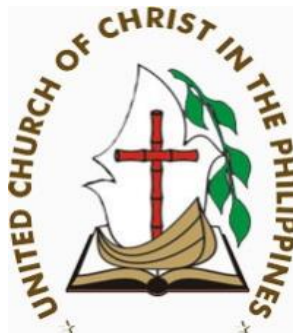


*"Where there is no vision,
the people perish..."
(Prov. 29:18)*

A Primer-Study Guide to the UCCP Vision, Mission and Goals



United Church of Christ in the Philippines
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Part I

Primer to the UCCP Vision, Mission Goals

1. Introduction: What is the UCCP Vision, Mission and Goals document and how did it come about?

The UCCP Vision, Mission and Goals document (VMG) is an expanded statement of the 1994 Vision-Mission of the UCCP statement which is still part of our current UCCP Calendar Planners.

Last June 29-July 1, 1999, a group of church representatives, made up of the incumbent Bishops, members of the Executive cabinet, representatives of Church—related institutions and church-recognized organizations, Conference Ministers, the jurisdictional staff and program coordinators of the national church office gathered in a Strategic Planning Workshop held at the CONDORA-DAMORTIS in Rosario, La Union. Such workshop was called for by the national church leadership after a process of organizational diagnosis conducted on the national and jurisdictional levels of the church where there arose a felt need to address some serious organizational problems which were seen to be slowing down the delivery and implementation of the basic programs and thrust of the church through the years.

During the CONDORA workshop there emerged a general feeling of the need to provide for a statement that will express and relate to the various programs of the UCCP the basic theological principles and perspectives of the church in a holistic way as well as one that will place the voice and presence of the church relevant and responsive to the current and even fast changing historical situation.

The group that met at CONDORA then came up with a proposed Vision, Mission and Goals statement which was then forwarded to the Executive Council for their study and appropriate action. With the help of the Faith and Order Commission, the Executive Council was able to further develop and expand on the basic elements of the statement proposed by the CONDORA group.

The same expanded statement was then presented to the UCCP National Council as a workshop material in its last meeting in Cebu last August 20-24,1999. The product of the workshop was a further integration of the 1994 Vision, Mission statement and the expanded Vision, Mission and Goals statement as proposed by the Executive Council. The National Council then, after a lengthy but very productive deliberation on the workshop statement, decided to adopt, in principle, the new and expanded Vision, Mission and Goals of the UCCP as its VMG statement for the next Jubilee and asked the Council of Bishops to make a final scrutiny of the document ensuring continuity and integration of the 1994 and earlier Vision and Mission statements of the Church in the 1999 statement. The accompanying document entitled "The UCCP Vision, Mission and Goals in the Next Jubilee" bears the Council of Bishop's stamp of approval.

As a result of this National Council action there arose the consequent need for this new statement to be incorporated in the on-going educational program of the church, that is, for the VMG to become popularized up to the local church level and be the basis of the various programs of action to be undertaken and/or being undertaken by the church.

2. Why is there a need for the church to have a statement of vision, mission and goals? Are not the biblical mandates in such texts as Matthew 28:19-20; Matthew 25:31-46 and Luke 4:18-19 sufficient basis for the church to carry on with its mission tasks? Is not the vision of a new heaven and a new earth as stated in Isaiah 65:17-25 not encompassing enough? Some would even cite the comprehensive coverage of texts like Micah 6:8 as sufficient basic tasks for the believer.

The biblical mandates as stated above from the cited texts may indeed be considered as sufficient and very authoritative basis for the work and mission of the church. For Matthew 28, being considered as the "great Commission," mandates the church "to go out and teach everything that I have commanded you" in a way which will make disciples of all nations, and baptizing them in the name of the Father and of the Son and of the Holy Spirit. In effect, it is already a mandate from the Lord for a teaching mission and a life of discipleship. While Matthew 25 provides for the basic standard of Christian ethical behavior in society which will even be considered as a primary criterion to be used by our Lord right in the moment of the last judgment. Luke 4:18-19 however provides for the very model of mission thrust which was exemplified by no less than the life and ministry of our Lord Jesus himself, a mission thrust with a special focus on liberating acts for the marginalized in society.

In addition, Isaiah 65 also expresses a very comprehensive vision of what features and characteristics of the new creation the followers of Jesus should always envision.

Even as we all hold on to the authority and reliability of the texts from where we directly derive our vision and mission thrusts as a church, as well as their continuing relevance and power even in our own time, there is however a need for the church to draw up a statement of such a vision, mission and goals. The reasons for this could be enumerated in the following manner.

- a.) We need to have our own vision-mission in order to bring together all these biblical mandates and standards in a coherent, integrated and systematic manner that will express the essence of all such biblical mandates.
- b.) A vision-mission statement will also serve as a common framework for a collectively designed program of action of the church from the national level of leadership to the local church level on the basis of which a list of achievable or realizable goals within a stated period of time can be made. It is hoped that such a program or programs that will emerge on the basis of the stated vision, mission and goals of the church will be one that is rooted in and faithful to the biblical mandates and vision as well as relevant and responsive to the demands of our contemporary situation.
- c.) This is also for the purpose of attaining a relative but ever expanding measure of unity of perspective and goals among all church members as well as coordination and cooperation in the level of program designing, and implementation in all church levels.

In short, a statement of vision, mission and goals is but an attempt to put into a synthesized and coherent manner the basic biblical models of a vision and mission articulated by the prophets and carried out by Jesus Christ himself which the servant church is attempting to fulfill in obedience to its Lord's mandate.

3. How do we then understand a stated vision of the church?

A stated vision of the church is a declaration of what the church wants itself to be in relation to the broader society where it belongs which is in conformity with its own biblical mandate. It is a declaration

of a clear intention as well as commitment to mould and shape its whole life and work towards a social and institutional order which would be in conformity with the vision of a transformed reality as stated in the Scriptures (e.g. Isaiah 65:17-25, Amos 9:14-15; Micah 4:1-4; Rev. 21:1-4). It becomes the content of its dreams and aspirations for both the immediate and distant future which it becomes committed to proclaim and witness to before the rest of society. It determines the kind of standpoint and perspective that will have to be adopted by the church and by the individual Christian.

It is from such a biblically rooted, vision-based perspective and standpoint that the church is able to make clear its own stand on various issues that affect the society as a whole for it is from such a perspective that the church is able to discern the distortions and contradictions in the present socio-historical reality. It is thus able to see what is wrong with the present order of things as measured against the ideals of the biblical vision. It is also from such a Biblically rooted vision perspective and in light of the contradictions that are seen and experienced in the reality of the present that the church is able to define its options and choose the issues and causes it will advocate and witness to. Consequently, the church is also able to choose the ones it will reject and even oppose vehemently.

4. How do we then understand the stated mission and goals of the church?

If the vision of a church is a declaration of what it wants to be, the mission of the church is a declaration of what it wants to do in order to realize such vision. Mission, however, as the name itself implies, is something that the church commits itself to undertake only on behalf of someone who is considered as the higher source of such mission. While the vision of the church is clearly derived from the Scriptures as well as addressed to and influenced also by its contemporary situation, mission is derived from both the words as well as the actions and examples of Jesus Christ our Lord himself as testified to by the Scriptures. Mission itself, there-fore, is a task, a delegated work given to the church by its Lord and Master as a means by which the church will be able to meaningfully participate in the realization of its stated vision. The church, therefore, carries out its mission only on behalf of and for the sake of the one who gave the original mission order, our Lord Jesus Christ. It cannot carry out any other task on behalf of its own self or in its own name or in the name of someone else other than the only Lord and Master it is supposed to acknowledge and serve.

For the church to have a mission or to be conscious of its having a definite mission is to have a gift of an opportunity to contribute to the working out of God's plan for the renewal and transformation of God's creation. It is part of the gift of being called to be part of a task greater than any of the best efforts that can be exerted by the church. To be called to a definite mission, therefore, can be considered by the church as a privilege and a blessed opportunity to serve and be of meaningful use in the greater scheme of God for all creation.

A mission statement is supposed to be one that implies a basic and general task and calling for the church. It is a statement which can be considered as basis for a long term program of action with its corresponding goals and objectives which in turn will also provide for specific taskings for the various judicatories of the church as well as for the individual members. A general mission statement of the church which is based on its own stated vision will then have to be translated into various mission-goals and objectives in the different judicatories of the church, institutions and individual members. Church-related institutions, such as schools and hospitals and others will then have to be considered as mission arms of the church and will have to be intentional in such an undertaking through a specified statement of their respective institutional mission and goals declaration.

Individual church members committed to the commonly arrived at vision and mission of the church will then have such statement as their basic guideline in formulating their own life goals and purposes, in forming their own standpoints and perspectives. Each and every committed member of the church then can be considered as a valued contributor to the advancement of the mission and the bringing nearer to realization the vision of the church. Clarity of vision as well as unity in mission and the corresponding commitment to the respective individual and institutional tasks involved can result in an authentic empowerment for discipleship and witnessing for the whole church itself.

5. In examining the introductory parts of the VMG document why is there a lengthy opening statement occupying one whole paragraph right before the vision statement is made? Why could not the vision of the church be stated right at the very beginning and on top of the whole document itself if it is that so basic and important for the mission and work of the church?

The opening paragraph of the VMG document serves as a very important introductory statement which provides the very context or setting from where the vision and mission statement of the church is being articulated. Any VMG statement of the church always has a context out of which it emerges. In such a con-text-defining introduction, the UCCP affirms several truths about itself by way of defining its own historically shaped self-understanding:

- a) that it is an integral part of the one, holy, Catholic and apostolic church of our Lord Jesus Christ. This is just affirming a basic statement of principle and self-understanding which is already enshrined in our own church constitution. But its importance lies in the fact that in making this affirmation right in the very beginning, the church is declaring in clear, unequivocal terms its allegiance and accountability to only one Lord. This is a foundational principle which cannot be compromised especially in situations when the church is being confronted with a number of new idols attracting growing numbers of people to have their allegiances to them.
 - * Its being part of the one universal church implies its unity and one-ness with all other Christian bodies around the world as well as its solidarity in the cause of carrying out the mission given to it by its Lord for the sake of the vision it has received from the word of the Lord.
 - * Its being holy implies its being a set apart community, a distinct body which is given a special task and calling to serve as witness to the Gospel as well as to be light and salt of the earth. Its calling is not for any special privilege at all, but actually to a mission that involves servanthood and sacrifice in the very manner laid down by our Lord Jesus Christ.
 - * Its being Catholic implies the universality of the calling to be part of the church and be a witness to the Gospel of our Lord. It is an affirmation of the basic principle of the priesthood of all believers, that everyone who is part of the church, be she/he a laity or a clergy member, or a member of another denomination, is a potential bearer of and witness to the Gospel and thus can receive the empowerment to become one.
 - * Its being apostolic implies its essential calling to be a faithful witness to what the earlier apostles had testified to, the liberating Gospel of our Lord Jesus Christ to which he himself testified with his own ministry and even with his own life laid down on the cross.

- b) that, by virtue of its calling to be a witness, it is also empowered to participate in the ushering in of God's Shalom throughout the whole creation. This implies a kind of authority given to the church by virtue of its calling to announce the coming of a new kind of socio-historical and even eco-logical order in the whole realm of God's creation. The task of announcing itself cannot be expected to be a tame and harmless task because the reality which the church will have to announce may actually be in contradiction with the existing order of things in the present socio-historical and environmental order.
- c) The announcing itself will have to expose the existing realities as a gross contradiction of the kind of social and environmental order ordained and willed by God even at the moment of creation. This is why such a task can easily invite hostility and even direct opposition from those who control and who benefit most from the maintenance of the existing order of things. This is why the church also will have to persist in all courage and faithfulness in making its adherence to a new and different kind of order of things in society and in the environment which will be in conformity to the vision of shalom as ordained by God or the vision of the new heaven and the new earth as proclaimed by the prophets. This is also why the church will have to adopt as its vision that of a transformed community not only of the church but also of the whole society and the rest of creation itself.
- d) That in carrying out its task, the church has to carry out its work both inside and outside of the walls of the institutional church. The work inside the church will have to be geared towards the same vision of transformation. This means that the church within itself has to work for its own transformation or conversion towards the goals and values of the vision of Shalom. This involves the task of empowering each member and the institutional arms of the church to fulfill such mandate. Within her own institutional walls the church has to carry out the task of consolidating and unifying its own ranks for the common mission and vision to be carried out through various educational, reconciling and organizing efforts. This is to build up their skills and knowledge as well as deepen the commitment needed for the task.

In this light it becomes very necessary for the church to address the need to repair and restore broken relations that may have hampered its own effectivity to witness in the past and even in the present. A church that is always seeing cases of divisions and splits owing to personal, doctrinal and political disagreements in its own ranks will always be weakened and even discredited in its own witnessing task outside of her institutional walls. The unity of the church towards its common vision and mission therefore has to be a priority goal in its mandate for transformation.

- e) The work outside the church defines much of the context as well as the object and target of the witnessing and announcing task of the church. As a body the church is called to witness to the rest of the society to God's own vision of a truly new creation as embodied in the person and ministry of Jesus Christ. This also means that the basic socio-historical and eco-nomic conditions of the society and the people who are part of that society where the church dwells is the setting where the witnessing and announcing task of the church is to be carried out. But this task cannot be possible at all if the members of the church as well as its institutional arms have not been empowered enough through the unifying and consolidating work that has to be done inside.

That the church will remain being guided and inspired in its life and work not only by the vision of God's shalom but also by the history and the faith traditions of the historic church itself including the life of its martyrs. This affirms the unbroken continuity of the historic and apostolic tradition of the church from the earliest times in its history in the Scriptures down to the modern era, as well as the faith enriching

traditions, teachings and lessons of the past that will always form part of the total identity and heritage of the church of today.

The church not only looks forward to the vision of God's shalom to which it is called to witness and proclaim faithfully. It also has to look back always to its heritage of the past in order to remain guided and empowered by the richness of our historic traditions and by the lessons that its history conveys to the present. This is a perspective which the church has to always adopt with gratitude and humble thanksgiving to its pioneers and martyrs for the faith even as it also looks forward to the future vision of a new heaven and a new earth with much hope, faith and involved expectations. This twin perspective of being guided by its historic past as well as by its being energized by the Scripture rooted vision of the future, along with its twin approach to the work of the church inside and outside her institutional walls will remain as the essential guideposts in the church's task of facing and responding to the mission challenges of the present.

6. How do we understand the Vision Statement itself?

The UCCP, a responsible, empowered, self-reliant and caring community of Christian believers committed to the pursuit of a transformed church and society towards an abundant and meaningful life for all.

This vision statement is actually a characterization of the kind of features or qualities of the faith community which we hope and envision to manifest within the next fifty years of our history. This means that the church, within the next fifty years will be seen by the rest of the society as one that is:

- a) socially responsible
- b) institutionally and individually empowered by the Holy Spirit to respond to the challenges of the times
- c) self-reliant in carrying out and supporting and sustaining its mission programs and tasks and no longer primarily dependent on outside support for its own organizational operations while still affirming the long-standing international partnerships which the church has forged through the years;
- d) a caring community of Christian believers where disputing parties have a way to reconcile and rebuild their relationships, where individual members can always experience the support and affirming love of the faith community where they belong, and where its workers are adequately supported by the church in their active years in the ministry and even in their retirement days.
- e) institutionally and individually committed to the pursuit of a transformed church and society, where individuals and institutions have their own levels of involvement towards societal and church transformation, and whose common vision of such transformation involves the realization of an abundant life for all.

We may also note here the fact that this vision statement involves again the internal as well as the external transformations to which the church commits itself. In having this vision the church declares its intention to undergo a radical change within its own ranks and institutions in order to attain those qualities or features already mentioned above. At the same time, the church also adopts the perspective that one essential manifestation of its having undergone internal change is the ability to commit itself and contribute to the wider task of social transformation.

7. Does the adoption of various programs guided by a vision of a transformed church and society not reduce the church into a pre-dominantly task-oriented organization trying to achieve by its own efforts what is actually attainable only by the power of God's grace? Is the UCCP now trying to win for its own people and for others salvation through its own works and leaving no more room for the grace of God through the Holy Spirit to operate even in terms and ways other than what the church may have discerned at the moment?

Indeed, this a temptation which the church, if it is to remain the church of our Lord Jesus Christ, must always be aware of and resist with all its conscious efforts. The work of the church for the transformation of both church and society has to be seen primarily as a gift and an empowerment of the spirit which can only be carried out as a humble and penitent response to what God has already done and is still doing by God's own grace and love. The church, as a reformed and reforming body of believers continues to affirm and adhere to the basic biblical tenet of our faith tradition, that, as testified to in Ephesians 2:8-10, "We are saved by grace through faith." This is a salvation that is not the result of our own doing, but it comes solely as a gift of God. Neither can any believer nor the church boast of any result of its works.

The UCCP will have to confess that it may have in times and on occasions tried to achieve a kind of a righteousness by its own zealous works. The need for repentance and humility however need not immobilize the church from doing its mission work as its own response to the gift of calling by God's grace that it has received and experienced in its history. The church will have to confess continually its own weaknesses and limitations in any mission work to be undertaken. At the same time, we, as a church, in our attempts for express penitence may have to always bring together in our life-work as a community the basic elements of the Christian faith itself—grace and good works. Despite the clarity of the biblical injunction to hold them together still many among us have tended to keep them apart:

"for by grace are you saved through faith, and this is not your own doing; it is the gift of God - not the result of works, so that no one may boast. For we are what he has made us created in Christ Jesus for good works, which God prepared before hand to be our way of life" (Eph. 2:8-10).

It is such good works for which we are created by our Lord Jesus Christ, becoming then our way of life as individual believers and as a church body that express our response in faith for the gift of grace we have already received. It is as a community response empowered by God's love that will enable the church to keep on working for and upholding that which is good while hating and opposing that which is evil. It is also that kind of response which never lags in zeal but remains ardent in spirit in serving the Lord and carrying on God's mission. It is in such spirit embraced in all humility and penitence that the church is able to rejoice in hope even in the midst of much suffering (Romans 12:9-12).

The church, even on an individual level cannot make anyone good or justified before God. For we are all justified by God's grace alone. Yet it is also the teaching of the church and its structuring of a life-work response to God's graciousness that sustains this biblical teaching on justification by grace through faith. It is therefore for the church to witness to the rest of the society the truth that the world itself "cannot be saved by its own works" whether it is the works of religious piety or the works of economic and political globalization.

The kind of transformation that the church envisions in the statement is some-thing which only God can accomplish to its own fullness and in God's own time. It is not for the church to assume that it can work out the desired transformation of church and society by its own efforts alone. But certainly, it is within the power and capabilities of the church to think and work out ways and means of contributing, no

matter how small, tentative, incomplete and even tainted with human weaknesses it may be, to the work of God in this world.

It can only have a meaningful historical contribution however if the church has a clear understanding of its own mission based on its own limited discernment of the times guided by its own reading and interpretation of the faith tradition it has inherited from the past following the leading of the Holy Spirit through each historical period. For each historical period of a nation with its own set of challenges and crises emerging may find the church coming up with differing discernments too and modes of responding to the mission challenge of the moment.

At this stage in the history of the Philippines and of the UCCP and at the current level of the church's own understanding of its own faith heritage and man-date as enlightened by the Scriptures and guided by the Spirit, it has come to the conviction that the church can best express its obedience and response to the gracious redemptive love of its Lord by becoming committed to the vision of a transformed church and society. This is a conviction that has been forged in the crucible of various historic challenges that the UCCP has faced in recent history. It is a conviction that saw the church through in the most critical of times, as in the era of Martial Law. It is a conviction that has now become expressed in various official statements of the church, given a prominent place in its Statement of Faith and now enshrined in its new constitution. It is a conviction based on a particular reading and discernment of the historic times in light of a particular understanding and interpretation of our faith tradition. As such it is always to be understood as limited, tentative and may even be flawed but nevertheless expressive of its faith response in the given historical moment where it is placed.

For whatever it may constitute the church then will just have to submit and offer her own discernment, her vision and programs to the judgment and scrutiny of the Holy Spirit. In the ultimate analysis the correctness of the vision and programs of the church will depend not on the judgment and wisdom of those who will carry them out but in the gracious will of God who alone can vindicate and justify whatever or whoever the Lord can consider as a worthy instrument for the transforming, redemptive and renewing plan of God for the whole creation.

We need to be always reminded of the fact that the kingdom of God as proclaimed by Jesus in the Scriptures and announced as the new heaven and new earth or Shalom by the prophets could be lived out in this world only in a very preliminary, less than perfect form and only by and through the righteous and gracious will of God. For its perfection would be reached only in the eschatological coming of God's vindication and rule. In the meantime, the church is being called to participate and witness to the ushering in of such new order inaugurated by the coming of Jesus. This, the church can very well do even with its limitations and various imperfections. It is not called to be perfect in its ways. It is only being called and expected to remain faithful as a witness and a proclaimer and doer of the Word.

8. Why are there two paragraphs of explanatory notes right after the vision statement? What are these for? And what do these mean respectively?

The two explanatory paragraphs simply are attempts to expand further the implications of the stated vision of the church. The first explanatory note tries to envision the church itself in its transformed state, already capable of "continually and faithfully responding to the mandate of our Lord ... to serve the ends of a transformed society ... helping and enabling the people to realize, the kind of life expressive of the promised Shalom..."

The second explanatory note however tries to envision the transformation of the larger society itself, "when the Filipino people themselves will learn to live in accordance with the standards of God's righteousness..."

Both explanatory notes were just meant to bring out into focus each of the two aspects of the total transformation which the church is envisioning, authentic change not only in the church, but in the society as well. This also implies that the transformation which the church has to undergo will always have to be related to the vision of a renewed society and that the transformation of the church will have to be quite a purposive one. That such authentic change in the church will have to be for the sake of contributing to and serving as a faithful witness to the greater vision of a totally renewed society and of the whole creation itself. A renewed church will need to continue transforming itself for the sake of contributing to and providing a meaningful witness to the renewal of society itself. It is our hope that a transformed and transforming church will serve as a leavening agent for the rest of the society in its own march towards genuine renewal and change.

9. Why do we need to define the various relationships and transformations which the vision of the church has to take into serious consideration? What are their meanings and implications?

Clarity of these relationships and transformations should be considered very seriously. The church is committed to envisioning and witnessing to a twin process of transformation of both the church and the society. At the same time, the church, both inside and outside her institutional walls, is actually embraced by a web of relationships and inter-relationships. This is part of the context of the work that it has to carry out in pursuit of its stated vision. Within and outside her institutional walls are people to whom the church must relate with a distinct presence and for whom the church must address its basic preaching, teaching and witnessing ministry and with whom the church must carry out its basic calling.

The life and work of the church has to be carried out in the context of a society of people caught and engaged in a process of trying to know and find God as a meaningful presence in the midst of their struggle for survival in the face of a serious and even worsening socio-economic crisis of the nation. At the same time they are also becoming involved in a long term process of transforming society towards a more responsive, humanizing, peaceful and progressive one.

In such a context, there will be opposing groups and classes of people. There will be those who are principally supporting and working for such change to take place in society as their only hope for a better life and future. There are also those who are actively opposed for such change to ever happen. They could be among those who are mainly benefiting from the maintenance and preservation of the status quo in society. They could also be among those who are in direct control of the levers of power in the society that any call or movement for relevant change in the society will immediately be labeled by them as a threat to the security of the nation and suppress such.

It is in such a conflictual situation that the church may have to remain clear and unequivocal about its own vision perspective in relation to the people it will be working with and the people for whom its work will be directed. Such a vision will demand that the church seeks a clearer relationship of solidarity and cooperation with the very people who are victimized by the crisis and contradictions of the present situation. For they are the ones who stand to benefit most from the envisioned transformation and who stand to be the most supportive of such a dreamed-of change in their situation. They are the ones who can easily identify with the vision of a transformed society being proclaimed by the church in as much the same way that the church needs also to identify and be supportive of their basic clamor for real and liberating change in their situation.

This is why the work of the church in carrying out its mission has to be done with the needs and voices and aspirations of such people in mind. For their very own hopes and dreams and aspirations in life could very well be the content and features of the envisioned Shalom described in the vision statement of the church.

A far more important reason for this kind of option and perspective for the church lie, however, right at the core of its faith tradition. The church, as the church of Jesus Christ, has to keep on asserting its claim that to know God as a meaningful, liberating presence in this world is to know Jesus. And to know Jesus is to embrace the kind of teachings he proclaimed, the kind of values he lived, the kind of vision he espoused, the kind of options he took in his life and the kind of people he gave especial attention to. To know Jesus is to live that kind of life devoted primarily to responding to the needs and cries of the marginalized and the power-less in the society while relying solely on the power of God's grace.

It is also by the power of God's grace that every believer and the church itself as a community is made free to relate with all others, even with those who may not be sharing the same vision and conviction as the church's, be they individuals or groups. This the church can carry out in mutually meaningful, sensitive, dialogical and life-enhancing ways. Without such a core element at the very foundation of the faith and life-work of the church, the option that the church will take and the pro-grams it will carry out will actually be no different from any humanitarian civic or even political organization.

This perspective however, will also demand that the carrying out of the life and work of the church be subject to a continuing process of renewal and transformation by way of continuous evaluation and re-examination on the basis of Jesus' own life, message, works, death and resurrection. It is this Christ-centered paradigm or model against which the church will have to continuously re-examine its own vision-mission-goals, programs and priorities. Its traditional work such as worship, preaching and administering the sacraments and other rites and services of the church along with its known mission and witnessing programs may have to undergo a kind of renewing process geared to responding to the socio-economic and cultural setting of the people it is supposed to serve on the basis of the transforming paradigm of Jesus.

10. How do we understand the mission of the UCCP as stated in the document?

in light of such a vision, the UCCP, therefore, commits itself to the mission of establishing and uniting the community of faith for the proclamation of the Gospel of our Lord Jesus Christ to-wards the transformation of both church and society.

The mission of the church as stated in the document is clearly drawn from the stated vision itself. If the vision is towards a transformed church and society, the mission now defines the task involved in order to participate in the realization of such vision. Here the mission statement emphasizes the task of establishing and uniting the community of faith for a very clear intention and purpose; that is to achieve unity in the proclamation of the Gospel of our Lord Jesus Christ that will serve the ends of a transformed church and society.

Establishing and uniting is a two-fold general task of the church which has a very direct implication in the direction of the church's own church growth and expansion program. Church growth will remain as an essential task of the church but only for a much greater end, and that is for the purpose of creating more empowered communities of faith that are united in the common mission of proclaiming the Gospel of transformation of our Lord Jesus Christ. At the same time, the task of uniting the church in this stated mission will also have a strong impact in the direction of restoring all broken relationships and

promoting reconciliation as a means to empower the church for the task of proclamation. More than ever, the church has to give much greater emphasis to this task of uniting or reconciling the various conflicting elements in the church which clearly hamper its effectivity in carrying out its mission mandate. This is why the church now has to start soon in its pro-gram of conflict resolution training to empower the church people not just in resolving their conflicts but also in mediating and helping resolve conflicts among other parties within and even outside of the church. It is in itself a vital component for the church to become a credible witness to and a faithful participant in the renewal and transformation of the society.

11. How do we understand the statement of life purpose for individual members?

We, the members of the United Church of Christ in the Philip-pines, affirming our common faith heritage and mission man-date, centered and founded in the Living Christ, cognizant of our diverse historical traditions and experiences, but sensitive to the problems and challenges of the contemporary society where we are located, do commit ourselves to the pursuit of the following life purposes:

- *to be a caring, sharing faith community learning and living out Jesus' example as a servant-prophet to the people,*
- *to transform our life-work as a church toward becoming a more effective witness to the church's vision*
- *to be a faithful proclaimer of the gospel of Shalom to and with the people*
- *to work in solidarity with all other sectors and groups in society, and with other faith communities who share with UCCP's vision of society*
- *to continue to work for unity and reconciliation among our own people*

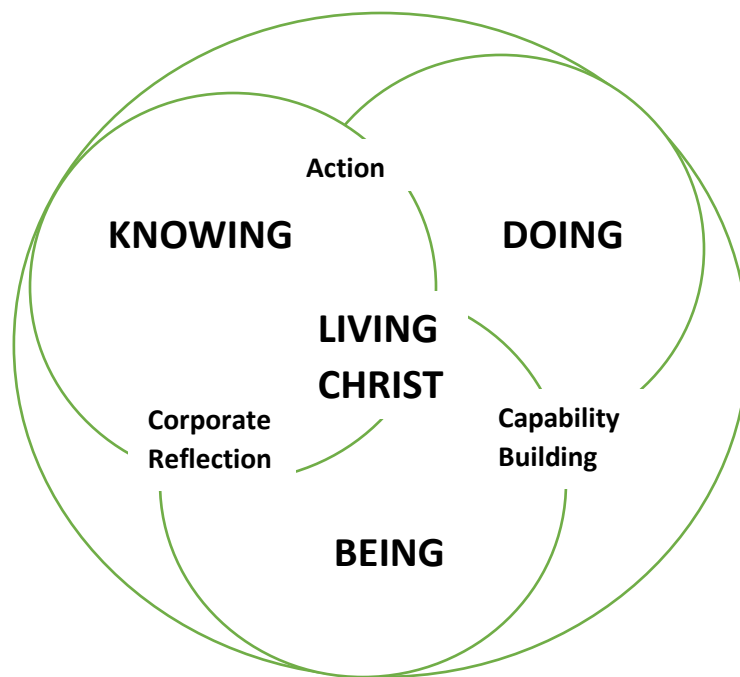
It is the hope of the framers of this document that the individual members of the church who have accepted the vision of the church and have become committed to participate in carrying out its mission will also adopt as her/his own the stated life purposes which are all drawn from the implications of the vision and mission statement. In effect, the carrying out of such life purposes will be a manifestation of a transformed life for the believer. She/he will be one who derives so much joy from carrying out such tasks and responsibilities in line with his/her life purposes.

It does not mean however that the life purposes of the believer will remain limited to the ones stated in the document. By all means each and every member is encouraged to expand and add more to the list of life purposes as long as such will remain consistent with the spirit of the vision and mission of the church. An enriched list of life purposes being seriously carried out by the believer is certainly one that is worth sharing to all the rest of the body of the church. Having such a life purpose to guide one's own daily living and daily decision making and option taking is definitely a transforming and empowering experience itself. It is learning to live the life of a faithful and devoted disciple and witness of our Lord. It will also usher in a new set of values and lifestyle for the believer and especially for the church worker and leader to internalize and live by.

12. How do we understand each of the three integral dimensions of the life-work of the UCCP, its being, knowing and doing? How does each dimension become related to each other?

The being, knowing and doing of the church sums up the totality of the church's life—work and the corresponding distinct presence that such life-work projects before the rest of the society and the accompanying self-understanding with which and by which the church is able to formulate its plans and programs in pursuit of its mission. In short, it is what the church does both inside and outside its institutional walls and the corresponding identity it projects to society as a result of such work and the church's own self-understanding, its self-consciousness of its own calling which is at the core of its self-identity and reason for being.

The being of the church emanates from its consciousness of being called as a body to carry out the mission of God right in the historical context where it is located. It resides in its being commissioned by a distinct and separate power and authority and also in its being able to partake part of that authority in order to carry out the task assigned to it. It is at the same time being called to a single account-ability before the one and only Lord who remains as the only source of all authority and even power that may be delegated to the church. In this light there can be no other power or authority that can command the allegiance and absolute devotion of the church. It is in the consciousness of being a recipient of such a calling for mission and in the realization of its exclusive allegiance to its only Lord which results in a distinct self-understanding of the church. This makes the church miles apart from any secular club, fraternity, civic or even political organization no matter how well meaning they may all be.



The knowing of the church is a dimension and function of the carrying out of its mission. The church can carry out its mission only if it is adequately equipped and empowered to do so. This equipping and empowering will certainly involve special focus on the educational aspect of the work of the church and its nurturing task towards its members for their corresponding equipping and empowerment. Such knowing aspect, in terms of the educational and nurturing task of the church has to be expressed in terms of the actual envisioned purpose. This means the educational and nurturing programs of the church has to be geared towards contributing to the building up and promotion of the kind of alternative society articulated in the stated vision of the church. It is an education and nurture program which will involve not only the acquisition of skills and knowledge in the faith tradition of the church and

its propagation, but also, the acquisition of skills of discernment and analysis in looking at and studying the social context where the church will carry out its mission work. In the process, it will be a program that will promote truly transformative and liberating values and perspective emanating from the Scriptures and specially in the Gospel of the kingdom of God proclaimed and inaugurated by our Lord Jesus Christ with his preaching and with his life and death as perceived within the studied social context of the mission of Me church.

As such the leaders of the church, led by its officers and church workers have to take the lead in manifesting and witnessing to such alternative life in an alternative society. The values and perspectives as well as the lifestyles and work styles of church workers and officers should be seen not just in terms of modeling for the nurture and guidance of the other members but also and mainly, in terms of living out already the anticipated kind of life and exhibiting the kind of lifestyle that are to be expected and witnessed to in the transformed society that the church is envisioning.

In the same light, the various institutions and others agencies and instrumentalities of the church must be encouraged to promote such transformative values in their respective programs. Schools are to be encouraged to promote a more liberating and nationalist, as well as democratic values in their curricula, encouraging the development of more humanizing and pro-people perspective among students as well as the enhancement of scientific tools and methodologies in learning and development.

Similarly, the church's formation centers for church workers have to be geared towards the development not just of trained, and competent church workers for the life-work of the church, but also for the development of future church leaders who will have to carry on the mantle of leading the church to its mission in faithful obedience to its calling. All these have to be geared towards the singular purpose of equipping the whole body of the church with the adequate knowledge and skills for effective mission work.

The doing of the church implies the actual task of putting into concrete and concerted action the mission mandate it has received from the Lord. This is a kind of doing which will involve the collective and committed participation of the church members themselves even as this may also involve much greater attention to its witnessing and proclaiming task outside of its institutional walls towards the greater society where it belongs. This does not mean however that the work of the church within herself will be neglected already. This only means that whatever work is still being carried out inside the church will only be for the greater purpose of supporting the mission-witness work outside. The task of uniting and reconciling and nurturing the church people remains as a major aspect of its mission. This however will have to be geared towards the end of empowering the church people, the whole body of Christ for mission and witness in the historical arena where it is located

In general, however, the doing of the church simply becomes the praxis of all her knowing, a putting into concrete action and reality the principles and faith-convictions which the body of the church will have been equipped with by its knowing function. The conscious practice of such knowing and doing functions of the church will then add to the further enrichment and deepening of its being, a deepening of its self-understanding and a deepening of each member's faith-commitment to its mission as well as a maturing of the kind of identity it projects to the greater community it serves. Even as such knowing and doing have been derived from the Scriptural foundations that lie at its being, this being of the church will still mature and remain dynamic as it acquires and processes each of the knowing and doing experiences it has undergone.

13. What implications do these three integral dimensions of the life-work of the church have to the planning and implementing of its various programs?

The inter-relatedness of the Being, Knowing and the Doing of the church has clear and practical implications for the different major program clusters of the church: the Evangelism and Church Development cluster, the Christian Education and Nurture cluster, Christian Witness and Service cluster, Christian Stewardship and Resource Development cluster, Partnerships and Ecumenical and External Relations cluster and Clergy, Lay, Church workers Development cluster.

Each one of them is actually an expression of the knowing and doing of the church in pursuit of its stated mission. Each program expression will have to be designed as a contribution to the stated vision of the church, one which will promote the ideals and values of a truly alternative and transformed reality both inside and outside the church. Some programs may be called upon to give focus on the knowing aspect of the life-work of the church, like the Christian Education and Nurture programs even if their implementation certainly reflects the doing aspect itself. In this light, the production of necessary materials for the use of the church in their own education activities as well as the holding of various training seminars and workshops for the benefit of the local churches remain a central aspect of its task.

The CEN's education thrust will thereby need to integrate into its programs the teaching among our church people especially the youth and children of particular values, attitudes and perspectives that are expressive of those that are envisioned for the transformed church and society. Among such values and perspectives worth focusing on through the teaching of the Scriptures and the faith traditions of the church are those of being socially concerned and responsible, being compassionate and just, being aware of the practical demands on a disciple of Jesus, being a lover of freedom, of one's own people and nation, being committed to the ideals of righteous living, and others.

It will also be from the education thrusts of the CEN programs where much of the stimulus for the other program expressions of the church will emanate. It is from there where the concerns and commitments towards greater mission and witness and service programs of the church will find much educational support, where the drive for evangelism and growth of churches will find solid foundations in the lessons and materials that are produced. It is from there where the theological basis for ecumenical partnerships are given proper articulation as a key feature of a reformed and a reforming church. It is from there where we can find materials that will enable the believers to see themselves as part of the greater and bigger family of the Church of our Lord Jesus Christ called to serve and witness in God's name, so that, in God's own time we may all be one.

Christian Stewardship and Resource Development programs meanwhile may be more involved in the doing aspect as the need to harness and develop to their full potential all the resources entrusted by God for the support of the various pro-grams, ministries and concerns of the church continue to increase. But even then, CSRD will still have to be involved in the knowing aspect since the need to educate the rest of the church on matters of stewardship will remain a priority. CSRD, how-ever, will need to provide a broader coverage of their education program among church people. Such a program does not have to focus only on matters that concern fund-raising or money collecting. It will need to include among their concerns the inculcation among our church people of values and perspectives that will be consistent with the kind of alternative life in community implied in the stated vision of the church, such as, self-reliance, frugality, and simple living, honesty and righteousness in the conduct of one's own business, responsible use and preservation of resources, along with the respect for one's own God-given patrimony and heritage.

Consistent also with the spirit and intention of our vision and mission, the CSRD will have to give equal importance to the contributions and gifts of the poor and less capable among our church people. It will need to give due recognition even to non-cash contributions like those coming from the products and labor of the farmers or workers. In fact, the financial capability of any local church should never be measured in terms only of the amount of cash money it can raise in a given fund campaign, but in terms of whatever contributions even a poor member or family may be able to give. In this spirit, it may also be worth exploring the possibility of allowing non-cash contributions for the payment of loans made by a church or for contributions towards a general fund campaign program of the church.

No small local church and no poor member should be made to feel less important and even isolated from the various stewardship concerns and campaigns of the church simply because of their economic status.

Each gain made by each program implementation may then be considered as a positive contribution to the further deepening of the being and self-understanding of the church. This may be determined through a systematic and periodic process of assessing and evaluating the implementation of each program of the respective clusters.

At the same time, such program implications will also have to be reflected in the life of the local church itself. Even as the local church will need to benefit directly from the transformative work being carried out in the national level of the church, the local church itself will always have to be a source of the impetus and enlightenment for the further knowing and doing of the church. The national programs will always have to be tempered and responsive to the actual needs and conditions of the local churches in forming and implementing such programs even as the voices and actual conditions emanating from the churches continue to serve as vital sources that will continuously energize the rest of the church for continuous and sustained mission work as a body.

14. Do we really need to have a VMG document when the UCCP al-ready has its own Statement of Faith?

A Statement of Faith is different from the vision, mission goals statement of the church. A SoF is a declaration of what the church believes and stands for. It is a solemn presentation of its faith as discerned from the Holy Scriptures. It represents in a basic and distilled form the various elements of such faith which can then be used for the teaching and nurturing of its own people. It is designed to be used in both teaching as well as worship activities of the church and is expected to stand the test of time. Because it is expected to remain valid as a statement of the faith being confessed by the church, its preparation or emergence can usually take a much longer time.

A statement of vision and mission, however, as what has been earlier stated, is a declaration of what the church envisions for itself and for the society where it belongs. It is a vision which is clearly rooted in the Scriptures and is to be considered as an attempt to concretize the implications of its own statement of faith. It envisions an ideal future for both the church and the society. The mission statement somehow provides for the declaration on what the church intends to do in order to help realize such envisioned future. This vision and mission document then becomes a basis for the designing, planning and implementation of the various programs of the church. Since the programs emanating from the VMG are subject to periodic or regular assessment and evaluation, the VMG may be subjected to modification or even change depending on the results of the evaluation of the program implementation.

15. How about those Jurisdictions, conferences and other judicatories of the church which may have their own VMG statements already? Do they have (to scrap their respective VMG statements in favor of this one?)

Not necessarily, as long as those other VMG statements do not contradict the clear intentions and goals of the UCCP VMG, the concerned judicatories will continue adopting and implementing them. Such may even be considered as local expressions of the UCCP VMG itself. The Jurisdictions, being implementors of the national programs, may decide to modify their respective VMG statements so as to integrate elements coming from the UCCP VMG document.

16. Would not a VMG Statement make the church quite exclusivistic and less ecumenical as a body and perhaps even less tolerant of others who may disagree with the vision, mission, goals and commitments made in such a document?

On the contrary, the VMG statement is hoped to enhance the ecumenical character of the church. The church with this kind of vision and mission commitment will then be able to widen and broaden the coverage of its ecumenical concerns. The UCCP may even articulate for itself a new understanding of ecumenism itself which would include not only church bodies which have traditional ties already with our church but also those groups and organizations and even communities of people who profess other faiths and convictions and who are committed towards the same vision and goals for the greater society and the nation itself. It cannot be denied that based on the church's professed option of solidarity with the poor and the oppressed and marginalized, the UCCP will find many points of convergence with the programs and visions of various political groups in the country that advocate the ideals of justice and liberation. Within this circle, the church can therefore establish various ecumenical linkages, partnerships and cooperative endeavors without necessarily becoming a tool for the furtherance of the specific organizational goals of anyone of them. Our linkages, partnerships and cooperative endeavors with such groups will have to remain as an expression of the church's own unique mission and witness. It is a mission and witness task that can never and should never be compromised just for the sake of political convenience. In the final analysis, the church can only resort with prayer and humility to the ultimate judge and arbiter of all positions and convictions of people and groups. That in the process of its being committed to a particular vision of church and society, it will actually remain open to the leading of the spirit as expressed in its own reading of the Scriptures and its faith tradition, through the events to which it is being called to respond, and through the voices of the people most of whom may be able to provide corrective but further edifying views and measures for the church to continually work on in light of God's empowering grace.

Part II

THE UCCP VISION, MISSION and GOALS IN THE NEXT JUBILEE

The United Church of Christ in the Philippines considers itself as an integral part of the one, holy, catholic and apostolic Church of our Lord Jesus Christ, called to be a witness to the Gospel of the Kingdom of God as proclaimed in the life and ministry of our Lord as revealed in the Scriptures, and empowered to participate in the ushering of God's Shalom throughout the whole creation. The UCCP carries on its life and work within and outside the confines of its traditional institutions in the context of the contemporary Philippine society guided and inspired by the hope founded on the promise of a new heaven and a new earth, while at the same time rooted and strengthened by the faith traditions of the historic church and its martyrs in facing and responding to the mission challenges of the present.

The UCCP sees itself as journeying towards its next jubilee year carrying on a ministry and witness of proclaiming, articulating and activating the gospel of hope and promise to both its church members and the larger community.

Vision Statement:

The UCCP, a responsible, empowered, self-reliant and caring community of Christian believers committed to the pursuit of a transformed church and society towards an abundant and meaningful life for all.

Explanatory Notes:

Within this vision, the UCCP will continually and faithfully respond to the mandate of our Lord Jesus Christ to serve the ends of a transformed church and society within the next fifty years, helping and enabling the people to realize and experience the kind of life expressive of the promised Shalom and the just reign of God for the whole creation.

We also hope to witness and participate in the fulfillment of a time when the Filipino people will learn to live according to the standards of God's righteousness and enjoy the fruits of justice which is peace, prosperity and environmental wholeness.

This vision embodies the following relationships and transformations in the various faith communities.

1. Living the life of the Church

a) in the midst of people

Where faith in Jesus Christ is shared, where the work and traditions of the church are faithfully carried out and interpreted for and with the people, where the Scriptures continue to be preached from and studied, where worship services continue to nurture the people towards a life of witness, where the rich faith heritage of the church continues to be kept alive and passed on to the next generation, where everyone becomes empowered to practice the life of a truly transformed community, embodying the virtues of compassion and self-emptying servanthood to the larger community;

b) in the Nation

Where the servant and prophetic role of the church in the task of transformation continues to be upheld in the midst of the various crises and threats to the life and future of the people and the rest of creation, where it is able to reach out to various diverse cultures and sectors, especially those that have been historically deprived of their basic rights, in a humble attempt to contribute to the emergence of a new Filipino identity and character, where UCCP is able to witness to the transformative and redemptive values of reconciling love and justice, genuine peace and holistic development;

2. Being the Church among the people

Where the distinct self-understanding of the UCCP as a church and as an institution with a mission becomes reflected in the totality of its work, programs, practices, symbols being used, manner of organizing and implementing programs, manner of resolving conflicts, manner of its evaluating and assessing its life and work, where its basic theology as a church is reflected in its goals and perspectives in all of these areas of life and work, and even in the lifestyles of its own people to become a clear and unique witness to the greater society where it belongs;

3. Doing the work and mission of the church in society

- a) Where the Church becomes a genuine partner of the people in the mission of transforming society towards a truly democratic, truly national and free and sustainable society whose governance is truly pro-people, free from all forms of corruption and any form of foreign domination, where the nation will be able to emerge and stand as an equal among nations;
- b) Where the enlightened and empowered sectors and institutions of the church are able to serve as resources for the empowerment of the people in their own struggle for genuine transformation of the society;
- c) Where the church becomes a faithful and responsible steward of God's creation, witnessing vigilantly to the task of caring, preserving and protecting our national patrimony by educating, empowering, organizing and supporting the people in their own actions toward this end;
- d) Where the church's educational programs are directed towards the campaign for an equitable and just distribution of resources, where basic needs and necessities of the people are provided for, where the voices of all the sectors, especially the weaker and marginalized ones are heard and heeded and where an alternative vision of a truly new and transformed society is articulated on the basis of its biblical and faith heritage, where the people in the greater community are given the opportunity to hear and experience the gospel of hope and liberation being proclaimed in all zealously and devotion.

Mission:

In light of such a vision, the UCCP, therefore, commits itself to the mission of establishing and uniting the community of faith for the proclamation of the Gospel of our Lord Jesus Christ towards the transformation of both church and society.

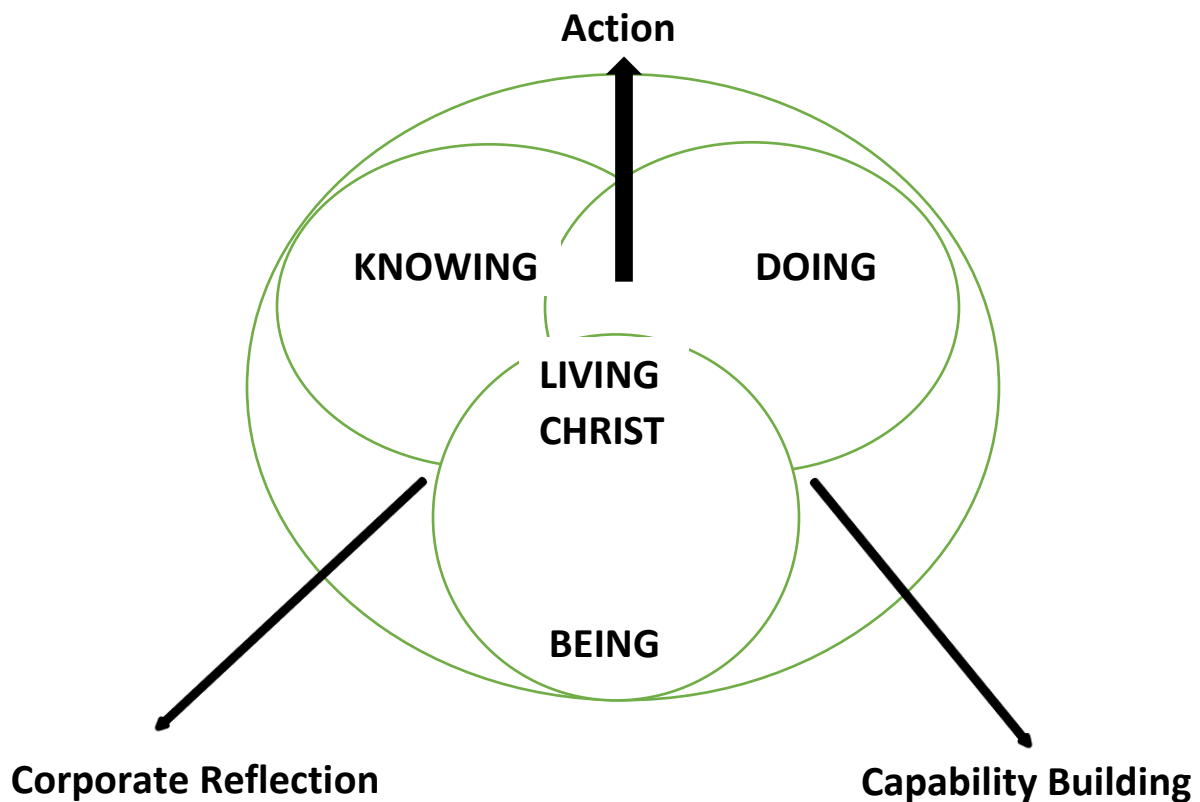
Life Purpose:

Such vision and mission can only come to reality if each and every member of the church will experience his/her own transformation and conversion towards a life with a clear purpose and commitment expressed in the following:

We, the members of the United Church of Christ in the Philippines, affirming our common faith heritage and mission mandate, centered and founded in the Living Christ, cognizant of our diverse historical traditions and experiences, but sensitive to the problems and challenges of the contemporary society where we are located, do commit ourselves to the pursuit of the following life purposes:

- o *to be a caring, sharing faith community learning and living out Jesus' example as a servant-prophet to the people,*
- o *to transform our life-work as a church towards becoming a more effective witness to the church's vision*
- o *to be a faithful proclaimer of the gospel of Shalom to and with the people*
- o *to work in solidarity with all other sectors and groups in society, and with other faith communities who share with UCCP's vision of society*
- o *to continue to work for unity and reconciliation among our own people*

We intend to live out these life purposes drawing strength from the resources of our faith heritage, from the edifying traditions and lessons of our history as a church, from the stories of faith, hope and struggle of the Filipino people including the martyrs, and from the empowerment that can only come from the Holy Spirit. The conceptual framework on which the above mission statement is based may be diagrammatically expressed as follows:



The diagram shows three integral dimensions of the life-work of UCCP as a faith community: UCCP's **Being-Knowing-Doing**. Each dimension affects and sustains the other dimensions.

Together, these dimensions make up the totality of the life and identity, the being, the knowing and the doing of the church as a church community. These three elements, the church's being the church, its knowing and its doing as a church are what differentiate the church from any other civic or political organization. The being of the church stems from its own self-understanding of who it is, where is its very origin and foundation, and what it is here for. In short the church exists with a very basic self-understanding of being called, being commissioned and being empowered by its Lord God to do mission.

The church, in fact, cannot be the church without mission, for the church exists for and primarily because of the mission given to us by our Lord Jesus Christ. The church itself is mission and is always in mission, carrying out the very mission program announced by our Lord himself. Here lies UCCP's Being as a church. It draws its continuing reason for existence and self-understanding from the fact that it has been called to a life of mission and to be a mission itself, a mission characterized always by a prophetic servanthood — always reaching out to be a healing presence to others, especially the least and the lost, while at the same time proclaiming and witnessing to the liberating Gospel of our Lord. This is what our theme for the quadrennium is calling us to reaffirm in being a church — that commitment to a life of mission, to a consciousness of mission, to the values and perspectives of mission, to the vision of and mission in society as announced by Jesus himself

The church, however, cannot move nor even grow towards greater heights of relevant and transformative mission and service if it is not empowered with that faith and sense of calling to a task higher and greater than itself and its institutional concerns, if it has no awareness at all of its own sense of transcendence and mystery, and of the power and grace that lie at its calling and the very foundation of its being as a church. Essential to the being of the church is its own exclusive allegiance to the only one God and Lord of its life whose call and mandate it is bound to obey at all cost even in the face of extreme difficulties and historical struggles to be waged. Essential, too, to the being of the church is its rejection of the dominant presence of other allegiances, systems and powers in this society and in this age who claim to have the power to bring about the good life for all yet in reality promoting slavery and death for the majority of peoples. Such powers and systems, in the guise of globalization, have to be unmasked and opposed by the church as mere idols or false gods.

However, mission is not possible without the church being empowered to carry it out. Here lies the Knowing of the church. Knowing would involve the whole task of the church to equip itself with the necessary knowledge about the faith, its history and traditions and demands along with the necessary skills for its mission task, the necessary education for the nurture of its own people, for the training of its workers and for the proclamation of the Gospel to others. It is the entire people in the church, not just the leaders, not just the church workers, who need to be equipped for the mission of the church. For the church to be able to reaffirm its commitment to mission and live its life in mission, it has to be empowered for such a task as a body.

On the need for us to be adequately equipped in our knowing as a church, we need to provide special focus and priority on the education program of the church, both for the nurture of our people and for the development of workers and leaders in the church and its various institutions. But this should be an educational program rooted more than ever on the Scriptures, illumined by our own theological traditions as a church and responsive always to the challenges of our contemporary situation. And, in the same way that Israel educated its own people in ways that will enable them to realize God's gift of a new and alternative society for them, this education program of our church should be geared towards that vision of a transformed society. In this light there has to be a systematic and coordinated theological education program and continuing theological education program as well as non-formal training programs in the training and formation centers along with a systematic conflict resolution and mediation training program to address the various internal conflicts, which weaken the church's capacity for mission. Church School materials for all age groups have to take cognizance of this vision and mission of the church. Centers for preparatory and non-formal theological education will also serve as instruments of the church for the empowerment and equipping of its people, especially the youth, towards a consciousness of mission and the acquisition of Christian values for their eventual participation in social transformation.

In short, internal, institutional reformation and renewal remains a primary concern and even an indispensable component of the whole mission task of the church. No mission in the wider society is

possible if the church and its people are not equipped with the needed knowing, the awareness, vision, knowledge and skill, trained and committed leadership, functional structures and organizations and adequate resources necessary for the effective carrying out of its task.

The Doing of the church is the actualization of her Being and Knowing. It is the praxis of its faith commitment and mission calling. It is the visible manifestation of its being and the fruit of all its continuous knowing. It is what the church does as an institution through its organized programs, as a collective body in every congregation in their respective communities and even as committed individual members in their respective stations and situations in life, the totality of which makes up its distinct identity and presence in society.

Goals / Objectives:

Within the first 5 years of its jubilee, the UCCP life-work will focus on the restoration of its relationships — a foretaste of God’s reign or SHALOM as reflected in the achievement of the following goals or objectives:

1. To strengthen the faith community.

(Relationships within the faith community at all levels and in all aspects of its life-work, individual and collective or institutional)

2. To enrich the life-work of communities where Local Churches are located.

(Relationship of the life-work of the local churches where expressions of the life-work of the whole UCCP are most meaningful, with the total life-work of the communities where they are located; particularity of issues are more effectively and meaningfully addressed)

3. To deepen the impact of its collective response to societal issues and concerns.

(Relationship of the institutional church - whole UCCP - with issues and concerns that affect the total life-work of the whole nation and the global community and total creation)

Objective 1. To strengthen the faith community.

Key Results Areas	Performance Indicators
1.1 Harmony and unity	1.1a Increasing degree of integration of all programs at all levels and in all aspects 1.1b Increasing areas of unity on vital issues affecting the life-work of the church at all levels 1.1c Increasing sense of ownership and identification of critical portion of the total membership and leadership of organizational plans, programs and positions on issues affecting organizational, community and societal life-work. 1.1d Decreasing incidence of local churches “dis-integrating” of being split due to unresolved differences
1.2 Laity development	1.2a Increasing percentage of effective participation and involvement of the laity in the leadership and decision-making processes at all levels 1.2b Involvement of increasing number of professional and/or expert members on various fields in enriching organizational processes and systems, among others.

	1.2c Clearer identification of lay members in various fields of work for their Christian work ethics and performance
1.3 Church workers leadership development	1.3a At least satisfactory performance (based on standard work performance indicators) of increasing number of church workers 1.3b Increasing percentage of women's participation in leadership roles at all church levels 1.3c Institutionalized support system that meets basic needs of church workers and their families
1.4 Children and youth development	1.4a Increasing percentage of effective participation and involvement of children and youth (along side the adults) in the total life-work of the church 1.4b Stronger identification of church children and youth in their own milieu (in or out of school) for their strong Christian value orientation and exemplary performance.
1.5 Family life	1.5a Increasing percentage of member-families regularly undertaking family-oriented and family-based activities (e.g. family devotions, family consultations, etc.) 1.5b Increasing percentage of family members (father, mother, children and household members) effectively involved in the life-work of the Church 1.5c Increasing level of integration of various aspects of family life with the total life-work of the church 1.5d Decreasing unresolved family relationship related conflicts or problems
1.6 Level of involvement of members/leaders	1.6a Increasing frequency and quality of participation of members/leaders in church activities and programs at all levels 1.6b Increasing forms of participation (time, talent, treasure, etc.) of members/leaders in total life-work of the church at all levels 1.6c Increasing percentage of church activities participated in by church members/leaders at all levels (liturgical life, etc.)
1.7 Church growth	1.7a Clearer identity of church members/leaders in terms of responsible lifestyles and value-orientation (servanthood-strong sense of accountability to the Living Christ) 1.7b Increasing active membership in local churches. 1.7c Increasing number of local churches in town centers and other mission fields
1.8 Property development	1.8a Decreasing % of undeveloped or un-utilized or idle church properties 1.8b Full inventory and documentation of all church properties at all levels 1.8c Effective balance between income generating concerns (stewardship and accountability) and service-orientation in the operations of all developed properties.
1.9 Financial viability	1.9a Increasing total financial contributions/offerings or "givings" from members to their respective local churches 1.9b Increasing % of total membership of local churches contributing or sharing financial resources to their respective local churches 1.9c Increasing actual financial contribution of the local churches to wider judicatories 1.9d Increasing forms of financial sources 1.9e Institutionalized financial resource (regular sources) base at all levels

	<p>1.9f Appropriate balance between locally generated financial resources and outside financial assistance in sustaining regular operations of the organization at all levels</p> <p>1.9g Increasing efficiency of operations at all levels (without sacrificing effectiveness and organizational health)</p>
1.10 Organizational structure and processes	<p>1.10a Increasing percentage of integrated involvement of CROs, CRIs and COI's in total life-work structures and processes at all levels</p> <p>1.10b Increasing degree of effectiveness and efficiency of the church organizational set up or structure</p> <p>1.10c Full documentation of life and work of the church at all levels</p> <p>1.10d Effective dissemination and sharing of updated information to and from all levels of the organization</p> <p>1.10e Increasing effective "utilization" or optimization of human resources (actual and potential) in the total life-work of the church</p> <p>1.10f Increasing level of effective balance of emphasis between and among various mission areas at all levels</p>
1.11 Ecumenical relations and partnership	<p>1.11a Increasing relationship quality with present partnerships</p> <p>1.11b Increasing number of meaningful partnerships established and maintained</p> <p>1.11c Increasing effective forms of cooperation with partners</p>

Goal 2. To enrich the life work of communities where the Local Churches are located.

Key Results Areas	Performance Indicators
2.1 Community integration	<p>2.1a Increasing number of community activities involved in and/or initiated by local churches</p> <p>2.1b Increasing number of favorable actions on community issues and concerns raised by the local churches in cooperation with the rest of the community</p> <p>2.1c Increasing level of integration of wider community issues and concerns in local church programs</p>
2.2 Delivery of services to the people	<p>2.2a Increasing number of members who express concrete support for marginalized sectors in the community.</p> <p>2.2b Increasing number of community needs and issues collectively addressed by the local churches</p>
2.3 Ecumenical movement in the community	Level 2.3a Increasing number of ecumenical activities jointly undertaken by churches and other groups
2.4 Political empowerment of the marginalized sectors in the communities	2.4a Increasing number of people's organizations formed and projects beneficial to the poor undertaken

Goal 3. To deepen the impact of collective action/response to societal concerns and issues.

3.1 Contemporary economic and political struggles of the marginalized sectors in Philippine society	<p>3.1a Increasing percentage of membership speaking in various ways against all forms of evil in the national life as an exercise of the church's prophetic task</p> <p>3.1b Increasing number of members owning church statements on social issues</p>
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3.2 Education system	3.2a Increasing viability and long-term sustainability of all Church Related School
3.3 Health system	3.3a Increasing viability and long-term sustainability of all Church Related Hospitals and Health Institutions 3.3b Increasing number of Community-Based Health Programs and increasing acceptance by communities of the concepts and principles that the program spouses 3.3c Increasing number of organized response of UCCP Fellowships of Health (and allied) Professionals
3.4 Ecological integrity	3.4a Improved quality of life and restored land resources in project areas of ecology and environment-related programs 3.4b Increasing number of projects on ecology and environmental protection in the community level

Notes: The Mission/Goal Formulation of the VMG of 1994 and Where! How They are Addressed in the Proposed UCCP Vision-Mission-Goals in the Next Jubilee

Mission/Goal formulation of the VMG of 1994	Addressed in ...
	OBJECTIVE KRA PERFORMANCE INDICATOR
1. To deepen and broaden our experience and understanding of Christian believers committed to pursuing an abundant and meaningful life for all.	1- 1.1, 1.2, 1.4, - 1.1b, 1.1c, , 1.2c, 1.4a, 1.5c 1.5, 1.6, 1.7, - 1.6a, 1.7a, 1.8a & b, 1.9.b&e 2- 1.8, 1.9, 2.1 - 2.1a&b, 2.2a 3- 3.4 - 3.4a & b
2. To actively participate in sharing the Good News and in building a just social order.	1- 1.2, 1.4, 1.5, 1.6, - 1.2a, 1.4a&b, 1.5b, 1.6a&b, 1.7 - 1.7a, b, c 2- 2.1, 2.2, 2.4 - 2.1a,b,c, 2.2a&b, 2.4a 3- 3.1, 3.2, 3.3 - 3.1a&b, 3.2a, 3.3a,b,c
3. To design and sustain a responsive and functional organizational structure and a process to promote a continuous learning and growing together.	1- 1.1, 1.2, 1.9, 1.10 - 1.1a, 1.2a&b, 1.9g, 1.10a to f
4. To develop, mobilize and optimize the use of human and material resources in sustaining our integral mission and ministry.	1- 1.2, 1.3, 1.4, 1.6 - 1.2b, 1.3b, 1.4a, 1.6a&b, 1.8, 1.9 1.10 - 1.8a,b,c, 1.9a to f, 1.10e
5. To seek unity and solidarity with other Christian communions in the pursuit of the mission of the church.	1- 1.11 - 1.11a, b, c, 2- 2.1, 2.3 - 2.1b, 2.3a
6. To foster understanding, partnership and fellowship with other groups and communities of faith.	

