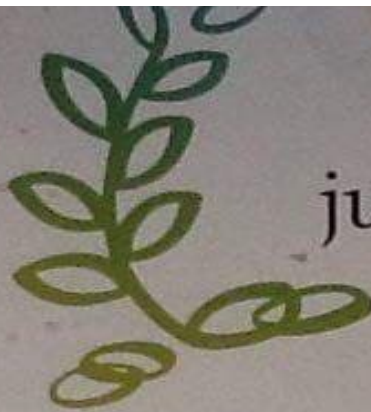


HUMAN RIGHTS

CELEBRATION GUIDE 2018 WEEK

"DEFENDING THE
DIGNITY OF
PEOPLE IS DOING
CHRIST'S
MISSION"





God of life, lead us to justice and peace

**World Council of Churches
10th Assembly**

30 October to 8 November 2013
Busan, Republic of Korea

God of Life, Lead Us to Act

God of life,

lead us to justice and peace;
you are the very Source of our very lives
you created us in your own image
with dignity and worth
you gave meaning and purpose for life
without you we cannot achieve full justice and peace.
God of life, lead us from injustice and un-peace
to justice and peace;
lead us to see injustice in Asia and in this world
of people against people
of people against nature
of structures and systems
that dehumanize and ravage creation.
Lead us to realize that there can never
be peace where injustice exists.

God of life,

lead us to do justice and peace;
you chose to call out a people
to witness and manifest your will,
awaken us to the truth;
that we are to work together with you
to bring about justice and peace;
that we are not just to pray
but also advocate and do
and work for total salvation
which you worked out ahead
for humanity
and for the world.

By Bishop Reuel Norman O. Marigza
United Church of Christ in the Philippines



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FOREWORD

Once again, this year, as in every December, we celebrate as a Church Human Rights Week. Our Church has always been an advocate of defending the rights of human beings, for as our beliefs as a Church would declare, human beings are created in the image of God.

Our theme this year is: **“DEFENDING THE DIGNITY OF PEOPLE IS DOING CHRIST’S MISSION”**. It is an expression of our faith in God’s people and our commitment to be with the most vulnerable in our community.



Violations of human rights have continued under the administration of President Rodrigo R. Duterte caused by the campaign against illegal drugs which has resulted to the death of thousands, attacks on activists, human rights defenders, lawyers, and even church people, militarization in the indigenous people’s communities, intimidating dissent, among others. Clearly, we have a crisis in terms of the human rights situation today.

As part of our continuing efforts to address this, we come up with this Human Rights Week Celebration Guide to help us in our meditation, reflections and studies as a community of faith carrying out Christ’s Mission.

It is our hope that these materials can help us in our reflection and ministry in doing Christ’s Mission. May we continue to encourage and inspire everyone to work for peace based on justice, especially in defending the dignity of our people.

May the blessings of our God of History be with us!

Shalom!

BISHOP MELZAR D. LABUNTOG
General Secretary

HUMAN RIGHTS SUNDAY LITURGICAL GUIDE

9 December 2018

"Defending the Dignity of People is Doing Christ's Mission"

WORDS FOR MEDITATION

"Whereas, as a church body, the United Church of Christ in the Philippines should look at the prevailing universal concern for human rights as a great opportunity to advance the Christian concern for the dignity and well-being of people.."

*Resolution for the Creation of a Human Rights Desk,
UCCP General Assembly, 21-26 May 1978*

INSTRUMENTAL MUSIC (to the tune of "Spirit Who Broods" Hymnal of a Faith Journey, 185)

PROCESSIONAL

*SONG OF INVOCATION (Acapella)

Spirit Who Broods, *Hymnal of a Faith Journey*, 185

Spirit who broods, Spirit who sings,
Mothering bird, peace in your wings
Come from within; come, make us one.
Come and renew the face of the earth,
Face of the earth.

Spirit of truth, laser and light
Searching the path, seeking the right.
Come from within; come, make us one.
Come and renew the face of the earth,
Face of the earth.

Spirit of love, larger than law
Quick to forgive, keeping no score.
Come from within; come, make us one.
Come and renew the face of the earth,
Face of the earth.

CALL TO CELEBRATION

Voice 1: Come, believers, and celebrate life with God!

Voice 2: How can we celebrate and not remember those who experience pain and anguish because of injustices? How can we meet together and not remember those who are separated from their families and friends? How can we shelter here and not remember those whose only shelter is a refugee camp or a cardboard box?

People: (singing) **"Have Mercy on Us, Lord"**, *Hymnal of a Faith Journey*, no.87
Have mercy on us, Lord, have mercy on us.
Have mercy on us, Lord, have mercy on us.

H Have mercy on us, Lord, have mercy on us.

Voice 1: Let us celebrate the peace that only God can give through our songs and offerings!

Voice 2: How can we speak of peace and not remember those whose peace is shattered by constant fear and the rattle of guns? How can we sing our hymns and not remember those who cannot openly

express their religious beliefs? How can we offer our gifts and not remember those who are caught in the never-ending cycle of poverty and debt?

People: (singing)

Have mercy on us, Christ, have mercy on us.

Have mercy on us, Christ, have mercy on us.

Have mercy on us, Christ, have mercy on us.

Voice 1: Come, let us celebrate the gift of life in its fullness!

Liturgist: How can we pour wine and not remember those who are imprisoned by addiction to bottle, needles and pills? How can we celebrate and not remember those who suffer from depression, mental illness or grief?

People: (singing)

Have mercy on us, Lord, have mercy on us.

Have mercy on us, Lord, have mercy on us.

Have mercy on us, Lord, have mercy on us.

All: God of human experience, born in a stable in Bethlehem, spirit alive in us today. In our worship service, may we look outwards to the suffering of our world remembering the hope of your shalom.

SONG OF SUPPLICATION

O God in Heaven. *Hymnal of a Faith Journey*, HFJ no.50

O God in heaven, grant to your children,

Mercy and blessing, songs never ceasing

Grace to invite us, peace to unite us

O God in heaven, author of love.

Jesus Redeemer, help us to remember

Your pain and passion, your resurrection,

Your call to follow, your love tomorrow,

Jesus Redeemer, savior and friend.

Spirit unending, give us your blessing,

Strength for the weary, help for the needy.

Hope for the scornful, peace for the mournful,

Spirit unending, comfort and guide.

Christ our companion, be with us always,

In our struggle for life abundant,

For peace with justice, for genuine freedom,

Christ our companion, Immanuel.

*[first three stanzas, Elena G. Maquiso;
last stanza, Melinda Grace Aonan, unpublished]*

REFLECTIONS ON DEFENDING PEOPLE'S DIGNITY

(This can be in the form of sharing of testimonies of victims of human rights violations, slide-show or a creative movement that portray images of violations of human rights.)

CONGREGATIONAL RESPONSE

Do You Really Care, *Children Praise God*, no.195

Do you really care, Do you know how to share

With people everywhere, do you really care?

Will you take the dare, spread good news everywhere?

The cross of Christ to bear, do you really care?

LIGHTING OF THE SECOND ADVENT CANDLE

Lighters: There is so much brokenness and death around us. There is blatant disrespect for human dignity and rights. We choose to close our ears from the cry of the people and refuse to see the suffering of the poor. We have sinned against our God and each other. As we light this advent candle, let us humbly confess our sins and ask God's forgiveness and mercy.

LITANY OF PENITENCE

(Those who are able are asked to kneel, to show humility and sincerity in seeking God's forgiveness.)

Liturgist: You have called us, Lord, to become Your hands that would touch people's lives and extend help when others are in need.

People: Forgive us, Lord, for we fail to become Your hands in the world. We fail in extending ourselves for the protection of people's rights.

Liturgist: You have called us, Lord, to become Your mouth that would proclaim Your mercy, justice and peace to the world.

People: Forgive us, Lord, for we fail to become Your mouth in the world. We fail to speak for the truth, to speak in behalf of those who have no voice, to speak against systems that robs people of their rights and dignity.

Liturgist: You have called us to become Your body in the world that would manifest Your abiding presence in the lives and struggles of the people.

People: Forgive us, Lord, for we fail to live in solidarity with the struggling people. We fail to participate in their aspiration for an abundant and dignified life. Instead, we detached ourselves from their pains, fears and hopes. We fail to become Your body in the world.
Create in us, O Lord, the spirit of concern and love so that despite our weaknesses and insecurities, we may commit ourselves to the Your mission in the world. In Jesus name, Amen.

ASSURANCE OF GOD'S PARDON AND MERCY

Minister: "Do not offer the parts of your body as instruments of wickedness but rather offer yourselves to God as instruments of righteousness. Blessed are those whose sins are forgiven and pardoned." (Romans 6: 13; 4:7)
Let us thank and praise our God!

CONGREGATIONAL RESPONSE

You Gave My Heart New Songs of Praise

Hymnal of a Faith Journey, HFJ#297

You gave my heart new songs of praise; you raised me from despair,
You set my feet upon a rock in answer to my prayer.

Refrain:

A new song, a new song, sing your loving kindness and your grace,
A new song, a new song, a new song in my heart, I sing a song of joy and praise.

And so, my God, I lift my voice to sing my heart-felt praise,
How happy those who trust in You, who seek your saving ways. ! (Refrain)

READINGS FROM THE SCRIPTURE

MESSAGE THROUGH SONG

MEDITATION ON THE WORD

CALL TO OFFERING

Liturgist: Our gathering is a collective expression of our faith and life as God's people. Our offering of life and labor symbolizes our collective response to the faithfulness and goodness of God. Let us then bring with joy and gratitude our gifts and offerings.

DOXOLOGY

Hymnal of a Faith Journey, HFJ no.94

Praise God, the Source of life and birth;
Praise God, the Word Who came to earth;
Praise God, the Spirit, Holy Flame,
All honor, glory to God's name. Amen.

PRAYER OF THANKSGIVING

Our most Loving God, the source of meaning and purpose of life, we bring our offerings with gratitude and humility knowing that all that we freely receive comes from You. Accept our gifts as our expression of loyalty to You and support to Your mission in the world. Help us to remember always that our lives are testimonies of Your work and will, and are more persuasive than mere words. Amen.

READING OF STATEMENTS/PASTORAL LETTER ON HUMAN RIGHTS

(Or on any issue confronting the people today)

SONG OF COMMITMENT

Hymn of Human Rights

Tune: Joyful, Joyful We Adore Thee

(As the hymn is sung, a light is passed on to light the candles provided to the congregation.)

For the healing of the nations, Lord, we pray with one accord,
For a just and equal sharing of the things the earth affords.
To a life of love in action, help us rise and pledge our word. (2x)

Lead us, dear God, into freedom, from despair your world release,
That redeemed from war and hatred, all may come and go in peace.
Show us through our care and goodness, fear will die and hope increase. (2x)

All that kills abundant living, let it from the earth be banned,
Pride of status, race or schooling, dogmas keeping work undone.
In our common quest for justice, may we hallow life's brief span. (2x)

You, Creator God, have written, Your great Name in humankind,
For our growing in Your likeness, brings the life of all to mind.
That by our response and service, the Kingdom of God we find. (2x)

LITANY OF COMMITMENT

(Ask the people to pair themselves and read the litany facing each other.)

Partner 1: Accept this candle. Let this be a reminder that in serving others, in our participation in the work of protecting the rights and defending the dignity of people, we will endure burning.
Partner 2: Accept also this candle. Let this be a reminder that we are called to become God's helpers in doing Christ's mission in the world. In doing so, we also suffer melting and dying.

Partner 1: For following Christ is not easy.
Partner 2: We have to carry our cross.
Partner 1: Let us carry our light in order to give light to others.
Partner 2: That others may see God who works in us and through us.

THE BLESSING

Minister: May the grace of God, our Redeemer, be upon you wherever you go. May God give you courage to speak the truth and stand for the dignity and rights of all.
All: May God bless us with ears to hear, eyes to see, mouths to speak and hearts to love. May God's countenance be upon us and give us peace. Amen.

RESPONSE

Seven-fold Amen or Trees of the Field, *Hymnal of a Faith Journey, HFJ no. 100*

You shall go out with joy and be led forth with peace;
The mountains and hills will break forth before you.
There'll be shouts of joy and all the trees of the field,
Will clap, will clap their hands.
And all the trees of the field will clap their hands;
The trees of the field will clap their hands;
The trees of the field will clap their hands
While you go out with joy.

RECESSIONAL

"Hymn of Human Rights" was taken from the Road to Reversal: Advent and Christmas Manual Guide to Celebration with some revision of words.

The Call to Celebration was entitled "How Can We?" which was taken from the Crumbs of Hope: Prayers from the City, Inspire/MPH, Peterborough, UK, 2006, and arranged into a litany.

BIBLE STUDY GUIDE FOR THE CELEBRATION OF THE HUMAN RIGHTS WEEK

"Defending the Dignity of People is Doing Christ's Mission"

Texts: Genesis 1:26-27, Proverbs 31: 8-9; Psalm 8, Luke 4:18-20; John 17:20-26; Matthew 25: 31-46

General Concepts:

The Church as God's body in the world is tasked to uphold the dignity of all people and must work to defend their basic human rights.

Christ's life and work was intended to affirm the dignity and worth of people especially those who were considered by society as the least, lost and the last.

Learning Objectives: By the end of the session, the learners will be able to

- State the significance of upholding the dignity of people to doing Christ's mission.
- Suggest ways or strategies in which the church can work on to promote the human rights advocacy of the Church.
- To identify present situations or cases wherein human rights of persons are blatantly disrespected.

Background Notes for the Facilitator

Have we ever raised the question to ourselves, "What is my worth as a person?" Have we ever experienced being stripped off of the dignity by people who has power and authority over us? Have we ever felt being left with nothing but suffering, helplessness and grief?

At some point in the Psalmist life, the writer raised the same question, "What are human beings that you are mindful of them?" (Psalm 8:4a, NRSV). The writer tries to find the worth of the human being against the backdrop of God's holiness and glory. Basic to our understanding of humanity is the understanding that human beings are created in God's image (Genesis 1:26-27). As created beings of the One who holds glory in heaven and earth, we somehow share in that glory. But more importantly, being created in God's image connotes that human beings are endowed with inherent goodness for even the Creator "saw that it was good". (Genesis 1:10). Despite the weaknesses, the frailties and limitations God "cares for them." (Psalm 8:4b). The affirmation that God created the world including human beings and that God finds all creation good should be considered "a ground for respect and admiration for all beings". Abuse of power, oppression, domination and violence are not part of the intentions and purpose of the Creator.

These affirmations resonate throughout the experience and journey of God's people, Israel. God's care and concern towards the people never ceased despite their unfaithfulness to the covenant. God continues to remind the people of their accountability as well as the responsibility of those in power "not to deprive the oppressed of their rights, to "speak for those who cannot speak for themselves... and to defend the rights of the poor and needy. (Proverbs 31:8-9).

God's intention over all creation was made clear in Jesus' life, ministry, his death and resurrection. At the beginning of his work, Jesus declared his purpose of ushering in the reign of God. (Matthew 4:17). In him and through him, the people will see and know God. (John 17:26). Jesus is the ultimate manifestation of the God's reign through whom God will redeem the world. All believers then are called to participate in as helpers in the creative activity of God through Jesus Christ. In doing Christ's work in the world, we become obedient and faithful participants in ushering in God's reign. Every act of goodness shown to "one of the least "" (Matthew 25:40) is done in response to God's grace and in obedience to God's purpose and will. What better and wor-

thy response can human beings give back to the One who shares glory to all creation?

Reflection

It is sad to note that as a nation we are confronted with situations that has worsened the suffering of the people. Aside from the laws passed like the TRAIN Law that are supposed to uplift the living conditions of Filipinos, it places a heavy burden on the part of the poor and those earning less. More so, the campaign against drugs has become the top priority program of the government. This war waged by the government has claimed many lives. According to the news report on GMA News 24 Oras last August 20, 2018, from October 11, 2017-August 8, there were 1,232 killed by those riding in tandem. An average of 30-50 killings happen every week. The group RISE UP for Life and Rights! in their news release dated August 28, 2018 stated that “4,410 to as many as 23,000 deaths under President Duterte’s banner administration program- Oplan Double Barrel and its succeeding versions, and his very own public pronouncements inciting the killings are more than enough proof of the widespread and systematic attacks against civilians.” There is no denial that Filipinos are living in an unsafe, unhealthy and violent environment. The laws of the land cannot even provide protection for the basic human rights of the people.

To defend the dignity and human rights of the people is not an ideological propaganda as many would claim. It is a basic responsibility of those who are given power to rule and govern. It is a mandate as accorded by the laws of the state. It is not something that we should plead for but something that should be provided to all. Our faith even challenges us to do the same. The God we believe in is a God of justice, a God that gives life. The value of life comes from the Creator. Therefore, as believers, we have to value life—not just our own but also the life of others —by defending and protecting it.

Suggested Flow of Study

A. Starting the Session

Start the study with a song “More About Jesus” *Hymnal of Faith Journey* no. 143

More about Jesus would I know,
More of His grace to others show,
More of His saving fullness see,
More of His love who died for me.

Chorus:

More, more, about Jesus,
More, more about Jesus,
More of His saving fullness see,
More of His love who died for me.

More about Jesus let me learn,
More of His Holy will discern,
Spirit of God, my teacher be,
Showing the things of Christ to me. (Chorus)

More about Jesus, in His Word,
Holding communion with my Lord;
Hearing His voice in every line,
Making each faithful saying mine.

Ask someone from of the participants to lead the prayer.

B. Presenting the Topic

- The facilitator may tell the study group about the theme/topic of the study.
- **TELL WHAT YOU THINK.** Give each participant two meta cards (color one yellow and one blue).
Ask the participants to write on the yellow card what they think the concept “human dignity” means. And on the blue card, have them write their definition or understanding of “doing Christ’s mission”. Ask each participant to paste/post their cards on the board placing the same colors together. The facilitator may read each card so that others may know the opinion of others.

C. Drawing Out Lessons

READ AND REFLECT

The facilitator may say, “After sharing your opinions and understanding of the concepts given to you, let us try to read the biblical texts and share experiences to be able to draw out lessons and messages that may help us further our understanding.”

Group the participants into two., Assign each group the following readings and have them respond to the questions. Give them enough time to do this.

Group 1 - Genesis 1:26-27; Proverbs 31: 8-9; Psalm 8

1. What did the texts tell you about human beings?
2. What did the texts tell you about God?
3. How should human beings be treated?
4. Relate your understanding of the concept of “human dignity” to the lessons from the texts. Are they consistent?
5. What are the situations or, experiences of people in the community or society which shows disrespect to for human dignity? How do you feel about it?

Group 2 - Luke 4:18-20; John 17:20-26; Matthew 25: 31-46

1. What are the declarations made by Jesus before his disciples and the people following him?
2. Can we tell Jesus’ intentions from his declarations? What are those?
3. As believers and followers of Christ, what should we do?
4. What concrete actions does/did our Church/ or local churches do take to manifest its/their active participation in the ministry of Christ in the world?

REPORTING

Ask the groups to share what they have discussed within their group.

D. Applying the Lessons Learned

Ask the same two groupings to list down or suggest ways or strategies which the Church can work on do to help promote the advocacy of the Church on for Human Rights.

Validate each suggested way or strategy to see if it is workable and reachable.

STRATEGY	SPECIFIC STEPS TO TAKE	PROJECTED PARTICIPANTS	RESPONSIBLE PERSONS	DATE AND TIME
Ex. Prayer Rally	Coordinate with the conference. Coordinate with partner churches. Create Coordinating group Plan out the activity/ tasking Promote thru various media	Local churches within the district/zones IFI, Roman Catholic	Pastor Conference Minister	Human Rights Sunday at 6pm

E. Closing the Session

- Ask each participant to complete the sentence, "I can help defend the dignity and rights of others by _____."
- Sing the song *"To the Work", Hymnal of Faith Journey, no. 324*

To the work, to the work, we are servants of God,
Let us follow the path that our Master has trod;
With the balm of his counsel our strength to renew,
Let us do with our might what our hands find to do.

Refrain: Toiling on, toiling on, toiling on, toiling on
Let us hope, let us watch, and labor till the Master comes.
- Closing Prayer

BIBLICO THEOLOGICAL REFLECTION

by Prof. Revelation E. Velunta
Union Theological Seminary, Philippines
31 August 2018



DOING CHRIST'S MISSION IN THESE CHANGING TIMES

Close your eyes for a moment. Imagine Jesus, the one many of us call our Personal Lord and Savior. If the Jesus we imagine looks like an American or European movie star, white, blond, and with blue eyes, then we're following the wrong Jesus. If the Jesus we imagine is the same Jesus who told McKinley to take possession of the Philippines, told Bush to bomb Afghanistan and Iraq, and inspired Trump to attack Syria, then we're following the wrong Jesus. If we imagine the same Jesus that Gloria Arroyo and Jovito Palparan prayed

to before they went about giving orders to abduct and harass our pastors and church workers, then we're following the wrong Jesus.

If the Jesus we imagine is the same Jesus that Duterte and his ilk pray to as they wage their War on Drugs and War on Terror, all wars against the poor, in our country, then we are following the wrong Jesus!

If the Jesus we imagine tells us to build huge church buildings and air-conditioned chapels in his honor instead of reaching out to the Lumads, the poor, and the marginalized among us, then we are following the wrong Jesus. If the Jesus we imagine has prepared a mansion in heaven for us, wants us to spend eternity with him in an otherworldly place, and has no problems when his followers kill peoples and cultures in his name, then, definitely, we are following the wrong Jesus. If the Jesus we imagine plans to snatch away 144 million of his followers up to heaven with him while he watches as the rest of the world's 7 billion people suffer and die with Mother Earth, then, most definitely, we're following the wrong Jesus. If the Jesus we imagine only weeps and demands justice for the thousands that died in the Twin Towers and does not care for the over one million Iraqis that were killed in pursuit of weapons of mass destruction that do not really exist in Iraq, then, my friends, we are following the wrong Jesus!

We are so used to that word "Gospel," that it has lost its original meaning. But in Antiquity, when the Roman empire went off and conquered another land in the name of their god Caesar, and killed all the men, raped all the women, and destroyed all the homes, the soldiers would come back parading throughout the land announcing "the Gospel according to Caesar," the Good News of the latest victory of Caesar, that another land has been conquered for their god Caesar, and that Caesar's enemies have been killed. But more importantly, *euangelion*, good tidings, good news, gospel, was originally connected to the birth or the beginning of the King of Kings, the Everlasting Father, the Prince of Peace, the Lord of Lords, the High Priest, the Savior of the World, the Son of God. Augustus Caesar.

Thus, when the Gospel of Mark announces the "beginning of the Gospel of Jesus Christ, the Son of God," he actually announces the most radical, subversive proclamation during that time—Jesus is Lord, and not Caesar; God's reign has come, and Rome's has come to an end. Put in another way, in Greek the empire was called *basileia*; the emperor, *basileus*. For almost everyone in the empire, Rome was *basileia*; Caesar was *basileus*. I said, almost, because for Christians, God's reign was *basileia*; Jesus was *basileus*.

Jesus is Lord, not Caesar!

In other words, Mark announces the most explosive statement from Antiquity: The Empire is wrong, the real Gospel, the authentic Good News is the Gospel for the Poor.

Remember, my friends, historians tell us that Jesus and his band could have proclaimed Family of God Or Fellowship of God. Or People of God. Or Church of God. Even Synagogue of God. But they did not.

They instead proclaimed, Kingdom of God. They also preached Good News to the Poor. Liberation to the Captives. And Peace based on Justice. All Anti-Imperial rhetoric. Subversions of the pillars of the Pax Romana. Scandalous. Dangerous. Rebellious. Often, you and I forget that we follow an Executed God.

If we read our Bibles and pray every day, we will grow, grow, grow in the realization that in Jesus' alternative or counter-empire, there was only one commandment: love for neighbor, especially the least, the last, and the lost. In Luke 10:28, Jesus tells a lawyer that love for God and love for neighbor is one commandment. He tells the parable of the Samaritan to make his point. Matthew 25:31-46 is a "surprising" parable because both the blessed and cursed were surprised. They were judged based on what they did, as far as the sheep were concerned, and what they did not do, as far as the goats were concerned, for others, for people in need.

Love for neighbor is love for God. Serving people is serving God. It has never been the other way around. Jesus of Nazareth never called his disciples to worship him. Jesus of Nazareth never called his disciples to serve him.

JESUS CAME NOT BE SERVED BUT TO SERVE AND TO GIVE HIS LIFE AS A RANSOM FOR MANY.

Jesus calls us to follow him. And following Jesus means serving others. Not Jesus! THIS IS HIS MISSION. IT HAS NOT CHANGED. AND THOSE OF US WHO CALL OURSELVES FOLLOWERS OF JESUS ARE CALLED TO CARRY OUT HIS MISSION. EVEN IF TIMES HAVE CHANGED, THE MISSION HAS NOT!

Paul summarizes all the commandments in Romans 13:9 and Galatians 5:14 as love for neighbor. James is more explicit in 2:15-17 when he wrote, "If a brother or sister is naked and lacks daily food, and one of you says to them, Go in peace... and yet do not supply their bodily needs, what is the good of that?" The message of the John's letters is straight-forward: if you say you love God, whom you do not see, but not your brothers and sisters, whom you see, then you are a liar. In Mark 17: 21, Jesus tells a rich young man, "Go, sell what you own, and give the money to the poor... then come follow me."

Don't forget this, my dear friends, when Jesus calls the fisher-folk in Mark, when he calls the poorest people during his time, he calls them to FOLLOW HIM. When Jesus calls the rich, he sets a condition: sell everything you have, give the proceeds to the poor, and then come FOLLOW ME.

UPRISING!

Haven't you wondered why most of the stories in the gospels are about bread and fish, farming and fishing, farmers and fisher-folk? Then and now, farmers and fisher-folk were the poorest of the poor. Haven't you wondered why Jesus' disciples were mostly fisher-folk? Archeology has taught us that the earliest eucharistic rituals involved barley bread and dried fish. The food of the poorest. Symbols of farmers and fisher-folk. Jesus always took the side of the poor.

My friends, we have much to repent for. I echo the Manila Declaration of the World Communion of Reformed Churches: "We ask all churches and church-related institutions whose missions and peoples have historically been involved in empire building to seriously scrutinize—in partnership with the victims of their imperial past—their structure, teaching, hermeneutics, liturgy, music, funding agencies and policies as well as their political allegiances, in order to repent and reshape their life in all aspects in the spirit of the Galilean Jesus."

In the first three centuries of the church, Jesus's followers followed his mission. And outsiders described the church as "people who loved." Today, as we do Jesus's mission, do people describe us as "people who love"?

Whether we read the Bible or the Jewish historian Josephus or the Roman historian Tacitus, one thing is crystal clear: Jesus lived and preached an alternative empire—a life of open healing and shared eating, of radical itinerancy, of empowered egalitarianism, of human contact without discrimination and without hierarchies, and of preferential option for the poor. And Jesus was executed by the Roman Empire because of this. A life totally dedicated to the liberation of the poor and the powerless is a very dangerous life.

Like I said earlier, those of us who follow the Galilean Jesus, actually, follow an executed God. Never forget this. Any movement that seriously serves the poor will be stopped by the privileged and the powerful. The Gospel of Mark begins with the declaration that Jesus is the real Son of God. At the cross, when he dies, when he offers his life as a ransom to break people free from the power of empire, the centurion, the symbol of Pax Romana, declares, "Truly, he is the Son of God!"

Archbishop Oscar Romero was murdered by state agents. He gave his life as a ransom for many. He once declared, "You can kill me, but I will rise up in the People of El Salvador." Anasthasis which is translated resurrection can also be translated Rising Up.

Or much better, UPRISING!

Over and over in the Gospel of Mark, especially in chapters 8, 9, and 10, Jesus tells his disciples he will be handed over and be crucified. But God will raise him up. At the end of Mark's Gospel, the women are left silent and afraid by the young man's challenge: the one who began the movement, the one who was executed, the one they expected to find dead inside the tomb was not there. God has raised him up. God had begun an UPRISING.

And the young man at the tomb says, "Tell the disciples and Peter." Tell the 10 and Peter.

Unless a seed falls to the ground and dies, it remains a single seed. But if it dies, one seed produces many seeds. LET ME REPEAT THAT: UNLESS A SEED FALLS TO THE GROUND AND DIES, IT REMAINS A SINGLE SEED. BUT IF IT DIES, ONE SEED PRODUCES MANY...

For everyone that offers one's life for serving the people as a ransom for many, God will raise up ten. For every ten, God will raise up a hundred... For every hundred, a thousand.

Amen.

A BIBLICO-THEOLOGICAL REFLECTIONS ON PROTECTING THE SANCTITY OF LIFE

*by Bishop Joseph G. Agpaoa
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STARTER

We often hear this:

Preacher : "God is good!"
Congregation: "All the time!"
Preacher : "And all the time,"
Congregation: "God is good!"

But are you good?



We are living today in a very complex world. In many instances, doing good is seen as bad and doing bad seen as good. Fake news is everywhere. Often, social media are used to spread fake news.

In the context of Human Rights celebration in the midst of killings, systemic abuses, vilifications, filing of trumped-up charges against peace advocates, disasters, among others, to be reminded of what is good and how to be good is seen as necessary.

Christians consider the Scriptures as an important reference of what is good.¹ They are expected to know and to live-out what is good.

The creation story in chapter one of Genesis tells us about what is good. The phrase "*it was good*" (referring to the creation of God) has been repeatedly stated in the chapter². And in the last part of the story, it tells us that when God finished creating everything, "*God saw everything that he had made*" and it was said that everything "*was very good*."³ Highlighting what is very good in the first chapter of the very first book of the Bible would indicate to the Christians that indeed, to be good is so important.

WHAT?

What is very good then in the creation of God written in Genesis one? In what way that God's creation is very good?

God's creation is very good because the whole creation is a community of life. God created everything to have life that is abundant for all.

It has to be noted that in the beginning, before God started creating, there was disorder. There was chaos. No abundant life. The Bible's New Revised Standard Version (NRSV) describes this disorder as:

¹James T. Bretzke, *A Morally Complex World Engaging Contemporary Moral Theology*, (Minnesota: Liturgical Press, 2004), 21, 22

²Verses 4, 10, 18, 21 and 25

³Genesis 1: 31 (NRSV)

*"the earth was formless and void, and darkness covered the face of the deep..."*⁴

It is in the context of this chaotic situation that God created the community of life.

The first creation story reveals to us the dynamics of this community of life. First and foremost, every creature in the community is unique from one another but interrelated. It is by this that every creature lives and sustains life for the whole community. The day and night are not the same but interconnected. This is also true with the sky and the water, the land the seas, vegetation, sun, moon and stars, fish, birds, land animals and human.

In the NRSV translation of the Bible, the term *"and"* has been repeatedly used in the creation story. In English language, the term *"and"* is a Part of Speech called conjunction – to connect. Even the way the first creation story was written would reflect the interconnectedness of creation. All are indeed in relationship.

From the perspective of science, environmental ethicist Larry Rasmussen explained the goodness of God's creation by sharing three universal principles of nature. The first is *"differentiation"*. "In the universe, to be is to be different." Each creature is unique from others. Creation is diverse and complex. The second is *"autopoiesis"*. This is the capacity of every creature to self-organize. It is by being diverse and complex that each creature is given the capacity to self-organize. And the third is *"communion"*. All creatures are interrelated and interdependent. They exist as co-existence to produce and sustain life for one another.⁵ Rasmussen explained further: *"All lives are integral to earth. All belong to the community of life. All deserve names and the recognition of differences."*⁶

Secondly, human being has a big role in the community of life.

Said creation story tells us that human being is created in the image of God (Gen. 1: 27). Theologians use this concept as one of the Biblico-theological bases of Human Rights. Others locate this concept in one aspect of human as "the human soul, [and] the capacity for reason, or free will." Some recent thinkers understand this as the human "self-consciousness" to be able "to respond to the Creator in freedom and love."⁷

Dennis Edwards, an environmental theologian, explores the meaning of the concept from the perspective of ecological theology. He explains that God as the creator is a relating God *"to all creatures in ways that respect their specificity, integrity and proper autonomy."*⁸ Thus, being created in the image of God is the capacity given to human *"to go out from one-self to the other in interpersonal love."* Edwards explains that being created in the image of God is a calling. Human is *"called like God to care for the sparrow that falls to the ground. He is called to love as God loves them, not in sentimental and anthropocentric ways, but in a way that respects the distinctiveness and otherness of a kangaroo, an eagle, or a whale."*⁹

The meaning of the concept – human being created in the image and likeness of God, can be further understood in the specific role that God gave to human beings in the community of life - "

⁴Genesis 1: 2 (NRSV)

⁵Larry L. Rasmussen, *Earth Community, Earth Ethics*, (New York: Orbis Books, 1996), 25, 28, 29, 36, 37

⁶*Ibid.*, 36

⁷Dennis Edwards, *Ecology at the Heart of Faith*, (New York: Orbis Books, 2006), 14, 15

⁸*Ibid.*, 16

⁹*Ibid.*, 16, 17

...have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."¹⁰ This defines how human relates to other creatures. It is very sad to note however that this is one of the most abused commands of God by human today.

Edwards explained that the command for the human to *"have dominion"* over other creatures comes from an ancient context wherein the creation narratives of the neighbors of Israel was that human beings were born purposely to become the slaves of the gods. To protest this understanding, the writer of Genesis one invoked upon human beings a kind vocation – a kingly vocation, to affirm human intelligence, courage and work to bear on the land so that it will become productive. In the Jewish world, *"this kingly role was understood in the context of God's shepherding rule and God's love for the delight in all creatures."* In the Christian community, kingly role is seen in the light of Jesus servanthood and giving of His life for others.¹¹ Thus, the *"have dominion"* command of God for human beings should be seen as command to care for other creatures so that creation will flourish. It is a command for human beings to love other creatures. It is a command for human beings to be responsible steward of the whole community of life in accordance with the order of creation set by God.

The creation of God is indeed very good because it is a community of life. It is a community wherein each creature lives for each other. The uniqueness, the role and the interrelatedness of each member-community have been set and defined by God purposely to sustain and enrich the life of every member and the whole community. Part of the order set by God in the community is that each member is *"affected by what happens to any component member."* And the *"well-being of the whole community is the condition of the well-being of its member-communities."*¹² Indeed, one cannot live alone. All are interrelated.

The parameter of the order set by God in the community is that the whole community has to be given life in its fullness. It is a life that is shared and sustaining by and for each member-community. This is the very reason why the creation of God is very good.

Indeed, God is good, all the time! And all the time, God is good!

APPLICATION

Based on the first creation story, for human beings to be good is not to be perfect. It is not to be righteous over others. To be good is not to win in life's competitions or to be the richest. Rather, to be good is to protect and respect the land, the mountains, the waters, the trees, the rocks, the air, the animals and all other creatures. To be good is to protect and respect the intrinsic value of every creature. To be good is to respect and protect the rights and value of human beings. To be good is for human to share what he/she has for other human beings and for all other creatures. To be good is for human to respect, protect and uphold the whole community of life as designed by the creator God. To be good is for human to respect and protect the sanctity of life at all times.

It is lamenting however that in these changing times to be good is very dangerous. This is because in many instances, to be good is seen as bad and to be bad is seen as good.

In May this year, I with some friends was given the opportunity to visit our brothers and sisters Lumad evacuees in Mindanao. It is in our integration with them that we learned the richness of some of their cultural traditions.

¹⁰Genesis 1: 28b

¹¹Ibid

¹²Rasmussen, 28, 29

The Lumads value their ancestral land so much. For so long, the forests, the creeks the rivers and other natural resources in their land are considered by them as their markets (source of foods) and hospitals (place of healing and source of medicines). Their land is their life indeed.

This is the very reason why when big foreign mining corporations wanted to mine their land, they aggressively resisted. For them, to care and protect their land and other resources in it is to care and protect the sanctity of life. Unfortunately, because of their persistent opposition to large-scale mining, state authorities labeled them as communist rebels. They militarized their land. Some of their leaders were killed. Some were arrested and put to jail because of trumped-up charges filed against them. Other Lumads were recruited as para-military members purposely to fight against their fellow Lumads (divide and rule). Because of these, many Lumads were forced to leave their land and stay in the evacuation centers.

Indeed, to be good in these changing times is very dangerous because doing such is seen as bad and to be bad is seen as good.

As mandated by its faith in Jesus Christ, the United Church of Christ in the Philippines has been actively involved in protecting the rights of the Lumads. In 2015, we opened our center in Davao City, the UCCP HARAN to be used as evacuation center for them. Until now, about three hundred evacuees are still staying there. We projected their issues, responded their needs based on the available resources we have and facilitate supports for them from partners.

Sometime in July 2016, state authorities wanted to enter UCCP HARAN by using force to “rescue” the Lumad evacuees. They accused the UCCP of kidnapping Lumads. Our church leaders, church workers and members who were there that time resisted. The attempt of forced entry did not succeed. Later, trumped-up charges were filed against three of our Church Workers and other community workers. After a number of days, two cottages within the UCCP HARAN compound were burned.

Harassments and vilifications are continuously happening against several UCCP workers and members and the UCCP as a whole. This is also happening to other UCCP’s partner-churches and organizations. The reason for this is so obvious – our persistent efforts to journey with the Lumads and other oppressed sectors in our society. Recently, a painted word, “UCCP=NPA” has been seen in Tigbao, Zamboanga del Sur.

Indeed, to be good in these changing times is very dangerous because doing such is seen as bad and to be bad is seen as good.

In this time of writing, Rachel S. Mariano, a UCCP member and the wife of Pastor William Mariano (of the National Commission on Discipline and Conflict Resolution) is already in jail for two months (in Ilocos Sur provincial Jail). This is because of the trumped-up charge of murder filed against her and several others. Upon knowing that a warrant of arrest was issued against her, she voluntarily submitted herself in court to prove her innocence.

One of Rachel’s co-accused is Pastor Francisco Bunoan, Jr., a retired UCCP worker. As of this time, the whereabouts of Pastor Bunoan is unknown. Both of them are accused by the 81st Infantry Battalion, Philippine Army to be members of New Peoples’ Army.

Prior to the said murder case, fourteen counts of frustrated and attempted homicides were filed against Rachel and several other Human Rights advocates before a Municipal Trial Courts in Ilocos Sur. It is good that she and her co-accused were allowed to post bail.

Rachel is a longtime health worker. She is the Program Coordinator of the Community Health Education Services and Training in the Cordillera (CHESTCORE) based in Baguio City. CHESTCORE, a Non-government Organization (NGO) is actively doing community based health services, education and trainings in the different rural areas in the Cordillera Region. Said NGO is a longtime partner of UCCP NLJA in its community ministry programs.

Pastor Bunoan has been an active community development worker and Human Rights and environmental advocate since early 1980s. He was already incarcerated in 2007 for almost a year because of his works and advocacies. A case of murder was filed against him that time. The good thing was, a court in Bangued, Abra acquitted him for lack of evidence. For the past several years, Pastor Bunoan has been designated by the office of the bishop of NLJA as consultant for UCCP CONDORA and later as volunteer worker for the NLJA's community Ministry programs.

Indeed, to be good in these changing times is very dangerous because doing such is seen as bad and to be bad is seen as good.

Australian Sister Patricia Anne Fox, a superior of the Notre Dame de Sion in the Philippines, spent more than 27 years in the country helping the poor farmers, workers, urban poor, Indigenous People and other oppressed sectors. She also helps the families of the victims of Extra Judicial Killings. She is a Human Rights and environmental advocate. She spoke repeatedly against the President's drug war, which left thousands of mostly poor Filipinos dead at the hands of police officers or vigilantes.

In April, Sister Fox, 71 years old, has been picked up by state authorities from her convent in Quezon City and was detained overnight in the Bureau of Immigration. President Duterte admitted that he ordered her arrest because according to him, the remarks she made criticising the government had constituted a violation of sovereignty. This first week of November, she was finally deported. This is after several months of exhausting all legal means to fight her expulsion from the Philippines.

Indeed, to be good in these changing times is very dangerous because doing such is seen as bad and to be bad is seen as good.

CHALLENGE

Jesus himself came so that we may have life and have it abundantly (John 10: 10b). Jesus' life and ministry is a concrete example of how to be good:

"...preaching the good news to the poor, proclaiming the release of the captives and recovering of sight to the blind, to set at liberty those who are oppressed..."¹³

In doing what is good, Jesus was arrested (Mat 26: 47-54). A trumped-up case was filed against him. False witnesses testified ((Mat. 26: 57-61). Jesus was bullied and tortured (Mat 26: 67-68; 27: 27-31). He was sentenced to death (Mat. 27: 15-26). And His sentence was immediately executed (Mat 27:32-61).

Also during the time of Jesus, to be good was very dangerous because doing such had been seen as bad and to be bad was seen as good.

Jesus called us to follow Him by denying ourselves and carrying our cross (Mk. 8: 34). Indeed, following Jesus is not easy. He already forewarned us on this:

¹³Luke 4: 18b

"...[T]hey will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.... You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. And you will be hated by all for My name's sake. But not a hair of your head shall be lost. By your patience possess your souls..."¹⁴

In the Midst of sufferings, Jesus has assured us of hope:

"For whoever wants to save their life^[a] will lose it, but whoever loses their life for me and for the gospel will save it."¹⁵

God is indeed good. But are you good?

¹⁴Luke. 21: 12, 16-19

¹⁵Mark. 8:35

REFLECTION

by Faith Justice S. Sanchez

Support Staff for Organizational Ministries

Note: Reflection from my exposure last June 22, 2018 at Bulacan, Picket line of NutriAsia Workers with NCCP, representing KKKP.



We Must Go

As I headed to NutriAsia, my tummy began to grumble and I remembered I had not eaten breakfast. I had to rush as soon as I woke up today, all along pinning the blame on the awful traffic last night. I was woozy, as if I was losing energy with every second. I told my fellow youth to accompany me to get food but he replied, “Faith, we’re in mission work.” As soon as he said that, realizations barged into my mind.

Yes and yes. I encountered difficulties, but these were too far below the burden endured by the workers of NutriAsia in Marilao, Bulacan—people fighting for the rights to decent jobs and decent pay so they could provide for the daily needs of their families, the same way many around the world make every effort to afford even just one decent meal a day.

As soon as we arrived at the picket line, the missed opportunity for breakfast paled compared to the situation of the NutriAsia workers. Under the heat of the sun, outside the barricade, they held a resistance; they have been asking for justice. Here they have been for days amid hunger, deprivation, oppression—choosing the difficulties of the picket over the difficulties of surrender. What was my right to complain compared to the deprived workers who exert so much effort in a workday that go beyond eight hours? They had worked for two meals a day for years, and one day their contract abruptly ended!

“Oh my God,” my heart cried out, looking around. Where could life be in such dire circumstances? What do their lives mean to those who are supposed to give them their just salaries? If employers cannot provide a good salary and necessary benefits to their workers, it does not demean the life only of the worker but also of a whole family dependent, most probably solely, on the worker. If measly wages force workers to skip a meal, imagine the many more mouths that have to skip meals as well.

One of the workers spoke before the mission composed of Church people. It was elaborated upon that the workers formed a union because they have been working for NutriAsia for up to more than 10 years without regularization, with inadequate to no benefits, and unpaid overtime labor; they paid for things like uniforms through salary deduction if they didn’t have cash and were now adversely affected by the TRAIN Law. The company got wind of the union and several workers were forced to sign a new Collective Bargaining Agreement (CBA). From then on, they have faced harassments, dispersals, etc.



There is a whole other layer to the story,



providing an insight into the complex problem of contractualization in the Philippines. Days before our visit to Marilao, I'd read in the news that the workers were actually of B-Mirk Enterprises Corporation, which is a toll packing company packaging and labeling NutriAsia's products.

I am thankful for all the reminders and teachings from that encounter. It may have taken one worker noticing the dire working conditions, but passion resonates when it has basis. That collective experience birthed the union: a collective voice, a collective effort to uplift a

workforce. They resisted being toyed around and, days later, their wake-up call has gone beyond the employees and employer, tugging at the heartstrings of many, humbling the breakfast I missed—turning the hunger into an unintended act of solidarity.

Such a moving reality must tell us that silence is never an option in times when injustice and greed trample on people's dignity and life. Just like the Kalipunan ng Kristiyanong Kabataan sa Pilipinas, the National Council of Churches in the Philippines and many other organizations, the resistance at the picket line is a manifestation of unity geared towards a rightful cause. More people need to be touched by this coming together; more lives need to be moved by the struggling workers.

Visits like these hark back to Jesus' ministry on earth. He was not always inside temples. In fact, He spent most of his time among the people in the communities—with God's people. He walked, worked, ate, slept among the people, with the people. In his immersive work, He learned of life on earth. He experienced the day-to-day of the common people; saw from the side of the oppressed how principalities were being deaf and blind to the pleas of the people. It was there where he helped in so many ways. I believe Church people must continue Christ's mission, and there is no other way to do it than to follow what He did when He walked the earth.

We must engage with Scriptures and live by it. We have been reading and studying it, but the most difficult part is how to walk the Word. And it will always go back to Christ's example, for sharing the Gospel requires living it out: helping those who are in need; serving God's people with all your heart and with all your soul and with all your strength and with all your mind. As I've heard in Church sermons: *"I believe in the power of the Church when it allows all of God's children to find a home where each is nourished, challenged, encouraged and comforted."*

Thus, as long as the hungry, the thirsty, the victims of injustice, those convicted without due process, those whose dignity are abused are among us, as long as peace that is based on justice is not established here and now, we should be with the vulnerable, the disadvantaged, the NutriAsia workers. We should be in solidarity with them, feeling their pain, understanding their struggle. We should not wait for televisions and radios or the Internet to tell us what is happening. We must go.



RE-READING HUMAN RIGHTS, JUSTICE, PEACE AND INTEGRITY OF CREATION FROM THE PERSPECTIVE OF PINUDONG RITES AND SPIRITUALITY

by Reverend Fernando V. Laguitnay
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Biblical Text: *Micah 6: 6-8*

“With what shall I come before the Lord, and bow myself before God on high? Shall I come before Him with burnt offerings with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul? He has told you O mortal what is good; and what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God.”

Introduction:

This paper is an attempt to introduce an indigenous inward look on human rights, justice, peace and integrity of creation reflecting IPs best practices since the beginning of their existence as a people, thousand and thousand years ago, the Isneg Pinudong Rites and Spirituality.

I grew up in a small village in the mountainous part of the Cordillera Region in the northern part of the Philippines. A people rooted in the belief of the sacredness of life and environment where human and mother earth is eternally communing with the Divine. People outside our region often describes us as, “the people who daily touches the earth and the sky” because of the thick clouds covering high mountain dwellers whom people from the lowlands often called Igorots (ygolotes-Spanish) [1] Our village is surrounded with thick forests, high mountains, cascading waterfalls and clear rivers that flows freely through many villages and towns filling their irrigated farms with abundant waters; Our ancestral domain territory is indeed blessed with variety of flora and fauna a place which beauty is its bio-diversity which maintained the virgin forests where the untouched wildlife would commune together with human without fear of being harmed or disturbed [2].

Creation story

Pinudong spirituality believes in the importance of human existence as part of the Creator’s plan not only to commune with the rest of creation but to be a brother and a sister to all that exist in the face of the earth [3]. According to the Isneg Pinudong creation story, human came to existence because when the earth was still young, weaker wildlife were being deprived of food because stronger ones would consume all the available food without considering the welfare of weaker ones.

Nablang, the most supreme god had seen the suffering of the weaker creatures so he called *Iwagan* the spirit residing the sky to look for *Ayu*, the spirit of beauty and compassion to give the earth a guardian with physical body. During one full moon, Nablang commanded Iwagan and Ayu to proceed to the center of the earth and with a twinkling of an eye the two gods found themselves loving each other so Nablang gave them physical body so they could give the land someone to permanently exist and live upon the face of the earth to be the guardians of the helpless and weaker living beings. Iwagan and Ayu

gave birth to the first human beings and place them in Kalagtappan a plateau between Apayao and Abra to gather all weaker living beings feeding them until they could live of their own. They are believed to be ancestors of the Itneg/Tingguian and the Isnag/Iyapayao. Since then the Isnag people used to tame small animals, birds and even plants allowing them to grow and multiply. Such evidence is seen in their love for animals and environment even today [3].

The Pinudong Concept of Human Existence

According to the Pinudong, human existence is not a coincidence but were created according to the purpose of the divine will. The Isnag creation story tells us that human being were not just created to equally share life with the rest of creation but created to be stewards of the land and all that exist upon the face of the earth to protect the weak and the helpless not only in terms of their physical survival but of opportunities and capacities.

The Indigenous egalitarian way of living is an expression of having equal rights and privilege every human deserves. Their communal way of life is expressed in their daily existence and spirituality.

The Pinudong spirituality believe that human existence is not only expressed in one's birth, breathing, working, eating, building families but even in giving due respect to one's basic right as a person. "The Isnag common law enjoins that man must not steal, tell false stories about others, covet the wife of others, take a neighbor's property and make trouble at feast. It further enjoins that every man must respect right of every individual, give shelter to unfortunate, hospitality to visitors and to teach all the rich tradition to children as well as to correct them so they could grow up properly." Stealing one's property specially land and animals is punishable by Indigenous established law. If a man is caught stealing, law declares that his wife and children must leave him because the rice grows from the stolen land will not give them strength [21]

The Pinudong way of life.

Every family in the village before starting their planting season would build a sacred space called Pinudong, about one thousand square meters wide equivalent to one or two sacks of rice when harvested at the center of the field is dedicated and fenced with wild grown vine (*Sakkag*) for a special purpose accompanied by prayers of the elders and family members bidding every one, both seen and unseen to keep and guard the fields so that no one in the village will suffer from hunger. The pinudong will be planted with good grains where occasional prayers will be offered until the end of the harvest. Three days after all ripened grains in the farms are harvested, the ripened rice grains from the pinudong are gathered separately and brought home of which shall be given to orphans who are not able to earn a living, to widows who can no longer work, and for the newly wedded couples to start a living. Distribution of harvest from the pinudong shall be done during the mass transfer of the palay from the farm house to the rice granary called *panagga-agtu* through a *rugaw* during the last day at the close of the year or during the *say-am* usually done simultaneously from December to January to make sure that all the less fortunate in the village had their share from the pinudong harvest of which the elders would pray that they too will be blessed with good health [3].

Pinudong Rite and Spirituality

Pinudong rite and spirituality are as old as our people – a spirituality that assures life to both human and other living creatures - a sacred place dedicated to share a life for others. Such sacred space provides sanctuary to the unseen to commune with the living to observe solemnity of the mother earth and all that dwells therein.

Before the start of the harvest, the family would butcher a home grown black pig or chicken and the limb is being offered in the pinudong accompanied by litany of thanksgiving prayers and songs as a gratitude to the Giver of life and that there would be plenty of harvest that year. Every day before meal during the harvest season a designated woman in the family preferably the eldest offers litany of prayers accompanied by offering of a pinch of rice cake and coconut oil to the unseen for them to guard the field from any harm and that the great Divine would bless the villagers with good harvest.

Likewise, the first ganta of grains harvested from the pinudong is being set aside in the rice granary for the pinudong the next planting season. In the pinudong spirituality, the family members wait patiently as the rice grow into promising harvest assuring everyone in the village food at every meal. The pinudong is religiously observed by every villager to ensure that even the orphans and the widows finds life a promising one [3].

In return recipients of the pinudong begin observing the same the moment they are able to have farms or livelihood of their own and start participating in the say-am. Thus pinudong transcends beyond rituals and economic status and passes on through generation to generation.

The *say-am* marks the finale of the pinudong spirituality as it is considered to be the highest form of thanksgiving as the people in the village could celebrate their bountiful harvest where all the neighboring villages are invited to take part. The say-am is a time for community fellowship and thanksgiving celebration filled with eating, dancing, drinking and even time of courting among young men and women in the community. The say-am would last from two to three days depending on the economic ability of the host. The last day marks the final celebration as the host distributes to the orphans, widows and children portions of meat and rice gathered from the pinudong accompanied by prayers from the elders that the host will be blessed with children, good health and good harvest in the years to come [4].

The Pinudong Challenged.

The introduction of technologies and developmental aggression in the central Cordillera challenged the pinudong spirituality as large Mining Corporations continuously exist in the region because of the 1995 mining act strengthened the capitalists to *siphon life of the mountains to feed the unfettered greed of moneymen; an abominable activity that trespasses the sacredness of the ground and life of our indigenous communities* [4]. Indeed, our great ancestors taught us not to think of owning the earth because how can we own the earth that outlives us and the land that gives us life. The truth is that, the land owns us and we owe our life upon her blessing.

Worse is the recent massive land slides in the whole Cordillera and the rest of Northern Luzon brought by Typhoon Ompong last September 15, 2018 that buried and killed hundreds of people of which most are still missing up to this date and damaging multi billion agricultural products and properties. The Municipality of Itogon suffered the worse scenario of which according to Media with their interview with some of the residence is now as an effect of the Benguet Mining Corporation operation and even after its force closure continue to engaged in sub-contrating with the small scale mining in the area [12].

The environ that filled with serenity became a picture of chaos as the paws and claws of capitalist greed crept into the mountains, vanishing the trees that had been existing peaceably with nature as illegal/legal loggings and the unstoppable presence of greedy international mining corporations in the region that started at the turn of the 20th century continued to dig tunnels to the innermost part of the earth. After taking what they wanted left the area devastated leaving nothing but poverty, poisonous riv-

ers and barren land. Absence of a concrete law to protect the Cordilleran ancestral domain today continuous to threatened the pinudong spirituality because they mirrored greed and destruction, of death and poverty, of chaos and darkness. Can Pinudong still assert the image of shared life and communion of both human and divine, of serenity and peace were human will share its existence with the earth and all that dwells therein or, will it vanish forever? [10].

Community of the living: Called to become brother's keeper

Creating the pinudong as a sacred space is a prelude towards deeper communion of the seen and unseen, of human and its environment, of strong and weak, of rich and the poor. It is a movement of healing of relationship, of sharing the blessing of the great Creator and celebration of interconnectedness of life among God's creation.

A sack or two of rice gathered from every family in the community pictures the abundance of mother earth that is to be shared to orphans, widows and newly wedded couple is a reality of a deeper meaning of beatitude under heaven where the name of the great provider is hallowed and magnified by all creation. As the pinudong is believed to be the gateway to life, it leads us to our communal understanding of giving final reverence to the gifts of the earth and to everything that has breath where human is the bearer of compassion. Mercy and social and economic justice. Pinudong belief in the right to life and social security should be preserved from generation to generation [6].

The care of mother earth – Human as steward of land

The virtue of pinudong spirituality is giving high reverence to the earth and mutual interaction between human and land. Thus, our great ancestors handed virtues of caring for the earth and not taking what is more than enough and taking what is not due to us. The great Divine, has given us fruit, meat, fish and rice but they should be shared especially to the poor, orphans and widows.

Since pinudong spirituality aims to create sacred spaces or sanctuaries it is therefore not limited to the center of the rice field but also the center of God's creation, the oikoumene. It is a place that shelters the sons and daughters of mother earth where the divine freely commune with human and the land and all that dwells therein. As the villagers faced the aftermath of the logging and mining activity of greedy money makers, the pinudong was extended to the mountains to further consecrate our ancestral domain for the future of our children and all living creatures in the rivers and forests and shall thrive freely in their respective abode.

The Lapat system as an indigenous way to protect land and life

The lapat is an expression of the pinudong to further protect the natural resources surrounding the territory; a protected portion in the region where cutting of trees, killing of wildlife and disturbing its serenity is strictly prohibited. The Lapat in the mountains and rivers are treated with solemnity and sacredness and therefore killing and disturbing all that is in the area is taboo and any violators shall face the verdict in accordance to the customary law of the pinudong practitioners and the implication it brings to any violator [6]. Lapat is also a strong protest against human greed as the IP ancestral domain are the subject of the government's developmental aggression such as mega dams, geothermal plans, logging mining extraction and exploration to the expense of the indigenous peoples right.

The Ancestral Domain

The Cordillera people in general and the Isnag of Apayao in particular has no history of grabbing

other people's land. Our great ancestors were the first settlers of the great cordillera as they followed the river from the Babuyan channels and found the life giving land and rivers of Apayao. The first settlers in the vast hinterlands of the region though having preference to river banks for food, water transportation and security, their mountains became the main source of their life developed their own agricultural system such as wet farming (pinayaw) and upland dry farming known as the kaingin (kinoman) system where the pinudong came into being. From then, they religiously celebrate their daily communion with one another and with the Divine, the giver of their land and life. [7]

The coming of the Spaniards followed by the American colonizers paved the way for foreign powers and greedy lowlanders to grab the lands of the natives introducing laws (Regalian Doctrine) that favors greedy and abominable money makers for they have all the machinery to make legal contracts using all legal laws in favor of the strong and influential people of the world and therefore threatened and toppled the indigenous people's ancestral land domain. [11]

The pseudo Certificate of Ancestral Land Title cannot guarantee to safeguard the land belonging to indigenous people because the state has the ultimate decision over the use of the land of which is mostly for exploration of mining, hydro power dams and geothermal plants.

Pinudong and God's Oikos

Pinudong is an assurance of life-giving space; as it pictures God's eternal blessing and gift for his creation. It pictures God's wisdom and inclusive life; a communion that reaches beyond social classes and embraces both human and sister creation. In a world of greed brought about by consumerism as a result of capitalist self-satisfying attitude, the pinudong challenges us to re visit its meaning and reality. Pinudong is a life style that builds a stronger relationship among people and teaches the highest virtue of interconnectedness, interdependency and mutuality. Its spiritual dimension teaches us to realize our dependency upon the blessing of the earth – from it we receive the blessing from the Giver and Sustainer of life. Through the earth we see God's blessing and grace. [10]

The arrival of the Catholicism by Spain and Protestant missionaries by the American Colonizers was a prelude to the conversion of the indigenous peoples in the Cordillera to Christianity which invaded the pinudong and branded their spirituality as superstitious and pagan practice. [11] Introduction of western teachings and practices of personal faith and relationship, personal God and personal salvation preceded the establishment of different churches, as reflected in the various Christian denominations such as Catholics of Rome, Lutherans of Luther, Calvinist' Presbyterian, Methodist of Wesley and Anglican of King Henry, and the recent mushrooming of new religious movements brought more divisions to the cordilleran region. Such western faith and culture paralleled an attitude of individualistic and extreme private ownership.

Thus, the collective life, and communal sense of the pinudong was challenged by self-centered gain and individualistic attitude. The introduction of capitalism has brought the evil of extreme privatization of God's creations: private education, private ownership of land, waters and even air, private health care that worsened the life of the less unfortunate in the community making the poor become poorer and the rich becoming richer [19]

Today Pinudong rite and practice challenges Christian Orthodoxy to revisit the Theology of sharing and inclusivity of life in the primitive Christian community where everyone shares the gifts and blessings they receive as they celebrate the bounty and their common life in the oikounene.

The Lopa Justice system and world peace

The existence of Pinudong spirituality greatly influences the people's justice system and peace making. The indigenous justice system called Lopa/Padta (Budong) aims to mediate for the possible implementation of amicable settlement to all offenses like murder, thief, drunkenness, adultery and other crimes which aims to bring back good relationship to both the offenders and victims. During the head hunting period, the lopa system bridges warring tribe to seat together not just to settle feuds but to build common friendship for economic and security purposes, therefore the Isnag of Apayao were the first ethno-linguistic group in the cordillera to engaged in mutual peace agreement with other tribes in the region. [10]

Today, despite the presence of international justice system such as the Geneva Convention, CAHRIL and CACER and others, violation of human rights continuous to escalate in the country and all part of the globe. Pinudong practitioners continue to practice the lopa as means to pursue justice because it transcends beyond political, religious and economic ability of people because of its pro poor justice system compared to the international and Philippine justice system that is anti-poor and most of all futile. Recently, the municipality of Calanasan thru a municipal ordinance in 2012 [9] institutionalized LOPA to settle conflicts in the municipality and as a community with an autonomous form of justice the said local arbitrary is being recognized in the Philippine Government under the Indigenous People's Republic Act (IPRA).

History tells us that the cordillera people maintained its autonomy from outside and foreign influence from the period of its settlement as a people. The unconquered people in Cordilleras was a challenge to the three hundred years of Spanish colonization in the archipelago because despite innumerable attempts to conquer the region Cordillera remained unconquered because of the people's passion to remain free in terms socio-political and religious cultural existence and supported by the Region's strategic location of rugged terrains, high mountains, deep rivers that has become their fortress to defend their communities against the Spanish Armadas. The coming of the colonial Americans with their benevolent assimilation partially penetrated the Cordilleras in the name of public education and evangelical Christianity but remained autonomous in terms of political control where taxation cannot be forced in the villagers. In fact, the last stand of the Japanese imperial forces was in the Cordillera mountains where General Yamashita finally raised the flag of defeat to the Allied forces in 1945 [10].

As social unrest continues to violate human rights to life in most part of the world brought about by *world powers*, pinudong remain vigilant to weaponry and armaments declaring it as taboo because weaponry mean deprive people to live in peace. Guns and weaponry is an enemy of punudong practice and spirituality as they are instrument of death and social unrest not only to humanity but to the rest of God's creation. Pinudong condemns all forms of weaponry because it makes people (nation) boastful and strong to take advantage on other's life and ancestral lands. Any forms of weaponry and armaments are abominable as it brings destruction to the earth and all that dwells therein and therefore against the law of the Divine. Pinudong spirituality practitioners had no formal statement condemning armaments because written documents are doomed to be violated by world powers whose aim is to conquer the world to gain power and wealth [10]

Conclusion:

As we try to deepen our understanding on the pinudong rites and spirituality and in meeting the challenges of the post-modern world, pinudong as an indigenous rite, spirituality, social morality and justice suggests three basic theological affirmations:

First, Pinudong affirm equality in sharing of earth's blessing and call peoples of the earth to participate building a movement of resistance against human greed for greed itself is the root cause of all suffering and injustices in this world. Presence of greed makes the rich becoming richer while the poor are becoming poorer and therefore going back to the essence of pinudong as a moral standard and ideological foundations shall bring equality of life among God's people.

Secondly, Pinudong affirms the sacredness and interconnectedness of land and life. This is very fundamental in the Pinudong rites and spirituality as it affirms the Divine's presence in the face of the earth and that inter-communion and the inter connectedness with the human and the land affects our daily existence for without the divine intervention, life in this world will turn into chaos.

Finally, Pinudong affirms communion between human and divine and struggle to resist the reclassification and compartmentalization of the created as secular and sacred such as public buildings and sanctuaries, holy water and spring water, Sundays and weekdays. Pinudong Spirituality affirms the sacredness of all that all that are under the heavens and everything that exist in the cosmos are gifts from the Creator the giver and sustainer of life for the good of all [21]

Challenge to the Churches

Christianity often looks at local spirituality like the Pinudong Spirituality as threat to Christian Orthodoxy yet Christianity brought here in the Philippines is no longer the church built by the apostles but of western face and color brought into by the colonizers who taught our people of the supremacy of western religion and culture against the so called "pagan" (they say) religion without realizing that local spirituality is much nearer to the teachings of scriptures as far as defends of land and life are concern. Pinudong spirituality also carries with it "spark of truth and divine" While western belief with their capitalist, individualistic and oppressive dominant culture [20].

In closing, may I raise the question, "what kind of Christianity would we have in the world today when it is developed and written in the eyes of Pinudong Spirituality? What if Jesus grew up in the village that practices pinudong spirituality? What kind of world would we have today when all leaders of world powers grew up in the influence of Pinudong Spirituality?

Theology of the mainstream is therefore called to revisit its history and learn from the vast learning it could gain from the indigenous spirituality such as pinudong so that in the end, not only these churches nor the local pinudong practitioners that become recipients of peace and life but the entire Oikos, the world that God loves so much and that a new OIKOUMENE will embrace once more the name Adamah the keeper and tiller of the land the keeper of life [19].

To God be all the glory!

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TESTIMONY

by Rachel Mariano

I am Rachel S. Mariano, an Indigenous woman human rights defender, a staff and currently the Health and Program Desk Coordinator of Community Health Education, Services and Training in the Cordillera Region (CHESTCORE). I'm one of the five (5) women human rights defenders, activists and development workers charged with trumped-up cases of frustrated and attempted murders. This is according to the Information Data Form filed at the Department of Justice in Ilocos Sur. The two firing incidents happened in July and August 2017 between a group of New People's Army and the 7th ID of the Armed Forces of the Philippines.



What is so appalling is that in the days that we were being accused to be in the gun firing incidents, we were doing our responsibilities and mandate as staff of our respective legal and legitimate organizations. It saddened me because my three children are affected by the way this 7th ID of the Armed Forces of the Philippines (headed by Major General Angelito de Leon) use fabricated accusations to threaten and harass legal activists. My kids are always afraid every time I go out of our house to do my daily routine and go to my office. They have to check my whereabouts very regularly so that they can't concentrate in what they need to do. I feel their anxiety with the knowledge that anytime I may be abducted and get killed while performing my tasks as a staff of CHESTCORE. My children have to undergo psycho-social processing in order to manage and process the stress the situation has created together with the children of my co-accused who are also mothers.

Why am I in the far-flung communities?

As a development worker, I have witnessed the health situation in far-flung areas in the Cordillera and continue to see the worsening health situation now that government has cut its budget for health and is not employing health workers to be assigned in these areas. Indigenous peoples cannot afford to be sick because they cannot pay the costs of being hospitalized especially those who don't have the resources and extra money. Coming to town centres or in the City of Baguio is like entering the mouth of a crocodile when you have a check-up until you are confined in a hospital. Every service that they do has a cash equivalent. Medicines are all over but you have to buy the branded ones because that is what the doctors would prescribe you to buy. Other medicines are of lesser quality and they are cheap and affordable but sometimes you doubt its effectiveness.

In one of our visits in Kalinga and Abra, I saw how sick people are carried by able-bodied men in a cloth tied on both ends of a bamboo pole. They walk 6-8 hours traversing rice paddies, steep mountain terrains, rivers and hanging bridges until reaching narrow roads going to a town center. From the main road they have to wait for the regular jeepney if you are lucky to be accommodated if you are not that sick you have to join those at the top load with other passengers because it's the women, elderly and children who are prioritized inside the jeepney. Others who are not that lucky given the long trip, along the way already die during the trip and would be declared dead upon arrival at the hospital. What is more painful for me is to learn that those who decided to bring their sick under the care of medical professionals and in supposedly state of the art hospital facilities end up untreated and die along the way.

Borne out of the sufferings for the utter lack of or non-existent basic social services, we encouraged people to cry out with clenched fists for social justice. The Community Based Health Program came into being. The Community-Based Health Program (CBHP) is a people-managed health care system at the community level, where through genuine health education, the community people become empowered to take health into their hands and chart their destiny through a well organized, concerted move. At the core of CBHP-building is the education and training of community health workers (CHWs) who were chosen by the people's organization.

As CBHPs and other genuine community development endeavors flourish, why does the government feel threatened? Why is this so? Is it because we, development workers help people's organizations, as health workers, agriculturists, engineers or teachers, we also address the root causes of oppression and

exploitation? Yes, as we facilitate awareness or consciousness-raising, the people become critical thinkers. The shroud of ignorance is removed. They are being aroused and mobilized to demand the government to recognize their right to health as a people, and to provide the basic social services due them. This is what the government and their imperialist masters fear the most, the removal of the shroud of ignorance, the rising up of an organized people!

In the region, the Community Based Health Program was introduced through the founding of the Community Health Education Services and Training in the Cordillera Region or CHESTCORE in 1981 in its attempt



to address the despicable health situation in communities. CHESTCORE has ever since been working to build Community-Based Health Programs (CBHP) all over the Cordillera Region till the present. Priority is given to the far flung areas where government health services do not trickle down.

CHESTCORE, serves as the health arm of the Center for Development Programs in the Cordillera, a network of NGO development programs servicing the different people's organizations under the Cordillera People's Alliance. It envisions a health care system that is accessible, preventive in its emphasis and relevant to the Filipino people's needs. CHESTCORE shall actively contribute to the realization of the Alternative Health Care System it has envisioned. It will assist in the establishment and strengthening of community health structures, which will help the people, improve their health conditions and bring about changes in the economic and political structures of society. CHESTCORE shall likewise assist the indigenous communities in their continuing struggle for the recognition and defense of their rights as a people. As a health worker who has worked with CHESTCORE for the past decade, I was able to internalize the vision, mission, and program that it adheres to and the services we bring to the people in the margins and those living in far-flung areas where health care system is almost non-existent so they rely on traditional healing practices and the use of traditional medicines. The journey is long and tedious and perilous, but with CBHP supporting the struggling people, no matter how long it will take, the peoples' victory will come. The Igorot's battle cry remain, Defend our Life, our Land and Resources!

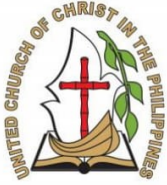


Summing it up, basic health services remain inaccessible, unaffordable and inadequate for most of the Cordillera people. This problem is more than a technical one which cannot be solved by merely setting up more health facilities or hiring more health personnel. It is rooted in a socio-political and economic system where the people's welfare is not a priority, where the people are conditioned to accept their present situation meekly, and where the people are kept in ignorance.

It pains us to see indigenous peoples whose basic right to access health care services will be curtailed because of state sponsored policies of harassment, threats, vilification and filing of trumped-up charges against development workers, political activists and human rights defenders. The fabricated cases would certainly delay and disrupt the services we are bringing to the indigenous peoples in the Cordillera and at the same time threatens and harasses every staff.



The state security forces most especially the 7th ID of the AFP must drop all trumped up charges against us development workers and activists because they are without basis! They are meant to harass and intimidate NGO workers whose only aim is to serve the people without expecting anything in return. Our only inspiration is our desire and determination to change our plight as a people.



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BE CAUTIOUS OF FALSE WITNESS AGAINST THE CHURCH

(A Pastoral Statement)

Alarming reports of harassment and intimidation chucked against the church particularly in Mindanao have reached our attention. An IFI church in Tigbao, Zamboanga del Sur was painted with words linking the church to the New People's Army. IFI investigation found these other painted words: "BAYAN MUNA=NPA," "NPA SALOT-IFI=NPA" and "UCCP=NPA." The UCCP is also being linked with communists as depicted in some painted slogans on the wall. Such labeling happened shortly after the military claimed to have uncovered "Red October," an alleged plot led by the Left to remove President Rodrigo Duterte from power. Like IFI, UCCP is also actively engaged in ministering to Lumads and other indigenous peoples of Mindanao. This ploy is a clear rehash of an old tactic used against peace, justice and human rights advocates suggestive of the imminent dark days of Martial Law.

We strongly deplore this brazen act against the church as we also call on our constituents to remain firm and steadfast in our resolve to do Christ's mission of serving the poor and the destitute even in frightening times like these. We also call on our people to be vigilant and not be daunted or coerced by such a false witness against the church and the Filipino people.

The UCCP has declared it before and we declare it once more. ***"The UCCP is not, never was, and will never be a communist."***

Quadrennial Theme: **"Doing Christ's Mission in these Changing Times"**

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All our actions and ministries are born out of our deep faith in God and commitment to obey our Lord Jesus Christ. *“For you have been a stronghold to the poor, a stronghold to the needy in their distress, a shelter from the storm and a shade from the heat; for the breath of the ruthless is like a storm against a wall”*, as the Prophet puts it in Isaiah 25:4.


We see these recent developments as a shameless affront to the church for its strong stance to defend the poor and the powerless, a barefaced desecration of basic human rights. Linking the church to the communist is a clear act of false witness which points us to the words in Proverbs 19:5 *“A false witness shall not be unpunished, and he that speaks lies shall perish.”*

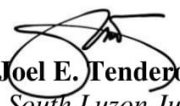
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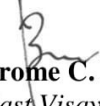
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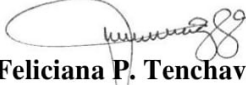

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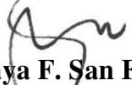

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A NATION IN SICKBED, A PEOPLE IN DISTRESS (A Pastoral Statement)

“21 Since my people are crushed, I am crushed; I mourn, and horror grips me. Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?” (Jeremiah 8: 21-22 NIV)

Such are words of the prophet, lamenting the miserable condition of his country. Prophet Jeremiah mournfully expressed his dirge over the situation of his people.

The sentiment of the prophet can also be said of the state of affairs of our country at this point of our history. Given the worsening poverty, the horrifying culture of impunity, violence and killings far and wide, the ever-increasing prices of basic commodities, the escalating figure of unemployment, the peril of possible return of authoritarian rule and many other symptoms of probable dark days or years ahead, our people are now in lament.

When President Rodrigo Duterte was campaigning for the office of the President, he swore that he would resolve the grinding problem of poverty; he promised that he would abolish contractualization that awfully exploits our workers; he assured us that he would end the decades-long problem of armed hostilities and bring to negotiation table the conflicting groups to give lasting peace to our people; he guaranteed that in 6-month's time after assuming office he would solve the menace of illegal drugs and bring to court all the drug syndicates. He even declared *“I am willing to go to hell as long as the people I serve live in paradise”*. Later he would publicly declare that *“he does not believe in hell”*

More than two years after his ascendancy to the presidency all such promises are yet to yield concrete result. On the contrary, our people remain in awful predicament.

Shortly after he assumed office as President the UCCP Council of Bishops had

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an audience with him in Malacanang purposely to bring to his attention a few of our urgent concerns: the situation of Lumads and other indigenous communities; the resumption of peace talks between the government and the NDFP; and to put to halt the apparent culture of impunity relative to the unrelenting killings and violence. Again he promised us that he would attend to and resolve all those problems. Nothing happened! On July 23, President Rodrigo Roa Duterte will again face the nation to account for all his actions before the Filipino people. What do we expect to hear from him this time around? Should we be persuaded again by new promises and treacheries? The bible has words of caution to us *“An honest witness tells the truth, but a false witness tells lies.”*

Our own experiences as a church are enough testimonies to doubt the sincerity of the President. A number of our members in the North Luzon Area, for example, are being subjected to harassment by state forces. At least 5 church members in North Luzon are now facing trump up charges.

Will there be real change after President Duterte’s SONA on Monday? Our people are bushed of promises especially if they come from a certified deceiver. Where is the change that he promised to bring, in the first place?

On a positive note, many sectors in the country have now realized that the president cannot deliver all his promises and that he is leading the nation towards a more critical illness. The nation is now in sickbed and our people is in distress. Is there no balm in the Philippines?

Doing Christ’s mission in this context calls for the Church to engage in a ministry of healing that would bring forth peace, justice and righteousness to a people who have long been weighed down by misery and inequality. As your shepherds in the United Church of Christ in the Philippines, the Council of Bishops implore our constituents to be vigilant during these changing times especially as we do the mission of Christ. We entreat you all to be in solidarity with those who work for peace and righteousness. Hand in hand let us do the mission of Christ by serving the poor, the oppressed and the desolate people! *“and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. (Isaiah 58:10)*

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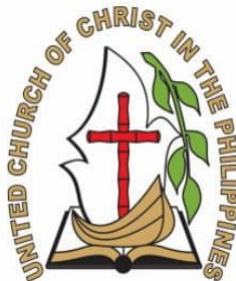
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Quadrennial Theme: **“Doing Christ’s Mission in these Changing Times”**

Member: National Council of Churches in the Philippines • Christian Conference of Asia • World Council of Churches • World Alliance of Reformed Churches
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UCCP Public Statement on its 70th Anniversary and 11th Quadrennial General Assembly Held on May 26, 2018, in Cagayan de Oro City

Our Commitment to Serve the People ("Doing Christ Mission in These Changing Times")

On May 26, 1978, exactly 40 years ago in this City of Cagayan de Oro during the 1st Quadrennial General Assembly, mindful of our pastoral and prophetic task, the UCCP courageously declared its strong condemnation and opposition to the Martial Law of President Ferdinand Marcos as it killed democracy, robbed the people of their rights and freedom, and caused them intolerable suffering. The Church, sustained by the Spirit of Jesus Christ and always guided by the Holy Scriptures, remained steadfast and never waned in its fight for justice, freedom and democracy during those dark years of Marcosian martial rule.

Today, on the same day and in the same city, as UCCP celebrates its 70th Anniversary and 11th Quadrennial General Assembly—a providential occasion indeed—we declare the same strong condemnation and opposition to the Martial Law in Mindanao declared by President Rodrigo Duterte on May 23, 2017, for the same reasons: it kills democracy, robs the people of their rights and freedom, and causes intolerable suffering to the people of Mindanao, particularly the poor masses. A single year of Martial rule here in Mindanao has razed Marawi City to the ground and disrupted the lives of its 400,000 residents, destroyed Lumad communities and killed many of their leaders, and persecuted those who take the side of justice and freedom. A number of our pastors and lay leaders who faithfully took up the prophetic task were among the victims of Martial Law as they were charge with trumped-up cases. It is against the divine will.

The threat that Martial Law will be declared formally in the entire country is imminent. There is already widespread militarization in the countryside in almost all regions, as well as in many civilian governments which have appointed retired military personnel to strategic offices. People are being conditioned through media and other means to embrace harsh economic and politico-civilian policies. Violence being committed by police and military personnel during its operation against terrorism and illegal drugs is presented as a natural and normal occurrence.

We as UCCP, affirming our belief that persons are created in the image of God and in the inviolability of human rights, will continue to resist Martial Law. We commit ourselves to defend human rights and human dignity.

The more dangerous threat to national life is the charter change being undertaken by the Duterte administration. In the guise of shifting from a presidential to a federal form of government, what is being laid out, as contained in the Resolution to Both Houses No. 8 and the PDP-Laban proposal, is more akin to authoritarianism. RBH No. 8 contains provisions that give much power to the executive branch and diminishes those of the legislative and the judiciary branches. Worse, it deprives the people of their inalienable and historic rights to participate in political governance. Charter change, once completed, institutionalizes authoritarianism which is inimical to national democracy and is totally against the people's interest.

We as UCCP, affirming our belief that persons are called to participate in the establishment of a just and compassionate social order, oppose any change in the constitution of the country that will institute a socio-political order that is unjust and violent. We commit ourselves to the formation of a national community in which every citizen can enjoy the benefits of democracy and can participate freely in political governance.

The continuing discrimination against indigenous people, gender injustices done against women and the LGBT population, and the widespread neglect of youth and children double the suffering of these special sectors. President Duterte's vulgar language and demeanor add more insult to these already discriminated people.

We as UCCP, affirming our belief that persons are destined to live in community with God and with all creation, oppose all forms of discrimination that diminish the dignity of every person. We commit ourselves to the creation of welcoming, caring communities.

The massive poverty due to landlessness and lack of access to economic resources, exacerbated by endemic graft and corruption in government bureaucracy and the unabated destruction of the environment in many forms caused by large scale mining, coal-fired thermal power plants, massive land-use conversion, pollutive industrial plants, and unrestrained use of natural resources by big businesses, all resulting from neo-liberal economic policy, are the ultimate threats to life and all of creation. At the start of his reign in power, President Duterte has committed himself to this same economic policy thereby increasing the decimating impact of the policy to humans and to the environment.

We as UCCP, affirming our belief that we are entrusted with God's creation, oppose the neo-liberal economic policy that this administration continues to implement as it kills life and destroys further God's creation. We commit ourselves to transforming communities where every citizen enjoys the fruits of their labor and exercises freely their God-given rights. We commit ourselves to the pursuit of peace based on justice.

Even as we adopt the theme for the quadrennium: “Doing Christ’s Mission in These Changing Times”, faithful to he who called us, he who preached good news to the poor and ministered to them so that they may have abundant life, we put ourselves to task, as individual members and as church, to remain steadfast and courageous in our pastoral and prophetic ministry.

The election of a new General Secretary and seven Jurisdictional Bishops signifies our commitment to lead the church towards the realization of our vision of a transformed church and society. We also commit to further strengthen the faith communities and support financial, property and technology development catering to the needs of the people, especially the poor.

The Spirit of the Lord is with us as we reaffirm today our commitment to serve and be always with the oppressed, the poor, the marginalized and the persecuted people in their struggle in accordance with our vision of the Kingdom of God where love, justice, peace prevail.

Amen.

The UCCP Council of Bishops

Selling the Birthright for a Pot of Porridge

Statement of the National United Church Workers Organization of the United Church of Christ in the Philippines on Charter Change

With the Resolution of Both Houses No. 8 (RBH 8), PDP Laban's Proposal and the Lower House Version on Constitutional Change, Pres. Rodrigo Duterte's push for a shift to a federal-parliamentary system of government is going full steam ahead, with both Houses of Congress setting aside the debate on the mode of amending the Constitution while agreeing to start deliberations on the proposed amendments themselves.

Proponents in the House supermajority led by Speaker Pantaleon Alvarez want the new constitution ratified before May 2019, allowing for "No-El" (postponement of the 2019 elections) and causing incumbent officials to remain in a hold-over capacity until the first synchronized elections under the new charter on May 2022.

The House leadership's arrogant and belligerent posture merely reflects the self-serving and dictatorial character of Duterte's Cha-cha. Among the most self-serving and dangerous amendments are those giving Duterte Marcos-like powers and the option to run again in 2022; extending the terms of incumbent officials (including last-termers) until 2022 and increasing their terms of office thereafter to five years; establishing regional states for the benefit of political dynasties; and those deleting or diluting the nationalist and progressive provisions on the economy, patrimony, sovereignty, social justice and human rights.

Granting without acceding, however, that what the House Speaker claims is true, such purpose is not only unconstitutional (that's why there is need to amend the Constitution), but immoral. The Philippines is for the Filipinos, given us by the Creator. The country had been subjugated by three colonial powers, against the will of the inhabitants. And God caused it to be returned to its rightful owners, the Filipinos.

Now, the Charter Change proposal is for the Filipino people ourselves to sell our God-given abode to foreigners. This is immoral, and against God's will.

This reminds us of Esau selling his birthright to Jacob for a pot of porridge because he was famished (Genesis 25:29-34). The birthright belonged to the eldest son who is given great respect in the household, and who becomes successor to the official authority of the father. The first-born of the King was his successor.

Solving our economic woes does not necessitate selling our birthright to our land.

Our economist surely can and must find other means of figuring out how the country can free itself from this quagmire of poverty. We must find out the causes of our problems, and address them directly without resorting to selling out our land. And one way to address poverty in our land is to resume peace talks between GRP and NDFP, and to push for the approval and implementation of CASER (Comprehensive Agreement on Socio-Economic Reforms)

Our land is our patrimony to our children and to our children's children. What will become of them if our land is already owned by foreigners?

If only for this, the National United Church Workers Organization of the United Church of Christ in the Philippines strongly opposes the charter change and denounces the Con Ass for deliberately attempting to deprive the future generations of Filipinos of what is rightfully theirs, which is our and their land.

We say NO to selling our birthright for a pot of porridge! We say NO to the obvious attempt to ensure that President Rodrigo Roa Duterte and his allies remain in power even after their terms expire.

Signed during the 3rd National United Church Workers Organization General Assembly held on May 19-22, 2018 at UCCP Gingoog City, Misamis Oriental.

Called to be Peacemakers

Statement of the National United Church Workers Organization of the United Church of Christ in the Philippines on Recognizing the On-going Peace Talks between the GRP and NDFP

We, the delegates to the 3rd National United Church Workers Organization General Assembly hold on to our faith and conviction that Peace is God's covenant with God's people. Peace is God's ultimate purpose for his people and desires that people experience it. *God said through Prophet Ezekiel "I will make with them a covenant of peace (Ezekiel 34:25). Prophet Isaiah proclaims: "You will go out with joy and be led forth in peace..." (Isa 55:12) Zechariah gave his assurance "...He will proclaim peace to the nations..." (Zechariah 9:10) Christ bestowed us peace. "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid (John 14:27). We are called to be peacemakers. Jesus urge us to be peacemakers: Blessed are the peacemakers for they will inherit the kingdom (Matthew 5:9).*

We, therefore, call on the Government of the Philippines and the National Democratic Front of the Philippines to recognize peace talks and continue the peace process. Commitment to peace is seeing to it that this will be realized. Commitment to peace shall mean ending militarization, bombing and attacks to Indigenous Peoples Communities; ceasing harassments, illegal arrest, torture and incarceration of human rights defenders and peace advocates like nuns, priests, pastors and church workers; halting extra-judicial killings in the name of 'war on drugs', demolition and destruction of communities of peasants, fisher folks, and urban poor; and honoring previous agreements like the Joint Agreement on Security and Immunity Guarantee (JASIG) and the Comprehensive Agreement on the Respect of Human Rights and International Humanitarian Law (CAHRIHL) is the actual expression of commitment to peace. These are the building blocks, the stepping-stones, and the lighted path towards conclusion of peace agreement. Not honoring human rights and previous agreements is actually destroying all the initiatives for peace and dishonoring the lives of many who offered life and limbs to plant the seeds of peace.

Furthermore, we call on the GPH and the NDFP to Sign and Implement the Comprehensive Agreement on Social and Economic Reforms. We share with our view that the heart of the Peace Talks and ultimately the peace agreement is the Comprehensive Agreement on Social and Economic Reforms (CASER). This CASER which include programs to address rural poverty and inequality, program for national industrialization, program for environmental protection, program for comprehensive delivery of social services among others will certainly benefit vast majority of the population. This is the very foundation of a just and lasting peace.

The present social and economic condition breeds violence for it deprives people of basic needs for decent, humanely life. The control by the few of vast economic resource causes massive poverty and suffering for the great majority of the Filipino people. The farmers whose lives are nurtured by the land they till are deprived of that very land, relegating them to centuries of suffering. Workers who labor to produce the needs of the people and cause society to develop are deprived of the fruits of their own labor. Indigenous people who first inhabited the land planted the seeds of modern society are now the ones deprived of land they first inhabited. No decent shelter for urban poor; children and women are sold to slavery; OFWs are raped and abused. The list goes on. We put our confidence that the signing and implementation of CASER will resolve poverty and suffering and to end violence.

We, the National United Church Workers Organization of the United Church of Christ in the Philippines commit to work so that peace reign in our land.

We commit ourselves to continue praying for peace like St Francis of Assisi, whose solemn prayer, "Lord Make Me an instrument of Thy peace", continue to burn our hearts with passion.

We commit to educate people to the way of peace; organize and mobilize them, and become peacemakers themselves.

We commit our material and faith resources to assist people who are victims of violence and help them become agents of peace.

We commit ourselves to Lord Jesus Christ, the Prince of Peace, who called us to be peacemakers.

Signed during the 3rd National United Church Workers Organization General Assembly held on May 19-22, 2018 at UCCP Gingoog City, Misamis Oriental.

Glossary of HUMAN RIGHTS VIOLATIONS

Prepared by:
Alliance for the Advancement of People's Rights 2011

Introduction

KARAPATAN – is a national alliance composed of organization, groups and individuals active in the promotion, protection and individuals active in promotion, protection, defense and advance of human rights [HR]. It upholds that human beings have the inalienable right to life. Liberty, security of person and pursuit of happiness; and have such fundamental freedoms as those of thought, expression, belief and assembly, as well as from want and fear. It asserts and addresses the full range of rights of individuals and people: civil and political, economic, social and cultural.

KARAPATAN – asserts that the State, as a party to various international HR instruments, has the primary responsibility to uphold and protect human rights. Guided by the national democratic movement's extensive experience and arduous defense of human rights and consistent with the United Nation [UN] systems and mechanisms, karapatan's mandate in monitoring and documentation work focuses mainly on the compliance of the Government of the Republic of the Philippines [GPH] with UN human rights instruments such as the international Covenant On Civil and Political Rights [ICCPR] and the International Covenant on Economic, Social and Cultural Rights [ICESCR] among others, and the Comprehensive Agreement on Respect for Human Rights and International Humanitarian Law between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines [CARHRIHL].

The Karapatan 2011 Glossary of Human Rights Violations [HRVs] serves as a continuing attempt at setting a working reference of HRV definitions based on standards set by International Human Rights Law [IHRL] as specified in various United Nations covenants and other international treaties and conventions. It includes other rights which have been identified and defined in later years as a result of people's struggle not only for human rights but comprehensively for national sovereignty and democracy all over the world.

KARAPATAN's efforts are in line with its objective of developing an accurate, timely, comprehensive and useful system of HRV monitoring and documentation as bases for:

- Getting justice for the victims of HRV violation and their families
- Coming up with regular periodic reports on human rights situation in the Philippines
- Calling attention to and campaigning against HR violations; and
- Generally reporting to the public on the status of the government's compliance with the international instrument that it signed or acceded to as a state party.

The Glossary is a companion document to KARAPATAN's Gabay sa Pagsasanay sa Gawaing Dokumentasyon [*Training Guide on Documentation Work*].

Definition of Terms

INTERNATIONAL HUMAN RIGHTS LAW [IHRL] Also commonly referred to as HUMAN RIGHTS [HR]

A set of international rules and norms established by treaty, convention or customs, on the basis of which individuals and groups can assert and/ or claim certain rights, behavior or benefits from governments. Human rights are inherent entitlements which belong to every person as a consequence of being human. IHRL lays down rules binding governments in their relations with individual, communities and peoples.

Person in Authority

- a. Any person directly vested with jurisdiction, whether as an individual or as a member of some court or government-owned or controlled corporation, board or commission;
- b. Include a barrio captain and barangay chairman; any person who, by direct provision of the law, by election or by appointment; by competent authority, is charged with the maintenance of public order and the protection and security of life and property, such as a barrio councilman, barrio policemen and barangay leader;
- c. Regular state security forces [military and police].

Agents of persons in Authority

- a. Any person who “comes to the aid of persons in authority are agents of person in authority” [Article 152, RPC];
- b. Paramilitary groups, vigilante groups, security services, hired killers, etc

Civilians

Are Warmed individuals, with or without political affiliation. However, those individuals who are armed with firearms or bladed weapons for economic/cultural purposes other than political and are not engaged in armed struggle are deemed civilians under this lexicon (e.g. Tribal communities, hunters, or private individuals who own or process guns for leisure or self-protection).

Combatants

Armed persons organized in a more or less rigid manner with a definite political goal and engaged in armed struggle/conflict to pursue the same. For this purpose, regulars of the New People’s Army, Bangsamoro Army and the Armed Forces of the Philippines are considered combatants. These also include those armed and engaged in counter-insurgency operations and controlled, directly or indirectly, by the State, including but not limited to paramilitary units like Civilian Home Defense Force [CHDF], Civilian armed Forces Geographical Units [CAFGU], Barrio Self defense Unit [BSDU], Civilian active Auxilliary [CAA], civilian volunteer organization [CVOs] and other paramilitary units that state security forces will form in the future, included also are private armies and vigilante groups.

Hors de Combat

A situation where a combatant is no more in a position or has no more capacity to take part in hostilities or commit any hostile act (Literal translation: out of combat who is wounded injured, sick or surrendered or in no position or capacity anymore to do any hostile act.

Children

Every human being below the age of eighteen years [18] unless under the law applicable to the child majority is attained earlier (UN Convention on the Rights of the Child). (Mentally-ill persons- persons who are mentally retarded or whose mental capacity does not exceed that of a child, as can be verified by scientific means.)

Family

Basic unit of society which is entitled to protection by the State and society. For statistical purposes, six will be used as the average number of members of a Filipino family.

Property

Any physical or intangible entity that is owned by a person or jointly by a group of persons. Important widely recognized types of property include real property [land, structure, personal property [physical possessions belonging to a person], private property [property owned by legal persons or business entities.

Writ of Habeas Corpus [English translation: “produce the body”]

A judicial mandate to a prison official ordering that an inmate be brought to the court so it can be determined whether or not that person is imprisoned lawfully and whether or not he should be released from custody. The writ is “the fundamental instrument for safeguarding individual freedom against arbitrary and lawless state action. “Harris v. Nelson, 394 U.S. 286, 290-91 (1969)

Extrajudicial

Physical punishment without the permission of a court or legal authority or outside the legal or judicial process.

Miranda Rights

The rights to remain silent and to have counsel when placed under custodial investigation or detained and interrogated/ investigated in connection with a crime and the right to be informed of such rights at the time when he/she is placed under such custody or detention.

International Humanitarian Law [IHL]

A set of international rules and norms, established by treaty, convention or custom which are specifically intended to humanize and govern armed conflicts and solve humanitarian problems arising from such international or non-international armed conflicts. It protects in the main civilian persons and property that are, or maybe, affected by an armed conflict and limits the behavior or acts of the parties to a conflict to use methods and means of warfare of their choice.

International armed conflicts

Wars involving two or more states and wars of liberation, regardless of whether a declaration of war has been made or whether the parties involved recognize that there is a state of war.

Non-international armed conflicts

Those in which government forces are fighting against armed insurgent, or rebel groups are fighting among themselves.

VIOLATION OF CIVIL AND POLITICAL RIGHTS

Extrajudicial, summary or Arbitrary Killing

Though different from one another all three types taken together are commonly referred to as extrajudicial killing or EJK adopting the practice of the office of the UN Special Rapporteur on extrajudicial, summary or arbitrary execution.

a. Extrajudicial Killing

The act of unlawful and deliberate killing carried out without due process of law and outside of the judicial process by state agents or with their complicity, inducement, tolerance or acquiescence.

b. Assassination, as an example of extrajudicial killing, is characterized by well planned, swift, clandestine or otherwise sudden attack resulting in the instant or subsequent death of the target or victim who is usually a well-known, politically important personage.

c. Summary Execution

This is a form more commonly known as salvaging which can be characterized through the following:

- Against those who have been neutralized or placed under custody and control of state agents; or
- Are in no position to make any hostile act against the perpetrator/s

d. Arbitrary Killing

Indiscriminate execution carried out by state agents with no specific individual target. Examples are deaths due to strafing and random or indiscriminate firing.

e. Massacre

The wholesale killing of three or more individuals as a specific target usually at a common time and place. It can be due to strafing and random or indiscriminate firing.

As mentioned before, they are all classified as extrajudicial killing or EJK.

Frustrated Extrajudicial Killing

- When the perpetrator commences the commission of acts constituting extrajudicial killing with intent to kill but does not complete its full execution due to causes independent of his will. Example, the victims escapes;
- When the perpetrator/s completes the act of killing but the victim survives.

Enforced or Involuntary Disappearance

The abduction, arrest and detention or any form of deprivation of liberty by agents of the State or by persons or group acting with the authorization, support or acquiescence of the state, followed by a refusal to acknowledge the deprivation of liberty or concealment of the fate or whereabouts of the victim with the intention of removing him/her from the protection of the law.

The missing person is considered disappeared if his/her whereabouts remain unknown for more than seventy-two [72] hours. For purposes of its HRV statistics, Karapatan report as victims of EID only those who remain missing. Those who are eventually surfaced, which the UN still counts as disappeared, are reported under extra-judicial killing or illegal detention as the case maybe.

Enforced Suicide

A person is driven to commit suicide after having been illegally detained tortured and threatened with death and / or further torture to be committed against his/her person and/ or a member of the immediate family, including rape of wife and daughter/s

Abduction or arbitrary/ Illegal Arrest

Abduction is the act of taking into custody or any form or manner of restraint of a person's liberty such as taking away of a person by state security forces who do not identify themselves as such, and subsequent release within 72 hours.

Arbitrary or illegal arrest is the act of taking custody or any form or manner of restraint of a person's liberty through a defective or without a warrant or arrest even when not in the act of committing a crime nor about to commit or having just committed a crime. It can take the form of "picking up", taking into custody or "inviting" for questioning. It includes the use of a blanket warrant using generic names of John Does to justify or legalize an otherwise questionable arrest. Or the arbitrary arrest is "cured" by subsequent issuance of a warrant.

Arbitrary Arrest also includes the seemingly harmless practice of the police and military of inviting individuals and asking the latter questions in connection with supposed crime or wrongdoing or inquiring about their membership in organization and political affiliation.

The person who is arbitrarily arrested can be subsequently released within 72 hours after undergoing interrogation, being held incommunicado and / or subjected to torture.

The illegal arrest of five or more persons can be termed as illegal arrest.

Torture

- The intentional and systematic act of inflicting severe physical;
- Psychological/mental and/ or sexual humiliation, degradation, fear, pain, suffering, injuries, torment or terror against an individual;
- Including the employment of drugs, chemical agents; hypnosis, sleep or food deprivation or other similar methods;
- With the intent to extract information or extrajudicial involuntary confession or as a punishment for an act that such individual is suspected to have committed or for other similar motivations.
-

Rape

- Rape by sexual assault by any person which can be done either by inserting his penis into another person's mouth or anal orifice, or by inserting any instrument or object into the genital or anal orifice of another person, including the fingers, act of lasciviousness, and all form of sexual abuse.
- Committed by public officers, persons in authority or their agents; regular state security forces (military and police). Paramilitary forces (CAFGU and CVO) and their agents (vigilantes, private security guards, hired goons or killers, etc.);
- Against an individual or individuals;
- While the latter is in custody, control, supervision or authority; or
- For the purpose of either extracting information or an involuntary confession, humiliating or degrading such individual who is within their power, dominating or overpowering said individual and for other reason related to the exercise of state power.

Sexual Molestation

Short of rape, a woman's body is forcibly subjected by military and State agents to mashing, kissing and/ or biting as a form of torture, harassment or intimidation. Another example is the detainee being kept handcuffed and blindfolded while being assisted in her toilet needs with her private parts being washed by unknown persons. Men can also be subjected to sexual molestation although cases are much less than those of women.

Physical Assault and/ or Injuries

- The act of employing unlawful and/ or unnecessary force and harm
- By mauling, beating, manhandling an individual;
- By public officers, person in authority or their agents; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, hired goons or killers, etc];
- For the purpose to extract information or an extrajudicial involuntary confession or as a punishment for an act that such individual is suspected to have committed;
- Or simply for the purpose of exercising state power;
- Resulting to the wounding or injuring an individual;
- Physical assault and injuries can be committed during breaking up of a picket, demonstration or similar protest action, demolition, strafing, indiscriminate firing and bombing/shelling/aerial bombardment.

Threat, Harassment or Intimidation

These are done to instill fear or anxiety on a suspect or target individual by threatening his/her person, security officer, privacy, honor, liberty and property or that of his family. Any group organization or community can be targeted. Specific forms include verbal abuse; name-calling; verbal threat of bodily harm or through e-mail, SMS and other IT methods or devices;

intimidating words or gestures; taking of one's photo without consent; surveillance; random interrogation, "ethnic or racial profiling" of national minorities.

Recent cases especially targeting human rights defenders include threat or filing of harassment suits and other malicious, nuisance and persecutory legal cases and issuance of spurious arrest warrants; placing an individual's name in a military roster of "enemies of the state" like an Order of Battle or OB; and demonizing through the media, public forum, assemblies and similar venues thus instigating violence against individuals, groups and organizations.

Surveillance and other Violations of the Right to Privacy of Communication

Not anymore limited to intercepting, pilfering and opening of mail matters but also information gathering by tapping telephone, hacking cell phones and the internet and planting electronic listening devices. It also includes stationing overt and covert stalkers.

Violation of the Rights of Arrested or Detained Persons

- a. **Of Miranda Rights**—failure of the arresting unit to read the arrested person his/her Miranda Rights to remain silent and be informed of the fact that anything he / she says can be used against him/ her; the right to have counsel of one's choice; and the right to be informed of such rights in the presence of counsel at the time when placed under custodial investigation or detained and interrogated or investigated in connection with a crime
- b. **Of right to freely communicate** – depriving, delaying, denying, limiting or restraining an individual under arrest and/or detention from talking by landline, mobile telephone, etc, to any of the following; counsel, family, relative, religious leader, doctors counselor and representative/s of human rights organizations for any purpose including but not limited to communicating whereabouts, circumstances of arrest and/or detention, update on his/her condition.
- c. **Of right to counsel** – depriving, delaying, denying, limiting or restraining an individual under arrest and/or detention from exercising his/her immediate right to counsel of his/her choice.
- d. **Right to Visit by Family**
The act by public officers, persons in authority or their agents [warden, sheriff]; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, hired goons, etc.] of depriving, delaying, denying, limiting or restraining an individual under arrest and/ or detention of immediate rights to counsel of his choice.
- e. **Incommunicado**
The act of depriving or denying an individual of access or use of any form of communication with individuals other than his custodians, whether or not during arrest, custodial investigation/"tactical interrogation" or detention and regardless whether it is a result of solitary confinement or not.
- f. **Solitary Confinement**
The act of physically isolating a detained person, either for a definite or indefinite period of time, from other detainees or inmates, whether the isolation is in form of further punishment or not. This is also known as "bartolina"
- g. **Right to Presumption of Innocence or Against Public Condemnation/Trial by Publicity**
The act by public officers, persons in authority or agents [warden, sheriff]; regular state security forces [military and police] and paramilitary forces [CAFGU and CVO] of presenting an arrested person or a person deprived of liberty before the tri-media [print, radio, and television] without his consent and of counsel of his own choice and declaring, portraying or insinuating that such person is guilty of certain crimes and alleged possession of certain materials.
- h. **Inhumane, Cruel and/ or Degrading Treatment or Punishment**
The act by public officers, persons in authority or their agents; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, hired goons or killers, etc] which tends to or has the effect of mocking, ridiculing, scoffing, degrading, taunting or dehumanizing an individual or such other similar intention or effect either by way of treatment or punishment.
- i. **Criminalization of Political Offenses or Acts**
The act, policy and practice by persons in authority, the state through its police, military, investigative, prosecutorial, and judicial arms or agents of arresting, investigating, charging, prosecuting, trying and convincing individuals with common crimes instead of the proper or corresponding political charges with respect to political offenses or acts and/ or agrarian/labor cases.

This is otherwise known as the violation of the People vs. Hernandez doctrine [99 Phil 515].

- j. **Unreasonably delayed court proceedings** – a violation of an individual’s right to speedy trial which includes delaying tactics by the prosecutor or a judge whose probity is in question, intervention by the military and state agencies
- k. **Forced labor or involuntary servitude**
- l. **Other forms of coercion**
The act by public officers, persons in authority or their agents, regular state security forces [military and police]; paramilitary forces [CAFGU and CVO] and their agents [vigilantes; hired goons or killers, etc] who, by means of violence, harm or intimidation, prevent an individual from doing something not prohibited by law or compel him to do something against his will or out of fear.

Specific forms of coercion include the following:

- a. **Use of Civilians in Police and/or Military Operation as Guide and/ or as shield**
The forcible act to compel an individual to participate in any police and/or military activity [patrolling, actual armed engagement, intelligence and “civic” operations and using as a hostage] either as a guide or for the purpose of using such individual as a shield or buffer against any attack directed at state security forces. If as an incident or consequences of hamletting, forcible reconcentration, or forcible displacement, state security forces are shielded or buffered from attack then the violation must be categorized as hamletting, forcible reconcentration or forcible displacement , as the case may be.
- b. **Forced Recruitment/Conscription**
The act of forcing an individual to become an intelligence agent, asset, spy or directly recruiting him into the state security forces [including paramilitary groups], whether there is any offer or award of financial or other consideration or none.
- c. **Forced Labor/involuntary Servitude**
The act of forcing individual to perform any kind of work against his will
- d. **Force/Fake Surrender**
The act of compelling, misrepresenting or forcing individual into surrendering to the authorities or to feign or pretend to be a surrenderee or “rebel returnee”

VIOLATION OF THE RIGHTS TO FREEDOM FROM ASSOCIATION

Unjustified and unlawful restriction, denial or prohibition to form or be a member of an organization and arbitrarily declaring an organization illegal or terrorist one. This also includes union busting, restriction, denial or prohibition to form or be a member of a union; monitoring, restriction or prohibition on student organization, councils, publication or any collective activity. The restriction, denial or prohibition are tolerated, condoned supported or sanctioned by the government and are keeping with or are consequences of a national policy program

VIOLATION OF THE RIGHT TO LIBERTY MOVEMENT

An individual is arbitrarily included in the Bureau of Immigration’s hold order list and is therefore not allowed to leave the country, or is included in the watch list and is either not allowed to leave or is stopped at the airport immigration desk or office for questioning or harassment. Or an individual is not allowed to return to his / her country of origin.

RESTRICTION ON OR VIOLENT DISPERSAL OF MASS ACTIONS, PUBLIC ASSEMBLIES AND GATHERING

Unreasonably or arbitrarily restricting, limiting or preventing the free holding of mass actions, public assemblies and gatherings; and / or the violent breaking up or forcible dispersal of such activities, regardless of whether such activities are covered by government permit or not. This is also includes assault and breaking up of picket lines and violations of the right to strike.

MEDIA REPRESSION

Various human rights violations are committed against media practitioners and institution in an attempt to silence or punish them. Aside from those already mentioned, below are some examples:

- A mass media practitioner or institution is charged with slander, inciting to sedition, libel or burdened with multiple libel suits when found to be too critical of the government and administration’s close associates.
- A local radio station or newspaper is temporarily or permanently close down when found too critical of the local ruling elite. Programs are temporarily or permanently stopped
- Stations are being burned, equipment being confiscated or destroyed, radio staff being beaten up, interrogated and temporarily detained
- Officers of grassroots program sponsors subjected to violence and harassed.
- Worse, they become victims of EJK and EID, in which case the violation is classified under EJK or EID..

VIOLATION THAT TARGETS COMMUNITIES

a. Illegal Search and Seizure

The unlawful search conducted by public, person in authority or their agents; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, hired goons, etc.], of personal property allegedly used or intended to be used for committing a crime when any of the following is present:

b. Violation of Domicile

The act by public officers, persons in authority or their agents; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, private security guards, hired goons, etc] of illegally entering any private dwelling of an individual without being authorized by judicial order or against the consent the will or consent of the owner and/ or occupant whether the entry is to search the said dwelling or not.

This violation is being considered as violation not only to an individual but applied to all member of the family.

c. “ZONING” or Saturation Drives

Surprise deployment of a big number of police or military units and encirclement of an urban or rural community that lead to residents especially men being forced to line up on the street. The systematic encirclement of a specific civilian community usually conducted during nighttime where individuals are forced to get out of their houses and are arbitrarily, frisked, and/ or arrested without any arrest or search warrant.

d. Illegal Checkpoints

The arbitrary, random or systematic setting up of fixed or mobile checkpoints in public roads and places and conducting intrusive questioning and physical frisking, actual search and/ or visual searches without any search warrant.

e. Forcible Re-concentration

The act of the public officers, persons in authority or their agents; regular state security forces, paramilitary forces and their agents of forcibly reconcentrating or relocating the residence of a group of individuals or a civilian community against their will and in a place chosen or designated by said officers, authorities, agents or forces for the purpose of giving way to an extensive or otherwise military operations.

In general, a Forced Evacuation or Displacement occurs when a group of individuals are forced or compelled to transfer residence either to another locality which may not be the same as those which the others are transferred to.

f. Hamletting

The act of public officers in authority or their agents; regular state security, paramilitary forces or their agents of enclosing an entire civilian community in the same place or locality and placing its resident, their lives, livelihood and movement [including the imposition of curfew hours and the maintenance of a list of residence per household] under direct and strict military control and against their will.

During hamletting there are instances where individuals are not arrested but their movements are restricted including but not limited to the requirement of ID's to resident of the community. There are also instances where the individuals are confined to their houses and their movements are likewise restricted. In both cases, the violation should additionally be categorized as arbitrary detention

Forcible Evacuation and Displacement

- The act by public officers, person in authority or their agents; regular state security forces, paramilitary forces and their agents.
- Of forcing a group or individuals or a civilian community;
- To leave, against their will, either in an organized way or otherwise, their place of residence and/or livelihood for other place;

Food and other Economic Blockades

The act by public officers, persons in authority or their agents; regular security forces, paramilitary and their agents of restricting, limiting, monitoring and controlling the kind and quantity of food supplies and other household items to be brought by an individual into and out of his place of residence or community as well as restrictions on economic production and activity.

DENIAL OF HUMANITARIAN ACCESS

VIOLATION OF THE RIGHTS OF THE MEDICAL PERSONNEL

SOME VIOLATIONS SPECIFIC TO CHILDREN

1. Violation of Children's Rights

Provisions from UN Convention on Children's Rights and the Philippine Republic Act 7610 which may be categorized as Follows

a. *Violation of Children's Right to Survival*

- (1) Children orphaned when their parents became victims of extrajudicial killings;
- (2) Occurs when children were forced to be separated from their parents;
- (3) Resulting from the violations enumerated in Violation of the Right to Life and Violation of Other Civil and Political Rights;
- (4) Children victims of food and/or Economic Blockade.

b. *Violation of Children's Right to Protection or Safety by the State or its Agents*

- (1) Not being given special and due attention in cases of forced evacuation, forced reconcentration etc; also include not being granted the right to rehabilitative care [Art 39, id];
- (2) Children being forced to work [Art 32, id];
- (3) Include violation of rights not to be subjected to torture, cruel treatment, or punishment and deprivation of liberty [Art. 37]; right to be protected against situation of armed conflict with the law to treatment which promotes his dignity and worth [Art 40]

In cases where children are direct victims of torture, cruel treatment or punishment and deprivation of liberty, violations will be recorded as torture, cruel treatment or punishment and any form enumerated under illegal Arrest and/ or Detention and violation against children's rights to protection.

c. *Violation of Children's Right to Development*

- (1) Children who were forced to stop schooling brought about by direct violations to them and/or to their parents and/ or community
- (2) Children victims of Use of School for Military Purposes and Endangerment of Civilians, Zoning, Hamletting, Destruction and/ or Divestment of Property, Violation of Domicile.

d. *Violation of Children's Participation Rights*

- (1) Children being persecuted as they exercise their right to express their opinion freely and it to be taken into account in any proceeding affecting him her [Art 12]; Right to freedom of expression, receive and impart information [Art 13]; Right to Freedom of thought, conscience and religion [Art 14]; Right to freedom of association and of peaceful assembly [Art 15];
- (2) Children victims of Destruction and/ or Divestment of Property Violation of Domicile, transfer to violation of Children's right to protection or safety

ON IHL VIOLATIONS

International Human Rights Law applies at all times, whether during peacetime or in situations of armed conflict. On the other hand, International Humanitarian Law intends to "humanize and govern armed conflicts".

Violations of IHL are human rights violations. Some HR violations are categorized as IHL violations when they are committed during military operations or under any other situation of armed conflict:

- Arbitrary and frustrated killing due to shelling from mortar and artillery barrage, detonating of bombs, aerial bombardment, spraying from helicopters, landmines
- Hamletting, forcible evacuation, re-concentration and displacement of communities
- Destruction or divestment of property
- Illegal checkpoints, illegal search and "zoning" or saturation drives in rural communities;
- Food and economic blockade;
- Threat, harassment and intimidation of whole villages;
- Physical assault or injuries inflicted on villagers especially suspected rebels and their sympathizers
- Inhumane, cruel or degrading treatment;
- Forced labor and involuntarily servitude of captured combatants and suspected supporters;
- Attacks on, harassment and intimidation of medical and religious personnel
- Violations specific to children, and many others

VIOLATION OF THE RIGHTS OF HORS de COMBAT

Any act committed either intentionally or through negligence which result in the aggravation or prolongation of physical injuries, sickness or suffering; or resulting in the eventual death; or the deliberate act of injuring, maiming, torturing and killing

a combatant who is wounded, sick, injured, or has surrendered [hors de combatant] or violation of any other rights under intentional humanitarian law.

Denial of Medical Attention

- The act of denying or preventing immediate and/or adequate first aid medical care or attention;
- To a sick wounded or dying person or persons
- By public officers, persons in authority or their agents; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, hired killers, etc];
- Thereby aggravating or prolonging such person's death due to such denial;
- Whether such denial is deliberate or not

HOSTAGING

VIOLENCE AGAINST WOMEN

COERCION

The act by public officers, persons in authority or their agents, regular state security forces [military and police]; paramilitary forces [CAFGU and CVO] and their agents [vigilantes; hired goons or killers, etc] who, by means of violence, harm or intimidation, prevent an individual from doing something not prohibited by law or compel him to do something against his will or out of fear.

Specific forms of coercion include the following:

e. *Use of Civilians in Police and/or Military Operation as Guide and/ or as shield*

The forcible act to compel an individual to participate in any police and/or military activity [patrolling, actual armed engagement, intelligence and "civic" operations and using as a hostage] either as a guide or for the purpose of using such individual as a shield or buffer against any attack directed at state security forces. If as an incident or consequences of hamletting, forcible reconcentration, or forcible displacement, state security forces are shielded or buffered from attack then the violation must be categorized as hamletting, forcible reconcentration or forcible displacement, as the case may be.

f. *Forced Recruitment/Conscription*

The act of forcing an individual to become an intelligence agent, asset, spy or directly recruiting him into the state security forces [including paramilitary groups], whether there is any offer or award of financial or other consideration or none.

g. *Forced Labor/involuntary Servitude*

The act of forcing individual to perform any kind of work against his will

h. *Force/Fake Surrender*

The act of compelling, misrepresenting or forcing individual into surrendering to the authorities or to feign or pretend to be a surrenderee or "rebel returnee"

Use of Schools, Medical, Religious and Other Public Places for Military Purposes and Endangerment of Civilians

The improper use of school, medical, religious, civic and other public places for police or military purposes or operations by regular state security forces, paramilitary and their agents or the endangerment of the lives of civilians by reason of establishing military camps, detachments or outpost within civilian communities or at or near residence.

Desecration of Place of Worship or Offending Religious Rites/Practices

The act by public officers, persons in authority or their agents; regular state security forces, paramilitary and their agents of disrespecting, scoffing, insulting, destroying or desecrating a place of worship or offending religious rites, practices, rituals, assemblies, gathering, or days of commemoration and disregard of religious and cultural sensibilities.

WITH REGARDS TO THOSE WHO ARE KILLED IN COMBAT OR WHO DIED IN CAPTIVITY

a. *Desecration of Remains*

The act by public officers, persons in authority or their agents, regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, private security guards, hired goons, etc] or the act of scoffing, disrespecting corpse either through mutilating the dead body, parading or leaving unattended the said corpse, presenting before the tri-media [print and television] or through other similar acts.

b. *Denial of Decent Burial and Refusal to Tender Remains*

The act by public officers, persons in authority or their agents; regular state security forces [military and police], paramilitary forces [CAFGU and CVO] and their agents [vigilantes, private security guards, hired goons, etc] of denying or disallowing the decent and/ or timely burial, of refusing tender of the remains to the family or next of kin or their representatives.

References

- Universal Declaration of Human Rights [UDHR]
- International Convention on Civil and Political Rights [ICCPR]
- Comprehensive Agreement on Respect of Human Rights and International Humanitarian Law [CARHRIHL]
- United Nations Convention on the Rights of the Child [UN-CRC]
- Revised Penal Code of the Philippines

ARTICLE III, BILL OF RIGHTS

(1987 PHILIPPINE CONSTITUTION)

- Section 1. No person shall be deprived of life, liberty, or property without due process of law, nor shall any person be denied the equal protection of the laws.
- Section 2. The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures of whatever nature and for any purpose shall be inviolable, and no search warrant or warrant of arrest shall issue except upon probable cause to be determined personally by the judge after examination under oath or affirmation of the complainant and the witnesses he may produce, and particularly describing the place to be searched and the persons or things to be seized.
- Section 3. (1) The privacy of communication and correspondence shall be inviolable except upon lawful order of the court, or when public safety or order requires otherwise, as prescribed by law. (2) Any evidence obtained in violation of this or the preceding section shall be inadmissible for any purpose in any proceeding.
- Section 4. No law shall be passed abridging the freedom of speech, of expression, or of the press, or the right of the people peaceably to assemble and petition the government for redress of grievances.
- Section 5. No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.
- Section 6. The liberty of abode and of changing the same within the limits prescribed by law shall not be impaired except upon lawful order of the court. Neither shall the right to travel be impaired except in the interest of national security, public safety, or public health, as may be provided by law.
- Section 7. The right of the people to information on matters of public concern shall be recognized. Access to official records, and to documents and papers pertaining to official acts, transactions, or decisions, as well as to government research data used as basis for policy development, shall be afforded the citizen, subject to such limitations as may be provided by law.
- Section 8. The right of the people, including those employed in the public and private sectors, to form unions, associations, or societies for purposes not contrary to law shall not be abridged.
- Section 9. Private property shall not be taken for public use without just compensation.
- Section 10. No law impairing the obligation of contracts shall be passed.
- Section 11. Free access to the courts and quasi-judicial bodies and adequate legal assistance shall not be denied to any person by reason of poverty.
- Section 12. (1) Any person under investigation for the commission of an offense shall have the right to be informed of his right to remain silent and to have competent and independent counsel preferably of his own choice. If the person cannot afford the services of counsel, he must be provided with one. These rights cannot be waived except in writing and in the presence of counsel. (2) No torture, force, violence, threat, intimidation, or any other means which vitiate the free will shall be used against him. Secret detention places, solitary, incommunicado, or other similar forms of detention are prohibited. (3) Any confession or admission obtained in violation of this or Section 17 hereof shall be inadmissible in evidence against him. (4) The law shall provide for penal and civil sanctions for violations of this section as well as compensation to the rehabilitation of victims of torture or similar practices, and their families.
- Section 13. All persons, except those charged with offenses punishable by reclusion perpetua when evidence of guilt is strong, shall, before conviction, be bailable by sufficient sureties, or be released on recognizance as may be provided by law. The right to bail shall not be impaired even when the privilege of the writ of habeas corpus is suspended. Excessive bail shall not be required.
- Section 14. (1) No person shall be held to answer for a criminal offense without due process of law. (2) In all criminal prosecutions, the accused shall be presumed innocent until the contrary is proved, and shall enjoy the right to be heard by himself and counsel, to be informed of the nature and cause of the accusation against him, to have a speedy, impartial, and public trial, to meet the witnesses face to face, and to have compulsory process to secure the attendance of witnesses and the production of evidence in his behalf. However, after arraignment, trial may proceed notwithstanding the absence of the accused: Provided, that he has been duly notified and his failure to appear is unjustifiable.

- Section 15. The privilege of the writ of habeas corpus shall not be suspended except in cases of invasion or rebellion, when the public safety requires it.
- Section 16. All persons shall have the right to a speedy disposition of their cases before all judicial, quasi-judicial, or administrative bodies.
- Section 17. No person shall be compelled to be a witness against himself.
- Section 18. (1) No person shall be detained solely by reason of his political beliefs and aspirations. (2) No involuntary servitude in any form shall exist except as a punishment for a crime whereof the party shall have been duly convicted.
- Section 19. (1) Excessive fines shall not be imposed, nor cruel, degrading or inhuman punishment inflicted. Neither shall death penalty be imposed, unless, for compelling reasons involving heinous crimes, the Congress hereafter provides for it. Any death penalty already imposed shall be reduced to reclusion perpetua. (2) The employment of physical, psychological, or degrading punishment against any prisoner or detainee or the use of substandard or inadequate penal facilities under subhuman conditions shall be dealt with by law.
- Section 20. No person shall be imprisoned for debt or non-payment of a poll tax.
- Section 21. No person shall be twice put in jeopardy of punishment for the same offense. If an act is punished by a law and an ordinance, conviction or acquittal under either shall constitute a bar to another prosecution for the same act.
- Section 22. No ex post facto law or bill of attainder shall be enacted.

UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)

Source: United Nation

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article 21.

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

PARALEGAL BUST CARD

Kung naaresto at/o
naimbitahan para
imbestigahan, **TANDAAN NA:**

Ikaw ay may karapatan na tumawag o makipag-usap sa iyong mga kamag-anak, abogado, o sa kahit anong *human rights organization*. IGIIT SA MGA HUMULI SA IYO NA PAYAGAN KANG MAK AUSAP SILA.

MAY KARAPATAN KANG

- Ipaalam sa iyo ang iyong karapatan na manahimik at magkaroon ng ABOGADO na SARILING PILI.
- Tumanggi na sagutin ang anumang tanong,
- Payagan na kumonsulta sa iyong abogado sa anumang oras.
- Matulungan ng abogado kung may imbestigasyon o anumang itinatakbo ng kaso.
- Mabisita o makipanayam sa kahit na sinong kapamilya, doctor, pari o ministro na iyong pinili (o pinili ng pamilya o abogado), anumang human rights organization, o ng anumang international non-governmental organization.



MAAARI KANG TUMANGGI

- Na magbigay o pumirma ng anumang dokumento nang walang tulong mula sa iyong abogado.
- Na sagutin ang anumang tanong nang walang tulong mula sa iyong abogado.
- Sa abogadong ibibigay ng pulis o military.
- Na makuhanan ng litrato.
- Na makuhanan ng fingerprint.
- Na makapkapan.
- Sa kahit anong bagay na maaaring makapagpahamak sa iyo, gaya ng physical examination.



PARALEGAL BUST CARD

When arrested/invited or
placed under custody
REMEMBER THAT:

You are entitled to call or communicate with your relatives, lawyer or with any human rights organization. **DEMAND FROM YOUR CAPTORS TO ALLOW YOU TO COMMUNICATE WITH THEM.**

YOU HAVE THE RIGHT

- To be informed of your right to remain silent and to have a **COMPETENT** and **INDEPENDENT** lawyer of your **OWN CHOICE**.
- To refuse to answer any question.
- To be allowed to confer with your lawyer at all times.
- To be assisted by your lawyer during the custodial investigation and at any other proceedings.
- To be visited by, or to have conferences with any member of your immediate family, any medical doctor, priest/minister of your choice, any human rights organization, or by any international non-governmental organizations.



YOU CAN REFUSE

- To give or sign any written confession, statement or fill up any document without the assistance of your lawyer.
- To answer any questions without the assistance of your lawyer.
- To accept the services of any lawyer provided by the police or the military.
- To have your picture taken.
- To be fingerprinted.
- To be subjected to bodily search.
- To do any act which tend to incriminate you (*i.e. physical examination*).

