
Christian Education and Nurture Month Celebration 2022

Theme: "Rebuilding and Restoring with Hope: Heralding the Full Life"



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FOREWORD

Let me quote some portions of the LLCDDM orientation that says: *“The CEN program is the foundational component of the life and work of the UCCP. It focuses on deepening and strengthening the faith foundation of the members by producing materials that equip the entire church constituency on matters of Christian faith and living. It is responsible in producing strong network of Christian education workers to handle different aspects of the education ministry of the church. The program’s goal is to ensure that every aspect of the Church’s life and work is grounded on a profound understanding of the Christian faith and its imperatives for Christians today.”*

Christian education has been at its best when it creatively empowered the Church with resources that matched the needs of growing Christians.

This publication of the UCCP Christian Education and Nurture Month Celebration Guide 2022 is a commitment of the Church to assist our church workers and local churches in their preparations for liturgical celebration of the CEN month.

In this guide, my colleague, Rev. Annabelle A. Uriarte, CEN National Coordinator, along with a team of gifted contributors (Rev. Luisa Givero, Pastor Julie Anne Quiros, and the Faith and Order Commission), have responded to new challenges in Christian Education with vision and skills. Their passion for a clearly defined Christian Education and Nurture program of the Church through meaningful liturgical guide (CEN Sunday and Children Sunday); an exposition of the UCCP Quadrennial theme and UCCP Identity; sharing on the UCCP CEN Program Thrust and Priorities (2022-2026); and suggested activities to assess, plan and conduct study sessions of the CEN programs in the Local Church and Conference.

I would like to encourage our lay people and church workers to use it in your local churches and communities.

My sincere prayer is that it will lead you to a richer life of understanding the ministry of the Christian Education and Nurture.

God’s peace be with you!

Rev. Homar Rubert R. Distajo
Laity and Local Church Development Ministry
Executive Secretary

ACKNOWLEDGEMENT

The Church as a body of Christ is bestowed with different and unique gifts that are useful and needed to build up the community of faith. This year's Christian Education and Nurture Celebration Guide demonstrate this affirmation.

We are grateful for the time, talent and dedication of the following people who in one way or another have contributed to make this material useful for worship and study as we celebrate the Christian Education and Nurture Month:

Liturgical Writers:

Christian Education and Nurture Sunday -Rev. Luisa Givero (EVJ)

Children's Sunday - Pastor Julie Anne Quiros (MLJ)

Exposition of the Quadrennial Theme - Faith and Order Commission (FOC)

Exposition of the UCCP Identity - Faith and Order Commission (FOC)

We invite all local churches to engage in studies to help deepen our understanding of our faith and appreciate our unique identity as UCCP.

Shalom!!

Rev. Annabelle A. Uriarte

Laity and Local Development Ministries

Christian Education and Nurture Program Coordinator

LITURGIES

Christian Education and Nurture Sunday

September 04, 2022

Theme: "Equipping Believers for Wholistic Growth Towards the Full Life"

Texts: *Ezekiel 44:23*

"They shall teach my people the difference between the Holy and the common, and show them how to distinguish between the unclean and the clean."

Hebrews 8:11

"And they shall not teach one another or say to each other, 'Know the Lord,' for they shall all know me, from the least of them to the greatest."

Mark 6:34

"As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things."

Notes for Worship Preparations & Symbols:

- Mung bean sprouts / squash seedlings / coconut seedling--- a symbol for growth and life.
- If using mongo seeds for seedlings, it must be prepared before the Sunday comes so it can be seen when displayed in the altar. If the worship area is big enough, coconut seedlings may be used so everyone can see it.
- Decorate the Altar with the presence of UCCP CBL, Jurisprudence , Magna Carta for Church workers, VCS materials, Sunday school materials, Hymns, Pastoral statements and other faith documents of UCCP

Reflection

I asked permission from Ate Lorena Blaso, a Masters of Divinity Junior student of Union Theological Seminary to post the drawing below in connection with my short reflection for our celebration of the Christian Education and Nurture Sunday. This illustration reflects our theme for this Sunday, "Equipping Believers for Wholistic Growth towards the Full Life. We, the Church involve ourselves in the concerns of the community where we belong as catalyst of change. We teach and make disciples even

outside the boundaries of the church structure and uses the teaching-learning method which is redemptive and inclusive. The teaching ministry of the Church through our Christian Education and Nurture reminds us the following important affirmations:

1. Teaching as One of the Primary Ministries of Christian Believers.

This may sound a cliché but it is worth mentioning that “education is a life- long process.” It involves not just one phase of our lives but also involves our day to day living. It is the same with Christian Education. It doesn't just revolve within a committee and is not limited to some programs and activities only. I remember a Pastor told me once that Christian Education and Nurture is the bloodline of the Church----- everything we do in the church is Christian education. Without it, the Church would be chaotic and meaningless. This could be the same with Jesus’ description of the crowd in our scripture passage---- like sheep without a shepherd. Jesus himself recognized the importance of education. When he saw the crowd, he responded with compassion and he began to teach them many things. As a community of faith that follow Christ, we affirm that teaching is one of our primary ministries. The following are worth to be considered:

A.The Current Situation of Christian Education and Nurture in our local churches

- What challenges do we face in doing the ministry of CEN in our local church? (e.i. limited access for learning; lack of sustainability for nurturing; lack of in-depth understanding of our task as a Church.)

B.The Role of Teachers and Nurturers as Shepherd

- Discuss ways on how teachers and nurturers become good shepherds

2. Teaching as Part of Our Accountability to One Another

In our Old Testament scripture, we learned that the Priest from the tribe of Levi, has the only power and authority in communicating with God in behalf of the Israelites. They have the full responsibility in teaching the people. “They shall teach my people the difference between the Holy and the common, and show them how to distinguish between the unclean and the clean.” (Ezekiel 44:23). No one knows, if no one teaches. No one teaches, if no one calls. The calling will remain as is if no one responds. God is

calling us! God is summoning us as priesthood of all believers. “Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual; house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:4-5). We are accountable of teaching one another.

Teaching is discipleship , therefore,

- We teach to equip believers to become profound in their faith in Jesus Christ
- We teach believers to empower them to become witnesses of Christ to the world

3. Teaching as an Important Tool in Equipping Believers

We hear the popular saying, “Never underestimate the power of a planted seed.” We could see from the second illustration drawn by John Erick, a ministerial student of Union Theological Seminary, he is from Occidental Mindoro Associate Conference, that planting and harvesting doesn't happen overnight. It takes time. It undergoes a process. It needs water and sunlight. This is likely the same in terms of our teaching ministry. The seeds of faith that were planted in our hearts will grow soon. It takes patience and endurance. But the process of growing takes time, it takes effort, commitment and dedication. We are being equipped as we teach and learn everyday.

Teaching is nurturing, therefore,

- We teach to help believers develop or grow not just physically but in the different aspects of their lives (the totality of their personhood)
- We teach to equip believers with necessary tools and understanding as they respond to and participate in the ministries of the Church.

Christian Education and Nurture as an integral ministry of the Church, is an expression of its faith commitment and mission calling. They are the visible manifestation of the Church’s being, doing and continuous knowing. It embodies the Church’s life-work as it journeys on towards its set goals.

The church, in undertaking its programs, should ever be conscious that its overall mission is a gift of an opportunity to contribute to the working out of God’s plan for the renewal and transformation of God’s creation. It must recognize that part of such gift is to be called to be part of the task greater than any of its best efforts. It is an

empowerment of the Spirit that can only be carried out as a humble and penitent response to what God has already done and is still doing by God's own grace and love. It is a privilege and a blessed opportunity to serve and be of meaningful use in the greater scheme of God for all creation. (UCCP Strategic Plan 2002)

THE LITURGY

Words for Silent Meditation

"Christian Education and Nurture as an integral ministry of the Church, is an expression of its faith commitment and mission calling. They are the visible manifestation of the Church's being, doing and continuous knowing. It embodies the Church's life-work as it journeys on towards its set goals." (UCCP Strategic Plan 2002)

PROCESSIONAL

ENTRANCE OF SYMBOLS

LIGHTING OF THE CANDLE & OPENING OF THE BIBLE

CALL TO GATHERING

Liturgist: Let us sing joyfully to the Lord, the source of wisdom and understanding!

People: (singing) When the Spirit of the Lord is within my heart, I can sing like Mary
sung

When the spirit of the Lord is within my heart, I can sing like Mary sung.

I can sing, O Lord, I can sing, O Lord, I can sing like Mary sung

I can sing, O Lord, I can sing, O Lord, I can sing like Mary sung.

(<https://www.youtube.com/watch?v=TTjhzf22E1k>)

Liturgist: We come rejoicing with an openness to unlearn, learn, and relearn according to God's Word.

All: Come, people of God! Let us celebrate! Let us learn together with God in this moment of worship!

Words: Bill Wallace, New Zealand; Arr, Alison Carey

Music: Kenyan Melody

Sing praise to God, sing praise to God for life,
For beauty, hope and love, for tenderness and grace,
Sing praise to God, sing praise to God for life,
With all of earth sing the praise of God’s life.

Lift up our eyes to see the works of God,
In every blade of grass, in every human face,
Lift up your eyes to see the works of God,
Throughout all life in all time and all space.

Reach out your hands and share the wealth God gave,
With those who are oppressed, and those who fell alone,
Reach out your hands and gently touch with Christ,
Each frozen heart which has said “No”! to love.

Through all our life we’ll love the God who cares,
We’ll love the God who cares and spirit of all care,
Through all your life we’ll serve the God who cares,
And sung God’s praise with our eyes, hands and hearts.

+ OPENING PRAYER

God of Wisdom, we acknowledge your presence among us as our Great Teacher. Invite us, your people, to experience your holiness as our God. Open our minds that we may understand your teachings and instructions. Inspire our hearts and soul to learn from your righteousness. Fill us with understanding through the help of the Holy Spirit. We ask this in the name of the pioneer and perfecter of our faith, Jesus our Rabbi. Amen.

+ SONG RESPONSE **“When The Spirit of The Lord”**

<https://www.youtube.com/watch?v=TTjhzf22E1k>

When the Spirit of the Lord is within my heart, I can pray like Jesus prayed
When the spirit of the Lord is within my heart, I can pray like Jesus prayed.

I can pray, O Lord, I can pray, O Lord, I can pray like Jesus prayed.

I can pray, O Lord, I can pray, O Lord, I can pray like Jesus prayed.

CALL TO CONFESSION (Liturgist)

As a community of faith, we affirm that God listens to our prayers. When we approach God with humility, our brokenness is mended, and will lead us to the restoration of our whole being. We draw near to God with conviction that our prayers are heard as we respond humbly to Isaiah's summon: Seek the Lord while he may be found, call upon him while he is near (Isaiah 55:6).

LITANY OF CONFESSION

Liturgist: Forgive us Lord, we fail to seek You for we are busy seeking our own comforts.

Children & youth: Forgive us Lord, when we don't want to listen to your teachings and instructions for we find it boring and uninteresting. We spend our time with nonsense issues. We are easily deceived by dysinformations and fake news because we are lazy to do research and study. We are easily distracted by online games and up-to-date trends. We acknowledge our lack of nourishment for our whole being. Awaken us oh God, from this deep-sleep called "STAGNATION".

All: GOD HAVE MERCY.

Liturgist: Forgive us Lord, when we fail to seek Your understanding and pass it on faithfully to our children.

Parents: Forgive us Lord, when we fail to nurture our children and grand-children. We become controlling. We don't acknowledge their selves as full individuals capable of doing great things. We couldn't hear their voices because we choose to shun our ears from them. We forgot that we are accountable for their growth and wellness. Awaken us oh God, from this deep-sleep called "APATHY"

All: CHRIST HAVE MERCY.

Liturgist: Forgive us Lord, when we fail to call out Your name for we are busy calling ourselves Christian educators yet we fail to acknowledge that we are heralds of full life.

CEN Committee Members: Forgive us Lord, when we are afraid to teach the wholistic message of Your kin-dom because we are afraid of the consequences. We become contented with the status quo of teaching-learning method instead of discovering the dynamic form of creative and inclusive teaching and learning.

We indulge ourselves to the lies that we cannot make any change. We questioned our worth as your channel of learning and understanding. Awaken us oh God, from this deep-sleep called "COMPLACENCY".

All: GOD HAVE MERCY.

Liturgist: Forgive us Lord, when we fail as a community of believers to call out Your name as our God and to respond to Your summon for our active participation in proclaiming the full life.

All: Forgive us Lord, when we don't give a high value to the relevance of the teaching ministry of the Church. We have reservations in teaching your Gospel. We became placid to the struggles of our neighbors. We compromised our faith just to be safe from red-tagging. Forgive us oh Lord when our fear is stronger than our faith. Awaken us oh God, from this deep-sleep called "FEAR".

All: CHRIST HAVE MERCY.

SONG OF CONFESSION "HolyWisdom,Lamp of Learning" HFJ#328

Words: Ruth C. Duck (1st Stanza)

Holy Wisdom, lamp of learning, bless the light that reason lends.

Teach us judgment as we kindle sparks of thought your Spirit sends.

Sanctify our search for knowledge and the truth that sets us free.

Come, illumine mind and spirit joined in deepest unity.

ASSURANCE OF PARDON (Minister)

Friends, the God who called us by name---the Triune God who planted seeds of faith and understanding in our hearts, is able to see our stagnation, complacency, apathy, and fear. This is the same God that is now reminding us once again the assurance of forgiveness. God's forgiveness abounds as the word of the Lord echoes to us through God's covenant with Israel, saying: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people. (Hebrews 8:10)
People of God, believe the good news, In Christ, we are all forgiven.

SONG RESPONSE "Thank You Lord"

(<https://www.youtube.com/watch?v=bHXaTurXV-M>)

Thank You Lord, for saving *our soul, Thank you Lord for making *us whole,
Thank you Lord for giving to *us, Your great salvation so rich and free.

GREETINGS OF PEACE

CHURCH AT PRAYER

SONG RESPONSE

HFJ#328

“Holy Wisdom, Lamp of Learning”

Words: Ruth C. Duck (2ND Stanza)

Vine of truth in you we flourish; by your grace we learn and grow.
May the Word of Christ among us shape our life, our search to know.
Joined to Christ in living, dying, may we help the church convey
Witness to the saving gospel, bearing fruit of faithful day.

PROCLAMATION OF GOD’S WORD

+ **AS READ**

+ **RESPONSE** “When The Spirit of The Lord”

When the Spirit of the Lord is within my heart, I can teach like Jesus taught.
When the spirit of the Lord is within my heart, I can teach like Jesus taught.
I can teach, O Lord, I can teach, O Lord, I can teach like Jesus taught.
I can teach, O Lord, I can teach, O Lord, I can teach like Jesus taught.

AS SUNG

AS SHARED

RESPONSE “When The Spirit of The Lord”

When the Spirit of the Lord is within my heart, I can preach like Jesus preached.
When the spirit of the Lord is within my heart, I can preach like Jesus preached.
I can preach, O Lord, I can preach, O Lord, I can preach like Jesus preached.
I can preach O Lord, I can preach, O Lord, I can preach like Jesus preached.

CALL TO OFFERING (Liturgist)

In a society full of darkness, deception, and discrimination, our Great Shepherd invites us to be catalyst of change as we grow in God’s Wisdom and generosity. The giving of our lives and gifts is a manifestation of our interdependence and connectedness as member of God’s flock.

OFFERING OF LIFE AND LABOR

+ DOXOLOGY

Praise God the Source of life and birth.
Praise God the Son who came to earth.
Praise God the Spirit, Holy flame.
All glory, honor to God's Name. Amen.

Or

“When The Spirit of The Lord”

When the Spirit of the Lord is within my heart, I can give like Jesus gave.
When the spirit of the Lord is within my heart, I can give like Jesus gave.
I can give, O Lord, I can give, O Lord, I can give like Jesus gave.
I can give O Lord, I can give, O Lord, I can give like Jesus gave.

+ OFFERTORY PRAYER (Unison)

Fountain of Life and Wisdom, we thank you for inviting us to be participants in the establishment of your Kin-dom. Thank you for planting the seeds of Your righteousness within us in order for us to respond to the cry of the outcast and oppressed. Thank you for your generosity that inspire us to share our resources to our brothers and sisters. May we continue to grow in wisdom and stature, pleasing before You and before one another, as we offer our lives and gifts through Jesus the Christ. Amen.

+ HYMN OF COMMITMENT

HFJ # 188

“We Want to Learn to Live in Love”

Words: Unknown

Music: Robert Schumann, 1839

We want to learn to live in love to follow what is good and true
Through friends at church at home, at play, we find what God would have us do.

When we are sad or feeling mean and fail to love or to be fair
Our friends at church, at home, at play, can help us know that God does care.

When others are unkind to us and make us want to cry or fight
We can reach out to be good friends and help them know that love is right.

+ PRAYER OF COMMITMENT

Liturgist: Almighty God, You are the source of wisdom and understanding. Apart from
your Truth, we are like sheep without shepherd.

People: As the day begins with the rising sun, we begin our journey of faith by
affirming that we are not alone in this journey. We affirm that You are with us
through the Guidance of your Wisdom.

(a member of CEN Committee will water the 1st pot of mung bean sprouts/ squash seedling)

People: We affirm that the Guidance of your Wisdom leads our souls to thirst for your
teaching and instructions.

(member of CEN Committee will water the 2nd pot of mung bean sprouts/ squash seedling)

Liturgist: Compassionate Teacher, be with us. Help us to see the relevance of an in-
depth study of your Word.

People: We ask You to mold our lives according to your statutes; guide our feet
according to your decrees; empower our hands for work according to your
justice.

(member of CEN Committee will water the 3rd pot of mung bean sprouts/ squash seedling)

Liturgist: Loving Teacher, be with us. Bind us together in Your love.

All: We ask You to mold our lives according to your statutes; guide our feet according
to your decrees; empower our hands for work according to your justice.

+ BENEDICTION (Minister)

May the Fountain of Wisdom nourish your soul.

May the God of Wisdom embrace your whole being.

May the Presence of Wisdom guide you, both now and forever. Amen.

+ SONG RESPONSE “When The Spirit of The Lord”

When the Spirit of the Lord is within my heart, I can grow like seedlings grew

When the spirit of the Lord is within my heart, I can grew like seedling grew

I can grow, O Lord, I can grow, O Lord, I can grow like seedlings grew.

I can grow, O Lord, I can grow, O Lord, I can grow like seedlings grew.

POSTLUDE

Notes: the original lyrics of the song Thank You Lord was change from me to us for an inclusive liturgical purposes only.

References:

<https://www.youtube.com/watch?v=TTjhzf22E1k>

<https://www.youtube.com/watch?v=bHXaTurXV-M>

Hymn of our Faith Journey, UCCP,2002

New Revised Standard Version Bible

The liturgy was prepared by Rev. Luisa Givero of SIDC-EVJ

Children Sunday

September 11, 2022

Theme: "CHILDREN: HERALDS OF THE FULL LIFE"

Text: Proverbs 4:1; Mark 7:27; Matthew 18:3

REFLECTION:

"3 And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven."

Children are heralds of the full life. The pandemic have robbed the playtime and social interactions a child should have. It affects a child's physical and mental abilities.

Children often have a very little control over their own lives. In healthy circumstances, children embrace the fact that they have to put their trust in other people. They trust what their parents, teachers or other adults say without a doubt or fear.

"Unless you change and become like a little child, you will never enter the kingdom of God." God wants us to have a childlike faith. Trusting him in rebuilding and restoring our whole being in this time of pandemic. It is so good to trust God the way a child

will trust his good and powerful earthly parents. Children trust their parents for wisdom, provision, protection, order and vision, Christians who learn to trust their heavenly father in the same way will live a life abundantly (John 10:10) and bear the light yoke of Christ (Mat.11:30).

THE LITURGY

PREPARING THE HEARTS

**Rehearse a child to read the poem. In the last stanza of the poem, the one in-charge in the lighting of Christ Candle will march in.*

I AM A CHILD

From UCCP Guide to Celebration

All the world awaits for my coming
All the earth watches with interest to see what I shall become

Civilization hangs in a balance,
For what I am, the world of tomorrow will be.

I am the child,
I have come into the world about which I know nothing
Why I came, I know not, I am curious, I am interested.

I am the child, you hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness
Train me, I beg you,
That I may be a blessing to the world

PRELUDE

LIGHTING OF CHRIST'S CANDLE

PROCESSIONAL

{The kids will march with the symbols of heralding the Full life to create a LOGO in a small altar:

**The church leader should assist the children in arranging each symbol to form the logo of our theme.*

** The Messenger of the word is expected to explain the meaning of the symbols during the sermon.*

Children 1: Brick wall- represents Nehemiah's rebuilding of the wall of Jerusalem that invites collected effort and cooperation among members of the UCCP as well as the communities.

Children 2: Dove carrying the missing puzzle piece- symbolizing that God calls us to rebuild and restore the world where love, peace and justice prevails. The piece of a puzzle that the dove is carrying is our humble part of a contribution to the work of peace and healing to the broken world.

Children 3: Green Cross- Christ's promise of an abundant and meaningful life for all.

Children 4: Kerosene Lamp- Christ is the light of the world and we are sharing Christ's light for the fullness of life.

Children 5: Vine- represents connectivity to God and God's creation.

*entrance of the other participants in the worship celebration while singing the introit.)

INTROIT

♪ "Jesus Loves Me" ♪

WORDS: Anna B. Warner, David Rutherford Mcguire

MUSIC: William B. Bradbury | Hymn of Faith Journey #249

Jesus loves me! This I know, for the bible tells me so,
Little ones to him belong; they are weak but he is strong

Refrain:

Yes, Jesus loves me! Yes, Jesus loves me
Yes Jesus loves me, the bible tells me so

Jesus loves me this I know, as he loved so long ago
Taking children on His knee, saying "Let them come to me". Refrain

Jesus loves me he will stay, close beside me on my way
He's prepared a home for me, and someday his face I'll see. Refrain

+CALL TO WORSHIP (Responsive Reading)

Liturgist: See, children are a gift from the Lord. The children born to us are our special reward. (Psalm 127:3 NLV)

All: Bring up a child by teaching them the way they should go, and when they are old they will not turn away from it. (Proverbs 22:6 NLV)

Liturgist: Honor your father and your mother: that your days may be long on the land which the LORD your God gives you. (Exodus 20:12)

All: Children, obey your parents in the Lord: this is the right thing to do.
(Ephesians 6:1)

Liturgist: We can do all this through God who gives us strength. (Philippians 4:13)

All: Trust in the Lord with all your heart. (Proverbs 3:5)

Liturgist: We will praise You with our whole heart. (Psalm 138:1)

All: This is the day the Lord has made; Let us rejoice and be glad in it.
(Psalm 118:24)

†HYMN OF PRAISE 🎵 “O LET US PRAISE GOD” 🎵

WORDS: Danilo C. Sanchez Eng. Transl. Reuel Norman Marigsa
MUSIC: Eliseo M. Pajaro | Hymn of Faith Journey #06 (1st & 2nd Stanza)

1. O let us praise God, O let us praise God, the Almighty and great Lord.
Let us gather to give thanks with our glad songs of praise
O proclaim God’s name for ever now, to echo throughout the world
O praise God in heaven, O praise God on earth.

2. O seek God’s blessings, O seek God’s blessings, O you people of God
Truly serve God without fail and follow God each day
Take the love of God with you and share it wherever you will go
Life’s bountiful blessings to you God will bestow

†INVOCATION (Unison)

Our God, Creator, Redeemer and Sustainer, we thank you for today. Thank you for the gift of life for all. May we honor and worship you today. Bless this hour of worship and dwell with us that our hearts be open to receive your word as you make us the herald of your kingdom. In Christ Jesus we pray. Amen.

Response 🎵 “O LET US PRAISE GOD” 🎵

Hymn of Faith Journey #06 (3rd Stanza)
Words: Danilo C. Sanchez; eng. Tranl. Reuel O. Marigza, 2002
Music. Eliseo M. Pavarotti

O let us trust God, O let us trust God, our lives we must offer
To God’s bos-som we draw near, sur-ren-der now our all

God pours blessings and keep blessing, the rest of our days on earth.

Let's praise God, O people let's praise God evermore.

CALL TO CONFESSION (Liturgist)

HFJ # 413

God have mercy. Forgive our carelessness, forgive us for any promises we broke, for any friends we failed or any persons we have hurt. Forgive our inhumanity; forgive our politics and commerce, forgive our selfishness and greed, forgive us for leaving Christ unfed, unhoused, without healing and without hope. Forgive us as we bring ourselves and our possessions back to you in Christ's name. Lord, have mercy.

SONG OF CONFESSION

♪ "Search Me, O God" ♪

*Words: J. Edwin Orr, | Music: Maori melody
Hymnal of Faith a Journey # 216 | First Stanza only*

Search me, O God, and know my heart today;
Try me O Savior, Know my thoughts I pray
See if there be some wicked way in me
Cleanse me from every sin and set me free

ASSURANCE OF PARDON

Seek the Lord while you can find him. Call on him now while he is near. Let the wicked change their ways and banish the very thought of doing wrong. Let them turn to the Lord that he may have mercy on them. Yes, turn to our God, for he will forgive generously. (Isaiah 55:6-7) May the God of all mercies cleanse us from our sins, and restore us in his image. Praises and glory to his name, through Jesus Christ our Lord. Amen.

Response

♪ "Search Me, O God" ♪

*Words: J. Edwin Orr, | Music: Maori melody
Hymnal of Faith a Journey # 216 | Second Stanza only*

I praise you, Lord for cleansing me from sin
Fulfill your Word and make me pure with in.
Fill me with fire, where once I burned in shame
Grant my desire to glorify your name.

God of justice and peace, we humbly come before your presence. Help us to do the task you have given us, for you are our strength and our deliverer. In this time of uncertainties, in this time of pandemic where many lives are at lost. In the midst of deception and injustices where many are kept in the dark and the bad seems so right. May the light of your truth show us the way, help us to live in childlike faith where we put our trust in You and follow your leading. Guide us in our decisions that we may ever walk. Showing others the same compassion and love with Christ who is the way, the truth, and the life. Empower us, O God, that we may stand with passion for truth and justice. Help us to inspire all the children and be inspired by them to be the herald of fullness of life in You. Like a warm fire of love amid the coldness of self-seeking. Help us to accept nothing but your guidance to serve nothing but your glory. Help us, O Lord, to express our religiosity not in outward rituals and ceremonies, but in inner devotion of our hearts. And in true and ungrudging service to you and our fellowmen. In Christ's name, we pray. Amen.

Response

♪ "SWEET HOUR OF PRAYER" ♪

*Words: William Walford | Music: William B. Bradburry
Hymnal of Faith a Journey # 219 | 3rd Stanza only*

Sweet hour of prayer! Sweet hour of prayer!
Whose wings shall my petition bear
To One whose truth and faithfulness engage the waiting soul to bless.
And since I'm bid to seek God's face, believe God's word and trust God's grace,
I'll cast away my every care, and wait for you, sweet hour of prayer.

+SCRIPTURE READING

Response

♪ "Gloria Patri" ♪

Glory be to the Father, and to the Son and to the Holy Ghost.
As it was in the beginning, is now and ever shall be,
World without end, Amen, Amen.

ANTHEM

SERMON

"CHILDREN: HERALDS OF THE FULL LIFE"

SPECIAL PRAYER FOR THE CHILDREN

Minister

(The minister may ask the children to come forward and instruct them to join hands together. Ask the parents, Sunday school teachers and the church elders to position themselves behind every child then raise their right hand while praying for the children)

CALL TO OFFERING (Liturgist)

“And let us not grow weary of doing good, for in due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.” Galatians 6:9-10

Let us now give our offering to our Lord.

OFFERTORY. (Assign two or more children to collect the offerings.)

+DOXOLOGY

Praise God from whom all blessing flow,
Praise God all Creatures her below
Praise God above ye, heavenly host,
Praise Father, Son and Holy Ghost. Amen.

OFFERTORY PRAYER

O Lord our God, we lay before you our offering, we give you all that we are and everything that you have entrusted to us. Come bless these gifts bless us your children. Amen

+HYMN OF DEDICATION ♪ “JESUS LOVE EACH LITTLE CHILD” ♪

*WORDS: Tze-cgen Chao | Frank W. Price
Chines Folk Song | Hymn of Faith Journey #187*

Jesus loved each little child, on all children Jesus smiled,
Others told them, “Go away!” Jesus beckoned: “Come and stay”

Gentle Jesus, good and kind, praised the humble childlike mind;
All who is his love believe his dear blessing may receive.

Jesus loves each little child; children love the Savior mild.
Bring the children to his arm, he will keep them safe from harm.

Each child with a glad and pure heart in God's kingdom has a part;
All with childlike faith and grace in God's kingdom have a place.

†BENEDICTION

Minister: WE COMMIT OURSELVES TO GOD

Who is love and who has given the earth to all people.

All: WE COMMIT OURSELVES TO JESUS CHRIST

Who came to heal us, and free us from all forms of oppressions.

Minister: WE COMMIT OURSELVES TO THE SPIRIT OF GOD,

Who works in and through all who have yearned towards the truth.

All: WE COMMIT OURSELVES TO THE COMMUNITY OF FAITH

Who are called to be at service of all people

Minister: WE COMMIT OURSELVES TO GOD'S PROMISE

To finally destroy the power of sin in us all,

And to establish the reign of justice and peace for all humankind.

All: WE COMMIT OURSELVES TO YOU O LORD

To have a childlike faith as we put our trust in you and serve you

And to be herald of the fullness of life in Your name, our Triune God.

Amen. AMEN.

†Response 🎵 " THREE -Fold Amen" 🎵

†POSTLUDE

Reference/s

Hymnal of Faith Journey, UCCP, 2002

The liturgy was prepared by Pastor Julie Anne Valle-Quiros of LCSMC-MLJ

Exposition of the Theme

EY 2022-2023 (74th Anniversary)

“REBUILDING AND RESTORING WITH HOPE: HERALDING THE FULL LIFE”

Suggested text: Ezekiel 37: 1-14



REBUILDING AND RESTORATION are visions, hopes, and actions towards the realization of the full life. The full life means many things to the Scriptures. It is not unrelated to the social vision of shalom that you can find in the Old Testament, or to the gospel of the reign of God as proclaimed in the New Testament, or even the reconciled life in the Pastoral Letters. We can safely say that the gospel of the faith is the full life which we can experience in part or as a foretaste when God reigns in us, in our world, and creation. The scriptures also affirm that the full life

was seen in the person of Jesus Christ and his work (John 10:10) and thus, something that was a reality in the passion, suffering, death, and resurrection of Jesus.

REBUILDING presupposes fragmentation narrative abounds in the Scriptures from the time of the fall (Gen 3:23) to the abandonment of God's people's covenant relationship with God (Ez 16:59). This separation from God has brought so much devastation in inter-human relations, in history, and to the earth (Romans 8: 22).

The theme's annexing of the word hope ("WITH HOPE") adds a perspective to the praxis of restoration and rebuilding. Set in their scriptural contexts, restoration and rebuilding are not easy. The fragmentation and the destruction were so thorough that even the concept of "original sin" was thought of in theology, or that going through the eye of the needle (Mt 19: 24) and be "born again" (Jn 3: 1-7) are requirements of faith, or that we not only "wrestle with flesh and blood but with "powers and principalities" (Eph 6:12-18). To "build and to plant" (Jer 1:10) means you must dig deep into the roots of the human crisis, and this would invite resistance if not persecution. Rebuilding and restoring with hope

acknowledges this context but at the same time negates this in the faithful's act of radical hoping.

Rebuilding and restoring with hope points to our embracing the promise of the full life and the hope inspired by the full life. It is this hope that generates our "gana" for the full life. Kapag ginanahan tayo, the full life that we have embraced would be a reality in the here and now of our radical hoping.

The UCCP may be a little off the grid with its talking past the pandemic and its thematic agenda of "rebuilding and restoration with hope." The pandemic still rages on and there are surges now and then. Yet, it is precisely at this time when we need to muster that prophetic will to announce hope that life can be rebuilt and restored from the "valley of dry bones" (Ez 37:1-13). "Hope" to us as a faith community is the transgression of the normalization of life in the valley of dry bones. It is what aligns us to the vision of a fuller life for all.

Hope is what could energize us into restoring and rebuilding our lives and institutions in this pandemic-ravaged world.

(The theological exposition of the theme for this ecclesiastical year was provided by the Faith and Order Commission of the Church to guide members in their understanding and articulation of their faith and translation of convictions into action that would respond to the challenges of times.)

The UCCP Identity



UCCP Identity: Its Being and Becoming

(A theological exposition on the UCCP Identity approved by the Faith and Order Commission (FOC), February 3-4, 2022, Malate, Manila)

While the UCCP declares that it is “an integral part of the one, holy, catholic and apostolic church,” we also have our distinctive identity. While some of these distinctives may also be seen in other churches, it is in the sum of all these identity marks that makes up what the UCCP is. What kind of a church is the United Church of Christ in the Philippines? How would members of UCCP distinguish themselves in relation to others?

“The identity and character of a Church could be defined and made known in many ways. They could be known, for example, through the Church's formal confessions of faith, or through the size of the Church's congregations and membership, or through the work of the Church's various institutions, or through the Church's organizational structure and polity. Perhaps most decisively however, they could be known through the manner in which the Church responds to and interacts with the environment in which it is located, in short, through the manner in which the Church makes its confession and practices its life and mission in relation to the myriad needs, challenges and aspirations that form the world in which it lives and makes its witness.” (Feliciano Cariño, *Several Springs, One Stream: the UCCP*, 1997)

Throughout its journey, the Church endeavors to respond to the call of times through its various ministries and programs; grew and develop its character as an institution and able to withstand different forms of adversities. The United Church of Christ in the Philippines as an institution and a body of Christian believers possesses attributes distinct to its faith, life, and work.

In 1986, the Council of Bishops of the Church released a policy statement on Ecumenical Relations in which a portion of the document describes the character and being of UCCP stating, “Being a united and uniting Church, her character is evangelical and evangelistic, her ministry is wholistic, her concerns are universal and inclusive, her spirit is progressive and

her attitude is open-minded.” This was confirmed by the General Assembly of 1986 in Novaliches, Quezon City.

Guided by such declaration, the Church strives to affirm and emulate its identity through its life, work, and various relations.

Being is UNITED AND UNITING

The birth of the United Church of Christ in the Philippines is considered a milestone in the Protestant movement in the Philippines. Being a “united” church has a rich historical past. “For the Philippines, the year 1948 held both hope and challenge for the future. But there was also doubt and anxiety in the face of the tremendous task of reconstruction and nation-building and the post-war crisis, as well as concern and dismay at the rampant graft and corruption in government and the erosion of the traditional ethical values as a result of the evil influences of the war. It was in the midst of this uncertain and yet hopeful time in the immediate postwar period that the United Church of Christ in the Philippines came into being.”(Several Streams, One Spring: UCCP, 1997 p.558).

It would be worth noting that UCCP is preceded by two prior organic unions: the Evangelical Church of the Philippines (1943) and the United Evangelical Church in the Philippine Islands (1929). In fact, these two were the 2 churches plus the Philippine Methodist Church that actually became the UCCP.

The First General Assembly in May 25, 1948 was an assemblage of churches that actively participated in the union efforts and commit to establish a “united” church. The organic union in 1948 was a concrete manifestation of the churches’ commitment to the fulfillment of Jesus’ prayer, “that they may be one” (John 17:11). It was the visible result of the Protestant churches’ hopes, aspirations, cooperation, and efforts for church union.

The Basis of Union which was regarded as a contract among uniting churches provided the fundamental framework as to how the Church should run its life and work. This agreement hoped to hold the union last despite the many issues confronting the newly established united Church. It is also important to note that the Basis of Union “did not speak of “three heritages” but only one “heritage” being brought into the union”. This simply means that the respective statement of faith of these constituent churches should be understood as expressions of one and the same faith.

We expressed our unity in terms of the common declaration of faith (Statement of Faith) [The Statement of Faith was a later development, approved in 1986; the Basis of Union allowed the creeds and practices of the originating denominations where they come from.], common book of governance (Constitution and By-Laws), common book of worship, common future direction (Vision, Mission and Goals) and common responses to societal issues and concerns (UCCP Statements and Resolutions)

However, the Church recognize the need to continue the effort of “uniting” other faith communities and communions consistent to its commitment to the movement for Christian unity. One distinguishing mark of UCCP since its birth up to the present is its active participation in and openness to wider unions and ecumenical relationships.

The posture of the Church continues to be uniting, despite its changing form from organic union to efforts in partnering with other denominations. Lately, the establishment of sister-church relations became bilateral (i.e., IFI and IUE). There have been some proposals from the discussion of Church leaders looking at making a tripartite (covenant) between IFI, IUE, and UCCP.

The concept of UCCP being a “uniting” Church may be understood in the establishment of relations in three different types (FOC uses the term “layers”); firstly, with non-NCCP members, and relationship with wider church bodies, secondly, with NCCP member-churches; thirdly, with progressive sectoral groupings.

Careful considerations should be taken in establishing relationships with non-NCCP member-churches than with NCCP member churches. Parameters need be provided in relating with non-NCCP member churches and assert UCCP’s active participation in the planning and implementation of such.

True to its nature as an institution and as Christ’s body in the world, the United Church of Christ in the Philippines continues to affirm its being as a “united and a uniting” Church.

Character is EVANGELICAL AND EVANGELISTIC

The character of UCCP is evangelical and evangelistic. Such claim is an assertion of its historical and theological roots.

Historically, UCCP evolved from the decision and commitment of evangelical churches in the Philippines (for an organic union) that trace its beginnings to the denomination which calls themselves “Evangelicals”.

Our theological construct on the other hand, is rooted in the R(r)eformed tradition, therefore we make our theological interpretations within the bounds of the R(r)eformed definition which is progressive and responsive to the issues of times.[Reformed (with a capital R) speaks of the Calvinistic/Presbyterian theological tradition (represented in the World Communion of Reformed Churches) but please do not forget that we also have the WESLEYAN/ ARMINIAN theological tradition brought in by the Phil. Methodist Church and the Evangelical United Brethren (represented by the World Methodist Council. In ecumenical lingo, these are COMMUNIONS. There is another one though not within the UCCP, that is the Lutheran World Federation and of course, the Orthodox family. The English Reformation (from which the Anglican/Episcopal Church and later the Methodist came from was much later, about 200 years from the “original” Reformation movements of Luther and Calvin. So please do not forget us!]

The common creed of the Church (UCCP Statement of Faith) and its concern and response to societal issues through its ministries define its character as evangelical and evangelistic.

The Church’s basic understanding of its character is closely related to the perception of its task - the proclamation of the gospel (Greek euangelion or evangelion). Jesus started his ministry by declaring his intention (Luke 4:18-19) and ended by commanding his disciples to continue the work (Matthew 28: 19-20). The Church being called to proclaim the gospel embraces and emulate Jesus’ life, teachings and message (evangelical) and commits to fulfill the task of mission which Christ has given to his Church (evangelistic).

Evangelism in essence is a life of witness in the world. Presenting Christ to all by way of proclamation may be a primary task of the Church but members of the body are also taught and equipped for their witness and service to the world. “The end goal of our evangelism is the evolvment of true witness to the love of God in Jesus Christ, who loyally and constantly witness in all areas of their lives.”(Policy Statement on Evangelism, Executive Committee, June 16-17,1966)

We are evangelicals, called to be true to the evangel and live an evangelistic life.

Ministry is WHOLISTIC

Contrary to the dualistic view of the world which separates the “soul” (spiritual) from the “body” (physical), and that God’s salvation only concerns the soul/spiritual, leaving the physical body to suffer and decay due to sin, the Church in adherence to its Reformed (and Wesleyan) faith heritage, holds a different view. Persons being created in the image of God (Genesis 1:26) consist of both the spiritual and physical self. Both aspects are integral to one’s development and growth in life and faith. One cannot separate the self from economic, political, environmental and social concerns since it directly affects our being. The rest of creation which reflects God’s creative power suffers the same. When human beings and the rest of God’s creation are suffering from the sinfulness of the world, they have to be liberated from all that enslaves them (Romans 8:19-22). As one part of the body is in pain, the whole body suffers. For God’s salvific grace does not come in parts, but in whole.

As Christ himself exemplified a life and ministry that aim to bring about wholeness and abundance of life (John 10:10), the Church should not only address the need for liberation of human beings but also for the restoration of the rest of creation. Its ministries should be designed in a way that it looks into the totality of persons in community for their growth in faith and witness, and find meaningful relations with the rest of God’s community

As Christ’s body in the world, we respond to and act on issues affecting all aspects of life to manifest our obedience and to facilitate the consummation of Christ’s purpose - “that we may have life and have it in its fullness.”

We look at persons and the world in its totality, we act to bring about wholeness of life.

Concerns are UNIVERSAL AND INCLUSIVE

UCCP in its Declaration of Principles affirms that the Church is part of the “one, holy, catholic and apostolic Church”. This declaration is in line with the Niceno-Constantinopolitan Creed adopted during First Council of Constantinople in 381.

The word “catholic” is derived from the Greek adjective καθολικός (katholikos), meaning “general”, “universal”. It is associated with the Greek adverb καθόλου (katholou), meaning “according to the whole”, “entirely”, or “in general”, a combination of the preposition

κατά meaning "according to" and the adjective ὅλος meaning "whole". Although it is not used in the New Testament, its meaning is expressed in Galatians 3:28, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all of you are one in Jesus Christ." This means that the church transcends human barriers and divisions. The word "catholic" means universal, for all people at all times.

UCCP is universal and inclusive in its concerns because Christ our Lord is universal. Of course, historically Jesus Christ lived at a particular time, place, and culture. But He is universal because God's redemptive act fulfilled in Him is for all. Similarly, a particular local church is universal in the sense that it is open to everyone. The adjective "catholic" means that in the church, the wholeness of the Christian faith, complete, all-embracing, and with nothing lacking, is proclaimed to all people without excluding any part of the faith or any class or group of people. It can also be applied not only to the church as it spread throughout the world, but also to each local manifestation of the church, in each of which nothing essential is lacking for it to be the genuine Church of Christ. (Sunday School Material, Declaration of Principles, 2021)

The Church being universal and inclusive is open to concerns, discussions and issues affecting the lives of "all" manifesting its belief that all are under the grace of God. We belong to a bigger community. We don't have the monopoly of faith. Our universality prompts our inclusivity.

Spirit is PROGRESSIVE

Another distinctive character of UCCP is being progressive and dynamic. Its story presents admirable people and significant events; joys and defeats that shaped the Church.

Despite the difficulties, conflicts, and misunderstandings, the Church struggled to move forward and geared itself with the necessary tools and capacities to make its life and work relevant, appropriate and responsive to the challenges of the changing times. The Church adapted ways and means to effectively perform its task and accomplish its goals as an institution and organization. Necessary changes and adjustments to its polity and structure were made in order to strengthen the unity within and draw others to the union as well.

At some point of the Church's life, its efforts and concerns shifted from the individual towards the concerns of society; not just proclamation of the Gospel but also actual daily

demonstration by deeds of how the Gospel works. The Church then affirms the teachings from the Scripture about the concern for the poor and oppressed, the strangers, widows and orphans. It has become a Christian imperative to help the impoverished and distressed (1 John 3:17, Acts 11:27ff). As Bishop Enrique Sobrepeña puts it, “The call to us in this our day when social changes are taking place very rapidly and the pressure of population is great for a ministry that is not restricted, but one that is extensive, embracive and full...”

It has become a conviction of the Church that the Christian task is “not merely the verbal proclamation of the Gospel, but also the development of the individual potential and the alleviation of human suffering, to enhance the quality of life. (Dr. Valentino Sitoy, *Several Springs: One Stream Vol.2*). The concerns of the Church go beyond the denominational lines to include sectoral concerns that of the farmers, peasants, women, children, and youth. This has led to the formulation of programs and ministries, plans, and direction-setting so that the Church is girded towards its vision of God’s reign.

Attitude is OPEN-MINDED

Being open-minded is a generally considered a positive quality. If one is progressive, inclusive, universal in character and outlook, open-mindedness comes with it.

This attitude or quality of a person involves the willingness to listen to and accept ideas, arguments, discussions, and information. It is a necessary ability when engaging in different levels of relationships. An open-minded attitude is needed to think critically and rationally. Being open to new ideas and experiences is not easy since it may cause confusion and cognitive dissonance when new ideas and information conflict with our existing belief system. But it can also be a way to learning and change. The Protestant reformation movement was not just a religious movement. It has impacted nearly all spheres of life and has opened the minds of the Church to the different studies relating to its life-giving flesh to Pauls’ challenge for “renewal of the mind” (Colossians 3:11,Romans 12:2). UCCP rooted in its Protestant heritage adheres to this principle.

UCCP has been open-minded in its effort for unity since the beginning. It has open its doors to possibilities and ideas to achieve unity among evangelical churches and other faith communities. The Church employs new ways to address the needs within and to respond to the needs outside its walls. Doors were opened for conversations and partnerships with kindred churches and other sectoral groups.

At times, the Church suffers from bitter misunderstanding and conflicts, questions and debates regarding doctrines and practices but was able to transcend differences. Instead, the Church recognizes the diversities within and sees it not as a dividing factor but a quality that would enhance the unity of the Church. Hence the declaration, “in essentials, unity; in non-essentials, liberty; in all things, charity.”

Open-mindedness is necessary for growth. This is what makes our faith and our Church dynamic and relevant. This attitude has deeply embedded in our beliefs and principles as a Church. It helped us move forward. It keeps us open to new discussions of issues that confront society today. Guided by our faith in Christ, we continue to seek ways to make our witness timely and relevant. +

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Faith and Order Commission
Bishop Reuel Norman O. Marigza, Chairperson
Rev. Dr. Ferdinand Anno, Member
Rev. Glorilyn Ostoy, Member
Ms. Amelita Jaim, Member
Rev. Dr. George Lungay, Member

Collaborated by the National Secretariat
Bishop Melzar D. Labuntog, General Secretary
Rev. Annabelle A. Uriarte, Program Coordinator for CEN

PROGRAM THRUST and PRIORITIES



2022 GENERAL ASSEMBLY PROGRAM THRUST

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

KEY RESULT AREAS

- Biblical Integrity and Formation
- Awareness of the basic foundations of the faith
- Organization and solemnity
- Adaptive and responsive church mechanisms
- Improved Membership

Christian Education and Nurture

This ministry is the foundational component of the life and work of the UCCP. It focuses on deepening and strengthening the faith foundation of members. The goal is to ensure that every aspect of the Church's life and work is grounded on a profound understanding of the Christian faith and its imperatives for Christians today.

Christian Education and Nurture

- Capability Trainings for different Pool of Writers, Christian Educators
- Catechetical Guide on Statement of Faith, VMG, Declaration of Principles, and Church Membership
- Liturgical Resource Material on Monthly Emphasis
- Translation and Production of Hymnal of Faith Journey (digital)
- National Consultation on Worship and Christian Education
- Church Family Ministries
- Production of materials/pamphlet on SOGIE/LGBTQ, VAWC, Human rights that can be incorporated to the Family Ministry Program

Suggested Activities

Christian Education and Nurture Committee Program Assessment

- CEN Committee including the Sunday School teachers together with the pastor/s may schedule for a meeting session to assess the CEN program of their local church.

Points for Assessment:

- 1. What were the priorities identified by the local church in relation to CEN program?*
- 2. What were the activities undertaken to implement the program?*
- 3. What was the outcome/ output of the activities being done?*
- 4. What were the gaps/problems met in the implementation?*
- 5. What were the actions taken to address the gaps/problems?*

Christian Education and Nurture Committee Program Prioritization/Planning (Conference and Local Church)

-The conference or local church may set a schedule for planning in relation to CEN Program Priorities approved by the General Assembly for this quadrennium.

Points to consider:

- 1. What program priorities of CEN can your local church be able to work on based on the capacities and resources available?*
- 2. What steps should be taken to implement the identified program priority in your conference or local church?*
- 3. How can the Conference /National Office be of help to materialize your plans?*

Study Session with the Local Church CEN Committee and/or Local Church Council

- The Local Church Pastor may schedule for a study session with the CEN Committee or the Local Church Council to study on the materials provided to help key people of the church deepen their understanding of our theme and the identity of the church to which they all belong.

The following questions may be raised for discussions:

- 1. What distinctive features of UCCP are most prevalent in the life and work of your local church?*

2. *How are these distinctive features of UCCP's identity being lived out or exemplified in your local church?*

Sunday School Teachers Assessment and Planning

-Together with the CEN Committee of the Local Church and the Pastor, the group of Sunday School teachers may sit down and assess the Sunday School program of the local church.

The following points may be considered for the assessment:

- 1. How would we look at the Sunday School program of the local church in terms of attendance and curriculum?*
- 2. What Sunday School materials produced by UCCP are we using?*
- 3. What are the gaps/ issues/ problems met in the implementation of the Sunday School?*
- 4. What were the actions taken to address the problems/gaps/issues?*