

Acknowledgement

The Christian Education and Nurture of the Christian Youth Fellowship would like to express its deepest gratitude to individuals whose efforts have contributed greatly to the accomplishment of the Youth Week Guide!

Especially to:

Rev. Irma. M. Balaba and Dr. Rommel Linatoc for the BTR
Rev. Goel B. Bagundol for the Liturgical Guide
Ms. Zhan Kane Caiyod for the Lay-out and Design

Special thanks to our contributors:

Karl Marx Galado
Marlyn Anicete

May God's Blessings be with you always!

Also, the Youth Week Guide will not be made possible if not for the cooperation of the members of the National Executive Committee. The CEN is very much thankful for the help of everyone in the team.

This is an annual publication of the Christian Youth Fellowship designed to provide resources for a meaningful celebration of this year's Youth Week.

For inquiries, comments, suggestions and recommendations, you can contact us thru the following:
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Spirituality For A NEW HUMANITY



CHRISTIAN YOUTH FELLOWSHIP YOUTH WEEK CELEBRATION GUIDE 2016

Shalom my brothers and sisters in Christ!

Once again, we celebrate the vigour of our Youth. The theme for this year's Youth Week Celebration is taken from the UCCP's Sub-theme for EY2016-2017: ***Spirituality For A New Humanity.***



In this edition of the Youth Week Celebration Guide, we are putting emphasis on the Plight of the Indigenous People especially on the struggles of the Lumads. They have been experiencing worsening human right violations. They have been forcefully driven out of their homes and their lands plundered. Their security jeopardized leaving them with uncertain futures. Every day is a struggle to survive.

Aside from being a celebration, the Youth Week Celebration is a climactic moment for us to rethink and reflect on our spirituality and state of humanity. We dig deeper on what it means to be saved and be sprit-filled and in the process, realize that receiving salvation and being filled with the Holy Spirit are not separate and contradictory to being human. It means that, because we have experienced the grace of God, we are now transformed and are now the ambassadors of Christ' light, love, justice, and peace in our communities. Our whole being is radically transformed. And this transformation must entail the transcendence beyond the self. It means breaking the culture of self-centeredness, apathy, individualism, materialism, and competition. It is a spiritual awakening that opens our consciousness to what's happening in our society. It means being filled with compassion to feel what others feel and to journey with their struggles. It is to journey with the marginalized and the oppressed towards a more just and peaceful society. It means questioning dominating norms and breaking oppressive structures.

Now is the perfect time to challenge ourselves, to get out of our comfort zones, and prove that life is not wasted on the young. Now is the time to open our eyes to the world around us and open our hearts in service of the people, especially to the least of our brothers and sisters. Now is the time to reform ourselves and change society. With the power and guidance of Christ strongly bestowed upon the youth, and with all our will, let us march towards the liberation of all and unite in building God's Kingdom.

Blessings and Love,

Yours in Christ,

A handwritten signature in black ink, appearing to read 'Ena-Kamila V. Guerrero'.

Ena-Kamila V. Guerrero
National CYF CEN Chairperson

Youth Week Celebration Guide

Feedback Form

We would like to hear from you. Your opinions and suggestions will surely help in creating a better Youth Week Guide. Kindly answer the evaluation sheet below.

Item	Strengths	Weaknesses	Recommendations
<i>Design and Lay-out</i>			
<i>Biblico-Theological Reflection</i>			
<i>National Situationer</i>			
<i>Liturgical Guide</i>			
<i>Bible Study</i>			

1. What other items would you want to add in the Youth Week Celebration Guide (YWCG)?

2. Do you have other suggestion or comments for the YWCG?

3. If you would rate the YWCG from 1-10 (1 being the lowest, 10 being the highest), what would it be and why?

Thank you very much for taking the time to answer our evaluation form. Kindly send your feedback form at ena_guerrero31@yahoo.com. We would deeply appreciate it.



To respond to the theme, the CYF openly reach out to our fellow Mamanwa Brothers and Sisters at Brgy Marayag Mainit SDN. Feeling the breeze of the fresh, the CYF relished on the beauty of the nature while enduring the long walking to the community. Hand in Hand they integrated with the life of the community. They extended their gratitude by spending the rest of the hour by giving canned goods, snacks and other incentives. Joy and Contentment were written on their faces as the CYF extended much time on their behalf. As the Spirit of camaraderie and the sense of sympathy to those who are in need, the CYF marked a big impact for them despite of the little things that showed. To sum up all those happenings, the CYF had its Solidarity Night to showcase the distinction of each conference and strengthen the values and perspective of each culture.

The recent event was not only a memorable one but it marked a history to lead other Jurisdictions that even a simple dream come true. It is on us that we keep on searching what is to be developed. As Rev Lino Magpatoc stated his conclusion "We should possess one of the characteristics of an Eagle[s] who soar high and never get anxious of what life leads on. We have to be tough as agent[s] of change." To God be the Glory! Mabuhay ang CYF!



WE BELIEVE

God is working to make each person a new being in Christ and the whole world His Kingdom. The Kingdom of God is present where faith in Jesus Christ is shared, where healing is given to the sick, where food is given to the hungry, where light is given to the blind, where liberty is given to the captive and oppressed, where love, justice and peace prevail.

(Excerpt, UCCP Statement of Faith)

FYI: YOUR GUIDE ON YWCG 2016

The Youth Week Celebration Guide (YWCG) is well...a guide on how we could conduct our Youth Week Celebration. It aims to unify our understanding on this celebration in relation to this year's theme: **Spirituality For A New Humanity**. If you will notice, every year, we are adding new sections in our YWCG. That means our YWCG is growing thick not only in pages but also in content. Here a few notes on what's inside the YWCG 2016.

Biblico-Theological Reflection

The Biblico-Theological Reflection (BTR) is very well written by Rev. Irma. M. Balaba, Assistant Program Secretary for the Christian Unity and Ecumenical Relations, Program Unit of the National Council of Churches in the Philippines. In this reflection, we deepen our understanding on what it means be of God's righteousness. We also widen our perspective on how we think about salvation. We will learn what these words mean and how they relate to bringing Christ' shalom in the midst of our critical time.

National Situationer

If we fully understand our BTR, it should not be a question on why we have a National Situationer in our YWCG. Being aware on what's going on in our society is part of having a spirit-filled life. A strong spirit that is ready to bring positively radical changes into society. Candidly saying, it is not being righteous when we sing our hearts out inside our church while we turn a blind eye on the suffering of the people in our society. This year's National Situationer focuses on the situation of the indigenous people in the Philippines. It tackles the issues they currently face, such as human rights violations, forced evacuation, as well as threats to their lands, culture and identity. The National Situationer offers a challenge to the CYF to respond to the need of social transformation.

Liturgical Guide

Our Liturgical Guide is very well thought of. Written by Rev. Goel B. Bagundol the liturgical guide is full of symbolisms that manifest the harmonious marriage between indigenous faith and Christianity, showing that we are all one in spirit with our Creator. It is a liturgical guide that carries our spirits to journey with the Lumads. It is a beautiful commemoration of our UCCP martyrs: Jimmy Liguyon and Jimmy Arion. We remember the lives that they lived, lives lived in courage and faithfulness in serving God, following Christ, and offering one's life for the people and the whole of creation. We highly encourage that we stay faithful in using this liturgy during our Youth Sunday Celebration.

Bible Study Guide

This material is something to be utilized for our Youth Week Bible Study. It can also be used for our Youth Week fellowship or Sunday school. The Bible Study guide contains a group activity to further deepen the BTR and the National Situationer. Thus, the main materials that should be used for our reflection in the Bible Study are the BTR and the National Situationer provided in this YWCG. Guide questions are provided for group sharing, deepening and reflection.

In this light, it is only in realizing and experiencing the struggles of the people can we only see the role of the church in this chaotic society we are in. Just like how we cater to the needs of our fellow Lumads, this can only be done unless we expose ourselves to their struggles, cries and afflictions. As part of our working together towards new a humanity, it is of great importance to work towards providing venues for ourselves, to our fellow youth in realizing our role in the fulfillment of Christ' mission because it is only through this that we can be able to act justly and rightly for the whole humanity.

CYF MINDANAO HOLDS JOINT CAMP

By: Karl Marx Galado

The Christian Youth Fellowship of Mindanao area had done a history for making the first ever Mindanao wide Camp last May 20-24 2016 made possible." 1Minda Lambo sa Kabatan onan alang sa panginatibuk ang kaayuhan" The empowered Surigao Dinagat District Conference (SDDC) of South East Mindanao Jurisdictional Area (SEMJA) has the determination to handle the particular event.



It was held on the UCCP Barangay Silop, Mainit, Surigao Del Norte, attended by 8 conferences and two joint jurisdictions.

The camp was actively participated by 140 registered CYF delegates, with the guide of their respective Chaplain Pastors, Conference ministers, Bishop, Observers and guests.

It started through an opening worship, with Rev Lino Magpatoc, the conference minister of the Host Conference, as the speaker. On day 2 Bishop Modesto Villasanta had done a great role in educating the CYF regarding the situation of our fellow Lumad brothers and sisters and of the active mining corporation that has been a disastrous area particularly in Surigao Del Norte. Afterwards the CYF was divided according to their interest groups. Gender and Sexuality was tackled by Ms. Benny Mendoza from NCCP. Other facilitators were Ryan Mendoza, also from NCCP, for the HIV and Aids awareness and Rev Pio Mercado for the New Religious Movement (NRM) and the Church. The CYF as the stewards of Christ' ministry has to stand firm amidst the call for a new humanity. At some point the purpose of this activity is to sharpen the intellect of each CYF especially on their stand against the challenge of the society. "Reservation not Condemnation" was printed on the shirts of the guest speakers to give knowledge to the youth regarding the awareness among HIV and Aids cases. To freshen up, the vigorous CYF share their gifts as they perform on the Talent's night. On Sunday morning, the caravanning started with celebrating the 68th UCCP anniversary, the CYF joined the celebration at UCCP Paco nearby the church of the Camp site. May 23 was the highlight of the said event.



Also, during their integration, caravanners who were assigned to local churches conducted bible study, helped in church repair and maintenance, led fellowships, visitations and vacation church school and preached during Sunday service. On the other hand, those who were assigned to communities of farmers assisted in cultivating their lands, harvesting crops and even helped the community in rewriting their petitions. Those who were deployed

to communities of fishermen especially in Balakbakan, Laiya, San Juan held vacation church school and walked with the community in lobbying their issue while those who were brought to IP community conducted trainings, fellowships, meetings and organizing the youth within the community.

“Noong dati wala lang sa akin kapag pinag-uusapan ang mga isyu ng mga tao pero ngayon naunawaan ko na kung bakit ganoon at alam ko na may malaking bahagi ng mga simbahan at ng mga kabataan sa pag-aangat sa kanila”. - Janeth Paz

Remembering the statement which was shared by one of the caravanners led us into realizing that Caravanning is a way of building awareness to youth on the realities of the church and our society and providing hope to our marginalized people. Through Caravanning, the caravanners committed themselves in lobbying the issues of the communities they visited to their local churches and even to their local communities as such through this small yet consolidated efforts, we can provide support and encouragement to the struggling churches and communities on the hope that they may too experience the abundant life for all.



Featured Event

Instead of having our usual section of “Suggested Activities” for the Youth Week Celebration, we opt to feature the **Run For Lumads**. This activity is a campaign in support for the Lumads. It is a fund raising activity where proceeds will go to Lumad communities. This event is one of the ways wherein we could help our fellow Lumad with what they’re going through right now. Thus, we are calling all the CYF to respond to this challenge. Get ready, run the race, Run For Lumads!

The CYF Community

This additional section features news from the wider judicatories of the CYF. This year, we are glad to share with everyone news coming from the South Luzon Jurisdiction and our two Jurisdictions from Mindanao. Ms. Marlyn Anicete from the South Luzon Jurisdiction shares with us their Caravanning while Mr. Karl Marx Galado from the South East Mindanao Jurisdictional Area shares with us their 1 Minda Camp. This section is open to wider judicatories of the CYF: Jurisdictions, Conferences, Zones/Jurisdictions, and Local churches. Feel free to submit activities or events that you want to share with us and we’ll share it next year on this section of the YWCG. The whole CYF community will be excited to hear from you.

YWCG 2016

WHAT'S IN STORE FOR YOU!

Greetings from Gen Sec	1
Greetings from CYF National President	2
Greetings from the CEN Chairperson	3
FYI on the YWCG 2016	5-6
What's In Store For You!	7
Biblico-Theological Reflection	8-11
National Situationer	12-16
Liturgical Guide	17-23
Bible Study Guide	23-25
Updates from NEC	26-36
Featured Event: The Run for Lumads	37-39
The CYF Community	40-43
Feedback Form	44
Acknowledgements and Thanks	47

CYF COMMUNITY

Caravanning: Building awareness, Providing Hope and Working Towards New Humanity

By Marlyn Anicete

By definition, Caravanning means travelling from one place to another. In the context of the Christian Youth Fellowship, caravanning is not limited to going to other places, but instead caravanning is more on being with the people in the area that is visited. It is on knowing the people, working with the people and later on working for the people.

Just this May 2016, the South Luzon Jurisdiction CYF have conducted a jurisdictional wide church and community-based caravanning which took place in different struggling communities and churches within CALABARZON. It was attended by CYF members in South Luzon Jurisdiction particularly within the area of CALABARZON.



Caravanners travelled from one community to another community for two weeks and were given opportunities to see the realities that are usually hidden within the corners of the church and the limelight of the mainstream media. They felt the longing of the vulnerable sectors to abundant life as what is promised in the book of John.

Likewise, they had a chance to integrate with the church members who hungered for the vibrancy of the church in Batangas area and immersed with the farmers' community in Tartaria, Cavite and Kalayaan, Laguna who are still deprived from land ownership and are threatened by the foreplay of political power. Some participants were able to feel the discrimination to Indigenous people in Tanay, Rizal and the cries of the workers who hope for a justified compensation and regularization of work. They were also challenged by fisher folks who will be affected by the construction of Laguna Lake Expressway Mega Dike and were brought into tears by the inhumane demolition experienced by residents in Balakbakan, San Juan and the living condition of the urban poor in Bacoor, Cavite.



Key Activities

The campaign will feature the following activities:

1. One Billion Rising

A One Billion Rising will be held before the Run For Lumads as a starting activity. It aims to campaign not just the women issues but most especially those Lumad women and children who were victims of human rights violations such harassment, rape and other forms of violations.

Target Participants: 100 CYF

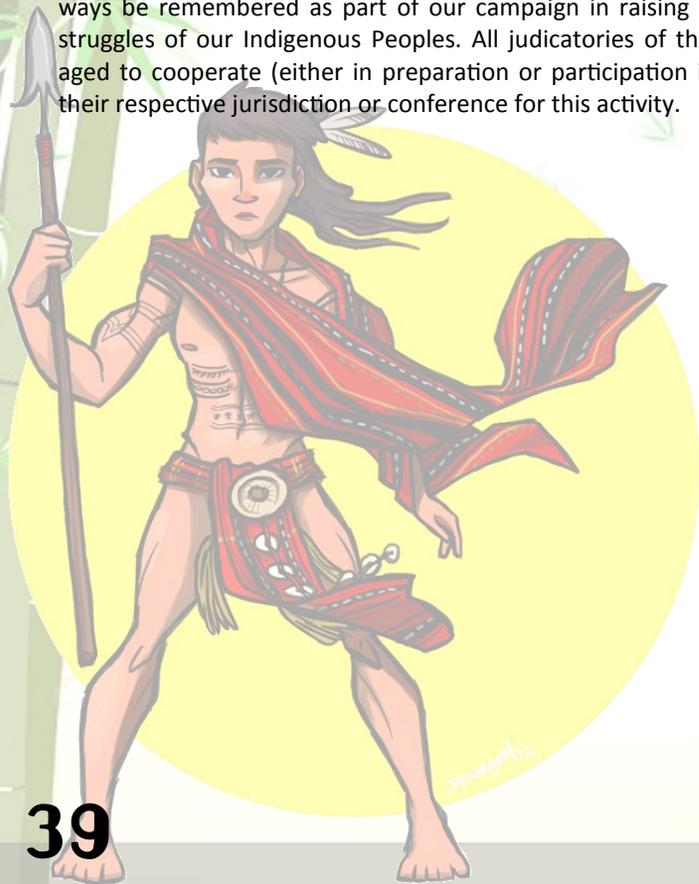
Time: 5:00 am to 6:00 am

2. Run For Lumads

This will be the actual event itself where in those who are interested participant will choose whether they'll run 3.5K or 5K. The jurisdiction also has the choice to set the distance of the run. Target participants are 200 youth from different organizations and other institutions.

A NOTE IN PREPARING THE RUN FOR LUMADS

It is very important that while we have in mind that fun run is an exciting event to gather the CYF and other youth from different corners of our jurisdictions, still it is essential to go back to objective that aside from fellowship, this activity should always be remembered as part of our campaign in raising awareness regarding the struggles of our Indigenous Peoples. All judicatories of the CYF are highly encouraged to cooperate (either in preparation or participation in the actual event) with their respective jurisdiction or conference for this activity.



BIBLICO-THEOLOGICAL REFLECTION TOWARDS THE SPIRITUALITY FOR A NEW HUMANITY

2 Cor. 5:17-20; James 5:1-6 Isaiah 65:17-25

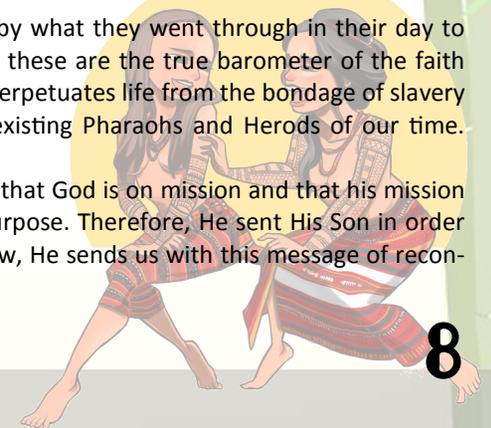
INTRODUCTION

This year's quadrennial sub-theme is a recognition and assertion that there is, indeed, an old existing order that needs a radical change and a total over-hauling from its destructive, individualist, monopolist, exclusivist and oppressive system that corrupted the mind of the people on how they would value the importance of community life rather than on a self-absorbed one. This reinforces the perspective of people in all realms of life-in economics, culture, politics and even in religion. The value of interconnectedness of all God's creation as emphasized in the creation account has been superseded by the values of what will bring one more benefit and profit, what is comfortable and convenient for an individual. The concept of abundance and happiness is no longer within the parameter of what Jesus was saying, "I have come that you may have life and have it more abundantly" (John 10:10).

Everyday all through our country, people are struggling with issues of deprivation, injustice, marginalization, poverty, violence and the struggle of the indigenous peoples to defend their ancestral land and their right to self-determination, the farmers for land. As a Church, we are always in solidarity with the struggles of the Lumads who until at this moment are still at the UCCP Haran for sanctuary while others are in Tandag gymnasium for months already. And just recently on April 23, a Mamanwadatu was killed by the elements of the Armed Forces of the Philippines. These continuous military operations in the indigenous peoples communities to pave way for the intrusion of the big mining corporations has resulted to massive dislocation, environmental destruction of their ancestral land, and human rights violations in all forms. Evidently, the systematic and deliberate deployment of the battalions of military forces to the indigenous communities is a clear manifestation that the Lumads are the direct target of the Oplan Bayanihan counter-insurgency program of the Aquino government in its development aggression with the Armed Forces of the Philippines serving as the protectors of the big mining business corporations.

But are we bothered, disturbed, moved by what they went through in their day to day life? Our responses to situations like these are the true barometer of the faith that we profess, a faith that liberates or perpetuates life from the bondage of slavery and oppression from the hands of the existing Pharaohs and Herods of our time.

In the above passage, Paul makes it clear that God is on mission and that his mission is to restore this world to its intended purpose. Therefore, He sent His Son in order to reconcile the world to Himself, and now, He sends us with this message of reconciliation.



This message is holistic because as Christ ambassadors we are to follow the way of Christ, which means we take up his manifesto and learn to embody an economy of love, to practice justice, and to live generously toward one another.

What does the righteousness of God mean? In The Justice of God, we need to recognize that we are dealing with concepts of relationship.... In Hebrew, righteousness is something one has precisely in one's relationships as a social being. That is to say, righteousness is not something which an individual has on his or her own, independent of anyone else – as could be the case with the Greco-Roman concept. Rather, righteousness is a matter of the responsibilities which arise out of social relationships. People are righteous when they meet the claims which others have on them by virtue of their particular relationships.

The biblical understanding of justice and righteousness is all of a piece. In particular, it involves two important aspects: righteousness as essentially involving relationships, arising out of relationships, expressed in relationships; and righteousness, as both horizontal and vertical, as involving responsibility to one's neighbor as part and parcel of one's responsibility towards God. Unless these two aspects of biblical thought are firmly grasped the concept of righteousness, of justice is bound to become distorted. In Hebrew and earliest Christian thought it would not be possible for someone to be righteous apart from, without reference to, that individual's responsibility to others; it would not be possible to be righteous before God while involved in unjust relationships with fellow humans. And central within this understanding of the justice looked for by God was the recognition of society's responsibility towards the disadvantaged and the concern to conform social relationships to the model of the caring family. No wonder the best way for Paul to sum up mission was with the word reconciliation. This is because the good news, by its very nature, is about the restoration of relationships, our relationship with God, with one another, and with creation.

So, why is it so important to understand that personal and social salvation are interlocked? What are the dangers of adopting a faulty interpretation of the good news? What are the benefits of understanding that personal and social salvation cannot be separated?

It seems to me that one of the reasons James had to write his letter was because a number of people had forgotten the social dimension of the good news and had easily excused themselves from caring for the poor and the oppressed. I have discovered that when we separate personal from social salvation, we easily spiritualize many passages in the scripture, especially the ones that discuss the poor and the rich. When we recognize that the good news is both personal and social in nature, we begin to perceive the suffering around us. There are personal and social dimensions to salvation, and we cannot afford to do away with either. We need to experience the full liberation that the good news brings in order to be faithful to our missional God.

It will also highlight the role of the youth in unshackling the chains of apathy and disbelief or sense of helplessness that we can't make a stand as a youth in transforming our society. It will invite groups and individuals who share the same stand and passion regarding the killings and other human rights violations inflicted against Lumads and even those who have not been freed from apathy to run with the CYF youth and be a voice of our fellow Lumad. The Run For Lumad Campaign will be conducted by all Jurisdictions on October 1, 2016. This will be a synchronised activity for Youth Sunday Celebration and a national wide campaign of CYF against the Lumad killings. The day will start with One Billion Rising at 5 am while the Run for Lumads will officially start at 8 in the morning. The Jurisdictions are in-charge in all the preparation of this fun run such as but not limited to venue preparation, solicitation, invitation, and documentation.

Campaign Objectives and Outcomes

The objectives of Run For Lumads Campaign are as follows:

1. This campaign aims to mobilise awareness and action to call for justice to all who experienced human rights violations particularly Lumad communities and advocates. It seeks to effect changes by raising awareness and collective and individual concrete actions/outcomes such as, but not limited to:
 - a. donating or volunteering for programs or projects that help Lumad communities
 - b. creating or passing petitions, resolutions or statements in solidarity with the Lumads
 - c. supporting online campaigns for Lumads
2. The Run For Lumad campaign aims to generate and solicits funds and commitments from small scale businesses, organisations, institutions and individuals in order to support the communities of Lumads in Mindanao especially the schooling and livelihood of Lumads who are still in evacuation centers. These aims to:
 - a. solicit funds in support for the Lumads to some businesses or organisations
 - b. groups or other organisations would commit to continue to campaign for the issues of umads
3. Its goal is to strengthen the awareness of youth organisations especially the CYF, turn the spirit of disunity and apathy to unity; and empathy and helplessness into the realisation that the youth can help in transforming our society. These could lead to:
 - a. creating and implementing program plans in support of the Lumads and other struggling sectors even within localities
 - b. creating programs that seek to promote awareness among their local members

Run for Lumads: Youth as Agent of a Transformed Society

A Campaign Concept Paper for Stop Human Rights Violations Against Lumads

Rationale

For the past decades, our Indigenous brothers and sisters continue to experience the social, economic and cultural discrimination. While they continue to cultivate and protect the remaining pieces of land, left for them by different local and foreign exploiters, they are also the ones who lament for self-determination, land being taken away and for lives not spared by the exercise of military power to protect the owner of should-be developmental projects. These scenarios are not different from the situation of Lumads in Mindanao who are still shouting for unserved justice for those Lumads who were killed, for the interruption of classes in Alternative Learning Center for Agriculture and Development Inc., for almost a year away from their ancestral lands and for a lot of human rights violations they have experienced. In fact, according to Kalipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP), there were about 13 cases of extrajudicial killings on Lumad communities last 2015 and 9 incidents of aerial bombing in Misamis Oriental, Davao City, Sarangani, Zamboanga del Norte, Compostella Valley and Abra. Also, another form of human rights violation is the 54 incidents of mass evacuation in Davao del Norte, Agusan del Sur and Agusan del Norte. Included in this data is the evacuation of approximately 700 Lumads last July 2015, to UCCP Haran, Davao due to continued harassments and killings to women, men, children and even to their tribal leaders. While our church, the United Church of Christ in the Philippines has a clear stand against the killings of our Lumad brothers and sisters and has initiated programs together with other institutions, organisations and denominations, much still remains to be done. The youth as seen to be arm of our church and of our society that can create a voice in lobbying different issues of our society especially that of with the Lumads, still needs to be mobilised in response to the command of Christ in upholding and protecting the dignity of humanity just what *Isaiah 58:6-7*, "*Is not this the fast that I choose: to lose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?*". As such, the CYF is expected to create awareness regarding the issue of Lumads who are now being killed by Paramilitary and Military forces, deprived from their basic necessities and ownership of land.

Campaign Description

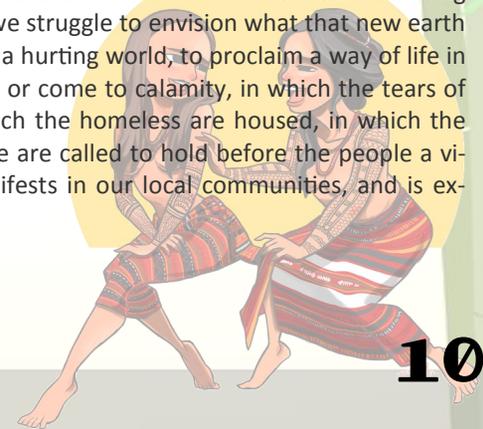
The Run for Lumad campaign will mobilise at least 200 CYF leaders and members, volunteers, different youth organisations, different people organisations, athletes, small business leaders, and government officials per jurisdictional area. The participants will have a chance to choose between 1.5k and 5k run (jurisdictions can set their own distance). The campaign will foster the spirit of unity among groups and individuals in working towards a common cause - justice for Lumad victims.

This holistic salvation that we are talking about is the complete description of God's Shalom. The Hebrew word "shalom," which we translate into English as "peace" cannot be translated easily. It is a rich word with many nuances. It means completeness, wholeness, safety, fullness, and welfare. It is relational; peace happens within communities and among people. There is an understanding that shalom is joyful and happy. When used as a verb it means to "make right" to "make amends" and even "to pay the price." The Talmud says that "The entire Torah is for the sake of the ways of shalom." The rich heritage of shalom - of peace - cannot be reduced to the lack of armed conflict or to the baseline goal of a numbed existence.

As the Israelites return to their broken city Jerusalem after years of exile, they come without a strong sense of collective religious and cultural identity. They find a city without strong leadership and struggling its way out of ruins. And, the Temple, destroyed by invaders, has not been rebuilt yet. The symbol of God's love, covenant, and ability is in ruins. The joy of freedom gives way to the hardships of creating a new society. This section of Isaiah is for their ears. It is written as hope for their future. It is a vision of what life may be like for a people filled with uncertainty and despair as well as hope. It is a vision of God's shalom incarnate in Jerusalem.

Isaiah's prophetic tradition gives the people of Jerusalem a very specific blueprint by which to rebuild their society. He offers a concrete plan for this new earth that God is creating, in which Jerusalem will be a joy. Infant mortality, mourning, homelessness, and oppressive tenant farming will have no home in this new earth. In this new earth, there will be no distinction between predator and prey; they shall live in harmony. One will not devour the other.

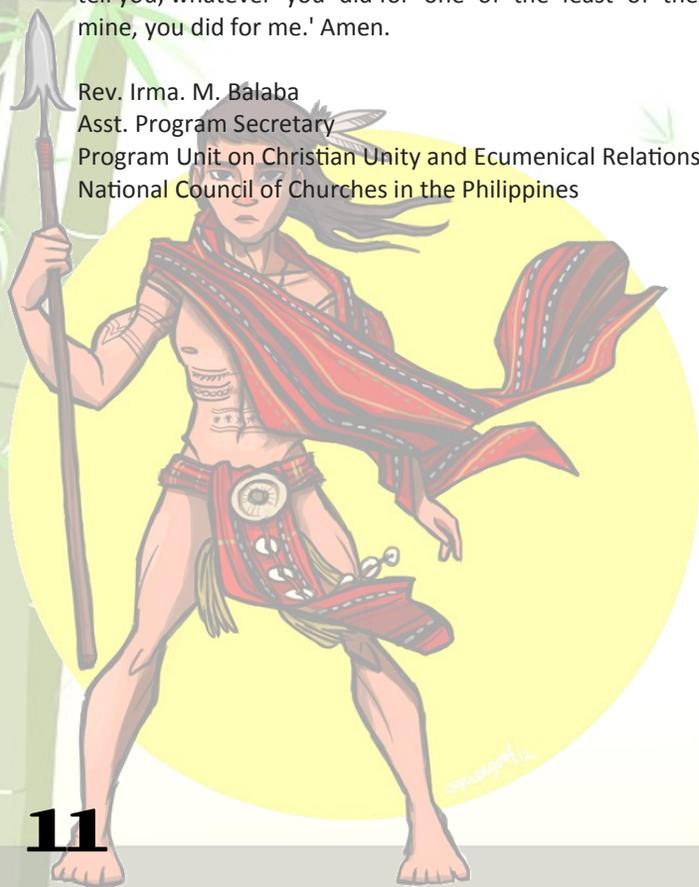
It is vital for Christians to understand how important Isaiah's vision and others like it are for Christianity. Isaiah's scripture is about public policy as much as it is about a poetic picture. Peace is about public policy as much as it is about high ideals. Following in Isaiah's tradition, Jesus came into the world with a different public policy, one that challenged the injustices of his day and ours as well. God's kingdom threatens the kingdoms of this world; God's vision of a new society threatens the established societies of this world that depend upon unjust and unholy practices for the sake of a few at the expense of the many. The role of the church is to be the conscience of the community. It is our job to stand with the least and to believe with God that a new earth is being built - right here among our ruins, even as we struggle to envision what that new earth might be. It is our sacred duty to be a joy in a hurting world, to proclaim a way of life in which children do not die before their time or come to calamity, in which the tears of mourning and oppression are dried, in which the homeless are housed, in which the farmer no longer toils for a task master. We are called to hold before the people a vision of peace that roots in the heart, manifests in our local communities, and is extended for the sake of international accord.



We are called to be advocates of peace and righteousness in this broken world. We have our greatest and most powerful tool of advocacy when we go to God in prayer. But we cannot just hide under prayer and say that it begins and ends there. Then apply it in all situations by all means. Why are we selective when it comes to actual engagement?

It's about time for us to get out from our comfort zones and journey with the deprived and the oppressed in their struggles for justice and peace. Jesus gave his life fighting the system that manipulates and sidelines people. To follow in his footsteps requires a certain loss of life for us, as well. The popular attitudes are not often the right attitudes. To stand against business as usual often banishes us to ridicule, weeping, and the outer darkness of separation. It is the story of the many who died in the fight for our freedom, whose lives are remembered. Where is God already working to bring peace, to lift up the poor, to release the captives, to provide healing, to bring the good news of God's favor? Where might we join Jesus in God's work? Sa panig ng mga aba at api. Thus, we are challenged to take sides. According to Eli Wiesel, an American Romanian-born Jewish writer, professor and political activist, "Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented." As Jesus said in Matthew 25:40, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' Amen.

Rev. Irma. M. Balaba
Asst. Program Secretary
Program Unit on Christian Unity and Ecumenical Relations
National Council of Churches in the Philippines



Being a helping hand and a sanctuary to the people who are in need and who have been oppressed, our Church has been under unnecessary criticisms and political labelling. Yet we remain steadfast, humble and in solidarity for the people who need us the most. We open our doors and stretch out our hands just as what Jesus has taught us to do. We continue to let them feel the love that God has for each and every one of us.

Being the youth, our presence in social media can now be a channel to increase awareness to the entire Philippine society and even to the world by posting factual data about these incidences. Let us continue to publicly post, share, tweet, and pin such using #stoptlumadkillings. These are very simple acts yet they will create a great impact on the very lives of the victims of these injustices when done collectively.

We have much to learn from the humble values of our fellow Lumads and indigenous people: "When one drinks, everyone drinks. When one eats, everyone eats." They also believe that land, or any part of nature is not theirs to own but for them to take care and cultivate. Their sense of oneness, unity, and collectivity, and accountability to creation deserve all our respect. They are deemed as pagans and uncivilized, but their values and lifestyle closely resemble that of Christ's, and their humanity, honourable and pure.

As we celebrate the Youth Week Celebration, we remember those who have gone before us, and those who have been one with us in protecting mother earth. Let us altogether offer our prayers during our Sunday services. Let us fervently pray that the inhumane treatments experienced by our Lumad brothers and sisters be stopped. Let us pray that the root cause of militarization activities be eradicated. Let us offer our prayers for those people who stood with the Lumads, for those who have offered their lives to defend mother earth. Jesus said, "I tell you the truth, just as you did it for the least of these brothers and sisters, you did it to me" (Matthew 25:40).

Moreover, we enjoin everyone to conduct special offerings to give assistance to our Lumad brothers and sisters. We are encouraged to offer finances to support the victims including displaced individuals and their families. We could also extend our help through sharing basic necessities such as food, temporary shelter, medical, psychosocial, and spiritual care. Let us all gather these resources through our jurisdictional area presidents or you can directly deposit it to our bank account: Bank of Phil. Islands or BPI, Account Name: UCCP-Christian Youth Fellowship, Account No: 003053-4998-55.

Let us join ecumenical movements that have been arranged to respond to this call. Let us be in solidarity with them as we call out to stop these injustices. Let us also join our national campaign to stop the human rights violation against Lumads: **The Run For Lumads**. Let us together journey with the Lumads towards peace and justice. Let us be one to proclaim God's unconditional love for each other and every one of us.

In the service of God's people,

EUNICE B. JUMALON
CYF National President

Note: A few lines have been edited to fit the context of the Youth Week Celebration

CYF Statement on Lumad Killings

First made public on October, 2015

#STOP LUMAD KILLINGS

“The Lord will not let me give the field to you. My ancestors gave it to me.”

1 Kings 3:21

We, the Christian Youth Fellowship, the youth arm of the United Church of Christ in the Philippines strongly abhor the killings of our Lumad brothers and sisters.

We are in solidarity with our Lumad brothers and sisters who stood up to protect our land. In their earnest desire to defend nature’s integrity and human dignity they have experienced inhumane treatments from numerous groups.

August 19, 2015: Two (2) minors were brutally killed by the elements of the 3rd Company of the 1st Special Forces Battalion in Pangatukan, Bukidnon. They were part of 5 Manobo tribes strafed and killed on suspicion of being NPA combatants.

Approximately 800 Lumads from San Fernando Bukidnon, Kapalong and Talaingod, Davao del Norte were displaced in Davao City after they experienced heavy militarization in the country sides. They have found UCCP Haran as their sanctuary.

September 1, 2015: the executive director of the Alternative Learning Center for Agriculture and Development Inc. (ALCADEV), Emerito ‘Tatay Emok’ Samacra, the chairperson of MAPASU (Preserving Struggle for Future Manobo Generations) Dionel Campos, and his cousin Aurello ‘Bello’ Sinzo were killed.

Teachers and students were threatened and harassed. Hundreds of individuals were displaced in Barangay Diagton, Lianga, Surigao del Sur. Five other Lumads in Barangay Mendis, Pangantucan, Bukidnon, were killed in what was dubbed “legitimate encounter” between state forces and the New People’s Army.

The schooling of Lumad children under the Tribal Filipino Program of Surigao del Sur was disrupted when residents of Brgy. Siagao, San Miguel, Surigao del Sur were displaced. Brothers Ely and Crisanto Tabugol, residents of the said community, were killed by an armed group.

These are only but a few among the many injustices that our Lumad brothers and sisters have been experiencing. Our nation has more than enough plunderers and oppressors that we still have to fight. And as the young people of our nation, we do not want more plunderers in any form to perpetuate. We therefore uphold those who protect the environment against anyone who plunders it. We uplift those who have been instruments to protect and promote environmental justice. Much lives

Peril at Home: The Situation of Indigenous Peoples in the Philippines

Indigenous Peoples in the Philippines

The Philippines is home to 110 ethno-linguistic groups including the Lumads in Mindanao, according to the data gathered by the United Nations Development Program (UNDP) last 2010. Furthermore, as cited in the study of Holden et. al. (2011), the Indigenous People in the country is said to be concentrated in Northern Luzon and Mindanao. Northern Luzon, particularly the Cordilleras, is home to one-third of the country’s Indigenous People. The Indigenous communities living within this area are collectively referred to as Igorots. On the other hand, Mindanao is home to the Lumads who comprise two-thirds of the country’s Indigenous People. Other IP groups can also be found in other parts of the Philippines such as the Mangyans of Mindoro and the Tagbanuas and Bataks of Palawan (Holden et. al, 2011). Indigenous Peoples (IPs), as defined by Republic Act 8371 also known as the “The Indigenous Peoples’ Rights Act of 1997”, refers to a group of people with a distinct culture including language, religion, and traditions. They also have distinct ways of managing their political, social, and economic affairs that are different from the majority of the Filipinos. The Indigenous Peoples of the Philippines have a different historical experience as they were forced by their circumstances to retreat to upland areas to resist Spanish Colonization (Holden et. al, 2011). The Indigenous Peoples’ Rights Act (IPRA) is a law that safeguards the rights and welfare of Indigenous People in the Philippines. Through this act, the National Commission on Indigenous People (NCIP) was created to serve as the primary government agency tasked to carry out programs and policies that will protect the welfare of Indigenous People. The Indigenous Peoples’ Rights Act mandates the State to protect the rights and welfare of Indigenous People. It also mandates for the protection of their Ancestral Lands and Ancestral Domains and ensure the preservation of their culture including their customary laws. The Indigenous Peoples’ Rights Act does not merely treat Indigenous People as receivers of government assistance but recognizes their autonomy in addition to their right and capability to take part in contributing to national development as active participating actors. The United Nations also recognizes the rights of Indigenous Peoples through the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The UNDRIP offers a more holistic set of rights that is to secure the welfare on Indigenous Peoples among member states. The Philippines, as a member of the United Nation’s Assembly, has the obligation to adopt the provisions in the UNDRIP according to our country’s context and according to the experiences of the IPs under the care of our sovereign territory. The UNDRIP, while recognizing the uniqueness of IPs as a group of people, also recognizes that they also possess the innate and inalienable set of rights that all persons in the world possess. They too have dignity and are ought to be treated equally and justly, free from any form of discrimination. The UNDRIP also recognizes the ancestral lands of Indigenous People and mandates states to protect these ancestral lands. Furthermore, it mandates just regress to lands that will be disturbed at any means even if it’s for the purpose of development.

Threats To Environment, Culture, and Human Dignity



Image source: <http://pkipress.blogspot.com/2016/05/pilipinas-heograpiya-kasaysayan-kultura.html>

Given the laws, agencies, and other institutions both on the national and international level, Indigenous People continue to experience inhumane circumstances. Plunder of natural resources, ethnocide, and numerous cases of human rights violations tramp IPs and their advocates. All these injustices inflicted against Indigenous People, sugar coated in the name of “national development”. The biggest issue faced by IPs is Large-Scale Mining. As mentioned above, the Philippines is home to 110 ethno-linguistic groups. And according to the data of UNDP (2010), there are 14-17 million IPs belonging in these groups. At the same time, the Philippines is also endowed with rich mineral resources found mostly in mountainous areas. The study of Holden and Ingleson (2007, cited in Holden et. al, 2011) found that half of all identified mining areas in the Philippines are homes to Indigenous Peoples. Both national and international corporations take interest on the riches of the resources located in these areas to be utilized not only for mining but also for logging and energy projects and agro-industrial plantations.

The study of Holden et. al. (2011) exposed different ways of how Indigenous People lose their lands as well as how this affects their lives, culture, and environment. First, is through acquiring fake IPRA consent. In some cases, companies bypass or totally ignore the IPRA consent (Ilagan, 2009 cited in Holden et. al., 2011). To cite one case, one Australian company created a fraud “council of elders” not belonging within the community to obtain a Free and Prior Informed Consent (FPRIC). Another tactic being done by companies is by inviting the community to an “information session” and then they would ask the attendees to sign an “attendance sheet”.

This will later be used by the company to show that the community supports the mining operation. Second is through the physical displacement of Indigenous People. Indigenous communities are being forced to settle in urban and low-land areas where they become squatters or slum dwellers.

Say Hello to the NEW FACES of the CYF National Executive Committee



Faith Justice Sanchez
CSRSD Chairperson



Jommel Picorro
West Visayas
Jurisdiction President



Rogelio Magsanoc
North Luzon Jurisdiction President



Marlyn Anicete
South Luzon Jurisdiction President



Jesus T Cabais III
Middle Luzon Jurisdiction President

ECUMENICAL RELATIONS COMMITTEE

THRUST:	Stronger & meaningful interfaith, ecumenical and internal relations				
OBJECTIVE:	To strengthen and nurture the understanding, commitment and capacity of our spirit-filled constituency to carry out the basic ministries: preaching, teaching and healing of the church as a manifestation of our common identity and ownership				
GOAL	STRATEGIES				METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	PERSON ACCOUNT-ABLE	
To have a deeper understanding on ecumenism inline with our social context	Conduct KKKP Orientation on every major event or fellowship of jurisdiction and conference CYF	During Christmas Conference or Conference Summer Camp	Financial Resource, Speaker from KKKP, ERC in all jurisdictions or conferences	National ERC Jurisdictional ERC	KKKP orientation is conducted to all conferences
	Organize a Basic in Context (BIC) seminar per jurisdiction	August 2016 and August 2017	Financial Resource, Resource Persons from NCCP, ERC in all jurisdictional area	National ERC Jurisdictional ERC	All jurisdictions have conducted a Bible-in-Context seminar within the time frame. At least 75% of the conferences have reechoed the BIC in their respective conferences.
	Organize an Ecumenical Fellowship per jurisdiction	Every semestral break (2016 - 2018)	Human Resource, Directory of NCCP Churches within locality, Financial Resources	National ERC Jurisdictional ERC	At least every jurisdictional area undergone or engage in ecumenical fellowship.
	Engage in studies and trainings being held by KKKP.	Depends on NCCP and KKKP activities (2016 - 2018)	Financial resources, KKKP updates	National ERC Jurisdictional ERC	At least three of jurisdictions near the KKKP areas regularly attending the KKKP activities.
To strengthen the ecumenical partnership from joint celebration to joint implementation of program	Initiate the formation of Local Ecumenical Youth Assembly (LEYA) or Regional Ecumenical Youth Assembly (REYA)	August 2016 to May 2018	Human Resource, Directory of NCCP Churches within locality, Financial Resources	National ERC Jurisdictional ERC	Atleast 50% of the conferences helped in the formation of LEYA. Atleast 4 of the jurisdictions have initiated the formation of REYA.

The forced evictions of Indigenous Groups from their lands cause the destruction of their culture and identity. The culture and identity of Indigenous Peoples are very much tied to their biological or physical environment. The third is related to the second, which is through the destruction of their sacred rites. Sacred rites are central to the culture of Indigenous Communities. Indigenous Peoples have a spiritual relationship with their lands. Mountain sites are commonly sacred sites of IPs. Fourth is through the devastating effects brought by environmental degradation, due to mining. One danger is the wastes produced by mining operations. Tailings are an example of waste. They are deposited in large tailing ponds containing highly toxic water. Tailings ponds have catastrophic effects when spilled just as what happened in Marinduque in 1996 where the 24-kilometer Boac River was declared biologically dead. The last way in which Indigenous Peoples are disposed of their lands is through militarization. The militarization both aims to rid of the IPs off their ancestral lands where mining sites are located but also aims to fish out members of the New People's Army (Holden et. al., 2011). The relationship of the Armed Forces of the Philippines, the Indigenous People, and the New People's Army is quite complex. The AFP inflicts violence and terror among the Indigenous Peoples.

At the same time, they recruit members of IP communities and turn them into Para-military forces. Thus, Lumads against Lumads become in conflict with one another. These Para-military forces are then used to silence individuals from IP communities who resist against mining companies. Militarization among IP communities has resulted to numerous Human Rights Violations (HRVs).

According to the data gathered by the Kalipunan ng mga Katutubong Mamamayan ng Pilipinas (KAMP), during the time of the past administration, there was a total of 68 members of IP communities killed with 78% of the victims belonging from the Lumad group (see Table 1 and 2).

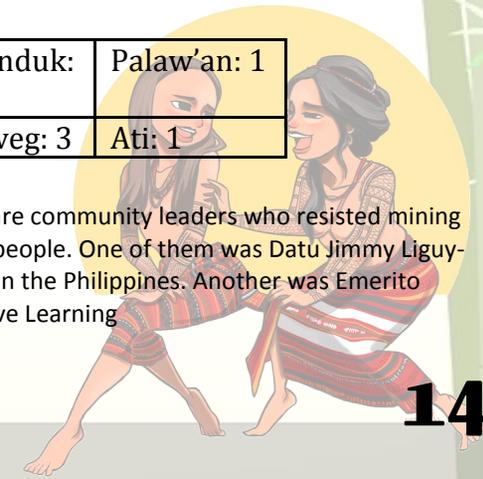
Table 1 Cases of Extrajudicial Killings under the Aquino Administration

2010	2011	2012	2013	2014	2015
4	9	13	10	19	13

Table 2 Summary per Indigenous Group

Lumad:53	Dumagat: 3	Tumanduk: 1	Palaw'an: 1
Aggay: 1	Igorot: 5	Malaweg: 3	Ati: 1

Most victims of Extrajudicial Killings are community leaders who resisted mining corporations to protect their lands and their people. One of them was Datu Jimmy Liguion, a member of the United Church of Christ in the Philippines. Another was Emerito Samacra, the school director of the Alternative Learning



Center for Agriculture and Development Inc. (ALCADEV), an alternative learning center that brings education to IPs. Members of the Lumad community especially its leaders and advocates, continue to experience human rights violations. According to the data gathered by KAMP, there were 174 cases of trumped up charges, 7 cases of arrest and detention, and 99 cases of harassment among Lumads. There were also cases of Bombings and Mass Evacuations among the IP communities. There were 9 incidents of Aerial Bombings on Misamis Oriental, Davao City, Sarangani, Zamboanga del Norte, Compostella Valley, and Abra. While 54 Mass Evacuations were reported in Davao del Norte, Aguan del Sur, Agusan del Norte, Bukudinon, Surigao del Sur, North Cotabato, Sarangani, Misamis Oriental, and Compostella Valley. These forced evacuations happened repeatedly in some of these areas. For example, in Agusan del Norte alone, communities experienced being forced to evacuate for four times from the period of 2010-2011 due to militarization. The recurring military operations in these areas have caused physical, mental, and psychological problems to its inhabitants. The condition in evacuation centers offer no hope and are often inhumane. There were 43 reported deaths in evacuation centers, where three of them were children. In their 2012 report to the “13th Session of the of the Universal Periodic Review of the Philippine Government in the United Nations Human Rights Council”, KAMP asserted that the Philippine Government under the administration of former president Benigno Aquino III, failed to comply with the provisions under the IPRA, UNDRIP, and all UN Human Rights instruments. They failed to protect the rights of the Lumads and other IPs to aggressively push forward “Development” without consideration to the rights of Indigenous Peoples.

One challenge to the failure of the IPRA to take hold is the Mining Act of 1995. The Mining Act has undermined the dignity of indigenous people and the integrity of the environment by legitimizing mining operations. The Neoliberal policies in place that serves as one of the frameworks of the Mining Act has put more importance to the interests of local and multinational companies. The principle of open economy has been more welcoming and kinder to the demands of business companies outside the Philippines in projection of boosting private investment in the country. To attract more investors, the Philippine government has offered incentives to foreign corporations. These incentives include: *income tax holidays; duty-free capital equipment imports; value-added tax exemptions; income tax deductions for operations posting losses; exclusive rights to water on lands containing mineral resources; exclusive rights to timber on lands containing mineral resources; easement rights to lands adjacent to those lands containing mineral resources; and guarantees of the right of repatriation of the entire profits of the investment as well as freedom from expropriation* (Holden and Ingelson 2007; Ilagan 2009 cited in Holden et. al., 2011).

In addition to economic incentives, the government has even offered protection to these companies by giving them the right to access the services of the military. These privileges have been working at their full extent and have benefited multi-national companies while the rights of Indigenous People have been disparaged. In other words, the freedom of foreign investors has been more safeguarded than the freedom of the indigenous people who are the citizens of this country.

CHRISTIAN WITNESS AND SERVICE

THRUST 7 : Committed and dedicated prophetic witness of the Church as a collective response to the need to bring wholeness of life for all of God’s creation.

OBJECTIVE 2: **To strengthen & nurture the understanding commitment of our spirit filled constituency to carry out the prophetic ministry and basic ministries, preaching, teaching and healing of the church as manifestation Of our identity and ownership.**

GOAL	STRATEGIES				METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	PERSON ACCOUNT-ABLE	
To ensure that all programs of the CYF are holistic and prophetic expression of faith	Create a pool writers who will write statements/ resolutions re: pressing social issues automatically after the release of the UCCP; To all regular activities, incorporate the updates on social issues.	End of August 2016	Human Resources: Juris Presidents Conference Presidents	CYF National CWS	Created on-call pool of resources per jurisdiction with their profile and competencies
	Standardise the CYF Caravanning Program	July 30, 2016	Materials related to CYF Conference Caravanning	National CYF CWS Committee	At the end of July, all materials from different conferences and jurisdictions practicing caravanning are already consolidated.
	Gather and consolidate materials from different Conferences related to CYF Caravanning				
	Create Caravanning Manual	Jun-17	Human resources		Created a Caravanning Manual on time.
Distribute and popularized the Caravanning Manual/ Guide.	December 2017	Financial Resources for publication and distribution	At the beginning of E.Y. 2017 all 48 Conferences will have their 1 copy of Caravanning Manual/Guide. At the end of the EY. 2017-2018, almost 75% of the Conferences had already conducted a caravanning.		

To have a common and unified understanding of the life-work and principles of the Christian Youth Fellowship and the Church as a whole	Unify Youth Week Celebration through a Youth Week Celebration Guide				
	Conceptualization of YWCG	May 2016	Writers and Contributors	CEN Chairperson - Ena Kamila Guerrero	At least 75% of the Local CYF used the Youth Week Celebration Guide.
	Production of YWCG	June 2016			
	Dissemination of YWCG	End of July 2016			
Implementation of YWCG	3rd week of September 2016				
Enhance the skills and talents of CYF to carry out various ministries in the church and in the organization	Conduct National Youth Camp	May 2017	Financial Resources, Speakers,	CEN Chairperson - Ena Kamila Guerrero	100% of the conferences send Delegates

CHRISTIAN WITNESS AND SERVICE

THRUST 7 : Committed and dedicated prophetic witness of the Church as a collective response to the need to bring wholeness of life for all of God's creation.

OBJECTIVE 2: To strengthen & nurture the understanding commitment of our spirit filled constituency to carry out the prophetic ministry and basic ministries, preaching, teaching and healing of the church as manifestation Of our identity and ownership.

GOAL	STRATEGIES				METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	PERSON ACCOUNTABLE	
To strengthen and standardised the Campus Ministry Program based on UCCP Ministries	Coordinate with the Campus Ministry program of church for the participation of CYF in the standardisation in the development of the campus ministry.	August 2016 (NC Meeting)	Letter of intent to be given to the Campus ministry coordinator/ convenor which be sent by Ms. Eunice Jumalon.	CWS Committee Chairperson	Full participation in the standardisation in the development of campus ministry program of the Church
	Provide a concept paper regarding the intention of the CYF to be part of the campus ministry of the church.			National CYF President	

Therefore, many people's organizations have been demanding the government to repeal the Mining Act of 1995 and replace it with a more human-rights based and a more responsible law for mining.

Work To Be Done

To go back to their homes and live with peace and security is a right much desired and is very much deserved by the Lumads and all IP groups who are facing threats with their ancestral lands. In the recommendation of the Kalipunan ng mga Katutubong Mamamayan ng Pilipinas in their 2012 UN report, they stated that they strongly believe "that the key to long lasting peace for indigenous peoples is the protection of their inherent, prior, existing and inalienable right to their ancestral territories and its indivisible, inter-related and interdependent right to self-determination". The present administration has to have the political will to uphold the rights and protect the dignity of the indigenous people. The government also has the responsibility to protect their living environment and secure the preservation of their culture and identity. At the same time, the people should rally side by side with them for these to be realized. We, the civil society, too have our share in promulgating and defending democracy. A lot of organizations are working on campaigns that aim to end mining and support indigenous communities, KAMP is one of them. Their organization has on-going campaigns such the *Scrap the Philippine Mining Act of 1995 Network* and *Save Our Schools Network*. It is time to rethink what development really means.

Economic development must not be monopolized and enjoyed by a few but must be democratized and measured through the quality of life of the many. The project of development must not be at the expense of the marginalized for they are the workforce wherein our society is built on. The project for development must not be at the expense of environment and state sovereignty. And lastly, development, to be truly inclusive, must not discriminate minorities but must work in ensuring the equitable sharing of resources in the fulfilment of a just and dignified life for all.

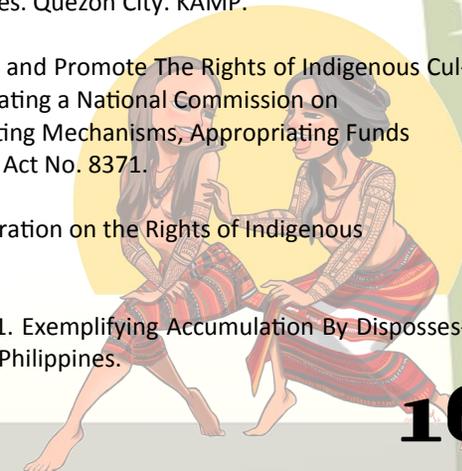
Sources:

Kalipunan ng mga Katutubong Mamamayan ng Pilipinas. 2012. The Human Rights Situation of Indigenous Peoples in the Philippines. Quezon City. KAMP.

Ramos, Fidel. An Act To Recognize, Protect, and Promote The Rights of Indigenous Cultural Communities/Indigenous Peoples, Creating a National Commission on Indigenous Peoples, Establishing Implementing Mechanisms, Appropriating Funds Therefor, and For Other Purposes, Republic Act No. 8371.

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Liturgical Guide

Youth Sunday

(Tribute to The Plight and Struggle of Tribal Filipino People in Mindanao)

Words to Ponder

"We believe that God is at work, to make each person a new being in Christ and the whole world, God's kingdom – in which love, justice and peace prevail. The Kingdom of God is present where faith in Jesus Christ is shared, where healing is given to the sick, where food is given to the hungry, where light is given to the blind, and where liberty is given to the captive and the oppressed." —UCCP Statement of Faith

PRELUDE



Bamboo Flute



(As the Bamboo Flute plays, each one is invited to place a coin on the table covered by a white cloth. This is a Manobo practice of involving oneself to the gathering. This is to remind each worshipper that one is part of the whole and one has a responsibility to actively involve in worship)

Placing a coin on a table covered by a white cloth that is placed in the center aisle.



Coming Together...

LIGHTING OF THE ALTAR CANDLE

+CALL TO CELEBRATION

(playing the Tambol and Rain maker in a gentle mode highlighting the call)

One: A Tribal Datu in Kibongkog, Bukidnon made a remark, "Why do you need to build churches here in the mountain area? Just see all around you. The tress and the birds are worshipping already our Magbabaya (Lumad word for God Almighty)! Let us instead join them in their worship and together create a worship which is most presentable and acceptable to God."

Many: Worship is not about feeling good of ourselves. It is not about how well we dress or how stunning our church building is or how huge our tithe is, or how best our ministers' preach, or how great our choir sings. It is all about our right relationship with God and God's creatures. It is how genuinely and wholeheartedly we connect to God and with each other.

One: The beating of the drum calls us to come together as Sulad- as kin to one and all. Let us dance and sing, rejoice and be glad for we are all Sulad in God's Kaamulan.

(Loud playing of the drum in the rhythm of Kaamulan Song. Worship leaders- Ministers and Choir will be dancing going to the church chancel)

OBJECTIVE: To strengthen and nurture the understanding, commitment and capacity of our Spirit-filled constituency to carry out the basic ministries: Preaching, teaching and healing, of the church as a manifestation of our common identity and ownership

GOAL	STRATEGIES				METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	PERSON ACCOUNT-ABLE	
To have a common and unified understanding of the life-work and principles of the Christian Youth Fellowship and the Church as a whole	Come up with a unified Youth Bible Study Guide				
	Conceptualization of YBSG	July 2016	CEN Coordinator - Melinda Grace Aonanan; Financial Support; Resource Materials from UCCP; Karlo Suarez- Upload to UCCP Website	CEN - Marlyn Anicete	Have conceptualized the YBSG on a given time.
	Production of YBSG	October 2016 - November 2017			Have organized a pool of writers.
	Dissemination of YBSG	December 2017			All Conferences have received the YBSG.
	Implementation of YBSG	January 2018			At least 80% of the local CYF conducted bible study using YBSG.
	Raise the awareness of the CYF regarding the NRM				
	NRM Consultation	During CYF Conference Annual Sessions	Jurisdictional Presidents; Conference Presidents support on facilitation, NRM Consultation guide; CEN Coordinator Support - question formulation;	CEN Chairperson - Ena Kamila Guerrero	All conferences received and distributed to all local CYF the NRM consultation guide before
					All conferences have conducted their NRM consultation
					All conference have reported to the Jurisdiction the result of the consultation.
	NRM Orientation to Conferences	June 2017 to May 2018	Resource persons		Reports of the conferences are consolidated.

CHRISTIAN EDUCATION AND NURTURE

THRUST: Unity in the understanding of and commitment to the beliefs and values and principles of the Church, manifested in a profound sense of identity as UCCP.

OBJECTIVE: To review, correlate and strengthen the varied roles, functions and structures of different institutions, organizations and judicatories of the church towards unity and coherence.

GOAL	STRATEGIES				METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	PERSON ACCOUNTABLE	
To have a common and unified understanding of the life-work and principles of the Christian Youth Fellowship and the Church as a whole	Revisit and revise the ABKD CYF Handbook	June 2016 - June 2017	Financial Support;	CEN Chairperson - Ena	Revisited and revised ABKD CYF Handbook on the agreed deadline.
	Review and revisit the CYF CBL	January 2018	Resource Materials	Constitutional Committee Convenor	Reviewed and gathered CBL amendments from Conferences and committee as well
	Come up with a material for ABKD CYF Orientation	December 2016	ABKD Manual; Financial Support	CEN - Bernabeth T. Tendero	Came up with a unified materials for ABKD CYF Orientation on the agreed time frame.
	Conduct ABKD CYF Facilitators' Training	3rd Week of Feb. 2017	Financial Support, Resource Materials; Resource Persons	CEN - Hannah Liezl Kadile	All jurisdictions CEN and officers of National Executive Committee participated in the facilitators' training.
	Jurisdiction level	August 2017	Financial Support, Resource Materials; Resource Persons	Juris Presidents	All Conference CEN and officers of the jurisdiction have attended and facilitated the training to their respective conference.
	Monitor the CYF ABKD Training	December 2017	Resource Materials	CEN - Bernabeth T. Tendero	Came up with a reporting and monitoring system
	Conduct National Youth Assembly	May 2018	Financial Resources, Speakers,	CYF National President: Eunice B. Jumalon	100% of Jurisdiction are represented. 90% of conferences send delegates

+PROCESSIONAL "Kaamulan" Music and Words by Rev. Goel B. Bagundol (Kaamulan is the gathering of different tribes in Bukidnon. It aims to foster unity among the tribes and understanding between them and the lowlanders. Sulad is a native word for kin. The worship leader can invite the congregation to dance and sing this song.)

Kalinaw, kaugmaon... (Kaamulan 2x)
Panagtigum, panaghiusa... (Kaamulan 2x)
Duyog na mga sulad, managdugtong kita, (kaamulan)6x

Kapayapaan, kinabukasan ... (Kaamulan 2x)
Pakikisama, pakisalamuha... (Kaamulan 2x)
Halina mga sulad, magkaisa tayu. (Kaamulan) 6x

Peace that last and hope for the future (Kaamulan 2x)
Fellowship of love abundant (Kaamulan 2x)
Come O come all you sulad, Let us all be one (Kaamulan)6x

GREETINGS AND COMMUNITY CONCERNS

+SONG OF FELLOWSHIP "Together in God's Family" (Tune: His Banner Over Me is Love)

I'm part of you and you're part of me, together in God's family 3x
We're living together in God's household

Praising Together...

+CALL TO PRAISE

One: We all belong to God. Lumad, Muslim and Christians all alike, are created by One God our Creator, Redeemer and Sustainer. Look around you (pause)... see the beautiful faces, the diversity of personalities, attitudes and perspectives in life.

Many: Different yet we have something in common, we have the same Creator, same Purpose of Life Living and all are part of each other, creatures connected to each other.

One: Let us raise our hands up high giving our God a loud hand of applause and together we shout, "Praise You O God." (Echo) "Thank you Oh God!" (Echo and all we give again their loudest applause of gratitude.)

+HYMN OF GRATITUDE "Thank You" Music and Words by Rev. Goel B. Bagundol

We are grateful Oh God for the sun, moon and stars for the dew of the morning delight
We are grateful Oh God for the mountains so high and the rivers that flow into one

Chorus

Thank you God our Creator, giver of love and all lives
 Thank you for mercy, for caring, leading us all in your way.

We are grateful Oh God for creation you made for connecting us all in Your grace
 We are grateful Oh God for uniqueness of face that creates the rainbow of race (Cho.)

We are grateful Oh God for salvation so free for inviting us all in your fold
 We are grateful Oh God for you called us today to bring good news to all humankind (Cho.)

+INVOCATION (Prayer Movement)

As we open our eyes Oh God, we see people around us (Opening one’s eyes and look at the people around you) who are connected with us in one way or another because of our faith in You. With our open palms, we are ready to experience great possibilities and miracles of our encounter with you. Holding each others’ hands (holding each other’s hands) we recognize your presence and guidance as we worship, listen to your word and equip ourselves to be of great service for your Reign. Dwell in our togetherness and bind us in faith, in hope and in love. Amen.

Community in Confession and Receiving God’s Pardon...

CALL TO CONFESSION

(Life Stories of 2 Tribal Leaders in Bukidnon who were brutally murdered by Armed Men because of their stand against Mining in Dao and Kibungkog, San Fernando Bukidnon)

Minister: Two tribal leaders had been part of the Church’s stand against Mining in Bukidnon. Both had the same first name, “Jimmy”, and both were elected as Chairpersons of the Local Churches in Dao and Kibungkog respectively. They were both active and bold in relating their faith to the community, being consciously aware that faith is not just on Sunday’s services nor being trapped in the 4 walled church but it goes beyond, it takes one’s life to live one’s faith in an environment which is full of injustice, lies and contradictions. Jimmy Arion of Kibungkog was gunned down and died last October 2010 by an armed group which until now justice has not been served. Before he died, he shared to the church, “One thing I appreciate of being in the Church is that I am assured and convinced that God is working with us. The God of the tribal People, the God of the oppressed and neglected is truly present in our midst. In our Church, God is alive in caring for our tribe and for the tribal people around us.” Last March 2012, Jimmy Liguyon the chairperson of Dao was murdered because of his strong opposition of mining in Dao. His faith conviction on preserving and protecting their ancestral land was his cause that brought him to his death. He shared, “if I signed this document to permit the miners to operate, what face would our Church reflect if we stand before God.

GOAL	STRATEGIES			METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	
To strengthen existing generation fund campaign and sustain the various activities of the CYF	CYF ONLINE SHOP			
	Develop an avenue where the CYF can generate income by outsourcing products and services from and among CYF.	July 2016	Human Resources (National Treasurer, President, UCCP National Treasurer)	National CSRD National CSRD
	Conceptualization of the Outsourcing plan; (CYF NI BAI/ CYF NI BUY)			
Writing of Proposal for outsourcing plan	August 2016-			
To create and maintain a website of the CYF for advertising of the programs of the organization as a whole.	CYF WEBSITE			
	Official CYF Website www.uccpcyf.com	Oct-16	Human Resources - Jim Claro, CSRD National	Ms. Eunice B. Jumalon
				By July 2016 the CSRD have conceptualized the CYF NI BAI and present it to the CYF NEC. By August 2016 the CSRD have developed a Proposal for the CYF NI BAI.
				By August 2016 the official website - soft re-launch to the CYF NEC Members. By October 2016 the website is already out and LIVE.

GOAL	STRATEGIES				METRICS
	ACTIVITIES	TARGET DATE/S	SUPPORT NEEDED	PERSON ACCOUNTABLE	
To achieve a systematic recording and accountability of resources	Prepare an Inventory of Members	January 2017- January 2018	Human Resources (Jurisdictional Presidents Conference Presidents Local Presidents CSRD Chairpersons)	National CSRD Jurisdictional Presidents	January 2017- min 200 members per conference January 2018 - min 300 members per conference
	CYF ID SYSTEM				
	Provide an identification card among the members of the CYF. (ID SYSTEM)	1-Sep-16	CYF Artists	National CSRD Jurisdictional Presidents	By September 1, 2016, the online voting have officially closed.
* Conduct an ID CARD LAYOUT CONTEST (50% online voting, 50% CYF NEC)					
To strengthen existing generation fund campaign and sustain the various activities of the CYF	Encourage faithful remittance of Piso para sa CYF	Every 15th of January	Human Resources (Jurisdictional CSRDs Conference CYF)	National CSRD	At least 40 conferences have remitted their funds to the national CSRD.
	Develop a Fund Campaign Mechanism for Piso Para sa CYF	May 2017			
	Increase the sources of internally-generated fund to support CYF activities and programs	Every January 15			At least 40 Conferences have submitted their YSO share.
	Encourage faithful remittance of 25% share of the Youth Sunday Offering				

We were thought of preserving God's creation and to protect it no matter what happens." Truly he stood for what he believed. It could be you, or you... it could be me. But it was both of them that were brutally murder for the faith that we believe and live in. Both Jimmys have invited us to boldly stand and say, NO! No to Mining! Both Jimmys call us to Stop! Stop the nonsense killing of Church Leaders and members especially in tribal areas.

SONG OF REFLECTION "LUPANG NINUNO" Music and Words by Rev. Goel B. Bagundol (Passing of dirt land placed in a clay pot. Each takes a dirt and silently reflect on how we should live our faith in relation to the tribal kin's struggle against mining and militarization)
(Placards - Rice Not Bullets, Stop Killing Lumads, Stop Harassment Lumad)

Chorus
Ang lupa ay buhay, ang buhay ay lupa
Lupa ay buhay, ninunong lupa (2x)

Lupa, ninunong Lupa Likha ng Kanyam Amang
Lupang minana sa kaninunuan
Lupang kinabubuhay ng katutubong Mangyan

Lupa, Ninunong lupa, Bigay ng Kanyam Amang,
Lupang ipaglaban hanggang kamatayan
Lupa ay buhay, buhay nating lahat

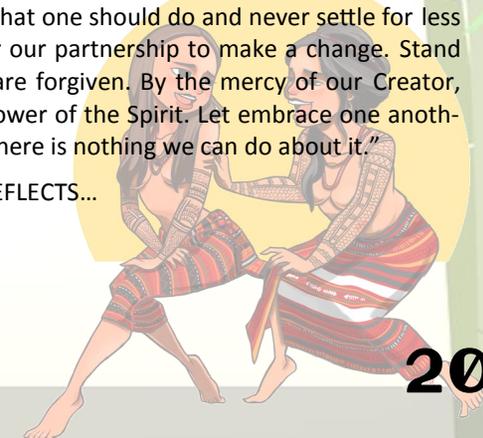
Lupa ay buhay....
Buhay ay lupa.....

SILENT CONFESSION
SOUND OF GONG (Any Indegineous Instrument)
ASSURANCE TO PARDON

Minister : We heard it right and reflected silently. Receiving God's pardon doesn't give us the license to continue our blindness, our deafness, our muteness – it doesn't give us the right to continue our catatonic response to issues. Be disturbed instead, sleeplessly think on a project and life norm that one should do and never settle for less but with the best in our praise to God offer our partnership to make a change. Stand now people of God, through his grace we are forgiven. By the mercy of our Creator, through the love of the Christ, and in the power of the Spirit. Let embrace one another, saying together that, "God loves us and there is nothing we can do about it."

COMMUNITY REFLECTS...

+READING FROM THE SCRIPTURE



MESSAGE THROUGH THE SONG
 PRAXIS OF GOD'S WORD
 COMMUNITY REFLECTS
 A Minute of Silence...
 2 minutes of Triad Reflection

COMMUNITY RESPONDS...

CALL TO OFFERING

One: In a tribal community in Bukidnon, there is no individual ownership. The community owns the property of the whole tribe. It practices Collective ownership where not one of their community members suffers alone. For if one suffers, all will suffer. If one will be blessed, all of the community will be blessed also. Let us now bring our offerings and make it our collective response to God who calls us to be a sharing, caring, and loving community.

Offering of One's Gifts, Talents and Life

Offering Song

+Doxology Baliling Doxology (Tune: Mutya Ka Baliling GBB)

Praise to You O God whom all blessings flow

Glory be Your name, all creation sing

Praise to You O God, our source of life

We give to you our lives, gifts and everything

+ Prayer of Thanksgiving

COMMUNITY COMMITS...

CHALLENGE "In Memory of Jimmy M. Liguyon" by Debbie Shields
 Barangay Captain of Barangay Dao, San Fernando, Bukidnon and Chairperson of the UCCP-Dao Church

He was gunned down in "the name of Gold."

Gold....God.....just a one letter difference.

In Matthew 6:24, it is written, "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

How many times have we sat in church, heard this scripture and smugly patted ourselves on the back, thinking, "I give to the church, I live an upright life. Sure there is corporate greed and too much wealth in this country, but I can't do anything about that. So this scripture doesn't really apply to me."

UPDATES FROM NEC

OGSM of the Program Committees

CHRISTIAN STEWARDSHIP AND RESOURCE DEVELOPMENT					
THRUST 3:	Faithful and responsible stewardship of the resources of the Church to strengthen its capacity to fulfill its various ministries and to eventually become self-reliant.				
OBJECTIVE 3:	To formulate and operationalize a comprehensive a stewardship plan to support the ministries of the church. (Human Resource and Financial)				
GOAL	STRATEGIES				METRICS
	ACTIVITIES	TAR-GET DATE/ S	SUPPORT NEEDED	PERSON ACCOUNTABLE	
To achieve a systematic recording and accountability of Resources	CYF Powerbank				
	Develop Database Management System for Human Resource and Membership Profiling	31-Jul-16	Jurisdictional Presidents CSRD Chairpersons	National CSRD Jurisdictional Presidents	100% of the conferences have submitted their list of current officers with their contact details to the National CSRD.
	Prepare an inventory of Current Officers from Jurisdictions down to conferences				
	Prepare an inventory of Previous officers, National and Jurisdiction Level	March 2017	Human Resources (Previous National Officers Jurisdictional Presidents CSRD Chairpersons)	National CSRD Jurisdictional Presidents	Atleast 50% of the jurisdictional areas have submitted their list of previous officers with their contact details to National CSRD on due time.
March 2018		100% of the jurisdictional areas have submitted their list of previous officers with their contact details to National CSRD on a given period of time.			

Guide Questions for Reflection:

1. Ask the participants about what they felt during the game. What were they thinking? What were their aims during the game? How would they describe their own thoughts and behaviour? How would they describe their opponent's behaviour?
2. How do we see the same scenario within our society, community, or immediate social environment? Are you aware of the struggles being experienced by the Lumads? What are their problems and issues? What does this say about the values and behaviour that we have in our society right now?
3. What does it mean to be righteous? What does salvation mean? What does God's shalom mean?
4. How can we reflect God's righteousness in our everyday lives? How can we bring salvation to our community and bring God's Shalom to our society?



"In chaos theory, the butterfly effect is the sensitive dependence on initial conditions; where a small change at one place in a nonlinear system can result in large differences to a later state. The name of the effect... is derived from the theoretical example of a hurricane's formation being contingent on whether or not a distant butterfly had flapped its wings several weeks before."

Perhaps you, too, have heard of that hypothetical butterfly in Brazil flapping its wings, setting in motion a chain of events that would lead to a catastrophic storm on another continent. I used to shrug my shoulders, thinking that this way of thinking was too simplistic, that there were too many other variables involved.

But the killing of Jimmy Liguyon makes that hypothetical butterfly all too real to me now. WE are the butterflies that set in motion the chain of events which led to the death of this humble indigenous man, we members of the Affluent Western world.

Gold.....Do you invest in it? That sharp increase in value is the "small change" causing areas once considered not environmentally feasible to be mined now to be hotly pursued.

Gold.....Do you invest in it? Jimmy was trying to stop mining in his region because he knew that the lack of enforced environmental protection laws in his country would allow the land of his ancestors to be raped and laid waste.

Gold.....Do you invest in it? Jimmy was trying to stop mining because he knew that the wealth to come out of the land would end up in the pockets of international investors, not in those of his people.

+HYMN OF BEING. "Family of God" Music and Words by Rev. Goel B. Bagundol

We come together as one, we're family in the household of God
Praising God to whom we belong, the Source of ev'ry one's life

Chorus
In the love that we give, in the faith that we live bringing us to a place we called home
In the care that we show, every joy we bestow joining us in the family of God.

We live together as one, Sisters-brothers in the household of God
Knowing God the head of our home, We live in community. (Cho.)

We serve together as one We're partners in the household of God
Bringing love, justice and peace We serve with humility (Cho.)

We hope together as one We are heirs in the household of God
Seeing vision of newness of life We hope for new reality (Cho.)

+PRAYER OF DEDICATION

+BENEDICTION (Adopted from Deborah Shields' Liturgy for the Lumad)

Minister: There will always be times in our lives when things get really tough. But let us remember Jimmy Arion, Jimmy Liguyon, and many others who gave their lives that we may treasure God's creation. Let us be inspired by their faith and hope in spite of the formidable challenges they faced. And let us remember that as Christians, "We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered." Go forth with courage and trust, knowing that you never have to walk alone.

People: Amen. Amen. Amen!

+Choral Response "Idana Praise"

Idana 4x Maghiosa ta karon sa pagsimba sa atong Dios

Oh Idana 4x) Ohh. Dheeh.

RECESSIONAL

POSTLUDE

YOUTH WEEK CELEBRATION

Bible Study Guide

Guidelines in using this Bible Study Guide:

This Bible Study Guide is a deepening of the Biblico-Theological Reflection as well as the National/IP Situationer (also provided in this YWCG). These will be the references that you will use for your inputs in this Bible Study. The Biblical text is also given within the BTR. Through this activity, the members of the CYF can share their thoughts and learning with one another and enhance their understanding on the theme. A Group activity is provided below to enrich the learning experience of the participants.

GROUP DYNAMICS: BATTLE OF THE BANNERS

Purpose:

The purpose of the activity is to gain a realization on the current state of humanity and how it reflects on the behaviour and values that we have. The Battle of the Banners is a depiction of how competitive our society is and how this system breeds materialism, individualism, and desire for wealth and power without a sense of purpose. But at the same time, these values also allow that system to perpetuate.



This activity aims to elicit certain aspects of our behaviour that we may have the need to reflect on. It invites us to stop and reflect on the values and behaviour that we have, values that do not help in building a loving and compassionate community. This activity aims to teach the participants to value our community and to think of the values that we need to recreate a just and peaceful world for all humanity. Furthermore, it offers a process that challenges us to relearn what righteousness and salvation means for us to achieve Christ's Shalom in our society

Materials Needed:

Plenty of used cartons

4 pcs of barbecue sticks

10 sheets of art paper (Assorted Colours)

3 small rolls of tape

Glue

4 pairs of Scissors

1 Ruler

4 pencils

Crown

Mechanics:

This game has two phases. The first phase is the building of each team's fortresses/castles and the second phase is the battle for the banners. The team with the sturdiest fortress and with the most number of banners acquired wins the game.

Divide the participants into 4 groups. The 4 groups will be given the materials they need to build a fortress. BUT not all groups will have the same materials. Group A will have a lot of cartons, 1 pair of scissors, 1 pencil and 1 roll of tape.

1. Group B will have just enough cartons, 1 pencil, and 1 ruler. Group C will just have 1 roll of tape, 3 sheets of art paper and the same amount of cartons that Group B has. Group D will have a few cartons and 3 sheets of art paper. But, each group will be given 1 barbecue stick and 1 sheet of coloured art paper (different colour for each group) for them to make their banners which they will put on the top of their fortresses. Hide the rest of the materials: the glue, 2 pair of scissors, 1 roll of tape, and the pencil. It is the participants' mission to find these materials. Tell each group to build the sturdiest and tallest fortress and the most impressively well designed banner that they can. They only have 15 minutes to finish their fortresses and secure their banners.

2. Once each group is finished with their fortress, the fun part begins! Allow the groups to choose their stations. The aim for this part is for the group to get as much banners as possible from the other groups. Thus, it is also the aim of the group to protect their banner. BUT the banners must stay on the fortress, keeping or hiding of banners is not allowed.

The team with the most banners will be given the crown and be hailed as the rulers of the realm.