015 General Assembly: Student Christian Movement Ireland (ISCM), Youth Diocese Church from Lebanon, Palestine Youth Ecumenical Movement (PYEM), Fellowship of Orthodox Youth in Poland, SCM-USA, Christian Youth Association of Malawi (CYAMA), Centra Ecumenica from Belarus, Young Christians for Peace and Democracy (YCPD) from Georgia.

The Assembly passed a historic Palestine Policy Paper, from which deepened work for justice in Palestine will be launched. There was also an agreement to continue dialogue about human sexuality and a Task Group mandated to lead the efforts.

We cannot do it on our own and partnership in and with churches and all agencies who share a call to work for Justice and Peace is the only way forward.

The theme of our Assembly was We are Many, We are One- Sent to Build God’s Peace. Through daily worship of praise and prayer and through daily Bible study, we have sought to understand where in our world today the reign of the God of Justice and Peace and Love is coming into being. In these days of violence, militarization, and war, the WSCF highlighted through this Assembly our commitment to mobilizing students around the world to a vocation of peace. It is never easy when people of different countries, different genders, different religious traditions, different political, economic and social perspectives come together to learn with and from each other, and that has been true for our Assembly.

Through our visits to educational institutions, community projects and the Memory, Peace and Reconciliation Centre in Bogotá and also through the visits to the Assembly of victims of the conflict and people working in Colombian communities for peace, we have heard and been able to support the work of Justice and Peace in Colombia. These engagements have demonstrated in action what we learned of in our keynote address, how there can be no peace without justice.

Our Federation has had to face a significant shortfall in annual income just at the moment when all ecumenical agencies are facing a reduction in the funds available to them. We have struggled to understand what is the best way forward for our organization, founded in 1895. We know that there is a massive task to be undertaken.

With this realization, the Future of the Federation was a major focus for this General Assembly. Our panel speakers on the theme Contribution to Change left us in no doubt that there is a major task for the Federation to undertake in every continent of the world. We cannot do it on our own and partnership in and with churches and all agencies who share a call to work for Justice and Peace is the only way forward. It is the intention of the World Student Christian Federation so to do as we move to implement the program.
of changes recommended by the Future of the Federation Report as adopted by the General Assembly. One of the changes recommended, and adopted, by the Future of the Federation Task Group Report was the suspension of the position of General Secretary for a 6-9 month transition period, during which time an Interim Transition Coordinator would work with a Transition Team appointed by the Executive Committee to examine needed changes in the WSCF’s structure, governance, and functioning. Former Asia Pacific Regional Secretary Ms Necta Montes of the Philippines has been chosen in the Coordinator role. The officers elected by the Assembly are Mr Immanuel Kitnan of Sri Lanka as Student Vice-Chair and Ms Bronwyn Claire of Australia as Honorary Treasurer. As no Chairperson or Female Vice-Chair was elected, a search process will follow in the coming months and former Africa Regional Secretary Ms Georgine Kengne Djeutane of Cameroon was appointed by the Executive Committee in a meeting following the Assembly as Acting Chair. Also appointed by the Executive Committee, the Transition Team will be composed of Senior Friends Rev Christopher Ferguson (Canada) and Mr Salters Sterling (Ireland), who also sits on the Centennial Fund Board of Trustees; Students Rev Marco Fornerone (Italy) and Pretty Mubaiwa (Zimbabwe); and the Acting Chair and Treasurer of WSCF.

As we begin to take the first steps of this moment of transition we repeat our greetings and our gratitude to the citizens of Bogotá and the people of Colombia and we ask God’s blessing on all the students, staff, Senior Friends, and partners as we continue the journey.

The WSCF Executive Committee
Ms Georgine Kengne Djeutane 
Acting Chairperson
Mr Immanuel Gopala Kitnan 
Vice-Chairperson
Ms Bronwyn Claire 
Honorary Treasurer
Mrs Lydia Nabunya
Mr Paul Martin Ngumgo 
Africa Region Representatives
Ms Brandi Friesen Thorpe
Minister Louis Tillman, 
North America Region Representatives
Ms Chung Hiu Fan
Mr John Graveston
Asia-Pacific Region Representatives
Ms Annika Foltin
Valentin Tranchand
Europe Region Representatives
Ms Dianet de la Caridad 
Martinez Valdés
Mr Oscar Eduardo 
Reicher Salazar
Latin America & Caribbean Region Representatives
Ms Marianne Azer
Dr Dany El Obeid
Middle East Region Representatives
Rev Amos Mushendwa
Africa Regional Secretary
Mr Luciano Kovacs
North America Regional Secretary
Ms Sunita Suna
Asia Pacific Regional Secretary
Ms Natia Tsintsadze
Europe Regional Secretary
Mr Marcelo Leites
Latin America and Caribbean Regional Secretary
Ms Elsy Wakil
Middle East Regional Secretary
Ms Necta Montes
Interim Coordinator

25 March 2015
“Got Justice? What Does God Require from Us” was the theme of the National Leadership Training Programme (LTP) of World Student Christian Federation (WSCF) North American Region & Student Christian Movement-USA, held in New York City, New York, United States of America from April 9-12, 2015. The LTP was a four day brought together students and young people from across the United States of America and the world, aimed to introduce people to SCM, encourage and facilitate them to be involved in the start-up and running of new SCM chapters and together focusing on social justice issues.

I had the opportunity to participate as one of the representatives of SCM Aotearoa and a delegate of WSCF Asia Pacific. I took part in all aspects of the programme, however I made specific contributions on different global issues and perspectives. I was able to share about issues / perspectives particularly from a New Zealand setting and context.

The highlight of this LTP for me was to building community with others. It was exciting for me to interact with people from other cultures and ways of life and to see the part they play within SCM and WSCF. Another highlight of this programme was going to the African Burial Ground Monument and hearing the stories of this burial ground and the story of the monument and way it has been designed in the way that it has been.

Though it was a challenge to adjust to the new environment and the different time zone, absolutely this was an enjoyable and educational programme. There was also discussion on starting up new SCM groups within the North America region and planning for advocacy to the United Nations surrounding issues that affect young people e.g. student debt.

It was certainly a learning experience of the major social justice issues that are faced in the United States of America. This was important because it gave me an insight into what issues are important in America, especially the topic of racism and also the actions people are taking to combat these in many different context and on many different levels. This would help me to connect my SCM group in SCM Otago, and build to create opportunities for SCM Otago to learn more about major social justice issues overseas through this network.

I hope this practice will continue to send the delegates from the Asia Pacific to the LTP in future for exposure as it was a great learning experience for me. The delegates from the WSCF North American region also enjoyed getting to hear more about WSCF AP and how SCM is working in the Asia Pacific region.
I remember when I started filling up the application form to be part of this mission intern program, I had many fears, doubts, insecurities to move to a new place for my internship. However, after giving a serious thought, I decided to submit my application for this service. Though it was not easy to leave my family, my church congregation, studies, and travel to another continent to do my missionary service. I arrived in Hong Kong on September 21, 2013, to join the World Student Christian Federation Asia Pacific (WSCF AP), the organization that welcomed me to give me the space to learn and be useful in the society through the work among the student communities. The Asia Pacific regional office is based in Hong Kong, a small city but diverse in many ways—religions, nationalities, and even social issues. At the beginning it was not an easy start, because everything was new for me! the language, food, climate and cultural customs. On the other hand I must admit and thanks God that I had the privilege to meet amazing people, I found a wonderful community of faith in Kowloon Union Church, and of course my organization WSCF AP that has become my family. I can still remember, how I started my work in WSCF AP, all my memories are fresh. And, now it is time to leave after an incredible journey of 19 months with various life experiences, learning, happiness and of course sadness of leaving.

I grew up in different cultural contexts and my internship with WSCF AP has motivated me to strengthen my principles, values, ideals and believes to develop, and rebuild my commitment with the society from a real experience. WSCF AP welcomed me as an host organization in September 2013. I was assigned to assist the WSCF AP’s Human Rights, Justice, and Peace (HRJP) Programm. But gradually I got involved in other programs, and activities of WSCFAP. And my task was not limiting to focus only on human rights justice and peace program but also get involved in the social justice issue in Hong Kong community. All these exposures and activities have made me connect and engaged with the local community as well as understand the global concerns. During these 19 moths I had many opportunity to engage myself in various programmes and activities.

The first programme I participated was the Women Doing Theology in Bangkok, Thailand. This was an opportunity for me to meet around 25 young women from different countries of Asia Pacific and hear their stories of women facing discrimination, gender inequality, oppression in their own cultural reality. The amazing part of the WDT was, when women united for a common problem it can be very powerful! it is very impressive how they support each other, as they hear their experiences and stories.

I also got involved in the dynamic work of SCM(Student Christian Movement) Hong Kong. The SCM HK is a group of students very active, with a wide social awareness. Who are striving to make change in the Hong Kong society. My first activity with SCM HK was to participate in a rally for LGBT rights. It was interesting to witness the creative ways the concerned communities of Hong Kong were raising awareness and encouraging the people to respect the diversity of sexual
preferences in HK society. I also had the opportunity to participate in activities like discussion at the University, worships in the church Ekklesia, and other activities related to social justice issues, such as, support the right of migrant workers, who experience violence from their employers in daily basis.

The most significant and historic event was the student’s strike for democracy in Hong Kong. I was lucky to witness the historic event. The Hong Kong students decided to fight for their right to elect their own Chief Executive; and they started their protest by calling a mass “Class boycott” they went to the streets demanding democracy and a real universal suffrage. Later the protest for democracy was named as “The Umbrella Movement”. It is unbelievable to see hundreds of thousands protesters coming to the street in solidarity with the students for pro democracy. The students and people of Hong Kong made exemplary impact in the hearts and minds of people around the world through their peaceful protest in response to the violence by the police authority. The streets of Hong Kong became their homes and they started taking care of the people including distributing foods, supplies and cleaning garbage in the public places. They even made this as an eco-friendly protest. This was one of the most creative ways the students expressed their views, opinion ideologies for pro democracy.

The other impactful programme I attended was the Human Right Justice and peace program in India. The main objective of the exchange programme was to study the land and mining issues in general and in India in particular. Pohang Steel Company POSCO is one of the biggest foreign companies in India. Which seeks to build a steel plant in Jagatsinghpur district of Odisha in India destroying the livelihoods of more than 4000 families. POSCO and Indian Government expect to displace more than 22000 people from their lands, it was the preliminary information that I got before visiting this place.

Our first activity after we arrived in Odisha was a meeting exclusively with the activists. because the government is very sensitive with this issue, especially with the human rights organizations / activists who are visiting Dhinkia to study the situation. We got a great understanding about the situation in Dhinkia. They are struggling for around 10 years, and sadly the government signed an agreement with POSCO company to carry on a mega project to develop this area, however this development implies the destruction of the forest, the demolition of thousand of houses and not only that it implies the destruction of the livelihood of people of Dhinkia too.

We met the villagers both females and males., we sat with them to directly hear from the villagers the present realities and the implications if the POSCO company will go ahead with the planned project. They shared with us how the villagers have suffered several attacks by the police and POSCO's goons, where women, children and elderly people were injured, and many people were arrested. The villagers are struggling for around 10 years to protect their lands and the livelihood. Also one of them mentioned how POSCO is promoting violence and oppression to the villagers. There are hundreds of false criminal charges against the villagers. The other serious concern of the environmental destruction by the steel plant. The people are firm on their decision that they won't leave their homeland.

The anti POSCO movement is trying to gather international support to protect the land, life and environment. Hence
the International media, which could highlight the issue, to raise this serious concern in the international body like at UN and other human rights organization. We have heard their problems and struggles, directly from local people about what is happening with their families, with their lands, environment and strongly condemn the human rights violation and destruction of the environment.

In the world there are many kinds of injustice, that probably many people are unaware, now my responsibility is to share about this situation and raise the awareness in order to get more support to this struggle. This is not only the struggle and problem of Dhinkia villagers but its a global issue, because Mining problem is exploiting the earth, and the daily life of many common, ordinary, indigenous people, who have the equal rights to live in their lands.

These activities have helped me accomplished one of the main objectives of Global Mission Fellow to engage and involve with the local communities.

Connect the church in mission, we advocate for social change, and testify about hope in the face of injustice. Connecting with the local church is one significant way to develop a community of faith in the new journey as a mission intern to make disciples for the transformation of the world. Grow in personal and social holiness. To describe our inward growth in the love of God and neighbor, which in turn leads to outward works of love through service and contemplation.

I really appreciate and thankful for this opportunity through Global Mission Fellow; an initiative of The General Board of Global Ministries, in order to increase opportunities for young adults to engage in mission through connecting with the community in different areas.

World Student Christian Federation Asia Pacific is an amazing human capital in the Student Christian Movements in 20 countries of Asia and the Pacific. Student Christian Movements the constituencies of the WSCF AP are grassroots network of students and young people. The spaces that WSCF AP, SCMs creates and provides for students plays an important role in the student communities to understand the social justice issue, and act to bring changes in their personal lives, communities, Churches and society.

This internship provides me a real world experience in a new context, Asia Pacific has a vast diversity in terms of culture, beliefs, religions. I realize perhaps each region or continent has its own culture own tradition; but social justice issues are the same, especially in the global south. That is why, after being part of the Asia Pacific community I feel that my social awareness has enhanced and I am more committed for the justice, peace concerns.
It was my greatest pleasure to participate in the General Assembly in the midst of crisis and changes of WSCF in Bogota, Colombia. It was such a dramatic, energizing experience to be discussing the future of our family with people from 6 different continents of the world. Despite our differences in cultural, language and theological backgrounds, I am so happy that we managed to draw a common future plan together for WSCF. We have affiliated Belarus, Georgia, Ireland, Malawi, Palestine, and the USA SCMs into the WSCF family, we have voted a new office of executive committee into power, we have made a consensus on different issues including our financial plan with the “Future of our Federation Task Group”, we have heard wonderful keynote speeches, and most importantly we have made sincere, wonderful friends from every corner of the world.

I am especially fascinated by our progress on the issue of sexual identity and gender --- we finally managed to include advocacy for basic human rights for people marginalized on the basis of gender and sexual identities into our official document, which allows WSCF to make a stance on a global level against violation of basic human rights! This is definitely a very significant milestone of WSCF, as gender and sexuality issues have always been one of the toughest issues to discuss in the course of WSCF’s history, due to the diversity of cultural and theological backgrounds among our members. In the GA of Ivory Coast during 1990s, it was said that members left the Assembly due to insults and other disrespectful treatments by individuals towards LGBT/LGBT-friendly members in the meeting. Some members also called for a stop of a discussion on this issue during 2008 Montreal GA. The dramatic progress we have achieved in this GA is a result of the long-term, continuous and tremendous effort of every one who has made the dialogue on this issue possible. It also shows a significant step towards ecumenism in our Federation.

Ecumenism is never an easy goal. Reaching consensus was very tough in the GA, especially for a GA with members from every corner of the world with different backgrounds. Due to the difference in the languages we speak, misunderstandings always arose during our discussion, which often led to mistrust and unnecessary arguments. There were times when regions came into conflicts with one another. Atmosphere had been tense occasionally. That was no easy task to solve disagreements. But at the end of the day, we could always calm down and listen to one another and reach a common consensus on which we all could agree. And after the meetings we could always drink, party and dance in the bar of our hotel together at night, despite our differences and disagreements we had during the day.

Isn’t it what democracy is all about? We strive to reach a common stance together, while we respect one another for our differences, and we try hard to meet the needs of those who feel excluded from our family. We are many, we are one. This is the beauty of WSCF. May God bless us and keep us.

from the diary of
Bernard Wong
SCM Hong Kong
First of all, I was so happy to be a delegate of the 35th GA of WSCF. Even though this GA schedule was tough, each and every staffs and members did their best to find out which one is the best choice for the federation.

This GA, We had very big issue about ‘Financial Crisis’. So discussing with FOR, (Future Of Federation) group about their report which contains their advice to work out this crisis was one of the very important task for us.

Many participants came to know about the financial crisis at the GA plenary so understanding the crisis was not easy. But still, during all the discussion, everybody was so passionate. By watching them discussing and reflecting, I could learn lots of things and also I was so touched by their love and care toward the federation.

Apart from this serious crisis, the GA was so delightful. Participants from all over the world were so nice and ready to share their culture include music. Like our theme, We are many but we are one.

But as a participant of this, I want to mention one point that need to be pondered upon.

On the GA, So many important reports were given to us right before the session starts or not even prepared. And I think all reports should be handed to the delegates in form of document before the GA starts. Making documents not only helps participants to understand the session but also very important to make the federation work more systematically.

Actually, during the GA, the most embarrassing thing for me was that some sessions were hard to follow. Though I followed most of the sessions during the GA, it required absolute concentrate on the whole session whole day. And for me, It wasn't easy.

I hope next delegate from Korea, or any other countries that not used to english, french, spanish to not experience the same problem. Because It made me to lose confidence and reluctant to raise questions. Through having documents and give participants some time to prepare before the GA, I think this problem can be fixed.

GA gave me the chance to learn and think more about the WSCF, and also to experience GOD in so many different cultures. It was once in a life time experience that taught me so many things. Once again, I was so happy to be a delegate of this GA.
Hope and faith are two wings of success. We had a successful 35th general Assembly of WSCF in Bogota, Colombia. Though we misunderstood each other on some points, but still we had hope and faith in God, hence, we had a successful GA.

It was good to join women pre-assembly, but time was very limited to share our stories, experiences and get the solutions of our problems which being women we face in our countries. But somehow daily Bible Study was very helpful; I learnt a lot through our speaker’s experiences, it was good to learn feminist perspective of the Bible by Fulata Moyo and to know what feminist is meant to others.

Our respected Chair, General Secretary, treasurer and Centennial fund reports were good and full with the fancy words but still some important parts were missing like the exact reasons of why WSCF is in crises? and most were blaming IRO, but we haven’t discussed our weaknesses because each coin has two sides, and we missed to discuss the other side of the coin. I don’t know much but what I feel and observe, I am sharing.

Well, different sessions of group discussion on future of the federation and strategy work were good. It was good to share our thoughts that how can we work together for the betterment of our federation and how can we come out from the crises. After the discussions, we had loads of findings but if seriously we will work on those, then definitely we will come out from the present crises.

Exposure was good and meaningful. I visited one of the schools there; it was a good time to learn from new generation of Colombia. When I saw and hear their stories, I was surprised. While I was young, I didn’t have courage to speak in front of people but they were amazing. Since 2013, their teachers, teach their students to help others, they also teach about Jesus Christ and peace.

Most of the sessions went too late which were uncomfortable for all delegates. We should keep less sessions but should not miss important sessions, and we should give enough time for each session in which majority of people can share their perspectives and can learn from each other, and in a peaceful environment we can get correct and meaningful decisions. In some sessions, many people brought their personal issues, which is not healthy for our federation. We should keep our personal issues in one side and be united for the betterment of our federation. For future, hopefully we will use the precious time in a meaningful way.

It was good to hear our senior friend’s stories, and learn from their experiences. In GA we all have planted seeds of happiness, hope, success and love; I trust it will all come back to us in abundance because this is a law of nature and our hope. Thanks to the host region for the nice hospitality.
Dear all,

It’s my pleasure on behalf of the selection committee to introduce you to our new national coordinator, John Prohbudan Biswas.

John comes to us with many wonderful experiences in SCM, first in SCM Bangladesh as a member of its national committee and later coordinator, then as a former standing committee member of WSCF Asia Pacific, and also as a former staff worker of SCM UK, as well as involvement in CCA. He has also worked in disability advocacy and university chaplaincy, and holds qualifications in English and theology.

John is based in Newcastle. He brings experience, passion and enthusiasm to the role. The selection committee was particularly impressed with the passion he expressed for SCM, which has played such a pivotal role in so many of our lives.

Ros Hewett
On behalf of ASCM Selection Committee

Australia SCM (ASCM) appoints Mr. John Prohbudan Biswas as new national coordinator

SCM India celebrates IWD thru theatre

SCMI staged a theater production entitled “The World I Wish to Make” to commemorate the 2015 International Women’s Day.

An excerpt from the theater script: “This is a blind call...I dont know whether you can hear me or not.. But I believe that you hear me. We all are the minor broken souls from a major one. We are living like strangers, we dont know each others, we born and die differently... But still there is a line...a line that connects us all. we are the ones who keep the line alive. and the line hold our souls together.”
SCM Indonesia celebrates International Women’s Day

On March 8th 2015, SCM Indonesia along with different student organizations in the country celebrated the International Women’s Day by organizing a joint public campaign to end violence against women. Other participating organizations were The Indonesian Moslem Student Union (PMII), The Islamic Student Association (HMI), The Indonesian Movement of Catholic Student (PMKRI), The Indonesian Student Nationalist Movement (GMNI), The Student Union of Muhammadiyah (iMM) and The Indonesian Hindu Dharma Student Association (KMHDII).

The joint action focused on the theme “Stop Violence against women” as a response to increasing cases of VAW as reported by KOMNAS Perempuan (the National Commission on Violence against Women). The report says that in 2011 there were 119,107 cases of particularly sexual harassment towards women and in 2013 it increased to 279,688 cases. These cases of sexual harassment against women is not only the domestic violence but also in the public spheres.

During the public action which took place at the center of Bundaran HI Jakarta, some student leaders representing each organization delivered message through public speaking to bring awareness about VAW. The speakers also drew public attention to the issue of discriminatory law and regulation towards women, for instance the regional regulations (PERDA) issued in some provinces which is based on the Sharia Law have restricted women in exercising their rights freely due to the dress code for women.

According to the report from KOMNAS Perempuan there has been increasing number of discriminatory regional regulations towards women in Indonesia. In 2013 there were 342 regulations which had increased from the previous year. The joint action also included a signature campaign and distributing stickers saying- “Stop Violence against women”

By. Nova Yulanda Putri
ExCo member of Indonesia SCM and Standing Committee Member of WSCF AP
The World Student Christian Federation (WSCF) joins the global ecumenical movement in remembering and celebrating the life of Rev. Dr. Philip Alford Potter who joined our creator on March 31, 2015 in Lubeck Germany at age of 93. A great ecumenical leader of this century who dedicated his life in the service to the churches and the Ecumenical Movement, the WSCF family is immensely honored to have become part of the life of Rev. Dr. Philip Potter.

Philip Potter, born in Roseou Dominican on August 19, 1921, began his ecumenical journey as a young 19-year old theological student at the Methodist Caenwood Theogical Seminary in Jamaica where he became the Study Secretary of the Jamaican Student Christian Movement from 1944 to 1947. It was his leadership skills and gift of eloquent speech that enabled him to represent Jamaica SCM to the World Conference on Christian Youth in Oslo Norway and subsequently as the youth spokesperson at the first two assemblies of the World Council of Churches (WCC) at Amsterdam in 1948 and Evanston in 1954.

While pursuing higher theological studies in London in 1948, Philip Potter was appointed as Overseas Secretary for the Student Christian Movement of Britain and Ireland. Salters Sterling, senior friend of SCM Ireland from the 60’s and current members of the WSCF Transitional Team remembers his first encounter with Philip “as a towering presence, strikingly handsome, wonderfully literate in speech and in writing, immensely hospitable, appealingly wise, extraordinarily understanding, deeply spiritual and a hugely important example of a person with great leadership ability clearly from a non-Caucasian culture.” “He was a younger D.T. Niles figure,” he added.

It was during his term as Chairperson of WSCF from 1960 to 1968 that Philip Potter displayed his exceptional leadership and intellectual ability in leading the Federation in a critical and risky transitional period where debates on a new and radical theological understanding of the church’s mission in the university world in a post-colonial context was introduced. Described by some as the period of the political storm that swept WSCF in the 60’s until the early 70’s, Potter led
the WSCF in the decision process of decentralization, a shift from a Euro-centric leadership structure to regionalization, “reflecting the new mood of self-determination in third-world countries and the search for contextualization in theology and politics.” This transition was pivotal in the formation and strengthening of new movements with a very strong political and theological orientation that the current generations of SCMs inherited and continue to live out.

As a biblical scholar and astute political thinker, he believed in the dictum that ecumenical leaders should have “the Bible in one hand and the newspaper in the other.” Recalling his time in WSCF during an interview in Bad Segeberg, Germany in 2002, he reiterated the close relationship between biblical interpretation and newspaper analysis: “Without the Bible the newspaper is not very meaningful. And without the newspaper the Bible is not relevant.” And from the beginning it was a movement of both men and women together. “I believe it left its mark on all of us.”

Among his many ecumenical involvements and accolades received, his time with SCM and WSCF remained close to his heart. Having described WSCF as his “first love” to Thomas Weiser, his ecumenical contemporary and co-author of the centennial book the Seeking and Serving the Truth: First 100 Years of WSCF, he believed in empowering the youth and continued to support the ecumenical formation of youth and students, as an acknowledgement of his own ecumenical formation in the ecumenical youth movement. In honor of his contribution and commitment to WSCF, a Philip Potter Fund was launched by the Federation in November 2009. The Fund was “meant to ensure that the generation of students today and those who come after us have our experience of global ecumenical leadership formation.”

Prior to this, Philip Potter became the first president of the WSCF Centennial Fund from 1993 to 2002.

The legacy and ecumenical vision of Philip Potter has taken profound roots in the life and mission of the SCM and WSCF today. His belief and teaching of radical contextual theology highlighting his non-conformist position against racism and all forms of social injustice and human rights lives on and has inspired the work the SCMs in today’s era of neoliberal globalization, social injustice, increasing violence due to conflict and war. In his own words at the 1983 WCC Vancouver Assembly, he invited the ecumenical movement to be “truly a house of living stones, built on the rock of faith.”

The World Student Christian Federation invites all its member movements, senior friends, networks and partners in offering prayers, remembering and celebrating the life of Rev. Dr. Philip Potter, a non-conformist and risk-taker, a beacon of the ecumenical movement, a leader with a prophetic vision and a world icon.

WSCF Officers and Staff
3 April 2015
Geneva, Switzerland

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Prof. Ninan Koshy was undoubtedly one of the senior most ecumenical leaders in India. He was born on 1 February 1934 at Mundiyappally in Pathanamthitta. After taking his PG in English Literature, he served as a lecturer in CMS College, Kottayam and SB College, Changanacherry. He was a member of the Syndicate of the University of Kerala. He retired from official service as the Head of the Department of English and Vice Principal of Bishop Moore College, Mavelikara (Kerala).

He was active also in the ecumenical movements. During this period when he was a rising star in the academic scene, M.M. Thomas visited him once and said: "This job is not challenging enough for you. You must take over the leadership of the Student Christian Movement (SCMI)."

Leaving a successful career, he became the General Secretary of SCM India from 1968-73. From there he moved to the World Council of Churches, eventually becoming the Director of the Churches Commission on International Affairs (CCIA). He was also the Director in charge of the Ecumenical Christian Centre, Bangalore. He obtained an honorary doctorate in theology from Serampore University.

War on Terror, Reordering the World, Sabhayum Rashtravum (Church and Society), Prof. Ninan Koshy was very active even in his retired life. He was a Fellow of the Harvard Law School and after settling down in Thiruvananthapuram (Kerala) he wrote extensively both in English and Malayalam. Caste in Kerala Church, a pioneering book he wrote in the 1960s, was recently revised and republished. Prof. Koshy is also the author of A History of the Ecumenical Movement in Asia.

He was in the midst of a number of projects when the end came suddenly on Wednesday, 4th March 2015. On the previous night of his demise, he had a discussion with the Kerala SCM leaders regarding the issue of religion and politics in the contemporary Indian context and had agreed to join the deliberations. Dr. Geevarghese Mor Coorilos, the chairperson of SCM India said, Dr. Ninan Koshy was a leading liberation theologian and a progressive political analyst, he had been an influential presence and voice in India and outside.

Student Christian Movement of India (SCMI)

Tribute to

Prof. Ninan Koshy
Tribute to Rev. Dr. Somen Das

Rev. Dr Somen Das, a renowned theologian, a great ecumenist and a prolific author and an SCM senior friend from India, died on 5 May 2015. Dr. Das was the chairperson of the Student Christian Movement of India (SCMI) from 1985 to 1989. He was an ordained minister of the Church of North India, Educated in the Senate of Serampore College and at Princeton and Boston Universities. He taught in many theological colleges and seminaries across the country and outside India for about 34 years, including Serampore College (1969-70), the United Theological College, Bangalore (1970-88) and Bishop’s College (as principal from 1989-99). He also served as visiting professor at New College, Edinburgh, Scotland; Andover Newton Theological School, USA; and Heidelberg University, Germany. From 2000, he offered his services to Serampore College as well as the North India Institute of Post-Graduate Theology Studies (NIIPGTS). A prolific author, Das wrote several books and contributed numerous articles in leading journals and books.

The National Council of Churches in India with whom Dr. Das was associated as resources persons in many of their programmes, said in an obituary: “It is a great loss to the Church, seminaries and the ecumenical movement. We thank God for his life and contribution. His contributions will always be remembered and will provide the inspiration for continuing work in the spirit of commitment and faithful service.”

Throughout his teaching career of over 3 decades, he led and mentored many students and youth through his teachings and bible studies particularly in the SCMI events. He touched both students and senior friends of SCM alike.

Mr. Rajendra Sail, senior friend of SCM India, who was deeply influenced by Dr Das said, “Somen Da’s biblical reflections then enabled me to look afresh at the meaning and substance of new humanity and new heaven. Indeed, his biblical reflections in a simplified way, yet with deep meaning paved the way for many like me to relate to student power for social transformation based on Faith in God’s Action for creating a “new heaven and a new earth”!

An Ode to Somen Da!

“Today I shall sing a new song in the sweet memory of Somen da, Who gave the vision of a new heaven, And taught me to dream for a new earth! Who showed me the tabernacle of God In the midst of slums and colonies inhabited by dalits and exploited, Who made me understand God’s empathy, By wiping away the tears of women – victims of violence, And children crushed under the burden of child labour! Who gave us the message of SAMVEDNA In the darkness of pain and suffering of the millions! Who showed us the way to victory over death, Who taught us to treat human beings as human! And advised us to stop hero-worshiping God-human! For such a Somen da, I could walk another mile with the caravan, Towards the destiny of human kind! I will sing new songs in the sweet memory of Somen Da, All my life!”

Rajendra K Sail
Senior friend – SCM India
An Appeal to
Support the Work of
WSCF Asia Pacific

Dear Senior friends, Student members, Ecumenical partners,

Peace greetings to you from WSCF AP!

I write this Appeal on behalf of the Standing Committee of the WSCF Asia Pacific Region for your kind support to continue the work among the Student Christian Movement in Asia Pacific region. I am sure you will agree with me that through the SCMs, WSCF has played a significant role in our lives, in developing our perspectives, enabling our critical thinking, shaping our life to affirm justice, and peace, and inspiring us to play a prophetic role in the Church and Society. Whether it was Local, National, Regional or Inter-Regional level programmes and initiatives of WSCF - it has contributed profoundly in our personal transformation as well as in our own communities. WSCF is committed to continue the work among the student communities to promote and produce more ecumenical leaders.

It needs no further explanations that in order to continue the pioneering work of over a century, besides commitment, dedication and time of students, senior friends, WSCF needs financial resources. You might be aware that WSCF is going through severe financial challenges. Unfortunately, this is the reality of all most all the ecumenical organisations globally! There is a gradual decline of resources / funds, and the financial support by some of our traditional funding partners to our programmes are completely stopped, making it highly difficult for us to continue our ongoing work. This is a crucial period for the federation, and it will be SCMers like you and me, who have been benefited by the Federation in one way or the other, we will have to help ourselves. Its “payback time” for us. For more than 100 years WSCF continued to generate student leaders. Now WSCF need your support in this challenging time. We look forward to your financial support for the federation, in order to support the future generations from taking advantage of the ecumenical exposures and opportunities offered by the WSCF.

Therefore we are inviting all the SCMers to join us in raising funds for the WSCF Asia Pacific and the WSCF Global. “Give One, Be One” is a WSCF Global campaign to support the WSCF Global. WSCF’s strength is the thousands of SCM units in more than 100 countries, hundreds or thousands of members: both students and senior friends. If each one of us can pay a small amount every year to the Federation, the Federation will be self-sufficient, only to divert back the energy and money through various programmes and activities to the SCMs back again. And the cycle goes on. We will have to depend less and less on the external support from the donors, who are reducing / stopping their grants day by day.

Please sign the attached pledge form and be part of producing the ecumenical leaders in your communities, Church and Society.

Thanking you,
Sunita Suna
Regional Secretary
(On behalf of the Standing Committee – WSCF AP)
WORLD STUDENT CHRISTIAN FEDERATION – ASIA PACIFIC  
Join us in pledging to support the work of the WSCF/SCMs 

Pledge Form

Name: ________________________________________________________________________
Organization/Church/Group: ______________________________________________________
Email: ______________________________________ Facebook: ________________________
Address: ________________________________________________________________________
______________________________________________________________________________
Telephone:___________________ Fax: ___________________ Mobile:______________________

I / We would like to gift/pledge

☐ One time  ☐ Monthly  ☐ Quarterly  ☐ Half yearly  ☐ Annually

To support the:

☐ School for Ecumenical Leadership Formation (SELF) Programme & Capacity Building Training (CBT)
☐ Young Women Empowerment Programme
☐ Human Rights Justice and Peace (HRJP) Training of Trainers
☐ Give One, Be One Campaign
☐ Praxis
☐ General core funding

Please cut this form and fax, email or send by postal mail to:

WSCF AP region
Unit1-2, 18/F, 280 Portland Street Commercial Building,
Mong Kok, Kowloon, HK SAR,
Phone: (852) 23852550
Fax: (852) 27823980
Email: wscfap@netvigator.com

For Bank Transfer
Bank Name: Hang Seng Bank Ltd.
Bank Address: Mongkok Branch, 677 Nathan Road, Mongkok, Kowloon, Hong Kong
Swift code: HASEHKHH
Beneficiary Name: World Student Christian Federation Asia-Pacific Region
Bank Account No: 283-7-716485

By Cheque:
Make checks payable to: World Student Christian Federation -- Asia Pacific Region

By Credit Card (via PayPal):
http://www.wscfap.org/support.html

Not1. Please send all cheques to our office address.
2. Credit card payments via PayPal is a special arrangement with our ecumenical partner DAGA.
3. Please inform us via email <wscfap@netvigator.com> after you have made a payment/donation to us so that we can acknowledge your donation/payment with a receipt.
4. The WSCF-AP is a charitable institution and is exempt from tax under Section 88 of the Inland Revenue Ordinance of Hong Kong. All donations above HK$100 are tax deductible in Hong Kong.
WSCF-AP Calendar of Events for 2015

14th General Assembly of CCA Assembly
May 17-20, Pre-youth Assembly
May 20-27, GA
Jakarta, Indonesia

Network of Student Christian Movement Senior Friends in the Asia Pacific Region (NETSCAP) Gathering
May 22
Jakarta, Indonesia

Regional Women’s Committee (RWC) Meeting
May 25-27, Hong Kong

WSCF AP Standing Committee (SC) Meeting
May 27-31, Hong Kong

YATRA (Youth in Asia Training for Religious Amity) 2015 of World Council of Churches (WCC)
June 7 – 20, 2015
Siam Reap, Cambodia

Pakistan Interfaith Peace and Solidarity Meeting in Thailand – Peace For Life (PfL)
June 24-30, Thailand

Human Rights Justice and Peace Committee Meeting
July 1-3, Indonesia

Human Rights Justice and Peace (HRJP) Training of Trainers (ToTs)
July 4-10
Indonesia

42nd General Council of The United Church of Canada
August 8-15, 2015
Corner Brook, Newfoundland

International Camps By Agape Ecumenical Centre – Italy

International Work Camp
08/02 – 08/08
Armonia o Confitto (“Harmony or Conflict”)

International Theological Camp
08/08- 08/15
To comunicate and to understand

International Political Camp
08/15 – 08/22
Peace Education

Staff and Officer’s Meeting – WSCF Global
August 3-8, 2015

Women Doing Theology Workshop
September, Bangladesh
(dates will be confirmed by the host SCM)

Face to Face Programme – by Council for World Mission (CWM)
3 October to 16 November India

Leadership Development & Capacity Building Programme
October

EASYNET Youth Week Celebration
3rd week of October

16 Days of Activism against Gender Violence
November 25 – December 10, Regional and Global