

Dear Members, Subscribers, Church Partners, and Friends,



As November approached, many of us were already sensing the gentle warmth of the Christmas season. May the great joy of Jesus’s birth bring a warm glow to all those still in darkness, so that they may wipe away tears, embrace and accompany each other on their breaths, to usher the shining of sunshine. It is with this same spirit of anticipation that we are delighted to share the heartfelt and moving December 2025 issue of *iGi*—an issue that moved many of us to tears.

The AWRC coordinator was invited to attend the Asian Partner Consultation held by the Church Partner United Church of Canada (UCC) in Manila, Philippines, from May 18 to 21, 2025. Before the event, prep meetings were held virtually. As one of the Asian Partners of UCC, AWRC was honored to join with other ecumenical organizations in discussing decolonization and radical accompaniment in partnership. We were able to meet other various ecumenical organizations of the UCC across Asia, expecting collaboration with a few of them through radical solidarity soon.



Myanmar Workshop

To ensure thorough preparation for the 2025 Myanmar workshop, several online planning meetings were held with the resource persons, WDP-GC, and coordinating team members (Aye Aye and Htoo Htoo) from Myanmar. It is with excitement that all of us finally met during September 27th – October 1st at Chiang Mai, Thailand. Attendees were students and feminist theologians from five seminaries, namely, Karen Baptist Theological Seminary, Myanmar Institute of Christian Theology, Myanmar Institute of Theology, Pwo Kayin Theological Seminary, and Kachin Theological College and Seminary. The workshop centered on supporting and empowering Myanmar sisters. During the workshop, we also visited Tiberias Karen Baptist Christ Church, who often extend kindness in preparing temporary rooms to shelter and help young refugees from Myanmar as they settle in Chiang Mai.



The whole workshop was filled with sunshine moments. Yak-hwee addressed intersectionality from an insightful feminist theological perspective. The second session, Surviving the Silence, included postcolonial reading and trauma hermeneutics because the next two sessions were child abuse-focused. Trauma Hermeneutics is an interpretive approach that recognizes context, literary perspective, and survivors' experiences. It seeks to honor the pain embedded in the texts and the lived realities of readers who carry trauma, offering space for healing, resistance, and theological reimagining.

For the next two sessions, we invited attendees to understand and recognize child sexual abuse to prevent and respond proactively. Sexual abuse is fundamentally an abuse of power. According to a 2025 global study, 19% of women and 15% of men worldwide have experienced sexual abuse during childhood, and 75% of children do not disclose their abuse until much later in life.



Hence, we reflected together on an essential question: *In light of Jesus's teaching, what does protecting the vulnerable look like in our ministries and institutions?*



In addition to the informative lectures that benefited the attendees greatly, we also invited them to share their personal experiences from their respective tribes, including one from Rohingya and one representative from the Korean Church Human Rights Centre. One of the most unforgettable moments was the presentation from the three collective imagination groups. They wrote a hopeful litany for the future during a time when change feels almost impossible. The song covered by the singing group was so powerful and affirmative. Their singing was like a lifeline that could be grasped, deeply moving everyone who had lost hope for the future. What also touched us the most was the poster group. In Myanmar, women are often symbolized as flowers. Flowers may be soft, but they can take root between unyielding rocks, symbolizing strength and resilience. As a Mexican proverb says, "They tried to bury us, but they didn't know we are seeds."

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