

HUMAN RIGHTS WEEK CELEBRATION GUIDE 2019

"Called to be
Prophets
amidst a
New
Wave
of Utter
Disregard for
Human and
People's
Rights"



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GREETINGS

Warmest greetings of peace and love!

In so many ways we have been affected by the deterioration of human rights situation in our country, where communities, including UCCP congregations, leaders of the laity and church workers have been harassed, imprisoned and were subjects of trumped-up charges filed in civil courts by state security forces. Our unwavering commitment for social justice and sustainable peace have been misunderstood and used against the Church.

We are neither discouraged nor faltering in doing our mission and ministry with and amongst our people. Our Church's Human Rights Celebration week this year has the theme, "Called to be Prophets amidst a New Wave of Utter Disregard for Human and People's Rights.", indicative of our unity in interceding for the victims and their families of human rights violations especially those who have endured the difficult situations of losing their family members, those being displaced from their original communities. Let us include them in our prayers not just during this HR week celebration, but in our daily intercessions and make our resources accessible for them whom Christ has considered, the poor, oppressed and marginalized.

I thank our Justice, Peace and Human Rights (JPHR) Coordinator Rev. Marma Urbano and support staff Mr. Joengie Enricoso for their creativity and imagination in preparing this year's Human Rights Week Celebration guide.

May our biblical and theological reflections this emphasized week and Sunday enable our congregations to deepen their faith in our Creator, Redeemer and Sustainer God and support us in transforming our society into just, humane, compassionate and peaceful society.

Sincerely yours,


BISHOP MELZAR D. LABUNTOG
General Secretary



FOREWORD

This year's Human Rights Celebration Guide centers on Year 2 Sub-Theme of the Church's quadrennial theme: "Making the teaching of Moses and the Prophets come true in these changing times". It sets as context the new wave of intensifying and grave escalation of attacks on people's lives, on communities, and against human rights defenders in the country – a situation of utter disregard for human dignity and for people's rights.

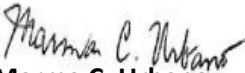
HR Celebration Guide 2019 this year offers biblical-theological reflections, a bible study guide and other resources to help us explore more deeply into the relevance of the church's continuing prophetic role in such a time like these.

The Guide 2019 features like in all previous Celebration Guides, a Human Rights Liturgical Guide as a resource for local churches, conferences and UCCP organizations and institutions to use on Human Rights Sunday.

Last but not the least, the Guide includes human rights and community ministry concerns as well as campaigns to allow the church to be aware of and engaged in these concerns. We tried to gather stories from those who are experiencing, in one way or the other, disregard for the dignity of one's life. We find in the Guide some campaigns that offer ways we can support them.

It is our hope that this year's celebration of Human Rights will open infinite opportunities for every believer in Jesus Christ, for our beloved UCCP, to grow into becoming ever faithful and genuine witnesses for our Lord and Savior amidst these challenges. May we be freed from all anxieties and guilt and be set free to participate in God's continuing work against the forces of sin and death in the world.

With my and Joengie's heartfelt thanks to all who contributed to making this Guide a reality,


Rev. Marma C. Urbano
National Coordinator
Justice, Peace and Human Rights Ministry



THE HUMAN RIGHTS SITUATION IN THE PHILIPPINES

Rev. Irma M. Balaba

“Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and the needy.” Proverbs 31:8-8

Introduction

The yearly observance of the Human Rights Week is an affirmation of the United Church of Christ in the Philippines’ faithfulness to the basic tenet on the sacredness of life. This is a collective expression of our spirituality anchored on our common respect for the civil and political, economic and cultural life of the people, the context of the prophetic mission of the church. We believe that strengthening the faith community can be concretely manifested in the church’s response to the plight and struggle of the poor, the oppressed and the defenseless. The justice, peace and human rights ministry of the church has been given flesh when it sided with the vulnerable and the victims from those who are expected to protect them.

During the State of the Nation Address (SONA) of President Rodrigo Roa Duterte last year, he made a distinction between “human lives” and “human rights” when he said “Your concern is human rights, mine is human lives”. His pronouncement was in response to various criticisms on his War on Drugs which kills thousands of small time users and peddlers, innocent victims including children while the drug lords remain free. However, we believe that human rights is a fight for the preservation of a dignified human life for all. There, in fact, is no distinction between human rights and human lives. In that premise, the War on Drugs of President Duterte which kills thousands to solve the illegal drug problem in the country is actually an absurd act which deserves our utmost condemnation.

Our Philippine Constitution provides for the Bill of Rights that protects the rights of the citizens. But we witness the escalating and blatant violations of these rights by the authorities and agents of the law. Those who stand in defense of these rights are often the victims of the worst forms of human rights violations like- surveillances, trumped-up charges, illegal arrests, raids, involuntary disappearances and extra-judicial killings. And in most cases, the perpetrators are not apprehended, brought to court and punished.

The Current Human Rights Situation in the Country

This presentation focuses on the effects of Memorandum Order 32 and Executive Order 70 being launched by President Rodrigo Roa Duterte through the implementation of the state security forces- Philippine National Police and the Armed Forces of the Philippines under the Whole of the Nation Approach.



MEMORANDUM ORDER No. 32

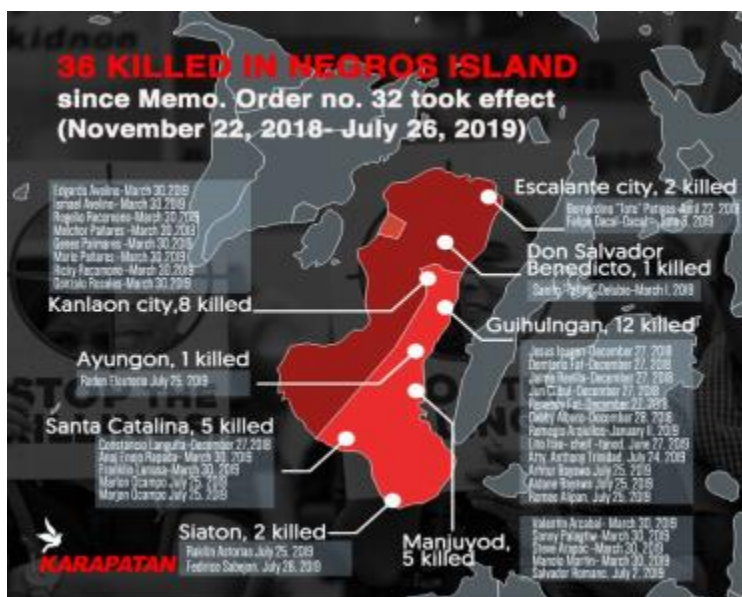
The Memorandum Order 32 issued on Nov. 22, 2018 orders the deployment of more troops in Bicol Region, Samar, Negros Oriental and Negros Occidental. The order was signed by Executive Secretary Salvador Mialde upon the orders of President Duterte. According to the memo, there are “number of sporadic acts of violence occurred recently in particular areas of the country, particularly in the provinces of Samar, Negros Oriental, Negros Occidental and the Bicol region” allegedly committed by what it called as lawless groups.

IN NEGROS: Oplan Sauron 1 and 2

After the issuance of MO 32, synchronized enhanced managing of police operations (SEMPO) was launched by the military and the police dubbed as “Oplan Sauron” – an internal security operation plan against “personalities connected to the Communist Party of the Philippines, New People’s Army and the National Democratic Front of the Philippines.”

SEMPO is publicized as part of government’s efforts against illegal drugs and loose firearms in the Central Visayas Region. On the ground, though, it is being used against members of peasant groups fighting for their right to land.

On Dec. 27, 2018, when the combined forces of the police and the military launched Oplan Sauron 1, at least six individuals from Guihulngan, Negros Oriental were killed simultaneously and 50 civilians from eight villages were also arrested including a UCCP Pastor.



IN EASTERN VISAYAS

In Eastern Visayas, 545 villages are affected by militarization. The deployment of nine army battalions in the region has resulted in forced evacuations in San Jorge, Calbiga, Las Navas, San Jose De Buan and Pinabacdao, and aerial bombings in Matuginao and Las Navas. There are recorded 11 individuals killed after the execution of the Memorandum Order 32 and 11 were illegally arrested and detained. The most affected areas are peasant communities which has long been suffering from the onslaught of Yolanda with no substantive rehabilitation program from



the government, affected by the current drought, the low price of rice and coconut, and now with the intensified militarization in these identified areas.

a. List of Elected Officials Killed under Memorandum Order 32

**ELECTED OFFICIALS
KILLED UNDER
MEMORANDUM ORDER 32
2019 | LEYTE-SAMAR**

1. Pining Lebico / April 25, 2019
San Miguel, Las Navas, NS

2. Buloy Teopinto / Dec. 31, 2018
Old Sumuroy, Lope de Vega, NS

3. Joselito Zaide / Aug. 1, 2019
E. Duran, Bobon, NS

4. Asuncion Gabiana / Sept. 15, 2019
Jose Rono, Paranas, WS

5. Carmelito Baluyot / Aug. 19, 2019
Rumbang, Laoang, NS

6. Wilmar Calutan / April 25, 2019
Beri, Calbiga, WS

7. Allan Barcelona (Barangay Councilor)
Sept. 2019 / Brgy. Mckinley, Catarman, NS

8. Captain of Brgy. Polangi
Sept. 2, 2019 / Catarman, NS

9. Claudio Gabiana (Municipal councilor)
Sept. 15, 2019 / Jiabong, WS

10. Renee Superior (Barangay Councilor)
Oct. 15, 2019 / Brgy. Libuango
Kanangga, Leyte

StandWithSamarLeyte

b. Aerial Stikes

**AERIAL STRIKES
FROM 20TH INFANTRY
BATTALION**

**2 jetfighters used
5 bombs dropped**

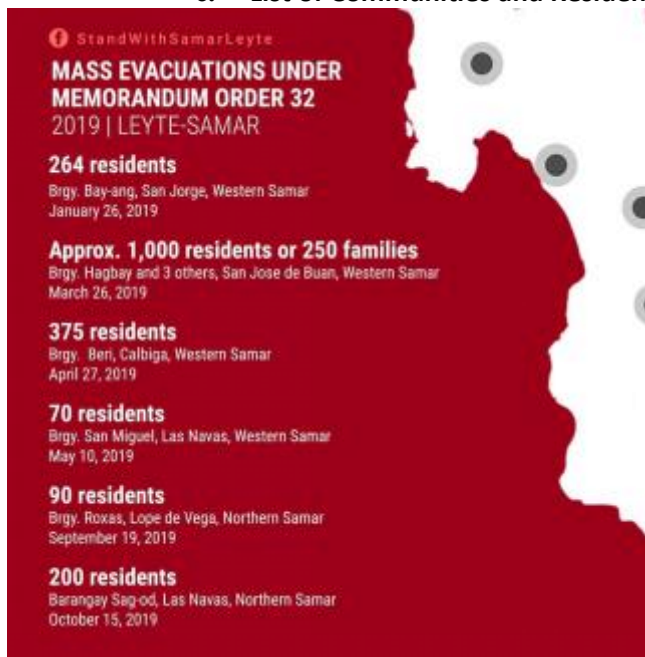
in Brgy. Capoto-an, Las Navas,
Northern Samar on Oct. 26, 2019

StandWithSamarLeyte

**STAND
WITH
SAMAR-**



c. List of Communities and Residents in mass Evacuation



IN BICOL:

In Bicol, 62 individuals have been killed, including the consecutive killings of Masbate farmers, human rights workers and former Bayan Muna leader in Sorsogon. At least six army battalions are currently deployed in the region.

This campaign against the CPP-NPA is actually directed against civilians especially those who are members of the organizations the government tagged as front organizations of the CPP-NPA. The implementation of MO 32 has only resulted in mass arrests, killings and forced surrender of civilians presented as NPA guerrillas.

EXECUTIVE ORDER 70

President Duterte intensified his effort to militarize the entire civilian bureaucracy of the government by implementing the Executive Order 70 (EO 70), appointing former military and police officials to cabinet positions, and forming the so-called National Task Force to End Local Armed Conflict chaired by the President himself. Executive Order 70 gives all government agencies a role in the counterinsurgency program and plan while neglecting their main responsibility to provide basic social services such as housing, health care, education and ensure food security to the Filipino people. In effect, EO 70 results in a de facto Martial Law upon the whole country. This is in addition to Oplan Sauron and Memorandum Order 32 in Negros, Samar and Bicol, as well as the officially declared Martial Law in Mindanao.

CONCLUSION

It is the central role of the state to protect and promote human rights. The Philippine state is signatory to all international human rights agreement and conventions. The state has the machinery and obligation to protect and promote human rights. However, human rights is a political issue dependent on who wields political power, how it is being used and whose interest does it serve. Human Rights in the Philippines has two faces: human rights for the rich



and powerful and human rights for the poor and powerless. What is written is not what is practiced in reality. It all depends on who wields political power.

The implementation of counter-insurgency programs from the previous regime until today, has always resulted to bloodshed. The current dispensation has resorted to more violence, killings and harassment in all forms in the guise to end the decades armed resistance in the country but actually targeting the civilians advocating for just and lasting peace. President Duterte and his military are persistent in “weaponizing the law, criminalizing dissent and hijacking development”.

CHALLENGE

While fear even among professing Christians is inevitable, we are compelled to continue the mission of Christ even amidst these challenging times. We hold on to the importance of addressing the roots of the armed conflict and of calling the Government of the Republic of the Philippines and the National Democratic Front of the Philippines to go back to the negotiating table and continue to discuss the substantive solution to the historical oppression and social injustice happening in the country.

We have time and again believed that peace and human rights are intertwined. Peace is the direct result when human issues are properly addressed. With that, the faith community must be able to expose the state’s rebellious defiance to God’s rule. Let us all be reminded that each person is created in the image of God, with holiness and dignity. Let us, therefore, share the mandate to protect, promote and enhance what is now known politically as “Human Rights”. Bishop Oscar Romero once said that, “The church would betray its own love for God and its fidelity to the gospel if it stopped being a defender of the rights of the poor, a humanizer of every legitimate struggle to achieve a more just society that prepares the way for the true reign of God in history”.

Sources: *Karapatan, Alliance for the Advancement of People’s Rights*
 Stand with Samar-Leyte
 Bulatlat Multimedia



BIBLICO-THEOLOGICAL REFLECTIONS

MOVEMENT, EXECUTION, CONTINUATION

Rev. Dr. Revelation Velunta

THE EXECUTED GOD

Jesus lived. Jesus was executed by the empire. His followers confess that he is alive.

Josephus wrote:

“About this time there lived Jesus, a wise man... For he was one who wrought surprising feats and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks... When Pilate, upon hearing him accused by men of the highest standing amongst us, had condemned him to be crucified, those who had in the first place come to love him did not give up their affection for him... And the tribe of the Christians, so called after him, has still to this day not disappeared.” (Flavius Josephus, Jewish Antiquities 18.63, 90 C.E.)

Tacitus wrote:

“Therefore to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilate, and the pernicious superstition was checked for the moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue.” (Cornelius Tacitus, Annals 15.44, written about 120 C.E.)

Both accounts, one Jewish, the other Roman, agree on three things. First, there was a movement connected with Jesus of Nazareth. Second, he was executed by the Romans to stop the movement. Third, instead of being stopped, the movement continued to spread. THERE REMAIN, THEREFORE, THESE THREE: MOVEMENT, EXECUTION, CONTINUATION. AND THE GREATEST OF THESE IS CONTINUATION...(1)

Yes, the greatest is Continuation. But what has happened since then? Is our Christianity, a continuation of the Basileia tou Theo (Kingdom of God) movement or an abomination? The early Christians worshipped an executed God. We confess that we do, but do we really? What does it mean to live out our prophetic task amidst a new wave of utter disregard for human and people's rights?

Laura Donaldson, a Cherokee, reminds us: “What civilization invented the most brutal system of conquest and exploitation the world has ever known? Christian. Who made slavery the basis for capitalist expansion? Christians. What religion has been the most responsible for the genocide of aboriginal peoples? Christianity. In my view, the Christian church has a much more substantial record of pure evil than any final good.”

The first one thousand years of Christianity was one millennium of war and destruction in the name of Jesus Christ. And those “civilizing missions” have not stopped. Even today,



the most oppressive and dehumanizing societies are led by “Christian” commanders-in-chief who have no qualms maiming and destroying those who are not “one of them.”

The 2006 Manila Declaration of the World Communion of Reformed Churches says, “Western Christianity has been closely related to empire since Roman days. Since then it has spread throughout the world, and now it is being used to provide ideological legitimization for today’s empire. Globalized Christendom and the ‘crusades’ it embarks upon today are symbiotically intertwined with global capital and the power of the global empire. In its triumphalistic pursuits, it discounts if not condemns all other religious faiths and cultures. The indigenous religions of many communities are destroyed and Islam is vilified...The convergence of Christian religion with Western modernity has destroyed the religious and cultural life of peoples and their communities throughout the world. The powers and principalities of the global market and empire are being baptized by these theological distortions of ‘Christianity’, which promote religious conflicts and bigotry globally...The Christian religion of empire treats others as ‘gentiles, Canaanites and Palestinians’ to be conquered, as the ‘evil empire’ to be destroyed, or as the ‘axis of evil’ to be eradicated from the earth, or at the bare minimum, as Roman Catholics that need to be saved and converted. The empire claims that the ‘goodness’ of the empire must overcome these ‘evils’. These false claims destroy the integrity of faiths, and radically erode the identity of Christian faith in Jesus Christ. As the spirit of empire penetrates souls, the power of global empire possesses the bodies of all living beings, including Mother Earth. Lord of its domain, it builds temples for the global market to serve Profit (Mammon)... The empire uses ‘democracy’ as an umbrella term for the kind of political regime that it would like to see installed all over the world. Bringing democracy to countries that do not yet have it is claimed as the defining purpose of US foreign policy. For the US, democracies abroad are regimes that support or follow its dictates.”

Today, as the world feels the impact of the empire’s meltdown, two things are clear. First, the empire will strike back, as it always does, to save and protect itself, and the poor will feel its wrath, as they always do. Second, as people who take pride in calling ourselves Christians, as people who call ourselves UCCP, we need to repent and turn back from our wicked ways, because most of us have been following the wrong Jesus.

JESUS IS LORD

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, and told Bush to bomb Afghanistan and Iraq, 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 tells us to build huge buildings and air-conditioned chapels in his honor instead of reaching out to 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, and wants us to spend eternity with him in an otherworldly place, and has no problems when his followers kill people 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.

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. (2)

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*.

Matthew 5.17-20 reads,

17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Over and over in Matthew, Jesus talks about the Law and the Prophets. Likewise in Luke. Paul too in Romans and Galatians.

In Jesus' alternative or counter-empire, there was only one commandment: love for neighbor, especially the least, the last, and the left! 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. Love expressed as justice. This is the essence of the term "The Law and the Prophets". Acts of justice that exceed that of the scribes and Pharisees. *Dikaiosune*, usually translated as righteousness, is better translated justice! We are supposed to do these. And teach others to do these.

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.”

THE STORIES JESUS TOLD

Jesus was executed by the empire because of the life he lived and the stories he told. Parables are subversive speech. They are the opposite of myths. Parables are not earthly stories about heavenly things, but earthly stories about heavy things.

Read your Bible, my friends. Most every time Jesus says a parable, the people in power want to get rid of him. Parables indict. Parables challenge. Parables subvert the status quo.

Most of us grew up hearing sermons on stewardship based on Luke 21: 1-4, the widow’s offering: “...for others have contributed out of their abundance but she, out of her poverty has put in all that she had to live on.” Historians tell us that Jesus grew up disgusted with any system, religious or otherwise, that robbed people of even the barest that they had. More than praising the widow, Jesus was actually denouncing the temple’s system of dispossessing the already dispossessed. I think the incident at the temple was his way of declaring, “Enough!”

Yet, many of our churches and most of our programs live-off the backs of the poor. Many of our churches operate on the ABC formula (attendance, buildings, and cash) and we have forgotten that the church is not a club, nor a building. The church is, and will always be, people who love! Doers and teachers of the law and the prophets!

The Laborers in the Vineyard (3) offer us a portrait of an *oikodespotes*, a despot, a landlord who, in order to possess, to ensure a timely harvest, offers a denarius--subsistence level pay--to day laborers; workers who'll take anything just to get by today. Jesus told this parable to unmask the divide-and-conquer rule of the landed, yet we love to preach this parable by celebrating the landlord and demonizing the lowly workers.

Actually, we have internalized this imperial interpretation since we have no problems when our pastors and workers receive very low wages, many below minimum wage. We cannot even imagine joining rallies calling for across-the-board wage hikes for the majority of our people.

The Tenants in the Vineyard (4) initially possess the land after claiming it violently from its absentee landlord. But "...what then will the owner of the vineyard do?" What do we do with this text? Again, we celebrate the landlord and justify his use of violence to get his property back. We never preach from the perspective of the tenants. We never preach from the perspective of the informal settlers or internal refugees. We always preach from the perspective of the owner because he holds the title to the land. We cry over the death of his single heir. But shouldn't we be shedding a tear for all the farmers who were killed? We do not see the parable as resonating with the plight of the Hacienda Luisita farmers or our disenfranchised Lumad sisters and brothers.

In the parable of the Rich Man and Lazarus (5), Jesus uses Abraham as paradigm of the blessed rich to shock his listeners: Father Abraham should have received the rich man into his bosom but he does not; he receives Lazarus—poor Lazarus who dies and doesn't even get to be buried. The elite, possessed by possessions, have for so long used Abraham as justification for their



oppression. We seldom preach on this text because its message is clear. God is on the side of the poor. God does not choose Lazarus because he was a Christian or because he was humble or because he was faithful. God takes his side because he was poor. And we do not like a God who takes the side of the poor. Poor in spirit, yes. But poor? No!

The Talents (6) offer a portrait of the whistle blower; the one who, sickened by the system, cries, "Enough!" It offers us a glimpse of the dispossessed who live in the outer darkness, far from the centers of power and light, struggling to survive from day to day, "weeping and gnashing teeth." Yet, when we preach on this text, we take the side of the two who were "faithful" to the oppressive system of their master, instead of the third who said, "No."

We do not see, even if the text is clear, that the master reaps what he did not sow and gathers what he did not scatter.

The Friend at Midnight (7) paints a different kind of portrait. Village peasants offer hospitality to visitors and sojourners and are engaged in little acts that challenge the efforts of their oppressors to dehumanize them. Rather than cave in to the desire to hoard and accumulate, as the rich then and now do, peasants, then and now, continue to cooperate and to provide hospitality. Their shameless social order of small redistribution of food and resources foreshadows a different order of human relations. (8) This is one of Jesus' most powerful parables but we almost never preach on this.

Haven't you wondered why most of the narratives in the gospels are about bread and fish, farming and fishing, farmers and fisher-folk? Most people do not realize that the earliest Christian art carved in caves, in catacombs, on walls, are of fish and bread. That one of the earliest traditions of the Eucharistic meal involved bread and fish?

Then and now, farmers and fisher-folk were the poorest of the poor. Haven't you wondered why Jesus' earliest disciples were mostly fisher-folks? Jesus's gospel was a Gospel for the Poor. It always was. It always will.

My friends, we have much to repent for. I echo the Manila Declaration's call: 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.

What do all these mean amidst the culture of impunity that pervades our land? Our world? Where there is utter disregard for all life? We follow Jesus. We do. And we teach.

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.

Those of us who follow the Jesus actually worship an executed God.



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 was not. He has been raised up. But he was not in heaven where they imagined him to be. Nor was he in Jerusalem where they all want him to be. He was in Galilee where the good news is preached to the poor, where the hungry are fed, where the thirsty are given drink, where the prisoners are set free...

He was in Galilee waiting for them.

He is in Galilee, waiting for us. Waiting for you and me to continue.

THERE REMAIN, THEREFORE, THESE THREE: MOVEMENT, EXECUTION, CONTINUATION. AND THE GREATEST OF THESE IS CONTINUATION.

ARE WE READY TO CONTINUE?

Notes:

1 John Dominic Crossan, The Essential Jesus. Many arguments in this reflection are based on the works of Crossan and members of the Jesus Seminar (The Five Gospels), Ched Myers (Binding the Strong Man), William Herzog (Parables as Subversive Speech), and the late Fr. Carlos Abesamis, SJ.

2 http://www.fatherjohndear.org/sermons_homilies/repent_believe.html). See also Crossan's work on The Lord's Prayer.

3 This section on parables draws heavily from the work of William Herzog's classic book, Parables as Subversive Speech. See Matthew 20:1-16

4 Mark 12:1-12

5 Luke 16:19-31

6 Matthew 25:14-30; Luke 19:11-27

7 Luke 11:5-8

8 Paul in Ephesians 3:28 advice the church in Ephesus to work hard not to save for themselves but "...so as to have something to share..."



Nanampalataya Ngunit Parang Kulang: Pagmumuni ng Isang Kabataan

ni: Jonie Ben Marasigan



Minsan ba ay naramdaman mo sa iyong sarili na kahit sumisimba ka at palaging nagdarasal ay parang may kulang? Naramdaman mo na ba minsan na parang regular at paulit-ulit na gawain na lamang ang iyong mga ginagawa? Kapatid, hindi ka nag-iisa, minsan ko na ring naramdaman iyan.



Lumaki ako sa isang simpleng pamilya, magulo man minsan pero sinanay kami na dumadalo sa pagsamba tuwing Linggo. Pagkagising at bago matulog, maging tuwing alas-sais ng hapon ay sinanay kaming magdasal. Sa maikling salita, may pagkakonserbatibo pa rin ang pamilyang aking kinalakihan. Kaya habang lumilipas ang panahon ay tila nakasanayan ko na ang mga ganitong gawain at iyon ang naging batayan ko na mayroon akong pananampalataya kay Kristo. Pero minsan nga ay tila napapagod na rin ako dahil sa paulit-ulit ko na lamang itong ginagawa.



Subalit sa panahon ng aking pagsasaliksik sa aking sarili at pansamantalang paglayo sa aking pamilya noong ako'y labingtatlong taong gulang, hindi lamang ito nagbigay ng pagkakataon sa akin upang mas makilala ang aking sarili, kundi mas nabigyang kahulugan ko ang pananampalatayang mayroon ako --- nagsimula iyon mula sa nanlilimahid na kamay ng isang batang nagugutom na ginagawang katuwaan lamang ng ibang tao.



Noon ko natanong ang aking sarili, bakit may batang naghihirap? Ano ang aking gampanin bilang mananampalataya para sa gaya niya?

Sinundan pa iyon ng aming pakikipamuhay sa kababago pa lamang na dinemolis na pamayanan --- ang Sitio Balakbakan. Narinig ko ang kwento ng bawat magulang na naghirap na itayo ang kanilang pinangarap na bahay para sa kanilang pamilya. Narinig ko ang kwento ng isang pamilyang walang nagawa kundi itigil ang pagkain ng hapunan dahil may nakatutok na sa kanilang barrel. Narinig ko ang kwento mga batang ipinagtabuyan ng paaralan dahil mawawalan na rin naman daw sila ng bahay. At lalo't higit narinig ko ang pangarap ng isang batang gustong maging pulis upang mabawian niya ang mga nagpalayas sa kanila. Sa sandaling iyon, hindi ko itinanong kung nasaan ba ang Diyos. Itinanong ko sa sarili ko, nasaan ako at ano pa ang magagawa ko at ng marami pang mananampalataya?



Naranasan ko ring makipamuhay sa isang pamayanan ng Bacoor noong National Youth Camp ng CYF. Sila ay pilit na pinapalayas dahil sa programang reklamasyon ng gobyerno. Mula sa mga natatanggap na mga banta ay ipinasunog rin ang kanilang mga bahay para mapilitan silang umalis at talikuran ang lupang kinalakihan at ipinaglalaban.

Samantala, lupa namang sakahan ng mga magsasaka ang ipinaglalaban ng mgga taga-Kapdula sa Cavite. Ilan lamang sa 62 pamilyang mayroong Certificate of Land Ownership Certificate ang patuloy na lumalaban para sa kanilang lupang sakahan na pilit na kinakamkam ng mga gahaman dahil na rin sa takot. May ilan pa sa kanila ang nakaranas na habang nagtatanim ay tinutukan ng barrel.

Isa rin sa hindi ko makakalimutang karanasan ay ang aming pakikipamuhay sa mga Katutubo --- mga kapwa Pilipino rin na tila kinalimutan na ng ating pamahalaan at ng lipunan.





Nandyan ang ating mga katutubong Mangyan na pinagkakaitan na ng serbisyong panglipunan at patuloy na pinagbabantaan upang maipagtabuyan sa lupaing kanilang pinagyayaman. Nandyan rin ang mga katutubong Lumad na pilit ring pinalalayas sa mga lupang ninuno upang mapagminahan ang lupang ninunong kanila ring pinagyayaman, pinagkakaitang makapag-aral; ipinasara ang mga paaralan, pinapatay o di kaya naman ay pinaghihinalaang NPA maging ang mga guro, at pinagkakampuhan ng mga militar ang kanilang

mga paaralan, at lalo't higit, ang mga taong tumutulong sa kanila at kumukupkop ay sinasampahan ng mga gawa-gawang kaso at patuloy na pinagbabantaan.

Ilan lamang iyan sa mga kwentong pumukaw sa aking buhay pananampalataya. Iyan ang mga kwentong sumagot sa aking mga katanungan noong panahong tila nakukulangan ako at tila napapagod na.

Kapatid, hindi ko sinabi ang mga ito upang ipagmalaki ang ilan sa aking mayamang karanasan. Ginawa ko ito upang ipaalala sa ating lahat na mayroon pang kulang sa ating kasalukuyang ginagawa. Mayroon pa tayong nakakalimutan sa ating pananampalataya at paglilingkod sa ating Diyos --- ang kanyang bayan.

Lukas 4:18-19, "Ang Espiritu ng Panginoon ay sumasaakin, sapagkat hinirang Niya ako upang ipangaral sa mga mahihirap ang Magandang Balita. Isinugo Niya ako upang ipahayag sa mga bihag na sila'y lalaya, at sa mga bulag na sila'y makakakita. Isinugo ako upang palayain ang mga inaapi, at upang ipahayag na darating na ang panahon ng pagliligtas ng Panginoon."

Kung sinasabi natin na tayo ay bahagi ng iglesia --- kalipunan ng mga mananampalatayang itinalaga ang sarili para sa Diyos --- nararapat nating gampanan ang mas malalim pang misyon. Walang mali sa ating pananalangin, pagtataas ng kamay habang nagpupuri, at pagsimba, ngunit nararapat ding makakitaan ng paggawa ang ating mga sinasalita, lalo na sa panahong ito na tila naisasawalang-bahala na lamang ang karapatan ng bawat mamamayan.



Just Peace Is the Answer to Repression Reloaded

*Bishop Reuel Norman O. Marigza
(delivered at a Church Leaders' Forum at UCCP Chapel on November 15, 2019)*

The last weeks have been tumultuous, to say the least. When Pilgrims for Peace and the Promotion of Church People's Response planned this Church leaders' Unity Forum, the threat of more intensive "crackdowns" was perceived, but no one wanted to anticipate that they would come with such speed.

Our task is to analyze in order to discern. We need to take the sting out of tactics designed to frighten us through attacks against the Church, activists and cause-oriented groups, so that we can soberly look at what is really happening. This is not any easy process; we are fully human with human responses. We have instinctive and socialized reactions to stress, threats and conflicts. "Who we are" is historically informed, but it also is a product of the lifeline of our individual and collective choices.

This is not simply a moment to understand how we "naturally" respond. We will need to unpack this in order to answer two other important questions:

What is our desired future? What can we do to participate in co-creating this vision? How does "who we are" inform our "go to" responses?

When there are arrests, killings and likelihood of attacks, it is only human that our first impulses bring us to survival or fear responses. This is not new... we see this clearly after the State execution of Jesus.

We read about the response of the disciples in John 20:19.

"When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.'"

The disciples were afraid. They had locked themselves inside the house, for fear of what the Jews may do to them.

Fear is a natural response. It alerts our minds to danger. It is supposed to help us survive. Fear prompts us to calculate options to protect, defend, and outwit threats. Left on their own, most human beings fall into patterns of impulse responses. These often are actions that we have found beneficial to our situation. For instance, before sitting down to write, some of us will reach for a coffee (even if it is late in the night), while others will take a brisk walk first to clear their heads. Almost everything we do is informed by what seemed beneficial historically, or what was modelled by the generation before us. Such is also the same with fear or survival responses.



Psychologists and sociologists propose that there are three main survival responses: Flight, Fight, and Freeze.

Scientists studying brain activity have also identified that these “primitive” impulses are lodged in a small part of the brain called the amygdala. Some people call this “lizard brain” because when you add feeding and fornication to the fear/survival actions, the brain functions at the level of a lizard.

Our brains are obviously much more expansive than a lizard; however, it is helpful for us to recognize that if we do not use our brain to further inform our actions—we will unwittingly behave just like lizards.

Let me be as unpredictable as a lizard and jumble up the 3 F responses to Fear:

Let me start with: Freeze

Freezing-up has initially been overlooked in the lizard’s brain, but is actually quite common. We hope that by staying silent or still, that we won’t be noticed. Freeze is a “non-response” response elicited to avoid attention or in hopes that aggressors will focus only on their primary targets.

Mrs. Edith Burgos spoke on this, when she pointed out the “culture” and not just “climate” of impunity. Her son Jonas was forcibly disappeared starting with his abduction from the Ever Gotesco Mall in broad daylight in April of 2007. She knows the military is responsible. She knows that they are accountable to tell her where Jonas is. However, Mrs. Burgos has also reflected on why those around did not come to his aid... She challenges that if any of them had yelled or sought to stop Jonas’ removal from the mall, perhaps Jonas would not have been disappeared. With this, impunity is perpetuated by the “freeze response” woven into own culture.

The story of disciples after the crucifixion is also a freeze response. They holed up in a house, “frozen” and afraid.

The second response is Flight

Flight is an instinctive response when we feel we can get away. When we have a head-start, when we are quicker than what is frightening us, when we are “under the radar,” or when others are being directly attacked first, our brain tells us to find the escape. There are times in history when these are the people who are seen as cowards, but, just as often, these are the people who are survivors. Side-stepping controversies and avoiding confrontations can prove very effective.

It also is not necessarily a final action; often times, it is withdrawal in order to prepare.

For instance, take the example of David in the Bible. He knew he had inferior strength and capacity to his opponent King Saul. David fled and went to the caves where he thought, analyzed, prayed trained, and gathered strength. David’s flight was temporary.

It is evidenced in 23rd Psalm, David rose above fear, when he penned the words: “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.”

We can also see a time when Jesus was under threat and chose flight. The people in the



synagogue were upset by the truth Jesus had spoken of times when foreigners were the ones who were open to God's favor.

"And all the people in the synagogue were filled with rage as they heard these things; and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. But passing through their midst, He went His way." (Luke 4:28-30)

Jesus had to leave, but he did not stop.

In our daily interactions, we use flight in big and small ways. We have strong impulses for flight and sometimes the results are debilitating. Sociologists say that Filipinos are acculturated to avoid confrontation. We go along easily with others, but this is often by avoiding or fleeing from conflict. This is also due to the colonial history of our country, where we were subjugated by foreign powers for centuries. Most of our "lizard brains" are highly programmed for flight.

Then there is Fight

is a common response when we feel that we can overpower or believe we stand a chance to overpower our enemy. The brain tells us that the way to survive this situation is to defeat the opponent. However, as shown in the Holy Scripture, we are rarely in a position of strength. From the journey to the Promised Land and the future Shalom on Earth, our Christian story is that we will one day be victorious—our fight is usually long—with much focus on preparing for the battle.

We see experiences like when Simon Peter cut off the ear of the arresting officer's servant in John 18:10. Peter's instinct was to fight.

In our daily interactions with our families where we feel more equally matched, many of us have been socialized to fight: perhaps not physically, but many of us struggle with our desires to fight with words and emotions.

In our country some have opted for armed struggle, they have decided to ready to fight. In the current context of attacks, it is good to wrap our minds around how the State forces do not engage these persons, but instead are targeting civilians. State forces violate human rights, knowing that they can overpower unarmed civilians.

Bringing to the fore our vulnerabilities of complicity and counter-productive victim blaming/discord

So now that we bring to consciousness the basics of our "lizard brains," we can actually go a step a deeper in analyzing our responses to our current political situation.

Repression is not new to our experience. We survived the Macapagal-Arroyo administration. We lost pastors, priests, and lay workers to extra-judicial killings and we are still working for Justice and Peace.

Rodrigo Duterte has employed right-wing (conservative) demagoguery leadership. Some identify this as "vulgar populism," which can be identified as resurging into power in many



countries of the world today besides the Philippines: the USA, Brazil, Hungary, and the United Kingdom, to name a few.

The president is purposefully attacking some of the citizens in order to bring to his side popular support. This was used in drumming up of acceptance of widespread and systematic killings using “Tokhang,” under Operations Double Barrel and Double Barrel Reloaded of his sham “War on Drugs.” Even Duterte has said that his drug war has failed, but still throngs of people seem adamant in lauding his strong-arm approach.

Similarly, Duterte has used misogyny to attack women who dared to expose him. The list of targets include persons like: Sr. Patricia Fox, Chief Justice Sereno, Senator Leila de Lima, Vice President Robledo, and Gabriela Women who dared to expose his neo-liberal economic plan from the onset of this administration. He has told his troops that they may rape up to three women in the Marawi operations and has advised them to shoot women New People’s Army fighter in their vaginas.

Under the Whole of Nation Approach, we should expect to the continuations of bully-tactics against so-called “terrorist-communists.” We must unmask the bully. In doing so, however, we must also raise awareness of the complicity of many within the fold of the Church. Beyond their “Freeze” response that perpetuates a status-quo, many actually embarked on what might be called “Fawn” or “Friend” response.

Many have actually praised and admired Duterte’s violence and destruction of the poor and marginalized. Vast numbers of Filipinos are complicit and supporters of the widespread human rights violations and repression. And even those of us who stay silent in our perceived freeze-frame are actually contributing to the rising evil, rather than standing on upright principles.

In addition to this, there is another complicity that should be addressed. There are some who also get lost in misdirection of our fear. We lash out at leaders who speak prophetically, because we fear attracting attention and attacks. Our worries make us vulnerable to internal conflict and disagreements. Our heightened states of stress make us prone to missing proper analysis on what are our PRIMARY and SECONDARY conflicts in the present time; we “Fall out” with those who should be our allies and friends.

If we are not conscious of the tactic of demagoguery and bullying, we will easily become complicit. We will engage in victim blaming. We will create divisions rather than unity with those who should be our partners and confidants in the struggle against repression and rising fascism.

What is our desired future?

In meetings as a UCCP General Secretary, I would be prompted to re-focus, when, inevitably, the late Bishop Benjamin Barlosa would ask: what is our desired future? It was usually at an apt moment when the discussion had become either chaotic or silent. Bishop Ben asked the same question in meeting after meeting. Without fail, it would calm spirits and open visions.

As the Church, we must be visionaries and prophets. We invite our members and colleagues as well as our neighbors and communities to join us in articulating this desired future. When we see where we want to go, we can more soberly and concretely discuss how we want to get there.



This collective conversation makes clear our stand for JustPeace in ourselves, our communities, our nation, and our planet. We want food on every table. A roof over every family. Land for farmers and productive and justly remunerated work for the town and city dwellers. We look forward to a society where tribe, age, gender and culture are respected and celebrated. We seek to build communities where not one is forced to flee or migrate for political or economic reasons.

JustPeace debunks repression and embraces social justice.

It will help us unify that the illicit drugs trade will not be solved by allowing police to murder the poor. It will tell us that a health approach to drug dependency should result in rehabilitation programs, rather than nightly killings. It will be poverty alleviation rather than proliferation of the drug trade. It will allow corruption and complicity within the ranks of government and state forces be addressed. It will stop the vicious lists of targets and quotas for arrests and killings. Justice for victims will end to the culture and climate of impunity that perpetrators of crimes and killings now enjoy. Dismantling syndicates with a focus on manufacturers and suppliers will be the priority.

Our eyes will be opening that addressing the roots of the armed conflict to pursue JustPeace is a better option than WONA or all-out war. In pursuing Socio-economic Reforms like national industrialization and urban development and genuine agrarian reform, we see that Resumption of Peace Talks is a better way to go. We will stand united against vilification campaigns like red-tagging and terrorist-tagging. We will talk about the change we need for the peace we want.

We will not tolerate demagoguery and gross pleasure in bullying the poor or oppressing national minorities. We will stand for gender and environmental justice. We will work in positive ways to realize and become the people of our desired future.

What can we do to participate in co-creating this vision? Immediate Responses to Duterte's Demagoguery (Bully-tactics)

There is an urgent need for immediate response.

The John 20 passage continues:

...the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.'" After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." (John 20:19b-21)

We are sent. God is with us.

Our call to action is also an F-word. We must respond to repression in a FLOOD of action. We must resist!

If we all respond, in a coordinated way and we all work together, we will be stronger than these attacks. When we show up together, the Bully doesn't know who to target. When the people



stand on principles and expose the lies, it will become a FLOOD that can overcome the "crackdowns," with its planted evidences; the FLOOD that can overwhelm the tactics and evil of repression.

The human psychology of the bully is established. Bullies will viciously attack a single challenge, but when the response is many, everyone is safer and stronger. We must overcome our impulse to run and hide and instead run to those in need. Eventually the bully will begin to whimper as their depravity is exposed.

If we can be like a tsunami of human rights defenders, a storm surge of prophets and a raging river that speaks truth to power, we will create a FLOOD OF HOPE for this weary land.

In standing united, we can do what is right. We can overcome this repression, even as it is reloaded and levelled-up under this Whole of Nation Approach.

We need to be open and honest with ourselves and keep an eye on our trauma responses. We need to care for one another, while also mutually encouraging one another to be daring, principled, and wise. We must be strong, smart, and humble.

We were once asked if what kept us going, are we not afraid? I answered by way of a free verse, which goes this way:

Living with Fear

(By Bishop Reuel Norman O. Marigza During the EBF Assembly Oct. 17, 2012)

Subversives and leftists

Communist coddlers

Enemies of the State

- thus we had been tagged and labelled
vilified and demonized
branded and marked

Placed on "orders of battle"

Put under surveillance

Hunted like rats

With threats, texted

To military camps, 'invited'

Dozens killed and assassinated

from the ranks of church people
including a bishop-member.

We never know when our number is called,

by motorcycle-riding men
wearing bonnets
delivering death by bullets and guns.

"How do you deal with Fear?

What do you do with it?" we were asked.

We would not be forthright and honest
if we say we are not afraid or scared.

Many times, Fear is not for our own selves
but for our loved ones:

wives
parents
children

-- and their future when we are gone.

But ironic as it may sound,

Fear seems much larger when afar
than when it is near.

Fear has been a constant companion
along the pathways of struggle.

We have lived with Fear for so long
and we have made a remarkable
discovery ---

that often Fear does not travel alone
and unaccompanied.

Not far from Fear treads Courage...



often hidden
often unseen
often unbidden
. . . yet it is there!

impelled by our Christian faith
inspired by our people's struggles

So, despite the presence of Fear,
we have learned to summon Courage
Courage brought forth by our coming
together
in solidarity
in common advocacies

Yes, Fear lurks
but Courage looms even much larger
as we immerse ourselves
on the ground
with our people!

Many have been comparing the Duterte administration to Hitler's Nazism in Germany. The parallels are apt. But popular as Hitler was, there were people who resisted and stood their ground, Let me end with two quotes from them to inspire and encourage us.

Pastor Martin Neimöller, Holocaust, a survivor, wrote:

First they came for the socialists,
and I did not speak out—because I was not a socialist.
Then they came for the trade unionists,
and I did not speak out—because I was not a trade unionist.
Then they came for the Jews,
and I did not speak out—because I was not a Jew.

Perhaps if Martin Neimöller, is speaking in our time and place he would say:

"When the UCCP was vilified for providing sanctuary for Lumads,
I did not speak up nor act because I was not a Lumad
When the Methodists were threatened for providing refuge for hungry farmers,
I did not speak up nor act as I still had sufficient rice
When IFI Bishops' residences were ransacked and they are sent death threats,
I kept my silence as my life was not at risk.
When Roman Catholic priests were killed; and their Bishops were falsely charged,
I remained silent, as I felt my voice would make no difference.
When NCCP was called a communist-front as it defended human rights,
I did not speak up nor did I do something as I was in my safe cocoon

When they came for me, there was no one left to speak and act on my behalf."

The other voice came from Dietrich Bonhoeffer, who was executed by hanging, wrote:

Cheap grace is the grace we bestow on ourselves...
Cheap grace is the preaching of
forgiveness without requiring repentance,
baptism without church discipline,
Communion without confession...
Cheap grace is grace without discipleship,



grace without the cross,
grace without Jesus Christ, living and incarnate.

Neimöller and Boenhoffer had spoken, as many others in the pages of history. Their witness stand to challenge us!

We must speak out. We must show up. We must act.

In the face of human rights violations and acts of repression,
the Church must be a FLOOD OF HOPE
and we who make up the Church must do our part
as defenders of human rights and prophets
of JustPeace in these critical times.
Fear not. Be of good courage. God is with us.



YOUTH BIBLE STUDY GUIDE ON HUMAN DIGNITY

Prepared by Rev. Annabelle A. Uriarte

Topic Title: “Utter Disregard of Human Dignity: Points for Reflection and Action”

Biblical references: Psalm 8:3-9; Matthew 10:31; Matthew 12:12

Age Level Concepts

1. Human dignity is derived and imprinted from God.
2. Human dignity does not come from the work they do but from who they are.
3. Jesus gives great value to human life.
4. Disrespect of the human dignity and life proliferates in the economic, political and social life of the people.
4. Being entrusted with Christ’s mission, the church feels every threat to human dignity and life, affect its faith and engage itself in doing the mission of proclaiming the Gospel.

Learning Objectives

By the end of the session, the learners are expected to

1. Explain the concept of “human dignity” in their own words and context
2. Discuss situations wherein human dignity is disregarded
3. Suggest ways how “human dignity” can be upheld or respected

Biblical Background for the Facilitator

Psalm 8:1-9

The writer has beautifully put into words his feeling of awe for what he has witnessed and contemplated upon - God’s glory and the dignity bestowed upon human persons. The psalmist is led into admiration of the condescension of God in bestowing such dignity and honor on man, [Psalm 8:3-8](#).

This admiration is founded on two things:

a) That the God who had made the heavens, the moon and the stars, should condescend to notice humans or creatures so insignificant and unworthy of notice, [Psalm 8:3-4](#).

B) The actual honor conferred on humans, in the rank which God had given to human persons in the dominion over God’s works here below; and in the wide extent of that dominion over the beasts of the field, the fowls of the air, and the inhabitants of the seas, [Psalm 8:5-8](#). The psalm concludes with a repetition of the sentiment in the first verse - the reflection on the excellency of the divine name and majesty, [Psalm 8:9](#).

Human dignity emanates from the understanding that human beings are created in the image of the Creator and given a responsibility that which primarily is associated with the Creator. God



willed to bestow honor and dignity to human persons which make the relationship to the Creator unique among other creatures.

Matthew 10:31, 12:12

The account in Matthew 10:31 is part of the story wherein Jesus chose the twelve disciples and sent them out to proclaim the good news about the Kingdom of God. Before they went out to do mission, Jesus gave instructions of what is proper and fitting for a disciple to do, warnings against possible dangers and challenges ahead and words of encouragement to keep them strong and faithful to their task. Jesus encourages them not to fear by two striking considerations: first, that God takes care of sparrows, the smaller and least valuable of birds and secondly, by the fact that God numbers even the hairs of the head. The argument is, that if God takes care of birds of the least value and regards even the smallest of things like hair, God will certainly protect and provide. The fear of what human persons can do against another person is nothing compared to what God can do for them.

The same emphasis is being given in the account wherein Jesus questioned the necessity to help a person in need during the Sabbath. If one can show kindness to an animal, how much more to a person in need? Jesus tried to emphasize in 12:12 that persons deserve the same regard and value as that of other creatures. People sometimes measure the value of human beings according to what they can do and provide. It has become the basis of the way and kind of treatment they deserve. But Jesus, in this story intentionally teach those who are watching and hearing him that he cares for and puts value to human persons whatever they do and believe. Jesus looked at them on the basis of who they are - as God's children created in God's image.

A. Reflection

Human life is under attack! The value of human life is being threatened! Human dignity is disregarded! These are big and serious statements that one must pause for a moment and ponder upon. These statements also raise a challenge for us to look around and dig deeper into situations where people are in.

How can it be that people are not alarmed of the increasing number of deaths every day because of the on-going drug war? This is a case of apathy.

How can it be that it is not a news item when more and more children are loitering and living in the streets but it is news when a celebrity bought an expensive jewelry? How can it be that it is not a news item when families who were displaced because of the Marawi siege wanted to go back to their places to build their homes but we always see the traffic problem in Manila as big news? These are cases of exclusion.

Why is it not a news item when children and civilians died during crossfires but it is a big news when siblings quarrel during the wake of their father? Why is there such disparity between the rich and the poor; the farmers are left powerless against the whims of the compradors? These are cases of inequity and inequality.



We need to be alarmed also of the worsening condition of mental health among young people; the selling of women and children (physically and virtually), the rising cases of suicide; the subhuman living conditions of people. These are situations that insult human dignity.

Protection of human life and respect for human dignity is one of the foundations of our social teaching and prophetic witness. Our prophetic affirmations as a church is based on the belief that human life is sacred and that life in God's Kingdom - a life in its fullness is Christ's message for all. Life in God's kingdom is not survival of the fittest where the powerful feeds on the powerless; where people are not excluded and marginalized; where people are not considered outcasts or "left overs". So, to make this vision a reality, we need to measure the economic, political and social agenda of institutions as to whether it threatens or enhances the life and dignity of human persons. The church being entrusted of Christ's mission should feel and be affected by every threat to life and human dignity existing in our society. When these threats proliferates in every aspect of the people's life, the church as a responsible, empowered and caring community should engage itself to proclaim the gospel of Christ and do its prophetic task.

Suggested Activities

Arrival and Greetings

(Before the participants arrive at the venue, post several statements related to the lesson, written on colored papers or strips of cartolina)

Examples:

Human life is threatened

Human dignity is disregarded

Human life is sacred

We are created in God's image

God cares and protects human life

Human life is sacred

Human life is precious

Human life is more important
than things

As the participants arrive, greet them warmly and Welcome them to your Bible Study session.

Action Songs or Fellowship Songs (previously learned songs or familiar songs of fellowship)

Sing and Dance- "Universal Dance for Peace")



“We Are Opening Up”

(https://www.youtube.com/watch?v=HpNV46rS_Wo)

Song to Learn: “A Gift To You”

Everything I am, Everything I’ll be
I give it to you Lord
And do it thankfully (thankfully)

Refrain: Every song I sing, every praise I sing
Everything I do, is a gift to You.

Everything I have, all you’ve given me
I give it to you Lord, and do it thankfully (thankfully) Refrain

Is a gift to you.

Opening Prayer. (The facilitator may lead the prayer or assign a participant to do it)

Discovering the Biblical Truth

Divide the group into three. Assign each group a biblical text and a copy of the biblical background. Tell the groups to discuss by using the questions as guide:

1. Who are involved in the story?
2. What was the occasion or situation when it happened?
3. Who are the intended hearers or audience of the story/message?
4. What are the important points or lessons can you draw from the text (choose 2 Or 3 statements)

Group Sharing. Tell the groups to choose a reporter. Instruct them to share their answers on questions 1-3. But for question no. 4, they are to choose from among the statements pasted on the board or wall. Let them explain the statement in relation to their assigned biblical text.

Discovering the Present Context

PICTURE FRAME. Tell the same groups to discuss three concrete situations which involve the young people today - situations or conditions that shows disregard of human dignity and disrespect for human life. Instruct them to act them out while the rest of the groups will guess what these situations are. Each group will present three situations. When the facilitator says, “FREEZE”, the group pressing should stay still to give time for other groups to guess.



Applying the Lessons Learned

Tell the learners to think of what they can do to help in the work for the protection or promotion of human life and dignity. Let them complete the acronym for suggestions. (They may use their own vernacular or mother tongue)

H -
U-
M-
A-
N

D-
I-
G-
N-
I-
T-
Y-

Closing Activity

Closing Song

“Sino Ako” Children Praise God, 64

Refrain:

Sino ba ang tao? Sino ba ako?

Sino nga ba tayo? Bakit tayo naririto?

Saan ba ako nanggaling?

Ang alam ko ay tanging ito

Ako’y nilalang mo, larawan mo

Panginoong Dios ko. (Refrain)

Ano ang dapat kong gawin

Kung buhay ko ay mula sa yo?

Sa yo lamang sumamba at sa ‘Ting

kapwa tayo ay maglingkod. (Refrain)

Repeat the Sing and Dance for Peace

Statement of Affirmation (Each participant should complete the sentence)

“I believe that human dignity is/should be _____ because _____.”

Closing Prayer



HUMAN RIGHTS SUNDAY

LITURGICAL GUIDE

December 2019

Prepared by Rev. Dr. Rommel Linatoc

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 in-justices? 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.

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 utter disregard for human dignity and people's rights. We choose to closer 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 par-doned." (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 prophetic task 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.*



JPHR – Community Ministry Concerns and Campaigns That Need Support

Human Rights Week celebration is an occasion for the church to come to an awareness of issues and concerns of individuals and communities who are denied their civil, political, economic, social and cultural rights as well as the right of a people to self-determination. It also is an opportunity for churches to collectively express support for campaigns of these people and communities.

Below are some of the concerns and campaigns that need our attention and support:

LUMAD CHILDREN AND THEIR RIGHT TO EDUCATION

Brief Background

Immediately after President Rodrigo Duterte declared martial law in the entire island of Mindanao and ordered the bombing of Lumad schools, military attacks against Lumad schools and communities intensified.

Since last June, the Salugpongan Ta 'Tanu Igkanogon Community Learning Center (STTICLC) has been under attack. National Security Adviser Hermogenes Esperon conducted a vilification campaign against the Lumad schools and was bent on shutting down the schools. With Esperon's malicious accusations, 54 schools of STTICLC were suspended. Currently, the administration of Salugpongan is doubling its efforts to pursue legal actions to lift the suspension order.

However, even prior to the suspension, Salugpongan has already lost 44 out of 54 schools brought by the physical closure and destruction of schools along with grave threats and harassment against teachers, students, and parents. The systematic closure began last November 2018 in Talaingod, Davao del Norte up to May - June 2019 in Compostela Valley, Davao Oriental, Davao del Sur, and Davao City. This has resulted to a decrease in the number of student enrollees to 358 students from 1,491 students who completed schooling in the previous school year.

Further, the Mindanao Interfaith Services Foundation Incorporated (MISFI) also reported 12 school closures mostly from April to June 2019.

As of July 31, 2019, there were 135 schools that were forcibly closed out of 215 Lumad schools all over Mindanao affecting 3,633 students. This is not to mention the continued attacks and killings in Mindanao, where a lawyer, a farmer, a UCCP pastor and a Lumad woman leader were the most recent victims.

With the new Oplan Kapatagan in place, military rule over civilian authorities is being cemented, forcing communities and LGUs to comply with the closure or else face reprisal. The collusion of LGUs, civilian government agencies and the military through the "Whole of Nation



Approach (WNA)” and the “Convergence” in counter-insurgency led to widespread human rights violations in Mindanao.

Indeed, this has become a very challenging time for the people of Mindanao, especially among Lumad children. Nevertheless, we are resolute and determined to assert and protect children's rights more than ever.



A network of advocates
for indigenous people's
right to education.



The Bakwit School 2019 – 2020

For the Lumad, it takes a village to raise a child and a movement to build schools.

In most far flung communities of indigenous people, learning is a painstaking process. For a long time, the Philippine government has abandoned its responsibility in making education accessible for Lumad communities leaving them with no option but to walk for several hours just to get to the nearest public school. But because of their eagerness to learn and develop their rich culture and tradition, people’s organizations of Lumad persevered to establish their own learning institutions and programs with the help of faith-based groups and cause-oriented organizations. The school curriculum is grounded on their culture and way of life that reflects their deep sense of identity as Lumad.

In response to the escalating human rights violations, the SOS Network launched last year the Lumad Bakwit School in Metro Manila as part of the campaign to highlight the issue of military attacks on Lumad schools while ensuring the continuity of the operation of Lumad community schools even in evacuation centers. The campaign culminated with the moving up ceremony of seventy-two (72) Lumad students at the University of the Philippines Integrated School (UPIS) in Diliman, Quezon City last March 2019.

The Bakwit School’s success was made possible through the help of various support groups and individual advocates. This year, the fight of Lumad for their right to education, land and self-determination continues.

Activities for Partnership/Sponsorship

Save Our Schools Network is reaching out to its members, alliances, support groups and churches to sponsor or partner with them in holding the activities below.

Activities	Description
a. Regular Classes of Grade 7 to Grade 12	Helping in the facilitation of class subjects in the Bakwit School (Science, Math, English, Filipino, Agriculture, Values Education, MAPEH)



b. Volunteer program	Assisting the SOS Network in managing the Bakwit School camp and in producing education, information and campaign materials
c. Cultural Integration and Exchange	Organizing cultural sharing and exchange in schools, communities, churches and offices. This include cultural presentation of Lumad students and discussion of their situation in Mindanao. Bakwit school is also accepting immersion programs
d. Workshops	Facilitating workshops and capacity building activities for Lumad students and teachers including poetry writing, song writing, music, theater arts, leadership and speaker's training, among others
e. Educational discussion	School and community forum/discussion
f. Fund raising activities	Book fair, exhibit, benefit gig/concert Medicines are also gathered for Lumad who are staying in evacuation centers in Mindanao
g. Services	Organizing dental and medical mission for Lumad students and teachers.
h. Sponsor a meal	Bakwit school is composed of 100 students and teachers. Daily food expenses: P5000.00
i. Adopt a student and teacher	
j. Adopt a school program	



COMMUNITIES AND CHURCHES HIT BY A SERIES OF EARTHQUAKES

We have been shocked by the series of earthquakes and aftershocks that occurred in Cotabato Province and nearby provinces of Davao, the region of Soccsksargen (South Cotabato, Cotabato, Sultan Kudarat, Sarangani and General Santos City) and other areas greatly affected by the earthquakes. The Rev. Daniel Palicte, Conference Minister of Southern Mindanao District Conference (SMDC), reported that several UCCP churches have been adversely affected by the magnitude 6.6 intensity earthquakes and aftershocks. These are UCCP churches in Dalawinon, Magsaysay, Dolo, Tacul and San Isidro, all local churches of SMDC. The church's walls of Dalawinon church collapsed. Other churches have cracked walls and floors.



Photos are from Rev. Daniel Palicte, Conference Minister, SDMC, UCCP Dalawinon, Davao del Sur collapsed walls

Internet news portal Rappler informed that In October 2019, the province of Cotabato suffered from 3 succeeding strong earthquakes: the first with magnitude 6.3 on October 16, the second with magnitude 6.6 on October 29, and the latest, just two days after on October 31, with magnitude 6.5. These consecutive quakes hit the area of Tulunan, a 2nd-class municipality in the province of Cotabato, and affected several nearby areas in Mindanao. The quakes killed at least 6, injured hundreds, and displaced over 8,000 residents. The active faults that affect Cotabato are M'lang fault, Makilala-Malungon fault, North Columbio fault, South Columbio fault, and the western extension of the Mindanao fault (Cotabato-Sindangan fault). Other media sources claimed that as of date there are already 22 deaths caused by falling walls of structures and landslides.



The Church's Southern Mindanao District Conference (SMDC) and Cotabato Associate Conference (CAC) reported that at least four (4) local church buildings have sustained damages on their structure and some would need to reconstruct while others need to do repairs. The Southeast Mindanao Jurisdictional Area under the leadership of Bishop Hamuel Tequis and the SMDC have initially responded to the impact of disaster by visiting affected areas accessible to non-government agencies. They have distributed food packs last November 7-11 in communities living in temporary shelters.



The UCCP Cotabato Annual Conference made their estimate of the relief and rehabilitation needs of earthquake affected communities in Cotabato Provinces:

Earthquake Damage Updates as of November 4, 2019

Location	No. of Families		Situations/Damages	Needs
UCCP Maybula Maybula, Tulumun, Cotabato	Member 35 families	Non-Member 64 families	5 houses totally damaged	Foods, flashlights, trapal, banig mosquito net, medicine, sabon, tootpaste
UCCP Minapan Minapan, Tulumun, Cotabato	Member 23 families	Non-Member 80 families	9 houses totally damaged 13 partially damaged	Flashlights, Mosquito net, banig trapal, medicine, Sabon tootpaste
UCCP Nueva Vida Nueva Vida Mlang, Cotabato	Member 10 families	Non-Member 50 families	1 house partially damaged Parsonage partially damaged	Foods, trapal, banig, mosquito net, medicine, flashlights, Sabon, Tootpaste
UCCP Indangan Indangan, Kidapawan, City	Member 15 families	Non- Member 10 families	Evacuated	Foods, Medicine, Sabon, tootpasteFlashlights
Muan Muan, Kidapawan, City	Member	Non-Member 30 families	Evacuated	Foods, Medicine, Sabon, tootpaste

Also, Rev. Daniel R. Palicte, Conference Minister of Southern Mindanao District Conference (SMDC), made an initial assessment of the relief and rehabilitation work needed to provide relief assistance and rehabilitation program to restore the communities of faith and their neighbors. Further investigation will be conducted to determine the exact number of beneficiaries for relief and rehabilitation assistance:

The following is a partial report on the devastation of the two strong earthquakes followed by many aftershocks that hit in the areas of Davao del Sur, North Cotabato and almost the whole of Mindanao. Based on the ocular visit and evaluation of our Local Churches that were hit twice by 6.6 magnitude earth last October 16, 2019 and October 29, 2019.

Local Churches Affected:

1. UCCP Digos Rizal

206 Rizal Avenue, Digos City, Davao del Sur

- * Partially Damage – ceilings were removed and cracks can be found anywhere.
- * Affected Families – To be determined
- * Worship Service starting November 3, 2019 were held at the mess hall
- * Initial Plan of the Local Church is to demolish the damage building and build a new one.
- * estimated Cost of damage 16,000 million – if demolish.

2. UCCP Dalawinon

Barangay Dalawinon, Magsaysay, Davao del Sur

- * Totally Damage – Church Building Collapse.
- * Affected families – To be determined
- * Worship Service starting November 3, 2019 were held under the tree.
- * Church Council and members now finding ways to rebuild the Church building.
- * estimated cost of damage is around 600 thousand pesos.

3. UCCP Dolo



Barangay Dolo, Magsaysay, Davao del Sur

- * Partially Damage – portion of the ceiling were removed and there are cracks on the wall.
- * Affected Families – exact number to be determined
- * Worship Service were held outside the church building.
- * Members starts raising for the repair.
- * estimated Cost of Damage is around 63,000 pesos

4. UCCP Marber

Barangay Marber, Bansalan, Davao del Sur

- * Partially Damage – there are cracks on the wall including the parsonage.
 - * Affected Families – number to be determined in the follow-up reports
 - * Worship Service were held outside.
 - * Members start to raise funds for the reconstruction of the building.
 - * estimated cost of damage if demolish is around 2 million pesos.
- For all monetary donations, please send it to UCCP National Treasurer's Office

5. UCCP Bansalan

Lily St., Bansalan, Davao del Sur

- * Partially Damage – Minor cracks can be found on the wall.
- * Affected Families – To be determined in the next update
- * Repairable
- * Estimated Cost of damage – to be estimated

6. UCCP Tacul

Barangay Tacul, Magsaysay, Davao del Sur

- * Partially Damage
- * Repairable
- * 27 Families Affected
- * Estimated Cost of damage is around 30,000 pesos

7. UCCP Digos Lim

Gen. Lim St., Digos City, Davao del Sur

- * Partially Damage
- * repairable
- * estimated cost of damage is around 100,000 thousand pesos

8. UCCP Guihing

National Highway, Guihing, Hagonoy, Davao del Sur

- * Partially Damage
- * Repairable
- * Estimated cost of damage is around 40,000 thousand pesos.

The Offices of the General Secretary and National Treasurer appeal to members, friends and partners to send any form of support for our disaster-affected churches and communities in Cotabato, Davao Provinces and the entire SOCCSARGEN region in Mindanao. They covet your continued prayers for our people.



Please send your financial support to the UCCP National Treasurer's Office through the bank accounts below.

Peso account details:

United Church of Christ in the Philippines

BPI Account no: 3051-1187-22

BPI 1587 Quezon Avenue, West Triangle Branch, Quezon City, Philippines

US Dollar Account Details:

United Church of Christ in the Philippines

BPI Account no: 3054-0408-64

BPI 1587 Quezon Avenue, West Triangle Branch, Quezon City



THREAT OF EHTNOCIDE TO INDIGENOUS PEOPLES

by **SANDUGO**

**an alliance and movement of national minorities comprised of the marginalized ethnolinguistic groups in the Philippines: representing the Moro, Lumad, Cordillera, Aggay, Kalinga, Aeta, Dumagat, Mangyan, Palaw'an, Tumandok, Ati, and other main groupings for self-determination.*

We, indigenous peoples have been among the hardest hit by the attacks against human rights defenders under the current dispensation of President Rodrigo Duterte.

We have had our human rights flagrantly violated, as the military continues to do so with the attacks on Lumad schools and teachers and the denial of Marawi citizens from returning to their homes destroyed during the city's siege two years ago.

We have been imprisoned and deprived of leadership through trumped-up charges, as was the case with the imprisonment of Rachel Mariano, development worker of the Community Health, Education, Services and Training in the Cordillera Region, and continues to be the case with Datu Jomorito Guaynon, SANDUGO council member and chairperson of Kalumbay IP organization in Northern Mindanao.

We have been red-tagged with impunity and, as a result, have been subjected to threats of violence and imprisonment, as has been the case with the Office of the Solicitor General, the DOJ and the National Intelligence Coordinating Agency alleging indigenous rights defenders including the CPA, United Nations Special Rapporteur for Indigenous Peoples Victoria Tauli Corpuz, all of the five IP regional organizations in Mindanao, the Mindanao-wide IP alliance Kalumaran, the national IP alliance Katribu and SANDUGO as members of the CPP-NPA and as Communist Terrorist Groups (CTGs).

We have been killed by members of the military under the pretense of national security, as was the case in the Lake Sebu Massacre on December 3, 2017 when seven T'Boli and Dulangan Manobo tribesmen were shot dead for allegedly being NPA members, the Patikul Massacre on September 14, 2018 when seven Tausug youths were shot dead for allegedly being Abu Sayyaf members, and the extrajudicial killings of environmental activists William Bugatti in 2014 and Ricardo Mayumi in 2018.

Even our international allies in the defense of human rights have not been spared from the violence, as was the case with the August 6 assassination attempt on Brandon Lee, US citizen and para-legal volunteer with the Ifugao Peasant Movement.

These attacks are rooted in the AFP's "IP-centric" and "Whole of Nation" approach, an initiative presented as if it were addressing the needs of indigenous peoples when in reality it is rooted in counter-insurgency.

The Whole of Nation Approach has been institutionalized by Executive Order 70 in the form of Oplan Kapatagan and the National Task Force to End Local Communist Armed Conflict (NTF-ELCAC). Under the direct leadership of President Duterte and former AFP Chief of Staff



Hermogenes Esperon, the task force seeks to mobilize the different government agencies, even those with distinctly civilian functions, for counter-insurgency, instead of with the orientation to provide the basic social services denied from the indigenous peoples for so long.

This narrow focus on counter-insurgency is not difficult to do for NTF-ECLAC, as President Duterte has steadily militarized the leadership of our government agencies by appointing recently retired generals as cabinet secretaries.

For example, Ret. Gen. Rolando Bautista, former overall ground commander of Joint Task Force Marawi and commanding general of the Philippine Army, was appointed by Duterte to head the DSWD. Under Bautista's leadership, the DSWD's relief goods and conditional cash transfers are used to discourage people from joining organizations and activities critical of the government. The Duterte state machinery has intensified the attacks against the indigenous peoples and national minorities through national policies and executive orders, the formation of the NTF-ELCAC, the termination of peace talks, and the extension of martial law in Mindanao, among others. There is a clear government strategy targeting the indigenous peoples, to quell our growing resistance and keep us minoritized.

The attacks against us are not only to our civil and political rights, but also to our collective economic, social and cultural rights as indigenous peoples. The attacks against us threaten our very distinct identities as indigenous peoples. The attacks against us threaten ethnocide.



PETITION TO SUPPORT FARMERS AND THE PEASANT SECTOR

We call on all to support the signature campaign of our brothers and sisters in the peasant sector petitioning the repeal of the Rice Liberalization Law that is believed to burden our local farmers. Below is a copy of the petition. For wider dissemination, you may copy, save and print the campaign paper below. You may forward the completed form to the Jurisdiction Program Ministries Coordinator through your respective Conference offices.

PETISYON NG MAMAMAYAN PARA IBASURA ANG REPUBLIC ACT 11203 O RICE LIBERALIZATION LAW

IBASURA ANG R.A. 11203 O RICE LIBERALIZATION LAW! Ito ang aming panawagan sa gitna ng tumitinding krisis sa industriya ng palay at bigas sa bansa, na nagdudulot ng papalalang kahirapan at kagutuman, pagkalugi at pagkakabaon sa utang at pagkawala ng lupa ng maraming magsasakang Pilipino, at mataas na presyo ng bigas na lalong nagpapaliit sa kakarampot na kita ng napakaraming pamilyang maralita. Noong Pebrero 14, 2019, nilagdaan at ipinatupad ni Pangulong Rodrigo Duterte ang Rice Liberalization Law (RA 11203) na nagpasidhi ng liberalisasyon sa industriya ng bigas at palay. Probisyon nito ang pagtanggap ng limitasyon o restriksyon sa bolyum ng imported na bigas, na pangunahing dahilan ng pagbagsak ng presyo ng palay sa mga bukirin, at ang pagtanggap ng kapangyarihang magregularisa ng gubyrerno, partikular ang mga function o operasyon ng National Food Authority (NFA) na magbenta ng mas murang bigas sa merkado. Papatawan na lamang ng taripa ang mga imported na bigas: 35% mula sa mga bansang ASEAN (Thailand at Vietnam) at 50% naman sa mga bansang kasapi ng World Trade Organization (WTO). Ayon sa gubyrerno, solusyon umano ang RA 11203 sa patuloy na pagtaas ng presyo ng bigas tulad ng naganap noong 2018, na lumampas P50 kada kilo ang presyo ng bigas. Gayunpaman, kahit na bumaha na ang imported na bigas sa kasalukuyan, hindi pa rin nagmura ang bigas. Ang pinakatampok na epekto ng RA 11203 ay ang pagbagsak ng presyo, dahil nga binaha ng imported na bigas ang lokal na merkado. Hindi rin naisalba ng probisyon ng RA 11203 na Rice Competitiveness Enhancement Fund (RCEF) o P10 bilyon para sa pagpapaunlad ng produksyon ng palay sa bansa. Sampung porsyento o P1 bilyon dito ay ilalaan para umano ipautang sa mga magsasakang apektado ng batas. Gayunpaman, kakarampot lamang ito kung ihahambing sa halaga ng produksyon ng palay na umaabot sa P385 bilyon noong 2018 (PSA).

Tinutulan ng maraming magsasaka at mamamayan ang pagsasabatas ng RA 11203 at ipinapanawagan ang pagbasura rito dahil sa mga sumusunod na batayan:

1. Bago pa man ipatupad at hanggang sa kasalukuyan sa ilalim ng Rice Liberalization Law, krisis at kahirapan na ang dinanas ng mga magsasaka at ngayon ay humaharap sila sa hindi mababalikwasang pagkakabaon sa utang, patungong sa pagkakatanggal sa mga sakahan at pagtigil sa produksyon ng palay para sa mamamayang Pilipino. Mismong ang Nueva Ecija na rice granary ng bansa, bumagsak sa P7 hanggang P10 kada kilo ang presyo ng palay, na noon ay umabot sa P20 hanggang P23 kada kilo tuwing tag-araw. Ang epektong ito ang magtutulak sa mamamayang Pilipino na tanggalin ang kakayahang likhain ang sarili nating pagkain at umasa na lamang sa suplay ng imported na bigas mula sa internasyunal na merkado.
2. Mapanlinlang ang pangako ng gubyrerno, partikular ng National Economic Development Agency (NEDA) na bababa ng P7 kada kilo ang presyo ng bigas, samantalang ang presyo nito sa



kasalukuyan ay P30 hanggang mahigit P50 kada kilo. Nawala na rin ang murang bigas mula sa NFA na P27 kada kilo na binibili ng mga maralitang sector

3. Apektado rin ng batas na ito ang mga gilingan ng palay. Sa kasalukuyan tinatayang may 6,600 ang nakarehistrong rice millers sa bansa at may kabuuang bilang na 55,000 na manggagawa. Kung magpapatuloy ang batas na ito ay mas marami pang mga manggagawa ang mawawalan ng trabaho, tulad ng isang libong empleyado ng NFA dahil binago ng batas ang papel ng ahensya. Karugtong nito, maapektuhan din nito ang mga cottage industry (pagkain) na umaasa sa lokal na bigas at mawawalan ng kabuhatan ang mas malawak pang mga mamamayan.

4. Ang batas na ito ay nagdudulot ng pagkalugi at pagkawala ng hanapbuhay ng mga magsasaka. Umaabot na sa P60 bilyon pagkalugi ng mga magsasaka mula pa Enero hanggang Agosto nitong taon. Sa kalaunan, mapipilitan ang mga magsasaka na iwan ang pagsasaka at matutulak ibenta ang kanilang mga lupa na siya namang sasamantalain ng mga panginoong may lupa at real estate developer para sa iskemang land-use conversion.

5. Ang prinsipal na may-akda ng batas na ito na si Sen. Cynthia Villar ay asawa mismo ng Fortune's Richest sa bansa na si Manny Villar, na alam ng lahat na ang yaman ay nagmula sa pagkukumbert ng mga produktibong lupang agrikultural patungong mga subdivision at commercial estate. Ang iskemang ito ay itinutulak rin ng gobyerno sa pamamagitan ng tinatawag na 'fast-track land use conversion' ng Department of Agrarian Reform (DAR). Kaya, ang mismong chairmanship ni Sen. Villar sa Senate Committee on Agriculture at Agrarian Reform ay conflict of interest, dahil ang mga negosyo niya ay taliwas sa industriya ng palay, agrikultura at karapatan ng mga magsasaka.

6. Kaliwa't kanan ang atake ng gubyerno sa mga magsasakang isinusulong ang karapatan sa lupa para makapagpatuloy na magsaka. Karaniwang biktima ng extra-judicial killing ang mga magsasaka na umabot na sa 226, na pawang nagsusulong ng Tunay na Reporma sa Lupa, nilalabanan ang mga pangangamkam ng lupa at pagpapalayas, at land conversion. Noong Agosto 2019, mayroon nang magsasaka ang nagpakamatay dulot ng pagkabaon sa utang dahil sa pagkalugi sa murang bentahan ng palay

7. Ang Pilipinas ay agrikultural na bansa. Ang mga magsasaka ang nagtatanim ngunit ang mga magsasaka ay walang makain. Hindi ang RA 11203 ang sagot sa krisis sa bigas bagkus isang batas at programang may misyon na kamtin ang Rice Self-sufficiency at Self-Reliance bilang tuntungan ng National Food Security, habang iginagalang ang karapatan sa lupa ng magsasakang Pilipino.

KAGYAT NA IBASURA ANG RA 11203!

DEFEND PHILIPPINE RICE INDUSTRY AND AGRICULTURE!

SAVE THE FILIPINO FARMERS AND LIVELIHOOD!

**ISULONG ANG NATIONAL FOOD SECURITY,
RICE SELF-SUFFICIENCY AT SELF-RELIANCE!**



Petisyon ng mamamayan para ibasura ang RA 11203 o Rice Liberalization Law

[illegible]

EXTRAJUDICIAL KILLINGS RELATED TO THE “WAR ON DRUGS”

Many Filipinos dreamt of change and a strong-willed administration that would fight poverty and criminality. But the administration's obsession to approach the drug menace as an almost purely criminality and public safety issue only piled the dead bodies on the accomplishment statistics; those of the children victims a part of the 'collateral damage'.

More than three years of the Philippine government's anti-illegal drugs campaign dubbed as a 'war on drugs' have claimed more than 27,000 lives (per media reports) yet drug use and small-time peddling persist in the country.

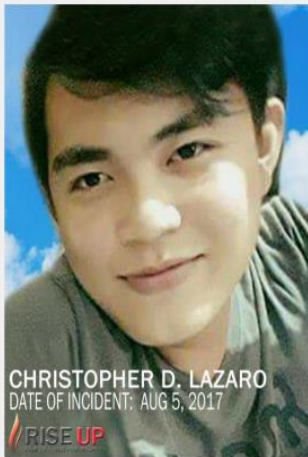
Desperation and hopelessness may have even worsened. Justice and accountability remain elusive; climate of impunity seem to be at its worst.



But many of the victims' families have been rising up. They exert effort to organize themselves and push back against the bloody war against the poor despite the reigning fear and the hardships that come along with losing their loved ones and breadwinners. From attending psychosocial processing to heal their trauma to filing of charges against identified perpetrators, families of the victims now daringly express their aspirations for justice and peace.

This Human Rights Week, we invite you to listen to the voice of the victim's families, listen to, their stories - the real stories – and their hopes, to act upon their rightful demands. Here is Marissa Lazaro

....

 <p>CHRISTOPHER D. LAZARO DATE OF INCIDENT: AUG 5, 2017 RISE UP</p>	<p>Name: Christopher Lazaro Date of Incident: August 5, 2017 Place of Incident: Marilao, Bulacan</p> <p>Christopher De Leon Lazaro, killed at 20 years old, was the youngest among the four siblings. He was known in their community as young, friendly one, but never involved in drug use nor in drug trade.</p> <p>On August 5, 2017, police claimed that Christopher (named as Aldrin Data in the report) and his companion Alberto Paragas were killed in an "encounter" with the police of Pulilan, Bulacan.</p> <p>But according to witnesses, there was no encounter but a police controlled area with check points. The medico-legal report said that there were ligature marks were on his wrists, suggesting he was tied or handcuffed before he was killed.</p> <p>He wanted to study criminology and be a policeman. But having been raised by a single mother and with limited resources, he worked as an on-call waiter instead.</p>
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"I am Marissa Lazaro, mother of Chris. My son, Chris, was gunned down by the police in Marilao, Bulacan on August 5, 2017. Chris's death and the killings of thousands others have occurred in the course of President Duterte's war on drugs. Chris was 20 years old at that time. Two years have passed since I lost my son and the killings still continue. There are other mothers like me whose sons and daughters have fallen victims to a campaign that undermines the dignity of life, are still seeking for justice. These senseless killings must be stopped..."



Here's how we can support Marissa and other mothers like her:

1. CWA, CYF, UCM or any group in the local church or schools to organize forums with families of victims; contribute in raising public awareness and stirring public action.
2. Generate interest and build networks of support for the families of victims (e.g. starting livelihood projects and the likes).



DEFEND OUR MODERN-DAY PROPHETS!

This is a campaign to uphold and support our church workers and lay leaders who face malicious accusations, harassments, and victims of various forms of human rights violation such as red tagging, vilification, death threats, threatened by riding in tandem's, illegal searches, and warrantless arrests.

While our prophets speak the truth and advocate for justice, they themselves are criminalized and made to face trumped up charges by military and police state agents of the Philippine government. Our modern-day prophets, our human rights defenders, need to be defended! To date, our JPHR office records show twelve of our modern-day Prophets facing various forms of human rights violations.

Here are some of the ways that we can help defend our Prophets:

1. Help win the case in legal processes and/or court litigation by providing legal services and by providing financial assistance to pay all legal-related expenses of the case.
2. Help document incidents of harassments and violations.
3. Provide psychosocial intervention to the families of victims of trumped-up charges.
4. Provide a sanctuary assistance to the victims of trumped-up charges while facing the case in court.
5. Help the church members and the people in the community understand why the state agents resort to such malicious, false and unfounded allegations against a UCCP Pastor and lay leaders
6. Educate church members on the prophetic task of the Church and of every believer of Christ Jesus.
- 7.

Let us defend and uphold our courageous Church Workers who, with their unwavering faith, take heed God's call to be prophets for the very least of God's people even at this dangerous time of utter disregard for human dignity.

You may send monetary donations to the UCCP NATIONAL TREASURER'S OFFICE through the bank accounts below.

Peso account details:

United Church of Christ in the Philippines

BPI Account no: 3051-1187-22

BPI 1587 Quezon Avenue, West Triangle Branch, Quezon City, Philippines

US Dollar Account Details:

United Church of Christ in the Philippines

BPI Account no: 3054-0408-64

BPI 1587 Quezon Avenue, West Triangle Branch, Quezon City

For more information on this campaign, feel free to contact:

MR. JOENGIE ENRICOSO

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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

a. 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;

b. 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 of 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 [CAGFU 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 55 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.





A person arrested without a warrant must be presented to an inquest fiscal and the inquest proceedings must be terminated within the following periods:

12 HOURS (Light offenses) cases with a penalty of not more than one month imprisonment (e.g. *vagrancy, vandalism*);

18 HOURS (Less grave offenses) cases with a penalty of not less than six years (e.g. *illegal assembly, direct assault*);

36 HOURS (Grave offenses) cases with a penalty of more than six years (e.g. *sedition, rebellion*);

otherwise, the detention becomes illegal and the person arrested is entitled to immediate release.

RULE OF THUMB

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.**

- Stay calm.
- Be observant and provide complete and specific detail of the incident.
- Be assertive of your rights.
- DEMAND to be given access to a phone to call your relatives, lawyers/human rights group about:
 - 📍 Your location;
 - 👥 How many else were arrested;
 - 📄 Any particular request or information that will be helpful to the person called; and
 - 🔄 The needs to be immediately attended to.
- ASK the name, rank, position of your arresting/ investigating officer.



REMEMBER THIS

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.



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PARALEGAL BUST CARD

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*).





Ang isang naaresto nang walang warrant ay dapat na maiharap sa piskal, at ang inquest ay hindi na maaaring isagawa matapos ang mga sumusunod na panahon:

12 ORAS (Light offenses) yaong may kaparusahan ng di lalagpas sa 1 buwan na pagkabilanggo (hal. bagansya, bandalismo);

18 ORAS (Less grave offenses) yaong may kaparusahan ng di lalagpas sa 6 na taon na pagkabilanggo (hal. illegal assembly, direct assault);

36 ORAS (Grave offenses) yaong may kaparusahang lagpas sa 6 na taon na pagkabilanggo (hal. sedisyon, rebelyon);

kung hindi, ang detensyon ay nagiging ilegal at ang naaresto ay kailangang pakawalan.

RULE OF THUMB

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 MAKASAP SILA.

- Maging kalmado.
- Maging mapagmasid at ibigay ang kumpleto at tiyak na detalye ng insidente.
- Igiit ang karapatan.
- Igiit na makatawag sa kamag-anak, abogado o human rights group tungkol sa:
 - Iyong lokasyon;
 - Ilan pa ang kasamang nahuli;
 - Anupamang impormasyon na maaaring makatulong para sa tinawagan; at
 - Mga kagyat na pangangailangan.
- TANUNGIN ang pangalan, rangko at posisyon ng umaresto sa iyo/inyo.



TANDAAN



KARAPATAN

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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.



FEEDBACK FORM | SUGGESTION

Your opinions and suggestions are very much welcomed. Please feel free to complete the “feedback-form” below and send it to the Justice, Peace, and Human Rights Ministry official Email: uccpjphr@gmail.com

Or you can submit it to your respective Conference Office for the National Office to collect. You can also have it deliver directly to the National Office with the address: **877 EDSA, West Avenue, Quezon City.**

Item	Strengths	Weaknesses	Recommendation
Theme and text			
Layout / Design			
The outline of topics/items			
Others please specify:			

1. What other topics/items/additional would you recommend for the improvement of next year’s HUMAN RIGHTS CELEBRATION WEEK GUIDE?

2. What topic/item in the guide that you find helpful a made some impact on you?

3. What topic/item would you recommend for next year’s celebration?

4. Any techniques/methods’ do you want to share for the improvement of this guide?

Thank you so much for taking the time for answering this feedback-form. We hope that with your contribution, we can be more united in celebrating the life and dignity of God’s people.

