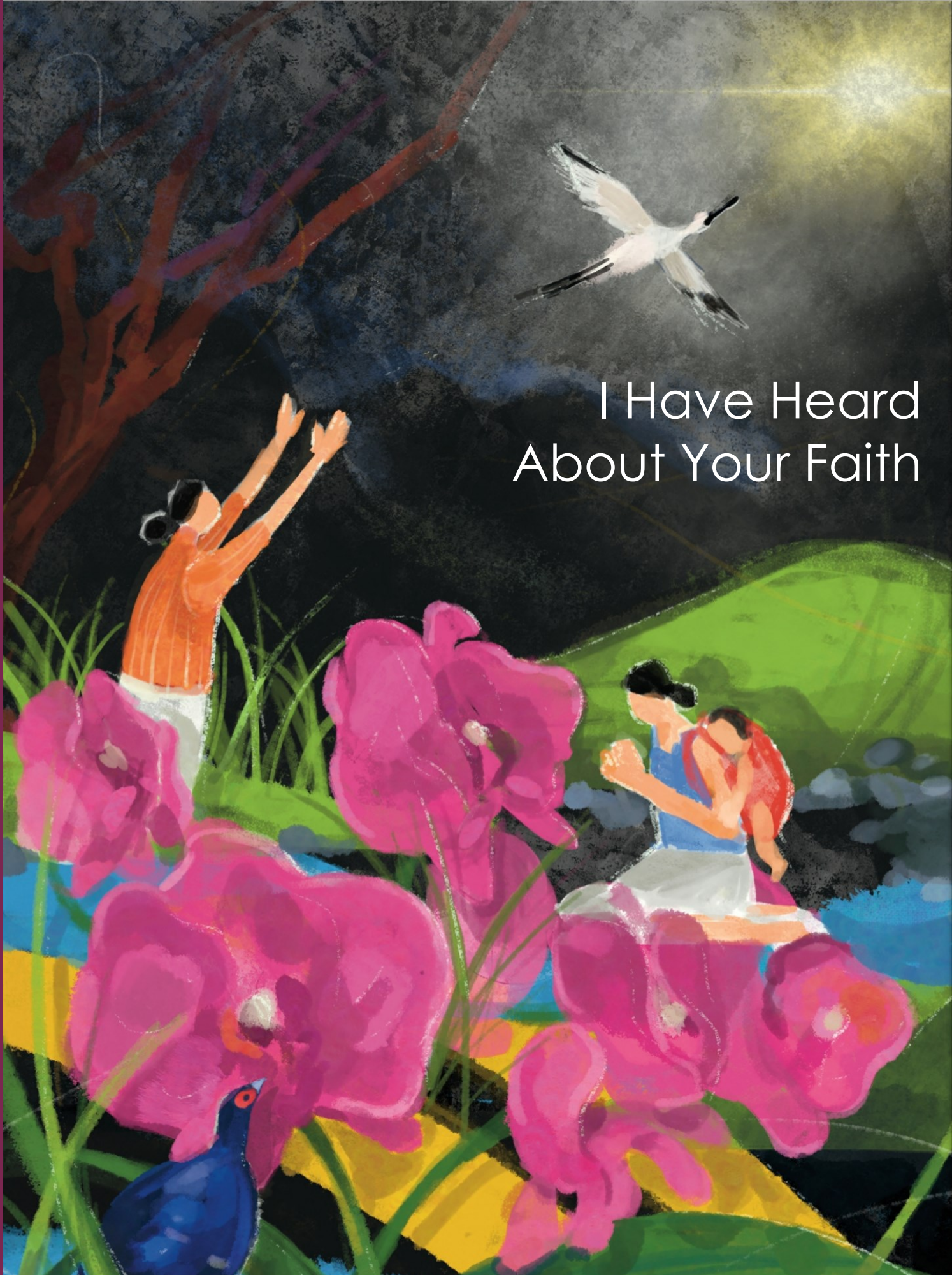


 World Day of Prayer March 3, 2023



I Have Heard
About Your Faith


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I Have Heard About Your Faith

Ephesians 1:15-19

March 3, 2023

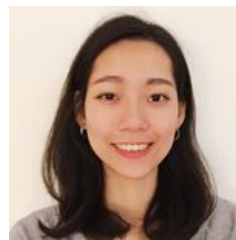


The artist, Hui-Wen HSAIO, used several motifs that highlight Taiwan's best-known features to express how the Christian faith brings peace and a new vision to Taiwan.

The women in the painting are sitting by a stream, praying silently and looking up into the dark. Despite the uncertainty of the path ahead, they know that the salvation of Christ has come.

The Mikado pheasant and the Black-faced Spoonbill, two endangered species, are both of unique significance to the Taiwanese people. Their distinctiveness symbolize characteristics of the Taiwanese people--confidence and perseverance in times of difficulty.

The green grass and Phalaenopsis (Butterfly) orchids stand out against the dark background. They are the pride of Taiwan, which has a worldwide reputation as the "Kingdom of Orchids." Green grass represents the Taiwanese as simple, confident, strong and under God's care.



"The subjects of my art always depict the relationship of mothers, women, and people. In my exhibitions, I compose my artwork to express my observation, gratitude, and faith."

Land, People & Culture

Taiwan is located in the Western Pacific region and in the center of the East and Southeast Asia Island Arcs. It is composed of the main island and many offshore islands, including the Penghu Islands, Kinmen, the Matsu Islands, and over 100 other islands and skerries. The western third of the island's terrain consists



of plains, basins, hills, and plateaus and is home to over 20 million people. The capital city--Taipei City--sits in northern Taiwan while other major cities run long the west coast.

There are nine national parks in Taiwan. Among them, the Taroko National Park attracts the most tourists with its splendid gorge scenery. The unique island geography and climate conditions have resulted in the considerable diversity of animal and plant species. Hot and cold springs containing different levels of various minerals can be found throughout the country, even in rivers and oceans.

With an approximate population of 23.6 million people, Taiwan is a densely populated multi-ethnic country. The characteristic of Taiwan as a society of immigrants is also reflected in its language, with the 16 officially recognized indigenous languages.

People who are enthusiastic about staying healthy are often seen jogging or practicing tai chi or Baduanjin qigong (eight-sectioned exercise) at parks near their homes. Praise dance, which was developed by Christians, is not only a fitness activity but also a way to attract people to Christianity.

The WDP Taiwan Committee

The Theme



The earliest record of Taiwan church women’s participation in the World Day of Prayer dates back to March 1935 in the Taiwan Church Press. Since then, WDP has become an ecumenical prayer worship service that is familiar to the ears of Taiwanese Christian women. Each year, the worship handbook is translated into 13 languages including Mandarin-Chinese, Taiwanese, and indigenous languages that are used during worship services.

Each January, women from the Presbyterian Church in different

“I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable

regions take turns holding a demonstrative WDP worship service during their national women's training. Afterwards, each representative returns to her respective region and carries out the worship service in March.

The cross-denomination national committee led by YWCA includes representatives from other denominations (including the Catholic church) and church organizations. It holds a few WDP worship services for adults and children each year.

In 2017, the WDPIC accepted Taiwan's proposal to write the worship service materials for 2023. This certainly opened up an opportunity for the two WDP committees in Taiwan to collaborate. Thus in 2020, the two committees formed four writing working groups, and the process of working in conjunction has brought the WDP movement in Taiwan an opportunity of mutual exchange and dialogue to seek a state of unity in faith and love between the two committees. While diverse opinions remain among the different denominations in terms of politics and social issues, the Christian faith has led us to go beyond the chasm of ethnicity, historical wounds, and disagreements in real life, so that we may work together for the gospel in which we so believe.

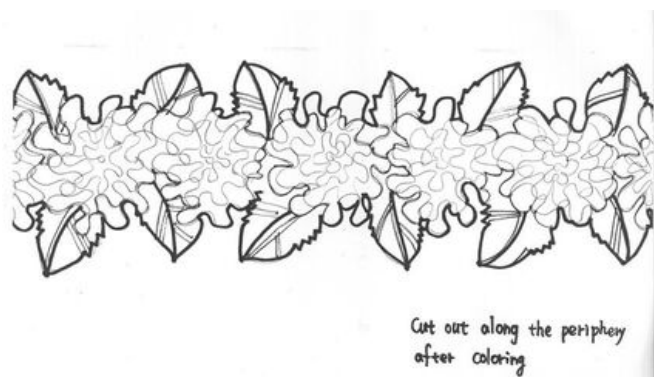
greatness of his power for us who believe, according to the working of his great power" (Ephesians 1:15-19)

The theme of the WDP 2023 program is based on Ephesians 1:15-19, the letter sent to a faith community to express gratitude. Paul gave thanks to God for the Ephesians living out their love and faith, and prayed that they could see these three truths: the hope to which God has called the disciples, the riches of God's glorious inheritance among the saints, and the immeasurable greatness of God's power.

God's calling has a meaning and a purpose. Oftentimes we are frustrated by difficulties and obstacles and may even lose our hope and faith or rely on our weak human nature. However, we are called to keep our "hope and faith" in God's kingdom and promises. Through the enlightenment of the Holy Spirit, we come to see the faithful, loving, and gracious God. We regain our hope and faith to face the challenges and move forward. As it was written in Hebrews 11:1, "Now faith is the assurance of things hoped for, the conviction of things not seen."

Throughout the letter, the author shared his prayers for the saints in the trust that they could grasp how wide and long and high and deep the love of Christ is (Ephesians 3:18). Should we be willing to respond to that love by living not for ourselves but for God? The love of Christ may be revealed through our actions, which will point to God's glorious and abundant inheritance! What are the stories of faith that you have heard?

Activities for Children



Making a Head Wreath

Indigenous people in Taiwan are very particular about headwear. It not only represents social status but also contains rich cultural connotations. A head wreath is made by twining flowers and leaves into a circle. It expresses the cultural heritage of unity. The meaning of a wreath varies, depending on different occasions. Sometimes it means welcoming the clansmen who return home from hunting in faraway fields. It can also mean a sign of respect one has towards the recipient of the wreath.

In making a head wreath, let us think about Taiwan, a country which appears to be so small compared to others in the world and which is yet full of God's abundant mercy and justice. Just like the ways of making head wreaths, we are all different. However, God connects us with love and makes us become a beautiful wreath to witness His presence.

Taiwan GO GO GO

The aim of this game is to learn about the characteristics of Taiwan. This game is a variation of the classical hand game "Rock, Paper, Scissors". It is usually played between two people, in which each player simultaneously forms one of three shapes with an outstretched hand. Begin the game by posing the action marked START. The winner of each round poses the next action and looks for someone posing the same action to play the game with. The loser of each round must pose the action marked START and start the game over. The game is finished when someone reaches the last action marked WINNER.



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WORLD DAY OF PRAYER

(A WOMEN LED, GLOBAL, ECUMENICAL MOVEMENT)



Press Release



“I HAVE HEARD ABOUT YOUR FAITH”

Our sisters in Taiwan are sending us blessings with the service they have prepared for World Day of Prayer 2023. Taiwan is an island rich in natural resources and culturally diverse. The women of Taiwan share the issues faced geographically, politically and socially and also their hopes for the future. Let us join with them as we give thanks for the beautiful island and people of Taiwan and encourage one another in our faith just as Apostle Paul did in his letters.

World Day of Prayer is an international, inter-church organisation which enables us to hear the thoughts of women from all parts of the world: their hopes, concerns and prayers. The preparation for the day is vast. An international committee is based in New York and there are national committees in each participating country. Regional conferences meet to consider the service and then local groups make their plans. Finally, at a church near you on Friday March 3 2023 people will gather to celebrate the service prepared by the women of Taiwan.

The Day of Prayer is celebrated in over 120 countries. It begins in Samoa and prayer in native languages travels throughout the world --- through Asia, Africa, the Middle East, Europe and the Americas before finishing in American Samoa some 38 hours later.

For further information and resources, together with details of services in your area, see the WDP website: wwdp.org.uk

TAIWAN



Pen-hu
Island

Liuchiu
Island

Green
Island

Lanyu



Country Background Information

Geographical Location, Climate, and Environment

Taiwan is an island country measuring approximately 36,000 square kilometers, located in the Western Pacific region, in the center of the East and Southeast Asia Island Arcs. There is a main island and many offshore islands, including the Penghu Islands, Kinmen, the Matsu Islands, and over 100 other islands and skerries. The main island sits between Japan and the Philippines with the Tropic of Cancer crossing through its southern half. It runs from north to south, aligning with the convergent boundary of the Eurasian Plate and the Philippine Sea Plate. Two-thirds of the main island's terrain is mountain forest. Taiwan's tallest mountain—Yu Shan (also known as Jade Mountain)—approaches 4,000 meters in height and is the tallest summit in Northeast Asia. The western third of the island's terrain consists of plains, basins, hills, and plateaus and is home to over 20 million people. The capital city—Taipei City—sits in northern Taiwan. Other major cities run long the west coast. Public transportation, railroads, highspeed rails, and highways connect the urban and rural areas,

and mass rapid transit systems (MRT) continue to expand within major cities. The unique geographical characteristics and convenient transportation network give the people of Taiwan easy access to either the mountains or ocean within one to two hours of travel.

There are nine national parks in Taiwan. The Taroko National Park attracts many tourists with its splendid gorge scenery. The South Penghu Marine National Park and the Dongsha Atoll National Park preserve the precious coasts and their marine resources.

Because of its location in the Ring of Fire, Taiwan and its surrounding islands experience approximately 1,000 earthquakes each year. Thankfully, they seldom lead to serious disasters. Over the past century, only 12 earthquakes reached a magnitude of 6.2 on the Richter scale. A major earthquake with a magnitude of 7.3 occurred on September 21, 1999, in Central Taiwan (also known as the 921 Earthquake) and was the most disastrous in recent history with more than 13,000 casualties and missing people. Since then, the

government has focused on emergency alerts, training on earthquake disaster prevention, seismic specifications of buildings, and soil and water conservation, so the people in Taiwan can coexist with nature. While causing damage, earthquakes in Taiwan have also brought about a valuable underground resource, namely geothermally heated groundwater. Hot and cold springs containing different levels of various minerals can be found throughout the country, even in rivers and oceans.



Taiwan lies where the tropical monsoon and the subtropical monsoon meet. The temperature in summer, from May to October, can reach as high as 38 degrees Celsius (100 Fahrenheit). There is abundant rainfall brought in by typhoons, but, because of over development, mudslides often occur in mountain areas causing great devastation. During winter, from December to February, the country is prone to droughts while the temperature may drop below 10 degrees Celsius (50 Fahrenheit). The climate differs from the plains to high mountains, ranging from the torrid zone, the subtropical zone, the temperate zone to the frigid zone. However, the average annual temperature has been rising each year due to global warming.

The unique island geography and climate conditions have resulted in considerable diversity of animal and plant species. The distribution of various types of trees, from broadleaved to needle-leaved, is based on different climate conditions. The forests host over 250,000 species that make up 3.8% of all the species in the world. Taiwan has a high proportion of endemic species, with 64% of mammals and 13% of avian species. Taiwan black bears, serows, leopard cats, Formosan barbets, blue pheasants, Mikado pheasants, blue magpies, Formosan landlocked salmon, broad-tailed swallowtail butterflies, Formosa lilies, pleione, and Formosan Lady's Slipper are all endemic species found in Taiwan. Unfortunately, some are listed as endangered.

People

With an approximate population of 23.6 million people, Taiwan is a densely populated multi-ethnic country with a majority of its population made up of descendants of immigrants from China during the Ming and Qing dynasties.

Prior to the influx of immigrants, Taiwan was home to the Austronesian people. The Austronesian people, who have lived on the island for at least 6,000 years, are generally categorized into two groups—the plains indigenous people and the officially recognized indigenous people. Because of colonization, the plains indigenous people who originally resided in northern and western Taiwan, have been assimilated over the years. While there has been much effort over the past three decades to revive the language and culture of the plains indigenous people, it has proven difficult to retrieve what has already been lost. The 16 officially recognized indigenous groups that retain their language and culture amount to approximately 570,000 people, or 2% of the population. The largest indigenous group with approximately 220,000 people is the Amis, while the extremely small population of Kanakanavu at 356 people makes it the smallest. Just like the plains indigenous groups, the officially recognized indigenous groups desperately need help to preserve their language and culture.

The Minnan people and the Hakka who emigrated from the southeastern coastal areas of the Great Qing Empire in the 17th century make up the majority of the population in Taiwan. There are also those who migrated from all over China after World War II.

Due to the shift in family structures since the 1990s, many Taiwanese men chose to marry women from other countries. These women—mostly from Southeast Asian countries—have formed another significant group among immigrants. According to statistics, the number of new immigrants in 2020 was about 560,000.

This characteristic of Taiwan as a society of immigrants is reflected in its language. With 16 officially recognized indigenous languages, Hokkien, Hakka, and other dialects used by descendants of Chinese immigrants, and the languages spoken by new immigrants from other countries, Taiwan is a multilingual society. Mandarin, whose use was enforced by the government through a “National Language Movement” starting in 1946, is the most commonly used language. The National Language Movement, which lasted for more than 40 years, prohibited the use of other languages and dialects at schools and made Mandarin the major language on public occasions and for the media. The movement has significantly hindered the use of other languages used by various ethnic groups.

Although there were clashes among the different ethnic groups in Taiwan in the past, they have gradually gained mutual understanding and respect towards one another as a result of social changes and inter-ethnic marriages that have been occurring for over a century. Both indigenous groups and descendants of immigrants have been made great progress in their Taiwanese identity.

History

Ancient ruins in eastern Taiwan from 50,000 years ago prove the existence of human activity. The earliest human fossil found in Taiwan is that of Tsochen Man dated about 20,000 years ago. Ancient ruins from different eras have been discovered throughout the country indicating that Taiwanese ancestors set foot on the island a long time ago. In

the 16th century, a Portuguese commercial ship sailed by the island. Out of excitement, sailors on the ship exclaimed, “Ilha Formosa”, which means beautiful island. Formosa remains a favorite name for inhabitants of the island. It is a popular theme for many poems, songs, paintings, and other artworks.

Mercantilism became mainstream during the Age of Discovery in the 17th century. Because of Taiwan’s advantageous location for maritime trade, the Dutch set foot on southern Taiwan in 1624. Shortly after that, the Spanish occupied northern Taiwan. These two factions competed against each other in commerce and colonization. After the Dutch drove away the Spanish, they used Taiwan as a distribution center for international trade, exporting rice, sugar, deer leather, and spices to regions in East Asia.

A Ming dynasty loyalist named Cheng Cheng-Kung—also known as Koxinga—from the Great Ming Empire drove the Dutch away in 1662. He and his descendants founded the Kingdom of Tungning in Taiwan. The Koxinga regime lasted over two decades before the Great Qing Empire took over the island.

In 1895, the Qing Empire ceded Taiwan to Japan under the Treaty of Shimonoseki, starting the 50-year period of Japanese rule. The Japanese initiated Taiwan’s modernization through infrastructure, setting up systems for water, electricity, public roads, and the railroad. They also introduced western education to Taiwan. As a result, Taiwanese’ living conditions and quality of life significantly improved. However, because the Japanese government adopted national assimilation as policy, the Taiwanese were discriminated against and received unfair treatment. The Catholic Church and the Presbyterian Church were allowed to continue their ministries. With the immigration of Japanese nationals, other Christian denominations, such as the Japanese Christian Church, the Anglican Church in Japan, the Holiness Church, the Methodist Episcopal Church, and the Salvation Army began their ministries in Taiwan.

The Japanese were defeated in the summer of 1945, effectively putting World War II and Japanese rule in Taiwan to an end. Taiwan was placed under the administrative control of the government of the Republic of China (“ROC”) on behalf of the Allied forces. Because of cultural differences and the ruling government’s extreme political and economic policies, Taiwanese society fell into a state of conflict and unrest, leading to the February 28 incident in 1947 where local Taiwanese clashed with ROC officials and military personnel. The incident itself and subsequent purging resulted in the wrongful arrests and government murders of over 20,000 Taiwanese elites. Broken families and the authoritarian rule that followed mutilated the hearts and souls of the people.

Chiang Kai-shek, the leader of the Chinese nationalist party (known as the Kuomintang, or KMT) and the ROC government lost the civil war in China to the Chinese Communist Party and fled to Taiwan in 1949 with over 1 million Chinese nationals. The postwar depression and the influx of immigrants caused unrest in Taiwanese society. In response, the Chiang regime imposed martial law that lasted for 38 years. With the help of the international community, including the US, the World Health Organization, loans from the World Bank, and the implementation of economic infrastructure plans, Taiwan’s economy gradually thrived, earning it a place among the “Four Asian Tigers.” However, in exchange for these economic achievements, Taiwan sacrificed its civil freedoms, democracy, human rights, and environmental protections.

From 1949 to 1971, the world saw two governments competing to be the legitimate Chinese government. The government of the *People’s Republic of China* (“PRC”) founded by the Chinese Communist Party had control over China while the government of the *Republic of China* controlled and ruled Taiwan. In 1971, the United Nations officially recognized the People’s Republic



of China as “the only legitimate representative of China to the United Nations.” Due to this recognition, the ROC government lost its seat in the United Nations. Since then, they have been unofficially referred to as the Taiwanese government. Since the Taiwanese government’s expulsion from the United Nations, Chiang implemented arbitrary diplomatic strategies causing Taiwan to lose many allies. Over the years, most of Taiwan’s remaining allies broke off diplomatic relations after caving from pressure by the PRC, leaving Taiwan an international orphan. By 2021, only 15 nations in the world had diplomatic ties with the Taiwanese government. In spite of this difficult situation, Taiwan continues to maintain trade relations with many countries and engage in friendly interactions with NGOs and civil organizations, in the hope of establishing international relations based on the principles of equality and mutual benefits. Taiwan’s international activities have often been met with undermining and oppression from China, who has tried its best to expel Taiwan from international organizations and put restrictions on Taiwan’s participation in and contribution to international society. This truly infringes on the rights and interests of Taiwan and its people.

Politics

During Taiwan’s years of martial law, Chiang imposed many restrictions, including bans on political parties and newspapers that pursue freedom of speech. They carried out mass surveillance on people, resulting in criminal injustice and indiscriminate arrests. During this period of terror, the government limited the development of freedom, democracy, and human rights. In the 1960s, many individuals who were not part of the KMT party expressed opposition to authoritarian rule and a desire for freedom and democracy through publishing journals and founding “illegal” political parties. In the 1970s, the Presbyterian Church in Taiwan (PCT) released three declarations regarding Taiwan’s political situation. The signatories of these declarations were ready to lose their lives because of their actions. Through anti-KMT activists’ fearless efforts to fight for freedom, democracy, and human rights, the Taiwanese government finally lifted martial law in 1987 moving toward a path of freedom and democracy.

A constitutional amendment in 1991 eventually ended the KMT’s illegitimate authoritarian rule. In 1996, Taiwan held its first presidential election with Lee Teng-hui, who was born and raised in Taiwan, becoming the first elected president. In 2000, after the presidential candidate from the biggest opposition party—the Democratic Progressive Party (DPP)—won, Taiwan had its first peaceful transition of power, further growing Taiwan’s democracy. In 2016, Tsai Ing-wen, a female candidate also of the DPP, was elected president. As the first female president of Taiwan, she worked for women’s empowerment hoping her success would not be characterized by gender alone. President Tsai’s administration earned the people’s approval and led to her successful reelection in 2020. In the midst of the COVID-19 pandemic, she led her team in fighting against the virus with great success and donating medical supplies to many countries in need.

The key to the progress of democracy in Taiwan is the people’s participation. In 1979, anti-KMT activists’ actions calling for freedom, democracy,

and the lifting of political party bans and martial law has led to violent suppression, mass arrests, and court martial of civilians. Known as the Kaohsiung incident, this event raised people’s awareness of political participation. In 1990, the Wild Lily student movement—the first ever student movement under the KMT regime—calling for comprehensive reform of the government-led to Taiwan’s gradual departure from the KMT’s authoritarian rule. To oppose unjust policies, many have taken action through social movements, such as the indigenous rectification and land ownership movement, the labor movement, the gender equality movement, the environmental movement, and the legalization of same-sex marriage. In 2004, Taiwan held its first referendum. In 2014, several courageous college students and civil organizations occupied the Legislature’s meeting hall in protest of the government’s attempt to sign a trade agreement with China that would infringe upon Taiwan’s sovereignty. The younger generation’s concern about public affairs has become a crucial force in Taiwan’s democratic progress. The first recall election of a mayor in 2020 reminded those in power that the people are the true master of the state and have the right to remove unfit governors.

With the advocacy and promotion of civil groups, government has increasingly focused on basic human rights, including the right to liberty, freedom of speech, freedom to participate in politics, gender equality, freedom of religion, indigenous rights, marriage equality, and judicial justice. The government established specialized agencies, such as the Transitional Justice Commission and the National Human Rights Commission, to safeguard human rights, remove symbols of authoritarianism, preserve historical sites of injustice, and restore historical truths, hoping to bring reconciliation in Taiwanese society.

Economy

The service industry is the largest employer of Taiwan’s workforce. In 2020, Taiwan’s GDP was worth over \$6,690 billion U.S. dollars with the average income per capita at \$24,471 U.S. dollars. Taiwan’s currency is the New Taiwan dollar. About 90% of its energy and raw material supplies rely on

mass imports, while electrical equipment is the primary export. High-tech industries include core technologies such as Wafer Foundry, Integrated Circuits, the Internet of Things, and Artificial Intelligence. Taiwan is considered an agglomeration of economies with seven primary industrial parks throughout the country. Its agricultural products are mainly flowers, fruits, and organic farming. Taiwan's labor force relies heavily on migrant workers who come from Southeast Asian countries such as Thailand and Indonesia and contribute to manufacturing, offshore fishing, and the home care industry. Early on, Taiwan ignored the importance of environmental protection as industrial factories replaced forestlands and polluted the air and water. As time passed, the exploitation of the environment and pollution that came with economic development had to be addressed. Taiwanese society has since committed to recycling and has the second highest recycling rate in the world. On average, each individual produces 0.4 kilos (less than 1 pound) of trash each day, which is significantly lower than the global average of 1.2 kilos (more than 2.5 pounds) per day.



Religion

Taiwan is a society of immigrants. The Constitution protects basic human rights like freedom of religion. Taiwan ranks second in the world in terms of its religious freedom sharing first place in the world with Belgium and The Netherlands. Besides popular folk religions, Taiwanese practice various

religions, such as Buddhism (19.9%), Taoism (16.6%), Protestantism (5%), Catholicism (1.5%), Islam (0.2%), as well as a small number who identify as Jewish and Greek Orthodox. Although religiously diversified, all religions coexist in harmony with few conflicts. A common characteristic among religious groups in Taiwan is participation in public welfare e.g. helping the poor, disaster relief, establishing social welfare institutions, building schools, medical facilities, orphanages, and nursing homes. While Christianity is a minority religion in Taiwan, through its social welfare ministries, it takes care of marginalized groups including women experiencing hardship, the homeless, migrant workers, and fishermen. For a religion that only makes up 6.5% of the general population, Christianity in Taiwan has contributed significantly to societal development, education, and medical care.

Many people combine religious rituals that combine Taoism, Confucianism, and various folk religions. They worship in accordance with the religious seasons on the calendar and abide by

certain rituals when it comes to important events such as marriage, naming babies, moving, or traveling. Additionally, blessing rituals are forces that bring people together. The annual Matsu (Goddess of the sea) pilgrimage attracts over one million believers. The Ghost Festival that honors the spirits of the deceased is at the center of many people's spiritual lives.

The religious practices of indigenous peoples and new immigrants differs from that of the mainstream Taiwanese population. Prior to being introduced to Christianity, indigenous peoples established their own faith

systems. Rituals, such as rainmaking, prophesizing, and healing, were closely related to everyday life, and were presided over by priests or sorcerers. A rapid conversion to Christianity, known as the "20th Century Miracle", took place in the 1960s when Christianity became the primary religion. Over 60% of its population became Christians. Many new immigrants are adherents of Islam.

Not only do they follow Islamic rules in daily life, but the celebration of Ramadan has become quite popular.

Christianity was introduced to Taiwan during the Dutch and the Spanish occupation. The Spanish built Catholic churches in northern Taiwan while the Dutch brought the Protestant Reformed Church to the south. It is believed that there were 5,000 to 6,000 Christians in southern Taiwan at that time. They translated the Bible, the Lord's Prayer, and the Ten Commandments into the indigenous Siraya language using the Romanization System. However, since the Dutch only ruled for 40 years, only a portion of the Bible was translated.

After Koxinga drove away the Dutch, Christianity was banned in Taiwan until the mid-19th century when the Dominican Order from the Philippines began evangelizing in southern Taiwan. The Wanchin Basilica of the Immaculate Conception is an important landmark marking the arrival of Catholicism in Taiwan. At the same time the English Presbyterian Mission and Canadian Presbyterian Mission sent missionaries to southern and northern Taiwan.



Due to persecution by the Chinese Communist Party in the 1950s, Christian churches such as Anglicans, Methodists, the Baptist Church, and the Lutheran Church in China fled to Taiwan to begin their ministries. During the 1960s, the Presbyterian Church in Taiwan initiated the Doubling Movement, aiming to double the number of believers within the decade. With its historic roots on the island, the movement was successful as several churches were founded in urban and rural areas. The charismatic movement rose from the 1980s to the 1990s with many new denominations emerging.

Interactions among denominations grew, leading to the establishment of the National Council of Churches in Taiwan ("NCCT") in 1963. With multiple subgroups including a women's subgroup, the NCCT helps maintain fellowship among Christian churches and related organizations. When the Catholic Church joined in 1967, Taiwan became one of the few countries to include the Catholic Church in an ecumenical organization at a national level. While each denomination takes different positions on issues, all denominations coexist in harmony and continue to work on their own ministries.

Culture

The three most important holidays in Taiwan are the Spring Festival, the Dragon Boat Festival, and the Moon Festival.

The Spring Festival is known as the Lunar New Year and is celebrated for a week. Families enjoy feasts, bid farewell to the old year, and welcome the new. On Lunar New Year's Day, people visit relatives and friends to congratulate one another for having lived through another year. The elderly give out red envelopes with money to the young as a form of a blessing. The second day of the New Year is significant for married

women. This is a day to visit her family. Some people visit temples during the Spring Festival to ask for divine blessings while Christians attend the Lunar New Year worship service at church to give thanks to God for the past year and to pray for grace and peace in the coming year.

To celebrate the Dragon Boat Festival, the Taiwanese eat zongzi (rice dumplings) and compete in dragon boat races. At the Moon Festival, people eat mooncakes and pomelos while enjoying the sight of the mid-Autumn full moon.

Generally speaking, Taiwanese women go through 30 to 40 days of postpartum confinement (known as “sitting the month”) after giving birth. During this period, they receive special care and extra nutrients to regain strength. They are strongly encouraged to observe several restrictions. They should avoid washing their hair, take a shower (only sponge bathing), or eat iced food, lest their health should be impaired. Modern women do not always abide by such traditions. Working women have guaranteed benefits for pregnancy. They are given eight weeks of paid maternity leave while fathers are given a number of days paid paternity leave.

The lives of indigenous people in Taiwan are inseparable from mother nature, so much so that a unique tribal culture that differs from the mainstream culture has been cultivated. The Bununs and Atayals who make their living in the mountains, the Amis who live by the waters, and the Tao islanders have all developed very different hunting or fishing styles. Although affected by economic development, the shifts of living styles, and mainstream culture over the past century, indigenous peoples have tried to preserve their cultures by celebrating seasonal festivals, including the Harvest Festival, the Inholawan Festival, the Maljeveq Festival, and other rituals, such as the Mangamangayau and Mapabosbos rituals. The fact that over 60% of the indigenous population are Christians helps churches in tribal villages to combine traditional culture with Christian faith. In recent years, the diversified cultures of the indigenous peoples have become important elements in exporting the image of Taiwan to the international community.

The Taiwanese people have a warm nature. People often greet each other by asking, “Have you eaten yet?” Hospitality is one of the characteristics of the Taiwanese. Whenever there is a visitor, hosts offer a glass of water or a cup of tea. If the visitor comes at mealtime, they are often invited to join the table even if the dishes served are very simple. This spirit of sharing is a tradition from the agricultural society of the old days. It also meets the teaching of the Bible to show hospitality to strangers.

Taiwan has a rich food culture with rice as the

staple food. Different ethnic cuisines from Taiwanese, Hakka, indigenous people, mainlanders and new immigrants are easily available. This gives the people the opportunity to experience different cultures.

Night markets are very popular because Taiwan is a very safe place. At the night markets, you can find almost anything: snacks, frozen desserts, clothing and daily necessities. In recent years, the beverage known as bubble tea, which originated in Central Taiwan, has gained popularity all over the world, becoming an internationally known refreshment.

Art works and performances, such as painting, sculpture, music, dramas, dancing, traditional operas, puppet shows, and Taiwanese operas, have been passed down by outstanding artists and enthusiasts. The general public has easy access to these performances through television, the internet, and local cultural centers. Recently, gospel Taiwanese operas and gospel puppet shows have become a channel for evangelism.

People who are concerned about staying healthy are often seen jogging or practicing tai chi or Baduanjin qigong (eight-sectioned exercise) at parks. Praise dance, which was developed by Christians, is not only a fitness activity but also a way to attract people to Christianity. Karaoke is another popular recreational activity among people of all ages. Taiwan’s Oolong tea is of high quality and widely popular. Drinking tea while spending time with family and friends is considered a great pleasure.

Medical Care

With economic growth and education, Taiwanese society increasingly values the importance of healthcare. Through years of developing advanced medical equipment and training professional medical workers, the average life expectancy reached 80.7 years in 2018, with men expecting to live for 77.5 years and women 84 years. National Health Insurance was established in 1995. The insurance welfare policy mandated that all nationals, including foreign nationals that possess legal working permits, must participate irrespective of age. This greatly reduced the financial burden for

those seeking medical care. It decreased debt due to illness, specifically by exempting medical costs for those who suffer from debilitating illnesses, such as cancer, physical disabilities, or mental illness. The National Health Insurance also provides partial or full coverage for less privileged people. Cancer remains the leading cause of death in Taiwan. Breast cancer ranks first among women, and cervical cancer ranks second.

Because of China's interference in and infringement of Taiwan's participation in international organizations, Taiwan has long been excluded by WHO and isolated from the global public health system. During the COVID-19 pandemic, Taiwan implemented early deployment, border controls, and export bans on surgical masks. Through the requisition and allocation of surgical masks and the donation of over tens of millions of surgical masks to countries that were hit badly by COVID-19, the slogan "Taiwan Can Help" received acknowledgement from many foreign governments. Through bilateral and multilateral frameworks, Taiwan has battled this pandemic along with the international community.

Education

Taiwan adopted modern western compulsory education at the turn of the 20th century. Since the implementation of nine-year compulsory education in 1968, boys and girls between the age of seven and 15 are required to attend school. As a result of universal education, the literacy rate among Taiwanese individuals above the age of 15 reached 99% by 2019. Beginning in 2019, compulsory education was extended to 12 years. Attempting to neutralize the competitive nature of the education system and to lessen the pressure of getting into good high schools/colleges, the government shifted the focus of education to increasing individuals' abilities to solve problems and developing their own interests and aspirations. Vocational education provides quality manpower for Taiwan's development in economy and contributes to progress and prosperity. Individuals who receive



higher education make up 45% of the population. Taiwan's Constitution mandates that women have a right to education. English is a mandatory subject.

The enforcement of Mandarin-Chinese education policies during the early years of the KMT regime resulted in the diminishment of various ethnic groups languages. Most of the younger generation are unable to communicate in their mother tongue. In recent years, the importance of preserving mother languages and protecting a culture with diverse languages has been recognized. Since 2001, elementary schools have made mother languages a mandatory subject. Each ethnic group actively promotes its respective mother language in the media and Internet.

Because of the declining birthrate, senior citizens made up 14% of the population in 2018, officially making Taiwan an aging society. The government established learning centers for senior citizens. The intention is to slow the development of dementia and to reduce the financial burden on both families and the government.

Women

Taiwan's civil society is founded on the values of democracy, equality, and freedom. Taiwanese women now have the same rights as men in politics, economic participation, and education. Under the patriarchal society of the early years, women were only able to participate in politics through guaranteed

seats that provided limited opportunities. With the lifting of martial law and feminist advocacy, the proportion of women participating in politics has surpassed the guaranteed seats. The discriminating “guarantee system” was changed to the “principles of gender proportion” in 1999 to encourage more women to take part in politics. At 42%, the proportion of women in politics is the highest in Asia. In addition, women have made great contributions to the revision and legislation of relevant laws. Women now have the right to inheritance and may decide whether to take their husband’s last name upon marriage. Children have the freedom to choose between their mother’s or father’s last name.

During the 1970s, women took part in economic activities, including family handcrafts (known as “living room factories”) that led to a miracle in economic growth. The employment rate of women in 2019 reached 64.5%. Through the participation and tireless advocacy of women, Taiwan’s gender equality has reached the highest in Asia.

Young women can decide where to go to college or pursue further education based on their own interests. Due to lower salaries, young women are still asked to enter marriage and become housewives instead. On the whole, there are still certain expectations of young women.

Women, regardless of age, remain oppressed by the patriarchy and encounter challenges in gender equality. Women’s participation in politics is limited by patriarchy and party politics. The labor market continues to practice wage discrepancies based on gender. Despite the fact that over 60% of women have college degrees, 83% are affected by stereotypes in the workplace and are limited to industries that require no expertise or leadership, such as service, production, skill, and labor. While two-income families have become the social norm, women are still bound by social expectations and live under the pressure of taking care of family, children, and facing challenges in the workplace. The concept that “husband and wife should share household responsibility” has yet to be accepted in Taiwanese society. While seemingly independent, many Taiwanese women suffer from domestic

violence, sexual harassment/assault, and drug abuse. These are all indications that Taiwanese society has much improvement to make regarding gender equality.

Taiwanese women received the right to vote in 1949. Through the efforts of women rights movements in the 1960s, Taiwan came to support gender equality and enacted relevant legislations. The Taiwanese government ratified the *Convention on the Elimination of All Forms of Discrimination Against Women* (“CEDAW”) in 2012, and its effort in implementing CEDAW has earned international recognition.

In early Taiwanese churches, it was almost impossible for women to preach. Through years of education, learning, growth, and mutual encouragement; women taking part in decision-making has become increasingly visible. Women’s role in the church has shifted from ushering, cleaning, flower arrangements, and cooking to being church leaders and clergy. The church started the ordination of female elders/deacons in the 1920s and of female pastors in 1949. In 2020, the first female moderator of the Presbyterian Church Taiwan’s general assembly was elected, making her the first female leader at the national level. Women’s enthusiasm in church affairs and decision-making plays a crucial role in connecting and uniting the church and is a necessary element for the church’s revival.

The History and Current State of WDP in Taiwan

The earliest record of women’s participation in the World Day of Prayer dates back to March 1935 in the Taiwan Church Press. There was no national committee. Instead, the movement was promoted by the Presbyterian Church in Taiwan (PCT)’s Northern and Southern Women’s Mission Societies. The Northern Women’s Mission Society contacted other Christian denominations to assemble a WDP worship service in 1958, and since then, PCT women have overseen the invitations to other denominations.

In 1960, the Northern and Southern Women’s Mission Societies merged into a national Women’s

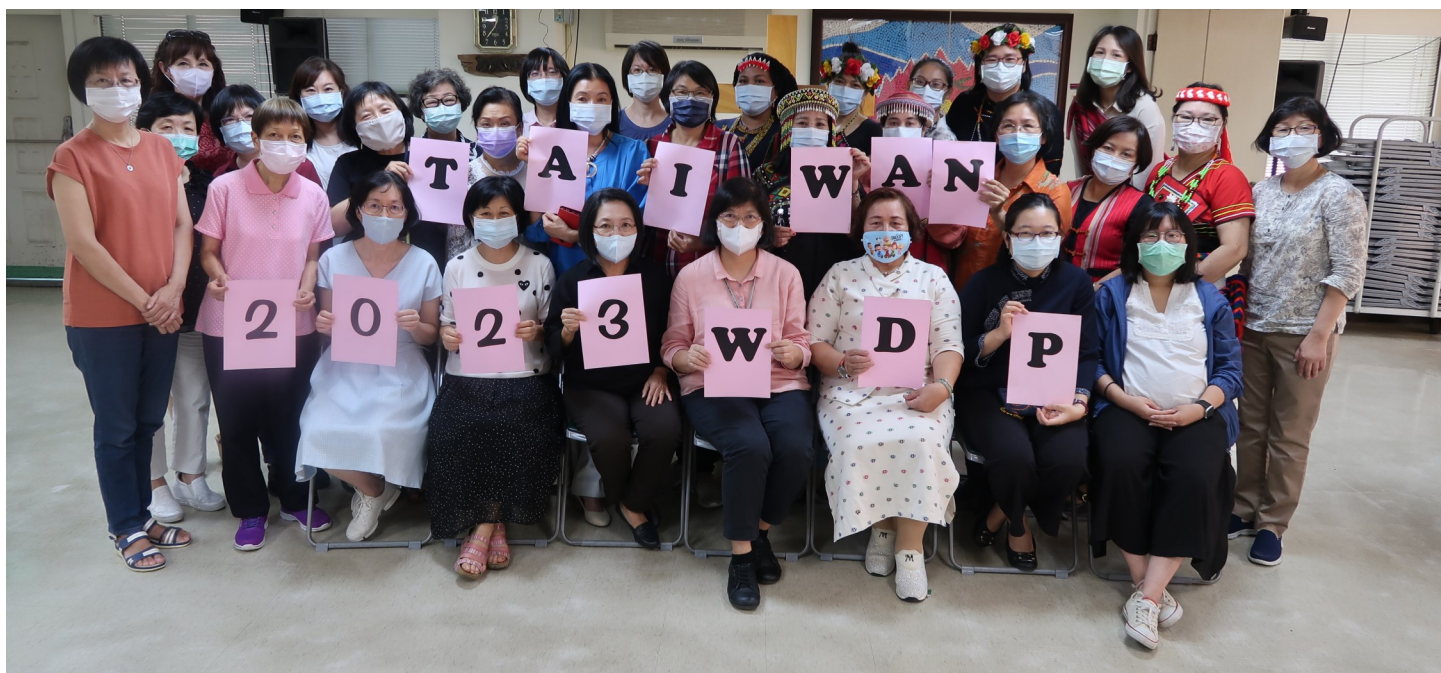
Mission of General Assembly, and a decision was made at its first board meeting to promote WDP. The PCT invited the YWCA, Baptist Church, Methodist Church, and the Lutheran Church to hold a WDP worship service and to establish the “WDP Committee” under the Women’s Mission.

The PCT convened the “Taiwanese Christian Joint Committee for the WDP” in 1966. By 1967, the Committee’s members had representatives from the Methodists, Lutherans, Christian and Missionary Alliance, Quakers, YWCA, Baptists, the Salvation Army, and the U.S. Military Assistance Advisory Group. The list expanded in 1968 to include representatives from the Assemblies of God, The Evangelical Alliance Mission, and the Church of the Nazarene. In 1969, Chen Chi-yi (Methodist) became the first non-PCT member to hold the position of Chairperson. The Committee was in charge of promoting WDP worship services from 1966 to 1978. The PCT had already been at work locally for a century by the 1960s, with churches spreading across the country. With the women’s ministry departments of local presbyteries at work, WDP blossomed quickly.

In 1960, Taiwan received WDP donations from the Hong Kong and Kowloon Women’s Association, designated for disaster relief for the floods of August 7, 1959. In 1963, Taiwan’s WDP worship service designated its collected offerings to Hong Kong’s refugee ministry, fulfilling the true meaning

of WDP’s “*Informed Prayer and Prayerful Action.*” Hong Kong provided Mandarin-Chinese worship handbooks, that were translated into Romanized Taiwanese and Japanese. In 1970, the use of Hong Kong’s Mandarin-Chinese handbooks was stopped, and the PCT was charged with translating the English handbook into Mandarin-Chinese for all denominations. The Romanized Taiwanese and Japanese versions continue to be in use. Mrs. Ruth Kao from Taiwan served as the Regional Representative of Asia on the WDP’s Executive Committee from 1991 to 1995.

In the 1970s, the United States severed diplomatic ties with Taiwan. In the midst of China’s military threats and the critical state of Taiwan’s international status, the PCT issued three declarations, in 1971, 1975, and 1977. However, the government did not tolerate dissent, and the PCT suffered persecution. Many Romanized Taiwanese Bibles were confiscated, churches were surveilled, and a number of clergy were arrested. As a result, other denominations distanced themselves from the PCT, which impacted the assembly of inter-denomination WDP services. By 1979, the national WDP committee in Taiwan had been operated solely by the PCT. In 1982, the YWCA convened a few denominations and church organizations to establish the WDP Taiwan National Committee, resulting in the current state of two WDP Committees.



Since its inception in 1935, WDP has become an ecumenical worship service familiar to Taiwanese Christian women. Each year, the worship is translated into 13 languages including Mandarin-Chinese, Taiwanese, and indigenous languages. Each January, women from different regions take turns holding PCT's WDP worship service during the national women's training. Each representative returns to her respective region and carries out the worship service in March. There are approximately 7,000 women attending the service in different regions each year. However, due to COVID, indoor gatherings with more than 100 participants was prohibited. Consequently, numerous WDP services had to be cancelled.

The WDP committee is made up of members who are in charge of promoting WDP. Their ages range from 30 to 65. The cross-denomination national committee led by the YWCA includes

representatives from other denominations (including the Catholic church) and church organizations. It holds a few WDP worship services for adults and children each year.

In 2017, the World Day of Prayer International Committee accepted Taiwan's proposal to write the worship service materials for 2023. This opened up an opportunity for the two WDP committees in Taiwan to collaborate. In 2019, WDP's Executive Director Rev. Rosângela Oliveira visited Taiwan to lead a workshop. In 2020, the two committees formed four groups, and the process of working together has brought the WDP movement in Taiwan an opportunity for mutual exchange and dialogue. While diverse opinions remain in terms of politics and social issues, the Christian faith has led us beyond the chasms of ethnicity, historical wounds, and disagreements, so that we can work together.

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1. A list of plains indigenous groups in Taiwan: Kavalan, Ketagalan, Taokas, Pazeh, Papora, Babuza, Hoanya, Siraya, and Makatau.
 2. A list of 16 officially recognized indigenous groups: Pinuyumayan, Amis/Pangcah, Atayal, Saisiyat, Bunun, Tsou, Thao, Paiwan, Rukai, Tao, Kavalan, Truku, Sakizaya, Sediq, Hla'alua, and Kanakanavu. Specifically, Kavalan is one of the extreme few plains indigenous ethnic groups that still exist and the only one that is officially recognized by the Taiwanese government.
 3. According to a report published in 2014 by Pew Research Center's Religion and Public Life Project, Taiwan is second only to Singapore in the Religion Diversity Index. The reference to religious freedom is based on the Humanists International's Freedom of Thought Report in 2018.

This material was prepared by WDP Taiwan for WDP 2023.

For more information, contact World Day of Prayer USA, 475 Riverside Dr., 15th Floor, New York, NY 10115; 212.870.2466; Orders: 888.937.8720; info@wdp-usa.org; wdp-usa.org; www.facebook.com/worlddayofprayerusa; www.twitter.com/wdpusa

Food and Recipes of Taiwan



“Taiwanese food history is as murky as Taiwanese politics,” says Katy Hui-wen Hung, author of 2018’s *A Culinary History of Taipei*. Taiwanese food is a hodgepodge of local indigenous flavors and dozens of culinary influences that have seeped into the national cuisine from immigrants and neighboring countries. Half a million Taiwanese aborigines still populate the country, and their culinary influence endures via local ingredients like millet and mountain peppercorn known as *maqaw*; flavorful dishes like leaf-wrapped *abai* millet dumplings and salty *maqaw*-spiced sausages. Other influences include the

Hakka people — an ethnic Han Chinese subgroup. Today, 4.5 million Hakka call Taiwan home, and their rustic cooking informs many of the flavors we associate with Taiwan: thick, basil-heavy soups; *lei cha* tea mixed with peanuts, mint leaves, sesame seeds, and mung beans; and pan-fried *mi fen* rice noodles.

The Chinese people from Fujian brought the sweet, heady flavors that permeate dishes like minced pork on rice and *gua bao*, or pork belly buns. The Japanese brought bright, umami pickled vegetables, sweet-steamed mochi covered in sesame, and seafood dishes with an emphasis on seasonal ingredients. To this day, bento boxes and sushi bars can still be found on almost every street corner in Taipei.

Bubble Tea

Steep the tea:

Bring approximately 6 cups of water just to a boil and remove from heat. Stir in the sugar and add the tea bags (for this recipe, add approximately 1 tablespoon of sugar per glass of bubble tea). Allow the tea to steep and come to room temperature. If you’re in a hurry, you may either prepare the black tea ahead of time or transfer the steeping tea to the refrigerator to speed up the cooling process. Allow the tea to steep for at least 15-25 minutes.

Prepare the boba (tapioca pearls):

Approximately 15 minutes before you plan to serve your bubble tea, bring a small pot of water to a boil. Add the boba and stir well to prevent them from clumping and sticking together. Allow the boba to cook for approximately 5-7 minutes (they should be floating on the surface and super chewy). Drain and rinse under cold water – don’t worry, they won’t fall apart.

Assemble:

Grab four glasses (any glass will work, just make sure they’re large enough to hold approximately 2 cups of liquid) and divide the cooked pearls between them. Fill each glass with ice and pour approximately 1 to 1-1/2 cups of room temperature black tea into each. Add approximately 2-3 (or more) tablespoons of milk or half-and-half to each glass and stir well to combine.

Serve with fat straws and long spoons.

<https://theforkedspoon.com/bubble-tea/>

Taiwanese Beef Noodle Soup

Ingredients

2.5 pounds of Boneless Beef Shank
3 slices of Ginger
6 cloves of Garlic (peeled)
1 whole Yellow Onion (sliced)
2 medium-sized Tomato (diced to chunks)
1 tablespoon of Tomato Paste
1.5 tablespoon of Spicy or regular Doubanjiang (bean paste)
1 tablespoon of Sugar
1/4 cup of Soy Sauce
¼ cup of Dark Soy Sauce
½ cup of Shao Shin Wine (Chinese cooking wine)
4-6 cups of Water (depending on how salty you like it)
2 Star anise
6 Whole Red Chili
1 tablespoon of Sichuan Peppercorns
2 bay leaves
White Noodle
Cilantro
Green Onion
Chili oil

Instructions

1. Boil a pot of hot water and add in the beef shank, boil for 5 minutes and rinse with cold water to get rid of the blood scum. Slice the beef into chunks and let it sit on the side. If you are using the same pot, make sure to discard the whole pot of water and wash it.
2. Heat the pot (medium heat) and add some oil; add in the sliced onion, tomato, ginger, and peeled garlic, Sautee for 2-3 minutes or until fragrant.
3. Add in Sichuan Peppercorn, Red Chili, and Star Anise and saute for 30 seconds.
4. Add in the beef and sugar, black bean paste, and tomato paste & sauté for another 2-3 minutes.
5. Pour in Shao Shin Wine, Dark Soy Sauce, and Soy Sauce, and once everything is mixed together and nothing is sticking to the bottom, add in 4-6 cups of water. Add the bay leaf and bring to boil.
6. Once boiling, you can put the lid on and turn to low heat & simmer for 2-3 hours. Remove the beef and strain the broth if you want a clear broth! This step is optional. Taste for seasoning
7. Boil pot of water and cook the noodles
8. In a large bowl, add in the strained noodle, hot broth & beef. Top with your own choice of garnishments (cilantro, green onion, Chinese pickled cabbage & chili oil.

Taiwanese Pineapple Cakes

Pineapple Filling

Two 8-ounce cans crushed pineapple, drained well
1/2 cup granulated sugar
3 Tbsp dark corn syrup
1 Tbsp cornstarch
1 tsp fresh lemon juice

Pastry Dough

1 cup cake flour, plus more for dusting
6 Tbsp cold unsalted butter, cut into small cubes
1/4 cup confectioners' sugar
2 Tbsp nonfat milk powder, such as Carnation
2 Tbsp original custard powder, such as Bird's (see Cook's Note)
Pinch kosher salt 1 large egg yolk
Nonstick cooking spray, for the molds

Instructions

Special equipment: fifteen 1-1/2 x 2-inch rectangular aluminum molds (Taiwanese pineapple cake molds)

1. For the pineapple filling: Put the drained pineapple in a medium saucepan over medium heat. Cook, stirring often, until any remaining liquid has cooked off and the pineapple is almost completely dry, about 12 minutes. Add the granulated sugar, corn syrup, cornstarch and lemon juice. Continue to cook, stirring often, until the sugar dissolves and the mixture is golden brown, very thick and jammy, about 10 minutes. Transfer to a bowl and refrigerate, uncovered, until completely cool, about 1 hour. This can be made up to 24 hours in advance.
2. For the pastry dough: Once the pineapple filling is cool, make the dough. Pulse the cake flour, butter, confectioners' sugar, milk powder, custard powder and salt in a food processor until the butter is thoroughly mixed into the flour and the dough is starting to clump together, about 2 minutes. Add the egg yolk, then continue to pulse until a smooth, homogenous dough forms. Scoop the dough into fifteen 1 tablespoon-size pieces, then roll into uniform balls.
3. Preheat the oven to 350 degrees F and line a rimmed baking sheet with parchment. Spray the inside of each of fifteen 1 1/2-by-2-inch rectangular aluminum molds generously with nonstick cooking spray and place on the prepared baking sheet.
4. Divide the cold pineapple filling into fifteen 2 teaspoon-size balls.
5. Working one at a time, use a rolling pin to roll one dough ball into a thin round (about 3 inches wide and 1/8 inch thick) on a piece of parchment lightly dusted with flour. Place one ball of filling in the center of the dough, then shape the dough up and around the filling, pinching the ends to seal. Roll between the palms of your hands to make uniform. Place into one of the greased molds, then gently press so it fills the mold and is level with the top edges. Repeat with the remaining filling and dough until all 15 cakes are formed.
6. Bake until the top of each cake is matte and puffed slightly and the bottom is light golden brown, 18 to 20 minutes. Let cool 10 minutes, then carefully press out of the molds. Enjoy warm or transfer to a wire rack to cool completely.

Cook's Note: Custard Powder is a fine powdered mix of milk powder, cornstarch and other ingredients that transforms into a creamy custard or pudding when cooked. It's used in baking to make doughs more tender without adding extra liquid. This product comes in various flavors, such as vanilla, but we opted to use the original, base custard powder for this recipe.

<https://www.foodnetwork.com/recipes/food-network-kitchen/taiwanese-pineapple-cakes-9349291>

Three Cup Chicken

Easy and authentic three cup chicken (san bei ji) recipe that anyone can make and takes 20 mins to make.

Ingredients

- 1 lb. (0.4 kg) chicken drumsticks, chicken thighs or a combination of chicken parts
- 1 tablespoon baking soda to tenderize the chicken, optional
- 2 tablespoons dark sesame oil or toasted sesame oil
- 2-inch (5 cm) piece old ginger, peeled and cut into thin pieces
- 6 cloves garlic, peeled
- 1 1/2 tablespoons soy sauce
- 1 1/2 tablespoons dark sweet soy sauce, kecap manis
- 1 1/2 tablespoons Shaoxing wine
- 1 bunch Thai basil leaves

Instructions

1. Cut the chicken into pieces and rub them with the baking soda. Set aside for 10 minutes before rinsing the chicken off with water. Make sure the baking soda is completely rinsed off. Pat dry the chicken pieces and set aside. This is an optional step.
2. Heat up a clay pot on high heat and add the sesame oil. Add the ginger, garlic, and stir-fry until aromatic. Add in the chicken and do a few quick stirs.
3. Add the soy sauce, dark sweet soy sauce, Shaoxing wine and continue to stir-fry the chicken. Cover the lid, lower the heat and simmer for 5-10 minutes.
4. Add the basil leaves and stir well with the chicken, dish out and serve immediately.

<https://www.yumofchina.com/taiwan-food/>



Communication and Promotion Ideas

World Day of Prayer 2023 ♦ Supplemental Material

Take time to read the entire leader's guide and the worship service before you begin. Reach out to other churches in your town, city, or region to see whether they are interested in collaborating on an ecumenical service.

Ideas

- ♦ Visit pastors in each of your community's churches to tell them about World Day of Prayer; bring WDP materials with you. Get the name of the women's group leader or anyone interested in planning.
- ♦ Distribute copies of the children's service and activities to Christian education directors for use in their curricula. Download the service and activities free at www.wdp-usa.org.
- ♦ Post bulletins, posters, and other fliers in churches and public buildings in your community. Order WDP postcards and send them as invitations.
- ♦ Use the public service announcement, available as a separate download and included in the supplement.
- ♦ Contact local media (radio, television, newspapers) with notifications and articles. Ask for the religion or local/regional editor.
- ♦ Ask your local radio or cable station to have you as a guest on any religious or community programs prior to WDP.
- ♦ Use the press release found in the supplement (editable Word document available as a free download). If you send the announcement by email, include it as part of your note rather than as an attachment, so the information is not lost.
- ♦ Provide a shorter version of the press release to church or women's group newsletter editors. Email them a copy of the bulletin insert (free download at wdp-usa.org) for more information.
- ♦ Provide a shorter version of the press release for upload to websites accessible to you. Check with church secretaries, newsletter editors, and others who manage or access websites.
- ♦ Send an informational email "blast" to everyone in your electronic address book.

- ♦ Make your WDP service a Facebook event and invite your Facebook contacts. Post regularly to Facebook about your preparations for WDP and link to the WDP Facebook page at www.facebook.com/WorldDayOfPrayerUSA.
- ♦ You may also want to use Twitter and Instagram accounts to publicize your WDP service.
- ♦ Include graphics and maps in your information. Download the WDP logo from www.wdp-usa.org.
- ♦ Ask librarians at local libraries to display adult and children's books about Taiwan in the months prior to WDP.
- ♦ Visit www.wdp-usa.org for articles and blog entries about Taiwan and the service's themes. Print these articles and post them on bulletin boards or email them to your contacts.
- ♦ Include a reminder about WDP in your Christmas cards and letters.
- ♦ Invite a college, young adult, or youth group to participate in planning with you, or to plan their own service.
- ♦ Invite members of immigrant communities to join you. Locate individuals from Taiwan in your community and invite them to participate.
- ♦ Offer to lead the WDP Bible study for women's groups, adult education, and Sunday school classes in your church and other local churches. The Bible study can be downloaded for free at www.wdp-usa.org.

Necessities

- ♦ At all services, be sure to acknowledge the presence of special groups and churches by names, particularly the host church.
- ♦ Immediately following the service, make certain that the offering and evaluation form are sent to World Day of Prayer USA, 475 Riverside Drive, 15th Floor, New York, NY 10115
- ♦ Get the name of the host church and contact person for the next year.
- ♦ Collect email addresses and updated contact information from anyone who wants to receive communications and e-newsletters from WDP USA, and send it in with your report form.

Public Service Announcement & Press Release

World Day of Prayer 2023

Public Service Announcement (30 sec.)

(Also available as a Word document at www.wdp-usa.org.)

Contact _____ Telephone _____

Email _____

Friday, March 3, is World Day of Prayer 2023. WDP is an ecumenical celebration of informed prayer and prayerful action. Join in a service written by the women of Taiwan who call us to prayer with the words "I Have Heard About Your Faith." The theme is inspired by Ephesians 1:15-19. This service is sponsored by [group] at [location] on [date] at [time].

Press Release

(for immediate release; also available as a Word document at www.wdp-usa.org.)

Date

Contact Name

Telephone/Email

World Day of Prayer 2023

Women, men and children in more than 170 countries and regions will celebrate World Day of Prayer, Friday, March 3, 2023. This year the women of Taiwan call us to worship with the words "I Have Heard About Your Faith. The WDP 2023 program is based on Ephesians 1:15-19, the letter sent to a faith community to express gratitude. Paul gave thanks to God for the Ephesians living out their love and faith, and prayed that they could see these three truths: the hope to which God has called the disciples, the riches of God's glorious inheritance among the saints, and the immeasurable greatness of God's power.

This year's service will be held on [date and time] at [location]. [Add any specific details about the local WDP celebration. Remember to mention availability of childcare and handicap accessibility.]

Invite your friends, family, and communities of faith to join the women of Taiwan in prayer and song, supporting ecumenical efforts toward justice, peace and healing. The offering helps meet the needs of families in Taiwan and around the world who are victims of many forms of poverty, violence, and injustice.

World Day of Prayer is a worldwide ecumenical movement of Christian women of many traditions who come together to observe a common day of prayer each year on the first Friday in March. World Day of Prayer was founded on the idea that prayer and action are inseparable in the service of God's kingdom. Each year a different country's committee serves as the writers of the World Day of Prayer worship service. And each year, we are called to action in response to the concerns raised by the writer country.

For more information, contact [local contact information] or World Day of Prayer USA (www.wdp-usa.org).