



NATIONAL COUNCIL OF CHURCHES IN THE PHILIPPINES



Liturgical & Theological Guide for **Indigenous Peoples' Month**

October 2026

Theme:

**Breaking the Shroud of Oppression,
Gathering at the Banquet of Life and Ancestral Land**

Isaiah 25:1–9; Matthew 22:1–14

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INTRODUCTION

The National Council of Churches in the Philippines (NCCP) expresses its commitment to celebrate, promote, support and work for the welfare of our Indigenous Peoples as our response to the faithfulness of our Creator God who created us all in God's image.

The month of October is set for us to celebrate Indigenous Peoples Month and different member churches have scheduled the celebration of Indigenous Peoples Sunday either on the 2nd or 3rd Sunday of the month. We therefore encourage local churches to intentionally celebrate Indigenous Peoples Sunday by way of designing their liturgies and sermons/homilies that would reflect the celebration. The materials included are therefore liturgical resources that our churches can use in designing their liturgies for their celebration of the Indigenous Peoples Sunday. Moreover, a 4-week worth of adult Bible Study materials is provided including a workshop module designed to get the youth more involved in the celebration.

Historically, in 1978, the second Sunday of October has been declared by the Catholic Bishops' Conference of the Philippines (CBCP) as Tribal Filipino Sunday in honor of indigenous peoples in the country. The celebration is then called the Tribal Filipino Week (TFW). A decade later, the NCCP also proclaimed October as Tribal Filipino Month which was later renamed Indigenous Peoples' Month. Since 1978, this is annually celebrated by various organizations advancing the indigenous peoples rights and welfare. Moreover, October was made National Indigenous Peoples Month by Presidential Proclamation No. 1906, s. 2009.

The International Day of the World's Indigenous Peoples (IDWIP) – Philippines this year carries the theme *“Our struggle is just! Defend our ancestral lands! Assert our rights and self-determination!”*, a contextually appropriate theme that our churches can use in their Indigenous Peoples Sunday celebration. The theme “Breaking the Shroud of Oppression, Gathering at the Banquet of Life and Ancestral Land” of this liturgical material complements that of the IDWIP-Philippines theme with the Biblico-Theological Reflection being based on Isaiah 25:1–9 and Matthew 22:1–14.

It is our prayer that as our churches join in celebrating Indigenous Peoples Month, our masses and worship services would not only foster Christian Unity but strengthen our commitment to our work for Ecumenical and Interfaith relations especially with the Indigenous Peoples of our land.

To God be the glory!

REV. CALLUM R. TABADA

Program Director

Christian Unity & Ecumenical Relations

NCCP STATEMENT OF SOLIDARITY

on the occasion of

Ayta Day & International Day of the World's Indigenous Peoples (IDWIP)

August 2026

On behalf of the National Council of Churches in the Philippines (NCCP) and our member churches and service organizations, we express our firm and unshakeable solidarity with the Ayta people and all Indigenous Cultural Communities across our nation and the world as we observe Ayta Day and the International Day of the World's Indigenous Peoples.

As an ecumenical council rooted in the Christian faith, we wholeheartedly affirm the righteousness of the theme: "Our struggle is just! Defend our ancestral lands! Assert our rights and self-determination!" From a Christian theological framework, the land is not a mere economic commodity to be bought, sold, or exploited for commercial gain. Land is God's sacred creation—the source of life, cultural identity, spirituality, and ancestral heritage handed down across generations. To defend ancestral domains is to honor the Creator who entrusted the earth to humankind to nurture and keep, as the Psalmist expresses in Psalm 24:1, "The earth is the Lord's, and everything in it, the world, and all who live in it."

We recognize the historical and ongoing sacrifices of the Ayta people—the first inhabitants of Central Luzon—who have repeatedly demonstrated profound resilience in the face of volcanic eruptions, land displacement, development aggression, destructive mining, real estate encroachment, and militarization. We lament that despite constitutional guarantees and legal frameworks, Indigenous Peoples in the Philippines continue to suffer systemic disenfranchisement, loss of ancestral territory, and criminalization when asserting their fundamental rights.

The NCCP reiterates that self-determination is an inherent, God-given right. True peace and development cannot be built on the forced eviction, economic displacement, or cultural destruction of indigenous communities. We join our voices with yours in demanding an immediate halt to destructive projects, the end of militarization in ancestral territories, and the full respect for Free, Prior, and Informed Consent (FPIC).

In the spirit of Christian unity and prophetic witness, the NCCP commits to walking alongside the Ayta elders, women, youth, and leaders. We pray for your continued strength, unity, and protection as you guard the forests, mountains, and rivers that sustain us all. May God, the God of justice and liberation, strengthen our collective resolve until genuine peace, justice, and self-determination prevail for all Indigenous Peoples.

In Christ's service and solidarity,

MINNIE ANNE MATA-CALUB

General Secretary, NCCP

Biblico-Theological Reflection

“From the Margin to the Feast of Life”

Primary Text: Isaiah 25:1–9 | Secondary Text: Matthew 22:1–14

Introduction: The Context of the Biblical Texts

The Biblical texts used in this BTR is taken from the assigned lectionary readings for the Twentieth Sunday after Pentecost (scheduled on October 11 this year--2026) bring into sharp relief two contrasting realities: the devastating machinery of imperial oppression and the radiant promise of divine liberation expressed through a feast for all peoples.

1. Isaiah 25:1–9

Situated within what scholars designate as the "Isaiah Apocalypse" (Isaiah 24–27), this text arises out of the historical memory and ongoing threat of imperial domination (Assyrian, Babylonian, and Persian). The prophet observes a world shattered by war, economic exploitation, and imperial arrogance.

In Isaiah 24, the earth lies withered under the weight of human injustice and broken covenants. Yet, Isaiah 25 erupts as an anti-imperial hymn of thanksgiving. It praises Yahweh for reducing fortified city-states—symbols of oppressive military and economic power—into ruins, while becoming a "refuge to the poor, a refuge to the needy in their distress" (Isa 25:4).

The passage culminates in Mount Zion as the site of a cosmic banquet prepared by Yahweh for *all* peoples, where the "shroud that is cast over all peoples" and "death itself" are swallowed up forever (Isa 25:6–8).

2. Matthew 22:1–14

In the Gospel of Matthew, Jesus delivers the Parable of the Wedding Feast in the Temple of Jerusalem during his final week before the Crucifixion. Facing imminent conflict with religious elites and Roman imperial collaborators, Jesus uses table fellowship to portray the Kingdom of Heaven.

When the invited political and economic elites reject the king's invitation—preferring their farms, businesses, and systems of wealth accumulation—the invitation is radically redirected to the "main streets" (the *diexodous ton hodon*, the intersections and fringes of the city).

The banquet hall is filled with those previously excluded—the "bad and good" alike. However, the intrusion of the guest without a wedding garment serves as a prophetic warning: entering the space of God's grace demands a radical alignment with the ethics of the Reign of God—putting on the garment of justice and repentance.

I. The "Shroud" over the Ancestral Domains: The Philippine Indigenous Context

In a Reformed and Ecumenical understanding, creation is the theater of God's glory (*theatrum gloriae Dei*), and God's covenantal faithfulness extends to all lands and inhabitants. Yet, when we read Isaiah 25:7—"*he will destroy on this mountain the shroud that is cast over all peoples*"—in the context of the Philippines today, we recognize the thick shroud of systemic oppression, corporate greed, and state violence that suffocates the Indigenous Cultural Communities / Indigenous Peoples (ICCs/IPs).

For the Lumad of Mindanao, the Igorot of the Cordilleras, the Mangyan of Mindoro, the Tumandok of Panay, the Dumagat-Remontado of the Sierra Madre, and other IP groups, land (*yutang kabilin / lupang ninuno*) is not a commodity to be bought, sold, or financialized. Land is life. As the revered Kalinga chieftain and martyr **Macli-ing Dulag** famously declared during the struggle against the Chico River Dam project under the Marcos dictatorship:

"You ask if we own the land and mock us, 'Where is your title?' ... To default on the land is to forfeit life. How can you own that which will outlive you? Only the race owns the land because the race lives forever."

[1]

Despite constitutional guarantees such as the Indigenous Peoples' Rights Act (IPRA of 1997), the indigenous peoples of the Philippines continue to bear the brunt of developmental aggression.

1. **Developmental Aggression & Land Grabbing:** Large-scale commercial mining, monoculture agribusiness plantations, and mega-dam construction (such as the Kaliwa Dam in Quezon/Rizal and the Jalaur Mega-Dam in Iloilo) submerge ancestral domains, destroy biodiversity, and displace communities.
2. **Militarization and Criminalization:** Ancestral lands are heavily militarized to clear the path for corporate entry. Indigenous leaders, environmental defenders, and community teachers are systematically red-tagged, harassed, unjustly detained, or extrajudicially killed.
3. **Cultural Subjugation:** The commodification of indigenous culture and the disruption of native food systems represent an ongoing form of cultural death—a modern manifestation of the imperial "shroud".

II. The Feast on the Mountain: A Vision of Restorative Justice

In Isaiah 25:6, God prepares a feast of rich food and well-aged wines on "this mountain". In ecumenical theology, Mount Zion is not an exclusive religious enclave; it is the restored Earth where the poor, the displaced, and the exploited are gathered as honored guests.

The Reformed tradition emphasizes the absolute sovereignty of God over all creation and the cosmic scope of redemption. Salvation is not merely individualistic or heavenly; it is the renewal of the entire social and ecological order.

- **God as Defender of the Poor:** Isaiah describes God as a "refuge to the poor, a refuge to the needy in distress, a shelter from the rainstorm and a shade from the heat" (Isa 25:4). God takes sides in history—standing with the marginalized against the "palaces of aliens" and the "ruthless nations".
- **The Swallowing Up of Death:** The proclamation that God "will swallow up death forever" and "wipe away the tears from all faces" (Isa 25:8) directly confronts the culture of impunity and death visiting indigenous communities. The tears shed by indigenous mothers mourning martyred leaders, and the grief over poisoned rivers and deforested mountains, are directly seen and answered by God.
- **The Messianic Banquet as Spatial Justice:** In Matthew 22, when the self-satisfied elites decline the banquet, the king sends servants into the *diexodous*—the highway outlets and marginal bypasses where the displaced survive.

Indigenous peoples, pushed to the geographical and economic margins by historical colonial and post-colonial policies, are the primary guests whom God calls to the center of the feast.

III. The Wedding Garment: Faithfulness and Ethical Commitment

Matthew 22:11–14 presents a challenging turn: a guest is thrown out into the outer darkness for not wearing a wedding garment. In Reformed covenantal theology, grace is completely free, but it is never cheap. The response to God's gracious invitation requires a transformation of life (*sanctification*) and an active commitment to righteousness (*dikaiosyne*).

The "wedding garment" represents the fruits of justice, solidarity, and repentance.

- **Complicity of the Religious Establishment:** For the Church, claiming to sit at the table of the Lord while remaining silent—or actively complicit—in the plundering of ancestral domains and the slaughter of indigenous defenders is tantamount to attending the feast without the wedding garment.
- **True Conversion:** To wear the wedding garment during Indigenous Peoples' Month means stripping off the robes of colonial superiority, corporate greed, and political indifference, and clothing ourselves in active solidarity with the struggles of the indigenous peoples.

Former NCCP General Secretary **Bishop La Verne D. Mercado** once reminded the ecumenical movement:

"To be faithful to Jesus Christ in the Philippine setting today is to take up the cross of solidarity with the suffering masses—including our indigenous brothers and sisters who guard our last remaining forests and waters." [2]

Ecumenical Response: How the Church Must Act

Rooted in the Reformed heritage of continuous reformation (*ecclesia reformata, semper reformanda*) and the ecumenical commitment to peace, justice, and the integrity of creation, the Church is called to respond through concrete actions:

1. Liturgical and Theological Metanoia (Prophetic Worship)

- Integrate indigenous symbols, music, languages, and rituals into the regular worship life of the church, avoiding superficial tokenism.
- Confess the historical sins of the Christian church in facilitating colonial expansion, cultural erasure, and forced assimilation of indigenous peoples.

2. Sanctuary and Accompaniment (Prophetic Protection)

- Open church sanctuaries, schools, and facilities as safe spaces (*Kanlungan*) for displaced indigenous communities facing military operations, red-tagging, and aerial bombings in their homelands.
- Establish ecumenical human rights monitoring teams to accompany indigenous leaders and communities facing legal persecution and harassment.

3. Advocacy and Public Witness (Prophetic Defense of Land)

- Stand resolutely against developmental aggression by issuing public statements, joining peace marches, and lobbying against destructive extraction projects (e.g., large-scale mining, destructive mega-dams, and land conversions).
- Demand the genuine implementation of land rights, the repeal of laws that undermine ancestral domain integrity, and an immediate end to the militarization of IP communities.

4. Education and Solidarity Partnerships (Prophetic Community)

- Educational programs within congregations, youth ministries, and seminaries should feature the history, culture, and current struggles of Philippine indigenous peoples.
- Build long-term, equal, and mutually enriching partnerships between local churches and indigenous organizations (like community immersions, exposures and exchanges) recognizing indigenous spirituality as an essential dialogue partner in caring for Earth, our common home.

Conclusion

When we cry out with Isaiah, "*Lo, this is our God; we have waited for him, that he might save us*" (Isa 25:9), we voice the persistent hope of the indigenous peoples who have preserved their culture, identity, and lands through centuries of colonial and neo-colonial oppression.

The feast on God's holy mountain will not be complete until the indigenous peoples of the Philippines sit at the table of life in full enjoyment of their ancestral domains, self-determination, and peace built on justice. As the ecumenical body, our calling is clear: to put on the garment of active solidarity, break the shroud of death, and walk alongside our indigenous sisters and brothers until God's banquet of full life is realized for all.

Footnotes & References

1. Macli-ing Dulag, quoted in William Henry Scott, *Thinking for Ourselves: Collection of Essays* (Dayag, Quezon City: New Day Publishers, 1985), 142–145; see also Central Luzon Ecumenical Council, *Martyrs of the Chico River Basin Struggle* (Quezon City: NCCP, 1981).
2. La Verne D. Mercado, *To Struggle with the People: Selected Writings and Speeches* (Quezon City: National Council of Churches in the Philippines, 1988), 78.
3. National Council of Churches in the Philippines (NCCP), *Lupa at Buhay: Official Statements of the NCCP on Indigenous Peoples' Rights and Land (1978–2020)* (Quezon City: NCCP Publications, 2020).
4. Episcopal Commission on Indigenous Peoples (ECIP) & Ecumenical Bishops' Forum (EBF), *Joint Pastoral Statement on the Protection of Ancestral Domains and Environmental Stewardship* (Manila: EBF/ECIP, 2019).
5. World Council of Churches (WCC), *Statement on the Rights of Indigenous Peoples*, 10th Assembly (Busan, Republic of Korea, 2013).
6. Brueggemann, Walter, *Isaiah 1–39*, Westminster Bible Companion (Louisville, KY: Westminster John Knox Press, 1998), 190–198.
7. Gonzalez, Justo L., *Matthew*, Belief: A Theological Commentary on the Bible (Louisville, KY: Westminster John Knox Press, 2012), 221–228.

LITURGICAL RESOURCES

CALL TO WORSHIP

I. Call to Worship (“Three Questions”)

Leader: Why have we gathered here?

People: We have responded to the Gospel of God’s love for us in Jesus Christ.

Leader: What do we hope to do here?

People: We hope to be united with the Indigenous Peoples, with the faithful of all ages, tongues and races in praising the God of love and forever.

Leader: With what mission will be sent from this place?

People: To be God’s helper in serving humanity, to spread the Gospel, and to resist the powers of evil.

ALL: Let us then draw near to God, who promises to forgive us, to fill us with courage, and to be present with us in this world and in the world to come.¹

II. Call To Worship & Prayer of Approach:

Leader: Let us pray together. God, by whatever name we call You, and however we experience You in our individual lives, we come today ready to celebrate Your Presence. As we gather together, open our hearts to notice your voice.

ALL: In the song of birds, in the rustle of leaves, in the warmth of the sun and the gentle rain.

Leader: In the wisdom of other peoples and cultures.

ALL: In our own longing for connection and Oneness.

Leader: Thank you for this time of prayer, reflection and learning.

ALL: We come ready and grateful to receive Your Word. Amen.²

III. Call to worship

Leader: On this Indigenous Day of Prayer, we gather in solidarity with the First Peoples of our land.

ALL: We celebrate their wisdom, culture, and spirituality.

Leader: Come, let us join in worship, embracing the beauty of Indigenous heritage and strength.

ALL: With open hearts, we seek to journey together on the path of healing and reconciliation.³

IV. The Call as We Gather/Call to Worship

Leader: In the presence of our Creator God, we gather this day in a spirit of gratitude. Gratitude for all the gifts of Creation—the air, the water, and the land.

People: Gratitude for all the creatures that walk, swim, fly, and crawl on this earth.

Leader: We gather seeking wisdom to help us live a generous and compassionate life.

People: We gather seeking wisdom to help us live together with respect and humility.

ALL: We gather seeking hearts and minds that are open to new possibilities and new beginnings. ⁴

OPENING PRAYER

I. Opening Prayer

Creator God, we thank you for gathering us today to celebrate and honor our Indigenous Peoples. We recognize the sacredness of our coming together today, a powerful symbol of unity, healing, and connection with your people. As we worship, guide us to listen deeply, embrace compassion, and seek understanding. May our journey together strengthen the bonds of unity and foster the spirit of reconciliation. In your holy name, we pray. Amen. ³

II. Prayer of Approach

Creator of all, as we come before you in humility and reverence, we give thanks for your loving presence. You have brought us together on this Indigenous Day of Prayer, uniting us in our shared journey of healing, reconciliation, and celebration.

As we approach you, O God, we seek to honor the wisdom, spirituality, and strength of the Indigenous Peoples of our land. Open our hearts, dear God, to receive your guidance and grace. Help us to embrace the beauty of diversity, to listen with respect and compassion, and to learn from the teachings of Indigenous peoples.

In this sacred time of worship, may we be filled with your Spirit, that we might journey together on the path of understanding and love. In your holy name, we pray. Amen. ³

III. Gathering/Opening Prayer

Leader: Creator God, we give thanks for the knowledge you give to us through all the traditions of the world. Help us to honor the gifts that each tradition offers.

ALL: We seek to take the path of love.

Leader: We give thanks for the east, for the sun that rises to begin each new day. We give thanks for new life, for youth. We give thanks for new learning and new experiences.

ALL: We seek to take the path of love.

Leader: We give thanks for the south, for the growth of your creation in our lives, for the teachings to be kind to ourselves and others. Help us, who are elders, love and respect children and youth. Help us to care for the elderly and those who cannot care for themselves.

ALL: We seek to take the path of love.

Leader: We give thanks for the west, for the understanding of how to care for the earth. Creator God, help us to use this understanding to bring joy and new life to the world.

ALL: We seek to take the path of love.

Leader: We give thanks for the north. Help us to receive gifts of wisdom and new perspectives from all peoples. Help us to grow our roots of compassion deeper as we journey.

ALL: Together we will take the path of love for ourselves and for each other.
Amen. ⁴

IV. Opening Prayer

Leader: Creator, in love and through love, you have called all things into being. We thank you for mother earth, our home. We thank you for the heavens that watch over us and the starlight that warms and guides us. We thank you for all the plants—for those that are medicine, for those that nourish us, for those that express your delight through their beauty and diversity. We thank you for all of our fellow creatures; may we share this earth with them in respect, with reverence. We thank you for soil, water, fire, air; for forests, plains, and mountains, deserts and tundra and oceans. And now, when so much of the world is threatened with destruction, help us to walk in humility with gratitude among all these sacred gifts from you.

We thank you for being a God of liberation, for you are ever seeking to bring us into the joy of your salvation; into a just, equitable, and holistic celebration of life.

We thank you for your compassion, which holds each and every one of us. We thank you for coming to us as Jesus, our teacher, brother, and friend—for dying on the cross and breaking the power of death in order to bring us back into harmony with you and all of Creation.

ALL: Creator, thank you for your truth and wisdom, and for inviting us to travel the healing path with you; we offer you our hearts and minds so that we might embody your grace and share your blessings with all who live upon the earth. Amen. ⁵

CONFESSION & ASSURANCE/AFFIRMATION

I. Prayer of Confession & Affirmation:

Leader: Before God, with the people of God, I admit to my fears and failings. To the way I wound my life, the lives of others and the life of the world.

ALL: May God forgive you; Christ renew you, and the Spirit enable you to grow in love. Before God, with the people of God, we confess to our fears and failings. To the ways we wound our lives, the lives of others and the life of the world.

Leader: May God forgive you; Christ renew you, and the Spirit enable you to grow in love. With the whole church,

ALL: We affirm that we are made in God's image, befriended by Christ, empowered by the Spirit.

Leader: With people everywhere,

ALL: We affirm God's goodness at the heart of humanity, planted more deeply than all that is wrong.

Leader: With all creation,

ALL: We celebrate the miracle and wonder of life; the unfolding purposes of God, forever at work in ourselves and the world. ²

II. A Prayer of Confession

Creator God, we come before you with humble hearts, acknowledging our shortcomings and the ways in which we have failed to honor the wisdom and dignity of our Indigenous Peoples. We confess that we have too often remained silent in the face of injustice and have not always taken the necessary steps in supporting them.

We admit that we have sometimes perpetuated harmful stereotypes, neglected to listen to the voices of Indigenous communities, and been slow to confront our own biases and prejudices. Forgive us, O God, for the times when our actions and inactions have contributed to the pain and suffering of Indigenous Peoples.

Words of Assurance

Beloved community, receive these words of assurance: Our Creator God is a God of mercy, compassion, and unconditional love. As we come before the Creator with sincere hearts, seeking forgiveness and transformation, know that we are embraced by divine grace and offered the opportunity to begin anew.

In this sacred space, let us find strength and courage to journey together on the path of healing, reconciliation, and unity, guided by the wisdom of the Indigenous Peoples. As we journey together, may we become agents of hope, love, and justice, embodying the spirit of Christ, who calls us to break down the walls that divide and to build bridges of understanding and compassion.

In the name of our Creator God, we are forgiven, renewed, and empowered. Amen.³

III. Call to Confession

Leader: People of faith let us come together and present ourselves before God with all our shortcomings and sins. In silent prayer, let us make our confession. (*Silent Prayer*)

Prayer of Confession

ALL: O God, we confess to You all our shortcomings and our sins for we are innocent, if not ignorant, of the roots, shape, growth and fruits of the “Lumads” and other cultural minority groups’ conflict and struggles; that we have neglected grossly the challenges and struggles faced by our sisters and brothers; that we have used more of our time, talents and treasures on the minor issues rather than on the major concerns of the here-and-now. Help us O God, in our aspirations and endeavors in restoring the identity of our sisters and brother “Lumads” and other cultural minority groups. This we pray in the name of our Lord Jesus Christ, the source of our hope. Amen

Assurance of Forgiveness

Minister: Friends, let us receive the assurance of faith that in Jesus Christ we are all forgiven. We are not only forgiven but also justified by faith. Amen.⁶

CALL TO OFFERTORY

I. Invitation to Give

Beloved community, as we gather on this Indigenous Day Sunday, let us reflect on the abundant blessings and gifts the Creator has generously bestowed upon us. We are invited to share these blessings with others.

The act of giving is not only about financial resources but also about sharing our time, talents, and heart. In this spirit of generosity, let us open ourselves to God's call to support the work for our Indigenous Peoples.

As we prepare to give, may we remember the power of Your Spirit, uniting us with each other. Through our offerings, may we contribute to building a world where love, justice, and compassion flourish.

Let us give with joyful and grateful hearts. ³

OFFERTORY PRAYER

I. Offering Prayer

God of abundance, help us to spend these gifts wisely, share our love bravely and use our hands, or gifts, for the good of all. ²

II. The Prayer of Dedication

Gracious Creator God, source of all blessings and gifts, we come before you with gratitude for the abundance you have bestowed upon us. As we gather on this Indigenous Day Sunday, we dedicate our lives, our gifts, and our resources to the ongoing work of healing, reconciliation, and unity.

As we dedicate these offerings, we also dedicate our hearts and minds to be with our Indigenous People in their struggles. Empower us to be instruments of your peace, your love, and your justice, as we work together to build a more inclusive, equitable, and compassionate world.

In your holy name, we pray. Amen. ³

PRAYER LITANY

I. Prayer of the People

Leader: Loving God, Creator of all, we come before you in gratitude and reverence, lifting up the prayers of our hearts. We join our voices in this sacred time and space with humility and love, seeking your guidance, wisdom, and strength. For the healing of the land and the renewal of our relationship with Mother Earth, we pray:

ALL: Creator God, receive our prayer.

Leader: For the wisdom of our Indigenous leaders and Elders, that their teachings may inspire us to travel together in unity and respect, we pray:

ALL: Creator God, receive our prayer.

Leader: For the ongoing work of reconciliation and the building of strong, respectful relationships between Indigenous and non-Indigenous peoples, we pray:

ALL: Creator God, receive our prayer.

Leader: For the courage to confront and dismantle systemic discrimination and injustice, and for the wisdom to create a more equitable and compassionate society, we pray:

ALL: Creator God, hear our prayer.

Leader: For the churches and faith communities seeking to be instruments of peace, justice, and reconciliation, that they may be guided by your Spirit and sustained by your grace, we pray:

ALL: Creator God, receive our prayer.

Leader: In the silence of our hearts, we lift up our personal prayers and petitions, trusting in your loving presence and care (*a moment of silence is observed*)...

Creator God, hear the prayers of your people, spoken and unspoken. May we be bearers of your love, justice, and compassion as we travel together on this journey of healing and reconciliation. In your holy name, we pray. Amen. ³

II. Prayers for the Earth and Our Common Life

Minister: Let us pray for the work entrusted to us.

For the earth, our common home;
for the forests, waters, mountains, and seas;
for the creatures with whom we share this world;
and for all whose lives depend upon the health of creation.

People: Creator God,
renew and sustain your creation.

Minister: For Indigenous peoples and local communities
whose lands, cultures, and ways of life
are threatened by the extraction and use of resources;
for those whose voices are often heard last
when decisions are made

People: God of justice,
give us ears to listen
and courage to stand with them.

Minister: For those who hold positions of authority
in government, business, science, technology, and the Church;
that the decisions they make
may be guided not simply by profit or power,
but by justice, responsibility, and the common good

People: God of wisdom,
guide their hearts and their decisions.

Minister: And for ourselves,
that the conversations of this day
may not end when we leave this place,
but may shape our choices, our ministries,
our communities, and our witness.

People: Holy Spirit, strengthen us
for the work before us. ⁷

III. The Litany of Solidarity

Leader: For the Lumad, marginalized and often forgotten, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For the Aetas, Igorots, Lumads, and all indigenous tribes, struggling to preserve their culture and way of life, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For the ancestral lands of the indigenous peoples, unjustly taken and exploited, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For the indigenous leaders and activists, courageously fighting for their rights and the rights of their people, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For the children of indigenous communities, denied access to education and basic services, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For the victims of violence and discrimination against indigenous peoples, may they find comfort and justice, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For the government and policy makers, may they recognize and respect the rights of indigenous peoples and work towards genuine inclusion and empowerment, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For all those who support the cause of indigenous people's rights, may they continue to stand in solidarity and amplify their voices, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: For a world where diversity is celebrated, cultures are respected, and all peoples are treated with dignity and equality, let us pray to the Lord.

People: Lord, hear our prayer.

Leader: God of history and of our ancestors, You created us all in Your image and called us to live interdependently with one another. Grant us the grace to recognize the inherent worth and dignity of every person, especially our Lumad brothers and sisters. Strengthen us in our commitment to justice, solidarity, and love. We ask this through Christ our Lord. Amen. ⁶

BENEDICTIONS

I. Benediction

Deep peace of the running wave to you. Deep peace of the flowing air to you. Deep peace of the quiet earth to you. Deep peace of the shining stars to you. May, in every moment, you know the peace of God's presence within and all around. Deep peace to you. Amen. ²

II. Blessing

Wherever we journey this week let us be a message of justice and love. Let us listen to the voices of others—especially those who are new to our table and spaces. Let us encourage others with patience. Let us live our life joyfully. And as we leave this time and place remember that we are called to bring justice, compassion and love to the world. In this task we are not alone. Amen. ⁴

III. Benediction

Minister: Holy God, as we go in a new way,
 People: May we trust the path.
 Minister: As we go in a new way,
 People: May we celebrate the parts of the journey that we share.
 Minister: As we go in a new way,
 People: May we commit to keep pace.
 Minister: As we go in a new way,
 People: May we seek to remove all that might entangle us.
 Minister: As we go in a new way,
 People: May we celebrate that you are the one who sets us on the road.
 Minister: Send us forth from this place, transformed, knowing that this is holy ground. Dismiss us now with the blessings of your love, joy and peace. In the name of our God the Creator, Redeemer and Sustainer. Amen. ⁸

IV. Blessing

May Creator's eternal love warm your Spirit like the sun on an autumn day.
 May the Spirit guide your path with gentleness and strength.
 May we always seek to move in a good way.
 May it be so. ⁹

V. The Dismissal

Minister: Go forth in peace.
 Go with the wisdom you have received
 and the responsibility that comes with it.
 Care for the earth.
 Stand with those whose voices are unheard.
 Seek justice where there is exploitation.
 Pursue peace where there is conflict.
 People: We go in the name of Christ.
 We go to listen,
 to learn,
 to serve,
 and to act.
 Minister: May God the Creator
 give you wisdom and compassion.
 May Christ,
 the reconciler of all things,
 give you courage to seek justice and peace.
 May the Holy Spirit,
 the giver and renewer of life,
 strengthen you for the work ahead.
 And may the blessing of God,
 Creator, Redeemer, and Sustainer,
 be with you and remain with you always.
 People: Amen. ⁷

VI. Benediction

The blessing of the Creator, who formed every mountain and valley, be upon us and our Lumad brothers and sisters, guiding us with wisdom and resilience. May the strength of our ancestors, who walked the earth with reverence and grace, uplift the spirits of the Lumad communities, inspiring them to persevere in the face of adversity. May the solidarity of all people, united in the quest for justice and equality, be a beacon of hope for the Lumad tribes, as they journey towards the future of dignity and respect. And may the peace of the God, which transcends all understanding, enfold us and to each member of the indigenous communities, filling their hearts with courage and tranquillity. Go forth in solidarity and compassion, In the name of justice and love, honoring our Creator, Redeemer and Sustainer God. Amen. ⁶

References:

- 1 UCCP Liturgical Resource Material June-October 2021
- 2 Prepared by Rev. Anne Hines, Humber Valley United Church
- 3 Adapted from a liturgy by Shane Goldie, United Church of Canada, 2023
- 4 Adapted from a liturgy by Debbie Hubbard, United Church of Canada, 2023
- 5 by Jan Jorgensen, United Church of Canada, 2022
- 6 UCCP Liturgical Resource Material, Indigenous People Month, October 2024
- 7 Written by Rev. Sunshine Dulnuan, 2026
- 8 Adapted from a liturgy by Rev. Daniel Reed, United Church of Canada, 2024
- 9 Adapted from a liturgy by Rev. Kimberly Roy and Student Minister Wayne Monague, United Church of Canada, 2024

A Sample Liturgical Order of Service for Indigenous Peoples' Month

I. Gathering as God's People

PRELUDE & LIGHTING OF THE PEACE CANDLE

(Traditional indigenous instrumental music—such as the Cordillera gangsa/kalingag or Lumad agung/kulintang—may play softly as community leaders or indigenous representatives process into the worship space carrying symbols of land, water, and agricultural produce: soil, rice grains, indigenous weave, and native seed pods.)

CALL TO WORSHIP *(Based on Psalm 24:1 and Isaiah 25:1–4)*

Liturgist: The earth is the Lord's, and all that is in it—the ancestral domains, the mountain ranges, the rivers, and all creatures that dwell therein.

People: **We glorify Your name, O God! From the Sierra Madre to the Cordilleras, from Mindoro to the vast lands of Mindanao, creation sings of Your glory!**

Liturgist: You have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the storm, and a shade from the scorching heat.

People: **You turn the imperial stronghold into ruins and break the power of the ruthless. In You, our ancestors hoped; in You, we place our trust!**

All: **Come, let us worship God who gathers us to the feast of life, liberation, and ancestral peace!**

OPENING HYMN

(Suggested: "All Creatures of Our God and King" or a local ecumenical creation song such as "Purihin ang Panginoon" / indigenous translated hymn)

II. Confession and Renewal

CALL TO CONFESSION

Liturgist: Isaiah reminds us of a thick shroud that covers all peoples—a shroud woven by historical injustice, corporate greed, and state violence. Matthew warns us that entering God's feast requires wearing the garment of justice and repentance. Let us acknowledge our complicity in the destruction of ancestral lands and the silencing of indigenous voices, and humbly seek God's mercy.

PRAYER OF CONFESSION (*Unison*)

O God of Creation and History, we confess that we have often stood silent while the ancestral lands of our indigenous sisters and brothers were plundered in the name of corporate development and greed.

We have participated in systems that commodify the earth, forgetting that the land is life and belongs to You alone.

We have tolerated the red-tagging, militarization, displacement, and extrajudicial killing of indigenous leaders and environmental defenders.

We have preferred cheap grace—enjoying the privileges of Your table while failing to wear the garment of active justice and solidarity.

Forgive us, O Lord. Cleanse our hearts, unseal our lips, and turn our passivity into prophetic action. In Jesus' name, Amen.

SILENT METANOIA & KYRIES

(A brief silence for personal reflection, followed by singing/chanting)

All: *(Sung) Panginoon, kaawaan mo kami. Kristo, kaawaan mo kami.
Panginoon, kaawaan mo kami.
(Lord, have mercy. Christ, have mercy. Lord, have mercy.)*

ASSURANCE OF GOD'S GRACE

Liturgist: Hear the good news: God promises to wipe away tears from all faces and swallow up death forever! In Jesus Christ, we are forgiven, renewed, and called to walk as partners in God's work of restorative justice.

People: **Thanks be to God! Amen.**

III. Proclamation of the Word**LITANY FOR THE LAND AND ANCESTRAL DOMAINS**

(A Responsive Reading for Indigenous Peoples' Month)

Leader: We remember the Kalinga, Bontoc, Ifugao, Ibaloi, Kankanaey, and Isneg of the Cordilleras, guarding the mountain ranges and ancient rice terraces.

People: **God of the Mountains, strengthen their defense of land, life, and heritage!**

Leader: We remember the Dumagat-Remontado of the Sierra Madre, resisting destructive mega-dams that threaten their rivers and ancestral homes.

People: **God of the Waters, break the shroud of developmental aggression!**

Leader: We remember the Mangyan of Mindoro, the Tumandok of Panay, and the Ati of the Visayas, seeking protection for their forest domains.

People: **God of Creation, preserve their culture, identity, and dignity!**

Leader: We remember the Lumad of Mindanao—the Manobo, Subanen, B'laan, T'boli, Mandaya, Bagobo, and all indigenous communities facing forced displacement, aerial bombardment, and militarization.

People: **God of Justice, deliver them from the hands of oppression and restore their *Yutang Kabilin*!**

Leader: We honor the memory of martyrs like Macli-ing Dulag and countless unnamed indigenous leaders who laid down their lives so that the land and the people might live.

All: **Make us faithful witnesses, O God, so that their struggle for justice and peace will bloom into a feast of life for all!**

SCRIPTURE READINGS

1. Old Testament Lesson: Isaiah 25:1–9

Reader: The Word of the Lord.

People: **Thanks be to God.**

2. Gospel Lesson: Matthew 22:1–14

Reader: The Gospel of our Lord Jesus Christ.

People: **Praise to You, O Christ.**

SERMON / HOMILY

*Theme: "Breaking the Shroud of Oppression,
Gathering at the Banquet of Life and Ancestral Land"
(Based on the Biblico-Theological Reflection provided)*

IV. Response to the Word

AFFIRMATION OF FAITH (*Ecumenical Creed for Creation & Land*) - ALL

We believe in God, Creator of the universe, who formed the mountains, rivers, seas, and skies, and entrusted the Earth to human stewardship.

We believe in Jesus Christ, the Incarnate Word, who pitched his tent among the marginalized, dined with the excluded, broke the power of death, and invites all peoples to the Messianic Banquet.

We believe in the Holy Spirit, the Breath of Life, who inspires indigenous peoples to guard their ancestral domains, fuels the struggle for justice, and impels the Church to stand in solidarity with the oppressed.

We believe that land is life—a sacred trust from God that cannot be bought or sold for corporate profit.

We look forward to the coming of God's Kingdom, where every shroud of death is lifted, tears are wiped away, and all creation enjoys peace built on justice. Amen.

PRAYERS OF THE PEOPLE (*Intercessions*)

Intercessor: Let us pray for the Church, the nation, and the indigenous peoples of the Philippines and the world.

(Response after each petition)

Intercessor: God of life and justice, in Your mercy,

People: Hear our prayer.

1. **For Indigenous Communities:** Protect all Indigenous Cultural Communities from displacement, red-tagging, harassment, and violence. Grant wisdom and strength to tribal elders, women leaders, youth, and community teachers guarding their lands and schools.

(Response)

2. **For the Defense of Ancestral Domains:** Halt destructive extractive mining, monoculture agribusiness expansion, and mega-dam construction that submerge indigenous homelands and destroy ecosystems.

(Response)

3. **For the Church & Ecumenical Movement:** Strip away our indifference and colonial mindset. Clothe us with the wedding garment of solidarity so that our sanctuaries, pulpits, and ministries become safe spaces (*Kanlungan*) and advocates for indigenous rights.

(Response)

4. **For Peace Built on Justice:** End the militarization of indigenous homelands, respect the Right to Self-Determination, and address the root causes of armed conflict through genuine peace negotiations.

(Response)

(Personal prayers of the congregation may be offered in silence)

OFFERTORY / PRESENTATION OF GIFTS

(During the offering, indigenous produce, seeds, or handcrafted weaves may be brought forward alongside the monetary gifts as a sign of dedication to ecological and social justice.)

OFFERTORY PRAYER (ALL)

Gracious God, receive these gifts of our hands and hearts. As we offer these produce and tithes, we dedicate ourselves to the defense of Your creation and the accompaniment of indigenous peoples. May our lives become a living feast of righteousness and peace. Amen.

V. The Holy Eucharist / Lord's Supper

(Optional: For traditions celebrating Holy Communion)

- **Great Thanksgiving & Words of Institution**
- **Communion Hymn**
- **Post-Communion Prayer**

All: We thank You, Lord, for feeding us at Your table of grace. Strengthen us now to go forth into the world to break every shroud of oppression and invite all people to Your banquet of life. Amen.

VI. Commissioning and Blessing

COMMISSIONING & CALL TO ACTION

Liturgist: Go now into the world! Put on the garment of justice and solidarity.

People: **We will walk with our indigenous sisters and brothers in defending land, culture, and life!**

Liturgist: Speak out against the plundering of ancestral domains!

People: **We will refuse to remain silent in the face of developmental aggression!**

Liturgist: Proclaim God's feast of abundance to those on the fringes!

People: **We will bear witness to the Reign of God in word and in deed!**

BENEDICTION

Pastor / Worship Leader: May God, the Creator who crafted the ancestral lands and rivers, keep you grounded in love.

May Jesus Christ, the Host of the Banquet, clothe you with righteousness and justice.

May the Holy Spirit, the Defender of the Oppressed, empower you to walk in solidarity with indigenous peoples until the full realization of God's feast of life.

All: **Amen! *Nawa'y ganap na maghari ang katarungan at kapayapaan!* (May justice and peace reign fully!)**

POSTLUDE & RECESSIONAL

(An energetic indigenous drum rhythm or ecumenical song of sending forth is played as the congregation departs.)

MONTH-LONG WEEKLY BIBLE STUDY GUIDES

for the month of October 2026

in celebration of Indigenous Peoples Month

(for Adult Bible Study Groups, Youth Fellowships, and Ecumenical Prayer Circles)

Week 1: Land is Life (*Yutang Kabilin*)

1. Biblical Focus

- **Primary Text:** Genesis 1:26–31; Psalm 24:1–2
- **Key Concept:** *The Earth belongs to Yahweh, not to market forces.*

Creation is the first act of God's grace. Land is not a financial asset or liquid commodity; it is a sacred trust (*stewardship*). In Philippine indigenous spirituality, land is an ancestral inheritance (*Yutang Kabilin / Lupang Ninuno*) that sustains life across generations. To strip indigenous peoples of land is to destroy their life, spirituality, and identity.

2. Contemporary IP Context

Commercial mining, agribusiness plantations, and mega-dams continue to submerge ancestral homelands across the Philippines. The Dumagat-Remontado face displacement due to the Kaliwa Dam project in the Sierra Madre, while the Lumad in Mindanao face land-grabbing by extractive industries.

3. Discussion Questions

- How does the biblical view that "the earth is the Lord's" contradict the modern practice of treating land purely as real estate or commercial property?
- What can the Christian church learn from the indigenous view that "we do not own the land; the land owns us"?
- In what ways does your local congregation practice or neglect ecological stewardship?

4. Action / Reflection Point

Read and reflect on the quote by Kalinga chieftain **Macli-ing Dulag**: "*How can you own that which will outlive you?*" Commit as a group to research where your daily resources (water, food, electricity) come from and what indigenous lands are affected by their extraction.

Week 2: Breaking the Shroud of Injustice

1. Biblical Focus

- **Primary Text:** Isaiah 25:1–9
- **Key Concept:** *God dismantles imperial structures and wipes away tears of oppression.*

Isaiah confronts the imperial systems of his day—powers that expand through military force and economic subjugation. God acts as a "refuge to the poor in their distress" (v. 4) and promises to destroy the "shroud that is cast over all peoples" (v. 7). Liberation involves dismantling systemic oppression and restoring human dignity.

2. Contemporary IP Context

Indigenous communities defending their ancestral territories face militarization, extrajudicial killings, and red-tagging. Schools, community hubs, and ancestral farms are frequently subjected to military operations, forcing thousands into internal displacement (*bakwit*).

IMPERIAL & CORPORATE POWER

- Militarization & Red-tagging
- Dispossession & Displacement
- Environmental Destruction

GOD'S PROPHETIC ACTION

- Refuge to the Needy (v. 4)
- Swallowing Death Forever (v. 8)
- Lifting the Shroud (v. 7)

3. Discussion Questions

- What constitutes the "shroud" covering indigenous communities in the Philippines today?
- Why is God's promise to "swallow up death forever" significant for communities mourning martyred indigenous leaders?
- How can local churches move from providing charity to actively confronting structural injustice?

4. Action / Reflection Point

Identify local or national human rights reports detailing the situation of indigenous defenders. Draft a corporate letter of concern or a prayer of petition from your Bible study group to be sent to church leaders or public officials.

Week 3: Peace Built on Justice (*Justpeace*)

1. Biblical Focus

- **Primary Text:** Isaiah 32:15–18; James 3:17–18
- **Key Concept:** *True peace (Shalom) is the fruit of righteousness, not the silence of forced submission.*

Biblical peace is not merely the absence of armed conflict (*pax romana*); it is *Shalom*—the presence of right relationships, economic equity, and environmental harmony. Isaiah links peace directly to justice: "The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever" (Isa 32:17).

2. Contemporary IP Context

Peace in indigenous homelands cannot be achieved through militarization, forced surrender, or development projects imposed without Free, Prior, and Informed Consent (FPIC). Genuine peace requires respecting the Indigenous Peoples' Right to Self-Determination and addressing the root causes of armed conflict in rural areas.

3. Discussion Questions

- What is the difference between "pacification" (forcing people to be quiet) and genuine "peace built on justice"?
- How do militarization and aerial bombardments in ancestral domains violate the biblical concept of *Shalom*?
- What role can indigenous traditional peace pacts (such as the Cordillera *Bodong* system) play in resolving modern conflicts?

4. Action / Reflection Point

Spend time in silent prayer for all displaced indigenous families (*bakwit*). Formulate a specific prayer list for peace negotiations and the protection of indigenous homelands in the country.

Week 4: Ecumenical Solidarity and the Wedding Garment

1. Biblical Focus

- **Primary Text:** Matthew 22:1–14; 1 Corinthians 12:22–26
- **Key Concept:** *Wearing the garment of active justice and standing with the marginalized at the feast.*

In the Parable of the Wedding Feast, God calls those on the fringes to the center. However, entering God's space requires wearing the "wedding garment"—a biblical metaphor for active repentance, righteousness, and commitment to God's Kingdom. In Paul's letter to the Corinthians, if one member of the body suffers, all suffer together.

2. Contemporary IP Context

Ecumenical solidarity means the Church cannot sit passively while indigenous sisters and brothers are persecuted. Churches are called to offer sanctuary (*Kanlungan*), advocate for policy changes, and walk alongside indigenous organizations in their struggle for self-determination.

Passive Religious Practice	Active Ecumenical Solidarity
Silent complicity during land-grabbing	Opening church sanctuaries to displaced communities
Treating IP culture as mere performance	Partnering in land defense and advocacy
Superficial charity	Wearing the "garment of justice" (<i>dikaiosyne</i>)

3. Discussion Questions

- What does the "wedding garment" in Matthew 22 demand of our congregation when looking at the plight of indigenous peoples?
- How can churches avoid "tokenism" (using indigenous culture merely for decoration) and instead build genuine, long-term partnerships?
- How does ecumenical unity strengthen our collective witness for human rights and environmental protection?

4. Action / Reflection Point

Organize an "Indigenous Peoples Solidarity Sunday" in your church. Invite an indigenous guest speaker, display native crafts, support an indigenous-led livelihood project, or collect resources for indigenous community schools.

YOUTH WORKSHOP MODULE

A 1-Hour Youth Workshop Module:

"Lupa, Buhay, at Katarungan"

*(Land, Life, and Justice: Youth Action for Indigenous Rights
& Environmental Stewardship)*

For Church Youth Fellowships, Senior High/College Campus Ministries,
Ecumenical Youth Networks

Core Objective: To equip young people with a biblically grounded, contextually aware understanding of Philippine Indigenous Peoples' struggles for land rights and ecological stewardship, moving them from passive sympathy to active ecumenical solidarity.

Workshop Preparation & Materials Needed

- **Visuals & Props:** 4 Large chart papers, markers, a physical map of the Philippines, string/yarn, sticky notes.
- **Audio/Visual Setup:** Projector and speakers (for indigenous instrumental music during reflection or photo slides).
- **Handouts:** Printed excerpts of the **Macli-ing Dulag** quote and short case profile sheets (1 per small group).

Workshop Session Outline

- 00-10mins. ICEBREAKER & MAP ACTIVITY: "The Web of Life"
- 10-25mins. SMALL GROUP CASE SIMULATION: "Ancestral Domain Under Siege"
- 25-40mins. BIBLICO-THEOLOGICAL PLENARY: "The Shroud & The Feast"
- 40-55mins. ACTION LAB: "Wearing the Garment of Solidarity"
- 55-60mins. COMMITMENT RITUAL & CLOSING

1. ICEBREAKER & MAPPING ACTIVITY: "The Web of Life" (10 mins)

Goal: Establish the intrinsic connection between youth, land, natural resources, and indigenous stewardship.

1. The Map Connection (5 mins):

- Lay out a physical map of the Philippines in the center of the room.
- Ask 3-4 youth volunteers to place markers on key mountain ranges and rivers (e.g., Sierra Madre, Cordillera Central, Pantaron Mountain Range, Jalaur River, Pulangi River).
- **Prompt:** "What surrounds these natural resources? These are the ancestral domains (Lupang Ninuno) guarded for centuries by indigenous cultural communities."

2. The String Web (5 mins):

- Hand a ball of yarn to a participant holding a marker for "Clean Water / Rivers." Ask them to throw the ball to someone holding "Forests," then to

"Electricity/Mega-dams," "Mining/Smartphones," and finally "Indigenous Communities."

- **Key Takeaway:** Gently pull one string and show how the whole web shifts. *"Our daily comfort in the cities—our water, electricity, and raw materials—is directly tied to the lands protected by indigenous peoples. Displacing them unravels the web for all of us."*

2. Interactive Group Simulation: "Ancestral Domain Under Siege" (15 Minutes)

Goal: Understand the real-world pressures faced by indigenous communities (Developmental Aggression vs. Self-Determination).

1. **Group Division (2 mins):** Divide the youth into 3 small groups. Hand each group a 1-page case scenario card based on real Philippine IP contexts:
 - **Group A: The Sierra Madre (Dumagat-Remontado)** – Facing displacement from a mega-dam project promising urban water supply.
 - **Group B: The Cordillera (Igorot)** – Resisting large-scale commercial mining operations seeking copper and gold.
 - **Group C: Mindanao (Lumad)** – Facing militarization, red-tagging, and community school closures due to corporate plantation expansion.
2. **Group Task (8 mins):** Each group answers three quick questions on chart paper:
 - *What is being taken away from the indigenous community in this scenario?*
 - *What happens to the environment if the community loses this fight?*
 - *How does the community show resilience and self-determination?*
3. **Speed Sharing (5 mins):** One representative from each group shares their key insights in 60 seconds.

3. Biblico-Theological Plenary: "The Shroud & The Feast" (15 Minutes)

Goal: Connect the real-world struggles to assigned Scripture texts (Isaiah 25:1–9 & Matthew 22:1–14).

Presenter Guide / Mini-Talk:

- **The Sacredness of Land:** Read Psalm 24:1 (*"The earth is the Lord's"*). Contrast this with the commercial worldview that land is merely a commodity to be bought, sold, or polluted. Revisit Macli-ing Dulag's words: *"How can you own that which will outlive you?"*
- **The "Shroud" over Ancestral Lands (Isaiah 25:7):** Explain how environmental destruction, militarization, and land-grabbing form a "shroud of death" over IP communities.
- **The Wedding Garment of Solidarity (Matthew 22:11–14):** In Matthew's gospel, showing up at God's banquet requires putting on the "wedding garment"—which in Christian ethics means active justice, repentance, and standing with the marginalized.

- **Ecumenical Youth Calling:** Faith is not passive. As ecumenical youth, our faith demands that we stand alongside indigenous peoples as co-stewards of God's creation.

4. Action Lab: "Wearing the Garment of Solidarity" (15 Minutes)

Goal: Translate biblical reflection into concrete youth-led actions across three spheres.

Instruct participants to return to their small groups. Give them 10 minutes to brainstorm concrete actions using the **3-P Framework**:

3-P YOUTH ACTION FRAMEWORK

<u>PUBLIC WITNESS</u>	<u>PROPHETIC ADVOCACY</u>	<u>PERSONAL STEWARDSHIP</u>
• Social Media Campaigns • Educational Webinars • Youth Sunday Liturgies	• Letter Writing to Ips • Supporting Fair Trade • Signing Petitions	• Zero-Waste Lifestyle • Ethically Sourced Goods • Eco-Audit at Church

Group Output Template:

- **Personal/Lifestyle:** One concrete habit we will change this week to reduce ecological destruction (e.g., fast fashion reduction, zero-waste practices).
- **Church/Community:** One creative thing our youth ministry can do for Indigenous Peoples' Month (e.g., hosting an IP exhibit, launching a social media campaign, holding an ecumenical prayer night).
- **Public/Advocacy:** One way to amplify IP voices (e.g., writing letters of solidarity to IP schools, sharing verified news against red-tagging, supporting IP-led petitions).

5. Commitment Ritual & Closing Prayer (5 Minutes)

Goal: Dedicate the youth's commitments through an ecumenical prayer circle.

1. **Gathering in a Circle (2 mins):** Have all youth stand in a circle around the central map. Ask each person to place their sticky note (with their individual action commitment) onto the map near the mountain ranges or indigenous territories.

2. **Hands-on-Shoulders Prayer of Dedication (3 mins):**

Liturgist / Youth Leader:

Creator God, who made the high mountains, rolling rivers, and rich soils of our land, we thank You for the indigenous peoples who have faithfully guarded Your creation for generations.

Forgive us when we consume without thinking, when we remain silent while lands are stolen, and when we fail to wear the garment of justice.

Bless these young people. Fire up their hearts with passion for environmental stewardship and human rights. May our youth fellowships become safe havens of solidarity, loud voices for truth, and hands that build Your peace grounded in justice.

Gather us all at Your banquet of life, where every shroud of oppression is destroyed and tears are wiped away. In Jesus' name, we pray. **Amen.**

3. **Closing Chant:** End with a rhythmic, collective clap (such as the *Cordillera Unity Clap*) or a shared shout: "*Lupa, Buhay, Katarungan! (Land, Life, Justice!)*"



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