

Advancing Shared Sacred Flourishing **REGIONAL TRAINING OF TRAINERS FOR ASIA**

July 7–9, 2026 | Kathmandu, Nepal

SUMMARY REPORT

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JULY 13, 2026

ABSTRACT

The Regional Training of Trainers for Asia on **Advancing a Shared Sacred Worldview (SSW) for Shared Sacred Flourishing (SSF)** was held in Kathmandu, Nepal, from 6–9 July 2026, bringing together 21 religious leaders and office-bearers from 7 Asian countries, as well as the Asia-Pacific Youth Network. Designed as the first regional rollout of the SSW Training Toolkit in Asia following its initial implementation in Africa, the training sought to deepen participants' understanding of SSW and SSF as the theological, ethical, and operational framework of Religions for Peace. Through lectures, reflective dialogue, storytelling, workshops, institutional assessment, and cultural immersion, participants explored how diverse sacred traditions can affirm their unique identities while collaborating around shared sacred values for the common good. The training emphasized integrating spirituality into institutional transformation by applying the Shared Sacred Analysis, the Religions for Peace Action Method, and the Whole of Whole People framework to contemporary social, ecological, and peacebuilding challenges. The program concluded with national action plans and institutional commitments, affirming that Shared Sacred Worldview and Shared Sacred Flourishing offer not only a renewed vision of interreligious cooperation but also a practical pathway to strengthen healing, reconciliation, ethical leadership, and collaborative action across Asia.

INTRODUCTION

1. The Regional Training of Trainers for Asia on Advancing A Shared Sacred Worldview for a Shared Sacred Flourishing was convened on 6-9 July 2026 in Kathmandu, Nepal. The three-day training program combined lectures, workshops, storytelling, and immersions to cultural and religious sites. The training was conducted using the listening, dialogue, and discernment methodology.
2. The training was participated in by 21 religious leaders and office-bearers from Religions for Peace Chapters in 7 countries, namely Australia, Indonesia, Japan, South Korea, Nepal, Philippines, and Thailand, and delegates from the Asia-Pacific Youth Network, including key staff of the RfP Asia Secretariat. For the list of participants, see Annex A.
3. The primary objective of the Training is to introduce Shared Sacred Worldview and Shared Sacred Flourishing as the *way of life* and *way of operation of* Religions for Peace at all levels. Specifically, the Training aims 1) to make the participants appreciate and understand Shared Sacred Worldview and Shared Sacred Flourishing; 2) to examine how SSW and SSF reshape RfP structures, principles, and methodology, and 3) to capacitate the participants in applying SSF and SSW to local, national, and global issues and challenges.

4. The following are the guide questions for the three days respectively: 1) How can SSW and SSF transform the way we understand ourselves, society, and our shared responsibilities? 2) How does Religions for Peace translate sacred values into coordinated action? And, 3) How do we apply this framework to real-world challenges and our own contexts?
5. At the end of the training, the participants are expected to acquire and produce the following: 1) describe and explain the Shared Sacred Worldview and Shared Sacred Flourishing; 2) capable of facilitating reflective dialogue across religious and spiritual traditions using the SSW toolkit; 3) Analyze challenges through material, social, moral, and spiritual dimensions; 4) Apply the Religions for Peace Action Method to a real challenges; and, 4) Prepare institutional action plan commitments and 90-day next steps.
6. The training module used the SSW Training Toolkit and the SSW Facilitator's Guide to conduct the training. It was an adaptation of the SSW Training that was first rolled out for the African Council of Religious Leaders, conducted personally by Dr. Francis Kuria Kageka, Secretary General of Religions for Peace International, from June 30 to July 2 in Nairobi, Kenya. The Kathmandu training replicates the Nairobi SSW ToT training, contextualized for Asia.
7. Under the leadership and direction of Rev. Dr. Yoshinori Shinohara, Secretary General of Religions for Peace Asia, the trainers consisted of the following: Dr. Pablito A. Baybado, Jr. PhD, Associate Secretary General - Religions for Peace, and Secretary General-Religions for Peace Philippines (lead trainer and facilitator), Dr. Renz Christian Argao, Moderator-Asia Pacific Youth Network and Coordinator of the International Youth Committee (regional trainer), with the assistance of Mark Angelo Ronquillo-member, Asia Pacific Youth Network. Dr. Suenghee An and Ms. Hiroyo Murayama were in charge of documentation and assisted with the workshop and the training.

TRAINING METHODOLOGIES

8. Following the Training Tool Kit and the Facilitators Guide, the training methodology used is lecture, workshop, reporting, plenary conversation, deepening discussion, and reflection. For each session, the facilitator provides the key concept, its meaning and nature, and relates it to the learning objectives and outcomes. The participants are then asked to attend a workshop to share their experiences, beliefs, and insights from their respective traditions, and to discuss how these differences can bring them into a common understanding. Each group will be asked to report at the Plenary after the workshop. After every report, participants are asked for a reaction, an addendum, or other insights. The facilitator will then highlight the key points in the reports, both the positive ones, and bring out the tensions, issues, and concerns. The facilitator will use these points to deepen the understanding of the session topic in a conversational or dialogical way, that is, by engaging the participants in active communication. The facilitator ensures there will be a brief lecture to wrap up and summarize the discussion, based on the theme's meaning in the toolkit or resources. At the end, the participants give their impressions and insights as a way of concluding the session.

DAY 1 (July 7, 2026)

9. The training started with a prayer from Mr. Chirendra Satyal, a catholic and a member of Religions for Peace Nepal. Dr. Narendra Pande, the leader of Religions for Peace Nepal, welcomed the delegates to Nepal and wished them a successful training. Dr. Pande emphasized the deep spirituality of the Nepalese. He narrated his experience hosting the 4th ACRP Assembly in 1991, with the theme “Asian Religions Towards the 21st Century,” which brought together more than 300 religious leaders from various Asian countries. Rev. Dr. Yoshinori Shinohara, Secretary General of Religions for Peace Asia, cited the spirituality of the Nepalese people as the reason Nepal was selected for the launch of Shared Sacred Worldview in Asia. By going back to the 4th ACRP Assembly, hosted by Nepal in 1991, Rev. Dr. Shinohara emphasized that the SSW and SSF are now the drivers of Religions for Peace to become more active, participative, and responsive to the issues and challenges in the world, such as war, conflict, and ecological crisis, among others.
10. The keynote speaker, Ms. Deepika Singh, Deputy Secretary General of Religions for Peace, emphasized that **Shared Sacred Flourishing (SSF)** is the new guiding framework of Religions for Peace, building upon the organization's historical evolution from national security to human security, shared security, and shared well-being toward a holistic vision rooted in the Sacred. She explained that every religious and spiritual tradition possesses its own sacred worldview, which can inspire inner transformation, ethical leadership, social justice, environmental stewardship, and collaborative action for the common good. While acknowledging the achievements of the dominant materialist and reductionist worldview, she argued that it has failed to address the deeper moral, spiritual, and relational crises facing humanity, including conflict, inequality, environmental destruction, forced migration, loneliness, and the ethical challenges posed by emerging technologies. In response, she presented Shared Sacred Flourishing as a values-based framework that places the Sacred at the center of analysis, decision-making, and action, enabling religious leaders to address the root causes of global challenges through shared virtues such as compassion, empathy, love, honesty, integrity, and moral responsibility. She concluded by inviting participants to deepen their shared learning and strengthen interreligious collaboration in order to cultivate a more peaceful, just, and flourishing world grounded in the wisdom and ethical resources of diverse religious traditions.
11. For the first session, UNDERSTANDING SHARED SACRED WORLDVIEW, the participants were asked to share their brief reflection on the talks of Rev. Dr. Yoshinori Shinohara and Ms. Deepika Singh. The participants expressed their excitement and curiosity about the SSW and SSF, as articulations of the spirituality and heart of Religions for Peace.
12. To introduce SSW to the participants, they were grouped into three groups of five each to participate in the Sacred Listening Dialogue activity. In the first round of this activity, each participant shared an experience of working with people from other religious traditions to address a common issue or concern. How did your own faith or religious tradition guide your participation, and how were you able to build a shared understanding or common vision while honoring the unique identity of each religious tradition? At the second round, after listening to all, each one shared What inspired or touched you most in the stories you heard? What new insight or question came to you while listening? Finally, in the third round, the group discussed and discerned the

shared values, beliefs, or principles that have emerged from their stories, which they can all affirm while remaining faithful to their own religious traditions.

13. The reporting provided insights into participants' diverse experiences and the challenges of the various traditions coming together in harmony to pursue a common understanding and action. But there is an affirmation that the shared values of love, mercy, compassion, respect, and the principle of human dignity, as expressions of unity among various religious traditions, can serve as the basis for cooperation and collaboration.
14. Based on these responses, the plenary dialogue and conversation deepened into the meaning and proper understanding of SSW, as a comprehensive vision of reality rooted in a religious tradition's unique encounter with the Sacred. The realization of the Shared Sacred, expressed through love, compassion, respect, and mercy, is big space for all. It is a huge space where every religious tradition is respected and accepted in its entirety and uniqueness, while, at the same time, it shares with the other religions the Sacred, which will serve as the heart and soul of doing dialogue, cooperation, and collaboration. Thus, SSW honors religious diversity while uniting them in the sacred assets of love, mercy, compassion, self-sacrifice, and volunteerism for the common good.
15. The session on Shared Sacred Flourishing brings the SSW into the integral human development. It connects the worldview as a basis for reflection to the practical work of advancing Shared Sacred Flourishing. An initial lecture was provided on the meaning and nature of SSF, highlighting the essential connection between forming virtuous persons and common good institutions, so that it will lead to community flourishing across generations.
16. To deepen the lecture, participants were asked to discuss the following question in three groups: How does your tradition understand human flourishing? How does that understanding shape the way your community responds to suffering, injustice, conflict, or ecological harm? The group presentations include the values and virtues from each religion, namely Hinduism, Buddhism, and Christianity. The participants were then asked what the common or shared virtues from the three religions were. The following were some of the responses: seeking love, growth and development, well-being for everyone, to seek enlightenment, inclusive righteousness, embracing diversity, mercy, joy for all creatures, especially the weakest.
17. The dialogue after the reporting led to a richer vision of flourishing. Flourishing is not merely a secular reality and goal but grounded in the Sacred as an ultimate reality and love (mercy and compassion). It is focused on deep interconnectedness, the cultivation of virtues, and the building of common good institutions. Flourishing is committed to healing ignorance and evil through repentance, restitution, justice, forgiveness, and mercy. It is open to the complementarity between scientific insight and spiritual wisdom. Finally, it is expressed in a life-giving spiral: good people build a good society; a good society supports persons in flourishing.
18. The final session for the first day is the theme Society as a Whole of Whole People. Drawing on lessons from SSW and SSF, the principle of whole-of-people explores how shared sacred flourishing is nurtured through families, communities, institutions, and

systems that contribute to the good, and examines the role of religious and spiritual communities in strengthening these structures.

19. The groups were asked to do a workshop on creating a visual map that identifies the institutions, organizations, and community structures that contribute to flourishing, and the role of faith communities in strengthening them.
20. The reports showed that institutions that contribute significantly to SSF include the family, schools, social media, government, community, youth and women's organizations, and faith-based organizations. The most basic of all these institutions is the family, while social media and the government were sometimes considered problematic in their roles in sacred flourishing. For this reason, there is a strong recommendation that religious communities, religions for peace in particular, should focus on grassroots interfaith programs, community services, programs that heal the individual so that they can heal others too in their families and communities, and to inculcate in the youth the beauty and sacredness of diversity and differences. In this way, we can address intolerance, extremism, hate speech, and other concerns, and form individuals and societies into structures of the common good through peace education, climate justice, respect for cultures and traditions, among others.
21. The day ended with each participant completing the sentence At the end of the day I from ... to Exercise. Participants in this activity have described their experience on day 1 and the lessons they learned. For example, one religious leader from Japan admitted that he did not really like to come and attend the training, for there is nothing new to learn about SSW and SSF. He said, however, that he understood SSW and SSF better, and their significance to the religious communities and Religions for Peace. He said further that he is committed to implementing the training in his home country.

DAY 2 (July 8, 2026)

22. The second day began with a Hindu prayer led by Dr. Chintamani Yogi, a member of Religions for Peace Nepal and a leader of the Hindu Vidyapeeth Movement. He prayed for peace in the world and for the success of the training.
23. The focus of the Second day is From Worldview to Action: how SSW is translated into RfP Structures and the mechanisms of action through the RfP action method, shared sacred analysis, and discernment for the common good.
24. To maximize the morning session and cover all sessions, a combination of a brief lecture on the essence of the themes and a workshop was held to dispose of the participants. SSW towards SSF affirms and strengthens the core principles of subsidiarity and representativity as the operational dynamics of RfP at the local, national, regional, and global levels. These principles provide RfP with an insider access to the living strengths of religious communities at every level: spiritual depth, moral authority, and vast networks of congregations, schools, clinics, and women's and youth groups.

25. The group was asked to identify a common issue and apply the shared sacred analysis in their own respective context. The purpose of the activity was for participants to share their respective experiences, learn and appreciate the shared sacred analysis methodology, and exercise discernment by reaching consensus and agreements.
26. The reporting indicates that the method of analysis emphasized the sacred as a framework rather than a merely problem-solving approach. The reframing of analysis in the light of the Shared Sacred Worldview places the Sacred at the heart of understanding reality, addressing issues, and approaching and solving them in view of achieving the vision of a Shared Sacred Flourishing of the community and the entire creation. There is, however, a need to deepen the Shared Sacred vision of a society to render the analysis more profound and comprehensive. Moreover, there was a need to clarify the meaning of shared sacred assets and how they can be used as mechanisms for action to address the identified common concern.
27. The shared sacred analysis is deeply connected with the common good structures. After the presentations on the meaning and nature of common good structures, the plenary conversation focused on how the activity of shared sacred analysis, as the RfP Methodology, can enhance its role in shaping common good structures. The discussion highlighted that spirituality, as an alternative to the increasing influence of materialism, is at the heart of common good structures. Without spirituality, that is the shared sacred worldview, as its foundation, the nature and operation of RfP will become just like any other non-governmental organization.
28. The afternoon session is devoted to experiencing the spirituality of the Nepalese people. The participants spent the afternoon on a sacred pilgrimage to Swayambunath Stupa and Kathmandu Durbar Square. Swayambhunath, commonly known as the "Monkey Temple," is one of Nepal's oldest and most sacred religious sites, revered by both Buddhists and Hindus. Perched atop a hill overlooking Kathmandu Valley, it is believed to have originated more than 1,500 years ago and symbolizes wisdom, enlightenment, and the harmony of different faith traditions. The magnificent white dome and gilded spire are adorned with the all-seeing Eyes of the Buddha, representing awareness and compassion in every direction. The complex includes numerous shrines, monasteries, prayer wheels, and sacred images that reflect Nepal's rich spiritual and cultural heritage.
29. Kathmandu Durbar Square is the historic heart of Kathmandu and a UNESCO World Heritage Site that served as the royal palace complex of the Malla and Shah kings of Nepal. Renowned for its magnificent Newari architecture, the square is home to intricately carved temples, courtyards, palaces, and the famous Kumari Ghar, the residence of Nepal's Living Goddess, the Kumari. The participants were privileged to attend the general audience with the Loving Goddess.

DAY 3 (July 9, 2026)

30. The focus of Day 3 is the application of Shared Sacred Flourishing. The purpose of the final day is for the participants to explore how SSW and SSF can be integrated into the structures, partnerships, programs, and priorities of Interreligious Councils and partner organizations. Examining healing and restoration, identifying essential partnerships, applying the framework to global challenges, and developing practical action plans.

31. Participants were asked to attend the workshop on institutional self-assessment. They were asked to assess their own IRC or organization using the five domains: Governance and Leadership, Programs and Activities, Partnerships, Community Engagement, and Institutional Vision. After the workshop, the groups reported their work in the plenary.
32. The report indicated that IRC or Religions for Peace Chapters continue to face challenges at the governance or leadership level regarding representativity and women and youth participation. Specifically, the challenge of decision-making remains in religious communities because, in most cases, it is the exclusive domain of senior religious leaders. Included in the observation is the need to have a Muslim delegate because of the strong presence of Islam in Asia. RfP Chapters have many programs, and it remains to be observed and they needed more time to reflect and discern how programs and activities can be reshaped in the light of SSW and SSF.
33. The institutional assessment provided a general understanding of the leadership, programs, and activities of the Chapters present. Based on these data, the discussion went on to reflect whether RfP chapters are also centers for healing and reconciliation.
34. During this session, one participant admitted that he is suffering from PTSD because his church was bombed by an extremist group in the southernmost part of the Philippines. With a number of casualties, injuries, and a destroyed house, healing and reconciliation have become one of the most difficult parts of doing interreligious dialogue. Another narrative was shared from Indonesia, where a positive relationship with other religions has created a strong basis for working together toward a common cause. These stories have inspired the other participants to explore and deepen the wisdom of a shared sacred worldview in transforming religions for peace structures into healing and reconciliation. RfP should not only organize programs; the priority is also the holistic flourishing of the person and communities. And for this to be achieved, healing and reconciliation are a prerequisite.
35. For an effective interfaith organization, it was also emphasized that essential partnerships with government, NGOs, and other partners are important. Interfaith leaders carry moral ascendancy and religious authority, along with their own community outreach. However, it may lack resources and other skills and capacities to fully serve and transform individuals and communities into holistic flourishing. In this session, the participants agree that partnership is a key to becoming a more effective and transformative organization.
36. The afternoon session was devoted to planning and implementation. The participants were grouped according to countries and asked to make their national action plan, which includes the Seminar on SSW and SSF, the National consultation meeting, and how SSW and SSF will be promoted in their own countries.
37. Finally, the participants were asked about their recommendations on how to improve the training. The following were recommended: 1) there should be a dyadic dialogue about the meaning of SSW and SSF to ensure that participants not only understand but are able to articulate their understanding of SSW and SSF; 2). Ensure that, in future trainings, there are Muslim participants as well. It is important that in all SSW and SSF training, all religions are represented; 3). Other than the tool kit, a primer is an important

resource material that can be used by the participants in their countries; 4). Translations of the SSW and SSF resource materials are also necessary to promote them in different countries.

38. The closing remarks were delivered by Ms. Deepika Singh, Deputy Secretary General of Religions for Peace. She emphasized that the Shared Sacred Worldview is not new, as it has been present even in the first global assembly. What makes it different now is that the articulation of SSW is a realization of RfP as the heart and soul of its identity, nature, and operation as an interfaith movement at the global, national, regional, and local levels.
39. Rev. Dr. Yoshinori Shinohara delivered a very energetic speech, sharing his high hopes for implementing SSW and SSF to make RfP Asia more effective in addressing issues and social concerns. He expressed his deepest gratitude to all host, in particular Ms. Pooja Manandhar for agreeing to host the training in Kathmandu Nepal. He also expressed his thanks to the delegates, who took their time from their busy schedule to come and learn SSW and SSF. He has also acknowledged with a warm heart the presence of RfP International, represented by Ms. Deepika Singh, Deputy Secretary General, for guiding Asia in properly understanding the SSW as the new mode and life of Religions for Peace. Finally, he gave his thanks to the facilitators and the ACRP Secretariat for ensuring a happy, learning-filled, and experience-based SSW and SSF Training. In his conclusion, he has reiterated his commitment to organize additional training sessions for other ACRP chapter countries and to continue monitoring and assisting those who have successfully completed the training as they implement SSW and SSF in their respective countries.

RECOMMENDATIONS

40. **Strengthen conceptual formation on SSW and SSF.** Future trainings should provide additional opportunities for dyadic dialogue, peer coaching, and reflective articulation so that participants can confidently explain and facilitate the concepts of Shared Sacred Worldview and Shared Sacred Flourishing in their own contexts.
41. **Ensure broader and more inclusive religious representation.** Future regional and national trainings should intentionally include representatives from all major religious traditions, particularly Muslim communities where appropriate, as well as strengthen the meaningful participation of women and young religious leaders in both training and decision-making processes.
42. **Develop accessible training and resource materials.** In addition to the existing SSW Toolkit and Facilitator's Guide, Religions for Peace should produce concise primers, case studies, visual learning materials, and practical implementation guides, and translate these resources into major Asian languages to facilitate wider dissemination.
43. **Institutionalize national follow-up and mentoring.** The national action plans developed during the training should be supported through structured mentoring, periodic online consultations, peer-learning exchanges, and monitoring mechanisms to accompany countries during the first 90 days and beyond.

44. **Integrate SSW and SSF into Religions for Peace's strategic priorities.** National chapters should incorporate Shared Sacred Worldview and Shared Sacred Flourishing into governance, leadership formation, program design, peacebuilding initiatives, youth and women's engagement, partnerships, and institutional evaluation so that these frameworks become the guiding culture of the organization rather than stand-alone training themes.

CONCLUSION

45. The Regional Training of Trainers on Advancing a Shared Sacred Worldview for Shared Sacred Flourishing marked an important milestone in Religions for Peace in Asia's ongoing development. More than introducing a new conceptual framework, the training invited participants to rediscover the spiritual identity of the interreligious movement by placing the Sacred at the center of analysis, discernment, institutional life, and collaborative action. Through dialogue, reflection, experiential learning, and encounters with Nepal's rich religious heritage, participants recognized that authentic interreligious cooperation does not diminish the uniqueness of individual traditions but enables them to contribute their sacred wisdom and moral resources toward the flourishing of all people and the whole of creation. The commitments expressed through the national action plans demonstrate a shared resolve to translate this vision into concrete initiatives that promote healing, reconciliation, justice, ecological responsibility, and peace. As the first regional implementation of the Shared Sacred Worldview framework in Asia, the Kathmandu training provides a strong foundation for expanding this transformative approach throughout the region and strengthening Religions for Peace as a truly values-based, spiritually grounded, and action-oriented global movement.