

- a. establishment of an adequate minimum national benefit;
- b. the indexing of benefit levels to inflation;
- c. the extension of benefit levels to two-parent families in all states when both parents are unemployed;
- d. the expansion of eligibility limits, particularly in the most restrictive states, so that more children of poverty are served.

One alternative to AFDC which deserves serious consideration would be the provision of a Child Allowance. In other countries the national government provides direct payments to families to support children. In the United States some support for children is provided through the standard deduction in income taxes and the Earned Income Tax Credit to offset Social Security Taxes. Additional improvement might be sought through the tax code or in direct payments and might be provided for all children or targeted to lower income children.

3. Children have the right to live in societies which recognize their dignity and their worth, societies which shape the rules of work and other social functions in ways which encourage parents to raise children in positive and healthy ways. In particular, provision should be made for protected parental leave from work when a child is born or adopted into a family.
4. International agencies, such as UNICEF, deserve support for programs such as hunger relief, immunization programs, and oral rehydration therapy which support children worldwide. Additional attention should be given to ameliorating the problems of children as victims, as fighters, and as refugees of armed conflict.
5. U.S. foreign aid programs which have a demonstrated record, or high potential, for serving the basic human needs of all people deserve support.
6. Children have the right to a high-quality public education, in which all children should be enabled to participate. The federal government has a responsibility to redress educational inequities among the states and should focus such efforts first on the needs of low income people. Federal programs deserving support include: compensatory education under Chapter One of the Education Consolidation and Improvement Act, school-based efforts to recover school drop outs, child development programs for preschool children, and follow-up programs to support the gains made by children in Head Start or other enrichment programs. Head Start deserves support because it clearly has been shown to benefit children through their educational and work careers.
7. Children have the right to adequate child care whether with family members or through appropriate child care homes or centers. The federal government has an important role to play in stimulating and supporting quality child care programs which give equal access to children of poverty through appropriate subsidies. To better serve the needs of all children and their families the following improvements should be made: facilities should be upgraded to provide safe and stimulating environments for children; child care workers should be appropriately trained and should have adequate pay and benefits provided; states and localities should adopt and implement appropriate child care regulations; and support should be provided for registration and referral systems. One proposal meriting support would be to link family day care homes with day care centers for training and service.
8. Children have the right to adequate nutrition, including pre-natal nutrition. The federal government has the responsibility to ensure that the need of all children for adequate nutrition is satisfied. Federal nutrition programs

deserving support include the Supplemental Feeding Program for Women, Infants and Children (WIC), and school and day care feeding programs targeted to children who otherwise would not receive adequate nutrition. The Food Stamp Program is an important and valuable federal program which supports the nutritional needs of children of poverty.

9. Children have the right to adequate health care. The federal government has the responsibility to guarantee that such care is available to all children. Medicaid should be expanded to serve all children of poverty. Community health centers and other means for serving the health needs of children deserve support.
10. Older children have the right to education and training programs which fit their needs even when they are school drop-outs. Current federal programs which serve this need and deserve support include the Job Corps, Summer Youth and Employment Programs, and the Jobs Training Partnership Act.
11. Children have the right to be recognized as important in and of themselves and not just for contributions they may make to their families and their society while children or later as adults. Older children may take on work obligations, but such obligations must be non-exploitative and must protect the child's health and opportunities for growth and development.
12. Children with special needs, including children with handicapping conditions, have a right to appropriate quality special services. The federal and state governments have an appropriate role to play in stimulating and providing such services, including foster care and adoption services, abuse and neglect services, counselling to deal with emotional and other problems, services and programs to help children to reach their highest potentials, and services to runaway or throwaway youth.
13. Children have a right to live in adequate housing. Low-income housing programs should be planned to include the needs of children.
14. Children have the right to spiritual development and our society must support religious freedom as the proper context for such development. Responsibility for a child's spiritual development should be specifically reserved to families. It is in the common interest of children, families, and societies to encourage positive images and role models and to discourage negative images such as those of sexual exploitation or drug dependency.
15. Children have the right to learn about and celebrate their own and others' cultural roots. American society is strengthened by contributions from many cultures, and children should be encouraged to learn about and appreciate diverse cultural heritages.
16. Children have the right to recreation and play because it is important in and of itself as well as for the growth and development of the child.

#### **6. REAFFIRMING PARTNERSHIP IN MISSION BETWEEN UCC IN PHILIPPINES AND UCC IN USA**

Mr. Norman Van Klompenburg, Chairperson of the Executive Council, presented an Executive Council recommendation on the Philippines, found in Advance Materials II, page 168, noting the long standing relationship between the United Church of Christ in the Philippines and the United Church of Christ in the USA and its predecessor bodies. This recommendation reaffirms the partnership in mission. The adoption of the Resolution was moved.

87-GS-65 VOTED: The Sixteenth General Synod reaffirms the

partnership in Mission between the United Church of Christ in the Philippines and the United Church of Christ in the USA.

**Reaffirming the Partnership in Mission  
Between the United Church of Christ in  
the Philippines and the United Church of  
Christ in the United States of America**

A brief history of the United Church of Christ in the Philippines:

A Declaration of Union was approved on May 25, 1948 in Manila bringing into being the present United Church of Christ in the Philippines. This new Church was a merger of several already existing churches in the Philippines, namely the United Evangelical Church, the Evangelical Church, the Philippine Methodist Church (a group that had earlier separated itself from the churches related to the Methodist mission board from the United States) and the Ilocano Convention of the Disciples of Christ. There were also several individual congregations joining the new church.

In 1962 the Tagalog Convention of the Disciples of Christ also joined the UCCP. This merger brought about one church, resulting in part from the pioneering mission work in the Philippines by American and Filipino pastors and lay workers of the Congregational, Presbyterian, Evangelical, United Brethren, Methodist, and Disciples of Christ churches. It was and continues to be the most inclusive union of churches in the Philippines.

In 1921, merger negotiations between the Congregational and Presbyterian churches in the Philippines began that culminated on March 15, 1929 in a uniting assembly in Manila.

In the ensuing years, the United Brethren Church and the United Church of Manila had become involved in the merger efforts and were among the members of the new United Evangelical Church.

The development of this church was considered the most significant event in the history of Protestantism in the Philippines up to that time, and a fine product of Philippine Protestant ecumenism after only thirty years of Protestantism in that country.

During the years of Japanese occupation in World War II, the occupying forces encouraged the formation of a United Protestant Church. Thirteen denominations came together on October 10, 1942 and formed "The Federation of Evangelical Churches in the Philippines," bypassing the Philippine Federation of Evangelical Churches, which still existed. One year later, this new Federation proclaimed a new church union called "The Evangelical Church in the Philippines," which consisted of a number of the member denominations of the Federation. All Protestant churches were invited to attend but several declined.

Congregations of the United Evangelical Church on Mindanao did not participate in the new church, partly because of transportation difficulties during the war years. At the end of the war, the new creation fell apart and there was a period of bitter recrimination between church leaders who had remained distant from the new church and those who had participated in its creation.

The United Church of Christ in the Philippines today is the largest Protestant church in the Philippines. Its adult membership is estimated at over 300,000 members. There are 2,000 local congregations served by 800 ordained pastors and several hundred licentiates, deaconesses and lay preachers.

The United Church of Christ in the Philippines is administra-

tively divided into four jurisdictions, each headed by a bishop, elected by delegates from the respective jurisdictions; 35 annual conferences and two mission conferences.

The church reserves a large measure of autonomy to the local congregations, annual conferences, and Jurisdictions. A General Assembly to which delegates are elected on the basis of annual conference membership is held every four years. The General Secretary, National Treasurer, and Executive Committee are elected by General Assembly delegates.

The Rev. Erme R. Camba was elected General Secretary at the third Quadrennial General Assembly held May 20-25, 1986. Ms. Alicia R. Ylizarde was elected National Treasurer. The current jurisdictional bishops are Juan A. Marigza, Northern Luzon Jurisdiction; Gabriel A. Garol, Southern Luzon Jurisdiction; Patroconio A. Apura, Visayas Jurisdiction; and Lorenzo C. Genotiva, Mindanao Jurisdiction. A layman, Atty. Emilio C. Capulong, is chairperson of the UCCP Executive Committee.

The United Church of Christ in the Philippines has been from its inception, a missionary church at home and abroad. It was one of the first churches in Asia to send missionaries abroad, as well as into several home mission programs that were entirely supported by the church members.

During the martial law era of former President Ferdinand Marcos, the UCCP took the lead among Protestant churches in the struggle for human rights. In the late 1970's, it established a Human Rights Desk, with Mr. Alvaro Senturias as its coordinator. Many pastors and lay leaders of the Church were arrested during the years of martial law, and some were killed. Through the Human Rights Desk, monitoring of reported human rights violations was carried out; prisoners were counselled and victims of the government's atrocities were assisted.

The church assists a program of education, medical, and social services in the country. There are sixteen UCCP-related secondary schools, two universities and three large hospitals. Two graduate seminaries, Union Theological Seminary and Siliman University Divinity School, train most of the pastors for the church. Southern Christian College in Midsayap, North Cotabato and Northern Christian College in Laoag, Ilocos Norte, have undergraduate programs with a major in theology for prospective ministers and other church vocations.

Particularly through the jurisdictional and conference committees, significant evangelistic and humanitarian ministries are carried out among the minority and marginalized peoples of the country.

The United Church of Christ in the Philippines has been one of the major supporters of the National Council of Churches in the Philippines. Several of its pastors and lay members are staff members of the NCCP. Bishop Camba just completed a term as Chairperson of the Council.

Current relations between the United Church Board for World Ministries and the United Church of Christ in the Philippines had their beginnings in 1902 when the Rev. and Mrs. Robert F. Black, missionaries of the American Board of Commissioners for Foreign Missions, were assigned to the Philippines and began their work in Davao City, on the southern island of Mindanao. The American Board was assigned certain regions of Mindanao for its work in a comity agreement negotiated by the several American mission agencies which began work in the Philippines upon acquisition of that country by the United States at the turn of this century.

Relationships between the churches in the Philippines and the American Board continued throughout the following decades by sending and receiving of missionaries and financial support

being given to the newly established congregations. Upon the establishment of the United Church of Christ in the Philippines after World War II, the American Board "mission" in the Philippines was closed and all relationships were henceforth with the UCCP. For several years, financial support of the missionaries was channeled through the Philippine Inter-board Committee which was comprised of all the American mission boards related to the Philippine church.

More recently, the United Missionary Office was established in Manila to serve the financial needs of all missionaries serving the UCCP and the United Methodist Church in the Philippines. The UCBWM and other supporting boards of the UCCP join together in the Philippine Joint Action Group of the Division of Overseas Ministries, NCCC/USA for consideration of program support requests from the overseas partner.

A recent statement in the Southern Luzon Jurisdictional publication, OIKOS, expressed what is the spirit in much of the United Church of Christ in the Philippines:

"1986 is an auspicious year for the jurisdiction. This year, we are being called upon to be part of the CHURCH that is FOR THE LIFE OF THE WORLD. It seems so great a task, most especially if you know that this is the direction . . . Here is the Church (repository of truth, love and equality) giving this world the balm that can heal dissension, strife and despondency. And we try to do this by asking the world to believe and uphold the faith; to accept the Lordship of Christ over our life; and to proclaim His love to all . . . As we reflect on our mission to be part of the CHURCH FOR THE LIFE OF THE WORLD, let us avoid all illusions of grandeur or supremacy. Let us simply LIVE IN CHRIST WITH PEOPLE and realize our CHRISTIAN INVOLVEMENT IN THE TRANSFORMATION OF CHURCH AND SOCIETY."

#### Resolution

WHEREAS, the United Church of Christ in the Philippines and the United Church of Christ in the USA have a partnership in mission based on our mutual acceptance of membership in the Body of Christ; and

WHEREAS, these churches are united by our belief in the scriptures and our affirmation that we are sisters and brothers of our Lord and Saviour, Jesus Christ; and

WHEREAS, we believe this partnership provides for the mutual free expression of our faith and Christian love; and

WHEREAS, both churches have declared themselves to be truly desirous of strengthening this relationship in the love of Christ; and

WHEREAS, the United Church of Christ in the Philippines is a member church of the National Council of Churches in the Philippines, the World Council of Churches, the Christian Conference of Asia, the World Methodist Council, and the World Alliance of Reformed Churches—demonstrating its interest in ecumenical relationships; and

WHEREAS, the United Church of Christ in the USA is interested in strengthening dialogue and ecumenical relationships throughout the world; and

WHEREAS, we believe that this partnership in mission will share in Christian solidarity, and provide a means for strengthening our common implementation of the mission of the Church in the world;

THEREFORE, BE IT RESOLVED, the Sixteenth General Synod celebrates and authorizes the ongoing partnership between the United Church of Christ in the United States and the

United Church of Christ in the Philippines in June, 1987 and reaffirms the partnership agreement:

### **Reaffirmed Partnership Agreement Between the United Church of Christ in the Philippines and the United Church of Christ in the USA**

The United Church of Christ in the Philippines and the United Church of Christ in the USA reaffirms a partnership in mission which is based on our understanding of God's love for the whole world revealed in Christ our Lord. We understand the church to be the worldwide body of Christ, within which we are called as equal members to become instruments of God's love and witnesses to God's word of salvation for all people. It is our experience that our partnership helps each of our churches better to understand and fulfill the role and mission of the Church in the world.

We affirm a unity which is expressed in our sharing of the sacraments of Baptism and Holy Communion. It is expressed to our shared commitment to the establishment of peace and justice and the fulfillment which we know as God's will for all people. We understand this unity in Christ to call both partners to develop relationships with still other churches in the full expression of the autonomy and integrity which we affirm for both churches. Indeed, our partnership should foster broader patterns of church unity both in the Philippines and in the United States, even as it contributes to a deeper fellowship between the churches of our two nations.

Our partnership in mission takes many forms, but we rejoice especially in:

- 1) A deepening of our fellowship through the exchange of information about our church life and through the exchange visits by clergy and laity;
- 2) Periodic consultations in the Philippines and in the United States with a view to strengthening each other's theological and faith resources for the mission in which we share; and
- 3) mutual participation in mission in both countries by a shared support of programs and exchanges of personnel within the limits of the financial and personnel resources available to each partner.

We understand that liaison in these continued expressions of mission partnership will be the function of the Office of the General Secretary in the case of the United Church of Christ in the Philippines and of the President of the United Church of Christ in the USA.

### **7. PRESENTATION TO THE UNITED CHURCH OF CHRIST IN THE PHILIPPINES AND RESPONSE, INCLUDING GREETINGS, BY BISHOP ERME R. CAMBA**

The Chair recognized President Avery Post, who invited Bishop Erme R. Camba of the United Church of Christ in the Philippines to the podium. There was a moment of celebration and reaffirmation. Mr. Post said, "We assure you of our prayers. We are in full solidarity in the mission of God, and we are partners in that mission. With Thanksgiving we give you this chalice."

Mr. Camba responded, with "Grace and peace. We bring you the joys expressed by the church of the Philippines for this, a new level of relationship." Mr. Camba read from the last paragraph of the Fifteenth General Synod reaffirmation of the Partnership in Mission between the United Church of Christ in the Philippines and the United Church of Christ in the United States. In closing, he presented to Mr. Post a gift of a wooden urn, a piece of cloth woven by the children and a cross made from a bamboo tree.