

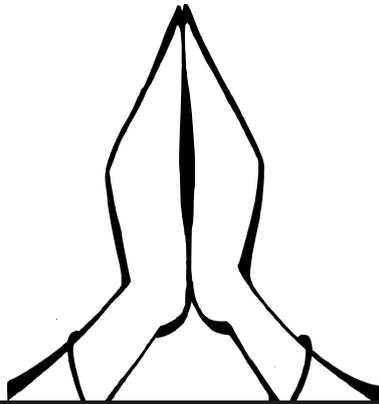
# WORLD DAY OF PRAYER-2017

Friday 3<sup>rd</sup> March



**Am I Being Unfair to You ?**

Prepared by : World Day of Prayer Committee - Philippines  
Contextualized & Promoted by : All India Council of Christian Women - NCCI



World Day of Prayer is a worldwide movement of Christian women of many traditions who come together on the first Friday of March each year to observe a common day of prayer. Through World Day of Prayer, we affirm our faith in Jesus Christ and engage with the whole world, are enriched by the faith experience of Christians of other countries and cultures, share the burdens of other people by praying with them and for them, and use our own talents in the service of God's world. Prayer and action are inseparable and both have immeasurable influence in the world.

## MODE OF PAYMENT:

WDP contribution should be sent by cheque or NEFT/ Bank Transfer  
to: All India Council of Christian Women, National Council of Churches in India.

**Date of Payment: Latest by May 31, 2017**

## ALL INDIA COUNCIL OF CHRISTIAN WOMEN

**Name of Account** : National Council of Churches in India  
**Account No.** : 496981076  
**Name of Bank** : Indian Bank  
199, Kamla Bhavan, Cement Road, Shivaji Nagar,  
Dharampeth Extension Nagpur, Maharashtra  
**CBS Code** : 00454  
**IFS Code** : IDIB000N007

Information about the WDP contribution/ donation should be scanned and email to Ms. Moumita Biswas, Executive Secretary, AICCW [aiccw.office.ncci@gmail.com](mailto:aiccw.office.ncci@gmail.com) with a copy to Mr. Ashish Mane, Finance Officer, NCCI [ashish\\_ncci@yahoo.in](mailto:ashish_ncci@yahoo.in) and Mrs. Ani Gebi- Accountant, [anigebi\\_csa@yahoo.in](mailto:anigebi_csa@yahoo.in)

WDP Programme Report should be sent to AICCW Office with scanned photographs by email or post. Please find the Programme Reporting Format inside. We encourage you to send small video clippings (even recorded on the phone) of the celebration/ activities. Reports and Video Clippings will be shared with international WDP Committee and Women's Fellowship of different Churches and Countries.

**Resource Material Distributed by**  
*All India Council of Christian Women*  
of National Council of Churches in India

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## LETTER FROM ALL INDIAN COUNCIL OF CHRISTIAN WOMEN

**Subject : Celebrate World Day of Prayer and Reflect Your Faith in Action to End Human Trafficking and Sexual Slavery**

Dear Fellow Pilgrims of Justice and Peace

Warm greetings from All India Council of Christian Women (AICCW) of National Council of Churches in India.

We want to express our heartfelt thanks to all of you for journeying together with us year after year in this movement of informed prayer and prayerful action World Day of Prayer. It is our pleasure to share with you the resource material for World Day of Prayer 2017, prepared by WDP Philippines Committee. Theme for 2017 '**Am I Being Unfair To You**'.

Every year a country is chosen and local WDP Committee of that particular country prepares the resource material which contains background information about that particular country, resource material for children WDP activity, Bible Studies, worship order/liturgies. The resource material provides us the opportunity to know about other countries, culture, traditions, social, political, religious issues, spirituality etc.

We encourage you to involve children to be part of WDP activity so they learn about WDP from childhood.

We request you to **send the report and photographs of WDP conducted in your women's fellowship as soon as possible and latest by 31<sup>st</sup> March 2017**. Soft copy can be sent by email to **aiccw.office.ncci@gmail.com**.

The **offering should be sent latest by 31<sup>st</sup> May 2017 to AICCW- NCCI** to be sent to WDP International Committee.

**This year as you commemorate WDP and reflect faith in action AICCW invites you to engage in creating awareness and engage in advocacy to End Human Trafficking and Sexual Slavery .**

Looking forward for all your solidarity and solidarity of your women's fellowship and member Church to join us in this pilgrimage to promote WDP and work together to end HUMAN TRAFFICKING

With Blessings and regards  
Shanti! Shalom! Salaam!

*Moumita Biswas*

**Moumita Biswas**

Executive Secretary

**All India Council of Christian Women of National Council of Churches in India**



## **WORLD DAY OF PRAYER**

**Prepared by the WDP of the Philippines**

**March 3<sup>rd</sup>, 2017**

**“Am I Being Unfair to You?”**

### **COUNTRY BACKGROUND INFORMATION**

#### **Geography**

The Republika ng Pilipinas is a sovereign island country in Southeast Asia, situated in the western Pacific Ocean. Its capital city is Manila; the most populous city is Quezon City; both are part of Metro Manila.

It is an archipelago which consists of 7,107 islands. The three main islands and geographical divisions are Luzon, Visayas, and Mindanao. They are represented by the three stars on the Philippine flag. Approximately 1,000 of its islands are populated, and less than one-half of these are larger than 2.5 square kilometers (1 sq mi). Eleven islands make up 95 percent of the Philippine landmass.

The islands, located on the Pacific Ring of Fire and close to the equator, make the Philippines prone to earthquakes and typhoons, with an average of twenty typhoons annually. The last decade has seen an increase in severe typhoons, notably Yolanda (international name Haiyan). Yolanda made landfall in the central Philippines in November 8<sup>th</sup>, 2013, as a category five super-typhoon. It is the most severe storm to hit landfall ever recorded, which claimed thousands of lives.

The wildlife of the Philippines includes a significant number of endemic plant and animal species. The country's surrounding waters reportedly have the highest level of marine biodiversity in the world.

The climate is either tropical rainforest, tropical savanna, tropical monsoon, or humid subtropical (in higher-altitude areas) characterized by relatively high temperature, oppressive humidity and plenty of rainfall. There are two seasons in the country, the wet season and the dry season. The seven warmest months of the year are from March to October; the winter monsoon brings cooler air from November to February. May is the warmest month, and January is the coolest. Climate change has affected the country in a big way, resulting in an increase of devastating storms and droughts.

#### **History**

The history of the Philippines is believed to have begun with the arrival of the first humans using rafts or primitive boats, at least 67,000 years ago. Negrito tribes inhabited the isles, which were subsequently joined and largely supplanted by migrating groups of Austronesians. This population had stratified into hunter-gatherer tribes, warrior societies, petty plutocracies, and maritime-oriented harbor principalities. The small maritime states flourished from the 1st millennium.

The first recorded visit from the West is the arrival of Ferdinand Magellan on March 16, 1521, a Portuguese explorer who organized a Spanish expedition to the East Indies. Spanish colonization and settlement began with the arrival of Miguel López de Legazpi's expedition on February 13, 1565, who established the first permanent settlement of San Miguel on the island of Cebu in central Philippines. The expedition continued northward, reaching the bay of Manila on the island of Luzon on June 24, 1571, where they established a new town and thus began an era of Spanish colonization that lasted for more than three centuries.

Spanish rule achieved the political unification of almost the whole archipelago that previously had been composed by independent kingdoms, pushing back south the advancing Islamic population. Spain created the first draft of the nation that was to be known as the Philippines. The Spanish East Indies were ruled as part of the Viceroyalty of New Spain, administered from Mexico City from 1565 to 1821, except for a brief period of British rule from 1762 to 1764. Then, from 1821 until the end of the Spanish American War in 1898, it was administered from Madrid, Spain.

The Spaniards founded schools, university, and some hospitals in Manila. Universal education was made free in 1863 and remained so until the end of the Spanish colonial era. This measure led to an important class of educated natives, like José Rizal, Philippine's national hero. Ironically, it was during the initial years of American occupation in the early 20th century, that Spanish literature and press flourished.

The Philippine Revolution against Spain began in August 1896, culminating the establishment of the First Philippine Republic. However, the Treaty of Paris, at the end of the Spanish American War, transferred control of the Philippines to the United States. This agreement was not recognized by the insurgent First Philippine Republic Government, which on June 2, 1899, proclaimed a Declaration of War against the United States. The Philippine-American War which ensued resulted in massive casualties. Philippine president Emilio Aguinaldo was captured in 1901 and the U.S. government declared the conflict officially over in 1902.

The U.S. had established a military government in the Philippines on August 14, 1898, following the capture of Manila. Civil government was inaugurated on July 1, 1901. An elected Philippine Assembly was convened in 1907 as the lower house of a bicameral legislature. Commonwealth status was granted in 1935, preparatory to a planned full independence from the United States in 1946. Preparation for a fully sovereign state was interrupted by the Japanese occupation of the islands during World War II. After the end of the war, the Treaty of Manila established the Philippine Republic as an independent nation. After the official ouster of the US Bases, US' presence remains seen in terms of investments and military forces, and its influence in religion, education and technology.

The Philippines in the late 1960s and early 1970s saw a rise of student activism, and President Ferdinand Marcos declaring martial law. The peaceful and bloodless People Power Revolution of 1986, brought about the ousting of Marcos and a return to democracy for the country. The

period since then was marked by political instability and hampered economic productivity. However, economic growth has gained pace in recent years, placing the Philippines with among the Next Eleven world's largest economies in the 21<sup>st</sup> Century.

### **Politics**

The Philippines has a democratic government in the form of a constitutional republic with a presidential system. President Benigno S. Aquino III's term ends in 2016. The Philippines is governed as a unitary state, with the exception of the Autonomous Region in Muslim Mindanao.

For centuries the Island of Mindanao has been prevalently Muslim. During the last fifty years, migration has been encouraged and supported by the national government. However, the rich agricultural island has remained backward in terms of infrastructure, education and living conditions. Rebel groups have been nurtured in these conditions, notably the secessionist Moro National Liberation Front and the Moro Islamic Liberation Front. These past seventeen years, the government has been negotiating with these groups for a just and lasting peace. The result was the proposed Basic Law for the Bangsamoro Autonomous Region, a new political entity for Muslim Mindanao in an effort to alleviate the conflicts. Emotional debates are ongoing in congress.

Political participation of women in elective posts is 17% or less than 1/3 of the population, according to the Commission on Election. Some of the causes are multiple burdens, gender stereotyping and lack of political education. Two women presidents have been elected Corazon Aquino (1986-1992) and **Gloria Macapagal-Arroyo** (2001-2010), but they were heirs of their political families and patriarchal structures.

### **Economy**

The **economy of the Philippines** is currently one of Asia's fastest growing economies, the 39<sup>th</sup> largest in the world, according to 2013 World Bank statistics. The Philippines is considered as a newly industrialized country, which has been transitioning from an economy based on agriculture to services and manufacturing. According to the World Bank International Comparison Program 2011, the estimated Gross Domestic Product was \$543.7 billion.

The Philippines is among the largest migrant countries of origin in the world. In the last four decades, labor migration became a major contributing economic force impacting in many ways the social fabric of the country. The majority of the Filipino migrants are deployed to the Gulf Cooperation Council countries. 90% of the domestic workers are women. While the government creates policies to facilitate the work abroad for the lack of economic opportunity at home, and enacts laws to protect the migrant workers, they remain vulnerable to exploitation, violence and discrimination.

Primary exports include semiconductors and electronic products, transport equipment, garments, copper products, petroleum products, coconut oil, and fruits. Major trading partners include the United States, Japan, China, Singapore, South Korea, the Netherlands, Hong Kong, Germany, Taiwan, and Thailand. The Philippines has been named as one of the Tiger Cub Economies together with Indonesia, Malaysia and Thailand. However, major problems remain,

like the wide income and growth disparities between the country's different regions and socioeconomic classes, corruption, and infrastructure necessary to ensure future growth.

*Jeepneys* are the most popular mode of public transportation in the Philippines; they have also become a ubiquitous symbol of the Philippine culture. Motorized tricycles are especially common in rural areas, and trains are very popular in the bustling metropolis of Manila. Taxis and buses are also important modes of public transport in urban areas. It is important for a growing economy to have good public transportation, especially because so many women and mothers are working outside the home. Poor public transportation can impact the care and safety of families and their small children.

**Telecommunications** industry was deregulated in 1995, leading to the cresatellite earth stations - 3 Intelsat (1 Indian Ocean and 2 Pacific Ocean); and submarine cables to Hong Kong, Guam, Singapore, Taiwan, and Japan. SMS services are very common in the Philippines, from news briefs to multimedia services, and even to spark the EDSA II revolt in 2001 that overthrew the government of President Joseph Estrada. Mobile phones SIMs in use in 2012 was 103 million. Over five million mobile phone users also use their phones as virtual wallets, making it a leader among developing nations in providing financial transactions over cellular networks.

**The tourism** industry contributes to 5.9% of the Philippine Gross Domestic Product and to 10.2% of national employment, according to data gathered by the National Statistical Coordination Board in 2011. The beaches, mountains, rainforests, and islands are among the country's most popular tourist destinations. However, there are reports about the presence of the sex tourism industry, including child sex tourism, even though prostitution is illegal.

### **Population**

The Philippines has a population growth rate of 2.04%, one of the highest in Asia. As of July 27, 2014, it reached more than 100 million. The Philippine population is very young. About 31% are minors. The majority of Filipinos are made up of various ethnolinguistic Austronesian ethnic groups, while the Agtas, an indigenous dark-skinned people form a minority. The indigenous population is closely related to indigenous Malaysians and Indonesians. Ethnic groups that have been in the Philippines for centuries before European and American colonial rule have assimilated, such as various Japanese people, Han Chinese, Indian people, etc., and they form a large part of the population.

There are between 120 and 170 languages spoken in the country. Most of them have several varieties (dialects), totaling over 300 across the archipelago. Since the 1930s, the government has promoted the use of the national language, Filipino, based on Tagalog. Visayan languages (also called Bisaya or Binisaya) are widely spoken throughout the Visayas and in some parts of Mindanao. Ilokano is the lingua franca of Northern Luzon, excluding Pangasinan.

English is considered an official language for purposes of communication and instruction. It is widely spoken and understood, especially in the urban context.

## **Education**

Education in the Philippines is based on both Western and Eastern ideology and philosophy influenced by the United States, Spain, and its neighboring Asian countries. Literacy in the country is very high, with female literacy at 96.1% and male literacy at 95%.

Philippine students enter public school at about age four, and complete the education with college. Public education is sponsored by the government, but there is also private schools. Elementary public school is free, although the burgeoning population challenges the capacity of government school infrastructures.

Educated women like Maria Ylagan Orosa and Fe del Mundo had contributed greatly to the country. Maria Orosa (1893-1945), from Taal in Batangas, was a pioneer in food technology, nutrition, and preservation. She was credited for inventing banana ketchup, Calamansi Nip (a powdered form of calamansi), and Soyalac (powdered soya beans). She wanted to make every Filipino family self-sufficient in terms of food, health, and nutritional needs. After doing odd jobs to support her education in the US, Orosa earned degrees in Pharmaceutical Chemistry, Food Chemistry, and Pharmacy. Fe del Mundo (1911-2011), born in Manila, was the first woman to be admitted to Harvard Medical School at the US, in 1936 over ten years before the school officially began admitting women. She was also the first woman to be named National Scientist of the Philippines in 1980, and founded the first pediatric hospital in the Philippines.

## **Religion**

The Philippine islands were greatly influenced by Hindu religions, literature and philosophy from India in the early centuries of the Christian era. As a result of Spanish colonization, Christianity is the major religion, with more than 80% of the population being Roman Catholic, just second in Asia after East Timor. However, the Philippine state is secular; there is separation between church and state.

As of 2012, Muslims were a minority reported as comprising 5.1% of the population, most of whom live in parts of Mindanao, Palawan, and the Sulu Archipelago an area known as Bangsamoro or the Moro region. Most Muslim Filipinos practice Sunni Islam according to the Shafi'i school. There are also some Ahmadiyya Muslims in the country.

Philippine traditional religions are still practiced by an estimated 2% of the population, made up of many aboriginal and tribal groups. These religions are often syncretized with Christianity and Islam. Animism, folk religion, and shamanism remain present as undercurrents of mainstream religion, through the *albularyo*, the *babaylan*, and the *manghihilot*. Buddhism is practiced by 1% of the population. Taoism and Chinese folk religion is dominant in the Chinese communities. There are smaller number of followers of Hinduism, Sikhism, and Judaism and Baha'i. Less than one percent of the population is non-religious.

There is some collaboration between the Roman Catholic Church and Protestant Churches, one

instance is the Celebration of the Week of Prayer for Christian Unity, promoted together with the National Council of Churches in the Philippines. A common interest is issue based, like mining. Both the Catholic Bishops Conference and the National Council of Churches are calling for the repeal of the Environment and Mining Act. They argued that the allegedly economic benefits promised by the transnational corporations would result in displacement of communities, mainly indigenous peoples, along with an increase of health risks and environmental damage. Pope Francis visited the country in January of 2015. Millions of people attended the masses, included non-Roman Catholic leaders. His message of mercy and compassion was to comfort the people devastated by the typhoon and earthquake in the Visayas. He visited Tacloban, where around 90% of the city in Leyte province was destroyed and more than 14.5 million people were affected. About one million people remain homeless one year after typhoon Yolanda. In the Philippines, women study theology and can be ordained in several protestant churches. Women also serve as bishops (The **United Church of Christ in the Philippines**), church's presidents (Convention of Philippine Baptist Churches), deaconess, theologians, and Christian educators. A regional magazine called "In God's Image Now" is a venue for feminist theology in Asia, and many contributors are from the Philippines. The Association of Women in Theology is present both in the national and some regions in the Philippines as well.

In 2011, Sister Mary John Mananzan, a missionary Benedictine nun, was nominated for the 100 inspiring people in the world by Women Deliver, for integrating feminism into faith in the Philippines. She was the co-founder and chairperson of Gabriela, a coalition of women's organizations that promotes women's rights.

### **Women in the Philippines**

Before the Spanish colonization began in the 16<sup>th</sup> century, women in the Philippines occupied a relatively high status in the community. The indigenous Filipino woman enjoyed the customary law of naming their children, inherited property, engaged in trade and industry, or succeeded the village chief in the absence of a male heir. Indigenous communities gave equal importance to male and female offspring, dividing inheritance equally among children, and ensuring education for both. Both were taught to do housework. Women had full rights to engage in business of their own, maintain property brought into marriage, with their social and spatial mobility no more restricted than the men's. There was no historical record of prostitution, and divorce law was equal in granting rights to each party. Women also had significant political roles as lawgivers and governors. As of 2015, there are 4 women members of the Senate from a total of 23.

Women assumed an important role in the traditional religion. The *babaylan* (*shaman or traditional healer*), a religious functionary usually performed by a woman, mediated between the human and spirit world. The *babaylan* functioned as the repository of the people's knowledge, healer, keeper of the people's faith, and as one of the three pillars of society, together with the *Datu* (village head) and the *Panday* (blacksmith). The tradition of the *babaylan* or *maaram* ('wise one' in Hiligaynon) is alive until today, such as in the province of Antique, Panay Island.

*The Babaylan*

The Spanish colonizers introduced feudalism which led to the subordination of women to men in the whole archipelago. Women were conditioned through religion to become sweet, docile, obedient and self-sacrificing. The indigenous woman became a sheltered, over-protected, timid maiden who receive an education confined to church, kitchen and children. Her most basic right, the control over her own body with its reproductive choices, has not been regained up to this time. Nevertheless, there were women who resisted Spanish colonization just as many *babaylans* who resisted Christianity. During the 1896 Philippine revolution for independence against Spain, they served as informants, involved in the revolutionary propaganda and as keepers of documents. Some took up arms like Teresa Magbanua of Panay Island who later acquired the rank of general, and Gabriela Silang who assumed her husband's military post upon his death.

Filipino women are brave and resourceful. At this day and age, women take on the role of breadwinner as they go abroad as service crew, domestic helper, or skilled professionals in the medical field. The country reels under the staggering social cost when women leave the home to work abroad. The government declares an annual income from the Overseas Filipino Workers (OFW) of 26 Billion US Dollars, increasing every year as more men and women go abroad to work. The United States colonial rule in the late 1900s only intensified the exploitation and oppression of women under a colonial and semi-feudal society, which maintained the old landlordism and introduced capitalist production for export. More women were displaced from the land by joining the army of cheap reserve labor and the service sector as domestic helpers. Prostitution became organized with cabarets in *haciendas* (plantations) and night clubs around the US military bases.

Japanese militarism arrived in the 1940s which disrupted production, occasioned hunger, destroyed properties, and dislocated and broke up families. Rape and abuse of women was widespread, with many forcibly abducted to military camps to serve as 'comfort women' for the 'sexual release' of Japanese soldiers. Some Japanese apologized for that. Japan today invests in the Philippines and helps through Official Development Assistance.

Today the Philippine economy is still agrarian, export-oriented and import-dependent, struggling to become an industrialized economy. Despite having had two women presidents, the majority of Filipino women remain poor, and are vulnerable to abuse and exploitation. The Philippine Constitution provides for equal rights, yet Filipino women in practice are discriminated against and treated as subordinates in the home, in church and in society.

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1 Mary John Mananzan, *The Woman Question in the Philippines* (Manila: Institute of Women's Studies, 1997), 3.

2 Pedro Paterno, *La Antigua Civilizacion Tagalog*, Madrid: Tipografia de Manuel Fernandez, 1887, p. 241, cited in Mananzan, *The Woman Question*, 2.

3 Ibid., 3.

4 Robert Fox, "The Philippines in Pre-historic Times" in *Journal of History* 2: 457-458, cited in Mananzan, *The Woman Question in the Philippines*, 2.

5 Bunda, *A Mission History...*, 35. It does not mean however, that there is no prostitution because historical records could not prove it.

6 Mananzan, *The Woman Question*, 3.

7 Ibid., 39. See Lilia Quindoza-Santiago, "Roots of Feminist Thought in the Philippines" in *Review of Women's Studies* 5-6, (1996), for her contextualization of the *babaylan*; Scott, *Looking for the Prehispanic Filipino*, 117-136, on the Visayan Religion at the Time of Spanish Advent; and Rowena Reyes-Boquiren, "Towards *Ginhawa*: A Historical Perspective on the People's Concept of Mission" in *Re-routing Mission: Towards a People's Concept of Mission A Philippine Perspective*, ed Liza Lamis (Quezon City: NCCP/CCA, 2004), 1-23.

8 Bunda, *A Mission History...*, 40.

9 Mananzan, *The Woman Question...*, 4.

10 Mary John Mananzan, *Essays on Women* (Manila: Institute of Women's Studies, 1989), 34-35.

11 Bunda, *A Mission History...*, 58.

Filipino women in their particular socio-cultural locations, experience various forms of oppression. An indigenous, uneducated, young woman from the hinterlands would be more vulnerable to the lure of being trafficked and prostituted, or to become an overseas worker who is a potential victim of sexual abuse. Poverty aggravates the vulnerability of women to violence and exploitation, and makes it even more difficult for victims of abuse to find redress. Philippine society still measures a woman's worth by her virtues of self-sacrifice, obedience to authorities, and social propriety in silence. Church teachings in general uphold and promote these ideals for women to emulate and live by.

According to the National Statistics Office and the Philippine Commission on Women, 1 in 5 women aging 15-49 have experienced physical violence. However there is also sexual, psychological and economic violence, and human trafficking. The Philippines has enacted several laws protecting women from violence Anti-Sexual Harassment, Anti-Rape and Rape Victim Assistance and Protection, Anti-Trafficking in Persons, and Anti-Violence against Women and Children with Women's and Children's Desks and Services. In spite of these laws, the implementation is very limited.

The National Council of Churches in the Philippines has provided education and training for women leaders of the member churches to eliminate violence against women. The Baptist, Methodist and United Church women's organization took on a continuous campaign on violence against women and children. The "Fly with the Wings of a Dove" campaign went on for three years covering Luzon, Visayas, and Mindanao, targeting women, men and youth in the communities. In the island of Romblon, the Ecumenical Women's group made a Memorandum of Agreement with the local police and the local office of the Department of Social Welfare and Development, which encouraged women to go the authorities when facing violence. An effective campaign involves a combination of studying the Bible, law, advocacy, liturgy, and networking with other women organizations and local authorities.

In February 2015, more than 3,000 students, teachers and nuns from a school in Manila, joined the One Billion Raising campaign, dancing in the streets for the end of violence against women and girls.

### **World Day of Prayer in the Philippines**

**Protestant Christianity** arrived in the Philippines during the late 19th century and the early 20th century. These Christian denominations were introduced by North-American missionaries during the American occupation. Wives of these missionaries introduced the World Day of Prayer in the Philippines. The WDP celebrations brought together the church women leaders of the different Protestant denominations. In 1947, the United Evangelical Council of Church Women, today known as the Church Women United of the Philippines (CWUP), was organized. Its main activity was the observance of the World Day of Prayer. For the past 70 years, the CWUP coordinates the celebration of the World Day of Prayer in the Philippines through its WDP National Committee.

Members of the WDP National Committee of the Philippines are composed of women representatives from nine (9) women organizations of member churches of the National Council of Churches in the Philippines. These are: Episcopal Church Women, Federation of Baptist Women's Missionary Unions, Inc., Kalipunan ng kababaihang UNIDA Ekyumenikal, Philippine Lutheran Women's League, Salvation Army Women's Ministries, National Christian Women's

Association of the United Church of Christ in the Philippines, Kapisanan ng mga Kababaihan ng IEMELIF, Women of the Philippine Independent Church, and United Methodist Women's Society of Christian Service.

WDP has participated in church assemblies together with the Fellowship of the Least Coin to promote ecumenism. We have helped the survivors of natural and human made calamities through pastoral visits and financial support, like the victims and survivors of the oil spill in Guimaras Island in 2004 or from the typhoon Milenio and Frank that swept through Visayas in 2007. In Mindoro, a women's group used the rehabilitation money to buy seeds for their farms. It is a revolving fund for women.

Church Women United Philippines supports younger women for ecumenical leadership. We are concerned about HIV and AIDS, Violence against Women and Children, and Human Trafficking. These are the best avenues for nurturing interest and ecumenical cooperation wherever the name of the Creator is proclaimed.



# PHILIPPINES



## WORSHIP SERVICE

**Theme: Am I Being Unfair to You?**

### PREPARATION:

- *Prepare in advance a small bag of raw rice to be distributed to the participants later in the service.*
- *Decorate the altar with a cross at the center, an open Bible in front of the cross, and a candle beside the Bible to be lit before the worship begins.*
- *Plan, if possible, a liturgical dance for the processional of the symbols to the altar.*

### PROCESSIONAL AND OFFERING OF THE SYMBOLS:

Come to the Circle (instrumental music for the procession, to the tune of Wade in the Water, by Willie Mae Thornton, Public Domain)

- *During the processional, three women dressed in different Filipino attire (optional) and three other women in 3 different Indian Attire leads the procession*
- *They carry the symbols: a pitcher (mud pot) of water, a bunch of leaves similar to rice stem, bamboos and a bottle of oil.*
- *From the entrance, the six women dance to the front. They arrange the symbols in front. They continue to dance around until they are placed on the altar. They stand at the side facing the altar.*
- *A woman carries an indigenous cloth and lays it beside the cross.*
- *A woman dressed like the one in the art work, holding a scale, enters. One of her eyes is covered. She dances towards the front and puts the scale at the right side of the cross.*
- *Three girls each holding raw rice, salt and fruits over a banana leaf, follow. Another woman enters, placing the art work where everybody can see it*

**Liturgist:** Let us all rise to sing our opening song.

**OPENING SONG:** Come to the Circle (to the tune of Wade in the Water, by Willie Mae Thornton, Public domain) or any other song appropriate.

Come to the circle and tell your story  
Come sing and share the world inside you  
Come to the circle your friends are waiting  
To listen and share their stories too. *(Repeat until all leaders reach the front)*

### WELCOME GREETINGS:

**Leader 1:** In the Philippines, we greet everyone with the word, Mabuhay! *(It is pronounced as "muh-BOO-hi")*. This is a Tagalog (Philippines national language) word that carries various meanings including "may you live", "cheers", "welcome" and "hurrah". Mabuhay!

**Leader 2-** In India we have different languages we greet people in different states. In Northern parts of India we say *Namaste*, in Bengal we say *Namaskar* which means “*I bow before you and appreciate the light within you*”, Tangkhul Naga's in Manipur greet each other by saying *Yameilu* ( *It pronounces as YA MAY LU* ), in Mizoram they say '*Chibai*', in Tamil Nadu they say *Vanakkam*, our Muslim sisters and brothers greet us by saying “*Salam Alai Kum,*” which means “*Peace be unto you*” Our Sikh friends greet us by saying “*Sat Shri Akal*” which means “*God is the supreme truth*”

**Leader 3:** Welcome to the 2017 World Day of Prayer. We Indian women, together with the Filipino women, invite you to meditate on this year's theme, “**Am I Being Unfair to You?**” We heartily embrace you into this gathering. Together, let us all thank and worship God.

### **CALL TOWORSHIP:**

**Leader 3:** Oh what a beautiful day to gather in the house of God!

**People:** We feel the presence of the Lord!

**Leader 2:** In the midst of suffering and troubles,

**People:** We experience the presence of the Holy Spirit!

**Leader 1:** In all things, give thanks!

**All:** Thanks for the perfect gift, Jesus Christ, our Redeemer.

### **VOICES FROM WOMEN SEEKING FOR JUSTICE:**

**Liturgist:** Let's hear the voices of a Filipino woman and a Indigenous Indian woman

**Woman 1:** I am Merlyn, from Mindanao, the island in South Philippines. When I was seven years old, my mother, a victim of domestic violence, died of cancer. A month later, I witnessed my father gunned down over a land dispute. I was forced to seek employment to send my younger siblings to school. I boarded a ship with a recruiter to the big city of Manila. I was fifteen years old, but lied to be eighteen to get the job. The recruitment agency assigned me to work for a family. I worked as an all-around help, working almost 24/7 without a day-off.

After 3 months working, I still did not receive any salary, so I resigned and moved out. My employer filed a complaint against me for qualified theft. She accused me of stealing her daughter's earrings. I was put in a detention cell for 3 days and 2 nights in a city jail. With the help of a Christian lawyer, who offered legal services for free, I won my case against my employer on unfair labor practice filed at the Department of Labor and Employment. I received compensation. I also won my case on qualified theft and cleared my name of a criminal record.

My story is the story of many young girls who come from the rural areas, and the ones that leave our country as Overseas Filipino Workers. Forced by economic circumstances, we migrate to the urban centers and abroad. We barely finish elementary education to end up working as domestic helpers. We are often abused, and experience economic injustice, even though in November of 2012, it was passed into the Philippine legislature the Domestic Workers Act 2012 or Kasambahay Bill (a Filipino word for domestic worker).

Kasambahay Bill is a result of people's struggle for a law to protect domestic workers. There are more than 2 million Filipino domestic workers, and we need decent work to overcome poverty.

### **Woman 2-**

I am Mala from Jharkhand. I am an indigenous woman. When I was little girl I use to go deep in the forest with my mother and grandmother to collect branches and twigs to cook food and fetch water from the streams. I loved the forest, it was our home. I had special relationship with the trees in the forest especially the Mahua tree. I thought the Mahua trees to be my sisters and mountains were my brothers. I played in the forest with my friends. We plucked sour mangoes and tamarind from the trees in the forest and ate it raw. We sang with the birds, chased wild rabbits and talked with ants. But Alas! One day the contractors came to our village in the forest and started cutting the trees. They said they are going to build a big industry. They called us "*jungles*" (uncivilized people) and ridiculed us for the dresses we were wearing. They said "*Get out of this forest it belongs to the government and now sold to a big multinational company.*" They took away our forest which was our home.

The birds sang no more and the rabbits and wild animals were killed and disappeared. The Holy tree where the Spirit of our ancestors lived was cut also. Our fathers, brothers, uncles migrated to city and other towns in search of work and never returned. I heard from one of our elders in the village that contractors promised to give job to our men in village and took them to hospital and took out their kidneys to sell it to others abroad. Some of young boys were taken to brick factories to make bricks and the little one to Dubai to become 'Camel Jockeys' for camel race. I heard many of them fall from camel and sometimes die during race.

We did not have enough food in our home as they took the forest from us where we gathered food. We suffered in hunger. When grandma fell sick we could not get the leaves from a special plant in forest which heals diseases. Then one day when we were almost starving some people came and convinced our mothers to take us and give better life. They said they will give us jobs as domestic workers so that we can send money to our family or will send us to boarding school. They gave mom two sacks of rice and huge tin of soyabean oil.

Then they took me, my sister and some of my friends to city bought us new clothes and sold us to some brothel owners. I became a child prostitute and sex slave. I was not even a teenager they injected one injection in my body (which they give to cattle or cow) so that I attain my puberty quickly and body become voluptuous and attractive to lure customers. As my body was being

used and raped every day four to five times. My soul was also wounded again and again. I heard they were planning to sell me to an agent in Europe in Holland via Thailand as I was attractive and beautiful and aboard they like my dusky dark skin and my big black eyes.

But I dared to dream. I dreamt to be the sun in midst of darkness. I wanted to be the sun and burn all the evils and shine again. But I only limped in my brokenness in darkness. But one day few people from Christian NGO came with police and rescued me and some of my sisters. They took to a home where there were many girls like me. I met a woman named Smita. She hugged me and said *"You are home ... and have safe home in my soul... Cry as much as you want as crying heals; share me your pain and you have to rise I will send you to school and you have to dream to become whom you want to be."*

I got love in that shelter home from many others like Basabi, Sarita etc. Even Ramu Chacha (uncle) was very kind and spoke gently to us. When he heard our stories he sometimes cried. Who said men cannot cry to share our pain as Rammu Chacha? Smita didi the Director of the shelter home send me to Government school with my other sisters in the home. The teachers there both men and women were kind to us but there are some who ridiculed us. But I ignored those who did. Smita Didi shared with me about Jesus and women in Bible who faced violence as I did.

I loved to dance and I danced with my other sisters. Even now we dance to the tunes from the rhythms of our soul. In my soul when I close my eyes I can hear the songs of gurgling streams in our forest in our village and can hear the silent whispers of the mountains. The mountain whispers in my ears *"Live my daughter, Live a life dignity free of pain, betrayal and humiliation. Fight my daughter fight for justice. Heal my daughter heal your memories of pain and heal others. Discover love around you, within you and there is hope."*

I have learnt to sing songs of love, songs of justice, and songs of hope. But the greatest thing I learnt is to break the silence and share my pain and hope with others. That is why I am telling you my story. I was broken as the body of Christ was broken in the cross. But even in my brokenness and pain I have power to be a wounded healer. Today I am in college I dream to be a dancer and use dance therapy to heal women and children survivors of violence. I want to use dance as a strategy to help others who suffers silently to break the silence. I will help them to dream like me to be the Sun again.

#### **CONFESSION:**

**Liturgist:** We now confess to God our shortcomings.

**Leader 1:** Our God, the stories of our sisters remind us that we have fallen short of your glory. We have used the excuse that we are only one voice amid many.

**People:** You, God, have heard your people's cry for peace;

**Leader 2:** But we have exploited others in the name of development and trafficked the innocent and vulnerable.

**People:** God, you have heard your people's cry for protecting the earth;

**Leader 3:** While we have used the excuse that science will find a way to save the planet.

**People:** You have heard your people's cry for reconciliation;

**Leader 4:** But we have used the excuse that we do not know those of other races or cultures.

**People:** God, you have told us to help the poor and homeless;

**Leader 5:** But we have used the excuse that the help will be misused.

**All:** Lord, we have run out of simple excuses and now must face our own sinfulness. We are responsible for not acting on behalf your people's cries. We need to respond to your call for justice. Forgive us, O God, and set us free. Inspire and move us into action. Amen.

#### **ASSURANCE OF PARDON:**

**Woman who brought the scale:** Hear me, you who cry out for deliverance. You who turn to God, you will be led in peace, and the mountains and hills will break into songs, and all the trees will clap their hands. (Isaiah 51:1, 55:12)

Jesus said, "I have come that they may have life and have it more abundantly." God forgives and sets us free to start anew from the depths of our hearts.

**All:** Amen

#### **SONG RESPONSE:**

Ama Namin (The Lord's Prayer, Words and music by Elena G. Maquizo, 1961, Hymnal of a Faith Journey, copyright 2002; or a Lord's Prayer song in the local language)

**SCRIPTURE/THE WORD OF GOD:** Matthew 20:1-16 (the reading can be dramatized)

**MEDITATION:** "Am I Being Unfair to You?" (Celebration theme)

#### **OFFERTORY:**

**Liturgist:** We now offer our treasures in thanksgiving to God.  
(*Ushers come forward to gather the offering*)

**PRAYER OF INTERCESSION:**

**Child:** I am a child. I need health care.

**People:** God of Hope and Reconciliation, move us to care for our children, to alleviate their suffering. Help us, O God.

**OFW:** I am an Overseas migrant. I need just laws.

**People:** God of Justice and Liberation, we dedicate ourselves to eradicate the causes of injustice that threaten human dignity. Help us, O God.

**Youth:** I am young. I need education. I want to be in school free of abuse and corporal punishment.

**People:** God, our Teacher and Guide, ensure all persons the opportunity to develop their full potential and become all you have created them to be. Help us, O God.

**Indigenous Person:** I am an indigenous person. I want to preserve the legacy of my people received from God.

**Dalit Person :** I am dalit woman I want life of dignity and work together to end caste system and caste and Christ we cannot serve together.

**People:** God our Creator, we dedicate ourselves to build a global community of love, justice and service. Help us, O God.

**All:** God of Love, Justice and Service, help us to be the seeds of change and to be your instruments, to realize your 'Kin-dom' of Shalom.

**BENEDICTION:** (as usually done in the community)

**RECESSIONAL:** Let Justice roll like a river, by **Colin Gibson**, Words © 1994 Hope Publishing Company

**Prepared by the WDP of the Philippines.**

**Contextualized by All India Council of Christian Women.**

## **BIBLE STUDY 1**

### **AM I BEING UNFAIR TO YOU?**

**BIBLE TEXT: MATTHEW 20:1-16**

#### **The social context of the Bible story**

The verses were written in the context of an agriculture-based economy. The grounds are prepared, the crops are planted and tended, and the community will wait for harvest time. If there is ample rain, the plants will grow, thrive and bear fruit. On the other hand, improper care including pests and insects, bad weather or other accidents, natural or human-made, will expose the crops and lessen their yield, or possibly wipe everything out completely.

Since the place is stony and hilly, preparing the ground and tending the plants can be exhausting work. In addition, the weather conditions (hot, humid, or cold) will add to the discomfort of the labourers (Matt 20:12).

The work is also seasonal and intense. Harvesting crops, such as grapes, has a strict timeline in order to reap the fruit in its prime and while it is juicy and sweet. When harvest time comes, the master of the vineyard starts to recruit people. In fact, the workers are milling around the marketplace waiting for an opportunity to work in the vineyards. Some of them are already former labourers in the vineyard, however when there is a good harvest, more labourers are needed. So people wait in the marketplace in hopes that they will have some work that day and earn something to take home to feed their family. The labourers called for this purpose are hired hands for a certain period of time. They are not permanent workers.

The place of recruit is probably at a public venue, market, or pub. Those who are known to the vineyard master will probably be called from their homes or via word of mouth.

#### **Similarity with the Philippine context**

In Negros Occidental in the Philippines, where the economy is driven by the production of sugar, there are workers who reside on the plantations. They are given a modest place for shelter with their families. During the off seasons, they hoe, weed and do other work to tend the crops. So they are the first ones to be hired during harvest time. One very outstanding feature of the hiring is the inclusion of women and children. Sometimes the baby is also brought to the field, with a minimum of shade and some prepared food.

For the more intense job of harvesting however, where there is a time limit for a certain produce like sugarcane or rice, the workers are recruited by agents or contractors. They bring a large number of men from another place to do the harvesting. The labourers have to leave their families for a number of months, so they usually ask some portion of the wage in advance to take care of basic family needs. These monies are considered loans with interest. One can imagine that after harvest season, the interest will eat up their wages with very little to bring home to their families. One can also infer that the wages are far below the standards for a decent life. They can only feed one or two persons at most. Taking into account the average sized Filipino family of six, the income of a typical labourer is not enough for his family. The economic injustice is evident-the landowner has a big house and enough food on the table, while the families of the labourers live below the standard of a decent life.

### **Agricultural economy in both contexts:**

1. High unemployment in both the urban and rural areas—at the time of the writing, 12 million Filipinos were unemployed, with most of them in the agricultural sector;

2. Seasonal work: in an agricultural economy, there is work during planting and harvest time. In an industrial economy, there is work when there is an increase in demand for goods and services, like high demand for goods before and during Christmastime.

3. Contractual work: daily, pakyaw, or working on a project for a specific amount of time for an agreed amount, usually 5 months for every contract to avoid hiring the person permanently.

4. No work, no pay: no work on weekends, so no wages either; no paid time off, like holidays, sick days, or absences, and no access to health benefits.

5. In an agricultural economy, one hectare of rice land can only produce 24,000 pesos annually.

Water is essential for rice fields. The irrigation system, rain harvest, and wells are essential to a good production.

### **Role play of the Bible Text: Matthew 20:1-16 (New International Version)**

*Note: When planning the role play, ask the participants to internalize the role of the landowner and the labourers, thereby deepening the understanding of the people in the Scripture.*

*Narrator:* For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to

pay them a denarius for the day and sent them into his vineyard. About nine in the morning he went out and saw others standing in the marketplace doing nothing. He told them,

*Landowner:* You also go and work in my vineyard, and I will pay you whatever is right.

*Narrator:* So they went. The landowner went out again about noon and about three in the afternoon and did the same thing. At about five in the afternoon he went out and still found others standing around. He asked them,

*Landowner:* Why have you been standing here all day long doing nothing?

*Labourers:* No one has hired us.

*Landowner:* You also go and work in my vineyard.

*Narrator:* When evening came, the owner of the vineyard said to his foreman,

*Landowner:* Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.

*Narrator:* The workers who were hired last, at five in the afternoon, came and each received a denarius. So when those who were hired first came, they expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner.

*Labourers (the one hired first):*

These who were hired last worked only one hour, and you have made them equal to us who have borne the burden of the work and the heat of the day.

*Landowner:* I am not being unfair to you, friend. Didn't you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?

*Narrator:* So the last will be first, and the first will be last.

*It is harvest time.*

Harvest time is a time of plenty. It is a time to celebrate. That is why in many of our churches, we celebrate thanksgiving and we bring to the altar the first fruits of the field as an offering.

A labourer is excited in anticipation of work. Work is not just a means to buy the basic needs for the family, but also a contribution for a just economy. Labour dignifies the person and the community, and should be a source of social equality and a decent life where basic rights are accessible. However, in the Bible story, Jesus used the landowner's generosity of paying the workers equally, though they laboured different hours, as a gesture to understand what the kingdom of heaven is like. Why are the ones who spent most of the day not working, paid the same amount as the ones that worked all day? What was the need of Matthew's community to have Jesus telling a story such as this? What does it say to us today? What does the kingdom of heaven look like today?

**Exercise for group conversation:**

**1. Freeze game for reality check**

- Divide the participants in small groups

to facilitate the conversation

- Ask each group to create a scenario based on a work situation, for example:
  - Child working on the field with parents
  - workers that receive little pay for hard labor
  - women working while tending a child beside her or on her back
- Allow five minutes to prepare and dramatize the scenario, then the leaders shout Freeze! Everybody freezes in the working situation.
- Give some time for the participants to observe each scene, and then encourage group conversation.

**2. Suggestion of question for the groups:**

- If you were in that situation, what would you do?

**Thoughts for conversation:**

**Where it all started:**

**God's economic justice.**

God, the creator provided the creation with the materials (earth, sea, sky, rain, sun, moon, air) to live a productive life. The provisions are for everybody to enjoy. Not one is excluded. God gave humankind the life, strength, intelligence, emotions, and discernment in order to make sense of and use God's gift to the utmost.

In the Bible, we are told that each tribe of Israel was given a piece of land for their home and sustenance. The land was given to all. It could not be sold. That is why there was a year of jubilee, where all land must be returned to the original state or to the tribe where it was assigned. Nobody owned the land.

### **Where we are now: *pakyaw***

Somewhere along the way, the situation changed. There are those who own large tracts of land or vineyards, while others become labourers or hired hands. In effect, the Bible text pointed out this situation in an agricultural society. In the Philippines, situations like these are plentiful. Look at the large sugarcane and banana plantations. There is plenty of work during planting and harvest time, but none in between.

Formerly, the work arrangement was that they were to be paid on a daily basis. Now the land owners engaged the laborers in *pakyaw*. *Pakyaw* is a contract between the worker and owner to finish a piece of work within the required time, and to be paid a fixed amount. The landowner prefers this method because the worker is motivated to finish the work quickly and with minimum supervision. The worker also prefers this arrangement because they can schedule their work hours. However the worker has no permanent tenure. Fair payment is a challenge.

### **Filipino cultural practice: *dagyaw***

In a community where many people cultivate rice farms, neighbors are called to help with the planting. The process is called *dagyaw*, and it is intense work because the planting must be finished within the day. The neighbors are only fed, and not paid for the planting; however the rice harvested is shared among the ones who planted together. This practice continues until all farms are planted or harvested. *Dagyaw* is a good way of building and sustaining a community, an actualization of compassion and care for each other.

### **Am I being unfair to you?**

#### **God's call for justice!**

A recent report of OXFAM in 2015 stated that 1% of the world's population holds 99% of the world's wealth. In the Philippines, 20% of the population owns 80% of the nation's wealth. In order to overcome, and gradually reduce, the gap between the haves and the have nots, we must plant the seeds of justice, so we can all share the harvest.

#### **Exercise for group conversation:**

##### **1. Swap shop**

- Divide the participants in small groups to facilitate the conversation
- The topic of the conversation is to discuss how churches, and especially women, can plant and nurture the seed of economic justice, which includes food, education, and better living conditions for all.
- Each group is asked to present a new idea of planting and nurturing economic justice. Each idea should be written on a flash card.
- Ask some of the participants to form a panel of "experts". They will rate the group idea from 1-10. The idea with the highest grade will be chosen and discussed further for implementation.

##### **2. Informed prayer and prayerful action**

- Use the ideas discussed to motivate the local WDP community and churches to support and engage in the continuing struggle for justice for all of God's creation.

## BIBLE STUDY 2

### BIBLICAL TEXT: NUMBERS 27:1-11

The book of Numbers is the fourth book of the Old Testament. It is the chronicle of Israel's journey from Egypt to the Promised Land. It starts with a census of males over twenty one years old that could be enlisted as warriors. It is a book of laws, such as the laws of purification. It also includes the arrangement of the tent cities. Here the division of inheritance was initiated. These all happened in the wilderness of Sinai at about 1410 B.C. The prominent personalities in the book are Moses, Aaron, and Miriam. This is the story of a family during that time of the Exodus. Zelophehad is the first born son of the tribe of Manasseh. During the journey to Israel Zelophehad died, leaving his five daughters behind.

At the time of the census, it turned out that Zelophehad was no longer in the list because of his death. So his survivors - the five daughters - were non-existent, as no law provided for women to inherit. Therefore the family of Zelophehad is no longer part of the tribe of Manasseh.

So what is to be done? They are facing physical and social exclusion. They have no home, no family, and no means to support themselves. Poverty would mean hunger and homelessness. Furthermore, this situation will make them possible victims from opportunists because they are women. Therefore there is a real and urgent need for the sisters to address their situation and to work together for an alternative. They need to claim their rightful place in the community, and sustain themselves without being a burden to anyone else.

### The daughters decided to approach the tent of Moses to raise two legal issues (Numbers 27:4a):

1. The name of their father, who was a descendant of the tribe of Manasseh and was no longer in the list because he had no sons to inherit;
2. To not be left without their father's possession.

### The daughters' demand from Moses (Numbers 27:4b):

1. Give us a possession among our father's brothers so that we can provide for ourselves.  
They need to inherit as women.
2. Reinstate the name of our father in the tribes of Israel.

### Moses' response (Numbers 27:5-7):

1. Moses took the case to the Lord and the Lord confirmed the rightness of the demand. The answer therefore was, "Give them a possession among their uncles and cause the inheritance of their father to pass onto them"
2. And that would be extended to others in similar situations (Numbers 27:8), so they helped change the law for all of Israel.

All over the world women live in the periphery of society. In this case, five brave women faced the legal issues and presented the problem to the elders. This action gives us an example of taking hold of our own lives so that the future looks brighter, not only for the present but for generations to come. It is refreshing to know

that a group of women can change the laws for the benefit of women in the community.

**Exercise for group conversation:**

**Swapping ideas:**

- Use this exercise to motivate the group to find an advocacy action to support women in the community as an expression of faith, witness, and service.
- On a piece of paper ask the participants to share their ideas on how women might be able to equip themselves and others to fight for their rights.
- Discuss each idea; consider how WDP and church women's organizations can be helpful.
- Get the group to agree on one advocacy idea which they might take on.
- Draw up a practical action plan with a time frame, to be engaged in WDP's moto: in-formed prayer and prayerful action.

Everywhere in the world women are left excluded in the home, work and even at church. The fact of the matter is that women, when given their rightful place, will double their capabilities. It makes a more productive and happier home, a more responsive church, an active women's group, and a progressive community.

The question that begged to be answered throughout this story is: Am I being unfair to you? Is the family fair to its mothers and daughters? Is the church being fair to her women members? Are women sitting as

decision makers in churches? More importantly, do women know that they have such rights? How do women's rights impact economic justice?

Is the community fair to its women? We do not need to prove that women can be influencers and decision makers. All around us women have proven to the world that they are leaders in their own right. It is time that women claim their rightful place as provided for by the Creator.

## CHILDREN'S PROGRAM

Have an enthusiastic Preparatory Committee that can follow the procedures below:

1. Invite children and young people to prepare the program with the WDP Committee. Let them act as volunteers, ushers, facilitators, leaders or coordinators for the Children's activity; every child should have a role such as offering the symbols, waving small flags, and leading the prayers and songs;
2. Make sure lighting is good and that there are enough seats for all the children. Children love to see visual aids. Decorate your worship center with banners and other artwork like Philippine symbols and images of Filipino children;
3. If possible, prepare multi-media aids like video and music players, Power Point equipment, microphones, and printed material. Use your creativity;
4. Preparation for the introduction to the Philippines: make the Philippine National Flag that can be used during the processional; also have a world map;
5. Preparation for the worship symbols: Have a cross or make one with materials found within reach like wood or branch of a tree. Lit a big candle representing "Christ's Light". Have water in a clay pot, rice grain, coconut shells, Philippine fruits like mango, banana, pineapple, papaya, avocado, or any other tropical fruit, and Filipino national dresses for two children to wear;
6. Preparation for the Act of Commitment: Prepare pieces of paper, crayons, pens or pencil for children to write their love messages as prayers for the Filipino children;

### STEP BY STEP INTO THE PROGRAM:

#### 1. Introduction about the Philippines: Singing and listening to *Lupang Hinirang*, the Philippine National Anthem

- a. As a gesture of respect, prepare the children to listen to or sing the Philippine National Anthem, *Lupang Hinirang*. Invite them to wave the Philippine flags. One big flag may be flown on a pole;
- b. Talk to the children about the Philippine National Anthem as it expresses love for a country, all that is in it and its people.
- c. After sharing, display a world map so everyone can see it. Ask the children to draw a line beginning from where they live and ending in the Philippines. Encourage them to imagine travelling towards the Philippines.
- d. The facilitator/leader may ask:
  - i. How do you feel drawing the line from your country to the Philippines?
  - ii. What did you find? How far do you think the Philippines is from your country?
  - iii. Is the Philippines bigger than your country?
  - iv. Do you see any bodies of water surrounding the Philippines?
  - v. Do you think there are typhoons in the Philippines?
  - vi. What do you think it is like to live in the Philippines?

#### 2. Processional

- a. After the conversation, invite each child to hold a symbol and proceed to the altar, singing or listening to a familiar song. The facilitator may want to explain the symbols to the children:  
**Cross** God loves all people of the world, as well as Filipinos.

**Bible** Ninety-eight percent of the Filipino population is Christian and uses the Bible.

**Candles** God is the light of the world. Children need God's light.

**Water** The Philippine Archipelago is surrounded with oceans, seas, and rivers. Water gives life to all of us. Water is very important in the lives of the Filipino people and all peoples of the world.

**Flag** A symbol of love for a country, the Philippines.

**Flowers** Every summer, in many parts of the country, flowers are blooming. Flowers are a joy and delight in the lives of Filipinos.

**Fruits** The Philippine soil grows delicious fruits: mango, one of the best fruits; coconut, symbol of life and health; bananas and pineapples, fruits in season all year round and found in every place.

**Water Buffalo** The national animal and friend of the farmers, helps with the harvest work all year round.

**Rice** This is the staple food in the Philippines; more fondly eaten on banana leaves, in a coconut shell, or bamboo shoot.

### **3. Children's Litany introducing the Philippines**

*Leader:* Oh children, I welcome you to the Philippines, called the Pearl of the Orient Seas. The Philippines is surrounded by oceans and seas, with mountains, hills, and valleys.

*Child 1:* I see many small and big islands. The Philippines has 7,100 islands with 3 big islands. Many live near the sea, rivers, and mountains, or under the bridges.

*Leader:* People living in the Philippines call themselves Filipinos, whose names can be Marta, Maria, Pedro, Rita, Laura, Jim Boy, or Baby, even if they are old already. Older sisters are called Ate (pronounced as "ah-te"); older brothers are called Kuya. For traditional Filipinos, mothers are called Nanay and fathers are called Tatay. Grandmothers are called Lola; grandfathers are called Lolo.

*Child 2:* The national language is called Filipino language. "How are you?" in Filipino is translated "Kumusta ka?" or "Mabuhay." Often, Filipino people shake hands when they greet each other for formal gatherings. Children often take the hands of older people to their forehead to receive a blessing from the elder. Filipino children always smile. The Filipino people are ranked fifth happiest people in the world, even in the midst of difficult times. About one half of the Philippine population are youth and children.

*Child 3:* The Filipino children experience dry seasons and rainy seasons. During dry seasons, the sky is blue and clear, the soil cracks, few plants grow, and the rivers dry up. It is very hot, humid and dusty. Children cannot play under the sun and sometimes they get sick because of the heat. But there are many kinds of fruits during hot season.

*Prayer Response:* Lord, thank you for the new friends around the world. Bless the Filipino children and all the children around the world.

*Child 4:* When there are no storms, children see and experience the blue skies, beautiful beaches, big rivers, scenic mountains, clear waters, many kinds of colorful fishes and flowers, lovely butterflies and birds, fruits and plants.

*Prayer Response:* Lord, thank you for your creation that the Filipino children see and enjoy, and all the children around the world.

*Child 5:* About twenty typhoons and storms visit the Philippines in a typical year, especially during the rainy season. Big floods, strong typhoons, and heavy rain occur throughout June to December. During typhoons and floods, numerous houses are destroyed and many children do not have homes to live in; and with no food to eat, children get sick very easily. A lot of children do not go to school because their parents are poor and do not have enough money for their education.

*Prayer Response:* Lord, bless and help the Filipino children and all the children around the world.

*Child 6:* My name is Maria, I am 10 years old. I live in a poor area called Baseco, near Manila Bay. I have four younger brothers and sisters. I do not go to school because I take care of my siblings. Every day, my father gathers trash to sell in order to buy our food, while my mother sells miscellaneous second-hand articles called ukay-ukay. Their earning is not enough for a decent living. There are many children living like us at Baseco.

*Prayer Response:* Lord, bless the Filipino children, Maria and her family, and all the children around the world.

*Child 7:* My father is a fisherman. He goes out fishing every day, especially on sunny days. My mother is selling fish in the market daily. I help my parents at home. I cook food, I gather fuel, and I feed our pig and chicken. I carry big containers of water. Sometimes I don't have time to play with other children in the neighborhood. I walk to school two kilometers

away from our house. My name is Marta.

*Prayer Response:* Lord, make Marta happy and healthy. Help her in what she does, and all the children around the world.

**4. The Children Do an Action Song:** ("We Are All God's Children", was the official theme song for the Apostolic visit of Pope Francis to the Philippines in 2015. Lyrics written and sung by Jamie Rivera with the Hail Mary the Queen Children's Choir. Music composed and arranged World Day of Prayer 2017 The Philippines 3 by Noel Espenida. Actions choreography by Landa Juan. Actions performed by Ligaya ng Panginoon Community Youth. You may learn the song and the gestures by watching the video by Dix Perez posted at:

<https://www.youtube.com/watch?v=L4fjPQmv9ts>

#### **5. Reading of Matthew 20:1-16:**

(New International Version. The reading can be dramatized by a group of children).

#### **The Parable of the Workers in the Vineyard**

*Narrator:* For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard. About nine in the morning, he went out and saw others standing in the marketplace doing nothing. He told them,

*Landowner:* You also go and work in my vineyard, and I will pay you whatever is right.

*Narrator:* So they went. The landowner went out again about noon and about three in the afternoon and did the same thing. At about five in the afternoon, he went out and found still others standing around. He asked them,

*Landowner:* Why have you been standing here all day long doing nothing?

*Labourers:* No one has hired us.

*Landowner:* You also go and work in my vineyard.

*Narrator:* When evening came, the owner of the vineyard said to his foreman,

*Landowner:* Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.

*Narrator:* The workers who were hired at about five in the afternoon came and each received a denarius. So when those who were hired first came, they expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner.

*Labourers:* (the one hired first): These who were hired last worked only one hour, and you have made them equal to us who have borne the burden of the work and the heat of the day.

*Landowner:* I am not being unfair to you, friend. Didn't you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?

*Narrator:* So the last will be first, and the first will be last.

## **6. Have a conversation about the Bible story with the children.**

Let them express what they learned and ask questions about the story. Use Bible Study1 (on page 13) as a background reflection to explore the Bible story with the children. Do an activity using the cultural practice of dagyaw to conclude the moment. Dagyaw is the

actualization of caring for each other in the community by helping each other through acts of service, like planting and harvesting. Create a group project where each child can participate.

## **7. The Act of Commitment: Distribute**

pieces of papers, crayons, pencil or pen. The children are asked to draw a symbol or write their prayers and wishes for the Filipino children, and display their art on the wall.

**8. Closing Prayer:** Call on the children to come and form a circle for the closing prayer. Assign a child to lead the prayer.

*Child 1:* Jesus, lover of children around the world, embrace the children who do not have enough food to eat, who live in the streets or war refugee camps, the orphans and those who are obliged to work. Give them the opportunity to experience fair living and release from being oppressed.

*Child 2:* We pray for the children of domestic helpers and Overseas Filipino Workers. Give them joy, food, housing, care, love, and smiles. Help them to go to school. Help their parents to build their houses. Summon the churches to change their lives. Call upon your people to care for the children of the world.

*Child 3:* We pray for us, children. May we all find love and the beauty of life. May we realize how blessed we are and learn to share the gifts we receive. Fill us with love, humility, and generosity to share our blessings with others.

***All Children: We thank you for the World Day of Prayer, so that children around the world will be prayed for and supported by your love. This is our prayer in your name, the Christ, Amen!***

**9. Acknowledgment:** Thank the children for their presence, participation and prayers. Offer snacks as an appreciation of their sincere company.

**10. Fellowship:** To continue the program, teach the children with actions songs or do the traditional Filipino fun games.

## God Gave Us a Beautiful World

*Tune: Are You Sleeping?*

God gave us a beautiful world. Full of life, worth to share.

5  
Sharing to all people here, there, every where All the things, God has made.

The image shows two staves of musical notation in 4/4 time. The first staff contains the melody for the first line of the song, and the second staff contains the melody for the second line. The lyrics are written below the notes.

## Earth Day Song

(Tune: Mary Had a Little Lamb)

Plant a seed and you will see, you will see, you will see.

5  
Plant a seed and you will see, it will grow in to a tree.

The image shows two staves of musical notation in 4/4 time. The first staff contains the melody for the first line of the song, and the second staff contains the melody for the second line. The lyrics are written below the notes.

Help us to recycle things,  
Recycle things, recycle things.  
Help us to recycle things,  
What a safer world it brings.

Put your trash where it belongs,  
It belongs, it belongs  
Put your trash where it belongs  
So we'll have a cleaner world

## **What your Women Fellowships can do to end Human Trafficking & Sexual Slavery**

1. Create awareness in Churches congregation, women's fellowships, in your work place, home etc regarding Human Trafficking.
2. Create new curriculum to educate children in Sunday School about Human Trafficking and sexual slavery.
3. Raise funds to support re-habitation process and trauma counseling of survivor of Human Trafficking.
4. Provide educational and other scholarships for young survivors and children of trafficked women or sex slaves.
5. Appoint and find placement for the survivors of Human traffic in your church, institution, organization etc.
6. Organize breakfast sales, fund raising campaigns to donate the funds to organization, institution, rehabilitation or Shelter Home that supports survivor of Human trafficking.
7. Engage in advocacy empowering community, families, mothers and Children (those at risk).
8. Work together to eradicate poverty and culture of Violence.
9. Engage in Bible Studies for spiritual formation in your women's fellowship and churches to end human trafficking.
10. January is a month observed by many countries to engage in an advocacy to end Human Trafficking. For Example Salvation Army marks September as month to create awareness to end Human trafficking. We encourage your women's Fellowship to conduct one Sunday in designated month to carry on awareness drive in your churches .
11. Create a database of organizations working to end human trafficking and share it with members of your church, in work place, institutions etc so that you can help people at risk.

Join All India Council of Christian Women in its **Campaign '365 Day's Zero Tolerance to Gender Based Violence: Make it Happen Now!!!'**

## RECIPES FROM THE PHILIPPINES

*The cuisine of the Philippines is a unique blend of Indian, Asian, Spanish and American influences and the variations on recipes, like this one for adobo, are as numerous as the islands in the archipelago.*

*"Lola" is one of the names for "Grandma" in the Philippines.*

### LOLA'S CHICKEN ADOBO

Total Time: 2 hr (including marinating time)

Yield: 6 to 8 servings

#### Ingredients

4 to 5 pounds chicken  
0.5 cup white or red wine vinegar  
0.5 cup low sodium soy sauce  
1 small head garlic, minced  
1 teaspoon black peppercorns  
3 bay leaves  
Steamed rice, for serving

#### Directions

Combine the chicken thighs, vinegar, soy sauce, garlic, peppercorns and bay leaves in a large pot. Cover and marinate the chicken in the refrigerator for 1 to 3 hours.

Bring the chicken to a boil over high heat. Lower the heat, cover and let simmer for 30 minutes, stirring occasionally. Remove the lid and simmer until the sauce is reduced and thickened and the chicken is tender, about 15-20 minutes. Serve with steamed rice.

*The Philippines is the third largest exporter of pineapple in the world. The fibres of the pineapple are also used to make piña cloth, an elegant traditional Philippine fabric produced by women by a labour-intensive process, which is undergoing a revival and offering income for rural families. While Pineapple Upside-Down Cake is not expressly a Philippines dessert, but it offers food for thought.*

### PINEAPPLE UPSIDE-DOWN CAKE

Preheat oven to 350F.

Makes about 9 servings.

#### Cake Ingredients

2 cups sugar  
1/4 cup butter, softened  
3 cups flour  
1.5 teaspoons baking powder  
1.5 teaspoons baking soda  
1.5 teaspoon salt  
2 eggs  
1 cup buttermilk  
1/4 cup vegetable oil  
2 teaspoons vanilla  
1 cup hot water

#### Topping Ingredients

1/3 cup melted butter  
1.3 cups brown sugar  
About 9 canned pineapple rings  
About 9 maraschino cherries (optional)

#### Directions

Cream sugar & butter together. Mix in dry ingredients. Place eggs, buttermilk, vegetable oil, butter, & vanilla in a medium bowl and mix together well. Pour wet ingredients into mixture and continue to mix. Add hot water. Turn mixer off and use a rubber spatula to scrape ingredients from sides of bowl down into batter. Mix some more until well combined. Set aside. Stir brown sugar into melted butter. Pour brown sugar mixture into a 9 X 13 baking pan. Lay about 9 pineapple slices evenly across pan on top of brown sugar mixture. place a cherry in the middle of each pineapple slice (optional). Carefully pour cake batter into baking pan. Bake for about 45 minutes or until cake springs back when touched in middle or if a clean fork poked into the middle comes out clean. Allow to cool for about 15 minutes. Place a 9 X 13 platter over cake. Carefully flip cake over onto platter.

## WORLD DAY OF PRAYER

Prepared by the WDP of the Philippines

March 3<sup>rd</sup>, 2017

“Am I Being Unfair to You?”

### Artist's Biography and Statement



My name is Rowena “Apol” Laxamana-Sta.Rosa. I am 32 years old, a full time mother/housewife, and a freelance illustrator. I am a United Methodist Church member and currently reside in Cavite, Philippines. I became a volunteer after typhoon Ondoy hit the Philippines in the year 2009, along with ecumenical and church people. At that time I discovered my talent in painting and contributed some of my artwork to women's fellowship activities and other Church programs.

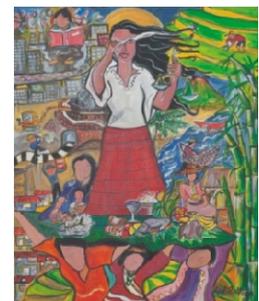
I love to draw women as my subject, because it reflects the struggles of being a woman - being a mother for her children and being a wife for her husband. All women are beautiful; observing different emotions and gestures helps me to create my piece. Women empowerment motivates us to be strong and fight through our struggles. I have no background in fine arts academe. I study on my own and open my mind for great ideas. But studying fine arts is my dream too.

Painting and sketching is part of my daily routine. I used to practice every day when there was time for me to paint. I love to express my feelings and insight; it became a sort of art therapy or meditation. For me, it is very important to be creative because it gives me a healthy mind and a refreshing soul/heart. It is like an abundant resource, a dance, you express emotions with the brush to paint your visions. I really like to explore. I use different mediums such as acrylic, oil, pastel and charcoal pencil.

I encourage all women to paint and express their feelings and to not be afraid to draw and mix some colors. After all, it all starts with a dot (.) and ends with a beautiful masterpiece.

Title: *A Glimpse of the Philippine Situation*

God gave the Philippines abundant resources, both human and material. God is the great provider and provision is for all of creation. This is God's display of economic justice in contrast to the economy where the strong and powerful take God's resources for themselves and their families. The kingdom of God provides for all, even for those who do not acknowledge it.



The church continues to remind people that all are welcome in the kingdom, as the open long table with food symbolizes access to God's provisions. Jesus said "I have come that they might have life and have it more abundantly." (John 10:10)

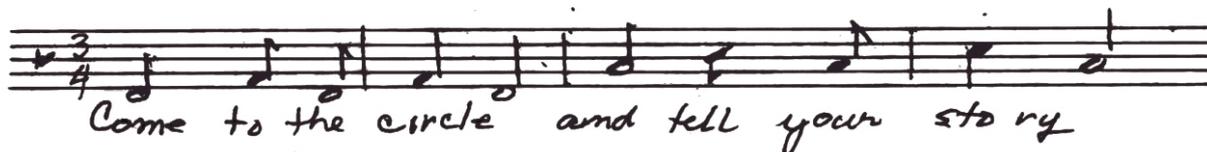
*This material is part of the worship service and educational resource for the 2017 WDP annual celebration. For further information, please, contact:*

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Songs

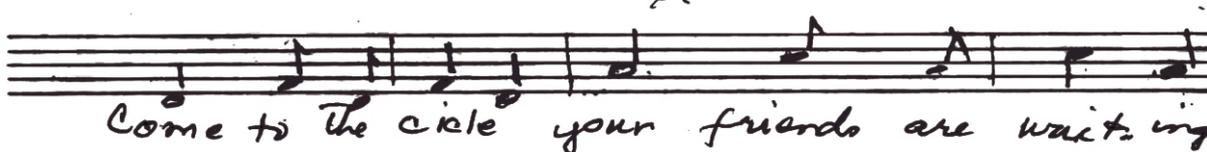
Come To The Circle



Come to the circle and tell your story



Come sing and share the world inside you



Come to the circle your friends are waiting



To listen and share their stories too. (2x)

adaptation: Prisma S. Formillez  
Tune: Wade in the Water

## Sa Dulang ng Ama

Here on a Table Spread



Sa i-i-sang ha - pag a - ting i - to - tag ang pag-ka-ka - i - sa;  
Here on a ta-ble spread, we shall make a pact of so - li-da - ri - ty;



Ang si - sid-lang ba - sag a - ting i - la - pag sa du-lang ng A - ma  
The cracked and bro-ken pots, we shall place them at the ta - ble of our God,



Pag-sa-lu - han na-tin ang luk - sa; at dam-hin ang su-gat ng han - sa;  
And to-geth - er we will share the grief, And to-geth - er feel the na-tion's wound;



At do - on, doon na - tin i-pun - la, Bu - til ng di-wang ma-pag-pa - la - ya  
In this place we need to till and sow, Plant the seeds of lib - er - at - ing spir - it;



Sa i - i - sang ha - pag a - ting - i - ta - tag, i - ba - ngon i - tin - dig,  
Here at one ta - ble build, 'stab - lish and e - rect, to - geth - er ce - le - brate;



Sa du-lang ng ka-to-to - ha - nan, Sa sa-hig ng ka-ta - run-gan.  
U - pon the fes-tive meal of truth, one in hope we are u - nit-ed.



Do - on, doon na - tin i-pag - di-wang, ka-pa - ya - pa - at pag - i - big,  
Let love and peace be ce - le - brat - ed on jus-tice' firm and sol-id ground.

## WORLD DAY OF PRAYER

March 3, 2017

*“Am I Being Unfair To You”*

### REPORTING FORMAT FOR WDP CELEBRATION

*Latest Date of submitting the Form 31<sup>st</sup> May 2017. Please send the form by email to AICCW.*

1. Name of Church :
2. Denomination/  
Member Church Name :
3. Address :
4. Women's Fellowship President  
Name/ Address/Email ID/Phone Number :
5. Women's Fellowship Secretary  
Name/ Address/Email ID/Phone Number :
6. How many people were present  
during the WDP Celebration :
7. Share some information (*maximum 10 lines*)  
how WDP was celebrated :
8. Did you involve children/or  
organized special activity for children :
9. If there is any special activity you  
organized other than what is in the  
resource material please share  
in few lines what you did :
10. How much percentage offering you received during 2017 WDP in your church of women's  
fellowship that you are sending to AICCW to be sent to WDPIC Please tick  
  
(a) 20%            (b) 30%            (c) 50%            (c) 60%            (d) 75%            (c) 100%

**365 DAYS ZERO TOLERANCE TO GENDER BASED VIOLENCE :  
MAKE IT HAPPEN NOW!!!**

*A Campaign of All India Council for Christian Women*

Violence on women, girls and children is increasing at alarming rate in our country. The prophetic Church has a role to respond to work towards ending this form of violence.

365 DAYS ZERO TOLERANCE TO GENDER-BASED VIOLENCE : MAKE IT HAPPEN NOW is a campaign launched by All India Council of Christian Women (AICCW) which is the Women's Wing of National Council of Churches in India.

**How can Women's Fellowship of Churches promote and participate in this campaign :**

- Break the silence, take the stand against violence on children and women in our own homes, workplace communities and society.
- Create awareness, **conscientize & educate** communities, individuals, Church & lay leaders to work towards eradicating gender-based violence on women and children.
- **Nurture spirituality** of justice, peace, healing & reconciliation, and reflect faith into action to eradicate gender-based violence through various training programs, advocacy work, etc.
- Educate people about **Child Protection Policies, Sexual Harassment & Gender Justice Policies**, and implement such policies in churches and organizations/institutions, Sunday schools.
- **Mainstream gender justice.**
- Strive to **eradicate poverty which fuels feminization** of violence especially violence against women, children and people from vulnerable communities.
- Act as **pressure group on government** for implementation of laws and just legal system that prevents violation of human rights of women and children.
- **Work towards rehabilitating, supporting and healing survivors and victims of gender-based violence.**
- **Teach children in Sunday School that gender based on women and children is against God's will.**
- **Promote gender studies and gender justice education in curriculum and social ethics in schools and colleges.**

*For more information to participate in the Campaign contact AICCW Office and Executive Secretary [ncci.aiccw.moumita@gmail.com](mailto:ncci.aiccw.moumita@gmail.com)*

THIS WORLD DAY OF PRAYER - 2017

*CAN YOU* ■ ■ ■

REFLECT YOUR PRAYER IN ACTION



Join us in our Pilgrimage to ....

**END HUMAN TRAFFICKING & SEXUAL SLAVERY**

**NATIONAL COUNCIL OF CHURCHES IN INDIA**

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