

Managing Faith Resources

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INTRODUCTION

In January 2002, the Convention Baptist Ministers Association (CBMA) in assembly at the La Carlota Evangelical Church defined the basic problems confronting the CBMA along the area of a) leadership; b) self-reliance; and c) continuing theological education.¹ To partly resolve these difficulties, the endowment fund campaign for pastors was started. Slowly but surely support to this program are received coming from CBMA members, local churches and friends. Seminars, participated by many CBMA members,² were conducted together with different church related organizations through out the Convention Baptist areas.

There was also a suggestion during that CBMA Assembly to follow-up its theme *Revisiting Faith Resources*. Thus, the CBMA during its assembly meeting in May 2002 decided to adopt *Managing Faith Resources* as its 2003 assembly theme. Moreover, it was suggested to come up with another resource material related to that theme. Hence, this volume.

This volume, *Managing Faith Resources*, offers a variety of published and unpublished works mostly coming from the CBMA membership. It is amazing to know that most of these theological resources are not yet disseminated to the CBMA members. Moreover, there are some more theological resources coming from other CBMA members, Baptist churches and institutions, which are not included in this volume. Thus, to a greater extent the CBMA has a reservoir of faith and theology resources.

This volume, therefore, attempts to disseminate the Convention Baptist's intellectual and theological "properties" to members of CBMA, local churches and the society in general. Hopefully, responses or critique from the readers could be obtained leading to the recovery of more "hidden wealth and resources" of the Philippine Baptist churches. It is hoped that these resources could assist in strengthening unity, in broadening and deepening awareness, in sharpening skills, in deepening faith and commitment and enriching good values and attitudes of the CBMA members and the readers in the service of God in Jesus Christ through varied ministries. When these happen, then CBMA members maybe more willing to actively participate in resolving their basic problems as well as the problems of the church and society.

The contents of this volume are divided into five sections which also follow the topics to be discussed during the CBMA 2003 Assembly. Chapter I is about our history, situation and ethics as basis of managing faith resources (for more information about our history we refer you to the volume *Faith and Challenges Learn to be Qualified*, Agriam, et al, 2002). Chapter II deals with the basis of managing our faith resources and the importance of developing our leadership commitment and skills in multiplying, preserving and appropriating our God-given resources. Chapter III deals with managing our Christian mission and

evangelism. It tries to interpret the mission of Jesus in the context of our situation and some experiences. Chapter IV is about managing our ecumenical relations and community service. It explains some theories and experiences in developing communities and relating to other groups in the society working for peace and justice. Chapter V deals with managing Christian education and worship. It attempts to portray some of our resources in theological education and worship as Baptist Christians.

What is “unique” in this volume are its sources, which come from some of the “biographies” and “bibliographies” of our own pastors and theologians from the 1930s to the present.

We would like therefore to thank all writers who contributed to this book. We thank our friends, Pastors Cris Sian and Melchor Lariza and Rev. Samuel Talha for their support and help. We also thank the CBMA officers and members who, together with the Holy Spirit, were our inspiration in preparing this volume.

Isaiah 35: 3-10

Encourage the exhausted, and strengthen the feeble. Say to those with anxious heart, “Take courage, fear not. Behold, your God will come with vengeance; the recompense of God will come, but He will save you.” Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the dumb will shout for joy. For waters will break forth in the wilderness and streams in the Arabah. And the scorched land will become a pool, and the thirsty ground springs of water; in the haunt of jackals, its resting place, grass becomes reeds and rushes. And a highway will be there, a roadway, and it will be called the Highway of Holiness. The unclean will not travel on it, but it will be for him who walks that way, and fools will not wander on it. No lion will be there, nor will any vicious beast go up on it; these will not be found there. But the redeemed will walk there, and the ransomed of the Lord will return, and come with joyful shouting to Zion, with everlasting joy upon their heads. They will find gladness and joy, and sorrow and

CHAPTER ONE

OUR HISTORY, SITUATION AND MINISTERIAL ETHICS: BASIS OF MANAGING RESOURCES

The Western Visayas Ministerial Association³ *CPBC Book of Remembrance, 1950*

Officers:

Rev. Jesus T. Vaflor, President

Rev. Catalino Buensuceso, Vice-President

Rev. Restituto Ortigas, Secretary-Treasurer

“I am not almost forty-five years in the yoke. The years ahead of me are few, but I am determined to continue to the end,” said the oldest pastor in the Association in point of service. He expressed the essence and spirit of the Ministerial Association – “For me to live is Christ;” “I came not to be ministered unto, but to minister.”

The organization was born several years ago in the loving heart of the Rev. S.S. Feldman who was its organizer and adviser for many years. The total membership at present is seventy four. Fifty-four are regular members of which forty-six are Filipino pastors and eight are American missionaries; the other twenty are associate members who are all theological students.

The aims of the Association are (1) to establish close fellowship among the members and their respective churches, (2) to help one another materially, mentally, spiritually, (3) to present a solid front against existing social, economic, political and moral evils, and (4) to join hands and spiritual fervor in Evangelism as well as in the whole program of the establishment of the Kingdom of God on earth.

The Association is a part of the Convention of Philippine Baptist Churches. Most of the members are key men in the Convention program and activities. Their work extends from the cities to the remotest and most mountainous regions. Though most of them have hardly enough to live on, yet they go on, singing in their hearts: “Go labor on, spend and be spent. The joy to do the Father’s will. It is the way the Master went. Should not the servant tread it still?”

Let us pray for all of our ministers that they may be strong in leading us.

Let us pray too that we may not fail them in our responsibilities to them.

God helps the Weak – Isaiah 35:3-10

A History of Philippine Baptist Pastors 1898-2002⁴

Pastor Francis Neil G. Jalando-on⁵

Life and Ministry of Pastors During the Formative Years 1898-1935

Why they became pastors?

There were significant reasons why some Baptist converts decided to become pastors. First, they wanted to change for the better. There was a growing resistance against Spanish colonialism and Roman Catholicism that encouraged them to find alternatives and to commit themselves to a serious study of Christianity. Second, the coming of Protestant missionaries became an avenue whereby they were able to read the Bible. By reading the Gospel they became aware of their Christian responsibility and ultimately decided to become pastors. Yet the content of their pastoral ministry were based not only on the Bible but also on their culture and the American way of life as introduced by the American Baptist missionaries. (Page 29)

Socio-Economic Status of Pioneering Pastors

The majority of the early Baptist converts were poor peasants living in Western Visayas. Most of them were farmers and skilled workers from the countryside. A number of them worked as carriage makers and cocheros. Those who were in the educated class were hacienda owners and teachers in Spanish schools. As the Baptist mission commenced, some of them became apprentice in the Baptist printing press wherein they got hold of the Bible. Men and women pastors were instrumental in spreading the good news especially in the rural areas. They were respected and developed their social status as leaders of churches even if their economic status were almost the same as the members of churches they worked with. (Page 34)

Political Perspectives

The early Baptist Pastors had nationalist tendencies, since they were part of a people who resisted the unjust and exploitative Spanish colonial rule and who struggled to be free as a nation. At the height of the national fervor to achieve independence from Spain and then from American expansionism, Protestant missions came into the picture. It is not, therefore, surprising to know that many Baptist preachers were nationalists. The first preachers trained by Missionary Briggs who came from Luzon were revolutionaries who joined the struggle against Spanish colonialism.

Some of the early converts were members of the “Pulahan” group roaming in the Visayas mountains. The “Pulahans” were a group of people who resisted the long Spanish colonial rule through violent means. They used this method of resistance against the Americans too. The famous Pulahan was Papa Isio, who continued the struggle even when the Negros elite sided with the Americans. “His group, the babaylanes or pulahanes, burned haciendas owned by pro-American elite.” But later on, some of these revolutionaries were converted and became Baptist pastors. They welcomed the Americans, because the Christianity that the

Americans brought was convincing. Moreover, the American missionaries enabled them to read the Bible in their own language.

From another perspective, the shift in political view – from being revolutionaries to becoming pastors under the American tutelage – was partly due to the various techniques of pacification used by the Americans to end the Filipino people’s resistance. Laws were enacted favoring American colonialism. The Sedition Law of 1901 made any advocacy for Philippine independence a crime punishable by long imprisonment or death. The Brigandage Act of 1902 that classified guerrilla fighters as brigands or ladrones made membership in an armed group punishable by death or long imprisonment. To further suppress the nationalistic feelings of Filipinos, the Flag Law of 1907 prohibited the display of all flags, banners, symbols and other paraphernalias. Missionaries Briggs and Munger were actively involved in the pacification campaign, encouraging Pulahan leaders, for instance, to cooperate and in the process they were converted to the Baptist faith.

Furthermore, the Americans established an educational system with English as the medium of instruction. It was aimed at making the Filipinos “little brown Americans.” With American education, in which American values and culture were taught, slowly but surely the Philippine people developed pro-American sentiments. (pages 34-36)

Theology and Perspective in the Ministry

The content of their preaching as well as their theology was centered on two main issues. First, to proclaim Jesus Christ as the Saviour of mankind in order for those people who received Jesus to go to heaven. Second, to proclaim that Baptist Christianity is the “true” brand of Christianity. People should forsake the teachings of the Roman Catholic Church since it is corrupted and distorted. Moreover, piety and spirituality should be practiced by not smoking and drinking or indulging in vices. (page 40)

Theological Education

On the whole, pastors learned their profession in the ministry through personal experience and through organized studies. Bible schools for men and women were started to cater to the need for trained pastors. When the Bible school for men was not sustained, Pastor’s Institutes were conducted to fill in the need. (page 46)

Joys and Struggles of Early Philippine Baptist Pastors

Even before the first official ordination of Philippine Baptist Pastors in 1906, a great number of Filipino and Filipina Baptists called by the American Missionaries as “Native Preachers” and “Bible Women” respectively were

already active in the ministry. These “Native Preachers” and “Bible Women” should be aptly called as Filipino and Filipina Baptist Pastors.

It was automatic for the early Baptist converts to do mission work. Men and women involved themselves in the evangelization of their own people. They preached the ‘good news’; helped in the translation work; and distributed the translated gospels and religious tracts in many areas where the American missionaries had not set foot to. (page 46-47).

The Search for Self-Identity and the Struggle for Self-Reliance 1935-1983

Baptist Pastors struggled for the creation of the Western Visayas Convention (WVC), the forerunner of Convention of Philippine Baptist Churches (CPBC), and the Convention Baptist Ministers’ Association (CBMA). The forerunner of CBMA was organized sometime in 1904 during the “First Baptist Associational Gathering.” They mounted pressure, together with the backing of local churches which they had organized and maintained, in order to push for the Filipinization of the leadership structure. Thus, the CPBC was organized. Rev. Jorge O. Masa was elected CPBC General Secretary in 1935. He was succeeded by Rev. Engracio Alora in 1938.

Philippine Baptists together with their pastors slowly pushed for the realization of their dream for self-reliance. Thus, many Filipinos occupied top positions in Baptist institutions. For instance, in 1940, Rev. Alfredo Catedral, a graduate of Colgate Rochester Divinity School succeeded Rev. R.F. Chambers as Dean of the College of Theology.

The CPBC was also granted the freedom to make its own policies, and properties of the American Baptist Foreign Missionary Society (ABFMS) were slowly transferred to the Filipino leadership.

Economic Condition

Although the Philippine Baptist leaders pursued the Filipinization of the CPBC, they were far from self-reliant. They still continued to ask for foreign financial assistance to implement their programs. To some extent, the economic condition at that time played a significant role in the attitude of the Philippine Baptists. The Philippine economy was “completely tied up with and dependent on the United States.” Philippine economic policy allowed the continued export of agricultural products to the U.S. and unhampered entry of U.S. goods to the Philippines. During the 1936-1940 period, majority of foreign investments came from the U.S. and 72.6% of Philippine trade to foreign countries went to the U.S.

Rev. Iñigo Delariman, the Promotional Secretary of Negros Kasapulan in 1936 received a salary of P40 a month while the 40 churches that he visited all over Negros supplied him with travel expenses. Rev. Juan Empig of Ilog Baptist Church asserted that the answer to the economic condition of the Philippine Baptist churches was good stewardship. Pastor David Logarto, Circuit Pastor,

Dueñas, Iloilo echoed the same tone, “He who shall not work shall not eat.”

Theological education

Pastors and church leaders were trained in church work through the Pastor’s Institute and *Eskwela Dominikal*. In Negros, Rev. Iñigo Delariman, trained in Rural Life at Los Baños in 1934, conducted an Institute on Religious Education and Rural Life Institute with Miss Proserfina Plasus. The curriculum of the Rural Life Institute included Animal Husbandry with Swine and Poultry Raising techniques, and Plant and Fertilizer Analysis. The College of Theology also launched the National Rural Life Institute. The goals of the Institute were to provide the ministers with experiences that would enable them to understand rural life, problems and aspirations of the rural people, and to equip the ministers with necessary tools and skills in agriculture and more importantly, in making theological reflection on the meaning of the gospel in a local situation.

Theology and Content of Preaching

The issue of “Social Gospel” and “Pure Gospel” in America in the 1920’s made an impact on the theology of Philippine Baptist pastors. The missionaries had two contradicting views of the gospel message which divided them later. This contradiction stemmed from the theological controversy that swept the United States during that time. Dr. Domingo Diel, Jr. argued that the “main issue was being the ‘pure gospel’ or the ‘social gospel’; which means either the preaching of the ‘pure gospel’ or the implementation of the consequence of the gospel in all areas of human life.”

The four decades of American missionary presence in the Philippines greatly influenced the lifestyle and theology of the Philippine Baptist pastors. For instance, the way they dressed was similar to the Americans who converted them. (pages 66-70).

Baptist Pastors During World War II: Their Faith, Ministry and Struggle

In 1946, Engracio Alora, the Acting Dean of the College of Theology, published in 1943 the *Prayer of the Panay Underground*. “Give us courage, Lord, to finish the great work that Destiny has called us to do; Courage to continue to fight for the right of this Nation to live her own life without trammel from without, without doubt from within; Courage, Lord, to show to the invader that the national honor that he has tarnished is avenged on this Island with valor and self-immolation; Courage that knows neither darkness nor day to strike for that Freedom which Thou teachest is the inheritance only of those of Thy children who are worthy of their God.

Let the blood, Lord, that was shed by the Freemen of this Island seep into the depths of the native soil to cleanse it of its past, to enrich it for its future; Let the cruelties of the enemy, his deceptions, and his deceits that have caused many loved ones to perish in death unspeakable and tortures that curdle the blood, drive

us on with ever resurging strength to defend our home and fireside.

Let new cruelties inspire more determined resistance; Let more tortures bring forth more martyrs; Let the ravishments and violations of our women endow more strength upon our womanhood; Let the wanton killing of unarmed men and helpless women and children produce more leaders and patriots.

And, Tomorrow, Lord, when the dawn breaks and peace comes again to this Land, may it be a strong and free and lasting peace, because it was dearly bought with our blood and treasure; May the strength and fortitude that we had built, in the Valley of the Shadow, during the bitter night of our sorrows and sufferings transform and weld us a Nation, because we have been forged in the Crucible of Fire and cleansed in a Baptism of Blood.

And so, dear Lord, when on that morrow Destiny commands us to resume our peaceful tasks, Let there arise a new and purified people led by a new leader guiding us forth in Thy ways onto the heights to which our worth and our heritage entitle us.”

A Baptist, Esther Pagsuiberon, also composed a guerilla song: *The Fight is On*. Pastor Pagsuiberon, a guerilla himself during the war, sang the song by heart: “The fight is on, arise, o, soldier’s brave and true. The call to arms is heard from far and near. MacArthur now is marching on to victory, the triumph of our forces is secured. The fight is on! Brave Filipinos will carry on to victory with carbines gleaming and thompsons roaring and will drive those Japanese away. The fight is on but be not weary, for then at last we shall be free. With God before us, his banner o’er us will sing the victory song at last.” (pages 77-78).

Summary and Reflections

“Four years of the holocaust of World War II did not diminish the faith of the Baptists in the Philippines. During the war, they gathered to worship in the hills and mountains, swamps and even under the surveillance of the enemy’s watchful eyes in the cities and towns. The women did their share in living dangerously their testimony of Christ’s love and concern.”

Rev. Agustin Masa, CPBC President from 1946 to 1947, bore witness to the struggle of the Philippine Baptists during the war. He exhorted the CPBC members on the occasion of their Golden Jubilee: “We stand today between two generations. The past, with all its troubles and conflicts, consuming today’s struggles, and the future with all its opportunities and great promise. At a time when the liberties of men are being threatened, the Philippine Baptists have in their hands the highest opportunity to demonstrate to their fellow men what it is to be free in Jesus Christ.”

Some Americans said that the Filipinos were afraid of the Japanese and ceased to hold worship services. However, eyewitness accounts and experiences of those who survived told of a different story. The Philippine Baptists survived the war. Not only did they contribute to the conduct of worship services but also

to the liberation of the Philippines. They became self-reliant not only in their economic activities but in leadership capacity. The war “proved to be the testing fire of faith.” Pastors continued their unwavering commitment to take care of their flocks. In the words of Rev. Melicio Basiao, “O, how we struggled and O, how we were blest.”

When the American missionaries came back they proceeded to take up the cudgels of leadership once again.

Post War Period to the Declaration of Martial Law 1946 – 1972

In the celebration of the Golden Jubilee of the Philippine Baptist mission in 1950, one can glean from the commitment of Philippine Baptist pastors as they did their share in the ministry. They not only looked back from their journey of faith and from those who struggled before them, but also looked forward to the future with this in mind, “continue on pastoring.”

Rev. Dioscoro Villalva of Isabela Evangelical Church said, “May the younger generation of preachers heroically pick up the Gospel torch lighted by the sacrifices of our dead-yet-living pioneer evangelists, through an intensive Convention program to evangelize the Philippines in the next 50 years.”

Pastor Jose Gico, Jr. of Malawog Baptist Church, Sta. Barbara, a “disciple” of Rev. Villalva said, “The Pentecost of the Gospel propagation is now realized in our midst in this Golden Jubilee. Let that time be revealed again, when Peter preached and five thousand souls were brought to the feet of Christ.” This kind of spirit and dedication strengthened his resolve to continue his pastoral ministry. Today, even after his legal retirement, he still serves Hinigaran Evangelical Church, which he ministered since 1951.

Pastor Jacobo Celeste of Bingawan Baptist Church aptly said, “May we grow stronger in faith and work, as we struggle towards our 100th anniversary in 2000 AD.” The pastor of Ito Baptist church, which was started by the Pulahans in 1904, also said, “We pray that this Golden Jubilee will be an inspiration for us all to unite in smashing the forces of *social evil* and bringing about the Kingdom of God in and out the hearts of men.”

Mrs. Angelina Buensuceso, pastor of La Carlota Evangelical Church in 1950 appropriately challenged the next generation of pastors with these words, “There is no telling what a church can do which she tries to conceive of and achieve greater and better things for God. Onward with Christ. United we stand, divided we fall.” Later in 1980, Angelina Buensuceso became the first Filipina Baptist pastor to be ordained.

These words and deeds of Baptist pastors 50 years ago serve as cornerstones of Philippine Baptist churches, and will serve as inspiration for the young generation as they continue serving the Lord. (pages 92-93).

Pastors Joining the Movement to Oust the Marcos Regime

Amidst the rising socio-political unrest, the Philippine Baptist pastors took a stand. Many of them joined rallies, formed organizations, made protest statements, or joined the underground movement to topple an unjust system. The martial law years saw a great deal of pastors “doing theology in the streets.”

Pastor Ruth Corvera said that during martial law years pastors became “activists.” She testified, “I would go to the community and organized them. I see my role as someone empowering people to reach their potentials before God. I did not baptize them but my teachings were centered on giving the people the ‘quality of life’ that they deserve. Salvation is about raising the worth and dignity of the people and liberating them from their fears.”

Pastor Samuel Antonio, presently the Kasapulanan Minister of Negros Oriental churches, clearly stated the reason why pastors joined the underground movement: “*Ang mga Baptists freedom fighter. Sadto nga tion kinahanglan gid nga mag respond bangud ang atrocities sang military nagabiktima sang miembro sang simbahan. Ang concern amo ang paghatag protection sa aton mga kasimbahanan sa kabukiran. Bilang shepherd, nakita ko nga ginataban ang akon mga obeha, indi ako makapalagyo sa sitwasyon kag sa akon nga role. Ini nagtulod nga magbatu ako sa mga lobo nga naga pang-it sa ila.*”

Pastor Antonio stressed, “*Ang spirituality dapat mag angut sa reality. Faith is something that have a motivating force and should produce evidence.*” Furthermore, “*Ang akon training sa NCCP about community organizing na usar ko sa akon nga pag bulig sa mga pumuluyo nga nangin biktima sang human rights abuses.*”

In Aklan, Pastor Cecilia Cruz together with Rev. Villanueva worked in the mountains educating the people and organizing them. “*Nakita ko nga sadto nga time ang role namon as pastors is to make people aware of our situation and encourage church members to be active politically.*” Pastor Cruz was also terrified to continue on working. “*May liquidation squad ang Marcos regime. Budlay mag giho. Sa ulihi gin dakop kami sang military kay suspected kami of subversion. Pero nag continue kami gihapon sa amon work kag nagahiwat pa kami sang mga Ecumenical Summer Youth Camps with Mr. Mike Pillora.*”

In Negros, Pastor Norberto Tabligan engaged himself in what he called “the other side of ministry.” “*Naga seminars kami on Human Rights upod ni Pastor Rudy Bernal kag ni Pastor Rodio Demetillo. Gina surveillance kami sang military. Ang amon obra was part of the ACM work of the Convention.*”

Pastor Jacinto Castillo, the President of the Negros Kasapulanan Baptist Ministers’ Association, recalled, “*Sang init-init ang sitwasyon sa sur (Negros), madamu ang nagpabukid. Isa ka adlaw, gin ‘kidnapped’ ako sang NPA kag gintabonan ang akon mata. Gindala ako nila sa bukid kag gin pangabay nga magbunyang sang ila mga bata.*”

“Marcos’ preferential treatment for foreign investors further contributed to the deterioration of the Philippine economy, particularly with the use of government funds and foreign loans for the Marcos family and their cronies.” Baptist pastors were among those who suffered economically.

In 1973, there were 200 Convention Baptist pastors. The survey conducted by the College of Theology revealed that the average monthly salary of pastors and workers excluding the city church pastors was P45.00. They belong to the income bracket of the housemaids in chartered cities. Of the total number of pastors in our Convention, 96% does not have a house of their own. If ever they have a Social Security System coverage, about 95% of them will not be able to derive sufficient benefits from this upon retirement because of low monthly premium that they give to the SSS.

The survey concludes that Baptist pastors were looking at the future with a great sense of insecurity. Thus, few young people were committing themselves to the Christian ministry; many pastors were shifting to secular ministry; and there was a lack of creative and consecrated pastoral leadership in the churches.

From 1966 to 1973 there was a marked decline in enrolment in the College of Theology. Of the 89 who graduated from the College of Theology from 1960 to 1972, only 19 had submitted themselves for ordination; 11 were in Christian institutional ministry; and 59 are no longer actively participating in church work. Of the 46 ordained ministers that the CPBC had since 1946, 14 have shifted to secular ministry. Even though some of them were working as part time pastors in the churches, yet the trend toward secular employment was very clear. The sense of economic insecurity in the pastoral ministry had also led many to take for granted the discipline of the ministerial profession, thereby weakening their effectiveness as bearer’s of the “good news.”

The survey of the College of Theology forecasted a bleak future for the Baptist churches in the Philippines if the above conditions were not averted. An important answer to these problems is in raising the socio-economic level of life of the pastors. Thus, the Baptist Ministers’ Endowment Program was conceived to standardize pastor’s salary. The subsidy will be granted with the end view of strengthening the ministry of a church and ultimately to make the same church self-supporting.

In 1975, Dr. Domingo Diel, Jr. wrote: “As CPBC thinks beyond ’75, it must think of its pastors more seriously now than before; the ‘sacrifice mentality’ has still a place in a Christian life (not only in a pastor’s family) but that is a poor substitute for a low salary. The Endowment Program for Baptist pastors - salary standardization and retirement pension must not only be encouraged, but supported and implemented. The prospect of this program is indeed favorable; its effect among pastors will be invaluable and the result of it can certainly be beneficial for the CPBC.”

In 1975, Kasapulanan Minister Rev. Alfeo Tupas informed of the Negros

Kasapulanan fund campaign called “God’s One Thousand Fund” to “help standardize the salaries of pastors in the Kasapulanan.”

The year 1977 ushered in the new challenge to raise the local support to more than 25% with an incentive plan for the Field Ministers. CPBC President Rev. Moley G. Familiaran reported, “A top level brainstorming session was organized to open more possibilities for the ever growing challenge of the CPBC.” It was pointed out during the brainstorming sessions that “pastors must become our priority concern – and projects must be started to help the struggling church support their pastor.” The result of this brainstorming was the Pastor’s Salary Standardization scheme with a motto: “A Challenging Self-Reliance Movement toward Growth and Maturity.” CPBC and CBMA were the implementing arm and the duration of the project was three years. It hoped to subsidize the salaries of 200 pastors receiving below P150.00 a month. The program would arrange for the pastor to receive a free board and lodging and the honorarium would be added to their income during the year, increasing it to 250.00 pesos in the second year.

During the same year, Rev. Edwin Lopez, CPBC General Secretary 1976-1979, launched the CLASP – Carabao Labor to Assist Salaries of Pastors. It was a development program for pastors receiving very low salaries. Rev. Lopez reported: “We have bought 2 carabaos and farm implements for our Mountain Pastors in Lambunao and Calinog. We will arrange to buy one carabao each for Antique, Capiz or Negros, whichever is advisable to our pilot.” The carabaos belonged to the CPBC on loan to churches to assist the salaries of Pastors. The income of the carabao was to be divided into two. One half would go to CPBC as payment for the carabao and the other half would go to the salary of the pastor. When the carabao is fully paid, it would belong to the church.

During the CBMA assembly in Dumangas Baptist Church on January 17-20, 1994 in which 571 ministers attended, the officers and members created two programs to financially assist the ministers particularly those receiving below 500.00 pesos salary, and working in the rural areas. The first, the Mutual Aid Fund (MAF) was launched after the officers discovered that, out of more than 500 pastors, 371 are receiving below P500. Most of these pastors worked in rural areas. The fund would help pastors in their medical needs. A seed money of 5,500 pesos was raised during the assembly. The second program was the Minister’s Welfare Program to increase financial assistance to pastors through its livelihood project of swine-chain dispersal. The CBMA put aside a budget of 270,000.00 pesos for this purpose. Pastors working in rural areas were given the priority.

In 1994 the Pastor’s Endowment Fund had an interest of 16,178 pesos which were given to pastors with very low salaries. In 1995 the interest of the fund was 22,563.30 which was distributed to qualified applicants endorsed by the Provincial Ministers’ Association and recommended by the Executive Committee of the CBMA.

Theological Education

In 1975, theology students defined theological education as follows: Firstly, “We, the students of the College of Theology, Central Philippine University, believe that theological education should be geared toward making men whole. We believe that it should seek to develop the individual or group into an integrated whole, conscious of his/their individuality as a person or group in relation to other persons or groups, of his/their strengths and limitations, aware of his world and of the tasks he/they have to perform, dedicated to his/their mission, and able to participate actively and meaningfully in the celebration of life.”

Secondly, “We believe that theological education should help in preparing Christians serve God through service in the world. As such, theological education should start where the people are. It should take on account the people’s desires and aspirations, their struggles, and most of all, their needs. It should be able to understand the “hows, whys and wherefores” of the people that it may be able to apply the Christian message relevantly to the lives of the people, and the community wherein they live. We believe that theological education can do this when it opens itself up and enters into dialogue with the world – its cultures, ideologies and religions.”

Thirdly, “Theological education should promote a living involvement in the life situation of the people. Having understood the hows, whys and wherefores of the people, it should seek to put into practice such understanding in terms of involvement in actual life situations of the community, participate in its struggles and become a motive force in the shaping of history.”

Dr. Domingo Diel, Jr. asserted that theological education must consider “the need of the church” and “the need of the world.” The issue here is ‘relevant’ theological education in relation to the church and the world today and tomorrow. The cry of the decade coming from the so-called Third World Theologies is for “theological relevance.” Diel warned that theological planning for the future should be aware of the danger of “theological irrelevance.”

Ministry of Pastors

In 1977, a CPBC Work Plan was created. Rev. Edwin Lopez envisioned a program called TICDA (Total Integrated Church Development Assistance). The program had three component strategies: (1) TOMF – (Training Operation Mass-Evangelism Follow-up), (2) SWEAT – (Steward Week Ender Assist Technique), and (3) New Frontier Ministries.

The program enabled CPBC to organize one congregation every 2 to 3 days within one year. Also, the program was an attempt to lift up the economic condition of pastors and church members. Rev. Moley Familiaran summed up the main focus of the program: “. . . the thrust of this work plan is to work with people in discovering sleeping assets in the form of interest and readiness to actively

participate in the total church work...to call and summon the potentials of its very own members which have yet remained untouched and unused...this work plan rests upon the basic suggestion that what the Convention should attempt is to help the people of the churches realize that we are, in discipleship, called to become fishers of men. When we realize this, we multiply the number of evangelists, preachers and pastors...This is actualizing the 'priesthood of the believers'."

Rev. Apolonio Francia, CPBC Field Secretary in 1977, organized a "Management and Planning Seminar," which aim at gaining insight into the management and operation of the church. The topics of the seminar included Management of a local church, Planning Process, Duties of Church Officers, Christian Education, Evangelism and Stewardship.

A "Special Minister" by the name of Rev. Jaime Lasquite was sent to churches of Santa Fe, Guinberayan, Concepcion, Lanas and Lindero in Romblon to assist in specific areas of service. Reports coming from the churches were very encouraging.

Rev. Alfeo Tupas, CPBC Field Secretary, also reported that the "Mga Alagad Kami" (MAK) trainings were conducted in Negros. He visited 87 churches in his area and presented the Convention Work Plan during Management and Planning Seminars.

In 1977, Rev. Sammie Formilleza, Administrator of the Center for Education and Research (CER), reported that in 1976 the Center had conducted 18 workshops in Western Visayas with a total of 350 participants. The objective of the Center for Education and Research was "to find out what people think about their own problems, to use dialogue as a principal means of clarifying their ideas, to work with them in putting those ideas into actions in their own way, in their own community to achieve what they think and believe is a better way of life." The following sectors were the priorities of concern of the Center: Urban Poor (squatters), Wage Earners (laborers), Fishermen, Peasants, and Rural Church Leaders. These sectors comprised 80% of the whole West Visayas population. The Center also opened three special projects for communities and churches, namely: Nutrition Education Program, Agricultural Workers' Cooperative and Health Education Program. The success of the Center's work with people from the marginal sectors of the society was made possible because of the willingness of the people in communities to do something about their oppressive and dehumanizing situations.

The year 1977 saw the strengthening of work in Mindanao. In 1976 the leaders and ministers of the Mindanao CPBC churches gathered in Mandih Baptist Church, Sindangan, Zamboanga del Norte and decided to expand outside of the Zamboanga Peninsula with Ipil as the center of operation. Subsequently, the program radiated from Ipil to three surrounding cities of Dipolog, Pagadian, and Zamboanga. In 1978, the Mindanao Baptist mission produced 12 congregations with 16 extensions.

A pastor in Mindanao, Mark Cloma said, “For 32 years, I have been praying for a Baptist of our kind to come here, and I am happy that now this is being answered.” In 1978, Cloma implemented the Phase I and Phase II of the CPBC Mindanao Project, training church members in evangelism and “operation house-to-house visit.” (pages 104-113).

The CBMA 1983 - 2002

The Search for Pastoral Identity

The national crisis during this period made an impact on the lives of Philippine Baptist pastors. The crisis situation pushed them to look deeper into their identity and role as ministers of God in the context of the Philippine society. This resulted to the re-examination of their perspective and thrust in pastoral ministry.

Most pastors became politicized and saw their role as a significant part in effecting changes in a society with deep political turmoil and economic crisis. The situation led the CBMA to re-evaluate its ministry and identity

In 1982, the CBMA assembled at Bakyas Evangelical Church and discussed the theme *The Minister vis-à-vis Innovation*. There were three emphases in that assembly: The Identity of the Philippine Baptist pastor; Their socio-economic problems, and Their mission. They discussed issues related to “The Pastor in Personal Dynamics;” “The Pastor in Crises Situation;” “The Theology of Money;” “New Trends in Stewardship;” and “The Pastor in the Ever-widening Mission Patterns.”

As a result of this Assembly, on September 26, 1982, a group of nine CBMA members and officers from the different provinces in Western Visayas voluntarily met and discussed the life situation of the Association as a whole. After sharing experiences and realities existing in the provincial and national level, they found out that (1) There was no coordination among the circuit, provincial and national ministerial Associations; (2) There was no common understanding of programs, structures, orientations, and thrusts; and, (3) Corporate life was not strong. From these observations, an enlarged consultation involving the CBMA Executive Committee and presidents of all provincial and district Associations was set and a meeting was held on December 16-18, 1982. After three days and nights of sharing and deliberation, a five-year program was formulated for approval before the assembly in its annual institute in January 1983.

The CBMA proposed the *Ministers Growth and Development Plan*. This was the premise of the proposal: “The challenges of the different and varied ministries where the church of Jesus Christ is called upon to participate is vast and growing and getting complicated. The ministers struggle daily to respond creatively to problems faced by man – sin in its varied forms – alienation forms – alienation from God, poverty, human depravity, ignorance, superstition, greed,

injustice, authoritarianism, immorality, colonialism, and tortures and violation of human rights. These are issues which the present ministers of Jesus Christ are daily confronted with and therefore cannot close their eyes to if they will continue to serve as light of the world and salt of the earth.”

The *Ministers Growth and Development Plan* was conceived because “the Gospel of Jesus Christ must be interpreted by the minister in the context of the need of the people so that evangelism and church mission will not be stale but be receptive and responsive to people’s real needs.”

The CBMA saw that Western thinking largely influenced the Philippine Baptist pastors, thus, they had not fully developed a theology they could call their own. There was a reflection that reactionary theology should be checked while establishing a theological framework rooted in biblical principles and Philippine culture. The CBMA thought that Philippine Baptist pastors should have a theology that could continually confront rapid changes in society and its fundamental truths could be applied any time in the Philippine situation.

The five-year *Ministers Growth and Development Plan* was divided in five phases, namely: (1) Structural changes and improvements; (2) Re-orientation program; (3) Re-organization into interest groups; (4) Continuing re-orientation; and (5) Further theological education and special training and scholarships.

The first phase, “Structural changes and improvements,” proposed that a committee of Ministers for Development would be organized with the specific task of planning, coordinating, and linking with different agencies to help in the development of the ministers. It was also proposed that there should be a democratic centralization of all ministers’ organizations. This means unification of the program and organization of ministers. For instance, the district ministers association would coordinate with the provincial ministers association and with the CBMA. Furthermore, it was proposed that the ministers should be represented as an organization in decision-making bodies and committees within the CPBC, like having a representative in the Board of Trustees, the Committee on Ministers’ Endowment, and the Committee on Ministers’ Retirement.

The second phase, “Re-orientation program,” was proposed because the developments of the 1980’s in the different areas of life – social, economic, religious and political – were largely affecting the ministers. Since the traditional concept of the ministry could no longer meet the challenges and demands of the present task, especially the outmoded concepts of the ministry brought from abroad, “new methods, concepts, and techniques to enrich the minister’s experiences were needed...and those outmoded be changed or discarded.”

The elitist education of the ministers and the theology they gained from foreign books and instructions must be continuously put to test with the real situation to be relevant. Furthermore, in order for the re-orientation to be effective, the minister must undergo a deep process of education which included human values, development, re-study of prevailing economic and political system

affecting people's lives, elements of Filipino theology, and the development of people's theology, born of the people's hopes, dreams and aspirations. The CBMA proposed an educational program to help widen the social consciousness of the ministers, challenging parochial views, broadening outlooks, and deepening of commitment in the service of the poor. It was also proposed that all graduates and students of CPBC related theological institutions must undergo this orientation before their graduation or before their membership to the CBMA.

The content of the curriculum proposed were: (1) Theological concepts of development (2) Evangelism (3) Mission of the church in the Philippine situation (4) Elements of Filipino theology (5) History of the Philippines from the viewpoint of the people (6) Structural analysis of society (7) Baptist history (8) Wider ecumenical dialogue (9) Hermeneutics (10) Basic Bible doctrines (11) Biblical theology and such other subjects that would widen the perspective of the ministers.

The third phase, "Re-organization (Re-Direction)," was proposed because communities are called for the ministry relevant and responsive to the present needs and problems. The yearly curriculum of the CBMA Institute would be restructured according to the interest and field of specialization of the minister.

"Re-direction of the ministers' views and concepts" included ministry in the local church setting and different institutions, organizations and community projects. A pastor could bring his/her pastoral identity even in schools, hospitals, business firms, factories, farming, community organizing, labor union, young people's group, ecumenical ministries, communications, and other fields where the pastor is assimilated.

Furthermore, the curriculum of the CBMA for the next five years included pastoral ministry with emphasis on shepherding, pulpit and church management, counseling, church administration, business management, theological education, research and documentation, communication, youth, children, trade unionism and other specialized ministry deemed needed.

The fourth phase, "Further theological education and special training," was proposed since the CBMA members needed further theological education but had little opportunity to avail of continuing education.

The emphasis of further theological education should be carried through Theological Education by Extension (TEE) wherein indigenous theology reflecting Philippine realities should be developed. TEE should prepare pastors to specialize training according to interest, and need of the local churches.

The CBMA believed that the *Ministers Growth and Development Plan* would take a long process. The January 1983 CBMA Assembly that tackled the theme *Resuscitating the Minister*, however, laid the five-year program on the table. The CBMA President said, "unfortunately, for various reasons, the Association felt that a restudy of the program be made to suit the needs of the

members in general.”

But then, the aim of the CBMA was to encourage pastors, who were committed to the task and calling of the Lord, to render a relevant, effective and inspired ministry to the Convention churches, institutions and society.

Identity and Mission

Pastor Rudy Acosta said that pastors have an identity crisis: “In Africa there is black theology. People go back to their experiences to reflect theologically. *Sa aton kalabanan wala pa kalambot sina...May crisis of identity kita.* We don’t know what we are. We like hamburger. *Joke sang isa ka tawo,* ‘Chinese have chopsticks, what about Filipinos?’ What do we have? *Kamot. Magpanghilamon kamot, magkaon kamot. Wala kita nagdevelop tools. Nadala ini tubtub sa aton theological endeavors.*”

On August 29, 1983, Dr. Johnny V. Gumban lectured on *Contextual Filipino Theology: Toward a Filipino Theology* and *The Emerging Filipino Theology*. His theology in a Philippine context included the affairs of the family, the church, the society, and God in history. A Filipino Theology should be inclusive, as the act of God in history is also inclusive. In 1984, Gumban wrote, “The church today is in the midst of crisis. As members of the Christian Church we should not respond to this crisis on the basis of our individual sentiment alone. It is only when we respond to this crisis on the basis of our Christian faith that we can call that response a part of our missionary task.”

Contextual theology greatly influenced the minds of Philippine pastors. Pastors were concerned about practical questions in daily life, the real situation of the people and how God could speak to that context. “Culture and Christian spirituality are intertwined. One appears foreign and unfamiliar without the other...A spirituality detached from culture develops a (spiritual) life without meaning. A culture detached from spirituality develops a (cultural) life without firm foundation.” Rev. Angelina Buensuceso, Directress of CBBC in 1982, revised the curriculum of Convention Baptist Bible College to include subjects like Sociology. “We believe that a pastor should know the culture and situation where he/she is to work.”

The Christian faith must get involve in the crisis situation of the society because the church does not exist in a vacuum but is related to the society. Writing about the “Church in the Midst of Crisis,” Dr. Domingo Diel, Jr., CPBC General Secretary in 1984 had this to say: “The inter-relatedness of socio-economic and socio-political issues with morality and the Christian faith should be by now a matter of concern for all of us. If our Christian faith has nothing to say to such issues here and now, one questions whether it is at all a Christian faith. The faith that has its source from the Truth, Himself, even the Lord Jesus Christ cannot just leave people and society to manipulators of reality and to the indoctrinated propagandists. The crisis-situation today demands from our Christian faith

answers that come from a consensus of the Community of faith.”

Rev. Alfëo B. Tupas, Negros Kasapulan Minister and CPBC Field Secretary affirmed that the church was really in the midst of crisis. “Let us only remind ourselves that the people of God both in the Old and the New Testaments were most aggressive and fruitful in their ministry when they were in crisis situations. We are now having our share of these. Like our predecessors we can take these not as hindrances but as challenges for a more triumphant and productive work on our part for our Lord.”

Rev. Amsil P. Alubog challenged pastors and churches, “May we be able to conscientize our emotions, thoughts and will, so that we can gain a clearer stand and a stronger force as we participate in the development of our society which is in a ‘crisis’. But above all, let us be aware, that behind these difficult moments, the Almighty God still reigns and has a message to reveal. Let us be sensitive to this!”

In 1985, Ronny Luces, a student of the College of Theology made a theological reflection on theology and action. He said that a seminarian must look deep into the context of the Philippines because a seminarian does not operate in an empty space. “He operates in the society that is historically situated and conditioned by the structure or system encompassing it. He has a community with its population, lifestyle and culture.”

The society is plagued with problems and manifestations of evil in the socio-economic and political sphere not to mention moral degradation; the seminarian must do something. The belief of Ronny Luces deserves a longer quotation. “The seminarian being part and parcel of this society cannot alienate himself and just stay in his ivory tower. He must act and do something because of the mandate of Christ for him as a salt and light of the earth. He cannot afford to just stay idle and remain passive over what is going on. In the church where he is based and in the society where he is operating are opportunities where he can manifest the divine calling of God for him. Foremost of this is the opportunity to educate his people regarding the realities that are transpiring. Coupled with this, is his prophetic role to denounce the evils that cause injustices, to expose and oppose all forces of oppression and support the people’s struggle for change. He must also organize with other seminarians and religious bodies to build a strong ecumenical network and join forces with other sectors of the society. This way he is actually taking the role of a salt. In his action in society, he must ‘plunge in’ to the actual situation. This process is called integration and Christ have done it when he incarnated in his people ‘being one of them.’ Through these he can have first hand experience about what it is like to be struggling for a just cause of righteousness, truth and freedom not merely theologizing it but putting it into practice.”

The CBMA of Today

In 1983, the CBMA included in its objectives the following (1) To strengthen the CBMA leadership or line of coordination among national,

provincial and district associations; (2) To have a unified grasp of CBMA directions and programs; and (3) To come up with a long-range plan and curriculum for CBMA institutes. The CBMA Officers' dream of having a long-range program adopted by the assembly was partly realized after almost twenty years during the CBMA 2002 Assembly held at La Carlota Evangelical Church.

Rev. Jerson Narciso, the present CBMA President, told about the CBMA's emphases in his State of the CBMA Address. First, there is a need to overhaul present leadership structure in order to make sense out of "our chaotic situation." Second, the present CBMA leadership is initiating important steps to strengthen and improve self-reliance program thereby addressing, for instance, the financial needs of low-income pastors. Third, there is a need to come up with a more systematic and efficient theological education program in order to upgrade and enhance pastor's theological and pastoral training.

The CBMA in assembly presented a ten-year plan and approved it during the business meeting. The plan includes the *Kabuhi sang Pastor (Buhay ng Pastor)* Endowment Program. The rationale of the Endowment Program states: "Philippine Baptist pastors played a significant role in the life of Philippine Baptist Churches. However, their efficiency is greatly hampered by the lack of resources to meet the demands of their ministry as many of them still receive a monthly salary of less than 1,000 pesos...A solid resource foundation could form the basis for a continuous, effective, and efficient pastoral service for the churches. Consequently, the churches will be strengthened as they do their share in realizing the mission of Christ heading towards an abundant and meaningful life."

Pastor Chita Naciongayo believes that "Low salary affects the personality of the pastor. The pastor develops a personality that is withdrawn affecting his/her decision-making ability. The ministry is held back because of this." This Endowment Program has more than 100,000.00 pesos in the bank and more pastors and church members are committing themselves to support it.

Included in the approved plan was the Master of Ministry Curriculum which should be accredited by our seminaries. The proposed curriculum includes the following subjects: (1) Social Analysis (2) Philippine Church History (3) Philosophy (4) Church History (5) Church Administration and Management (6) Networking and Solidarity (7) Community Organizing (8) Project Proposal and Feasibility Studies (9) Contextual Theologies (10) Basic Accounting and Stewardship (11) Computer and Globalization (12) Ecumenics, Missions, and Religions (13) Systematic Theologies (14) National Situationer (15) Ecology and the Church (16) Pastoral Ethics (17) Cross Cultural and Foreign Missions (18) Conflict Resolution and Management.

The implementation of the ten-year plan of the CBMA will be implemented through a coordinated CBMA leadership structure, but still maintaining the local autonomy of the Provincial Ministerial Associations.

The “social gospel,” which means the gospel encompassing the whole aspect of life that influenced the theology of pastors in the 1920’s and 1930’s found its offspring in the theology of pastors in the 1980’s. That fine thread continues up to the present generation of Philippine Baptist pastors.

In 1935, even if the leadership structure of the Philippine Baptist mission was Filipinized, whenever the American missionaries talked about money matters, Filipino Baptist leaders kept silent because they felt that the Philippine Baptist mission could not survive without foreign funding.

Presently, the CBMA action on uplifting the socio-economic status of Baptist pastors is a step towards independence in thinking and action, rather than being recipients of the programs set by foreigners who are sending funds. Rev. Malvar Castillon, the president of CBMA when it celebrated its Golden Anniversary in 1985, said, “We have the desire to become financially stable. We are just beginning and struggling for total independence when it comes to money matters and maturity in leadership.”

Furthermore, Baptist pastors could deepen their theology through the continuing theological education program. Instead of depending on foreign theologies which are often spiritualize and alien to the Philippine situation they could learn from these theologies and develop a theology of their own conceived out of the struggle of the Philippine people and God’s revelations through culture and situation in the Philippines.

An undertaking of this contextualized relevant theology rooted in the biblical truths, in Philippine history and culture should be undertaken. For instance, a contextual theology should incorporate Hiligaynon cultures. It should be remembered that the early Philippine Baptist pastors used their own language, that is Hiligaynon, in spreading the word of God. Thus, the Gospel was speaking directly in a manner understandable to the people. The present theological reflections of pastors should be geared towards rediscovering the culture, language and experiences that God has endowed to the Philippine Baptist pastors.

In the course of more than 100 years, Baptist pastors have grown. During the early period, they were mainly “learning by doing.” During the later period, there were at least three seminaries to enable them to deepen their faith, commitment, wisdom, awareness and skills which they could utilize in their varied and complicated ministries. Many of them were also trained abroad especially in the United States and Europe.

Traditionally, the mission of the Baptist pastor was mainly in the church and church related institutions. Only those who had extensive church work could be ordained in the ministry. In the course of history, the mission of the Baptist pastor moved out of the “four walls” of the church. The concern of many pastors in the 1950s also included ministry in the society, especially in politics and economics. The story of World War II guerrilla pastor named Lucso and of other pastors like Rev. Elias Laphata, Rev. Catalino Buensuceso, Rev. Bello Cato, Pastor Remedios

Vingno, Pastor Ruth Corvera, and recent pastors like Samuel Antonio, Rev. Norberto Tabligan and Ronny Luces are examples.

Pastors' contributions to the Baptist faith in the Philippines include organizing and establishing of churches; educating pastors and church members in particular and the society in general; leading churches and church related organizations; and serving the churches as well as communities where they are in, particularly in the work for social justice.

Yet Baptist pastors are confronted with difficult to solve problems: (1) How to update pastoral skills (e.g. Pastoral Resource Development) to meet the demands of the growing churches and expanding ministry. (2) How to increase income (e.g. Self-Reliance) to meet even the basic needs of pastors especially those working in the rural areas. If the salary of the pastor is standardized, "even just to the level of public school teachers, the seminary would get a share of promising young people and eventually these young people will find their way to the churches. While the winning of souls for Christ should be a top priority, the caring for them cannot be set aside." (3) How to strengthen unity and coordination among pastors to ensure the much needed pastoral and other support (e.g. Coordinated and United Ministerial Leadership and Services). The resolution of these difficulties will surely increase the effectiveness and efficiency of Baptist pastors as they serve churches, church related institutions, and communities the name of the Lord of pastors, Jesus Christ.

Conclusion

This special paper has reconstructed a history of the Philippine Baptist pastors from 1898 to 2002. The study attempted to find out who the Philippine Baptist pastors were and highlighted their significant contributions to the church and society. Their contributions were reviewed from a *Kaupod* perspective using published and unpublished documents as well as oral testimonies obtained from interviews and questionnaires. The *Manugbantala sang Kamatooran* from 1925 to 1929, and 1935 provided significant data that were used to describe the ministry of the early Baptist pastors. The souvenir programs of Annual Assemblies of *Kasapulanans* and of the CPBC offered significant information regarding the perspectives of pastors on certain issues in the society and the church. The written reports included in the souvenir programs enhanced the interpretation of important events in history. For example, it provided the number of churches and pastors working during different periods of time. Oral testimonies provided immense data that were not found in written documents. For instance, the oral testimonies of pastors portrayed the ministry of the Baptists during World War II, more specifically, in Negros churches.

The data at hand significantly portrayed Baptist pastors from 1898 to 2002. The author, however, felt that he was hampered by his own limitations since this is his first attempt at writing a paper on history. Because of this, some gaps may

not have been filled in and some puzzles may not have been pieced together sufficiently.

Based on the perspective and data used by the author, the significant contributions of the Philippine Baptist pastors in church and society, and the picture of Philippine Baptist pastors from 1898 to 2002 can be seen through the following: 1) Reasons why they became pastors; 2) Their theology and understanding of the ministry; 3) Political and ideological perspective; 4) Socio-economic status; and 5) Their significant strengths and weaknesses that led to their present predicament.

1) Reasons why they became pastors

During the early years, Baptist converts decided to become pastors because they wanted to experience a more meaningful life. There was a mounting opposition against Spanish colonialism and Roman Catholicism. Their opposition led them to find ways to study Christianity more seriously. The coming of American missionaries became an opportunity so that they could read the Bible in their own language. By reading the Bible they became more conscious of their Christian duty and felt that God called them to become pastors. Those who decided to become pastors were not only influenced by the gospel but also by the American culture introduced by American missionaries. The American missionaries taught their converts that Protestant Christianity is the “true” kind of Christianity, while Roman Catholicism is the corrupted version. Many pastors of the next generations have more or less the same testimony. Many decided to enter the full time ministry because they felt called by God and were interested in reading the Bible. Their calling and their circumstances became challenges in their Christian ministry and eventually led them to evaluate themselves. In the process, they found out that their contributions as pastors could do much in effecting changes both in the church and in the society.

2) Their theology and understanding of the ministry

In the early years, Philippine Baptist pastors used the three pronged pattern developed by the American missionaries – preaching, teaching and healing, guided by the six Baptist principles. Over and above these principles was the “heavenly mission” to lead people to salvation in Jesus Christ.

After a decade or two, their theology was influenced largely by the “social gospel,” which means the implementation of the gospel in all areas of human life. This led them to expand their ministry to the society especially to the poor people. For instance, the *Escuela Dominical* of 1935 emphasized that the responsibilities of a Christian included helping the poor and proclaiming justice in the society. Moreover, Christians should strive to create a good environment in order to convince people within that environment to become good Christians.

The “God’s plan for the ages,” a premillennial understanding of the gospel

influenced many pastors. This was largely spread in evangelistic meetings and debates. But during the martial law years, the ministry of pastors integrated a program for social justice and transformation. To some extent, pastors believed that salvation is not only liberation from spiritual sin but also liberation from evil structures in realizing people's potentials before God and humankind. Their ministry extended outside the "Four Corners" of the church. Some of them called it "The other side of ministry." They engaged in family ministries, ministry for the urban poor and victims of human rights abuses, and "theologizing" along the streets. These experiences eventually led them to develop a contextual theology. They attempted to come up with a Filipino theology that considers the struggles and experiences of the Philippine people. This contextual theology aims at establishing a theological framework rooted in biblical principles, Philippine culture, and context.

The Philippine Baptist pastors described their role as a shepherd, a teacher, a preacher, a manager and a leader. The shepherd has a ministry of presence in caring for the sick, seeking those who strayed, watching out for his/her members' souls, visiting his/her members continually. The pastor as a teacher faithfully teaches his/her members the Baptist faith and its context. The Pastor aims to make his/her members light and salt of the world. Moreover, the pastor is a preacher. He/she preaches boldly the message of salvation in Jesus Christ. The pastor is a manager making plans and organizing his/her people. He/she manages his/her own family as well. Furthermore, the pastor is a leader. He/she leads his/her members to abundant life, and follows the footsteps of Jesus Christ, the great shepherd.

3) Political and ideological perspective

To a certain extent, Philippine Baptist pastors have nationalist tendencies. This political perspective is like a fine thread linking many pastors from 1898 to the present. During the Spanish colonial rule people joined the fight for freedom and independence from a colonial system that exploited them. Many Baptist pastors were former revolutionaries who joined the people in their struggle to achieve independence. But when the American missionaries came, these revolutionaries welcomed the Americans. They felt that the kind of Christianity brought by the American missionaries was convincing and could effect better changes that they sought. Moreover, it was because of the American missionaries that they were able to read the Bible in their own language. Later on, many Baptist pastors participated in the quest to change the leadership structure of the Baptist Mission in the Philippines. They felt that Baptist churches could do better if the leadership would be "Filipinized." Thus, they struggled for self-hood that eventually led to the Filipinization of CPBC.

During World War II, many Baptist pastors got involved in the guerilla movement to fight their enemies. Joining the guerilla movement was seen as part

of the expression of their Christian faith. They gave information to the guerillas on the movements of the enemies. They also treated the wounded and provided shelter to the victims of war.

The martial law years saw a great deal of pastors becoming politicized and doing theology in the streets. Many pastors joined rallies, formed organizations, wrote protest statements, or joined the underground movement that aimed at toppling a corrupt system. Their role as a shepherd was expressed in fighting the “wolves” attacking and abusing their sheep. Many of the present generation of Baptist pastors, aware of the national issues that affect the situation of their church members, also engaged themselves in the ministry for social transformation.

4) Socio-economic status

Majority of the early Baptist pastors were poor peasants living in Western Visayas largely because of the exploitation perpetuated by Spanish colonialism. The people had not yet recovered from more than three hundred years of Spanish colonialism when the Philippine-American War broke out. It further aggravated their poor economic condition. Most of the early Baptist pastors were farmers and skilled workers from the rural areas. Some of them worked as carriage makers and *cocheros*. Those who were in the educated class were hacienda owners and professionals working in government institutions. When the Baptist mission begun its Filipinization in 1935, the economic situation of Baptist pastors did not improve and the practice of requesting for foreign funding continued.

During World War II, the Japanese exploited the Philippines for Japan’s war needs. In spite of the bleak economic situation, Baptist pastors continued with their church ministry. They held conferences, worship services and Bible studies. Economically, they were self-reliant because there was no foreign assistance that came from the American missionaries. But after the war, they continued their practice of requesting for foreign assistance.

During martial law, Baptist pastors felt the need to be economically self-reliant. The economic crisis that hit the country during this period did not deter them to find ways and means to support themselves financially. They saw that the attitude of “always asking for money” from the foreigners hampered their decision-making ability as well as their thinking. This led them to conceive plans for the standardization of pastors’ salary. They launched programs to help pastors become economically stable.

Presently, the CBMA initiated an endowment program to assist pastors in their financial difficulties. The CBMA believes that in making the pastors economically self-reliant, they can enhance their pastoral ministry.

5) Significant strengths and weaknesses leading to their present predicament

In the early years, their significant strength can be found in their commitment to the pastoral ministry. They believed that they were doing the will

of God. Although their theological education at the start was only “learning by doing,” their faith led them to be involved in translating the Bible into Hiligaynon; in organizing people; in distributing the gospel and other religious tracts; in preaching; in studying the Bible; and in going to far-flung areas where no American missionaries have gone. What hampered the development of the early Baptist pastors was their attitude of dependency upon the American missionaries. This kind of attitude developed as the American missionaries supported them financially, morally and intellectually. Moreover, the American missionaries trained them partly to become “assistants” or “helpers.” Thus, to some extent, their mentality became dependent on the ideas and perspectives of the Americans. For instance, they believed that the American way of life goes hand in hand with Baptist Christianity; and their perspective in ministry was limited to a “heavenly mission” - to make people accept Christ so that they will go to heaven. Economically, some of them started in the ministry without getting any help from the American missionaries. They supported themselves through their farms and from the income of their members. In the course of time, the ministry of the Philippine Baptists relied more and more on foreign support. Moreover many missionaries saw that the Philippine Baptist mission was an extension of the American Baptist mission. The mentality of certain American missionaries that they were here as “missionaries for life” reinforced the thought that they had no plan to relinquish the Philippine Baptist mission to Philippine Baptist leaders. Eventually, the theological thinking as well as the economic status of the early Philippine Baptist pastors became dependent upon the “dependency system” established by the American missionaries.

The status, however, did not deter the pioneering pastors to continue with their ministry, and in the process their nationalist tendencies were awakened. Many pastors believed that the Christian mission will flourish as they struggle to find their own identity, and the status of being dependent could weaken their commitment. Thus, they struggled for self-hood and for the Filipinization of the Baptist mission in the Philippines. With the backing of the local churches, they organized the Western Visayas Convention that eventually led to the creation of the Convention of Philippine Baptist Churches. Although the Filipinization process begun, the Philippine Baptists were far from being self-reliant. Most of their funds still came from abroad.

Theologically, their “heavenly mission” expanded to include the ministry for social justice – helping the poor and providing an environment wherein people can become good Christians. This was a significant step in the search for their own identity – economically and theologically.

The leadership of the Philippine Baptist pastors was tested during World War II. Without the assistance of the American missionaries they continued fulfilling their roles as pastors. Financially, Baptist pastors became self-reliant. The churches did not cease to continue but rather they found strength amidst the

turmoil of war and carried on worship services in areas where they evacuated. They have proven that they could stand on their own - in leadership and financial matters. To some extent, however, many pastors have not learned from these important experiences on self-reliance. When the war ended, the American missionaries proceeded to take up the cudgels of leadership.

During the martial law years, many pastors involved themselves in the “other side” of the Christian ministry. Their task extended outside of the church. Many of them became “activists” and participated in community organizing, in teaching the people about health, in family planning and in fighting against human rights abuses. Some joined the underground movement and other groups aimed at toppling the Marcos dictatorship. The nationalist tendencies of pastors seen during the early years and during World War II found its offspring during martial law. For instance, in 1983, the CBMA theme, *Resuscitating the Minister*, aimed at re-examining the theological position of pastors which was largely influenced by Western thought; and re-evaluating their identity as Baptist pastors ministering in the Philippine context. To some extent, the ministers were “resuscitated” and they found themselves once again asking questions like, “How to make the gospel relevant to the Philippine people?” “How can we respond to a situation that tramples human dignity?” and “Who are we as Baptist pastors in a local setting?” Moreover, they engaged themselves in developing a contextual theology, particularly, Filipino theology rooted in the Bible and the Philippine culture.

After two decades, the pastors in their CBMA annual assembly discussed the theme *Revisiting Faith Resources*. In revisiting their faith resources, they remembered their treasures that have been buried. In doing so, they found out that their strength lies in themselves, in tapping their own God-given resources and in doing something to make them more available to their fellow ministers and the churches.

Moreover, they found out that two of their significant weaknesses were their tendencies to rely on foreign funding for their planned programs and to depend on foreign theologies which were to a certain extent alien to the Philippine context. In revisiting their resources they thought there is still a larger space on which they could stand on their own. Many realized too that they should not remain in the receiving end but rather they should also struggle to shift from the position of a receiver to the position of a giver.

They decided to push through a three faceted program so as to deeply understand their identity as Philippine Baptist pastors. They launched the *Kabuhì sang Pastor* Endowment Program aiming at improving the economic provision of pastors, to strengthen their pastoral ministry. If they are self-reliant they could also think independently. The second facet was the continuing theological education for pastors. The CBMA would like to offer courses during seminars that would be credited leading to a Master of Ministry degree. Among others, this facet aim at developing a Filipino theology – an attempt already started by many pastors two

decades ago. This contextual theology would be based on the experiences and struggles of the Philippine people as they reflect on their Christian faith and the revelation of God in their own context. The third facet hoped to strengthen the system of leadership of the CBMA so that its envisioned program could be implemented effectively. All in all, these three facets were seen necessary to help Baptist pastors in their continuing search for identity and self-reliance.

The strength and weakness of Philippine Baptist pastors revolved around the issue of independence and dependence. The dependence from foreign support and theology made them docile pastors whose theology tends towards reaction and reinforced colonial mentality. There were times, however, when Philippine Baptist pastors were left to themselves and became independent, i.e., during World War II.

On the whole, this study showed that Philippine Baptist pastors have significantly contributed to the formation and growth of local Baptist churches in the Philippines; to the education of church members to become good Christians and to the realization of social justice for all.

Moreover, this study asserts that Philippine Baptist pastors have more space to stand on their own. This is a significant strength that could be translated into action, encouraging them to continue the search for ways and means toward self-reliance and self-determination, theologically and materially, for the sake of their active and qualitative participation in the realization of the mission of Jesus Christ.

Land, Power, and Politics in the Philippines⁶

Pastor Lily Fetalsana-Apura⁷

The year 1998 marked the centennial of the proclamation of the Philippine Republic. The event capped the revolutionary efforts of the first Filipino patriots who resisted Spanish oppression and exploitation. Thousands of lives were sacrificed with the hope of attaining social justice that would emancipate the majority of Filipinos from the bondage of poverty. The proclamation of the Philippine Republic was just the beginning of a long and costly fight for liberation. That struggle is very much alive until now. To better understand the liberation movement in the Philippines, an overview of its present context is in order.

Being an agricultural country, land remains the main source of production in the Philippines. Land distribution therefore directly correlates with power. Thus, those who own land have access to economic production, which in turn produces power and wealth and consequently, control of the Philippine society.

Poverty is both chronic and unconscionably high in the Philippines. Because of this, material resources and labor power are under utilized. This produces a vicious cycle of underdevelopment which in turn ensures that those in poverty remain poor.

The prevalence of poverty in the Philippines is a direct result of the unequal distribution of land. The state of land distribution in the Philippines shows that land ownership is concentrated in the hands of a very few people. IBON cites a government information document showing that 45 per cent of the country's total arable land is owned by only five per cent of the total landowning families. Another document pointing to the glaring inequality of land ownership notes that in 1987 roughly 80 per cent of the total cultivated land equivalent to 7.6 million hectares is controlled by only 20 per cent of the landowning families. Not only do few landowners own large tracts of lands, they also possess the most fertile lowlands. DOLE, Del Monte, and United Fruits alone utilize 80 percent of the country's most fertile lowlands for export crops.

In contrast, peasant farmers make do with renting lands, sharecropping, and being agricultural workers, because they have no land of their own to till. Former secretary of Agrarian Reform Florencio Abad Santos reported in 1991 that $\frac{3}{4}$ of the country's 10 million farmers were landless and says it is a low estimate because many of those listed under the 'services' sector depend on agriculture for survival. Calculated differently, 50 per cent of the farmers can be listed as farm workers and 25 per cent as tenant farmers. The September 30, 1995 issue of IBON cites a study made by the Kilusang Magbubukid ng Pilipinas (KMP) where a tiller of irrigated riceland is shown to have a net profit of only 2,045.00 pesos per cropping season. Hence, even if a farmer could plant the maximum three croppings a year with a uniform harvest, the total annual income is not

enough to sustain even the subsistence which in 1995 was pegged at 263.64 pesos per day for a family of six. Correspondingly, poverty incidence in the rural area is calculated at 72.5 per cent. Hunger is a daily fare for peasant farmers who constitute 45 per cent of the total labor force.

Despite the Comprehensive Agrarian Reform Program of the Philippine government, landowners continue to increase their landholdings. Danilo H. Ramos mentions that Dole Philippines, Inc. started with 9,000 hectares of land in Polomolok, South Cotabato. This has expanded to 30,000 hectares in South Cotabato alone in 1996. Such trend of expansion is also observed in other multinational corporations like del Monte and Guthrie.

While big landholdings are expanding, small land holdings are shrinking. From 1980 to 1991 IBON records that the number of farms below three hectares (the viable farm size for subsistence) has increased as much as 15.26 per cent, and that the number of farms below one hectare has increased from 13 per cent of all farms in 1971 to 37 per cent in 1991.

Inaccessibility of land is the one big reason for peasant poverty. The peasants' lot is further exacerbated by unfair produce sharing, land rent, merchant dictated cost of farm implements, and spiralling loan interests. When harvest comes the farmers are left at the mercy of the same merchants who manipulate the price of farm produce.

The unavailability of land and lack of job opportunities in the countryside has forced people to migrate to the cities. Lacking technical skills, the majority of city migrants end up in low paying personal services work, mainly as domestic helpers, waitresses, and hospitality girls for women; and as construction workers, porters, and security guards for men. The prohibitive housing costs force the migrants to live in makeshift housing in city slums. Slum dwellers are categorized as the "urban poor." The urban poor numbered 18 million in 1992.

It is not surprising then that poverty is widespread in the Philippines. IBON Databank reports that 76 per cent of the Philippine population live below the poverty line. Povertyline is defined by Canlas as "the cut-off point below which incomes cannot buy for the family its recommended nutrient requirements, cannot permit two changes of garment for each families, cannot afford grade 6 schooling for the children, cannot cover the minimal cost of medical care and cannot afford to pay roughly imputed rent and fuel cost for the families who meet the food standard." This was translated into an annual required per capita income of 9,286.00 pesos in 1996.

The future economic outlook for the Philippines is bleak, primarily because inequality in the Philippines, which has always been severely problematic, has become even more acute. To put the issue in its simplest terms, if present realities continue the poor will get poorer and the rich richer! This is supported by the following data: In 1989 the richest 20 per cent held 51.8 per cent of the income of the country. This increased to 53 percent in 1996.

Another way of measuring income imbalance cited by Canlas is the Gini coefficient. A Gini coefficient of 0.40 is said to indicate a low level of imbalance, while 0.50 denotes a high level of inequality. Canlas notes: "In 1956 it was 0.48 in 1961 0.50 in 1965 0.51 and in 1971 0.49. But in 1975 the Gini coefficient soared to 0.60." This made the Philippines the country with the highest degree of social inequality in Asia.

To be sure, the Philippine government recognizes the problem of poverty and its connection with land distribution. No less than former President Corazon Aquino stated that land reform is "the most fundamental and far reaching program of government for it addresses the economic well being and dignity of many Filipinos." Canlas however states: "Apparently, past administrations have merely acted as representatives of the very forces in society that benefit from the unequal sharing of wealth. In fact, past governments have time and again been the causes of increasing inequality, through the dissemination of political favors that provide a few individuals monopolistic access to production or distribution.

This statement is supported by the fact that the rich also control power in our country. As IBON states: "Landlordism exists because landlords wield political and economic powers themselves: the landlord class has direct representatives at every level of government from the barrio level to the national. The landlord class dominates officials of the government. Their sphere of influence extends to the economy since they control national and local businesses."

In its study of the dynamics of politics in the post-Edsa government, IBON notes that 61 per cent of the members of the 19th Congress which passed the Comprehensive Agrarian Reform Law (CARL) have interests in landholdings and agriculture. It further points out that the members of the House Committee on Agrarian Reform of the same Congress were landowners themselves. Thus, IBON concludes that CARL is intended to respond more to the interests of the landlord class than the landless.

Temario Rivera, in an incisive analysis of the economic dynamics in the Philippines society, says that the "comprador bourgeoisie" class (composed of the manufacturing bourgeoisie differentiated into landed, non-landed, and the Chinese Filipinos) is dominated by the landed segment. According to Rivera, because the landed segments' economic interest is in the land, it preserves a structure that is not conducive for industrial development. On the other hand, the non-landed segment, which is "largely dependent on state generated resources for the establishment and maintenance of their firms," stands on "protectionist policies." Rivera alleges that most "Marcos cronies" came from this societal segment.

The Chinese-Filipinos, with their "well established ethnic commercial and financing network" have also forged some of the most powerful business alliances with Filipino elites in recent years." Thus Rivera concludes: "The local manufacturers developed into a highly protected – dependent oligopoly that could

not provide the dynamics necessary to sustain and deepen the industrial growth...”.

Rivera also comments on the tightening of control by the ruling capitalists and elites. He notes: “A systematic examination of the fusion of kinship and property relations among the capitalist families in the manufacturing sector will further confirm the extensive and enduring linkages not only among landed families themselves but also between the landed families and the non-landed corporate elites.”

With the “highly oligopolized” Philippines industry, Rivera concludes that the key economic controllers of the Philippine economy cannot “act” as social agency for the advancement of production forces. In this way a vicious circle is perpetuated: poverty remains and the internal market remains weak.

Contributing to the stagnation of industrial growth in the Philippines is what Rivera calls the “problematic nature of investments and a weak state.” The “quasi-national status” granted investors and allowed foreign corporations to operate their business in the Philippines without integrating into the “national economy.” Aside from the unfavourable government policies to local economy, multinational companies have dominated the local market courtesy of globalization dictated by the International Monetary Fund and World Bank. The influx of foreign companies swamped the yet undeveloped local manufacturers, creating an import dependent market which siphons off much needed dollar reserve. The Philippine state, according to Rivera, is weak and unable to construct and oversee a social coalition for sustained industrial growth. He further alleges that state intervention, if it happens, advances the “imperialistic agenda of a narrow coalition of interests – the ruling elites and their cronies.”

Commenting on the current national situation, Feliciano V. Cariño the former General Secretary of the National Council of Churches in the Philippines, Inc. writes: “...am beginning to see an inconvertible ingredient in the concrete possibility of a revolutionary situation and of the revolutionary option nudging itself into the horizon of our political landscape.”

IBON echoes this analysis claiming that the colonial and feudal society that developed under Spain and sparked the revolution has not changed.

This analysis is justified by Cariño in these words: “The increasingly critical condition of our economy and the “no exit” character of our political life; the continuing cosmetic response of the established powers to the deep demands of economic, social and political reform; the increasing transformation of spontaneous protest into organized political action; the increasing strike capability of various sectors of the work force and the broad response of the people to the suggestion of civil disobedience; and the stonewalling tactics of the present regime and its almost total dependency on the military and on the American support to maintain itself in power – all of these constitute the common conditions out of which a revolutionary situation escalates and a revolutionary option is taken.”

Such situation in the context of an organized revolutionary movement which itself has its own military arm that is gaining strength makes the revolutionary situation more volatile and ripe for revolution. For Rivera, the only solution to the stalemated economic situation is the “redistribution of assets and resources primarily through agrarian reform. . .”

Muslim and Christian Relationship: A Brief Situationer⁸

Pastor Cris Amorsolo V. Sian⁹

The war in Mindanao has affected the southern Philippines in particular and the Philippine society in general. It breeds fear upon the heart of every Filipino as the conflict escalates into a protracted war between the Muslims and the Christians. The conflict occupies the headlines of many local and foreign newspapers. Its effect permeates almost every aspect of the Filipino. The deployment of Philippine military forces and the fierce battles between the Government and the Moro National Liberation Front (MNLF) troops resulted to the dislocation of thousands of families of Christians, Muslims, and *Lumads* (another indigenous people of Mindanao). In 1998 alone, a total of 17 battalions of the Armed Forces of the Philippines were deployed by the Estrada administration mainly in Muslim territories in Central Mindanao. The intensified battle displaced 110,000 families. In September 1999, AFP operations in Carmen, South Cotabato adversely affected 1,000 families. The Philippine Daily Inquirer in its May 19 issue (page 4) reports that the conflict affected 353,581 people in 306 barangays and 11 municipalities. The war between the government and the Muslim rebels is one of the “world’s longest – now in its 29th year and has claimed more than 120,000 lives.”

The assessment of the conflict between the Muslims and the Christians in Mindanao involves the painful process of bringing out into the open some events or series of events which resulted to the enmity between the two groups of people in Southern Philippines. In so doing, observers could reassess and if possible reconstruct and redeem history and resolve the trail of conflict that haunts the existence of both Christians and Muslims in the Philippines.

It is necessary to go back to the history of the “Filipino” people before the venture of Islam and Christianity to the so-called seven thousand islands. There are three types of people in this archipelago at that time: the Negritos, the upland people (*taga-bukid*), and the coastal people (*taga-ilaya*). Most distinctive are the Negritos because of their dark skin, kinky hair and small features but anyone must not forget that they are as “Filipinos” as the rest of the inhabitants. In other words, both the Muslims and the Christians share a common ethnic origin. Then the influence of Islam came in. The Muslim faith and culture was readily accepted by Mindanao inhabitants because of three (3) reasons: First, the Muslim religion was open to the native culture; Second, Islam is centered on the supremacy of one God; and, Third, the rituals are easy to perform.

Long before the Spaniards came, the entirety of Mindanao island was already under the sovereignty of Maguindanao and Sulu sultanate. By around 1200, Islam provided the religious-ideological identity to most of the 13 ethnolinguistic groups of the Muslim people. By the time the Spaniards arrived, the Muslims were already an established sovereignty. The Spaniards were able to

Christianize almost all parts of Luzon and the Visayas but were met with fierce resistance in Mindanao. The Spaniards tried all the avenues to subdue the Muslim resistance either by diplomatic means or by the use of force. In the course of these military campaigns, the Spaniards used Christianized Filipinos as soldiers. These angered the Muslims because they could not believe that their brothers formed an alliance with the colonizers. This effort of the Spaniards “to subjugate the Muslim in Mindanao and Sulu and their tendency to utilize Christian Filipinos in the struggle against the Muslim widened the split between them. . . The conflict between Christians and Muslims deepened as the Spaniards went about pacifying the country and enlarging their sphere of authority.” Because of this alliance between the Spaniards and the Christianized Filipinos, all the “ties of race and culture that had previously existed were replaced by suspicion and antipathy since Christianized native were regularly conscripted for the wars against the Muslims and in retaliation, the latter also raided the Christianized community.”

The conflict worsened during the time of the American occupation. There is a painful memory on the part of the Muslims because although they were not subdued by the Spaniards they were included in the sale of the Philippines to America by virtue of the Treaty of Paris on December 10, 1898.

The Muslims then were forced to be integrated to the mainstream Philippine politics, thus, lumped into one group with two distinct cultures. In short, Spanish colonialism left “a legacy of alienation between Christians and Muslims.” American colonialism continued the process of pacification with greater success only to add an economic dimension to the old animosities when Christian settlers began to encroach on Muslim ancestral lands. Rev. Ben Alforque in his lecture entitled “Religious Conflict among the People of Southeast Asia: A Biblico-Theological Reflection on the Philippine Government’s All-Out-War in Muslim Mindanao” calls the cause of the tension as “conflictive history and the integration of the opposites.” The Muslims had expressed their sentiment beforehand that if they can not gain independence, they would rather be with the Americans than with the Christianized Filipinos. They warned that should the union be pushed through, the integration will be marked with unrest if not violence. The tension escalated to an irreparable level when “the U.S. included the Moro land in its census and opening Mindanao to foreign investments. By vesting a *pensionado* class among the Moro nobility who turned out to be warlords and corrupt politicians, and with schooled foreign business such as plantations, logging and mining encroaching into Mindanao with the migrant labor from Luzon and the Visayas through an attractive catchword: “Mindanao, the Land of Promise,” the oppression of the lowly Moro together with the colonization of the Moro land was sealed.

Today, the contemporary society is reaping the fruits of the long trail of violence and subjugation. At the heart of the present events of disintegration and war is a long, unresolved issue of land and people. Both camps will always

unearth memories of cruelty, selfishness, and bigotry mutually experienced from the hands of each other. “The masses of the Bangsamoro will remember the historic cruelty of the lowland Christians backed up by big businesses and military might. They will celebrate their historic resistance to such an aggression and ritualize the bitterness of life in the evacuation centers. While their local warlord leaders will be remembered as ensconced in a bureaucracy that is not their own making, kowtowing to the violent interests of imperialist forces and their allies, the comprador bourgeois. All in the name of Allah? Meanwhile, the Moro resistance to development and civilized progress will anger the masses of Christian settlers. Their leaders in the Philippines bureaucracy will celebrate the victory of the Christian campaign for peace and development. The rank and file of their mercenary armed forces will boast of their superiority and their imperialist masters – the forces behind imperialist globalization – will hail the event as the triumph of industrialization and economic independence. The critical mass of Christians will denounce all these as inhuman violations of the people’s rights and will align with victims of the war. All of them in the name of the Christian God.

Then, they will remember the past. They will remember the crusades and the recent history of the Christian occupation of the Moroland and the Bangsamoro resistance. And then, they will forget the monotheism that they all profess separately, they will pray for the destruction of the other. They will teach these to their children and their children’s children. They will build their justice systems with quotations from their holy books. What has been a godly and moral resistance against oppression and injustice is now turned into a religious conflict replete with fundamentalist traits, chauvinism and bigotry! And the winner of the conflict? Not Allah or Jesus but Capital.

The conflict between Muslims and Christians in Mindanao is far from over instead it is getting worse. Should the future dealings of both the Muslims and the Christians be marked with hostility and bloodshed? Or will the day come when both the Muslims and Christians will restructure history and redeem the memory of past sins by promoting mutual respect and cooperation? Will the day come when both factions will no longer live in fear but instead enjoy peace, abundance, and progress without compromising each other’s diversities?

Bob Marley, in his song entitled “War” answers these questions: “Until the philosophy which holds one race superior and another inferior is totally discredited and abandoned, there will be wars. Until, the color of a man’s skin is of no more significance than the color of his eyes, there will be war...Until the basic human rights are equally guaranteed to all without regard to race...until that day, the dream of lasting peace will be illusions to be pursued but never attained.”

Statement of Concern on Poverty

CPBC, 1977

We believe that the world and the resources in it were created by God to be enjoyed by all. We also believe that it is His will that man become good stewards of the world's resources which means that he should exercise effective control of all resources for the good of society as a whole. Furthermore, it is God's intent that man should have abundant life (John 10:10); abundance here taken to mean in its fullest sense. We believe that the ministry of Jesus was directed toward helping the poor realize that they were not necessarily powerless and that they could and should participate in the restructuring of oppressive systems which undermined human dignity.

We believe that poverty, defined as a person's inability to meet his basic needs, such as food, shelter, clothing, health and recreation as a condition that causes underdevelopment, and therefore, is not in consonance with God's intention for His people.

We believe that poverty is not only a matter of food shortage nor of overpopulation but it is because of too much concentration of the world's wealth in the hands of a few; in other words, where poverty is, there is unequal distribution of natural resources. According to Gandhi, "there is enough for everybody's need but not for everybody's greed."

We affirm the right of men to decry any system which breeds and encourages poverty because such a system tramples a person's dignity when he is made subservient to powers-that-be, making him unable to decide on issues which pertain to him and his right to life. Instead of being the crown of creation (Genesis 1:1-2:3) with power to dominate and subjugate, poverty reduces man to a state where he is subjugated and dominated which robs him of his worth and dignity.

We recommend the following:

1. Encourage the government to implement total land reform.
2. Establish cooperative societies which are organizations of families which operate and working communities in the context of the Christian way of living together.
3. Develop a philosophy that everyone should work according to his ability and should get according to his needs.
4. Develop economic projects managed by church members to supplement or raise income of the church and its individual members.

A Reflection on the Situation in the Philippines Today¹⁰

Pastor Excelyn Celeste-Landero¹¹

The present state of the Filipino people appears quite similar to the crisis situation experienced by the people during the time of Jesus. Fundamental social problems and landlessness continue to haunt the majority of the Filipinos. About 37% of Filipinos live below poverty line which makes the Philippines number 23 of the 87 poor countries all over the world. Tuition fee this year has increased by as much as 163% and oil prices have increased by about 13%. In universities in Metro Manila, a 21-unit semester will cost an ordinary worker 47% of his/her monthly wage. Such price increases have drastically hampered the poor people's access to basic goods and services.

Job opportunity is limited. In April this year, the official unemployment rate is 13.9% and underemployment is 19.6%. These figures, however, are said to be underestimated since poverty is rampant in the Philippines, affecting 14.11

million Filipino workers or 36% of the Philippine labor force. Many Filipinos are forced to go abroad. It is estimated that more than 2,000 Filipino workers go abroad everyday. Meanwhile, landlessness is still a fundamental issue especially in the countryside, in spite of the declaration of the government that it has a correct economic policy (IBON Facts & Figures, 15 July 2002).

Couples who are supposed to live together are separated partly because of economic difficulties which resulted to broken family relationships. Children are obliged to work to earn a living. Prostitution, exploitation of minors, adultery, and sexual harassment are rampant. Many are sick and are malnourished, with less food to eat, not enough clothes to wear, and not enough shelter. Neighbors could no longer be trusted. There are many thieves and more and more crimes are committed everyday. Is this the kind of socio-cultural kingdom that Jesus intends to establish?

Moreover, there is economic and political anguish. Many people could no longer establish good life in which enough food, beautiful homes, and descent clothes are accessible. Many are living in squatter areas who are mainly poor laborers. Kidnapping, robbery and hold up, drug trafficking, and corruption among others are the order of the day. Life is not secured even in one's home.

Many rich and politically powerful people cannot feel the burden of those who are poor and suffering. Manipulators are built in the system so that those who are qualified cannot get an employment without passing through the so-called middlemen. Many political leaders are competing with each other and try to seek their own vested interest first than the interest of the majority. The so-called *kalampay* or crab mentality is much felt wherein leaders are pulling and competing with one another to stay in power. Is this the kind of economic-political kingdom that Jesus intends to build?

The words of Richard C. Halverson seem appropriate in our context. He said that the way of the Kingdom of God as expressed in the Beatitudes of Jesus is ignored. Contemporary cultures pay particular attention to the following: "God says, *'Blessed are the poor in spirit,'* but we say *'blessed are the achievers.'*" God says, *'Blessed are those who mourn,'* but we say *'blessed are the self-fulfilled.'* Jesus says, *'Blessed are the meek,'* but we say *'blessed are the powerful.'* Jesus says, *'Blessed are those who hunger and thirst for righteousness,'* but we say, *'blessed are the unrestrained.'* Jesus says, *'Blessed are the merciful,'* but we say, *'blessed are the manipulators.'* Jesus says, *'Blessed are the pure in heart,'* but we say, *'blessed are the uninhibited.'* Jesus says, *'Blessed are the peacemakers,'* but we say, *'blessed are the strong.'* Jesus says, *'Blessed are those who are persecuted for righteousness' sake,'* but we say, *'blessed are the expedient.'* (in Augsburg, 1982)

The Need to Strengthen the CBMA

Pastor Renato F. Fetalsana¹²

Introduction

Management-wise the CBMA is deficient if not untenable. This condition has been felt many times over in our experience of those trying to implement worthy changes or programs in the CBMA. Which is why the organization seems unable to respond to pressing realities confronting it.

Time has now come to make a restructuring in the organizational set-up of the CBMA. It must be restructured so as to endow the leadership with supervisory power. This restructuring seeks to strengthen the leadership and provide it with adequate power to make the organization more responsive to present realities. At present, there is no clear authority from the leadership to move the organization towards a goal.

The Prevailing Background

Absence of Governing Power from the Leadership

Past leaders in the CBMA have expressed frustration in bringing the organization to a desired end. Many members consider their participation in the activities and programs of the CBMA as just an option and not as a duty or an obligation. The organization has become a loose fellowship of pastor bounded not by its laws but by the camaraderie among the members. Where a member feels that the camaraderie is lost or absent, he simply chooses not to attend and participate in its programs and activities. A member feels he loses nothing if he disengages from the CBMA and its activities. Due to large membership and multi-regional background on top of heterogeneous training and traditions of the members, the camaraderie that holds the membership is rendered ineffective to unite the organization.

What power has the leadership of the CBMA over its members? It may discipline its members but has no power to compel local churches not to call pastors under discipline. Erring members may just transfer to other localities where they are relatively unknown. It has no authority to call misbehaving pastors to rectify their attitudes. It can only look with dismay when pastors bring problems upon local churches. Pastors under the CPBC may in fact disregard the CBMA without noticeable undesirable effect in their ministry.

Absence of Supervisory and Mentoring System

The ministry is a complicated thing. The skills and characters that make the pastorate a success do not come easily as one goes into the field from the seminary. Many pastors have a totally different idea of the field, compared to

their view of the field when they were still in the seminary. The irony is that those who have learned the so-called 'handle in the ministry' most often are already weakened physically to do the ministry.

New entrants into the ministry naturally look towards those already in the field for advice and mentoring. Where must a pastor run to, when problems crop up in his ministry? Where would he/she go for advice? The reality is a young pastor is left alone in the field to contend with the forces opposed to his goal as pastor. He/she sees that he/she is alone and others are in the same predicament anyway. If he/she overcomes difficulties it is not because the whole organization had assisted him/her, but due to his ability, in the first place.

Looking at the situation from a different angle, there must be a pastor who is tasked to look after the welfare of other pastors in his proximity. Should conflicts between the church and the pastor arise, he/she has the mandate to call to attention the pastor and the church in order that an early resolution may be found. The experiences of the CBMA saw many conflicts in churches that might have been averted had there been a person authorized to intervene. Conflicts arising from a pastor in relation to his/her church could be dealt with at the right time. Harsh and sad it may be, but there are pastors who do not really live up to the pastoral calling, creating conflict in the church and putting question to the whole ministry of the Convention and the CBMA.

In the development of the first century Christian churches, no pastor sees himself/herself alone in the ministry. James and Peter in Jerusalem undoubtedly provided support for the neighboring pastors. Later as Christianity spread on the breadth of the Roman Empire, Paul designated pastors to the different churches, and supervised and assisted them. Did he think that it was better to leave Timothy alone? Would Paul not readily intervene had Timothy become a source of problem to the churches? He himself personally assisted Timothy in his work.

Alliances and Competition

The present set up in the CBMA breeds too much individualism. As a whole, organization has little part, if any, in the success of a pastor in the field. The organization is not moving as a whole. Moreover, it is composed of members, individually struggling to make his ministry successful.

Individualism characterizes the CBMA. Individualism gives rise to unhealthy competition, and worse, scheming. At times the hunger for exposure and recognition that leads to bigger churches is so intense.

Evidently, churches do not see the direct impact of the CBMA as a whole to the pastors and the churches. Because of perceived individualism, the churches chose and call pastors without consideration of the CBMA. Because of individualism, members of the Convention cannot see any positive impact or role that the CBMA is playing towards a healthy and strong CPBC and local churches.

In response to individualism, alliances crop up. Many use alliances as a ladder towards career development. Alliances naturally result from big, nevertheless, weak organization. Others think that benefits and assistance in the form of scholarships, seminars, and others are dispensed through alliances. During elections, some employ political machinations, further complicating matters.

A System of Shepherding and Mentoring

A system of mentoring and supervision is employed in most religious organizations in the country and even in the whole world now, except perhaps the Baptists.

This system facilitates the transfer of know-how and innovation from the top that will help the pastors in the local churches. New entrants into the ministry can draw from the rich experience of those ahead in the field to assist them in their work. Through this set-up, the organization is made more effective in policing its members. There is clear line of authority emanating from the top down to the bottom.

What is desirable for the CBMA is a little power from the members surrendered to the leadership for the good of the organization. Such authority will go down passing to the already in-place structures namely: the Kasapulanans or provincial organizations and the circuits at the lowest level. Ideally, the circuits should not have a very large membership. An ideal number would be about 15. Where the circuit has become too large, another circuit may be created.

At the top of the organization, there should be a National Council. The present set-up of the Ordination Council fits very well to do the task. Its duties may include appointment of supervising ministers at the Kasapulan and the Circuit levels, and supervision of the same through its chairman or designated person. It shall also serve as the highest advisory and judicial body to decide on moral matters involving the CBMA members. Ideally, moral issues involving members are better taken up at the council rather than brought before the general assembly in its annual gathering to guarantee confidentiality and intelligent actions.

Under the council are the supervising ministers. The national council may draw up their qualifications. The qualifications of the supervising ministers may include: experience, educational background, and track record in church work. At best they should currently hold full time pastorate, reside, and occupy pastorate in the biggest church in their respective areas. This arrangement guarantees a status not only among the pastors but also among the church members. The Provincial Supervising ministers likewise will have parallel qualification as that of the circuit-supervising ministers.

Who will nominate the candidates for the above positions? Before the CBMA Assembly the Provincial organizations and the circuits will submit a minimum of three candidates for the position. The nominees must be

accompanied with documents outlining their qualifications. The National Council will have to act on these nominees at the assembly to be presented during the business meetings. The appointed ministers will then be installed into their position during the closing service in the evening.

The supervising ministers may serve for about three years. The circuits or the provincial organization they are respectively serving shall determine vacancies. Such vacancies may occur on the following conditions: transfer of pastorate to another circuit or province, inability to perform office due to health, misdemeanor, and others.

Duties and Powers of the Supervising Ministers

The primary objective of the Supervising ministers is to ensure the general welfare of pastors in their areas. They are 'a pastor to other pastors.' They shall be teachers and fathers/mothers also to the pastors under their care. Towards the effective performance of their duties, they will be vested with adequate powers. They will be empowered to call to attention a pastor who does not conduct himself appropriately as a minister of God. However, his/her main duty towards that pastor is to assist the pastor to develop in the ministry. He/she is the main person to bring to the attention of the National Council the unbecoming conduct of pastors under his/her care, should he/she decide to do so. He/she should be the person to ask recommendation or referral letters regarding pastors who are transferring to other localities.

Other duties of the Supervising minister shall include coordinating and facilitating programs and activities of the Convention and the CBMA. He may regularly meet with the other pastors under his care for fellowship, prayer, worship, and learning together. The exercise of his/her duties must be in the manner of brotherhood under God.

At present, due to limited funds, supervising ministers may not receive extra pay for their added duties except travel and other incidental expenses. To help raise funds, the members shall be required to remit monthly one percent of their honorarium to the CBMA.

Empowering the Present Set-up

This restructuring will not drastically change the present organization set-up. As have been mentioned, it will work within the framework of the Kasapulanans and the Circuits. The regular election will not be affected. The president as well as the other officers will function according to their respective office, powers and duties. The national gatherings and the other conventional practices remain the same.

Nevertheless, the Ordination Council, when it sits as the National Council respecting the foregoing concerns, must include the CBMA President sitting not just as an ex-officio member but a regular member.

For the above purposes the presidents of the different ministerial associations in the circuit and provincial levels may be chosen as supervising ministers or pastors provided they pass through the system of putting them into office.

As has been the practice, policies and guidelines that may be drawn by the Ordination Council respecting the above mentioned, shall pass approval by the general assembly.

Let Us Dare to Move Together: A Challenge Towards a Dynamic Organization¹³

*Rev. Jerson B. Narciso*¹⁴

Have you heard of the saying that “only dead fishes flow down the stream and only live ones swim against the current?” It would be interesting to reflect and see how it applies to the situation in our churches and Christian organizations today.

It can be observed that today many of our organizations are seemingly going down stream. They have existed for quite a number of years and boast of their long faith tradition yet they make no tangible progress and minimal impact in the society and the world. This down stream trend is shown in the fact that majority if not all of our Christian organizations have not yet been liberated from the so-called “backward mentality” – a kind of mindset that seeks to perpetuate and immortalize the past. It asserts that the only right and acceptable methodologies are those that have been used in the past and anything that is new is considered dangerous to the life and existence of the institution. This conceptual framework is also characterized by unwillingness to keep up with challenges and opportunities brought about by the emerging new situations.

Another down stream symptom is manifested in our so-called “status quo mentality.” This is a kind of mentality that does not only refuse to accept new things but is also resistant to change. It clings so much to the familiar, predictable and conventional. It is cautious in opening its doors to new possibilities to make it relevant in shaping the larger issues of the modern world. It demonstrates inability to face up and respond to new challenges and opportunities in the present and beyond. It stifles any attempt to explore and venture on new and untried horizons. Innovation is viewed as a secular act, which is oftentimes understood as “unspiritual.” Leaders on this realm are somehow displaying insecurities. They view new things and strange ideas as threat to the static situation of the organization. So, anything that or anyone who challenges or questions the present set up is considered unchristian if not demonic.

What is more painful is the fact that today, we are experiencing massive leadership breakdown. This leadership breakdown is brought about by our lack of foresight to train and prepare potential leaders who will take the post of our future leadership. Today we reap the bitter consequence of the past. This circumstance can be deemed as unanticipated effect of the narrow-mindedness and shortsightedness of our forerunners of faith. The running out of well-trained and capable leaders in the Convention-related institutions is an explicit indication of such dilemma.

Looking at our association in particular, I think we need to ask the following questions: Is CBMA a down stream or upstream organization? If we assess it now can we see changes? Is there any manifestation of growth? Can we see progress?

Is there any implication that our association is moving to an upward direction? My answer is definitely yes. We are encouraged to see that in spite of apparent difficulties, CBMA keeps moving forward, responding to every challenge and opportunity with great vigor and determination to empower our pastors and workers for a more relevant witness to our modern times.

It is amazing to know that in a span of one year, we have already collected more than two hundred thousand pesos for our Pastors' Endowment Fund. Thank you for the overwhelming support that you have shown for this worthy and noble project. What is more encouraging is that this money was raised out of our own pockets. How good is it to feel that we are not just on the receiving end but we are able to share something of our own to help our needy brothers and sisters in the ministry. This is a precise sign of independence which each of us dream of.

We are also happy to let you know that our Convention through the initiative of Dr. Domingo Diel, Jr. has proposed to merge the existing CPBC Pastors' Endowment Fund with our CBMA Pastors' Endowment Fund. It is proposed that a joint committee from the leadership of our Association and the Convention will manage the said joint fund. The written proposal is ready to be presented for approval during our CBMA assembly in January 2003 in Dumagas, Iloilo.

This year, our Association has tied up with the Convention of Philippine Baptist Churches, CPU College of Theology, Institute for Advanced Theological Studies, Convention Baptist Bible College, Western Visayas Ecumenical Council and other related institutions to implement an integrated program for our pastors and workers' Continuing Theological Education. Several trainings and conferences have already been conducted in our different provincial and local ministerial associations. A group of highly qualified professors have been tapped to serve as facilitators and resource speakers during the said conferences. We hope that through this program we will be able to provide avenues for our pastors to grow professionally and become more equipped in the different areas of ministry they are involved in.

Another accomplishment we have this year is the procurement of the CBMA Library through the generous donation of the Phil-Am Ministries Incorporated and Sevier Heights Baptist Church based in Houston and Tennessee, USA. This library contains some 8,000 volumes of books that are very useful for the ministry especially for our pastors' Continuing Theological Education Program. This project is housed at the CPU Henry Luce III Library and is now ready for use.

The uttered achievements might be small to some eyes but to us they mean so much. After all we are patient because we are just getting started. We are longing and praying and working for more.

Our journey is continuous. Let us strengthen our fins for farther striding. Let us thicken our scales as we glide against the rocking waves and raging current of these times. Let us brace our gills to prevent impurities from coming into our

system. Let us be daring enough to swim through the new waters of challenges and possibilities. Yes, we are now in crisis and danger is one of its faces. Danger might be everywhere along this pilgrimage yet it won't matter. Crisis, while dangerous, is an opportunity for the faithful. Some things can break us down but a lot of things can make us grow much better as individuals and much stronger as an organization.

By ourselves this is impossible but by the Spirit of the Lord we can prosper. By faith, we can confidently say, "Let us dare!"

Ministerial Conduct¹⁵

Ordination Council and the Ministerial Association August 4, 1965

On the Nature of the Minister's Office

The office of the ministry is the first in the Church in both dignity and usefulness. The person who fills this office, has, in Scripture, obtained different names expressive of his various functions.

All ordained ministers of Christ are vested with authority to administer the two sacraments – Baptism and the Lord's Supper.

The minister should keep a proper register of the names of all whom he marries and of the time of their marriage for the information of all whom it may concern, and a duplicate copy of this register shall be a part of the permanent records of the church, and another of the Convention.

When a minister is appointed to be a teacher in the Convention Seminary, or to give instruction to youth assembled in its school, colleges, or University, or to minister spiritually to the sick as an officer in this institution, or to other specific tasks of the Convention appropriate to the ministry, it appertains to his office to take a pastoral oversight of those committed to his charge, and to be diligent to sowing the seed of the Word.

When a minister is called to labor in the administrative work of the Convention, to be a writer or editor, or to perform any other like needful work, it shall be incumbent on him to make full proof of his ministry by disseminating the gospel for the edification of the Church.

Discipline: Scope or Areas Covered

- 1) If anyone knows a minister to be guilty of a private offense, he should warn him in private. But if the offense be persisted in, or becomes public, he should bring the case to the attention of some other ministers of the Council for his advice.
- 2) If a minister accused of an offense refuses to appear by himself before a Council, after being thrice duly cited, he shall, for his failure, be immediately recommended for elimination from the roster of pastors.
- 3) When a minister not otherwise chargeable with an offense shall absent himself from his church for more than six (6) months without proper understanding made with it, his place shall be recommended to be declared vacant by his church.
- 4) A minister convicted of flagrant misconduct should comply with his solemn pledge made during his examination for ordination; namely, "of his free will and accord surrender his authorization to solemnize marriage; and in this act his ordination shall be automatically considered null and void."
- 5) A minister against whose character rumors are in circulation shall not be asked to comply with the provision above (No. 4), until a full and complete

investigation of these rumors have been made, and conviction of his offense declared.

- 6) When a minister ceases to exercise the office of the ministry for reasons other than physical disability or retirement and consequently enters upon full-time secular employment, he shall be deemed, after two years, to have left the ministry.

Ministerial Etiquette (In Hiligaynon)

- 1) Ang pastor dapat gid magpasulabi sang pag-alagad sang sa bayad sa iya. Ang Kadakoon sang iya tulumanon dili matakus sa kadamuon sang sueldo.
- 2) Kinahanglan nga ang bug-os nga kusug kag tion igahatag sang pastor sa iglesia nga nagtawag sa iya. Apang kon may pahanugot sa iglesia, nagakaigo man nga sia magpanghikut sa iban nga palangabudlayan agud nga may pangabuhian sia kag ang iya panimalay.
- 3) Katungdanan sang pastor ang pag-amlig sang iya lawas agud nga may kusug sia nga bagay sa iya tulumanon.
- 4) Katungdanan sang pastor ang pagtoon agud nga sangkol sia sa pagpahayag sang balita sang Dios sa Katawohan.
- 5) Subung nga huwaran sang maayo nga pamatasan, bagay gid nga ang pastor mag-andam sa iya polong kag buhat; kag maglikaw gid sia sa kautangan.
- 6) Ang mga polong nga ginambal sing likom sa pastor dili dapat isugid niya sa kay bisan sin-o nga tawo.
- 7) Ginapanghimalaut sa isa ka pastor ang pagpasilabut sa pagpanghikut sang iya isigkapastor sa iban nga iglesia.
- 8) Malaw-ay sa isa ka pastor ang pagtamay sang iya pagkaministro ukon sang iya iglesia.
- 9) Malaw-ay sa mga pastor ang paglibakay sa isa kag isa.
- 10) Dili nagakaigo sa isa ka pastor ang paggamit sang bahin ukon sang bilog nga wali sang isa man ka pastor, kon wala niya ginapakilala anay ang amo nga pagpulus sang wali sang iya utod nga pastor.
- 11) Ang pastor dili bagay magpangasal sang mga tawo nga ang malaut nila nga kabuhi kag padugi makahalit sa kadungganan sang iya hilikuton.
- 12) Ang pastor sa isa ka iglesia dili magpangasal, ukon magpanghalad, ukon magpanghimo sang iban nga hilikuton sa pagtoloohan sa mga iglesia nga dili sakup niya, kon wala sing pahanugot anay gikan sa natungdan nga pastor.
- 13) Ang pastor dili magpabatiag nga sia may handum sa pagpanghikut sa isa ka iglesia kon ang pastor sang amo nga iglesia wala pa makahalin ukon makasaylo.
- 14) Dili magpakita ang pastor nga may ginapasulabi ukon ginaapinan sia nga tawo ukon kabon. Ang pagbuylog sang pastor sa bisan ano nga bunghay sang mga miembro niya malain, sanglit kay katungdanan niya ang pagtuhog kag pagbilog sang iya mga miembro.

- 15) Sayup sa isa ka pastor ang paglalis sang contrata nga iya ginhimo sa iya Iglesia.
- 16) Bisan ang pastor amo ang pangolo sang iglesia, dili nagakaigo nga ang iya kagamhanan kag pagbulut-an ipatuman niya sing pilit sa iglesia.
- 17) Bisan ang pastor pangolo sang iya pulpito, apang dili dapat mag-agda sia sang mga manughambal nga indi naluyagan sang iya mga miembro.
- 18) Dili dapat magpabayad ang isa ka pastor sa isigkaministro niya sang mga kabudlayan nga naigo sa ila hilikuton subung mga pastor.
- 19) Malaw-ay sa isa ka pastor ang paghaylo ukon pagkuha sang mga miembro sang iglesia sang utud niya nga pastor.
- 20) Subung nga mag-ulutud nga nagapanghikut sa gakaangay nga palangabudlayan, magtabangay, kag wala sing limbonganay.

Ministerial Ethics¹⁶
Rev. Dioscoro Villalva, 1952

The Christian Ministry

Among Several principles that form the axioms on which any consideration of the minister's conduct must be based are the following:

- 1) The minister must keep the nobility of his calling uppermost in his own mind.
- 2) The minister must hold high in outward acts the established reputation of the Christian ministry.
- 3) The minister must never forget that he is one who serves.
- 4) The minister must never for reasons of personal safety desert his parish and people when some great, universal danger impends, such as hostile invasion, etc.
- 5) The minister must utilize his time properly.
- 6) The minister must never measure his work by the salary involved.
- 7) The minister must guard the use of his name.
- 8) The minister must not encroach upon the field of another profession.
- 9) The minister must not lower his profession by becoming a "handy man" for all the members of his church.
- 10) The minister must hold his professional service in such esteem that he will keep it from dissipated in the mass of shallow channels of service which open out in all directions today.

My Ministerial Code of Ethics¹⁷

Rev. Felix B. Regalado, Editor

I am a Minister of the Lord Jesus Christ, called to proclaim the unsearchable riches of love. Therefore, I voluntarily adopt the following principles in order that through dedication and self-discipline I may set a more worthy example for those whom I seek to lead and serve.

I. My Personal Conduct

1. I will cultivate my personal life, continuing steadfastly in reading the Bible, meditation and prayer.
2. I will endeavor to keep myself physically and emotionally fit for my work.
3. I will be fair to my family and will endeavor to give them the time and consideration to which they are entitled.
4. I will endeavor to live within my income and will not carelessly leave unpaid debts behind me.
5. I will strive to grow in my work through comprehensive reading and careful study and my attending conventions, conferences, institutes and retreats.
6. I will be honest in my stewardship of money.
7. I will not plagiarize.
8. I will seek to be Christ-like in my personal attitudes and conduct toward all people regardless of race, class or creed.

II. My relationship to the Church which I serve

1. I will dedicate my time and energy to my Christian ministry and will maintain strict standards of discipline.
2. In my preaching I will exalt the Bible and will be true to my convictions, proclaiming the same in love.
3. I will maintain a Christian attitude toward other members of the church staff and will not expect the unreasonable of them.
4. I will not seek special gratuities.
5. In my personal calling, I will have respect for every home I enter, for I am a representative of Christ and the church.
6. I will strive with evangelistic zeal to build up my church, but will maintain a Christian attitude at all times toward members of other religious bodies.
7. I will under no circumstances not violate confidences that come to me as a minister.
8. I will strive to strengthen the congregation when leaving a pastorate regardless of the circumstances.

III. My Relationship to Fellow Ministers

1. I will refuse to enter into unfair competition with other ministers in order to secure a pulpit or a place of honor.
2. I will seek to serve my fellow ministers and their families in every way possible and in no instance will I accept fees for such service.
3. I will refrain from speaking disparagingly about the work of either my predecessors or my successors.
4. I will refrain from frequent visits to a former field and if, in exceptional cases, I am called back for a funeral or a wedding, I will request that the resident minister be invited to participate in the service.
5. I will never embarrass my successors by meddling in the affairs of the church I formerly served.
6. I will be courteous to any predecessor of mine when he returns to the field, and will be thoughtful of any retired minister.
7. I will upon my retirement from the active ministry, give my pastor loyal support.
8. I will hold in sincere respect any minister whose work is well done, regardless of the size or the nature of the field he serves.
9. I will not gossip about other ministers.
10. I will consider all ministers my co-laborers in the work of Christ and even though I may differ from them, I shall respect their Christian earnestness and sincerity.

IV. *My Relationship to the Community*

1. I will strive to be human in all my relationships to the community but will never lower my ideals in order to appear “a good fellow,” “marunong magpakikisama”.
2. I will not be a party to funeral or marriage rackets.
3. I will be considerate of the working hours of business and professional men and will not consume their time with unimportant matters.
4. I consider that my first duty to my community is to be a conscientious pastor and leader of my own congregation, but I will not use this factor for an easy excuse to escape reasonable responsibilities that the community calls upon me to assume.

V. *My relationship to My Convention and Kasapulan*

I will at all times recognize that I am a part of the fellowship that has made large contributions to my church, my education, and my ministry. In view of this fact I acknowledge a debt of loyalty to my Convention and Kasapulan and will strive to fulfill my obligations by cooperating in their efforts to extend the Kingdom of God.

VI. *My Relationship to the Church Universal*

I will give attention, sympathy and when possible, support the Ecumenical Church, recognizing that my church is a part of the Church Universal.

Code of Ethics for Pastors^{17a}

Dr. Nestor D. Bunda, Pastor Rea Angelica D. Faulan and Rev. Jerson B. Narciso

PREAMBLE

To firmly set the dignified conduct of pastors, to maintain the highest standard of the profession of the pastor, to make excellent pastoral care always available for individual Christians, the church and the society, to make the pastoral ministry worthy and actively involved in the works of the Kingdom of God in and through Jesus Christ towards a meaningful and abundant life, this Code of Ethics for Pastors is hereby promulgated.

ARTICLE I – SCOPE

Section 1. The provisions of this Code apply to all pastors who are members of the Convention Baptist Ministers' Association, Inc. (CBMA).

Section 2. The provisions of this Code also apply to all pastors who are not members of CBMA but are working as pastors in churches or church related institutions affiliated with the Convention of Philippine Baptist Churches, Inc. (CPBC).

Section 3. A pastor is any person involved in the pastoral and/or shepherding ministries of Jesus Christ in the furtherance of God's Kingdom on earth, and who is a member of the CBMA and/or working as such in a church or church related institution affiliated with the CPBC.

ARTICLE II - THE PASTOR AND THE PASTORAL PROFESSION

Section 1. The pastor should be aware of the pastoral work as a noble and dignified profession. The pastor should have the felt sense of calling to be a pastor for life.

Section 2. The pastor should manifest a genuine interest in the ministry of Jesus Christ and should always struggle to have a spirituality worthy of being called to the ministry of Jesus Christ.

Section 3. The pastor should conduct properly at all times, always careful in the choice of language and avoiding vulgar, defamatory and derogatory words.

Section 4. The pastor should maintain the dignity of the pastoral profession by maintaining a healthy physical, mental, moral and spiritual life.

Section 5. The pastor should continuously struggle and grow in the profession, maintaining an exemplary Christian life as much as possible.

Section 6. The pastor should always struggle to devote his/her life wholeheartedly to the ministry under his/her pastoral care and accountability, practicing fairness, honesty, and striving to be diligent and efficient in all his/her endeavors.

Section 7. The pastor should always live a simple and dedicated life, spending according to the planned budget and income/resources at hand, avoiding as much as possible borrowing of money and leaving unpaid debts.

Section 8. The pastor should study regularly, critically analysing the background and context surrounding his/her ministry in relation to the six basic Baptist principles such as (a) the authority of the Bible, (b) the competency of the soul to work out its religious destiny, (c) a regenerated church membership, (d) the democracy and independence of the local church, (e) the separation of church and state, and (f) religious liberty as stated in the CPBC Constitution; and other significant faith principles as basis of decisions and/or plans of action.

Section 9. Invoking the guidance of the Holy Spirit, the pastor should set regular study of the Word, meditations and prayers to be always attuned to God, and conduct regular in-depth self-examination and self-critique as means to find and rectify mistakes and to be rooted in the biblical faith, to refine attitudes, to deepen knowledge and wisdom, to sharpen skills, and to redefine dealings with other people.

ARTICLE III – THE PASTOR AND OTHER PROFESSIONS

Section 1. The pastor should always respect and seek to cooperate and relate to other professions in furthering the cause of the Kingdom of God and the development of the community.

Section 2. The pastor may enter other professions that may enable him/her to develop his knowledge and skills and maintain his/her economy in accordance to the policies set by the church or institution he/she is working with, as long as he/she does not neglect his/her pastoral work.

ARTICLE IV – THE PASTOR AND THE CHURCH

Section 1. The mission of the church is the propagation and realization of the Kingdom of God on earth in and through Jesus Christ. The church is expected to contribute to the fulfilment of abundant and meaningful life in the world. The church is called to serve God by serving His people in need and by being responsible steward of His creation in accordance to the teachings of Jesus such as to love God and neighbor. The pastor as a shepherd is under strict obligation to see to it that the church (sheep) maintains the path towards the realization of the mission of the church.

Section 2. The pastor plays a decisive role in the interpretation of the Bible, Baptist heritage and principles, and the Christian faith. The pastor is under obligation to uphold and propagate the six basic Baptist principles in the context of the church, society, culture and spirituality in the Philippines and the world.

Section 3. To shepherd church members or Christians is a delicate and complicated matter and demands genuine concern, love and compassion, and serious attention from the pastor. The pastor should always strive to create a healthy environment for the growth of a wholesome spirituality among church members or constituents.

Section 4. The pastor should be firm in matters of discipline and/or serious in the conduct of Christian education among church members or constituents.

Section 5. The pastor should maintain dignity, honesty, self-respect and fairness in all dealings with church members or constituents.

Section 6. The pastor should keep in secret all confidential and personal information gathered from counselees, church members and constituents.

Section 7. The pastor should always strive to empower church members or constituents to become more self-reliant and active disciples and more effective and efficient propagators and implementers of the mission of Christ.

Section 8. The pastor should not proselyte, but instead find ways to work together with other Christians and groups working for peace, justice and integrity of creation in his/her area of responsibility.

Section 9. The pastor should strive to help carry out the policies of the CPBC, CBMA and the local church or institution he/she is ministering in accordance to the teachings of the Bible, the six basic Baptist principles and the Christian faith.

ARTICLE V – THE PASTOR AND THE COMMUNITY

Section 1. The pastor should always strive to participate in developing the social, economic, political, cultural, religious and spiritual well-being of the community he/she is in.

Section 2. The pastor should share his knowledge, wisdom, skills and way of life with others in furthering the well-being of the community.

Section 3. The pastor should maintain honest and fair dealings in the community to earn respect and trust.

ARTICLE VI – THE PASTOR AND FELLOW MINISTERS

Section 1. The pastor and fellow ministers are accountable to God in their responsibility of shepherding people to become exemplary citizens of the Kingdom. The pastor should have respect, faith and trust in the ability and wisdom of his/her fellow ministers.

Section 2. The pastor should not compete with or envy his/her fellow ministers' achievements but instead always strive to develop partnership in the ministry.

Section 3. The pastor should not plagiarize or claim credits for the job done by other ministers but instead acknowledge the achievements of his/her fellow ministers.

Section 4. The pastor should be willing to share his wisdom, skills and way of life with his/her fellow ministers and always strive to create an environment to equip, encourage, and edify fellow ministers.

Section 5. The pastor should exercise discretion in matters concerning confidential information entrusted to him/her by fellow ministers.

Section 6. The pastor should at all times respect the idea and/or theology of his/her fellow ministers.

Section 7. The pastor should never go to legal courts to resolve problem/s concerning his/her fellow ministers and/or church members and/or constituents not until the problem/s has/have been duly heard, deliberated and decided between the pastor and his/her fellow minister; or between the pastor and his/her church/constituents; or between the pastor and his/her fellow ministers and/or his/her church/constituents and/or Circuit and/or

Kasapulan and/or CBMA and/or CPBC.

ARTICLE VI – SANCTIONS

Section 1. After due process, any deliberate and/or repeated violation and/or disregard of the foregoing provisions may be considered conduct unbecoming of a pastor and shall be sufficient ground for disciplinary action such as counseling, warning, strong warning, reprimand, suspension, dissociation and/or expulsion from the CBMA.

Section 2. The pastor who transferred to an independent church or institution not related to the CPBC shall be automatically dropped from the CBMA membership with the consequent forfeiture of privileges (as stated in Article II, Section 9 of the CBMA Membership Policies and Guidelines).

A Prayer of Consecration¹⁸

James L. Sprigg, 1952

1. *Consecration Through the Crucifixion of Self - Galatians 2:20*
 O God, I am crucified with Christ;
 Nevertheless, I live – Yet, not I –
 But Christ liveth in me.
 And the life which I now live in the flesh,
 I live by the faith of the Son of God,
 Who loved me and gave Himself for me.
2. *Consecration Through Prayer – Philippians 4:6-7*
 Help me, O God, to be careful for nothing
 But in everything, by prayer and
 Supplication, with thanksgiving,
 Let my requests be made known unto thee.
 And thy peace, which passeth all understanding,
 Shall keep my heart and mind
 Through Christ Jesus.
3. *Consecration Through the Word – Psalm 119:105-10; Psalm 27:11a*
 I thank Thee, O God, for Thy Word.
 Forgive me if I have failed to search its riches.
 Forgive me if I have failed to incorporate its precepts in my life this day.
 Thy Word is a lamp unto my feet and a light upon my way.
 I have sworn, and I will perform it, that I will keep thy righteous
 judgments.
 Quicken me, O Lord, according to Thy Word.
 Teach me Thy way, O Lord, and lead me in a plain path.
4. *Consecration Through the Ministry – Acts 20:28*
 May I, dear Lord, take heed unto myself,
 And to all the flock
 Over which the Holy Spirit hath made me an overseer,
 To feed the church of God
 Which He hath purchased with His own blood.
5. *Consecration Through Christ-like Living*
 Help me to be Christ-like in my daily life,
 For even hereunto was I called,
 Because Christ also suffered for me,
 Leaving me an example,
 That I should follow His steps. 1 Peter 2:21
 - a. *Consecration Through Kindness*
 Help me to be kind,
 For I know that love is patient and kind. I Cor. 13:4a
 - b. *Consecration Through Humility*

Help me to be humble,
 For I know that love is not jealous or boastful;
 It is not arrogant or rude.
 Love does not insist on its own way;
 It is not irritable or resentful;
 But rejoices in the right.
 Love bears all things, believes all things,
 Hopes all things, endures all things. I Cor. 13:4-7

c. *Consecration Through Purity*

Help me to be pure,
 For blessed are the pure in heart,
 For they shall see God. Matt. 5:8
 Beloved, now are we the sons of God,
 And it doth not yet appear what we shall be:
 But we know that, when he shall appear,
 We shall be like him, for we shall see him as he is.
 And every man that hath this hope in him purifieth himself,
 Even as he is pure. I John 3:2-3.

d. *Consecration Through Service*

Help me, O God, to present my body, a living sacrifice
 Holy, acceptable unto Thee,
 Which is my reasonable service. Romans 12:1

e. *Consecration Through Joy*

Help me to be radiant with joy,
 To remember the words of our Lord,
 “Your heart shall rejoice,
 And your joy no man taketh from you. John 16:22b
 Ask, and ye shall receive,
 That your joy may be full.” John 16:24b
 Help me to remember that a merry heart doeth good like a medicine.
 But a broken spirit drieth the bones. Proverbs 17:22

f. *Consecration Through Faith*

Help me to follow after righteousness, godliness, faith, love,
 patience, meekness.
 Help me to fight the good fight of faith, and to lay hold on eternal
 life, whereunto I am also called. I Tim. 6:11-12.

g. *Consecration Through Hope*

Therefore, being justified by faith, we have peace with God through
 our Lord Jesus Christ.
 By whom also we have access by faith into this grace wherein we
 stand, and rejoice in the hope of the glory of God.
 And not only so, but we glory in tribulations also; Knowing that

tribulation worketh patience;
 And patience, experience; and experience, hope;
 And hope maketh not ashamed;
 Because the love of God is shed abroad in our hearts by the Holy
 Ghost which is given unto us. Romans 5:1-5.

h. Consecration Through Love

But above all things
 Help me to put on love
 Which binds everything together in perfect harmony,
 And let the peace of Christ rule in my heart. Col. 3:14-15a
 And now abideth faith, hope, and love, these three,
 But the greatest of these is love. I Cor. 13:13

6. *Consecration Through Rejection of the World*

Let me not be conformed to this world
 But may I be transformed by the renewing of my mind,
 That I may prove what is that good, and acceptable and perfect will of
 God.

Let me not think of myself more highly than I ought to think,
 But may I think soberly according as God hath dealt to me the measure
 of faith.

Romans 12:2-3

7. *Consecration Through Study*

Help me to study to show myself approved unto Thee, a workman that
 needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy
 2:15

8. *Consecration Through Work*

Help me, dear Lord, to be diligent in thy Kingdom's tasks.
 I must work the works of him that sent me while it is day; the night
 cometh, when no man can work. John 9:4

9. *Consecration Through Stewardship*

Help me, O God, not to waste the material resources which Thou hast
 entrusted to my use, yet always protect me from the temptation to lay up
 for myself treasures upon the earth, where moth and rust doth corrupt and
 where thieves break through and steal; but help me to lay up for myself
 treasures in heaven, where neither moth nor rust doth corrupt and where
 thieves do not break through or steal, for where my treasure is, there will
 my heart be also. Matthew 6:19-21.

10. *Consecration Through the Dedication of the Body*

Inspire me, dear Father, to take care of my body, and to remember the
 words of thy servant, Paul: "Know ye not that ye are the temple of God
 and that the Spirit of God dwelleth in you. If any man defile the temple of

God, him will God destroy, for the temple of God is holy, which temple ye are.” I Cor. 3:16-17.

11. *Consecration Through Intercession*

Make me grateful, Heavenly Father, for my loved ones and friends.

God forbid that I should sin against Thee by failing to pray for them or by failing to keep in touch with them. I Sam. 12:23.

12. *Consecration Through Christian Relationships*

Help me, O God, always to be Christ-like in all my relations with others.

May I truly love my neighbour as myself. Luke 10:27b.

And all things, whatsoever I would others should do unto me, may I do even so unto them. Matthew 7:12.

May I fulfil the law of Christ as thy grace and love flows through me into the heart of every living soul who comes my way. Romans 10:4.

13. *Benediction*

May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer. Psalm 19:14. Amen.

Statement of Concern on Human Dignity CPBC, 1977

We affirm that the dignity of a person or his worth emanates from his being created in the Image of God. This state defines both his limit and potentiality. It shows his limit in so far as he is a creature, but it also shows his potentiality in so far as he is created in the Image of God. The worth of a person, in other words, is a gift of God bestowed upon him - a gift that can only be tampered with or enhanced in the context of a living relationship with his fellow man.

We maintain that the person's dignity and worth are tampered with if he is used as mere instrument to achieve the goals of the State; or left alone at the mercy of a powerful profit-motivated System; or handled with violence and cruelty against his conscience or convictions.

We believe, on the other hand, that person's dignity and worth are enhanced when a State or a System or a community opens for him every opportunity to discover and develop his God-given potentialities not only as a person in the light of his limitations, but also as a social being, who finds meaning only in a community life which is a life reconciled with his fellow beings.

CHAPTER TWO MANAGING FAITH RESOURCES

Developing Management Skills: A Biblical and Theological Reflection on Managing Faith Resources

Dr. Nestor D. Bunda,¹⁹ Pastor Miriam D. Vicente and Rev. Samuel G. Talha²⁰

For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, ‘This fellow began to build and was not able to finish’ (Luke 14:28-30, *The New Oxford Annotated Bible with the Apocrypha*, 1991).

As a carpenter, Jesus vividly explains the importance of common sense before launching a costly project. For Jesus there is no middle ground (*lukewarm*). Its either planning and assessing all resources at hand before beginning the construction of the house (*hot*) or better not begin if it could not be finished (*cold*) (Cf. Rev. 3:15).

Jesus tells of the importance of management before beginning a costly work. It means preparing the *environment* in order to accomplish certain goals. (Cf. Weirich/Koontz, *Management A Global Perspective*, 1993, 4). In all his teachings, Jesus consistently emphasizes the significance of *managing resources* to carry out His mission. In doing this, Jesus is demanding from His disciples an *absolute surrender of self* (Jamieson, et al, *Commentary on the Whole Bible*, 1961, 1010). Jesus demands from His followers deliberate and total commitment *<bug-os nga paghatag sang kaugalingon>* (Luke 14:33) to become good stewards of the talents of the persons entrusted to their care (cf. Hendrix, *Management for the Christian Leader*, 1976, 3).

Jesus could not afford to work haphazardly. No one builds without careful planning (14:28-30). No one wages war without thoughtfully weighing the costs (14:31-33). There seems to be no compromise discipleship or a discipleship without total commitment. Jesus reminds that salt is good but if it has lost its taste, it is fit for nothing, it is thrown away. (Luke 14:34-35; cf. Abogunrin, in, Farmer, ed., *The International Bible Commentary*, 2001, 1415).

Managing faith resources means managing ourselves and creating an environment for greater service wherein resources are available for individuals and groups creatively working together to effectively and efficiently accomplish certain missionary goals.

Managing ourselves is knowing our great potentials and capacity as pastors. Jesus encourages us to examine, cleanse and purify ourselves and to develop inner qualities such as honesty and integrity (Mark 7:18-23). Self-critique is a must as we serve our people (Matthew 7:3-5). Our attitude plays a significant role in our vocation as pastors. Good attitudes are developed through constant self-examination and practice. (cf. Delaney, *The 30 Most Common Problems in Management and How to Solve Them*, 1982, 15f). After all, we, as pastors, are judged by what we are preaching, teaching, and doing. We just cannot put our light under the basket. We should put our ideas into practice to find out its value. (Matthew 5:14-16; 21:28-31). Knowing ourselves and developing inner qualities, we can relate to and work with others in a more positive way. In a sense, our leadership attitude does not exclude even the sinners. We don't easily condemn others, following Jesus' attitude towards a condemned woman (see John 8:3-10). Our leadership perspective is more inclusive to the extent of loving even our *enemies* (Matthew 5:43-47). Our leadership style and content follow the golden rule of Jesus: *In everything do to others as you would have them do to you* (Matthew 7:12). CBMA as an organization of pastoral leaders should constantly assess the resources available. CBMA should be thankful to God that it is provided with about a thousand leaders who are managing our local churches, institutions and organizations affiliated with the CPBC. The CBMA members are the most important *faith resources* of our Association, who need to be strengthened as a united workforce for the Kingdom of God. CBMA should constantly provide opportunities for its members to grow and develop their inner qualities, for instance, through regular study of the Word, meditations, prayers, regular in-depth self-examination and self-critique. They are means to find and rectify mistakes and to be rooted in the biblical faith, to refine attitudes, to deepen knowledge and wisdom, to sharpen skills, and to redefine dealings with other people. (cf. Bunda, et al, *Code of Ethics for Pastors*, 2003, Article II, Section 9).

Managing faith resources is also *creating an environment for greater service*. We as pastors are developing ourselves not for our own sake. Managing our faith resources means giving the best of ourselves to the cause of the mission of Christ through the CBMA for abundant, free and meaningful life (cf. Luke 13:10-17; Sailhamer, *NIV Compact Bible Commentary*, 2001, 478)

We develop ourselves in order to do great service to the people of God in need (cf. Dayton/Engstrom, *Strategy for Leadership*, 2000, 13f). We equip ourselves in order to equip others to serve. In the parable of the sower (Matthew 13:3-8), Jesus reminds us of the significance of laying the foundation to influence and change others. As leaders we have to prepare the grounds for the seeds of leadership to grow (see, Manz, *The Leadership Wisdom of Jesus*, 1999, 101f). The kind of leadership exemplified by Jesus is not however a feudal or dictatorial leadership. It is not a leadership that is articulate in words only, or a leadership that

is proud or cling to power. It is an *incarnate* leadership (i.e. the word became flesh, John 1:14). It is a leadership that serves. We Baptist pastors rarely emulate foot-washing as demonstrated by Jesus to His disciples (John 13:1f). Yet that practice of Jesus clearly shows that who ever wants to become a leader must work and struggle hard. It is when the leader washes (serves) the feet of his/her followers that his/her followers really become part of the leadership (cf. John 13:8). A leader could not “wash his/her hands” from whatever will happen to his/her followers because a committed pastor-leader is responsible and accountable to God, to his/her followers, to the church, to his/her family, and to the community (cf. Cedar, in, Berkley, *Leadership Handbook of Management and Administration*, 1994, 9). As Jesus said: “Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all” (Mark 10:43-44). Leadership then is essentially serving, it cannot be otherwise. To lead is to serve (Engstrom, *Your Gift of Administration*, 1989, 58). The CBMA should continually provide opportunities whereby its members could develop management and leadership skills in the service of God’s people in need. We need to develop quality leadership that has the skills to confront the negative situation and resolve internal problems of the CBMA and the local churches. Such skills may include technical, human, conceptual and design abilities. *Technical skill* is the knowledge and proficiency in activities involving methods, processes, and procedures. *Human skill* is the ability to work with people in the spirit of cooperation and teamwork. It is the creation of an environment in which people are secure and can express freely their opinion. *Conceptual skill* is the ability to see the general picture, to recognize significant elements in a situation and their interrelationships. *Design skill* is the ability not only to see but also to solve problems (Weihrich/Koontz, *Management A Global Perspective*, 1993 , 6)

A General Overview of Management

- a. Management focuses on people at work. People are the center of activity.
- b. Basis of management: History, situation, attitude, culture and spirituality.
- c. Orientation: Clear perspective and stand towards abundant and meaningful life (Kingdom of God)
- d. Management is serving the People of God in need and not for self-interest.
- e. Functions of Management:

Planning

Estimating/prophesying the future (Vision)

Determining objectives (Mission)

Developing policies (“commandments”)

Programming

Developing procedures/methods

Scheduling/Time-table

Budgeting/Estimating Cost

Organizing

- Determining organization structure (autonomous, centralized. etc.)
- Delegating (“commissioning”)
- Establishing Human Relations (Koinonia)

Staffing

- Recruiting people
- Training people (discipling, theological education)
- Promoting people
- Demoting people
- Firing people
- Retirement

Directing

- Leading/Shepherding
- Decision making
- Communicating
- Motivating

Controlling

- Determining standard of performance
- Measuring/Evaluating performance
- Correcting performance

- f. Concerns of Management: Production, Quality, Budget, Methods, Morale, Training, Security
- g. Goal: Effective and Efficient implementation (of the mission of Jesus)

History of Management.

Management was born at a time when man discovered the importance of systems in production. The Egyptians were known for their pyramids which were constructed with careful planning and organizing of people at work. The Greeks had knowledge of effective planning management. They made use of *specialization of labour* upon realizing that labourers are more efficient when they concentrated on a specific job. In the Bible, the life of Joseph shows us how he prepared to confront the horrible years of famine. He delegated, planned the whole operation, distributed materials and foodstuffs. He satisfied people’s complaints and handled grievances as well. We know of Nehemiah whose skills and principles in rebuilding the lives of the broken people of God approximate modern management principles and skills. Jesus, our model, shows us how to recruit, train, promote, demote, or fire “disciples”. (Cf. Hendrix, 1981, 8)

The development of knowledge and skills in managing production has improved because of the experience in production. It is said that necessity is the mother of invention. Common sense enables people to develop skills in managing

productions.

In the 20th century there were attempts to develop scientific management to increase efficiency, productivity and methods in motivating the labour force. The American Frederick Taylor (1856-1915) is said to be the Father of Scientific Management. He developed the essence of management based not only on practical way of thinking and experience but also on principles and systematic method in implementing activities and using resources. Taylor experimented on the what, how and why of production based on analysed data. He attempted to discover the most efficient method of training the labour force to produce. He developed scientific management based on his studies on time and motion.

Modern management

Today scientific planning, analysis and labour force are valuable in production. Yet many corporations are using knowledge and skills in management to advance their own interest and not the interest of the people or labour force. “These forces have transformed once beneficial corporations and financial institutions into instruments of a market tyranny that is extending its reach across the planet like a cancer, colonizing ever more the planet’s living spaces, destroying livelihoods, displacing people, rendering democratic institutions impotent, and feeding on life in an insatiable quest for money.”²¹ Such a situation increases poverty and unemployment, injustice, violence and destruction of families and natural resources of God’s creation.

What is management?

Management is decision making. Management is discovering methods, determining activities, and mobilizing the labour force and utilising human skills. Management is an art of *getting things done through people* (Appley, in Hendrix, 1981, 4). Management means realizing objectives or missions. Management is planning of activities based on determined objectives. Management is the correct utilization of “5Ms” – Men, Money, Machine, Materials and Methods.

Management is stewardship of the talents of the persons entrusted to our care. (Hendrix, *Management for the Christian Leader*, 1981, 3)

Management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims. Managers carry out managerial functions of planning, organizing, staffing, leading and controlling. Management applies to any organization and to managers at all organizational levels. The aim of managers is to create surplus. Managing is concerned with productivity resulting from effectiveness and efficiency. (Weilrich/Koontz, *Management A Global Perspective*, 1993, 4)

Management is the process of planning, organizing, leading, and controlling the work of organization members and of using all available organizational resources to reach stated organizational goals. Managers are people responsible for directing the efforts aimed at helping organizations achieve their goals.

(Stoner, et al, *Management*, 2000, 7)

Management Function: Planning

Planning is preparing (a xerox copy) for the things we want to happen. Planning clarifies our objectives and determines our activities. Planning enables us to avoid surprises in the future and blaming each other for some failures. Below is a guide in planning.

The Objectives of a plan should be SMART

- Specific: detailed; determined
 Measurable: can be measured, exact, precise
 Attainable: within reach, manageable
 Realistic: pragmatic, reasonable
 Time-bound: a definite schedule is set; deadline.

Management Function: Organizing

- a. Organizing removes or avoids conflict between people at work.
- b. Organizing brings harmony in work (versus chaos, disorder).
- c. Organizing determines jobs and authority in implementing activities.
- d. Organizing is dividing people at work in performing jobs.
- e. Organizing means developing a committee system wherein all people at work are being involved in appropriate committees.
- f. Organizing is setting activity, authority and permission to do the job.

Management Function: Staffing

Staffing includes the process of having people to do the job. It involves a) recruitment, b) selection, c) training, d) promotion, e) demotion, f) firing, and g) retirement. Ideally, a staff or pastor to be recruited (called) should be *the right person in the right time and place, with the know-how (skills), wisdom (critical awareness), correct attitude (open to criticism and development) and commitment (strong faith) needed for the job (ministry).*

Management Function: Directing

Directing means guiding. In guiding, correct direction should be at hand. Directing ensures that people at work are helping each other and coordinating in the realization of the work to be done. Directing is also leading. Leading ensures that all people at work are still on the road towards the determined objectives. Directing ensures that people at work are still following the determined plans. Directing involves communicating and motivating people to do the job.

Management Function: Controlling

Controlling is an action needed to insure that plans and policies are well implemented and the objectives are reached. It is a must to have objectives, plans and policies that are clarified and understood by the personnel responsible and accountable to implement them. Controlling will probably result to evaluation, self-critique and subsequent changes in plans and repositioning of personnel.

Two Types of Manager: People Oriented and Profit Oriented

The people-oriented manager encourages and consults his/her people and discusses with them the objectives, plans and policies of the organization (or the church). Management is considered as part of the process of developing people,

wherein the people are central in the whole management process.

The profit-oriented manager is only at the top directing his/her people. The main interest in management is to gain profit, profit, and more profits. The benefits and profits are only for the few at the top of the management structure.

An Effective Manager (Pastor)

An effective manager should be able to *make decisions* and should not fear the consequences of his/her decisions but rather face it squarely. There is of course no perfect decision and implementation of decisions. The manager should be open to criticism and be ready to rectify errors. The manager must not carry out decisions and policies alone. He/she should learn the art of *delegation*. He should delegate tasks and responsibilities. Delegating is not only trusting the capacity of the people but also training them to become more effective and efficient leaders (pastors).

An effective manager (pastor) should always find ways to *motivate* his/her people. Of course, the manager must *be enthusiastic* first! *Common sense, soft touch, and culture and spirituality* are important in the process of motivating people to work and do their job well. Good communication network then could be developed. The manager should struggle hard to communicate well and to be understood by his/her followers (see Jocano, *Management by Culture*, 1999; and Jocano, *Filipino Worldview*, 2001, to understand the importance of Filipino culture and worldview in management in Philippine settings).

Given the complicated situation and the sophistication, science and art of management, the manager should develop his *creative thinking*. A manager should transcend from his/her normal thinking framework to see other views and standpoints. By doing so, a clear and long term *vision* is being developed. A manager without a vision may end up a failure.

In sum, whatever we do as a manager, leader or pastor, we will be judged according to the fruits we bear (productivity or performance). If we bear good fruits well and good. The point is, whatever ideas or plans we have, we should struggle hard and be consistent in trying to implement or realize them. After all, the fruits we bear mirror the knowledge, skills, attitudes and commitment we have as pastors.

Towards A Dynamic Leadership and Ministry²²

Rev. Webster J. Bedecir²³

The word dynamic is defined by Webster's dictionary as, "Mentally or spiritually energetic, forceful, or powerful." Yes to be such is everybody's dream regardless of whatever endeavor one has or situation one is in. Today we are in dire need of people who are dynamic in leading our families, organizations, churches, country and even the whole world to provide us a new face of

preaching the gospel of salvation. However, the proclamation requires a dynamic messenger and style to make it effective. Now let us take a look at some important things to be considered in developing a dynamic ministry.

Vital Signs of a Healthy Church

Let us remember that an unhealthy church cannot have a healthy and dynamic ministry unless it strives first to make herself healthy. So what is a healthy church? By what criteria can we measure the health of a local congregation? Generally, a local church can be described healthy if it is faithfully and effectively carrying out the following goals:

Proclamation and Witness – A healthy church faithfully and diligently proclaims the Good news of Jesus Christ. This proclamation is both in word and action. Through this, the healthy church reaches out to others, opening to them the door to a faith-relationship with Jesus Christ and to the experience of a new and abundant life as a result of this faith-relationship.

Christian Nurture – A healthy church faithfully and diligently implements a vigorous program of Christian education and nurture. Christian nurture guarantees growth in knowledge of church members to become mature Christians, partaking in the maturity of Christ Himself (see Ephesians 4). Christian education and nurture helps us gain a fuller understanding of what we believe in. A strong program of Christian nurture ensures the development of a strong lay leadership in the church.

Service – Good deeds are the result of Faith. The person who is “grounded and rooted in Christ” becomes a disciple, and together with other disciples, participates in a ministry of service to other people, especially the destitute, the needy and the oppressed; and those who have not heard about Jesus. The healthy church participates in God’s love for the world by serving the Lord through extending help to the needy.

Ecumenical Relationship – A healthy church finds joy in relating to other churches within her geographical context and beyond. She knows that they are part of the whole body of Christ. Her effectiveness depends on her relationship to the whole church, from the Circuit, Kasapulan, Convention, and NCCP, to the World Council of Churches.

In specific terms, a healthy church can be measured in the following way:

Membership – A church continues to increase in membership. Membership growth is one of the clearest criteria for measuring the effectiveness and vitality of a church. A healthy church is a growing church. (See Acts 2:42-47).

Attendance – A healthy church will have increase attendance in worship service, in the meetings of lay organizations, and in all other activities of the church.

Stewardship – If a church is healthy, giving will increase. A healthy church means more tithes, bigger offerings, and greater amounts for mission and service.

A healthy church provides her pastor adequate salary and material support. II Corinthians 8:7 challenges us “Therefore, as you abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in the grace of giving also”. (*Word and Ministry*, 4th quarter issue, 1996, pp.2-3).

Atmosphere of a Dynamic Leadership and Ministry

What atmosphere does the dynamic leadership and ministry offers? Previously we discussed about our wholistic ministry. This part of my presentation will focus on the basic expectations of “unchurch” people. In my study of Psychology of Religion, I found out that church and “unchurch” people expect the following atmosphere of a dynamic church.

Recognition - it is an innate need of every person to be recognized, not just recognition of his/her name but recognition of efforts, needs, and aspirations as well. That means whatever effort he/she makes, proper accolade should be given. A word of appreciation or a tap on someone’s shoulder will surely make a difference. The basic needs of a person shall be considered also such as clothing, food, shelter, employment, education and health services. The desire to have a decent and dignified life should not be taken for granted but be given priority. Spiritual preferences shall be respected and be provided with a conducive environment where people could express freely their spiritual conviction.

Belongingness – people should feel they are important in the church or organization. Meaning, every person should be treated equally with dignity, value, and importance. This sense of belongingness encourages a person to participate in every activity since he/she claims “ownership” of the program. Belongingness also increases one’s sense of responsibility. When someone feels he/she belongs to a group, then he/she is somewhat responsible for the group’s actions, decisions, failures and achievements.

Security – a dynamic leadership and ministry should provide security to a person’s life. It means we have to design a program that could meet the needs of a person as a total being. Let us be reminded that Jesus ministered by teaching, preaching, healing and feeding the people. Yes it is biblical that man shall not live by bread alone but it is unbiblical also to say that man shall live by word alone. We are happy that we in the CPBC are not behind in this aspect for we have started it already long time ago. We have various forms of livelihood programs in our churches such as cooperative stores, pig dispersal, quilt blocks, and literacy program. Hospital and school services are also concrete evidences of both our healing and teaching ministries.

New experience – a dynamic leadership and ministry should provide new and meaningful experience to those we want to bring into the fold. Their new experience with us will certainly fasten them in our church. Let’s make it by showing them a new kind of lifestyle, values, world views, love, concern, warm

fellowship, and worship. They should also participate in activities that promote the welfare of the many. Let us endeavor to influence them as we work together in realizing God's will for His people such as an abundant life and the preservation and protection of the whole creation. If they could find nothing new within us, what is the difference then? Why should we take them in if things are just the same as the situation they were in before?

Towards a Dynamic Leadership and Ministry

Be sure to have a vision for God's ministry – vision is the ability to perceive, discern, and anticipate. Joel 2:28 says, “And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.” According to Joel, the youth are the ones who could have or see visions. For me this passage does not imply exclusivity but rather it emphasizes the varieties of gifts that God is giving to His people. What is important here is for us to have the vision for God's ministry in our respective churches or contexts. Once we see the vision clearly it would be easier for us to design programs; and to make a stand on issues that thwart God's will and affect the lives of the people. After seeing it let us go on full force and make the ministry as dynamic as we could.

You have to be dynamic – It doesn't mean that only a few can be dynamic ministers. It has absolutely nothing to do with your personality; it has everything to do with how hard you seek God. Jeremiah 29:13 says “You will seek me, and you will find me if you seek me with all your heart.” Notice here, he doesn't say, “You will find me if you seek 5 minutes a day.” Although five minutes is better than nothing, it's still not quite enough time to really get strong. He never said, “You will find me when you seek me half heartedly.” The words “with all your heart” means that you can't be less committed. You can't be “Living in sin” and trying to hear from God at the same time. (*Leadership on Line, Having A Dynamic Ministry*, Internet).

Always look for new things in your walk with God – “Call to me and I will answer you and tell you great and unsearchable things you do not know” (Jeremiah 33:3). Everyday God has new things to show and new messages to tell us. In our daily experiences God is revealing His will to us in various forms. Perhaps the decrease in our attendance during worship is God's way of telling us to go and witness for Him. It's high time for us to evaluate and make innovations to our church activities. The joy and beauty of Christian life can only be found in doing God's work and in finding His will.

Friends, the great commission is still the same but the manner and strategies of bringing it to the world needs to be updated to make it dynamic and effective. Let us always make Jesus' ministry a paradigm of our own ministry - a ministry that addresses the total need of an individual in order for every person to become what they ought to be according to God's grand design for human life.

The Minister²⁴ *James L. Sprigg, 1952*

The Minister Called

Scripture: Isaiah 6; Jeremiah 1:4-10; 17-19; Acts 9:1-9; Exodus 3, 4.

I. Pre-requisites to the Call of God.

- A. The recognition that God has a divine plan for him who is to be called.
- B. The conquest by God of the spirit of him who is to be called.
- C. A great and glorious vision of God
 - 1. Fire!
 - 2. Holiness.
- D. A sense of man's great need – What shall I do?

II. The Call.

- A. The simplicity and force of the call.
- B. Our hesitation when we view our inadequacy in the light of the immensity of the task.
- C. God's assurance that He will make up for our inadequacy.

The Minister Commissioned

Scripture: Matthew 28:18-20; Mark 16; 15; Acts 1:7-8.

I. Pre-requisites to the fulfilment of the Commission.

- A. Acknowledgment of the authority of Christ.
- B. Acknowledgment of our own limitation.
- C. The power of the Holy Spirit.

II. The requirements of the commission: the scope of its content.

- A. Witness – the all inclusive requirement.
- B. Preach.
- C. Teach – all things.
- D. Baptize.

III. The scope of the commission in geographical terms.

- A. The world.
- B. The relationship of our local task to the world mission.

IV. The sustaining power for the fulfilment of the Commission – His Presence.

The Minister Committed

Scripture: Psalm 37:1-9

- I. When one is called of God, he makes an irrevocable commitment to fulfil the task to which he is called.

- II. There are inevitable frustrations which make difficult the adherence to our commitment.
- III. The minister who is committed sticks to his job in the face of all difficulties.
- IV. God is faithful and just, despite the weaknesses of men.

The Minister Charged

Scripture: II Timothy 4:1-8

- I. Charged to preach the word.
 - A. The nature of the task.
 - 1. Its great urgency.
 - 2. The necessity of reproof, rebuking, exhortation, and long suffering.
 - B. Some of the problems involved.
 - 1. Itching ears.
 - 2. The lure of fables.
- II. Charged to watch and endure.
 - A. The necessity of enduring when friends forsake us.
 - B. The necessity of enduring in the face of staunch opposition.
 - C. The unending assurance that the Lord stands with us.
- III. Charged to fight the good fight of faith.
 - A. The rewards of the struggle.

The Minister Confronted

Scripture: Romans 8:31-39

- I. The minister is confronted with titanic evil in today's unfolding history.
- II. In the realm of religion the minister is confronted with a curious mixture of good and evil.
- III. The minister is confronted with a society that is basically unchristian.
- IV. The minister is confronted with the necessity of sacrifice.
- V. The minister is confronted with difficult personal temptations.

Toward a Filipino Model of Servant Leadership²⁵

Rev. Sergio A. Rojo, Jr.²⁶

Definitions

Leadership has been defined in many ways in relation to its basic elements, namely: a leader, followers, and situation. Here, I have adopted Clinton's definition of *leadership* as "a dynamic process in which a leader with God-given capacity and God-given responsibility, is influencing a specific group of people towards God's purpose for the group."

A *servant leader* in this study is a person who finds fulfilment in his leadership pursuits by serving others instead of desiring to be served (Mark 10:41-45). The idea of servant leadership came from Robert K. Greenleaf's book of the same title by which I was inspired. In that book, he exhaustively discusses the subject matter. But I find Kirkpatrick's definition a more in-depth one. He views a servant leader as: "A Man or woman who has received a call from God, and is empowered and guided by the Holy Spirit. The marks of a servant leader are humility, integrity, and faithfulness to the Word of God. Jesus Christ is the model for all acts, attitudes, and attributes of servant leadership."

Leadership model is defined as a "style or manner of providing leadership for people of God across time." Recent translators have used "dynamic equivalence" in the translation of the Bible from its original languages to contemporary English. It has been argued that in this way "meaning is preserved, even if a different form is used." In this sense, the *Contextualized Filipino Model of Servant Leadership* (CFMSL) is simply a kind of a "dynamic equivalent" translation of the biblical model of servant leadership. Or to put it in another way, the biblical teachings on servant leadership are incarnated into a Filipino-relevant contemporary form. The result is a contextualized image of servant leadership that is better understood by the people. (pages 10-12).

Qualities of Filipino Leadership

To deal with the subject of leadership in the Philippine context is to raise the question of its source. After all, there is no such thing as a "pure" Filipino. Max Soliven is articulate on this point. In refuting those who teach to reject all that they scoff at as "colonial impositions," he says: "They want to return us to the caves and the mists of prehistory, which, they trumpet, are 'truly Filipino.' This is absolutely poppycock. There is no civilization on earth that has not influenced or been influenced by another – or others." In fact, it is embarrassing for Filipinos to be unable to flesh out the subject with "sufficient confidence and brio." It seems to conclude that the Filipino people have experienced diverse influence.

In another article, Teodoro Benigno says that the Filipino culture is derived from two cultural streams, Hispanic and American. In referring to the Filipino culture, literary critic Isagani Cruz is more eloquent in this regard, "The basic

problem with our culture is that it is not ours. That is a historical accident due to Spanish and American colonization, but it is an accident that we should now be able to put behind. . .”

Socorro C. Espiritu and her colleagues point out that the Filipino culture did not develop in isolation but was constantly exposed to many sources outside its borders. The mainstems of the Filipino cultural traditions are made up of the many diverse elements. It was influenced considerably by the cultures of the Hinduized empires of Southeast Asia and their Muslim successors. These external influences impinged upon and blended with the original Malay culture and resulted in a distinctively “Filipino” culture despite notable differences from region to region.

Filipinos are something like *halo-halo* (lit., “mix-mix”), “a mixture of races that have met and mingled over the centuries.” Centuries before the coming of the Spaniards, the Filipinos were subject to Chinese, Arabic, Cambodian, Siamese, and Japanese influences. But Carmen Guerrero Nacpil puts it sharply, “As in the case of all other cultures, Western or Oriental, Filipino culture did not receive foreign influences passively and without changing it and making it its own. In other words, the Filipino culture is acutely ambivalent, considering its diverse ethnic strains.

Filipino Leadership Traits

A group of researchers drew a clustering of leadership traits which characterized successful leaders. They reached a consensus of opinion that Filipino religious leaders, to be effective, must possess certain personality traits. Among others, it was agreed, a Filipino leader must be: 1) charismatic and persevering, 2) eloquent and persuasive in speech; 3) compassionate, humble, sincere; 4) practical minded, aggressive, shrewd, authoritarian, but paternalistic if needed; and 5) a good planner and dynamic organizer.

In a related development, Lupdag sought to determine if abilities, personality characteristics, and academic performance of college students influence leadership. Lupdag qualifies the key words in the study in the following manner: “Abilities refer to mental abilities which include Intelligence Quotient (IQ), quantitative ability, linguistic ability, verbal fluency and creativity. Personal characteristics include selected personality traits like ambition, perseverance, friendliness and others. . .” In this sense, Lupdag’s findings indicate a positive relationship between leadership and personality traits, and between leadership and academic performance. Leaders are more friendly, influential and persevering, and they have better academic performance.” The foregoing findings are foundational in the survey and discussion of Filipino leadership approaches.

The Paternal Approach

The paternal approach refers to leaders or managers who act “like a doting

father to their staff, thus personal relationships were developed among the staff which is brought about by constant interaction between them.” This model is rooted in historical circumstance. “The Filipino people have been observed to have a ‘very high regard for leaders in whom they can repose confidence and to whom they can give respect’ (Polotan, 1965). Perhaps because they have been colonized people, they have learned over the centuries to become submissive to those in authority. This is particularly true of the people in the rural areas and those who have not had the advantages of education...” On the other hand, the Filipino looks up to an authority figure, “a trait which may be traced to the family wherein basic socialization takes place.”

The paternal approach was practiced as far back as 1830’s during the peasants revolution. Apolinario de la Cruz, a Tagalog from Tayabas province, helped organize a group of nineteen provincemates into a confraternity, the Brotherhood of the Great Sodality of the Glorious Lord Saint Joseph and of the Virgin of the Rosary. He effectively articulated the problems of the peasants and proposed a way out of them. Through the leadership of de la Cruz, the Brotherhood in 1839 or 1840 seems to have undergone a rapid expansion. “Sometime in 1839 or 1840 the *Confradia* (the Brotherhood), for reasons unknown to us, seems to have undergone a rapid expansion. The original nineteen members were now called *fondadores* (founders). They dispatched representatives to towns in the provinces of Tayabas, Laguna, and Batangas. As soon as these representatives were able to enrol a dozen in the brotherhood, they became known as *cabecilla* (headman) and had one vote each in the supreme council...”

In his leadership pursuit, de la Cruz manifested a paternal image of himself. “Apolinario (de la Cruz) never leaves a doubt that he was a source of authority, knowledge, and compassion. He gives the impression at times that the confrades were dependent upon him for support as children are to their mothers. Once, when authorities banned their union, he scolded the confrades... At one point, he warned those who had brought ill will to the Confradia: ‘Even if I am young, I still have the power to punish...’”

Also, the paternal approach was employed by religious leaders such as Felix Manalo of the *Iglesia Ni Kristo* and Valentin de los Santos of the *Lapiang Malaya*. In the case of Manalo, paternalism is blended with compassion and sincerity. “The traits of Manalo as a religious leader included in the second grouping are his being respected and trusted, loved, adored and admired. He is compassionate and paternal, a legendary figure, holy or supernatural, and sincere...” The paternalistic traits of Manalo were all translated in his leadership approaches to strengthen his *Iglesia*. Take this case as an example: “Manalo knew that his and the *Iglesia*’s prosperity and progress depended on his leadership. He first preached among his kind, appealed to their sense of kindness, generosity and their sense of right and wrong by using the Bible. He had to employ all his

resources and techniques which won for him popularity. To strengthen that leadership and secure his position, he instilled in the minds and hearts of his followers that they alone could strengthen or destroy their society; that they could strengthen their organization and therefore serve God better by uniting under God's angel and instrument of salvation – Manalo himself; that they must be one and united in whatever they would decide to do; and that if they remain united, people will soon notice and recognize their society. . . .”

The leadership of de los Santos was accepted by his followers because of his paternal concern and solitude. “His compassion towards the poor was manifested in the way he spoke to them, that is, with paternal concern and solitude. The father image typical of the kinship system is readily discerned from the leadership trait of *Tatang*. His heart really pitied the poor in his persistent cry for reforms to alleviate their miserable conditions in life. He was compassionate not only to the poor Filipinos but to any Filipino who is in the dark. This is manifested by his strong opposition against execution of convicts. His rationale behind this action rested on his belief that only when people can resurrect the dead will they have the right to execute people.”

De los Santos' father image made him forceful and brave to the point of demanding the president to step down from his government post for the sake of his followers. “The sincerity and truthfulness of *Tatang* also account for the attraction accorded him by the masses. He was considered to be sincere in the sense that he really made efforts to meet the demands of his followers. A manifestation of this was shown by an incident in which the masses were craving for reforms. *Tatang* readily responded to this by demanding the military to lay their arms and the president to step down from his governmental post. He viewed these demands as the appropriate solutions to better the conditions of the masses. The followers also believed that everything he said was true. May be this is accounted for by his eloquence and persuasiveness as a speaker. . . .”

Paternalism is also being employed by managers in Metro Manila, especially those belonging to the old-age bracket. They have father complex that they seem to trust each of their staff as their own children. In turn their staff look up at them with respect and ‘hiya.’ Personalism of this kind of intimate relation existing among them enabled the managers to assist, to direct, and lead their departments without experiencing any resistance.”

The Datu Approach

The Datu approach has its beginning in the pre-Spanish time. Embedded in this model is the concept that the *sakop* (follower) has an age-old dependence on the *datu* (elite). “Inherent in the relationship between the elite and the mass majority is the understanding that the former have the kind of resources and the power to decide the latter's course of destiny. The *datu* decides and the *sakop* abides by his decision; the aristocracy moves above and the common people

await on them; the powerful dispenses a privilege for which the powerless is expected to repay in infinite servitude.” In the same light, this kind of relationship serves as a model of Philippine society. In fact, this is a dominant view in current scholarship, “the model of the Philippine society as patron-client oriented, wherein the patrons or elites are the source not only of money and favors but of ‘culture’ as well, exemplifies the dominant view in current scholarship. The masses of poor and uneducated *tao* are indeed linked, through various forms of debt relationship and social conditioning to the rural elite, who in turn are indebted to patrons in the urban centers...” In the course of time, “The *datu* (and the Spanish and American conquerors who later edged them out) have now been replaced by *politicos*, or at the very least, the local elite who not only have economic but also political power.” In fact, Sen. Leticia Ramos-Shahani believes that the *politicos* serve as the role models for Filipinos. “Filipinos look up to their leaders as role models. Political leaders are the main models but all other leaders serve as role models as well. Thus, when our leaders violate the law or show themselves to be self-serving and driven by personal interest or when there is lack of public accountability, there is a negative impact on the Filipinos.” Moreover, “Filipinos put high value on persons in authority. Initiative is expected to come from above because the leader is considered as the expert.” This framework turned a little bit subtle when employed in particular by business leaders. Andres has these observations: “A leader must temper law by ‘consideration’ and justice by ‘feeling’. He must not press the ‘hot button’ unless a man’s subjective core of self-worth is somehow touched. A leader must be always careful not to offend and, of course, not to be offended. His appeals to his subordinates must be shown or presented subjectively, not distantly and must be preceded by personal contact. A leader must be aware of the bargaining system of the Filipino before closing a commitment to attain a certain objective. He must also develop a sort of a group of followers because of the Filipino value of *suki* system.”

The Panglakayen Approach

In his field work in a municipality in Ilocos Sur, Raul Pertierra reports the following findings: “The barrios of Mecaoyan, Lucaban, Masingit and Mambog are characterized by the retention of many pre-Christian institutions. These institutions were closely associated with the religious life of these communities, both politics and religions have been under the control of old men (*panglakayen*). These senior men adjudicated disputes both within their barrios and between barrios, whenever one of their members was involved. They were also responsible for performing the main communal religious rites. Their control of ritual was an aspect of the ideological hegemony exercised by senior men. They also dominate other aspects of the normative and moral order such as kinship obligations, duties to ancestors, and the belief in supernatural entities. The *panglakayen* were also responsible for the community’s ritual activities like

praying for rain, performing rites to mark the opening of the planting and harvesting seasons, warding off illnesses and other evils threatening the community and preparing the dead for its trip to the next world..." In a related study regarding barangay elected officials, it was found out that the officials themselves were seen as a council of elders referred to as "*ama ng bayan*" by the barangay residents." The *panglakayen* image appears in a modified form in the instance of student leadership. Lupdag has this report: "The leader cannot be parochial. He must go beyond the confines of his group. Many organizational activities succeed and gain meaning when participated in by other groups. Intergroup interaction, that is, interaction among various campus organizations, which the academe promotes is facilitated through the influence of the leaders. Usually, an umbrella organization exists to monitor group activities, as well as provide a forum where leaders from various groups may formulate workable plans and programs to enhance intergroup activities and solidarity without undermining the individual group's plans..."

The Participatory Approach

Renato Constantino, a Filipino nationalist, is a persistent advocate of participatory leadership. In *A Leadership for Filipinos*, he has painted the following ideals related to the participatory leadership model: "We say we aspire for greatness. A people cannot be great by the posturing of a leader nor by his well-rehearsed speeches, but by their efforts. They can be great not by becoming worthy of foreign investments but by purposeful work. They cannot be great by relying on outside aid as the decisive factor in their development, but by sacrifice, by struggling and gaining confidence in themselves. Finally, a people can be great only when they become active and constructive in the life of the nation, taking their destinies in their own hands without fear or vacillation. The leaders who wishes to participate in his people's march to greatness must begin by crystallizing for them their unrealised goals and thus raising the level of their understanding of reality...The unity of this leader with his people, the interaction between him and them as they continue to work together will transform the personal loyalty of the people to the leader into a higher loyalty: Their joint commitment to common national goals. The people's involvement in their common problems will not only solve these problems; it will transform the people themselves."

The ideals of participatory leadership as espoused by Constantino are being actualized in cooperative enterprises here in the Philippines. In particular, there is a report on the Tabun (Angeles City) experience: "Collective work and shared responsibility became the rallying call of the organization. They practiced *bayanihan* until construction was completed. The organization was given more and more control over the project. Members took turns in canvassing and purchasing materials for construction. Government workers assigned to help them

tried hard to ensure the effective transfer of technical know-how to the people.”

A participatory leader has been described as “one who makes his workers, leaders in themselves; and thus gains cooperation in projects initiated.” One of the findings of the study conducted by Ateneo MBA students indicates that middle managers of unstable organizations show a trend toward a participative leadership model. “Subordinates from unstable companies indicated their active involvement even during the start of their projects.” However, a related finding shows that a considerable number of respondents advocate a combination of autocratic and participative patterns. “They opine that the styles depend on what kind of followers they have. If the person (follower) is aggressive and hostile they would be autocratic, that is, they must have the guts to discipline their constituents and establish rapport. The followers’ latent hostility must be firmly channelled to confine their work to constructive end. However, if the follower is aggressive but cooperative, the participative or free-reign type will be best for the group.”

Participatory leadership finds a place in the Filipino psyche because the Philippines is a group-oriented society. Lee Wanak observes, “For a group-oriented society like the Philippines, an emphasis on ‘shared understanding’ is vital in the process of organizational development.”

The Autocratic Approach

The autocratic approach is eloquently described by Ernesto Franco as a leader who “relies on the authority of power.” Authoritarian power was an effective tool for former President Ferdinand Marcos during his 20-year rule in the Philippines. In fact, he was the person with power and not the person with title. “Political charm was among the reasons he ruled for 20 years, spreading the whiff of authoritarian power all over the land, distributing the politics of patronage all the way from Palace buddy to barangay captain, all the while breathing subliminally the message that the Filipino was on the way to greatness.” Elsewhere, Benigno says of Marcos, “They were eyes that signalled, he would give you no quarter and he expected none in any kind of fight except that he had built up a political fortress and any fight with him was always unequal.” Adds Benigno: “Mr. Marcos worshipped power, achieved and enjoyed power beyond his wildest dreams. And he wielded power with a diabolical genius unmatched since Hannibal outwitted his enemies with 38 camels across the Alps and Caligula appointed his horse as a consul.” No wonder Franco observes that an autocrat is “a manager-by-*kayod* (a realist manager) who is a *sigurista* – He gives into experience to ensure the success of a move.” Franco further characterizes an autocrat as a person who “works on the men, materials, and money that he has. He is ingenious.”

The “Maneuver” Approach

In the second chapter of *Filipino Values and Our Christian Faith*, Evelyn Miranda-Feliciano discusses a trilogy of maneuvers. These are *lusot* (literally, to escape from something by wriggling into hole or through a slit), *lakad* (a

euphemism for making an attempt to smooth out difficulties by using a network of “connections”), and *lagay* (grease money). “To make a *lusot* implies cutting corners, side-stepping responsibilities, or wriggling out of a sticky situation with cunning.” *Lusot* together with the two other “maneuvers” are culturally accepted systems outside legal and official policies. “The *lusot* system is rampant when it comes to processing papers or aspiring for a job or promotion, especially in government agencies. Aspirants for a job or promotion make use of their ‘friends’ inside the offices. These ‘friends’ are usually acquired through the *lagay* system. When there are hitches in the papers, it is these friends who do the needed *areglo* (arrangement). On normal cases, they hasten the processing of papers.

This “*social maneuver*” has been employed not only by ordinary Filipino citizens but also by business and organizations executives as a management style or a model of leadership. It is described by Franco as *management-by-lusot*. This model has the following features: “He is *galawgaw* (willy-nilly) – Since he has no definite philosophy or commitments in life, he vacillates between people and managers, always clinging to the man at the power seat. His loyalties shift like grains of sand, *kung saan ang ihip ng hangin* (Where the wind blows). *Walang konsensiya* (He has no conscience). He prefers to take shortcuts, to practice unethical moves if necessary to clinch a deal. *Mahilig sa lusot* (He loves to get by). Basically a maker of deals, as if everything was a basketball game, *siya ay lulusot talaga* (He really gets buy). He wants to penetrate and take short cuts because he distrusts people and thinks people will put one over him. *Mahilig sa ayusan* (He is inclined to easy settlements). He solves problems through compromises and shady deals.”

Summary

The investigator sought to identify traits of Filipino leaders which are foundational in determining the Filipino leadership approaches. The review shows that the leadership approaches are as varied and as rich as the Filipino culture itself. Leadership approaches labelled paternal, *datu*, *panglakayen*, participatory, autocratic, and “maneuver” were discussed and analysed. Some traits from these leadership approaches are more prominent than others. Some of them have been regarded as national leadership traits while others remain parochial, sectoral, or regional.

On the other hand, traits such as courage, paternalism, participation in decision-making, and perseverance are prominent qualities of Filipino leadership which can be integrated into the biblical servant leadership. Nevertheless, these qualities which arose from a cultural setting, will be evaluated in the light of biblical norms on leadership. (pages 22-40)

Biblico-Theological Foundation of Servant Leadership

Jeremiah

Jeremiah's leadership was indeed based on faith and courage! Jeremiah's faith was founded on his calling from God. He was called to prophecy not only to Israel but also to the nations. His calling had developed an inward security in him. On the other hand, Jeremiah's deep faith in God made him courageous. His entire ministry was marked by strong prophetic utterances against the religious and political leaders of his time. (pages 54-55).

Ezekiel

God called Ezekiel into the ministry as a prophet to the exiles. In this sense, he was a spiritual watchman, indicting or giving warnings, as well as exhorting people to repent. But Ezekiel's leadership was not limited to the pastoral role. He was also greatly concerned with social issues. He condemned oppression of all sorts and sexual immorality. In a word, Ezekiel was called by God into pastoral leadership and prophetic ministry. This calling was the source of Ezekiel's courage in his task of influencing people for God. He was faithful to this leadership because he desired Israel to attain peace with God. "He desire for Israel not only outward restoration but inward regeneration and social righteousness without which man cannot attain peace with God. When he saw the coming temple gather into itself the life of the new Israel it meant to him that God was dwelling in the midst of His people forever." (page 61)

Peter

Peter through Andrew was called by God in Jesus Christ. This calling enabled him to establish faith in God. In the same manner, his faith in God motivated Peter to be courageous, persevering, and paternalistic in influencing people for God. In the process, Peter's faithfulness to his leadership task made him martyr for Christ. The life of Peter was a manifestation of servant leadership, a reflection of the life of his Master. (page 68)

Paul

In a nutshell, Paul had manifested a servant style of leadership on the basis of his faith in God, missionary zeal, and courage. The Apostle himself, in his letter to Timothy, declared that he was faithful to his leadership task. These traits were brought about by his calling (long before his birth) from God. (page 75)

Theological Perspectives

From the Old Testament prophets Jeremiah and Ezekiel to the New Testament apostles Peter and Paul, biblical leadership style is essentially servanthood in nature. The essence is in consonance with Christ's leadership

model and teaching on the matter. “But as we have already seen, the Lord Jesus and apostle Paul both stress leadership as servanthood.”

Sanders defines leadership as “influence, the ability of one person to influence others.” In this sense, the servant leader employs influence for the “service of God and for His glory.” In other words, the nature of servant leadership is service – first of all to the Lord God and then to those who are being lead.

Servant leadership of our biblical models was exercised in various community settings. Thus servant leaders employ varied methods according to the context in which their leadership was applied. But regardless of the real-life situations, their approach was tempered by the obsession to serve and honor God.

The Hebrew prophets, “even in the very act of proclaiming judgment,... made known the beginning of a new movement toward salvation.” In a similar fashion, the apostles Peter and Paul through their practices allowed the leadership of Christ to be made real and effective; to be channelled through their leadership. Since “God was the ultimate giver of authority from Paul’s perspective, as from any proper Christian understanding,” the leadership of the prophets and the apostles in this study is a sort of a reflection of the leader’s glory. Of course, their leadership were guided towards influencing a “specific group of God’s people toward His purposes for the group.”

The leadership of Jeremiah, Ezekiel, Peter and Paul shares in the very glory and prestige of Christ, the Lord of the universe, “the New Testament model for ministry, hence, is not hierarchy or professionalism, but servanthood as exemplified in the loving and sacrificial service of Jesus. To be his disciple is to be engaged in loving service toward others.” The fact that the prophets and the apostles served people in various contexts out of an interest in seeing God’s purpose accomplished in their lives suggests that like Christ they were interested in God’s glory (John 17:4). The Lord’s leadership encompassed the whole world, since He was the leader of the Kingdom of God. In Like manner, the servant leadership of Jeremiah, Ezekiel, Peter, and Paul fulfilled to a great extent the responsibility of leading humankind back to God. Their manner of leadership may enlighten and enrich the model for a contextualized servant leadership which is suited for Filipino evangelical leaders, particularly pastors and lay leaders of the Convention.

Summary

It was determined that common to the leadership of the prophets Jeremiah and Ezekiel, and the apostles Peter and Paul are the elements of a call from God, faith in Him, influencing others for His purpose, and faithfulness to leadership task. These traits had manifested in the lives of all the biblical characters being studied. Therefore, their leadership qualities were, in essence, servanthood in nature. (pages 75-78)

Findings

The findings of this investigation are summarized as follows:

- 1) Traits such as courage, paternalism, participation in decision-making, and perseverance are positive cultural elements of Filipino leadership traits which could be integrated into the biblical servant leadership.
- 2) Common to the leaderships of Jeremiah, Ezekiel, Peter, and Paul are the elements of a call from God, faith in Him, influencing others for His purpose, and faithfulness to the leadership task.
- 3) The positive cultural elements from the Filipino leadership approaches and the core elements of biblical servant leadership are the composite elements of the *Contextualized Filipino Model of Servant Leadership* (CFMSL).
- 4) Thus, the CFMSL contains both the cultural and biblical elements. The model could now be described in the following manner. The Filipino servant leader is courageous, paternal, participative in decision-making, and perseverance. On the other hand, the core elements in the Filipino servant leadership include a call from God, influencing people for His purpose, faithfulness to leadership task, and faith in God.

Recommendations

In view of the findings of this study, this investigator has proposed a *Contextualized Filipino Model of Servant Leadership*. The following are recommendations which have been formulated in connection with the findings of the study:

- 1) That the findings of this study be made available to Filipino leaders working in churches and church-related ministries in the Convention. The ideas presented in this research may enable the Filipino leaders in the Convention to gain insights with regard to, or concerning the desirability of the use of biblical models of servant leadership in influencing others. In like manner, these leaders must redirect their leadership strategies toward the biblical models of servant leadership.
- 2) It is further recommended that Convention ministers and lay leaders should be influenced by the biblical servant leadership. This researcher believes, however, that the first step in influencing Convention ministers and lay leaders with the attitude and behavior of the biblical servant leadership is to determine to what extent they already adhere to the precepts and beliefs of the servant leadership. This necessitates, therefore, further research which will provide quantitative data to be analysed

scientifically. In this regard, a questionnaire relative to the proposed *Contextualized Filipino Model of Servant Leadership* should be developed which is based on biblical and cultural elements which were identified and discussed in this thesis, and on the Christian Leadership Inventory questionnaire originally developed by White.

- 3) Finally, further research may be conducted on two topics. In the first place, a comparative study of Filipino servant leaders and non-servant leaders would be significant. This research may determine the effects of Filipino servant leaders and non-servant leaders on the church life and ministry of a local church.

Secondly, a comparative study of Filipino servant leaders in rural communities and their counterparts in urban areas would be valuable. Do the Filipino servant leaders in rural settings differ from their counterparts in urban areas?

Results from these studies provide important inputs into developing curricula in Bible schools and seminaries, especially at North Negros Baptist Bible College. It will be revealing to know which Bible school or seminary experiences help students to become servant leaders.

Strategy for the Contextualized Filipino Model of Servant Leadership

In implementing the *Contextualized Filipino Model of Servant Leadership*, the following steps should be undertaken:

- 1) To assess the status of servant leadership among pastors and lay leaders of the Convention. The questionnaire would be administered to the actual subject-respondents, in this case, Convention ministers.
- 2) To seek to understand the critical issues related to *Contextualized Filipino Model of Servant Leadership*. This may take place formally or informally in fora like the CBMA annual institute and conferences of lay leaders, and symposia in Bible schools affiliated with the Convention.
- 3) To share the *Contextualized Filipino Model of Servant Leadership* with those holding leadership roles, and those who have leadership potentials who are in the process of learning leadership skills. This researcher believes that not all leaders are born; there are those who are grown. In this sense, leadership can be learned and improved. Instruction is therefore essential in this regard. An equipping module for the *Contextualized Filipino Model of Servant Leadership* should be developed in the process.

Part I of the CFMSL module would concern beliefs, precepts, and practices of servant leadership. The second part of the *Module* would consist of suggestions on how to achieve an “atmosphere of a genuine Christian life” which is the foundation of the *Contextualized Filipino Model of Servant Leadership*.

The *Module* may be designed as a regular course in a Bible school and

as a seminar course. In the first case, it can be incorporated as an integral part of the Bachelor of Arts in Theology curriculum of North Negros Baptist Bible College. It could also be a seminar course for those who are holding leadership positions in churches and church-related institutions in the Convention which can be made available on request.

In conclusion, findings show that Filipino leadership approaches harmonize with elements of biblical servant leadership. This implies that biblical servant leadership can be contextualized in the Philippine setting. In view of the findings, this investigator has proposed *Contextualized Filipino Model of Servant Leadership*, a synthetic model fitted for Filipino evangelical leaders. Findings of this study may be made available to Filipino evangelical leaders, to redirect their leadership strategies towards servant leadership. (pages 110-115)

Developing Pastoral Identity Amidst Struggles and Triumph²⁷

Dr. Nestor D. Bunda²⁸

What is Pastoral Identity?

Pastoral identity is a state of being *uniquely* different from other identities. A military officer is identified not only by the uniform he/she wears, but by the authority and training he/she got related to military affairs. A medical doctor practices his/her healing profession by authority vested upon him/her after having passed the board examination he/she took after the practical and theoretical training. A *Babaylan* (religious functionary) is recognized as a healer after receiving a *call* from *Makaako* (God) and proving herself worth as a *babaylan*. A pastor is recognized as a *religious* leader. He/she felt the *call* of God to minister to God's people. By virtue of such a calling, he/she prepares himself/herself through training preferably in a seminary. A Christian group or a local church recognizes him/her as such and *calls* him/her to minister to the people, meeting their needs geared towards abundant life (John 10:10). A pastor is associated with the *Manugpahalab* (Shepherd), who leads the *kasapatan* (flock) to a greener pasture (Psalm 23). In this case, his/her distinctive marks are *pastoral*. His/her guide in thought and action is Jesus Christ, who left strategic commandments to follow, such as *love your God and your neighbor as yourself* (Matthew 22:37-40) and *heal the sick, free the oppressed, raise the dead* (Luke 4:18f; Matthew 11:1-6).

The military officer is tasked to defend and protect the people from aggression. The medical doctor is tasked to heal the physically ill patient. The pastor is tasked to *lead* his people to a *greener pasture*. While the task of a military or a medical doctor is quite specific, concrete, and clear, the task of a pastor is broad, general and *transcendental*. As such there is no specific guideline as to the boundaries and extent of his/her task. Leading people towards abundance or towards the Kingdom of God is broad and complicated. It may involve political, economic, cultural, social, spiritual and religious tasks to undertake. It is in this perspective that a pastor is left alone to interpret his/her specific tasks. In such a case, a pastor is vulnerable to criticism or praise such as: "The pastor's task is only spiritual"; "The pastor's task includes the political realm"; "The pastor's task being comprehensive includes *socio-economic and management endeavors*." In such a context, respect and dialogue are keys to defining, understanding and actualising the tasks of a pastor.

Important Marks of a Pastor

A pastor should have a clear *vision* as leader and participant in the quest for abundant life (*kaginhawaan*). A pastor should have a clear understanding of his *mission* (e.g. Luke 4:18f). His/her motto may run like this: *Deepening Christian*

Faith in the Service of God's People. A pastor should have a definite point of view towards the development of an *inclusive perspective*, critically analysing the Christian ministry from various angles. For instance, in an inclusive perspective, a kind of attitude, like this - *If they are not against us they are for us*, and *For God so loved the world...whosoever believes in Him...*, is being developed. A pastor should develop a *theology* based on specific ministries considering the Bible, history, tradition, context, and personal revelation or experience with God. A pastor should have clear *methods of work* which are scientific and theological, systematizing data and analysing concrete conditions, making or writing theological reflections through prayers, hymns, sermons, essays, statements, notes, biblical-local theologies, among others. He/she always struggles to improve his/her methods of work, mastering some and discarding other ways for a more effective and efficient implementation of the Christian ministry. It is noted that about 50% of motion and time of a pastor is spent for personal necessities like sleeping, eating, and bathing. By careful, analytical study and testing of methods of work, more efforts being spent for personal necessities could be reduced, saved, and used for the ministry.

Pastoral Attitudes

With Christ as the model, a pastor nurtures a *consistent and respectable* personal life (physical, emotional, spiritual) worthy of a pastor. A pastor respects the self and others (men, women, gays, lesbians, children, & differently-abled) and their ideas, perspectives and lifestyles. He/she is *insatiable in studying* and reading the Bible, meditating and praying, and mastering his/her (Baptist) faith principles. A pastor continuously *develops skills* needed in his/her church and other ministries. A pastor maintains a *simple living and hard struggle lifestyle*, spending according to income and saving some resources for the future. A pastor strives to be honest in spending money in his/her care following the commandment *do not steal*. A pastor endeavors to write and reflect based on his/her capacity as oppose to plagiarism. A pastor *maintains fairness* to his/her family, spending ample time with them. In relation to the church he/she is pastoring, he/she dedicates and commits his/her life to the advancement of the church he/she is serving, consistently implementing programs (like preaching, counselling, home visiting, evangelising, administering church affairs, teaching) especially decided by the church. A pastor strives to be fair in his/her dealings with church members, respecting and honouring them as parts of the body of Christ.

In relation to fellow pastors, a pastor considers them as co-ministers for Christ, regardless of differences in interpretation of faith and theology. A pastor, as much as possible, gives support and encouragement to them, and learns from their pastoral experiences. A pastor endeavors to observe professionalism and courtesy in relation to other pastors and their churches, striving for instance to implement objectives and programs decided by the ministers association in which

he/she belongs.

In relation to the society, a pastor endeavors to understand the dynamics of the society, critically analysing trends, issues and problems and relating them to the life situation of the churches. A pastor develops a prophetic attitude, denouncing evils – both personal and structural – to enable life in abundance to grow.

In relation to churches and other church related bodies (local, national, international), a pastor strives to connect, building bridges but not burning the bridge behind. A pastor respects other theologies, traditions, histories, and interpretations of the Bible, striving to support the ecumenical endeavor of churches.

Being called by the Holy Spirit – this is his/her “unexplainable, unscientific!” mark – a pastor listens to the Diwa (Spirit) in him for guidance and strength.

The Role of a Pastor: A Theological Reflection²⁹

Pastor Francis Neil G. Jalando-on³⁰

The Bible offers a colorful definition of the role and function of the pastor. This reflection will look deeply into the meaning of a pastor based on the culture and tradition of the Near Eastern people. Moreover, a study of a similar biblical model of what is a pastor in the Philippine context will be done to appreciate and learn from the culture and tradition that God has given to the Philippine people.

The word pastor comes from the Greek word ποιμην found in the New Testament particularly in Ephesians 4:11. The meaning of this Greek word in English is shepherd. The King James Version's translation of the Hebrew term for shepherd in Jeremiah 2:8; 3:15; 10:21; 12:10; 22:22; 23:1, 2 is equivalent to the term pastor. Modern translation generally substituted shepherd for pastor except in Jeremiah 2:8 (leader, NIV; ruler, NASB, NRSV).

The word, pastor, is related to God and his flock (Jeremiah 23:1-4; Ezekiel 34:1-16; Luke 12:32; John 10:16). Throughout the Bible God sees himself as the shepherd and his people as the sheep in his pasture.

The meaning of shepherd is best understood in the context of the Old and New Testament. The tasks of the Near Eastern shepherd were to watch for enemies trying to attack the sheep; to defend the sheep from attackers; to heal the wounded and sick sheep; and to find and save the lost or trapped sheep.

Looking closely at Ephesians 4:11 the construction of the phrase τουζ δε ποιμεναζ και διδασκαλουζ has only one definite article. Because of this Greek grammatical construction of both words, *pastors and teachers*, it suggests that there were two functions shared by the same individual.

Let us now see the biblically based role of pastors starting from the Old Testament to the Letters of Paul. Moreover, the understanding of Philippine Baptist pastors about their roles will be discussed. Going back to the Old Testament, Ezekiel 34:2-5 states that God expects his pastors to fulfill the role of feeding the sheep, strengthening the weak, healing the sick, bandaging the injured, bringing back those who strayed away and seeking those who are lost. In Jeremiah 10:21, it is expected of pastors to conduct themselves wisely and to ensure that their flock stays together in unity.

Jeremiah 3:15 gave a prophecy on what kind of shepherds God will give to his flock. The verse says, "I will give you shepherds after my own heart, who will lead you with knowledge and understanding."

In the New Testament, John 10 states that the task of a pastor is to know his own people. "It is great to get into our people's homes, to see the circumstances in which they live, to get a picture of their background, to carry the spirit of the church to their heartsides and receive their confidences beneath their own roofs. This kind of pastoral work must always be done. There is no method of

shepherding the people that will entirely eliminate the labor of going from door to door." Shepherds must make themselves beloved to the flock.

In fulfilling the role of pastoral care "a pastor must be uncontrolled with time if he is going to shepherd his people into all the richness of faith." Pastor Vingno who is in the pastoral ministry for 43 years said, "Make yourself available *sa tanan nga ti-on. Dapat visible ka*. Be there especially when your members are in crisis."

The pastor should have a "ministry of presence." The pastor should be with his people when they are hurt, confused and frightened; when they suffer loss and feel isolated and cut off; when they have won and need to celebrate; when they have been faithful and need affirmation. Pastor Chita Naciongayo who is in the pastoral ministry for 38 years said, "A pastor should take care of the sick because they are in a crisis situation. The ministry of comforting the sick must be one of the pastor's top priority."

The secret of staying in the pastoral ministry is in the word "caring." John 10 exhorts that pastoral commitment should be based on caring. "*Ang isa ka pastor indi isa ka empleyado kundi siya ang naga bakabaka sa pag-atipan sang iya mga miembro.*" Caring for the sheep was stressed by Jesus in John 21:15ff when he repeated his command three times to Peter, "Feed my sheep."

A shepherd seeks those outside the fold. The pastor finds ways and means to let people go inside the "sheep pen." In other words, the pastor is an evangelist and a missionary. In John 10:16 Jesus said that he must bring into the fold other sheeps, and stressed that a shepherd even leaves the 99 to seek out the lost one (Luke 15:4-7). The pastor must feel the burden of those not yet in the flock. Pastor Henriqueta Villegas said, "*Indi lamang siya manugbantay sang karnero kundi nagapangita man sang iban nga nagtalang. Pero mas importante nga clever siya nga manugbantay nga nagatudlo sang doctrinal stand sang Baptist para kon sudlon sila sang iban nga pagtuloohan nakahanda sila.*"

Some Pastors who served the Philippine Baptist churches after World War II were interviewed on how they see their role as a pastor.

Rev. Elena B. Paulmitan, a minister for 53 years, defines her pastoral role: "*Ginkabig ko ya nga shepherd ako nga nagasunod sa step sang aton Ginoo.*" The life of Jesus shows us the role of the pastor. In Hebrews 13:20, Jesus was called the Great Shepherd of the sheep; and in John 10:11 he called himself the Good Shepherd.

It is evident in Matthew 9:36, 25:32, 26:31; Mark 6:34, 14:27 that the role of a pastor is to gather those who are harassed and helpless; and watch over them so that they will not be scattered again. A good pastor leads his flock to a good pasture. He knows his sheep by name and will lay down his life for the sheep. Most importantly, a pastor shows the way leading to an abundant life (John 10:1-18).

According to Rev. Jose T. Gico, Jr., a pastor for 55 years, the role of the pastor is that of a shepherd. "*Ang shepherd ya maga-lead sang iya mga sheep*

pareho bala sa Psalm 23. Siya ang nagatudlo sa ila, nagatuytuy sa ila, ginapangamuyoan ang iya mga miembro, ginaduaw sila, ginatudluan sila sang Christian doctrines para mangin asin sila sang duta kag kapawa sang kalibutan; kag para maka share man sila sang message of salvation in obedience to the Great Commission to preach the gospel into all nations.” The objective of this shepherd role is to make his members the light and salt of the earth (Matthew 5:13-14).

A Pastor of 38 years, Evelyn Tupas, explains the role of the pastor: “*Daku gid kaayo ang iya nga katungdanan. Siya ang shepherd nga nagalead sang flock nga amo ang mga members sa simbahan. Siya man ang teacher nga nagapatubo sang spiritual life sang iya mga miembro. Isa man siya ka servant nga nagapaubos.*” Rev. Adino Delgado reiterated that to be a pastor “*Dapat nga mangdaug sang kalag sang tawo kag magbantay sang ila kalag.*” True enough, in I Peter 2:25, the pastor as the overseer of the flock must watch out for his member’s souls. “To have a cure of souls is the highest task to which any minister can be called.” The pastor maintains the spiritual health of his/her members; and when they become spiritually ill the pastor must find a remedy to restore the vitality of their spirit.

Before a pastor goes to the pulpit he must bear in mind that “nothing keeps preaching closer to reality than for the preacher to keep close to the people themselves.” A pastor should visit his/her members so that his/her preaching will center on the needs of the people. “*Dapat nga sa pagwali mapaathag niya kon ano ang himoon sang kristohanon nga santo sa Balaan nga Kasulatan.*”

Paul instructed Timothy that he must preach the word in season and out of season; and that a pastor must convince, rebuke, exhort with all longsuffering. Manay Elen stressed her boldness in preaching, “*Naga-wali na ako sa mga inkrosan sang mga bangga sa kilid sang dalan. Waay na ako sang huya sa pagwali sa kay Kristo.*”

Shepherding also denotes a leadership role for the pastor. “*Kon siya may pamilya dapat atipanon niya sila. Ang Biblia naga siling nga kon indi ka kaatipan sa imo pamilya indi ka bagay sa pastoral work.*” Paul writes in I Timothy 3:4-5 that “He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?)”

To make the church effective the pastor must develop management skills like in planning, organizing, staffing and finding resources. Pastor Pacifica Sanchez insisted that a pastor should be a manager. “*Dapat kabalo magpatigayon. Indi lang preaching ang iya obra.*”

Pastor Vingno sees her role as a pastor, “*Sa akon iya dapat magpangabuhì sang exemplary life. Be an example. Amo gid ni ang hambal ni Paul sa kay Timothy nga dapat and pastor in thoughts, words, and in actions.*” Rev. Paulmitan agrees that a pastor should live an exemplary life. “*Dapat ang pastor*

magkabuhi nga moral kag indi salawayon.” Paul in I Timothy 3:2-4 says, “Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect.”

Rev. Adino Delgado strongly emphasized that, “*Ang pastor dapat indi guid iya mag inom, magpahubog kag mag panigarihyo kay indi na siya marespeto nga pastor kon ginahimo niya ini nga mga butang.*” I Peter 5:2-5 says, “Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.”

Another role of the pastor, which is not divorce from shepherding is teaching. Another meaning of being a pastor was captured in the words of Pastor Vingno: “*Ang isa pa gid nga dapat patugsilingan sang isa ka pastor amo ang Christian Education.* I considered my teaching for 27 years in Filamer Christian College as part of the ministry. One way of continuing the mission is to avail yourself to teaching institutions.”

To a large extent, Philippine Baptist Pastors have grasped and internalized their pastoral task taking into consideration the Biblical mandate of a pastor. They saw their role as ministers to the church as defined in the context of the Baptist tradition and as servants of the community at large. They believed that their calling was not separated from preserving the integrity of creation. Thus, they struggled to find ways to uplift the dignity and worth of the people. “In a way, the pastor was expected to know the situation and problems in the society and to be involved in resolving those problems.” In fulfilling their role, they felt that the people must experience the “fullness of life” promised by Jesus Christ. They felt they should help the people eradicate barriers that impede them to reach abundant life. Moreover, pastors must empower people that they may experience a meaningful life before God and humanity.

If the tasks and description of the role of a pastor were largely influenced by the culture of the Near East, it would be best if we can also find out a parallel meaning of a pastor in our own Philippine culture.

Dr. Nestor Bunda developed a pastoral model based on the culture and tradition of the Philippines. The foundation of his model is the barangay. The barangay was the form of government before Spanish colonialism. It consisted of 30 to 100 families living near the coast. The Tagalog word, barangay, was derived from the Malay *balangay*, a boat, which transported them to the archipelago, now called the Philippines. The barangay as a boat is paralleled to our church today that sails towards a destination of an abundant life (*kabuhi nga may kaginhawaan*). While the boat (church) is on the sea (society) there are various

roles that need to be fulfilled. The rowers (*manugbugsay*) are members of the church rowing in one direction towards the mission of Jesus Christ which is their compass; the Holy Bible is their map showing them the right direction; and their anchor is Jesus Christ who is the Rock. The pastor's role in this set-up is that of a person who steers (*timonil*) the boat. The task of steering (*nagatimon*) involves direction-finding; map-reading; course-plotting; routing; and navigating.

In 1935, Dr. Feliciano C. Sombito, the first president of CPBC, made this illustration while stressing the importance of theological education for pastors and church members: "*May duha ka paagi nga maluwag sa katalagman ang sakayan nga gina ital-ital sang mabaskog nga unus. (1) Nga maungut sia sa mapag-on nga sinipit sang mabakud kag mahunit nga cable. (2) Nga may iya siya nga fuerte, matinlo, kag mayad nga compass. Ang cable amo ang educado nga mga tumalapu. Ang educado nga 'ministry amo ang naga bantay sang pag tudlo sang compass kon diin ang norte agud mahibal-an kon diin pakadtoon ang sakayan suno sang mapa nga amo ang Balaan nga Kasulatan.*"

On making that illustration, Sombito was using the Philippine culture of a baranganic society. It is apparent that on this baranganic pastoral model, the role of the pastor is of crucial importance. A thorough study of this model developed by Dr. Bunda is imperative since it does not only provide a parallel pastoral model to shepherding but it gives us the understanding that God has endowed us a useful culture and tradition.

Pastoral Counseling: A Ministry of Crisis Intervention³¹

Pastor Pearl Joy L. Arenga³²

Attitudes of a Counselor

Shepherding

A person who takes care of a sheep is called a shepherd. In like manner caring or working with the less privileged youth is a “shepherding role” of a pastor or counselor. Hence, the symbolical role of a shepherd that Jesus used to illustrate his leadership role helps us to understand who He is and what He wants us to do.

According to Nilo E. Tanalega, in the book *Sanggunian sa Maralita* (Counseling for the Poor, 1989), a shepherd must have the attitude of:

1) *Paghilum* (cure the pain, remedy or cure). A counselor assists the counselee not only to find solution to a problem but also to help heal the pain that affects the whole person in his/her thinking, feeling, actions, and interaction in his studies or work and even in his faith. For example, if the counselee says that he/she has chest pain, it might be a symptom related to the relationship he/she experienced with himself/herself and his/her family.

2) *Pag-alalay* (assist or support). In the midst of crisis, a counselee has a feeling he/she does not want to live or go with other people or wanted to work, because he/she has not enough strength to face a difficult situation. This then could be a point of entry to assist or support the person in need. While the counselee is trying to rise above the damage or the source of problem, the counselor can assist or support.

3) *Paggabay* (guide). If a person does not have enough strength to face his/her problem, his/her thinking is also affected. There is a blockade to right thinking, and a negative feeling that he/she has not resolve yet. Therefore guidance is needed. A person with great problems, returns back to his/her childhood, weak, easily irritated, afraid, and troublesome. So, he/she like a child, being taught how to walk, needs someone to hold his/her hand while walking.

4) *Pag-unlak ng pagbabalik-loob at pagkasundo* (reconciliation). There are deep-rooted wounds that destroy not only the inner feelings of man but also his/her relationship with other persons, his/her own conscience. In this condition help must be precisely appropriated. It is necessary that a person must cross the perfect way of wholeness, fellowship or reconciliation.

Moreover, in facing problems most Filipinos don't go to a psychologist or to a counselor because they are not used to sharing their problems to people whom they are not acquainted with. Normally they seek counsel from their friends whom they know to express their pain. A person who is in trouble is comfortable to share his or her inner feelings to a trusted friend who is willing to listen.

My experience in counseling with the Buasdamlag recipients told me that it is very important to establish first and foremost a friendly relationship with the

counselee. In the process, the counselor can assist the counselee in clarifying feelings and finding meaningful solutions to problems. I believe that a friendly attitude is necessary to enable the counselees to express themselves.

What makes a counselor a helper to those in trouble emotionally? According to Teodulo P. Gonzales good characteristics of a counselor include: *Pagpapahalagang walang kondisyon* (unconditional valuing), *pakikiisang loob* (*empathizing*), and *Pagiging tapat* (*truthful*).

Valuing

Valuing a person with out condition- a counselor give utmost loving care without putting the counselee in his own frame of reference. This kind of care is somewhat near to agape love, loving even the unlovable. It is accepting any one regardless of who he/she is. This is a kind of acceptance that gives freedom with the hope that a counselee will grow according to the ability and the capacity of his/her coping mechanism. By nature, man has the capacity to change for the better one.

There are three basic assumptions on the nature of man, namely, man is by nature *evil*, man is essentially *good* and man is born *neutral*. Christians are not united on their understanding on the nature of man. Some believe that because of sin, every individual is corrupt or evil by virtue of the sin of the first man and woman, Adam and Eve. The second assumption is based on the philosophy that man is a part of nature. Since nature is good, man is also good. It is the corrupt social realities, which made man selfish, arrogant or warlike. The third assumption believes that whatever becomes of man - good or bad - is the working of the external condition and his mind as a thinking being. The first view is adopted by many Christians based on the biblical interpretation, for instance, of the verse "all have sinned and fall short of the glory of God" (Romans 3:23 RSV). The third assumption is adopted by many psychologist and educators. I believe that man is essentially good. I based this assumption from the Christian principle that persons were created in the "image of God." Since God is good, He can not create persons with "bad image." With this kind of understanding man, it is important to accept rather than judge the counselee as a person who has that inner capacity to understand and cope with his/her problems.

Empathy

This is one of the very important roles of the counselor. Empathy is a strong mental or emotional identification of a person with the character and experiences of another person (Webster Dictionary). In the case of Buasdamlag recipients, great challenge is given to the counselor, to listen and understand the feelings and to empathize with the painful experiences of the recipients. Most recipients came from broken homes, verbally and emotionally abused.

Many are bewildered, disorganized and disturbed. The counselor should pay

attention to the feelings of the counselee and allow the counselee to verbalize them so that he/she could rationalize and verbalize her or his pent-up feelings. Even though such feelings may not be totally eradicated, the counselor with empathy could create an environment whereby the counselee may experience relief and comfort. Through this process of identifying with the feelings of the counselee, little by little he/she will soon understand that there is a brighter side of life because the counselor has given him/ her a chance to rise above his/her problems. Thus, the counselee could face certain negative circumstances with strength and confidence.

Truthful

While the counselor identifies with the counselee's feelings and accepts his/her feelings of joy, sadness or anger, the counselor may at times be carried away by the emotions of the counselee. In such a situation, the counselor should be sincere enough to accept that she/he is affected personally. By being affected a counselor shows that there is a real identification of feelings toward the counselee. However, the counselor must be aware of his/her feelings so that he/she could be rational enough to assist the counselee in finding ways to guide him/her.

Caring

The Greek word for caring is *epimeleomai* which indicates the direction of the mind toward an object.

a. Christian caring is highly personal and is the test of applying one's Christian belief to other persons. A justification for being involved in the lives of others is based on Christian love. A person who believes that he/she is a Christian he/she becomes a new person and a partaker of the divine nature. God's nature is to love. When one cares as God cares, his/her attitude is an evidence of being a child of God.

b. Caring requires time, energy and the willingness to become involved with a person who needs help.

c. Caring involves understanding. The counselor should be able to perceive, sense and feel what the other person is feeling, communicating that he/she understands the intensity of the other person's feelings and that he/she is trying to understand the experiences of the person.

d. Caring involves sensitivity. The counselor should be sensitive and alert to the needs of the counselee.

Helping

Helping is a key word in crisis counseling. It is not an option for the Christian but an obligation to help others. The expression "one another" is used more than 60 times in the New Testament and is in the context of helping. As

Paul says: Help carry each other's burdens. In this way, you truly satisfy the "law of Christ" (Galatians 6:2, *The Simple English Version*). A helping Christian is one who appropriates God's ability to help in others' struggles. As he/she finds God all sufficient for his/her own needs he/she will be able to help others to grow in ability to look at oneself honestly, to be able to handle frustrations and pain. Moreover the counselor sees and accepts his/her limitations as a helper, he/she cannot make everything bearable for the person experiencing a crisis.

Enabling

The enabler helps the counselee help himself/herself by interacting in an active way. This includes good eye contact, expressing joy and reverence for the other's life, and appropriate "human touch," working together to discover the real problem, assisting the person to analyze the problem, and its logical consequences and explaining options and the possible consequences of each option.

Transparency

The counselor should be able to admit his/her humanness, vulnerability, and feelings without being defensive.

Listening

This involves the ability to hear and interpret verbal as well as non-verbal communication.

Pastoral Counseling in the Old and New Testament

Jesus Christ, the model of Christian living, showed deep compassion for the people in need. He affirmed: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4: 18-19 RSV). Jesus' mission was to enable persons to experience a dignified and meaningful life.

Once when Jesus had finished counseling His twelve disciples, He went on teaching and proclaiming the good news of salvation. When John the Baptist who was in prison heard what Jesus was doing, he sent his disciples to ask if Jesus was "The one who is to come". Jesus answered: "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought them" (Matthew 11:1-6). What is intriguing to counselors is Jesus' counselling task of "raising the dead". Death in Greek means *nekros*, which can either physical or spiritual death. Spiritual death can mean losing one's dignity. If we take the meaning of *nekros* as "having no dignity," Jesus then was enabling people to recover their lost dignity (*dungog*). In a sense, counsellors can also follow Jesus' mission by raising the

dignity of people who are victims of an oppressive situation so that they will experience a dignified (*dungganon*) life.

Before he died, he instructed his disciples to continue his mission to counsel the sick and care for the needy. The early Christians, in their attempt to follow Jesus, ministered to each other in order to experience a dignified life. The New Testament writers also instructed believers in Christ to help, encourage and build up one another carrying each other's burden to fulfil the mission of Christ (Galatians 6:2).

According to Gary R. Collins, in his book *Effective Pastoral Counseling*, Christian Counseling has a biblical basis. It is rooted in the teachings of Jesus found in the Scriptures and has been practice in one form or another in the course of history. Furthermore, Jesus used crisis intervention to meet emergencies in quick order. He gives enthusiasm to anybody whoever they are, like Zacchaeus who was in trouble (Luke 19:1-10), the lepers (Luke 17:11-19), Nicodemus who could not sleep (John 3:1-10), and the Samaritan woman in the well (John 4:1-26). Through confrontation and clarification Jesus gave them strength.

In the Old Testament, when the Israelites were camped at the foot of Mount Horeb, Moses was visited by his father in law named Jethro who was glad to know the details of the journey from Egypt. Yet he was distressed to discover that Moses was spending entire days listening to complaints. Jethro decided to offer an advice. He told Moses that he was wearing himself out and suggested that "able men" should be selected to handle some of the less serious problems. These men were to be God fearing, honest, available when needed and willing to refer the more difficult problems to Moses (Exodus 18:1-7; 18:21, 22 and 26). In a way the Israelites of old were aware of the need for counseling to resolve certain problems expressed by the people.

Jesus, the Christian model in Pastoral Counseling, utilized His knowledge of the Old Testament to affirm His identity in each of His trials. In the temptation to ease His hunger by changing the stone into bread, He asserted that "man does not live by bread alone but by every word that comes from the mouth of God". In the temptation to attract more followers, He was resolute in saying, "do not put the Lord your God to the test". In the temptation to worship the "devil" to secure the kingdom of the world, He stated strongly "you shall worship the Lord your God and Him only you shall serve" (Matthew 4:1-10 RSV). In all of His temptations, Jesus chose what is good and godly rather than evil power, fame and glory. In a sense, Jesus is telling counselors to be always conscious of doing what is good and avoiding what is evil or bad.

Moreover, Jesus made it clear that a good counsel must address not only the "outside behavior" but also issues of the heart, of the inner person (Matthew 23:25-27). This suggests that counselors should pay particular attention to the inner personal problems of the counselee.

Furthermore, Jesus gives enthusiasm to God's servants who are in the

ministry especially in counselling. Counselors should strive to clarify behaviors on the basis of the external appearance and inner dynamics. Some counselees may not have been aware of biblical principles on counseling. Yet the pastor as a counselor should develop a perception of human life and its meaning and purpose in the light of the biblical views on counseling as he/she ministers to the counselees regardless of their religious persuasion or economic status.

In summary, God intervenes in the life and history of people to give hope. He mingled himself in the life of His people. He sends prophets like Moses and His son Jesus Christ. He did this because human beings are precious to Him.

Pastoral Counseling as a Ministry of Crisis Intervention

Crisis comes from the Greek word *krinein* meaning to decide. It is synonymous with turning point, climax, juncture, point of change and judgment. Crisis decision always involves theories of action rather than theories of knowledge. Crisis intervention is a response to the need of persons gripped by the pain of loss or upset which demands from them new adaptations, decisions and choices. If *crisis* is taken to mean “decision” or “turning point”, it can lead to either ability or inability to face consequences of life.

Crisis can mean catastrophe or acute stress. Yet it can be a normal part of life challenging persons to stretch and grow, and to be healed when life is broken.

According to Levenson, developmental crises occur in every person’s life. *Crisis occurs when a person’s ordinary un-self-conscious state of equilibrium is disrupted.* A person’s life has a blend of choice and chance. The chance elements are uncontrollable but are fragments of the contingency of being alive. A person can and does make choices. But by choosing certain aspects of life, other aspects can be neglected. Moreover, it is important to know one’s participation in work and family roles, including those, which are lived out and those, which are neglected. In addition, “development of life involves building a life structure which has a series of alternating stable (structure building) and transitional (structure changing) period.” The transitional stage is particularly important, especially in the face of crisis and decision-making. Developmental transition necessarily terminates the prior period of life, accepting the losses which that termination involves; reviewing and evaluating the past, in order to decide which aspects of the past are significant and which are not and consider wishes and possibilities for the future. A person in a state of active crisis often manifests disturbed and disorganized behavior that may appear pathological but it is not. A person in active crisis may feel physiologically upset. A person may experience feelings of intense emotional pain, helplessness, confusion, paralysis, hopelessness. During this time of disequilibrium a person is weakened. It is during this period of active crisis that a person is more accessible to receiving help. A small amount of help during this period will yield high returns.

Intervention comes from the Latin word *inter-venire*, literally it means a

“coming between”. As used in counselling, it consists of some method the counselor uses to wedge a new perception between the counselees’ current perception and their subsequent behaviors. Crisis interventions are used to meet emergencies in quick order. In like manner the writer uses confrontation and clarification. Direct confrontation is used in building self-confidence. The emotionally and psychologically disturbed persons may find themselves in a hopeless situation. If an individual feels unwanted and rejected he/she likely needs the services of a psychological trouble shooter.

An emotionally disturbed individual needs acceptance and understanding. This need should be satisfied so that an open relationship between the counselor and a disturbed person can be established. Careful listening on the part of the counselor can discern what the counselee is demanding. Counseling can bring to light underlying feelings, motives and thoughts that bother the counselee. The primary agents for change are talking about and expressing feelings and the development of a closer relationship between the counselor and the counselee.

In the process counselees are encouraged to understand their own motives and to express their thwarted feelings. “Care confronting” (caring and confronting) is the way to communicate with both impact and respect, with truth and love. Truth with love brings healing. Truth told in love enables us to grow. Truth in love produces change. Truth and love are the two necessary ingredients for any relationship with integrity.

Comforting through support and reassurance is more important in crisis intervention counseling than in other counseling situations. Crisis intervention counseling cares enough about the person by listening to him/her. It pays enough attention to hear his cry for help. It does not give pious platitudes, such as “everything is going to be all right”. It never scolds the counselee with such cruel commands like “stop feeling sorry for yourself.” It speaks positively to the counselee about life, that it radiates a genuine interest in the world; that life builds confidence, and therefore it is good to be alive.

Crisis intervention counseling is not afraid to smile. It steers the counselee away from negative complaints and tries to concentrate on his/her strength. The counselor becomes friendly and willing to be involved with the depressed counselee in time of need. The counselee needs at least one understanding, caring friend in the world. Moreover, the counselor provides the counselee with encouragement based on he Scriptures. The counselor also encourages the counselee to attend social events where new friendships may be developed and a deeper interest in life may be fostered.

Finally, the counselor ignites a spark of hope to the depressed counselee. Hope comes when the counselor recognizes and acknowledges how hopeless the counselee is in his/her present state. The Lord Jesus Christ had left us lessons to struggle for peace in the present and to hope for a better future.

To have the right understanding about God’s love to His people and how he

appropriates provisions for His children can make a difference in the life of a counselee. The hopeless counselee can be filled with the joy of the Lord and begin to live in the victory that is in Christ Jesus. That is the ultimate goal of the counselor in assisting the counselee to overcome despair and face life with God's love in Jesus Christ.

Conclusion

This study has attempted to present significant "shepherding" role of a counselor through counseling as a crisis intervention; and to identify experiences, and problems for the recipients of Buasdamlag Project of Filamer Christian College.

The shepherding role of a counselor/pastor based on the biblical model as shown by Jesus include guiding, valuing, empathizing, caring, helping, enabling, listening and building closer relationship with the counselees. Such roles are significant in confronting the problems shared by the counselees. The problems of the counselees include relationship with their parents; economic difficulties and negative attitudes such as frustration, guilt, worry, resentment, anger, and self-pity.

Counseling enables the counselees to face their problems and to gain new understanding so that constructive solutions could be worked out.

The Buasdamlag recipients seek assistance when they are unable to get rid of their painful experiences. They come for counseling with the expectation that they could be guided on how to remove blocks from their personal growth and to rediscover their inner resources so that they could function normally.

As the recipients release negative feelings of fear, hostility or guilt, the counselor accepts questions and clarifies them without judgment. When the negative feelings have been quite fully expressed they are followed by tentative expression of positive impulses which are necessary for growth.

The recipients are in need of listening ears and parental guidance. Thus, the Buasdamlag coordinator provides parental substitute by guiding and helping them face different aspects of their lives. Through the written interviews, observations and verbatim reports, it was observed that the counselees who have gone through the process of counseling are able to clear themselves from their problems. They are able to find solutions to their own problems; able to see that their untouched potentials will not only affect their studies but also their relationship to their family.

Secondly, pastoral counseling is a specific form of individual pastoral care in which the minister uses 99% of his/her job to minister to the needs of counselees.

Many times the recipients come searching for understanding, acceptance and love by a person. In each of these situations the counselor can be a guide and co-pilgrim as the story of the counselee's pilgrimage unfolds. Support, encouragement, direction and challenges can be offered within the context of a pastoral counseling relationship. An alert pastoral counselor needs to listen to the

stresses, which do not become less stressful even though others frequently experience them.

Thirdly, to enable the recipients to cope up shepherding role through counseling was one method used in responding to the need of the recipients gripped by pain. The coordinator conducted home and boarding house visitation to monitor and follow up their progress until they were able to rise above their problems.

Dialogue with their subject teachers to follow up their grades and performance was another form of support given to them. Thus, through counselling sessions, the recipients slowly adjusted to the academic setting as their past traumatic experiences were clarified and their hope and determination to continue their studies were strengthened. Moreover, the recipients became more aware of their personal identity and responsibility.

Fourthly, comforting through support and reassurance is another form of intervention. In comforting them through prayer and scripture reading, a stream of life is found to which many could bring their sorrow and from which they could go forth with renewed strength and courage.

Lastly, counselling is on the job work. It can not be learned from the books alone but from day to day experiences of the counselor and counselee.

Church Finance

Dean R. Kirkwood, 1952

- I. Five Basic Weaknesses in the Financial Program of the Churches
 1. Lack of Stewardship Education.
 2. No Systematic Method for Financial Support of the Church.
 3. Churches Operate Without Formal Budgets.
 4. Failure to Report to the Members Receipts and Disbursements.
 5. The Treasurer's Lack of Careful Administration of the Entrusted Money.

- II. Six Basic Principles Necessary for a Sound Financial Program.
 1. *Promote a Continuous Program of Stewardship Education.*
 - A. Some observations from Institute Work.
 - B. Pastor is the key figure for stewardship promotion.
 - C. Stewardship education must provide spiritual dynamic.
 2. *Educate the Church to Adopt a Church Budget.*
 - A. Two parts of a budget.
 1. Anticipated receipts.
 2. Anticipated expenditures.
 - B. Presenting the prepared budget to the Church.
 - C. Considerations for a budget.
 1. Within the capacity of the group.
 2. Be realistic.
 3. Be challenging.
 4. Must be followed after adoption.
 3. *Institute a Christian, Systematic Method for Raising the Budget.*
 - A. Avoid unchristian methods of church support.
 - B. Goals for church finance.
 1. Every member pledging.
 2. Funds sufficient for the work.
 - C. Means of obtaining the goal.
 2. Every Member Canvass.
 3. Loyalty Week or Loyalty Sunday.
 4. Secure Pledge at Time of Beginning of Membership.
 4. *Require the Church Treasurer to Keep Accurate Records.*
 - A. Church should pass a motion requiring accurate records.
 - B. Yearly auditing of treasurer's books.
 - C. Appoint an Offering Committee.
 5. *Require Regular Reports of Receipts and Disbursements.*
 - A. Monthly reports should be given.
 - B. What treasurer's reports should contain.
 - C. How to remove inefficient treasurers.

- D. Definite rules and authorization for paying bills.
- E. Methods of keeping church money.
- 6. *Exalt the Office of the Treasurer as One of Great Trust.*
 - A. Reasons for present difficulties.
 - B. Office more important in the Kingdom's work than that of President of the Church.
 - C. Exalting the office of the Treasurer.

Statement of Concern on Wealth CPBC, 1977

We believe that life abundant is a right of every man. While wealth is that which can allow man to have stability, security, freedom from want and independence, its concentration in the hands of a few in a world where the majority of people are in want, is a form of injustice that must be deplored.

We believe that God is the owner of all things. Our possession of things is not an ownership but a stewardship. As stewards of God's creation, our use of what we have must be in accordance with the divine mandate that wealth must be shared. The Christian concept on the utilization of wealth is that "those who have in abundance must share with those who have less."

We believe that the idea of stewardship strengthens the right of man to be given an opportunity to work and to amass wealth not only for his own self-preservation and security but also for the preservation and security of society and fellowmen.

We believe that wealth and property must be used effectively to make known to all people the demand of God that life must be good for all as it was his intention when He first created the world.

We believe that if man fails to discharge faithfully his stewardship on wealth, God as the Owner of everything can use just means to deprive him of his possession.

Theology of Money³³

Dr. Carl Stephen Mosher³⁴

The key passage for this year's (1982) Ministers Institute is Luke 5:36-39. There Jesus told the Pharisees and teacher of the law two parables about the contrast between the old and the new. Jesus had brought "new wine," but the listeners preferred the old.

The "new wine" which Jesus brought had a great deal to do with money. For

example, in Luke 11:39, Jesus tells the Pharisees (who were mostly lay people, that is, non-pastors) that they are good at religious rituals and traditions about cleanliness, but inside they are full of greed and wickedness. The old “wine skins” of certain religious traditions could exist along with greed. In Luke 11:41, Jesus brings “new wine” where the greed inside is cleaned out when you give to the poor. Indeed, a concern for the poor will make us forget about the old “wine skins” or “wine” of certain religious traditions.

One tradition in our churches today is the idea that pastors are supposed to be poor. It seems they are more “clean” or “holy” if they are poor. But the rest in the church can be as rich as they want! In fact, the rest in the church will have more money for themselves if they do not need to give so much for the pastors’ salary. The old “wine” can be simply a mask of greed. There is no concern for the poor, especially if the poor includes the pastor. Jesus’ new “wine” would cleanse the church of this greed and call for helping the poor, including the pastor. If most in a certain church are very poor, then Jesus’ message needs to reach other churches which are able to share beyond the needs of their local church. The already established ministers endowment fund, to be used for helping the salaries of poor pastors, is one good place to invest.

In the meantime, it might be necessary for certain pastors in certain places to seek a second job in order to provide for their basic needs. This might involve dealing with another old “wine skin” or tradition, namely, that pastors should not have a second job. It seems again that pastors who add another work are somehow less “holy” or “clean.” But Jesus’ emphasis on concern for the poor again overrules such traditions. Will anyone say that the apostle Paul was less “holy” because he sometimes helped support himself through making tents? Many pastors are very poor today and Jesus emphasizes God’s concern for the poor even if it burst open some of the old wine skins.

In Luke 20:46, Jesus tells the teachers of the law (the leaders or “pastors of the Pharisees”) that they put on a very respectable and holy appearance. But he adds in 20:47 that this good impression is used sometimes to “devour widows houses.” The religious leaders were using their positions of trust and “holiness” to make themselves richer and the poor poorer. The poor widows were probably impressed by their long prayers and very willing to give money to their “ministry.” Here the problem is that of more influential leaders abusing their followers out of greed. Holy greed! Many famous evangelists and healers are guilty of this. And local pastors need to beware of the temptation to try to impress (or simply not upset) others so that they will give money. “It pays to be greedy,” to flatter, to stretch the truth, even for the religious leader. But such holy greed has no place in the lifestyle and call of Jesus. Do some pastors still prefer the old “wine” of holy greed?

But what is the matter with making money if you give back to God a share, a tithe? Indeed, the Pharisees tithed and gave alms. Yet Jesus, in Luke 11:42, rebuked and pitied them because even though they were careful to tithe every little

thing, they still neglected justice and the love of God. In the parallel passage in Matthew 23:24, Jesus said they were straining out gnats but swallowed camels! The “camels” of justice for the needy and oppressed as well as love will even overflow beyond the tithe. Such giving does not lead to boasting or impressing others, but to generous compassionate concern for the needy.

In Luke 21:1f, after Jesus had spoken about devouring widows’ houses (Luke 20:47), he saw some rich persons (which probably included some teachers of the law) putting gifts into the temple treasury. And then a poor widow put in two small coins. The rich had given out their wealth, while the widows had given everything. Jesus’ new message was that it is not how much you give, but how much you keep that is important. Maybe the rich had given a tithe, yet they could still live in luxury. They had given a significant amount, but they had kept much more than they needed. They could have given much more. One could also add that it is not how much money you make, but how much you keep for yourself that is important. If the Pharisees had been filled with the new “wine” of God’s concern for the poor and of God’s love, the tithe would only be the beginning (and would be nothing to brag about). Or do we prefer the old “wine?”

Part of the purpose in God’s call for tithes was to help the poor. In Deut. 14:28-29 it tells how every three years the tithe is to be used for those that have special need. Then, in Deut. 15:1f, it is God’s command to cancel all debts every seven years so that there should be no poor in the land God have given to Israel. If they would obey, God would bless them. In 12:10-11, God calls on Israel to give generously to the poor. Again, if they obey, God will bless their work. But it turned out that Israel did not obey. Later, prophets spoke out against the “camels” Israel swallowed, with idolatry and lack of justice for the poor at the top of the list. For example, the prophet Isaiah (1:15-17) pledged with a religious but disobedient people to seek justice, encourage the oppressed, defend the cause of the fatherless, and plead the cause of the widow. If Israel would only obey, God would bless their land with abundant food. If not, they would lose their land (1:19-20). In Isaiah 1:23, it is clear they have not obeyed. The leaders have used their power to grow rich and have neglected the poor and needy. As a result, Israel did lose its land. They were led into exile. The rich leaders lost their treasures. And even when they later returned to their land, the same problem of disobedience arose. More prophets were sent with similar messages as that of Isaiah. Even until the later prophet Malachi, the call was to obey God and they would be blessed.

Still later, when Jesus began his ministry, Luke pictures him in his home synagogue quoting Isa. 61:1f. Jesus applied to himself the prophecy about a spirit-anointed messenger of good news to the poor, of deliverance for the prisoners, blind, and oppressed. Jesus seemed to be saying he was the Messiah of Israel who would bring blessing to the nation. This meant wealth, power, and prestige to Israel. But then the people began to wonder how this poor carpenter whom they had seen grow up could bring such blessing. There must be some mistake. He’s

not even rich or powerful himself. They still worshipped power and wealth. They were still disobedient and thus were a land ripe for judgment.

So, no more talk about blessing the land or pouring out wealth to people to obey. A new day has come. Now, because of the sin in Israel and in the world, Jesus says to his disciples: Blessed are you who are poor, for yours is the Kingdom of God (Luke 6:20). Just like Jesus, his disciples were poor and hungry and rejected by others (Luke 6:21-23). There is no blessing in simply poor or rejected. The blessing was that they were following Jesus, and that God's kingdom or rule had come to them. Also, while following Jesus involved suffering in the present, in the future there would be great reward in heaven (6:23). There is no more talk of blessing God's people with wealth on earth. Instead, Jesus continued by rebuking and pitying the rich, the satisfied, and the popular. There is great danger in wealth. If it is bad to be poor, it is even worse to be rich when there are poor all around and you refuse to obey God and show active concern. There is no true love of God and no justice. Greed has become idolatry. In such a situation, the rich are not blessed, but are to be pitied and rebuked. Even though others are praising or envying their "blessed" life, they are merely false prophets. Such was the case for many Pharisees and teachers of the law. Yet in Matt. 5:20, Jesus declared that unless your righteousness exceeds that of the Pharisees and teachers of the law, you will not enter the Kingdom of Heaven. How hard it is for the rich to enter the Kingdom of God (Luke 18:24). Yet by God's grace a few do.

When Jesus told the rich ruler to sell everything and give to the poor (and that this would be heavenly treasure) and to follow him, we think this was unusual, a special situation (Luke 18:22). But in Luke 12:33, Jesus tells all of his disciples (see v.22) to sell possessions (though not necessarily all) and give to the poor and that they will then have a heavenly treasure. This will be part of seeking first God's kingdom (12:31). The things added to those seeking the kingdom must be viewed in the immediate context of such necessities as food and clothing. And sometime God might even choose not to add those as He tests us and molds us. But the main thing is that Jesus' "little flock" has been given the kingdom. God truly rules over them. Thus, there is no need to be afraid or anxious. They can continue to speak and act in favor of God's concern for justice and love, for that is the true treasure.

For the disciple, freedom from the trials and need of this world comes only in the future world. Only the one who loses his life will save it. In Luke 14:12-14, Jesus told a prominent Pharisee (see 14:1) that if he invited others like himself to a meal, the others would probably repay him in the near future. But if he wants to be truly blessed, he should invite the poor and needy. They could not repay him, but it is more blessed to give than to receive. To give to the poor is to begin to share God's concern for justice and love and will result in true blessing at the

“resurrection of the righteous” in the last day (Luke 14:14). Do we really believe it is more blessed to give than to receive? Or do we prefer the old “wine,” the old blessings of earthly treasure? Many in the church still do. We look up to this success, we envy them, and we give them the main offices in the church. Our hearts are still with earthly treasure. But it is not really treasure at all.

In Luke 16:10, Jesus referred to the one who could be trusted with very little as one who could be trusted with much. Luke 16:11 makes it clear that what is considered “very little” is “worldly wealth.” The one who uses that rightly, that is, in showing concern for the needy, is the one who will be trusted with much, with the true riches. The two parables in Luke 16 tell what it means to be trustworthy with “worldly wealth.” The first parable (Luke 16:1-9) is about an astute businessman who acted prudently and release the debtors from interest payments which had been imposed to them illegally. In doing so, they were reconciled and became friends for eternity. The second parable (Luke 16:19-31) is about a rich man who ignored the poor Lazarus. In the end, Lazarus had true riches and the rich man was in torment. Money creates barriers both in this life and the next. If we try to selfishly increase our amount and hold on to it, we have lost much more than we have gained. We are envied, but we are not loved. The last example in Luke’s gospel to be mentioned is that of Zacchaeus. He was a wealthy tax collector (Luke 19:2). Yet Jesus wanted to visit him. Jesus did not envy the rich and he did not hate them. They also needed to be liberated from their idolatry and greed. And Zacchaeus knew what Jesus’ message was and he became truly blessed! He eagerly gave away more than half of his wealth to the poor and to those he had cheated (19:8). He was convinced that true riches were found in justice and love. He had entered the Kingdom of God.

Jesus’ message and lifestyle involve taking up one’s cross daily. Opposition and rejection is often to be expected. Sometimes anxiety about tomorrow’s needs arises. These are crosses and trials that come as a result of our decision to follow Jesus in word and deed. They are not trials anybody might experience (as sickness, etc.). And sometimes the hardest trial is in one’s own church. There are still too many religious people who reject justice and love. Even if their fellow members are in need, or even if their pastor is struggling to survive, there is little action taken. Jesus’ parable in Matthew 25:31f, about separating the sheep from the goats, talks about meeting basic needs of the least of Christ’s brothers. The “least” refers especially to those mentioned in Matt. 10:40-42 (especially v.41). They are Christ’s disciples who go out on mission and represent Christ. To receive them and their message is to include showing concern even for their basic needs. And to receive them is to receive the one they represent, namely, Jesus Christ. So whatever your trial, you can still be comforted in your suffering if you have been persuaded that Jesus’ message and lifestyle is best, and that representing him is the most important thing of all. You will not give up, but patiently endure, knowing that if we suffer with him, we will be glorified with

him.

We are not to be anxious about personal success or even church success (in terms of programs, buildings, budgets, etc.), all of which require money. Much money is not necessary for a worthwhile ministry, only faithfulness to Jesus' message and lifestyle. The new wine of Jesus is more concerned about helping the poor than about nice buildings. The new wine of Jesus is more concerned about costly justice than about cheap charity. The new wine of Jesus is more concerned about faithfulness in trials than about escaping trials. As the current economic situation gets worse, anxiety will increase and greed will increase, and trials will be more difficult for a true disciple. In such a world of great greed and mass poverty, blessed are those poor and persecuted because they are true prophets and true disciples of Jesus, for they have the true riches, the Kingdom of God. Blessed is the one who perseveres under trial, who endures to the end, for then one shall be saved.

Stewardship and Self-reliance³⁵

Dr. Nestor D. Bunda³⁶

Generally, stewardship means giving time, talent and resources to the Baptist church and its related activities. The financial support of the members of a congregation is seen as a tangible expression of being good Baptist stewards. The CPBC stewardship program has been always geared towards soliciting financial support from church members to sustain its programs toward self-reliance. Since 1935 the initiative towards self-reliance became the concern of the churches when financial support from the ABFMS to the local churches was cut-off. The degree of self-reliance, however, was very low. Up to the present many congregations could not even give a minimum salary for their pastor and financial support to the work of the CPBC. The CPBC as a national organization of Baptist congregations continued to operate partly because of the subsidy coming from the American Baptist Churches through their Board of International Ministries (BIM). In the 1970s other sources of funds from churches and development agencies from Europe were sought to finance some of its programs. For example *Kindernothilfe* of Germany granted funds for projects to help indigent children. Campaign for financial support intensified and from 1976 to 1980 local support increased by 1,000 percent. According to Missionary Ralph L. George, the year 1978 "was the best year the CPBC had ever had in raising local support from the churches", because the amount raised by CPBC was up to slightly more than the amount coming from the Board of International Ministries of the American Baptist Churches. Yet in 1980, the CPBC suddenly had deficits. There were several reasons: too many personnel, inflation and the difficulty of sustaining the

CPBC's extensive program. This forced the CPBC to slow down the implementation of its program and to reduce its personnel. Early in 1982 the deficit reached a little more than 300,000 pesos, a situation which was demoralizing to the CPBC staff and churches. Severe economic measures were instituted especially when the financial support from the local congregations decreased. Domingo J. Diel, Jr., CPBC General Secretary (1981-1986) had to modify the planning and implementation scheme of CPBC programs by involving local congregations to resolve the deficit. Much of the work that was formerly centralized at the CPBC had been transferred to the provincial *Kasapulanang* (church associations). By 1984 the CPBC had overcome its severe financial crisis through better budgeting, administrative staff reduction, and a more favorable dollar-peso exchange.

In the 1990s the CPBC was more concerned about generating income coming from the local congregations towards self-support. The support of the churches was important especially as the financial aid from the American Baptist Churches (ABC) was decreasing. In 1991 the ABC Board of International Ministries (BIM) provided 46 percent of the CPBC administrative budget. It was agreed that by the year 2000 BIM's financial grant for administrative purposes will be totally cut-off. By 1996 the BIM financial support was no longer substantial, but capital grants for special project was still desired. The majority (87%) of the 15 Baptist leaders interviewed in 1996 stated that in the near future the CPBC will be relying more from the financial support of the local congregations.

The Church and Ecology in the Philippine Context³⁷

Rev. Jerson B. Narciso³⁸

Ecological Imperatives in the Philippines Today

Definitions

Ecology. Ecology is the study of the interrelationships and interdependencies of organisms with the environment. It is also known as the science of the living environment. Its primary concerns are population, community and ecosystem. *Populations* are group of individuals of the same species in a certain area at a given time. A *community* refers to all the populations occupying this given area. The interaction of the community and the non-living environment form what is called an ecological system or *ecosystem*. Sometimes, these are also referred to as life support systems.

Environment refers to the forces and conditions that surround and influence living and non-living things: Living things such as seaweed and food make up the *biotic* environment. Non-living environmental factors such as light and temperature make up the *abiotic* factor. Both biotic and abiotic factors interact to make up the total environment.

Coastal System. The coastal zone is the strip of the land and adjacent lake or ocean space water and submerged land in which land ecology and land use directly effect the ocean space ecology and vice-versa. Functionally, it is a broad interface between land and water where production, consumption and exchange processes occur at high rates of intensity. Ecologically, it is an area supporting various forms of human use. Geographically, the outermost boundary is defined as the extent to which land-based activities have a measurable influence on the chemistry of water and ecology of biota. In the Philippines, the coastal zone encompasses approximately 17,000 kilometers of coastline. It includes: mangrove forests, tidal flats, estuaries, islands ecosystems, coral reefs, and beaches – areas of great socio-economic and cultural value, hence a lot of human activities take place.

Forest Ecosystem. Forests are defined as lands with areas not less than one hectare and 6 meters wide, which are at least 10% stocked with forest trees (including seedlings and saplings), wild palms, bamboos or bush. Philippine forests are blessed with a highly diverse natural vegetation supporting one of the world's richest flora and fauna.

Forest Ecosystem

There are valid reasons for believing that we have altered the Philippine environment quite significantly. The most glaring evidence is the rapid destruction

of our forests and the inevitable adverse consequences of this ecological infraction.

It has been observed that before World War II, the forest cover of the country was about 75% of the total land area. The natural, unspoiled and pristine environment of the country was one of the almost complete forest covers.

But recent statistical survey shows that only about 900,000 or 6% of the estimated 12 million hectares of 50 years ago are still intact today. The country is losing 119,000 hectares each year or about 14 hectares per hour.

The recently concluded German-supported National Forest Resources Inventory Project reveals that the rate of deforestation since 1950 is more than 200,000 hectares per year.

This situation reveals that we are in great peril. Factoran, former secretary of the Department of Environment and Natural Resources, links this problem with three main factors namely: high population density, massive destruction of forest through logging concessions; and the relative weakness of the government regulatory agencies which fail to enforce government policies on forestry and to adopt a type of technology which will ensure development without worsening the environment.

The high population density of the Philippines which is now almost double that of China is an alarming reality. Irrespective of efforts to reduce fertility, the population is still expected to reach 1.5 million every year. Again, Factoran observes that most Filipinos still depend on natural resource systems for their subsistence. Two-thirds of the Philippine population live in rural areas and depend on agriculture, fisheries and forestry.

Soil erosion, deforestation, pollution and declining fish catch all indicate that the limits of the natural carrying capacity of our country are already being exceeded. And this would mean starvation for millions of people in the near future.

Prince Phillip of Edinburgh remarks, "The growing materialism and competitiveness in the Third World countries is partly due to more people fighting for a share of declining resources." He suggests that the government should put conservation of nature and population control as top priorities for the sake of economic recovery and development. But the greater weight of our ecological problem according to Factoran is attributable to the mass destruction of our forest through logging concessions justified and protected by the government in the name of development. Factoran puts it more clearly in the following statements: "In the late 40s the Philippines decided to use its forest resources as a source of foreign exchange to finance its development program. Wood based industries enjoyed generous incentives. Log harvest rose to about 5 million cubic meter in the late 50's. Because of strong world demand, the harvest almost triple to 11 million cubic meters in 1969 Harvest of about 10 million cubic meters continued up to 1974. Forest areas under concessions which was 5.5 million hectares in

1960 ballooned to 10.6 million hectares in 1971. Forest was utilized to favour heavily the industrial users. The vast profit reaped by logging companies enabled them to establish links with politicians and government officials. With sufficient wealth to finance a political campaign some loggers actually succeeded in getting elected to public office. Vast profit also facilitated the corruption of forestry officials. During this time, logging concessionaires had an income of about 28 to 84 million annually. What is even tragic is the fact that while only a few is benefiting from this profligacy the concomitant ecological damage is being paid for by a multitude of offsite farers and urban dwellers.”

Factoran admits that this problem has strong connection to the relative weakness of the regulatory government agencies which failed to enforce government policies. He said that the government is always concerned with economic and financial aspects that often times the ecological principles in development is neglected.

It is very noticeable that the whole emphasis of our government is on human needs and aspirations while only very little attention is given to the necessity to ensure the survival of other forms of life that are threatened by economic growth and developments designed to satisfy human caprices and ambitions. Our government should not lose sight of the fact that human survival on this earth depends to a large extent on natural resources, and the neglect of responsible stewardship on the part of the human beings will bring about destruction upon themselves.

Again, it should be noted that the amount of revenues received by the government from logging concessions is very minimal compared to the amount that the government has to spend for its program of reforestation. It requires billions of pesos to finance the said project. What is even more tragic is the fact that the fund appropriated by the government for the said project are oftentimes directed to some other personal purposes.

Here, we see that the political economy of forestry led to the rapid wanton destruction of the forests of the Philippines and this wrought great havoc to the ecosystems. The consequent results are constant floods, erosions, scorching drought and destruction of crops in the countryside that contribute to the economic burden of our country.

Coastal and Marine Resources

Because of pressures from an increasing population and the drive towards industrial development, coastal resources have been exploited indiscriminately and its conservation and protection have been overlooked. Dynamite fishing, siltation and human encroachment have led to the destruction of coastal resources. Pollution from industrial complexes continues to be a growing problem.

A recent satellite study reveals that mangrove and coral resources, two of the most important coastal habitats have been severely degraded. Of the 500,000

hectares of the original mangrove species vegetation in the 1920's only 38,000 hectares are left today.

Again, it must be noted that this severe degradation of our coastal resources is attributable to the fact that too much emphasis on exportation of our marine resources was implemented. During the last two decades, the Philippines became a major supplier of marine aquarium fish. By 1987, around 57.7 million of live fishes were sold to the U.S. alone. Presently, the Philippines ranks twelfth in world fish production.

To attain this level, the fishing industry was given the much needed boost during the Marcos era which resulted to serious consequences. During his time, then president Ferdinand Marcos had big plans for the fishing industry to tap the world market through the exportation of the product. First, he supported heavy investments in higher technology fishing operations. Then he leased areas of coastal and inland water for lucrative fish culture business and granted a few concessionaires a monopoly on the collection of milkfish fry. Not being enough, he pushed toward mechanized and export-oriented fishing. Loans to the fisheries sector went overwhelmingly to larger commercial fishermen for the purchase of advanced equipments and larger boats. This led to overexploitation of our marine resources, that today, we are facing the reality of decreasing production growth rates, and dwindling fish catch.

If steps would not be taken to reverse the trend, the country may end up with no fish to catch in the near future. The irony of it all is that while the fisheries industry is now experiencing dwindling fish catch, Filipino consumers do not benefit much from the industry. It is the citizens of other countries that eat most of our fishes.

Again, all these happened because of a misdirected concept and program of development which is being pushed at the expense of our environment and natural resources. Man is never satisfied with what nature can offer him. He always craves to have more and more. Man has become indifferent to nature and he has heartlessly destroyed nature. Maybe, this explains why nature has also become indifferent to us. If man would continue to live unrespectful of the dignity of nature, time will come when instead of bringing about life nature would bring about death and destruction. Even now man is already reaping the fruits of his foolishness.

Population and Natural Resources

It is an undisputed fact that increasing numbers of people increase demands on natural resources. The population of the Philippines is estimated to be 68 million, and at an annual growth rate of 2.48 percent, it is projected to reach 127 million in 65 years. This would dramatically affect the carrying capacity of our country to meet the demands of greater number of people. Clearly, more people require more food, fuel and clothing, and other necessities of life. These raise

difficult questions about the implications for the sustainability of natural resources and the quality of the environment.

It is quite clear that the success of efforts to restore our environment depends heavily on slowing population growth. It is believed that countries with population expanding at 2 to 4 percent per year may find it almost impossible to restore tree cover, protect their soils, and take other steps toward a sustainable development path.

The economic and environmental future of our country is inextricably entwined with our ability to alter productive tradition and dramatically reduce family size.

Environmental Pollutions

It must be pointed out that all parts of the environment are closely related to one another. Because of this, a kind of pollution that chiefly harms one part of the environment harm the rest.

There are different kinds of environmental pollutions namely: air pollution; water pollution; soil pollution, pollution caused by solid wastes, noise, and radiation.

One does not have to be a keen observer in order to notice that the once clear and fresh air is turned into hazy, smelly air that harms health, kills plants and damages property. In Metro Manila and other cities, there is a serious deterioration of air quality as evidenced by the results of the monitoring activities conducted by the then National Pollution Control Commission. Available data show that air quality in the city is becoming worse due to excessive pollutants being emitted into the atmosphere.

It has been observed that most air pollution results from combustion (burning) processes. The burning of gasoline to power motor vehicles and burning of coal to heat buildings and help manufacture products are example of such processes. Each time a fuel is burned in a combustion process, some type of pollutant is released into the air. The pollutant range from small amounts of colorless poison gas to clouds of thick black smoke.

Many of these pollutants are climate-altering chemicals like carbon dioxide, nitrogen oxide, and sulphur dioxide. These are all energy absorbing gases which alter the radiative energy balance of the earth. Warming of the earth's surface is a result of a "blanketing" effect of carbon dioxide and the other trace gas which absorb infra-red radiation from the energy back to the earth causing the so called "greenhouse effect."

The recently concluded Asia Pacific Nations Conference held in Manila warned and proclaimed a "state of emergency" after weighing the effects of global warming on the economy, culture and communities of island states and coastal nations. They have urged developed countries to reduce gaseous

emissions by 20 percent by 2005. These emissions, consisting mostly of carbon dioxide, are responsible for destroying the ozone layer and trapping the earth's heat, causing the meltdown of polar ice caps.

It has been found out that the industrialized world spews up to 23 billion tons of carbon dioxide annually, up from 16 billion tons in 1972. Global warming is undoubtedly the largest outstanding environmental problem confronting the world. Global warming is caused by so-called "greenhouse effect." This is how the green effect is produced: When man burns fossil fuels – coals, oil and gas – they release carbon dioxide into the atmosphere. The carbon dioxide acts like the glass around a greenhouse. It allows much of the heat of the sun in, but lets only very little out. Without the greenhouse effect the temperature of the earth's surface would fall so low that the whole world would be covered with ice. But an excessive greenhouse effect could also spell disaster for the planet and for human kind-. It could mean an increase in the global average temperature.

The Church and Ecological Concerns

It is significant that several churches across the country have also begun to identify themselves with the concerns of the age of ecology. During our time of crisis, several churches from different denominations and religious persuasions have been deeply involved in relief distributions and coordinated with the government rehabilitation agencies to restore displaced families who have been victims of natural and man-made calamities that beset our country. Still, some other churches gave attention to the problem and established a church based ecological program where Christians could get involve in the great effort of restoring God's creation. Yet, the impact is very minimal because the majority of our churches are still apathetic and not willing to participate. Many of our churches today have yet to resolve certain doctrinal and ethical principles that prevent them from getting involve. Thus, I believe that attention must be given to the role that nature plays within the church. It has been assumed almost without question that the problem is "out there" in the world, but not in the inner life of the church.

Santmire observes, "that the problem has roots and ramifications there in the church as well as within the society as a whole." So that the church according to him will be well advised to consider first the situation inside its own walls for it seems clear that the church will not be able to make a significant contribution to society in this regard until it has at least begun to put its own house in order.

At this juncture, three things must be considered; namely, the church and the ethics of exploitation; the church and the concept of salvation; the church and the ethics of withdrawal and non-participation.

The Ethics of Compulsive Manipulation

Santmire believes "that compulsive manipulation is not only a matter of

practice, but also to some extent as a matter of theological articulation.” These theological articulations according to him appear in several ways. First, we can see it in the widespread acceptance of the “I” – “thou”, “I” – “It” distinction made by Martin Buber. This concept is applied to all human relationship to nature. Nature as an “it” is essentially and exclusively an object for human manipulation. Again, the way for the ethics of exploitation was also prepared by the earlier puritan doctrine of the dominion of man over nature. This view depicts nature essentially as a realm defined by its openness to manipulation and exploitation.

Bultman shares the same low regard to nature. To him, “nature is the objective world,” the “it” world over which man should continually exercise dominion.

It is evident that the church adapted this mechanical view of nature valueless in itself and essentially open to human manipulation. The church has somehow sanctioned consciously or unconsciously the ethics of manipulation by putting too much emphasis on man at the expense of nature, and it seems clear that the church has not been able to formulate a clear theological stand that counteracts manipulative practices in our society today. Instead, the church has in some way advocated irreverence to nature and manipulative acts against nature by its one-sided view that gives too much emphasis on the dominion of man over nature.

Shinn, reflecting on the future of religion said, “one of man’s great traditional religion is gone, never to return: the worship of nature as the Magna Mater, the great earth – Mother. We have learned to use nature rather than adore her, and we cannot worship our servant.”

Shinn does not suggest that we should again embrace the old religion. He says, “we should not regret the loss. Christianity has always regarded nature-worship as a heresy. But I am afraid of the risk that lie in a total irreverence to nature.”

This consequently lead us to another loophole in the doctrinal formulation of the church that is – the concept of salvation.

The Church and the doctrine of Salvation

Dr. Diel, in one stirring lecture on the life and nature of the church has significantly pointed out that salvation has been narrowly confined to the salvation of humankind and the salvation of the ‘soul.’ Salvation history has been viewed as the story of the redemption of mankind.

This is evidently manifested in the church’s approach to mission that seeks the welfare and fulfilment of man’s aspiration and gives little attention to the essential existence of some other forms of life on this earth. The church has adapted a highly “personalized” and “spiritualized type of salvation. Thus, many Christians have regarded religion as a personal and private affair with God. It is a “me” and “my” God kind of religion. The social dimension of salvation is outrightly neglected. The church has regarded itself as an institution that promotes

the individual salvation of its members.

Again, the “beyond history” and “after life” concept of salvation has led to the neglect of the present physical world. In this case, salvation has no present significance. It is beyond and out of the world. It cannot be experienced in this world; it is confined to that which is eschatological. The notion follows that if salvation belongs to the realm of the future and is not of this world, why should we be concerned about the preservation of the planet earth? If salvation is solely designed for humankind why should we be concerned about the redemption of nature? This leads to the church’s embracing of the ethics of withdrawal and non-participation.

The Ethics of Withdrawal and Non-Participation

The ethics of withdrawal and non-participation is based primarily on the concept of society as evil and that the church, in order to guard its purity must not emerge itself into it. This resulted to the church’s refusal to participate regularly in movements for social, political and economic betterment. The church feels obligated to withdraw rather than to transform society. Society is corrupt, leave it be; forsake it for the sake of your own moral purity. And true enough, many churches today would not participate in any movement that seeks to transform society on the ground that they might lose their “purity”. This means that it is morally permissible even obligatory to leave the society behind to stew in its own sin. The church that has been called to be scattered into the world as light and salt of the earth that must permeate and transform the life of society is disregarded in this respect.

Beyond the Dilemma: A Biblical Vision

At this point, I think it is necessary to look at the biblical picture of nature in the midst of ecological imperatives in the Philippines today. It must be admitted that the biblical picture of nature has often been neglected and at times obscured by biblical scholarship. The problem has been an overly narrow focus. Karl Barth is typical in this respect when he states “that the interest of the biblical writers is God’s activities in relation to man.”

In similar thought, Emil Bruner maintains “that the cosmic element in the Bible is never anything more than a scenery in which the history of mankind takes place.” Man in this respect is the center of the universe and everything revolves around him. Nature is valueless in itself without man, and is exclusively designed for the sake of man.

A closer look at the biblical picture of creation, however, will show that the writers of the Old Testament and the New Testament by no means think of nature as merely backcloth or stage for the divinely directed drama of man’s creation and salvation. Nature itself has its own value and role to play in the divine drama.

Santmire strongly believes that the God witnessed to in the bible plays out a

history with nature as well as a history of man. Creation is not passed over lightly or demeaned by the biblical authors.

While creation narratives in Genesis gives focus on man especially in the second narrative (Gen. 2:4ff), yet in this lines we can also discern the beginning of another theme, “God’s history with nature.” No doubt, God creates nature in order to bless man, yet God also creates nature for the sake of nature. It has its own value and worth before God apart from man. Shinn maintains that the expression “and God saw that it was good” indicates that God has a strong regard for the integrity of nature.

In Genesis 1:31, immediately following God’s creative activities with the creation of man, the words “very good” are used for the first time. Often times we would interpret this to mean that God bestows superior approval on man being the crowning glory of creation. But such interpretation would be too narrow. According to Santmire, the “very good” of Genesis 1:31 refers to the whole. This is backed up by the phrase, “and God saw everything that He had made and behold it was very good.” (Gen. 1:35) It is clear that the text does not suggest that God sees man alone as “very good.” God has a relationship to nature distinct from his relationship to man. Nature has worth to God apart from its role in the divine-human drama.

Santmire says further that God is even viewed in the Old Testament as making a covenant with nature. Thus Noah is directed: “Of every living thing of all flesh you shall bring two of them of every sort into the ark (Gen 6:19). And after the flood, Noah is told: “Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you.” Here, it is quite clear that the Lord is making a covenant not only with man (as represented by Noah) but also with every living creature.

Another evidence that shows nature’s worth in the eyes of God is reflected in the idea that man, notwithstanding his dominion over it, should respect nature. Psalm 12:10 says, “A righteous man has regard for the life of his beast.” Israel is commanded not to destroy the young in wild birds nest (Psalm 22:6). Similarly, the land should lie fallow on the 7th year so the poor and the wild beasts can eat (Exodus 23:10ff).

Man should respect and adore nature. The Psalmist states this idea in a more vivid terms after enumerating God’s creative works throughout the whole world in words like this: “Thou makest springs gush forth in the valley; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst. May the glory of the Lord endure forever, may the Lord rejoice in His work!” (Psalm 104:10, 35).

Bishop M. Cunanan of the Philippine Methodist Church, in his reflections on the book of Joel, the minor prophet whom he calls the “prophet of environment,” states ““that the day of restoration will be a new day for nature not only for humanity.” This is very evident in the words of the prophet himself, “Do

not fear o land, rejoice and be glad for the Lord has done great things. Do not fear beasts of the field for the pastures of the wilderness have turned green, for the tree has borne its fruit, the fig tree and the vine have yielded in full” (Joel 2:18-23).

Salvation and renewal is promised not only to man but also for nature and to the whole creation of God. Cunanan believes that the prophetic and apocalyptic proclamation of the new heaven and new earth corresponds to the general biblical motif that God creates nature not just for man but also for God’s own purposes, for His own enjoyment. For nature too will be renewed and restored in the future, since it has its own value in God’s eyes. Hence it is wrong to say that nature does not posses permanent worth. Certainly, nature will be restored with the divine Creator. Paul says that the whole creation being subjected to futility is groaning for the day of redemption. Nature will be renewed and transformed as man will be renewed and transformed. God has a plan for nature as well as for man; he has a history with nature as well as with man. Man and nature look forward to the day of restoration when the whole of God’s creation would be reconciled to Him.

Shinn believes that man is a fellow citizen of nature because he is essentially united with nature. Man has his existence only in so far as he lives in the created realm of God which includes the world nature. He goes on to say that man, whatever else he may be is part of nature-born of it, akin to it. Defying this kinship would mean cutting away of its own roots and forsake life.

If man destroys nature, is he not killing something within himself.? Such kinship between humanity and creation was illustrated in the life and ministry of St. Francis of Assisi. In his preaching, St. Francis would refer to the birds as sister, and spoke of brother fire and sister water and his hymn “All Creatures of our God and King” has these lines: “Dear mother earth, who day by day unfoldest blessings on our way, O praise Him Hallelujah.”

Conclusion

Here, we have a biblical authority to counteract the one sided notion that the only reason d’etre of nature is the being and well being of man. From the biblical point of view nature has its own integrity in the eyes of God. Nature therefore has its own rights before man.

It is very evident that the ethics of compulsive manipulation has strongly dominated the lives of our people that prompted them to disregard the value and rights of nature, to deal with the earth capriciously and avariciously. Nature becomes merely the raw material for the glorification of man.

Our country is now at a critical point in its history. It is a seriously ill society already at the brink of its death. All the living systems on the land and in the seas around us are being ruthlessly exploited. The damage to date is extensive and unfortunately, it is often irreversible.

One does not need to become a keen observer to see what is happening and to be profoundly troubled by it. Within a few short years, brown, eroded hills have

replaced luxuriant forests in many parts of the country. We see dried up and polluted riverbeds where not so long ago streams flowed through the year. The air in our cities is heavy with noxious fumes. Instead of bringing energy and life, it causes bronchial illness. During the monsoon rain, flash floods sweep through our towns and cities and destroying everything in their path. Our lakes and estuaries are silting up. The wonderworld of the seas are turned into under water cemeteries bereft of color and life. The fertility of our land has suffered and the diversity of the natural world has been depleted. Farmers in the countryside are now complaining that because of massive soil erosion and chemical poisoning, the yield from the croplands has fallen substantially.

Fishermen and experts on marine life have the same message. Their fish catches are shrinking in the wake of the extensive destruction of coral reefs and mangrove forests. The picture that we can see in every corner of our country is clear and bleak. The attack on the natural world, which benefits very few Filipinos, is rapidly whittling away at the very base of our living world and endangering its fruitfulness for future generations.

As I reflect on this grim picture of the situation of our country in the light of the Gospel, I am convinced that this assault on creation is sinful and contrary to the teachings and principles of the Christian faith. The Bible tells us that God created this world, (Ge. 1:1); that He loves His world and is pleased with it (Gen 1:4, 10, 12, 18, 21, 25 and 31); and that He created man and woman in His image and charged them to be stewards of His creation (Ge. 1:27-28).

God, who created our world, loves life and wishes to share this life with every creature. St. John tells us that Jesus saw His mission in this light. "I have come that they may have life and have it to the full" (John 10:10). The church therefore is all the more challenged to enlighten the people along this line, to come out strongly with the biblical faith that looks at the whole creation of God sacred, and therefore must be preserved.

The very narrow concept of salvation which consequently led to the wide acceptance of the ethic of withdrawal and non-participation prompted countless Christians to turn away from the social challenges of our time. The church itself must go through a process of remorse and repentance for sharing with the destruction of nature, to get rid of all vestiges of impractical, traditional beliefs that have become irrelevant to the demands of our time.

Our country and our world – we must keep saying it again and again to ourselves is facing a monstrous ecological crisis. The future of our people is truly in doubt. We need to act now before it is too late.

This time of crisis calls urgently for an ethic of responsibility built on a deeper understanding of our relationship to nature. The church must be a consistent model of responsible stewardship. As responsible citizens of the kingdom of God, Christians should work to defend the right of nature to be its own balanced way.

As Filipinos, we can and must act now. Nobody else can do it for us. This is our home, we must care for her, watch over her, protect her, and love her.

We need to be aware that human kind is a part of nature and life depends on the uninterrupted functioning of natural systems which ensure the supply of energy and nutrients. Living in harmony with nature gives humans the best of opportunities for the development of their creativity and for rest and recreation. Every form of life is unique, warranting respect regardless of its worth to humans, and, to accord other organisms such recognition, humans must be guided by a moral code of action. Humans can alter nature and exhaust natural resources by their actions or their consequences and, therefore, must fully recognize the urgency of maintaining the stability and quality of nature and of conserving natural resources. Benefits from nature depend upon the maintenance of essential ecological processes and life-support systems, and upon the diversity of life forms, which are jeopardized through excessive exploitation and habitat destruction by humans.

We need to live with a sense of harmony with the earth, so that, as just stewards, we fulfil our obligation to leave a life-sustaining, safe environment for the generations yet to be born.

Recommendations for Church's Ministry

Given the current precarious state of our environment, and the challenge of the biblical vision of a restored creation, the question is, what must the church do to help alleviate this problem so that it would remain faithful and consistent to the biblical mandate of preserving the integrity of God's creation?

I would like to venture and discuss several points whereby the church could become an active agent of change in our society and participate in all efforts to combat the problem of environmental degradation in our country and the world.

First and foremost, I believe there is an urgent need for the church to come up with what I call, "Ecological Theology" which could serve as the basis for her program and action for the restoration of the environment. This task primarily belongs to clergy and theologically trained people and all those who are occupying sensitive positions in the church's leadership.

This could be a simple and brief but biblically and theologically sound statement which clearly defines the role of the church in God's plan of restoring the whole of His creation amidst ecological degradation of today. I suggest that this should be included in the mission statement of all our churches and be discussed with our church people until it is internalised and become their own conviction. We need first to educate our own people before we can get them involved in this endeavor. Our efforts would become futile if this conviction does not become the life-blood of our churches.

Second, I would like to suggest that churches should incorporate ecological

concerns into their program of ministry. If this is vital for human existence and survival, then, the church should give substantial attention to it. This involves reordering of priorities in the work and ministry of the church, and as the Philippine government is expected to give highest attention to the rapidly deteriorating environment to ensure survival in the next generations, the church is expected to do the same. Our different liturgies must celebrate the beauty and pain of our world, our connectedness to the natural world. I would like to encourage the administrators of our Bible schools and seminaries to give special importance to the theme of peace and the integrity of creation. I also suggest the setting up of a "Care of the Earth Ministry" at every level of church organization from the local church communities right up to the national level. This ministry could help formulate and implement policies and strategies which flow from our new and wider vision.

Third, the church should establish linkages and cooperate with government agencies and some non-government organizations (NGO's) so that its own ecological program would be enhanced and it could participate in the formulation of policies to stabilize the environment and natural resources of our country.

Basically, the role of the church in such endeavors include the following components:

1. Empowerment and Enlightenment (Educational component)
This could be done through production of consciousness raising materials on ecology like magazines, video tapes, circulars, etc. These materials are available at the office of the Department of Environment and Natural Resources. The church could also engage in advocacy programs like sponsoring lectures, symposiums and dialogues on the state of environment and the biblical vision of a restored creation. The church could also facilitate in the formulation of recommendations for regional and national environment policies. The annual celebration of Earth Day as a day to honor and renew our commitment as trustees of planet earth should be observed in our churches. This educational aspect of the church's ecological program is directed towards fostering of a national awareness and spirituality wherein lifestyles are characterized by simplicity and sense of collective responsibility to the planet and the human community.
2. Linkaging. The church must establish linkages with government or non-government agencies that undertake the responsibility of stabilizing our environment.
3. Organizing. There is a need for church leaders to organize people so that effective implementation of the program is ensured. This is also necessary for a systematic and speedy work flow of the program. The church leadership could tap experts from its own congregation or from

DENR personnel to spearhead the program.

4. Mobilizing. Of course, after we have organized our people we need to send them out to do the job. We can get our people involved in environmental awareness program, tree planting, proper disposal of garbage, and responsible management of our resources.
5. I would like to call all Christian churches to dedicate their lives to enhancing and protecting the integrity of creation. We need to be guided by a vision grounded in our faith that God created this beautiful and fruitful world for all His creatures to live in (Gen. 1:1-24), and that He has given us the task of being responsible stewards of His creation (Gen. 2:19-20). As Christians, we also draw our vision from Christ. We have much to learn from the attitude of respect which Jesus displayed towards the natural world. He was very much aware that all the creatures in God's creation are related. Jesus lived lightly on earth and warned his disciples against hoarding material possessions and allowing their hearts to be enticed by the lure of wealth and power. But our meditation on Jesus goes beyond this. Our faith tells us that Christ is the center point of human history and creation. All the rich unfolding of the universe and the emergence and flowering of life on earth are centered on him. The destruction of any part of creation defaces the image of Christ which is etched in creation.

Statement of Concern on Environment CPBC, 1977

We believe that the environment in its entirety was created by a loving and providing God. Man's use of the environment for the sustenance of his life is a moral mandate. To replenish and to subdue means to preserve, conserve and control the environment to maintain the ecological balance.

We therefore affirm our accountability to and our responsibility for the environment. To give substantive evidence of this commitment, we recommend the following:

1. Cooperate with the government and its agencies in its program of population development and regulation.
2. Cooperate with all and anybody in the promotion of the health of the peoples of the world.
3. Cooperate with specific programs of conservation and replenishment of the environment such as the Green Revolution, the Blue Revolution, Water Conservation, Anti-Air Pollution, etceteras.
4. Appeal to government to adequately equip government bureaus, such as the Bureau of Forestry and the National Power Corporation, with authority and material to control the spoiling of natural resources vital to human life.
5. Report any violation of laws governing environment to the authorities.
6. Disseminate informational and educational material on environment preservation within our individual and collective spheres of influence.
7. Commit personally to the responsibility for the environment.

CHAPTER THREE MANAGING MISSION AND EVANGELISM

Jesus Christ and Mission

Dr. Agustin E. Masa³⁹

There have been many biographies written on the life of Jesus Christ. The list will be too exhaustive for our need. Among the most comprehensive are those of Geike, Farrar and Edersheim. Some biographers concentrate in the humanity of Jesus as Ludwig. Others on the divine personality of Jesus Christ as Papini. Whether on the humanity or divinity of Jesus Christ, however, all would dare say that of all those born of the human, none has risen equal to the man of Galilee.

A fresh analysis of the person and mission of Jesus Christ in the light of present day world situation could mean a new enthusiasm in the Christian mission. This attempt should not be motivated by a desire to pit Jesus among the other popular personalities of our time or of any other time. Our Lord is not interested in popularity contest. He is not interested to become a superstar. At a recent survey made on the first ten most popular men, he ranked lower than Mahatma Gandhi of India and John F. Kennedy of the United States. But I am sure Jesus Christ is never disturbed by the esteem of men. Regardless of how men think of him, and he knows there is no one uniform esteem of him, his loving and redeeming thought of mankind remains constant. There is therefore much to gain by asking the question: "Is Jesus Christ and his Mission relevant to our world today?"

Thou Shalt Call His Name Jesus

The "Quest of Historical Jesus" is not the masterpiece of Albert Schweitzer alone. Throughout the last one and a half centuries a long series of scholars involved with the antisupernaturalistic instinct of the time, have assumed the task of desupernaturalizing Jesus. The first attempt was characterized by a frantic effort to negate the validity of the miracles of Jesus. This proved to be a difficult task because they cannot eliminate the fact that Jesus is himself the greatest miracle of all his miracles. The second bold attempt was to construct a sieve so as to strain not Jesus himself, on the desperate affirmation that there never was a person as Jesus, as he is a pure projection of the latter ideas into the past. This attempt was conceived as a basis of an allegation that Christianity has no founder at all. This endeavour became a source of dismal frustration because out of this Jesus whom they tried to de-supernaturalize, there is the Christianity which has conquered the world.

A good many theologians will not hesitate to ascribe to Jesus Christ a double nature-man and God. The term "Jesus" is a personal name which can acceptably be identified with his human nature. The Scripture is categorical that he was born

of the seed of David a tacit admission of his humanity. His life is represented accordingly as a life of difficulty and conflict, of trial and suffering, issuing in a shameful death. But he accepted this kind of life because he had a mission which could be accomplished alone by such kind of life. He came into the world on a mission of mercy to sinful man. Such a mission was in its issuance of humiliation and involved humiliation at every step of its accomplishment. This mission was clearly revealed to Joseph by the angel of the Lord with these words: "And you shall call his name Jesus, for he will save his people from their sins."

The word Jesus, accordingly is a New Testament rendering for the word Joshua in Hebrew. It is a verb form signifying salvation. Some authorities would even go further by associating the word Jesus with the name of *Jehovah*. We need not, however, go into this intricate matter. The fact most important is that Jesus is a personal name of one who entered the world like other human beings and at the end paying the universal debt of human nature. This seems to be the only way to satisfy the divine purpose of redemption for "without the shedding of blood there is no forgiveness of sin." Paul in his letter to the Philippians is even more dogmatic when he wrote:

"Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself taking the form of a servant, being born in the likeness of man. And being found in human form he humbled himself and became obedient unto death, even the death of the cross."

Thou Art The Christ

The term Christ is taken by most Bible Scholars as the Greek rendering of the Hebrew title "Messiah". Some biographers of Jesus Christ have not taken the title Christ as the Jews ordinarily regarded it. They, like the early followers of Jesus Christ, had indeed exceeded the normal regard due to the messianic dignity. Some writers record that Christ was stately worshipped by the early Christians as their God. Such esteem can only be the case when like Peter a believer experienced the impact of a divine influence which forced him to confess: "Thou art the Christ the Son of the Living God".

For a clearer understanding of the person and mission of the Messiah, it is necessary to look very diligently to the Old Testament and other pre-Christian writings. It would not be possible to spell in details the references related to the Messianic idea. The Rabbinic and Old Testament traditions, however, seem to have a unified picture of the person and work of the promised Messiah. The underlying idea, seems to be that, of "God's gracious manifestations in the world is the Kingdom of God, or, the establishment of this Kingdom upon earth. That

gracious purpose was, so to speak individualized, and the Kingdom actually established in the Messiah.”

A Messiah, accordingly is one anointed to be the “Servant of the Lord”, not with the typical oil, but by the Spirit of Jehovah upon Him. He is to assume a threefold function: As King, as Priest and as Prophet. It is evident in the Gospel that Christ is aware of this unified responsibility. When He was at the synagogue in Nazareth He read a passage from Isaiah which speaks of an anointment to preach the gospel (Luke 4:18 and Isaiah 61:1) and after reading the passage he said to the audience: “This day is this Scripture fulfilled in your ears” (Luke 4:21). The first full, clear announcement by Jesus of His own messiahship was made by a well-side to an obscure Samaritan woman who was considered to be a great sinner. Yet that announcement carried immortal significance because it spelled the very intent of His mission, the salvation of the sinners.

Christ as a Prophet is acceptably greater than any prophet including John. As a prophetic Messiah he reveals God to man, he speaks to men for God. He said “But as my Father hath taught me, I speak these things. He that hath seen me hath seen the Father.” At this juncture, a question may be appropriately raised: What could be the most essential aspects of God that Christ could have revealed?

If the whole life and teachings of Christ were to be the index of such revelation, two essential aspects of God’s existence seem prominent: His nature and his redemptive purpose for his creation. It is not our purpose to enumerate in details the theological implications of these aspects. Rather it is our desire to have a clear picture of what Christ fundamentally revealed of the Father, so that with such understanding we may be guided in our essential relationship with the Father as His children in Christ.

When we speak of the nature of God we deal principally with the matter of his perfection. This concerns the modes of God’s existence and His divine attributes. Of the former, we can be reminded of such terms as unity, independence, immutability, eternity and omnipresence. There are few other terms that could be associated with the concept of God’s modes of existence. The above, however, are definitive of the existence of God which in unmistakable measure are evident in the life and teachings of Christ.

The attributes of God are not only revealed in the words of the Scripture but also in the life and ministry of Christ. Again we call to mind such familiar terms as omniscience, righteousness, benevolence and omnipotence. We have no time to illustrate these attributes, but any one who has a reasonable familiarity of the life of Christ and a fair knowledge of the manifestations of God is aware of the veracity of these terms. The revelation of Christ of the purpose of God is even more convincing. Christ came to do the Will of God. He came to fulfil the purpose of God for his creation. Minute investigation of the Scripture will unfold that God’s purpose for His creation are twofold: the manifestations of his own glory and the communication of good to his creatures. Both his creative act in

nature and his redemptive act in Christ purport his desire that his creation may glorify him and to impart to them the greatest possible good. Paul states these ends very clearly in his letter to the Ephesians (Eph. 1:5; 2:4).

The priestly work of Christ is perhaps adequately outlined in the Book to the Hebrews. The majestic conception of the priestly ministry of Christ finds lofty expressions as the author tries to convince his readers of the supremacy of Christ as over against anything that the Old Testament has to offer. He is superior to Moses and Aaron. He had his divine appointment forever after the order of Melchizedek. Whereas the Aaronic priests died and others took their places the High Priesthood of Christ is eternal. Whereas the Aaronic priests made yearly offerings for sins in a transient tabernacle, Christ offered himself once and for all for sin in heaven. And whereas the Old Testament offerings of bulls and goats availed to “sanctify unto the cleansing of the flesh,” Christ offered his own blood to the cleansing of man’s conscience from bad works to serve the living God. Thus Christ by his priestly ministry has indeed obtained eternal redemption for us.

The Lord Jesus Christ

The Messiah, The Christ who is a Prophet and Priest is also King. He is spoken in several Epistles as our Lord Jesus Christ, the Lord of Glory. In most of these instances, the Lordship of Jesus Christ implies regal power and authority.

The Lordship of Jesus Christ has been made more incontestable by his resurrection from the dead. Peter in his preaching at Pentecost indicates that God made Jesus both Lord and Christ (Acts 2:36, cf. 5:31, 42). This according to Peter is the fulfilment of the promise to David that one should sit on his throne (Acts 2:30, 31). The resurrection exalted Christ at the right hand of God to be Prince and Saviour (Acts 5:3). This then is the enthronement of Jesus. Being thus exalted at the right hand of God and enthroned, he is given Lordship over the universe under God, the fulfilment of what Jesus himself said that all authority in heaven and on earth has been given unto him.

The Lordship of Jesus Christ imposes upon the believers certain compelling demands. As in the case of most Apostles, the Lordship of Jesus Christ should impose upon any believer a recognition of Jesus as Lord in the same absolute sense that he recognizes God. To Paul he would have not allowed another Lord in the spiritual realm as a rival of Jesus than he would have allowed another god by the side of the one God and Father of Christ. The program for his life after knowing Christ as Lord was to do His will alone.

Perhaps there is one more urgent observation. As Paul regards himself as the slave (*doulos*) of Christ so must anyone who takes him as Lord. Every believer must recognize the right of Christ to own and control him. He must also consider that only in the submission to his will could there be spiritual freedom. Anyone who takes Christ as his Savior must have to hearken to his summons. “All authority in heaven and on earth has been given to me. So go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the

son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age” (Matthew 28:18-20).

Preaching Jesus Christ

The preceding words of Jesus Christ have been the basis of what is generally known as the Great Commission. There are other utterances of Jesus beside many passages of the Scripture which can serve as the basis for the world mission of Christianity. We particularly associate with these statements of Matthew and also found in Mark, the passage in Acts where Jesus is reported to have said to His disciples: “But you shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8).

Some so-called modern scholars have raised doubts about the implications of the Commission of Jesus. Some doubt the appropriateness of the word “missions” and instead use the singular form – “mission.” Others consider out of place the word “missionary” as inadequate to convey the meaning of “mission”. With all my respect to the intelligence of these scholars, honest and candor would force me to say that these rhetorics are but grand eloquences in futility.

One valid observation seems necessary to be stated here. In his book, *The Spontaneous Expansion of the Church*, Roland Allen raises in no mild term his objections to what he calls “the cumbrous modern organization” which is “the organization of missionary societies.” This he feels is tending to become an end in itself, and very likely tend to restrain in some measures the “spontaneous expansion of the church” which he thinks is the only true missionary effort.

While this observation might be true in some instances, it is also a recognizable fact that the organization of missionary societies has contributed to the expansion of the Church. For if “mission” is the spirit and purpose of this commission of Christ, the missionary is the body and the expression of that spirit. As in the case of Christ it was necessary that a body was prepared for Him to accomplish His mission of eternal redemption; so is a “missionary” body needed to fulfil the intent of “mission”. One thing, however, is incontrovertible, and that is the essential necessity of “Mission”, whether it is the spontaneous expression” of the church or the product of the planning of the “cumbrous modern organization”. We can only be grateful to God that in His own good way he can even bless the efforts of imperfect human organizations and bring about the salvation of souls.

The imperative for mission has not diminished a bit because of the facts of universal education, faster means of communication, modern conveniences and more scientific and technological advances. On the contrary these have even enhanced the urgency of that imperative. Because of these facts, crime has assumed a new dimension, moral standards have been subservient to technological success and religion has debased to formality. In short sin has lost its local identification but instead revealed its true universal character – man’s selfish

rebellion against God. As some one has outlined, the seven cardinal sins of the modern living are: “Pleasure without conscience, cleverness without character, science without humanity, wealth without work, industry without morality, politicians without principles and religion without morality.”

This fact of the universality of sin more manifest at this our so-called modern world, makes all men of whatever clime and race equal sinners before God. It has declassified crime by degree and has erased the boundary between the heathen and the civilized. It has reaffirmed with valid evidence the truth that is written: “None is righteous, no not one; no one understands, no one seeks for God. All have turned aside, together. They have gone wrong; no one does good, not even one.” (Rom. 3:10-12).

Following therefore the argument of the Apostle Paul, “Since all have sinned and fall short of the glory of God,” there is therefore no distinction and they can only be justified by the same measure, “by grace as a gift through the redemption which is in Christ Jesus.”

This then is the justification of an international mission. A mission which is a spontaneous expression of the concern for the lost. A mission which no longer glorifies on the idea of a sending country and a receiving country. A mission that is totally constrained by the love of Christ and an inner compulsion that “I am entrusted with a commission,” and therefore “woe unto me if I do not preach the Gospel.”

I submit to you brethren, that a deeper knowledge of Jesus Christ – his life, his message, his death, his resurrection and his ascension – compels us to think for the restructuring or our missionary efforts. It would be presumptuous on my part to suggest any changes. I would venture to say, however, that such changes will reckon with the fact of the universality of sin and its attendant consequences in the lives of people, the validity of the Christian Gospel to all races of men, the potential capacity of every redeemed believer to witness to the atoning grace of God in Christ Jesus and above all the conviction that Christ has a compelling claim upon the church to witness for Him.

With all feeling of humility I wish to take notice of the existence of the Baptist Council on World Mission. I like to think of this organization as a product of the spontaneous desire of concerned groups from what have been denominated before as the sending and receiving Churches, to pool together, that in unity of purpose they might become free agents for the proclamation of God’s message of salvation. Most of these groups are not rich in this world’s goods. But they have the saving experience of God’s redeeming grace in Christ Jesus. They can testify to the crippling effects of sin and witness to the joy and blessedness of a new life in Jesus Christ. They can be missionaries to the uttermost parts of the world – uttermost ends where sins abound and spiritual darkness reigns.

In a sense then, the response of brethren from what were then called “missionary fields” to the challenge of mission can be more meaningful and

effective. We were once called Gentiles – “at the time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world – but now in Christ – being made nigh by the blood of Christ.” For many long years we borne the agony of poverty, poor health and almost unbearable exposure. Enslaved by ignorance and misled by superstition we were truly lost in the total darkness of that existence. Now, we have become heirs of freedom and beneficiaries of the blessings of light.

The passing from doubt to faith, despair to hope, pains to pleasure, darkness to light and death to life, indeed are exciting experience many from the so-called civilized world could have wished to share. A fresh testimony of this experience can only have a most penetrating effect to any sinner today. And to think that the field is not only the then regarded heathen lands but the whole wide world lost in its modern morality and intellectual indifference, is white unto harvest, ours is indeed a grand opportunity.

I cannot close this presentation without making the observation that ours is the golden opportunity to preach the Gospel of our Lord and Saviour Jesus Christ. We cannot allow this opportunity to pass without having to face the corresponding divine judgement. When the world is at its darkest, it needs most the light. When it is in confusion it needs divine direction. When people everywhere are being lost in transgression and sin it needs most the knowledge of saving Grace of our Redeeming Lord. I have no eloquence of speech, no emotional facility to urge you to appropriate this opportunity except to repeat the words of Paul as he reflects upon the words of the earlier prophets when he wrote:

“But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the good news’.”

Yours is the opportunity to preach the good news. Yours is the privilege to send some to preach. Somewhere in places you least expect sin exacts its heavy toll among precious souls. These places need your Jesus Christ. You are the instruments of His mission.

Restructuring Mission⁴⁰

Dr. Agustin E. Masa

“Depart for I will send thee far hence unto the Gentiles.” – Acts 22:21

“As my Father sent me, even so send I you.” – John 20:21

The last decade has witnessed changes in the structure of many social institutions. Whether these changes are significant or not, history will judge. There are many social institutions which must adopt necessary changes in order to meet the exigencies of the time.

The family in many countries has to accept changes in its structure. It is true that the existing factors of marriage and procreation remain. But there is in many countries the disintegration of the patriarchal form to that of the nuclear family existence. Whether this change is to the best of society is again a matter of conjecture.

The church is experiencing some dramatic changes. A number of churches have to consider the need for changes in their ceremonies as well as in the polity. The reality of the ecumenical thrust cannot now be denied. The old structure is assailed by the reality of the economic and social unrests for which the church cannot escape its part of the blame. It must redeem itself by properly responding to these changes.

In many countries of the world, education, medicine and agriculture are having structural adjustments. This is true in the Philippines. They are forced to have these adjustments in the face of exploding population increase and other forces that have disturbed the *status quo*.

One of the greatest phenomena, which must not be discounted, is the transformation of the political status of many countries which in the past constituted the bulk of missionary thrust. These countries are found in the continents of Asia and Africa. This transformation has taken two definite directions: nationalism and communism. It is not to be denied that both directions have affected critically the status of the Christian witness.

We are made to understand that in Africa alone some 32 countries have now gained independent political status. Whether this change of status will mean the bane or blessing of the people, history alone can ascertain. The Christian Mission will need to consider some 200 million souls. Since the acquisition of political freedom by these countries, missionary activities in one way or another had been affected.

Much has been said in previous meetings about the adverse effects of communism upon missionary program. I should not comment further on this. However, what measures the Christian Church will take upon the threat of challenges of communism will mean the vindication or judgment of its existence.

These last few years have also witnessed the reassertion of old religious

groups. While Christianity is struggling to have a symbol of its unity through the ecumenical movement, there are also signs of revival of ancient religions all over the world. Guised in the form of political or economic struggles, armed conflicts are happening in various parts of the world among distinct religious groups.

Even the form and areas of sin have changed although its character may be the same. Before we associate sin among the so-called illiterates, the superstitious, the drunkards and most of all the pagan tribes. These were then the main areas of evangelistic thrusts. But now as someone observed, sin can be more patent among the intellectuals and in college campuses. These could be the most challenging mission fields. For sin is one reality that change cannot totally change. It may somehow change in form and fashion but not in character and consequences, for it is a rebellion in our contemporary social order. There is a need for the restructuring of our missionary endeavor if we wish to perpetuate the relevance of the Christian message. Indeed we cannot doubt the sincerity of most missionary organizations. But if the Christian mission is to gain the confidence of the areas it serves, it must have an approach which can elicit the confidence and response of such areas. We would venture to say that there is a need for the restructuring of mission.

Engineer and architects would tell us that the structural design of any building has three main features - beauty, strength and area. These are essential consideration in building designs. A thing of beauty we are told "is a joy forever." We like to behold anything which is beautiful; whether it be a majestic mountain, a stately tree, a splendid sunset, an enchanting flower or a glamour girl. It is only natural that we would prefer living in a beautiful house if we can afford to have one. There is always something satisfying in a beautiful room. It makes you feel easy, comfortable and secure.

An organization can be a beautiful thing. It has its central offices, subordinate agencies and sprawling branches. It would be delightful to work with soft swivel chair, polished tables, carpeted floors and curtained windows. I could wish I could afford such office. I think that there is nothing wrong with beautiful offices so long as it proves that the typewriter ticks and documents come and go. Beautiful organizations could be inspiring. However, this is not the end of it. There are other considerations vital to the effectiveness of present missionary endeavors.

The functional aspect of any structure is most important. The purpose of which a building is built affects very much its structural details. Ask an architect for a design of a gymnasium and he will give you one mostly with the details of the roof layout and posts and walls. But ask him for a residential building and you will notice the difference.

It is to be noted that the strength of the foundations as well as the other parts of the building, posts, beams, etc, have to meet the requirements contemplated by the purpose. The purpose must also contemplate the needed space. It is different to

plan for a school building from that of the residential house. The more people anticipated, the wider will the area be.

The analogy of the structural design cannot be irrelevant to the theme of restructuring mission. There is no dispute over the fact that as funds may allow, present day mission can be as elaborate as possible in its organization. Any one can look with pleasure and pride to reflect that his organization is well staffed and adequately spread. However, it should not be too top-heavy otherwise the proper balance cannot be sustained. Even if the foundations are strong, the supports might bend somewhere in the middle. This aspect is quite obvious.

Now let me consider the functional aspect of our missionary endeavor. Heretofore we have considered Christian mission as a transmission of a particular message from the land of light to the land of darkness, from the land of intelligence to the land of ignorance, from the cultured land to the primitive tribe and from the land of faith to the land of the pagan. It was right that physical boundaries were set. It was necessary to adopt this strategy. There must be no apologies along this line; otherwise I would not be speaking before you. For indeed, I was in time past "Gentile in the flesh, without Christ, alien from the Commonwealth of Israel and stranger from the covenant of promise, having no hope, and without God in the world. "But having been made nigh by the blood of Christ," through the preaching of the missionaries, I am here now with you. I say without any reservations, "Praise be to God." I hope our American brethren can be happy that at least with me, their labors have not been in vain.

But the past is past, and the present is now. The Christian message has changed national cultures, transformed character and have made available the common goods of life: faith, hope and charity. The rough timbers of the wooded wilderness have been hewn down and cut into proper measurements. They are now prepared and fit for the Master's use. Some may be good for the sturdy duties, others for the less essential, but nonetheless, needed. If they are not used they will rot and decay. This is the incontrovertible law of existence.

On the other hand, sin is no respecter of color and even of the education of man. It has broken all barriers man has made. It has eroded the cultures of nations and has corrupted the best minds of men. Wealth has no fortress that it cannot destroy. It has put top naught the bulwarks of influence.

We have come here to confess that amongst our own respective people there are saints and sinners. The saints can bear the message glorious, the message of salvation to the sinners. The saints can bear the message of salvation to the sinners whoever be the saints and wherever be the sinners.

Christian mission then to be valid and successful, must faithfully consider the basic character of sin. It must operate where there is sin. And where there is stronger evidence of the effects of sin the more the operation be. This calls for serious analysis. I would not advocate for the reshuffling of missionary personnel. I would rather opt for the employment of the most effective missionary wherever

he may be needed.

The growth of the ecumenical spirit has changed much of our attitude. It has minimized our fears of the other sects, belied most our suspicions and has neutralized our hatred. But it has not changed the nature of sin nor blurred our concept of hell. It has instead deepened our concern for the lost, heightened our love for the enemy and enhanced our opportunities for actual witnessing of our Christian virtues. If there are changes in the structure of our witness in an ecumenical witness, they are as Dr. Mechel suggests is through a "fervent corporate witness," and as Dr. Clayton points, in the "sound evangelistic apologetic."

One of the proposed topics for our deliberation here in this conference is termed *communimission*. This term was proposed by Dr. Sprigg. It is my understanding from his paper that this term would suggest the need for making the Christian message manifest in the life of the community. In a word, it is mission to the community.

This I believe is not a negation of the imperative of the spoken message. It is, however, giving due consideration to the words of the Master when he said: "The Son of Man came not to be ministered unto but to minister and give his life a ransom for many." Or this: "I am one among who serve." One strong testimony about him is: "Jesus Christ of Nazareth came about preaching and doing good."

The area of Christian service has practically no bounds. In many parts of the world, poverty stalks in all corners. Indeed true is the saying: "The poor ye have always." But this is not the only means of expressing community mission. In many places there are varied family problems, drug addictions, prostitutions, economic limitations and school dropouts. In almost every phase of community life, the Christian church could have an opportunity to witness to the Christian values. In more effective ways than pulpit proclamation, the Christian messenger could have increased opportunity to help relieve human suffering, make available the avenues for abundant life and help secure the conveniences of human existence. Very recently, I met Sgt. Robert Wood, of the U.S. Army, now attached to the U.S. Aid unit in the Philippines. He is the son of Dr. Clyde Wood. When I told him about my proposed trip to attend this conference and perhaps discuss the possibility of restructuring mission, he said that what they are doing is a very effective form of Christian witness. They are helping in the building of schoolhouses, constructing bridges and building piggery houses. This is valuable. But this form of service can only be effective Christian witness if it has its ultimate end the full redemption of the individual.

Many forms of social services, educational medical missions are still among the most relevant aspects of community services. As chairman of the Board of Control of the Emmanuel Hospital, of the Welfare Coordinating Council of Roxas City and as a school administrator, I have found increased opportunities to witness to the Christian message more effectively among the distressed, the handicapped, the diseased and even to those of high social standing but with deep

spiritual problems. I wish we could recover some of our lost emphasis on these aspects. If the Christian preacher makes no compromises in his moral life and conducts in public, the sincerity of his utterances as he serves the community can have an impression in the hearts of those he serves.

The foregoing are some of the possible areas where the restructuring of our missionary activities could be considered. It is important, however, that the essence of freedom and spontaneity is not overlooked. One of the situation conferences I had attended has considered the structure of the Christian worship. Two words came to common currency in that conference: "Come and go." You know the connotations of these words. To Jesus, worship is only meaningful if it is free and sincere. He said to the woman at the well: "God is spirit, and they that worship him must worship him in spirit and in truth."

This must be true in the case of Christian mission. Dr. Roland Allen stresses this idea in his book, "The Spontaneous Expansion of the Church." Dr. Allen's thesis centers on the allegation that the Christian message had been basically proclaimed by the machinery of cumbersome missionary societies. He contends that churches established in so-called missionary lands are normally subservient to missionary organizations and therefore are not usually free. His observation is to the effect that because of this situation, the expansion of Christianity depends mainly upon the missionary societies and not upon the spontaneous activities of the Church. It is to be said in fairness to Dr. Allen that he does not entirely object to the organization of missionary societies. Dr. Harry R. Boer in making comments on the book said: "In all his writings Allen's overriding concern was to show that missionary method is far from being a secondary or indifferent matter is a matter of supreme importance." This is the reason why we are here. We believe that mission is important. And its importance can only be established when it can freely adopt itself to the prevailing situations and challenges and in freedom and sincerity pursues its task of winning souls for its Lord and Saviour Jesus Christ. We are called upon to be ready to hear him speak to us at this conference: "Depart for I will send thee far hence to the Gentiles. And as the Father hat sent me, so send I you."

Evangelism and Missions⁴¹

Dr. Nestor D. Bunda⁴²

Raymond W. Beaver affirmed that at “the very heart of the American Baptist mission in the Philippines has been the urgency of evangelism, the proclamation of the Gospel of Jesus Christ to the end that all people, rich and poor, young and old, educated and uneducated, saints and sinners, may come to know, love and serve the Living God.” The Philippine Baptists reaffirmed the importance of evangelism so that it became an indispensable part of the whole program of the Philippine Baptist Churches. Evangelism means sharing the gospel, nurturing members, and organizing new Baptist churches.

According to former CPBC General Secretary Agustin E. Masa, the mission of the church, “is the mission of our Lord who came to seek and to save that which was lost and to give life abundant. Lostness must be comprehended in its fullest dimensions if the church has to adequately fulfill its mission. It is in this perspective of the task of the church that (CPBC) institutions (like schools, seminaries, health projects and social centers) have their proper places in the complex demands of our growing society. Let him who knows his Lord and savior as he ought to be known, who loves him as he ought to be loved, generate a concern for a sick and lost society and be willing to pay the price for its redemption.” Domingo J. Diel, Jr. adds that “mission in its technical term is God’s mission in the world through Jesus Christ. The work of the church or mission societies or group of Christians, who carry out the commission of their master, I refer to as missions. (...) I don’t want to identify right away God’s mission and church’s mission. It cannot be really identifiable. There are so many things that happened in what the church is doing and human sin is in it that sometimes what she does is not anymore God’s mission.” According to Edwin I. Lopez, CPBC General Secretary (1976-1979), the mission of the Convention of Philippine Baptist Churches has an eschatological outlook, “a mission which only God knows the eventual end.”

Although there is a general understanding that mission is the whole task of the church towards “abundant life,” it has been primarily associated with evangelism. In the 1950s evangelism meant organizing new congregations in areas where the CPBC was operating. In the 1960s new “mission fields” were opened in the mountain areas and beyond the CPBC’s traditional areas of operation. In 1969 the CPBC opened a new “mission field” in the island of Mindanao to which Rev. Bolneo was sent to follow up members who migrated there and to organize Baptist congregations. In 1984 the CPBC together with the Asian Pacific Christian Mission from Australia reached out to tribal peoples in Mindanao and Mindoro islands. Foreign missions had been started also in the neighboring countries like Indonesia with a strong support from the Baptist women.

In the 1970s evangelism understood as “church planting” was given more

emphasis. Edwin I. Lopez directed the CPBC “church planting program” from 1976 to 1980. Being a dynamic leader he played a major role in making the CPBC well known. “Striking were his programs like TICDA (Total Integrated Church Development Assistance) which gave a name to CPBC and was really a Philippine Baptist Churches’ program.”

Edwin I. Lopez testified that his call to the ministry came early in his life and “in a unique way” which made him later studied theology at Central Philippine University. “At first, my parents told me that the physical life I now have is a second lease from God. I was taken ill when I was young. My condition was so serious that the doctors gave up hope. The pastor and the diaconate of our church came and prayed for me. In that prayer meeting, my father promised to commit my life to the Lord's work if God would give me a chance to live. My parents believed it was a miracle that I recovered. The commitment that my father made to God gradually became my commitment. It led me to become more sensitive to God's leading. (...) I am often reminded of the biblical challenge, ‘Whatsoever thy hand findeth to do, do it with thy might.’ When opportunities come to do something, I can almost hear God saying, ‘Do not be anxious or afraid, for I will be there to help you.’ (...) As I look back to my Christian pilgrimage, I can see that I have not been spared many trials and difficulties. But one thing stands out: “When I called upon the Lord, he was there to give new strength and light, and I could go on again.”

When Lopez assumed the office of the CPBC General Secretary on July 16, 1976, his immediate concern was to ensure efficiency, improve relations with the churches and establish a communication network. His planning methods were participative in that he involved provincial *Kasapulan* (associations) and visited churches to find out their ideas, problems, and suggestions.

In the course of implementing plans, he introduced the famed strategy: Total Integrated Church Development Assistance (TICDA). The program had six major thrusts: Evangelism, Religious Education, Stewardship, Social Concern, Outreach Program for Evangelism and New Frontier Ministries. Priority was given to evangelism, meaning organizing churches not only in the Baptist's original operational spectrum in Western Visayas but extending to the whole of the Philippines. The program included intensive church planting, standardization of pastors' salary, production of newsletter and Sunday School materials for all ages, theological education for lay people, stewardship education, urban industrial mission, leadership training, refugee program, weekly radio program, fund raising campaigns, and economic projects like planting trees, animal dispersal, bamboo and shell craft production.

Edwin I. Lopez reported the result of his strategy during the Fourteenth Congress of the Baptist World Alliance in Toronto, Canada, in July 1980. It was an aggressive evangelism program in which 162 new congregations were organized or one congregation was planted every 2 to 3 days within one year

(1979-1980). "Our Convention Board of Trustees and planning boards sought the leading of the Holy Spirit in a prayer retreat experience. They reset goals and formulated action plans. Church members were challenged to volunteer. A renewal movement was started with prayer conferences in the family, church, circuit, and provincial organizations, culminating in the national prayer congress during the annual convention. This set the church planting movement going and prepared the ground for the 'great happening.' We praise the Lord for he truly makes happen what needs to happen. From June 1979 to May 1980, 162 new congregations were organized (...) an all-time high response has been recorded in stewardship. Church giving to the convention has increased by about 1,000 percent in four years."

Because of his dynamic leadership, Lopez was elected as the Asia Secretary of the Baptist World Alliance in July 1980 and later as General Secretary of the Asian Baptist Federation, a position he held until recently.

The Board of International Ministries (BIM) of the American Baptist Churches reported that during the Lopez administration, the work of the Convention of Philippine Baptist Churches has taken off like a rocket during the past four years. According to Lopez, "one factor in the people's openness to the gospel is their desperate financial condition. In difficult times people are open to spiritual hope and comfort." The BIM, however, wondered "if this is an adequate base upon which to build."

Overseas mission has been slowly receiving emphasis since the 1960s. In cooperation with other church bodies, the Convention of Philippine Baptist Churches has sent missionaries abroad like Sharon Rose Joy Ruiz to Indonesia, Efigenia Fernandez to Laos and Cambodia, Omega Diesto to Vietnam, Ruth Gener to Thailand and Eli Cong, a medical doctor, to Thailand. In the 1990s Chita S. Naciongayo was sent to Papua New Guinea, Rev. and Mrs. Quirico Caipang to Macao, Cedric, Elizabeth and Nikki Plagata to India and Rev. and Mrs. Jessie Albestor to South Korea.

Mission understood as evangelism and "church planting" is still widespread. It is targeted that every year, a certain number of churches should be "planted." For instance in 1988, the CPBC aimed at "planting" at least nine churches in major cities of the Philippines within three years. Interest on foreign missions began in the 1960s. During the Annual Assembly of Philippine Baptist Churches in 1962, the delegates voted to send missionaries to other islands in the country and abroad. In the 1990s the work on foreign missions has been intensified.

Yet there is a growing understanding of mission which includes not mainly the 'winning of souls' but political, economic and social matters such as the work for social justice, empowering the poor, and developing communities. For instance, local Baptist congregations, discussing the relevance of the message of Amos to their lives in 1935, were concerned about how to resolve injustice in the society and how to help those who were poor. In the 1950s Baptist

congregations continued to discuss the message of Amos in relation to the situation in the Philippines. Moreover, in 1974 the Center for Education and Research of the CPBC maintained that understanding of mission emphasizes the idea of empowering people and developing communities: "To find out what people think about their own problems, to use dialogue as a principal means in clarifying their ideas, to work with them in putting those ideas into action, in their own way, in their own community to achieve what they think and believe is the better way of life for them." In 1991, former CPBC President Johnny V. Gumban made it clear that "the issue of whether the church must only be involved in spiritual matters to the exclusion of the other matters, such as social, political and economic, must be a necessary concern of the church. The Kingdom of God represents the total well-being in life. The mission task of the Church must be to point to this totality of life by expressing it in her own life and in her concern for the world. The spiritual task of the Church is not exclusive of these other concerns." In 1996 Domingo J. Diel, Jr., then CPBC President, asserted that the traditional concept of evangelism which meant winning of souls "must be tempered if not strengthened very well by Christian education or training our people to be responsible Christians." He added that the original and traditional programs of the CPBC such as evangelism "are looking inward and accumulating people to our fold or getting from society people to become member of our fold. If our Christian faith is strong and we accept its consequences, we must get out of those traditional concepts and serve the people in their own situation and need." He then recommended that the churches should focus more on "Christian education and development ministries." Sammie Formilleza, former Executive Director of the CPBC's Center for Education and Research, insisted that the churches should emphasize Christian education that encompasses all aspect of the life of the church members. "There is a need to re-orient our education work towards understanding the meaning of being a Christian today. The CPBC had enough congregations which should be provided with continuing Christian education." Moreover, in 1996 the CPBC Development Ministries Program, believing that its mission is to minister to the total needs of people, has been organizing cooperatives in local churches and conducting seminars on cooperative management, community organizing and skills training on handicraft to strengthen the local congregations. Although "mission is a more comprehensive work of the Christian church" to which evangelism, winning of souls, social, economic and political matters belong, it does not establish a society. According to Theodor Ahrens, "basically, Christian mission is always spiritual and inevitably always political, though it is not simply a political mission because Christian *Symbolsystem* contains no social theory and socio-political guidelines which could be translated to represent a Christian social order. This with the limitation that the Old and New Testament teachings of a good life with one another in the spirit of God clearly reveals a bias for the weak, the marginalized,

the inflected and the victims of society. Fundamentally, Christianity contributes just the image of a 'generalized individuality,' the representation of the New Man (Eph. 4.23f). In principle until now, as soon as this representation is translated into a social configuration it produces a form of koinonia, congregation, community, and mutuality in the spirit of Jesus and not readily a form of society."

Panan-awan kag Inagihan sa Misyon

Rev. U.F. Ferrancullo⁴³

Panan-aw sa Misyon

Ang misyon nagsugod gid sa Dios. May misyon si Kristo Jesus nga ginhatag sa iya gintoton-an kag amo man ini nga misyon ang ginpasa sa kasimbahanan. Bangud sini, ang misyon nga aton ginatuman sa subong amo ang misyon ni Ginoong Jesus.

Halimbawa, ang misyon sang La Carlota Evangelical Church (LCEC) amo ang pagtukod sang cell groups, Bible Study Centers, kag Outreach. Paagi sa sini nga mga hubon makapatukod sang simbahan. Si Pastor Alubog, pastor sang LCEC, nagtukod sang madamo nga cell groups sa kabarangayan sang La Carlota. Sa sulod sang dose ka tuig ko diri sa La Carlota amo man ini ang akon ginahimo. Ini nga mga grupo ginabatiti agod magtubo sila sa pagtoo kay Kristo kag sa pagpangabuhi bilang kristohanon.

Pamaagi sa Pagpatigayon sang Misyon

Una sa tanan, naghinon-anon kami ni Pastor Alubog kon ano ang misyon sang La Carlota Evangelical Church. Iya gin presentar ang nagakasarisari nga cell groups sa bilog nga La Carlota kag amo ini ang amon nga ginafollow-up. Paagi sa sini nga mga grupo, naeksperyensiyahan namon kon paano magsugod sang misyon sa isa ka lugar. Sa kabilogan amo ini ang amon pamaagi sa pagmisyon:

Paghibalo sang Lugar. Una, dapat matumod ang lugar. Dapat mahabalonan kon ano ang sahi sang mga tawo kag ang ila ginhalinan (background). Sa syudad bala, sa hacienda, sa Barangay, sa Subdivision, sa Relocation, sa eskwelahan, sa uma ukon sa bukid sila naghaling? Paagi sa sini matun-an sang madalum-dalum kon ano nga mga tikang (approaches) ang pagahimoon. Nagakasari-sari ang tawo kag indi palareho ang pag-approach sa ila.

Paghibalo sang mga Tawo. Ikaduwa, dapat makatumod dayon sang local nga mga masaligan nga magabulig sa misyonero. Indi dapat nga and pastor ang maga-una tukib sang kinahanglanon sang pumuluyo. Ang mga tumandok ang nagasugid kon ano ang kinahanglanon nila. Mabudlay nga kon mag-abot ang pastor masinggit lang dayon nga “Christ is the answer.” Wala pa gani kabalo kon ano ang problema, nagahatag na dayon sang kalubaran (solution). Ang yabi kag ang pinakaimportante sa tanan sa pag-organisar sang isa ka outreach center amo ang pagpasakop sang mga tumandok sa bulohaton sang misyon. Pamangkoton sila kon ano ang ila kinahanglanon. Diri sarang magsugod ang misyon. Importante man nga bisitahan ang opisyales sang duog kag maglisensiya sa ila. Paagi sini pagataha-on nila nila ang pastor kag sarang sila makasuporta sa misyon bangud wala ginlapak ang ila kinamatarong. Manami-an sila sa misyon bangud ini nagapakigbahin sa pagpauswag sang comunidad.

Pagtukod Cell Group. Ikatatlo, tapos matumod ang mga tumandok, pagapili

-on kag tukuron ang isa ka core group, biskan lima pa lang sila. Pagtukod sang sumulunod ni Kristo (Discipleship) ang dapat hatagan daku nga pagtamod. Indi madasig ang pagpatuman sang misyon, gani mas maayo kon madamo ang magbulig, kay sa hubon sang misyonaryo magabaskod pa gid ang misyon. Gani dapat pauswagan kag patun-on sila agod nga makasangkol sila. (Develop them, educate them and empower them). If you involve them, they will feel that they have an accountability and responsibility to the mission. Paagi sini, mangin mabinongahon gid ang misyon.

Padayon nga pagtuon, pagpauswag, kag pagpasangkol (empowering people). Ikaapat, mangin sige-sige (consistent) ang pagtuon sa mga sumulunod ni Kristo. Pauswagan kag pasangkolon ang core group. Kon daw luto na gid sila, amo na ang ti-on nga magsugod sang medical mission, pagpanagtag bayo sa imol (indigents), kag panagtag pagkaon tubtub nga makahiwat sang evangelistic rally. Pagkatapos sini piho gid nga damo magakadto kag maga-upod sa outreach center sa pagtuon kag pagpanimbahan.

Padayon nga suporta sang Simbahan. Ikalima, sa tanan nga tikang nga ginahimo, dapat may mga upod ang pastor halin sa simbahan mismo nga maga bulig sa misyon. Sa La Carlota Evangelical Church ang grupo sang kababa-inhan nangin instrumento sa pagtukod mga outreach centers. Halangdon ini nga grupo sang kababa-inhan, maestra kag opisyal sang gobyerno. Paagi sa sini, ang mga tawo nga makadtuan mahikayat nga mag-upod. Ang kababa-inhan ang nagatudlo sang Sunday School sa kabataan. Gamiton man ang “kamag-anak system.” Tumuron ang pumulyo sa home church kon may kapamilya sila sa iban nga barangay, agod nga may masaligan nga angot sa iban nga lugar.

Establish independence and local church. Ikaanum, buligan sila nga magtindog sa kaugalingon kag magtukod sang simbahan. Kon maglab-ot na sila sang 25 ukon masobra pa nga natugmawan, hikayaton sila nga magparehistro sa CPBC kag magtawag sang ila kaugalingon nga pastor. They will eventually grow either biologically or through their missionary efforts. The mother church have a great role in their growth especially in financial matters. Dapat nga indi pagdali-on ang pagbuhi sang mother church pero amat-amat nga lutason ang bag-o nga simbahan.

Kaundan sang Pagtu-on kag Wali

You must start from their needs. Dapat ma fit-in ikaw kon ano ang luyag nila nga tun-an kag indi ikaw mag-obra sang human na nga daan kag itingal sa ila. Ma impatso gid na sila. Ang importante gid diri nga maintiendihan nila kon ano ang responsibilidad sang isa ka member sang simbahan kag kon ano ang Baptist principles. A word of caution: indi ka gid magsiling nga imo sila nga ginconvert bangud iya ini sang Dios nga mga converts. We are building the Body of Christ

and not your own church with your own biases. Maguba gid ang simbahan kon imo nga angkonon ang mga tumuloo.

Vision sa Misyon

Luyag ko gid nga mangin wholistic ang misyon sang La Carlota Evangelical Church. Pareho sa kay Ginoong Jesus nga sa tanan nga aspeto sang tawo nagbulig siya – economic, social, physical and spiritual. Sa subong ginarefer lang namon sa DSWD ang pigado gid nga mga tawo. Paagi sa sini may mga livelihood projects na sila pareho sa carabao dispersal kag pig dispersal. Ang kulang sang amon simbahan amo ang social concerns kag ang pag educate sa mga tawo sa social issues. Pero amat-amat na kami naga-gwa sa traditional nga misyon nga ang kalag lang ang importante. Sa subong, padulong na kami sa paghatag sang pagbulig sa katawhan sa tanan nga aspeto sang ila kabuhi agod nga makaeksperyensiya sila sang “bugana nga kabuhi” nga ginhambal ni Jesus sa John 10:10.

Sa LCEC, madugay na nga may kindergarten school kami kag nagapadayon ini. May natukod nga Dorcas Center. Ang kababayan-an sa simbahan nga wala obra kag may hiyas sa pagpanahi nagaobra diri. Nagapakigbahin man kami sa drug campaigns kag values formation sa mga eskwelahan.

Sa sulod sang dose ka tuig, may 15 ka centers kag churches nga nabuligan tukod - Hda. Camili, San Miguel National High School, Masville, Hda. San Roque, Bucros, Hda. Elena, Bucalan, DHBNHS (high school), Bugo, Hda. Isabel, Canlaon III, Hda. Llorente, Yubo, Parkingan kag Batakon. Ang nagapanimbahon kon Domingo nga adlaw kag probable nga mangin CPBC member churches mga pito kabilog.

Ang akon pangamuyo amo nga makabulig ang simbahan sa pagpatigayon sa mga tawo nga ma-utilize ang ila resources into the maximum. Ang agrikultura isa ka aspeto nga dapat pagatun-an sang simbahan para mabuligan ang katawhan sa comunidad. Daw indi makasarang ang gobyerno sa pagdula sang kapigadohon kag sa pagpa-ayad-ayad sang kabuhi sang tawo. Bangud sini, mag-action gid dapat ang simbahan bangud indi lamang kalag ang tagaan sang kaluwasan kundi makahatag sang maginhawa nga kabuhi para sa tanan. Amo ini ang misyon ni Kristo Jesus kag dapat amo man ang misyon naton tanan.

Mission tells about the birds and the flowers and the grasses⁴⁴

Dr. Nestor D. Bunda⁴⁵

Text: Luke 12:24-31

Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than birds! And can any of you by worrying add a single hour to your span of life? If then you are not able to do so small a thing as that, why do you worry about the rest?

Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the oven, how much more will he clothe you - you of little faith! And do not keep striving for what you are to drink, and do not keep worrying for it is the nations of the world that strive after all these things, and your Father knows that you need them. Instead, strive for his kingdom, and these things will be given to you as well.

A prayer for inner beauty, freedom and protection

God of inner beauty who cares for all beings, great and small, we are thankful for the goodness of life, for the beauty of things around us. This morning we will meditate upon the inner charm of your creation. Be with us as we rediscover in ourselves significant aspects of that beautiful creation that we may be strengthened. Be with us as we explore the splendid beauty of the flowers that makes this world fragrant, the song of the birds that makes the earth a joyful place to live, and the pleasing nature of the grasses that covers the nakedness of the earth. We are thankful for the privilege to have been born on this planet provided with fragrance, music and protection through the flowers, the birds and the grasses. We will always ponder upon them, as our Lord Jesus did. We will always consider them as significant examples of living a Christian life, a life that we hope could be replicated by others. Prepare us now Lord, and guide us as we explore that beauty, joy and protection you have provided us. In the name of Jesus we pray, amen.

Introduction

A pleasant morning to all of you sisters and brothers in Christ. During worship services we hear sermons that challenge us to do something to help solve brokenness and problems of our world, our nation, our city, our church, our community, our neighbor, and our family. Such sermons make us aware of our outward responsibility. They challenge us to articulate our faith and encourage us to “win souls”, souls that we hope would be able to find a meaningful life in Christ.

At some other times though, we also hear sermons that challenge us to do something to purify and strengthen ourselves. Such sermons enable us to be conscious of our inward responsibility. They prepare our inner selves to be ready to win others for Christ.

In relation to our theme, *Mission and Evangelism*, we become aware that we have something to share to others to win them for Christ. This Sunday, let us journey together, exploring the depth of our inner being, so that we can see or feel once more that God-given strength within us.

Let us continue meditating by closing our eyes for a minute and try to observe complete silence as we begin exploring our inner selves, as we begin to

ponder upon that power in us, in and through Jesus Christ. Shall we do that?

Last December, I planted a small bunch of bermuda grass at the front of our house. In the course of time, I almost forgot it. Sometime in July this year, I observed that it has grown rapidly. One day this August I transplanted it in a two-meter square area and everyday, as I start leaving, I would watch them. It's amazing how they cover the naked soil. And I know that in the very near future they will creep to cover the soil in front of our house and will protect the soil from erosion.

Mission is Protection

Yes, the bermuda grass protects the soil from eroding. In 1989, during a study visit in a reservation area in the State of Maine, USA, I was amazed of how nature can protect the environment. The absence of modern facilities makes the place excellent for meditation. There is vegetation all over because it is protected, so that nature can grow by itself.

Protection. This is what people are anxious to have. In a society where we are, people are vulnerable. People are insecure of the future. Why? Because they are naked. The government and powerful leaders, who are supposed to protect the citizens are protecting themselves. Instead of using the people's taxes to protect the citizenry, corrupt government officials use the taxes to protect their power, or use taxes for gambling. Such a kind of protection runs in the veins. We see more walls surrounding houses; we see more security guards protecting financial institutions; we see more soldiers protecting government officials. While these are not totally wrong, we should rediscover an important way of protection. Consider the bermuda grasses. They are vulnerable as they protect the soil. They are vulnerable to people's destruction, but they continue to creep. They are not afraid, for God is their protection.

Winning souls for Christ means coaching people to let them see for themselves, that genuine protection does not come from walls. Genuine protection does not come from security guards and soldiers. It comes from God alone. We should be thankful to God, for giving us that inner protection. Let us rediscover that real protection deep in our inner selves and let us develop and utilize them in winning souls for Christ.

Mission is Protection and Mission is Beauty

Consider the lilies floating on the swamps. They are self-sufficient. Crossing the boarder from Germany to the Netherlands by car, we stopped for a while to have a glimpse of the red tulip lilies, blooming in the fields as far as our eyes can see. They are beautiful. They grow and give beauty to the surrounding. Flowers, like the lilies, do nothing but give beauty and fragrance. We can learn from the flowers in a society like ours, full of dirt and ugly surrounding. Just a 10-minute

drive from this church going to Pakiad, Oton, one will see a mountain of disgusting and foul smelling garbage. Just a 15-minute walk from here to the city will irritate our senses because of the exhaust fumes from transport facilities. The worst thing is, many including myself do not do something about them; and even worst many including myself are good only at complaining. We can learn from the flowers. They do not complain, they do not react negatively. Instead, they give fragrance to spoil the encroaching foul smell. They give beauty to destroy ugliness. Let us learn from the flowers, and rediscover that inner fragrance given to us by God.

Winning souls for Christ means enabling people to see the God-given fragrance and beauty in themselves, so that they would become good instrument in beautifying the environment, the church and the society.

Mission is not only Protection and Beauty. Mission is also Freedom

Consider the birds in heaven. They fly freely and sing love songs. They do not struggle to be free, They are self-contented and free in themselves.

Birds do not concern themselves to free others. They do nothing to force the beautiful flowers or the creeping grasses to fly. What they do is to let others see freedom, not by flying, but by being what they are. For the birds are free to fly, the lilies are free to give beauty and the grasses are free to creep protecting the mother earth.

We can learn freedom as shown by the birds. We cannot impose democracy upon people. Visiting Paris for the first time in 1997, we went to a museum of history. There I became aware that the French Revolution started in 1789 was not successful in trying to force Christians to give-up their Christian faith to swallow the French-style democracy. Yes, forcing people to change even for the sake of freedom is next to impossible. We do not change people to become free.

A common mistake in mission is this: Missionaries go to a mission field bringing with them not only the gospel of Jesus but also their ideologies, politics, economy, culture and attitudes. In many cases they have wanted to change people not only to let people accept the gospel of Christ according to their interpretation but also to let them accept their own ways and attitudes. In our case, American Baptist missionaries taught us to speak their language, to enjoy the food they are eating, to admire T-shirts, gowns and jeans they are wearing. Then many of them say that at last, the natives are free. Yes, now, we are free. We are free indeed to buy western goods, to speak western language, to live a western life, and in the process we bury our God-given culture, language and freedom.

We can learn from the birds, they know where the west is but they do not imitate western life easily. They do not wear Levi's jeans, they do not eat pizzas or hamburgers, and they do not wear Adidas shoes or Birkenstock sandals. They are what they are and fly a life in freedom.

Consider the freedom of the birds, the fragrance of the lilies and the

protecting nature of the grasses. We can learn from them as we meditate upon our Christian mission of winning souls. We rediscover our inner freedom, our fragrance and our protection given by God.

A Case of Missionary Endeavor World-wide

It seems usual for Christians to do mission like this: counting the exact numbers of soul being won; counting the number of outreach stations organized and counting the number of new churches founded. Since the beginning of modern Christian mission, missionaries always report statistical data of persons they have converted to Christianity. Philippine church history tells us that Magellan converted 800 native pagans to Christianity after only two weeks of his “discovery” of the archipelago. American Baptist missionaries reported that in early 1900s more than 7,000 Panayanon wanted to be Protestants.

Yet in many instances there is neglect, forgetting for the most part how well the ways and means were utilized to let the converted people see how much beauty, freedom and protection they have in their own way, and in their own community because of God in Jesus Christ.

Christian mission is enabling people to be themselves: to see the beauty, the freedom, the protection from God; not manipulating or changing them to become like others; not uprooting them from where they are.

Was there such kind of missionary experience? Yes there was and there could be. After a month-long study-visit in Harare, Zimbabwe in 1995, I became very interested in African mission history. When I returned to Germany after that study-visit, I took extra courses on African missionary enterprise. Then I was introduced to the name of an African missionary, William Wade Harris. Harris was born to a Methodist mother and heathen father in 1860 in a community called Glebo in Cape Palmas, Liberia, a nation founded by freed American slaves in 1822. Harris did a missionary journey walking from Cape Palmas going to Ivory Coast to proclaim the gospel, believing that “all authority in heaven and on earth has been given to him” (Matt 28:19). No church or mission society supported him. But the result of his missionary journey is recognized by missiologists. During 18 months of his journey stretching 500 km., 100,000 people were baptized. This means, he has baptized about 5,500 persons per month or about 185 persons per day.

Harris’ missionary work was simple: proclaiming the gospel and singing hymns, and praying in the mother language. Those who believe in Christ are baptized. Harris never organized or built a church structure. But those who believed in Christ have participated in or established their own churches of different persuasion like Roman Catholic, Methodist or Independent Churches. Harris always affirmed that the people themselves should be the ones to establish their own churches.

From such a missionary endeavor, William Wade Harris shows us a way to mission and winning souls: let the people themselves decide and rediscover the beauty, the freedom and the protection of God in Jesus Christ.

Conclusion

We want to participate in God's mission. We want our children to participate in God's mission. We want our church to participate in God's mission. But in the process, we do not change them. We only assist in enabling them to change.

I would like to share a personal mistake. Until 1984 I thought that I can change people. But then my perspective changed when a foreign friend criticized me saying: Why do you want me to do things like you do. You are a Filipino and I am not.

We cannot change people so that they will become Christians but we can assist them in translating the gospel in their own context and language to make them decide to be Christians.

We learn from the flowers, the birds and the grasses. We will try to rediscover the God-given beauty in us, we will strive to rediscover the God-given freedom in us; we will struggle to find the God-given protection in us.

Being aware of these inner grace, we have recaptured important aspects of winning souls for Christ; namely, to assist people to see for themselves the fragrance, as learned from the flowers; the freedom, as learned from the birds; and the protection as learned from the grasses.

When I was reflecting on the Gospel of Luke 12:24-31, it came to my mind that if it is possible, the best gift I can offer my only child would be wings, roots and beauty, gifts that would make my child free to decide but rooted in the Christian faith so that he can be "beautiful" in the eyes of God and people.

Let us encourage people, including those whom we wish to win for Christ, become themselves. Let them be as they are, endowed with God-given beauty, freedom and protection. Amen.

The Works for Kaginhawaan: The Strategic Mission of Jesus⁴⁶

Dr. Nestor D. Bunda⁴⁷

Text: Matthew 11:1-6

Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities. (2) When John heard in prison what Christ (the Messiah) was doing, he sent word by his disciples (3) and said to him, “Are you the one who is to come, or are we to wait for another?” (4) Jesus answered them, “Go and tell John what you hear and see. (5) the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. (6.) And blessed is anyone who takes no offense at me.”

Introduction

Good morning and greetings to all of you sisters and brothers in Christ. When I was requested to meditate this Sunday on the theme, *Mission*, I did not hesitate to accept the invitation because I felt that it is a great privilege to preach in this church for the first time since I became a pastor. Thank you very much for offering me this rare opportunity.

The Mission of the Church

Meditating on the theme mission, of course, will lead us to an important question; namely, what is the mission of the church? The word mission is banal. Mission is a very common word that everybody heard about it. For example, the word mission is an obvious requirement in modern management. In the business world, mission is closely associated with commission. In many church and social organizations, the word mission is employed. In the world of Christianity, mission coupled with vision is like a food item necessary for daily existence.

Because mission is a very common thing, everybody uses it in many different ways. But once we critically analyze it, confusion arises, because we can no longer identify which is Christian mission and which is not Christian mission.

Take for instance the history of world mission. Mission has been identified with colonialism - Mission was used by imperial governments to expand their economic and political objectives. It was used to destroy cultures. Mission was used to plant the culture of the west to dominate or destroy many traditions in the so-called third world countries. For example, in the 1900s, during the time when American Protestant missions entered the Philippines backed up by American soldiers, about one million Filipinos died as a consequence of the three-year Philippine American war.

This is why some theologians say that mission is becoming unpopular. Mission is disintegrating. The assertion of the Philippine Methodist bishop Emerito Nacpil in 1971, although may not represent the sentiments of the whole

masses of Philippine Christians, surely expressed a profound disgust with the Western project: Mission, so Bishop Nacpil, is “a symbol of the universality of Western imperialism among the rising generations of the Third World....The present structure of modern mission is dead. And the first thing we ought to do is to eulogize it and then bury it. (Indeed) the most missionary service a missionary under the present system can do today to Asia is to go home!” In such a case, mission is decaying. However, is mission really decomposing? Of course, the answer is a definite no. No it is not decaying.

Nevertheless, the question, whether mission withers or not, forces us to reflect and revisit the roots of Christian mission. Such a question encourages us to redefine the mission of the church to find for ourselves its unique place in our Christian faith. Go back to the roots of the mission of the church? How do we do this? We can do this by reflecting on the message of our Lord Jesus Christ, to John the Baptist. Jesus said, "Tell John, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them." This appears to be the strategic mission of Christ, because all efforts and activities of individual Christians and local churches should revolve around that statement of Jesus. You and I are called to find our duty, our strategic place in God's mission because from that statement of Jesus the mission of the church is anchored. The former CPBC General Secretary, Dr. Agustin E. Masa, echoed such an understanding when he made this statement during the CPBC Assembly in 1975 that the mission of the church is the mission of our Lord Jesus Christ who came to seek and to save that which was lost and to give life abundant. Let them who know the Lord generate a concern for a sick and lost society and be willing to pay the price for its redemption. Yes, Dr. Masa is correct, for indeed the mission of the church embodies the mission of our Lord Jesus Christ.

The Mission of the Church Raises the Dignity of Persons

From the strategic mission of Christ let us ponder upon the two important activities as stated in Matthew 11:1-6. First, the raising of the dead. The common Christian faith would ascribe only to Jesus the raising of the dead. Only Jesus can raise the dead. That is true, for indeed who did cry with a loud voice to raise Lazarus from the dead but Jesus alone? (John 11:43f). Who did raise Jairus' daughter from the dead but Jesus alone (Luke 8:54f)? This is why many Christians are waiting for the second coming of Jesus, so that those who believe in him will be raised from the dead, will live again, and enjoy the blessings of an eternal life.

However, if the mission of Christ of raising the dead is the mission of his church also, there must be another meaning of the term “raising the dead,” so that Christians, you and I, can participate in it. Is there one other perspective in “raising the dead?” Are there other experiences in raising the dead? Yes there are. What

are they, then? Before answering that question, let us define first the obvious meaning of death. Death means the end of physical life. Death means that the human brain is no longer functioning as evidenced by the absence of brain-wave activity. This is the common understanding of death.

Yet, if we participate in the mission of Christ in raising the dead, then it is obvious also that there is another meaning of death. If it is only physical, then truly only Jesus Christ can perform the raising of the dead. Logically, we can never participate in Christ's mission of raising the dead. The meaning of death is also symbolic. It means theologically a spiritual death, or the loss or absence of a meaningful spiritual life. In the Greek New Testament, Matthew used the word *nekroi*, the plural of *nekros*, from which the English word necrological, for instance is derived. The word *nekros* originally means not only physical death but also to weaken, or to wear out (*nagapanghuya*). The German word for *nekros* is more vivid. It means *Entkraftung*, which, translated in English, means to take away the power. Thus, death means less power, to be dead means to be powerless (*wala na gid kusog*).

If death equals powerless, then we as Christians have a room to participate in raising the dead as Jesus did. We have the great opportunity to participate in raising powerless persons to share the power given to the daughters and sons of God. It means raising a person's status into a dignified one. Raising the dead, means raising the dignity of persons. Now, we can go back and answer the question: Are there other experiences in raising the dead? Are their examples of this kind of death in the Bible which are symbolic? Yes there are symbolic death experiences in the Bible.

In the Old Testament, God offered two ways, between life and death, which Israel must choose. Yet God wanted Israel to choose life rather than death in order to live. In that context, death means idolatry and disobedience, while life means loving and obeying God (Deut 30:19). In another instance, God said to Israel, "Cast away from all your transgressions that you have committed against me, and get yourself a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live" (Ezek. 18:31f).

In the New Testament, we are familiar with the story of the prodigal son: The father had to celebrate and rejoice because his prodigal son was dead and has come to life; he was lost and has been found (Luke 15:32). Furthermore, St. Paul wrote in his letter to the Romans: "How can we who died to sin go on living in it? Do you know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (Rom 6:2f).

In our context, more and more people are experiencing symbolic death. Because of the harsh economic and political realities, people, especially the poor

who are lost in the quagmire of powerlessness, are boldly hoping that they can be raised from a situation of symbolic death. They have no power. People are powerless in the midst of high prices of daily commodities. The minimum transport fare will be 4 pesos starting tomorrow. One expects that all commodities being transported will become expensive to many of us. This kind of situation calls Christians to act. This is high time for Christians to speak the good news, based on the mission of the church to raise the dignity of human beings. Christians are called to facilitate the getting back of the power to persons who were robbed of it.

For this church, an important question might be asked: Where is the Baptist Center Church standing on this issue? Has this church been so silent about what is happening in the society? The answer of course is a definite No. This church should be praised because of its contribution to giving back the power to the powerless. This church has been instrumental in enabling the poor and the powerless to seek and struggle to repossess their lost dignity. Many would still remember the squatters at Veterans Village. I pastored at the Veterans Village Christian Congregation for 6 years. And I am fully aware that without the social action work of women members of the Baptist Center Church sometime in 1963, there could have been no Family Christian Center established at Veterans Village. Social action was the word used by the women of this church in 1963, when they started their ministry at the Veterans Village. It was indeed an admirable and great ministry of this church. Even before the term social action became subversive in the eyes of the Marcos regime, many women from the Baptist Center Church were already involved in social action. Social action is integral to this church as it, even until now, reaches out to the needy in the poor segment of our society.

For sure, this kind of missionary act will serve as an inspiration to all of us, because it is within the mandate of the mission of our Lord Jesus Christ. It shows that the Baptist Center Church is being truthful to the Philippine Baptist tradition. I am saying this because in 1935, right after the CPBC was organized, the Baptist churches already encouraged its membership to do social action. As written in *Ang Manugbantala* of 1935, our foreparents clearly affirmed this: “*Kon maluyag kita nga ang tagsatagsa manginkristohanon, buligan naton sila nga may kristohanon nga palibut sa ila ginakabuhian kag ginapangabudlayan.*” (If we want everybody to become Christians, we should help them make Christian situations in the place where they live and work.)

Yes, we should be thankful to God that the Baptist Center Church has been participating and hopefully will still be participating in raising the dignity of the poor and powerless persons, so that they too can experience a meaningful Christian life, raising them from their deadly and powerless situation. *Amo ini ang pagbatak sang dungog sang mga nawad-an sang kusog sa ila kabuhi.*

The Mission of the Church Includes All Persons

We have reflected on the activity, namely the raising of the dead, as a

significant part of the strategic mission of Christ. Now let us ponder upon the second important activity of Jesus as stated in Matthew 11:1-6. Aside from the mission of the church of raising the symbolically dead person to a dignified status, Jesus took importance of the situation of the lepers and cleansed them.

Leprosy is a dreadful sickness, a communicable disease. In the Old Testament, the lepers are excluded in the community. The priests separate lepers from healthy people because they are dirty and they are ritually unclean. We certainly know famous Old Testament characters who were lepers. Moses' hand was leprous but God restored them like the rest of his body (Ex. 46f). Meriam was leprous, and with the advice of God was shut out of the camp until she was healed (Numbers 12: 10 f). Naaman was leprous and was later cleansed (2 Kings 5:14).

Leprosy has been lingering since time immemorial. Jesus Christ took upon himself to heal lepers. According to Matthew Jesus healed a leper who knelt before him and said: Lord if you choose, you can make me clean. And Jesus stretched out his hand and touched him and immediately his leprosy was cleansed. Such a missionary act of healing lepers was entrusted by Jesus to his disciples when he said to them in Matthew 10:18: "Cure the sick, raise the dead, cleanse the lepers" (Matt 10:8).

If we take the meaning of the work of healing leprosy within our reach, we should reflect on the original and expanded meaning of leprosy to include those sickness caused by several diseases. In its expanded meaning, leprosy covers those who are excluded from the mainline community. With this in mind, we can expand the meaning of the mission of the church to include those who are separated, ostracized or excluded from the Christian community. Interpreting the mission of Christ, Jesus tells us to think about those who are neglected. Jesus is telling us to exclude no one. Jesus is telling us to include everyone so that they too can enjoy the blessings of a meaningful life. To be true to this mission, the church cannot afford to exclude anyone but to open itself to everybody. The love of God in and through Jesus Christ has no limits.

Now, the question is: Has the Baptist Center Church been truthful to this inclusive ministry? Of course the members of this church are in the best position to answer that. Yet let us reminisce a missionary work of this church which appears to be an inclusive ministry. This missionary work relates to the project HAND or Health Aid to the Needy for Development. HAND was started in this church. HAND, initiated by the former President of CPBC and member of this church, Johnny dela Fuente, has this vision: "In order to fully appreciate God's gift to man - the gift of life and in order to enjoy this life and all the blessings that come with it, Christians are concerned with the development of the whole man, with the physical, moral and spiritual well-being of the individual, as well as his sense of dignity, in his pursuit of freedom, justice, peace and happiness. And since the commitment to this pursuit calls for an involvement in the problems of the world, Christians are, especially in these difficult financial times, committed to the

development of an outstanding proficiency in the services they render, one of which is through a program of health care facility which has a real sensitivity to the needs of the people it serves. In view of this concern, therefore, to develop the whole man and to relieve the social ills and the environmental health needs of the people, Health Aid to the Needy for Development is organized.”

We draw inspiration from this noble project supported by the Baptist Center Church, because HAND accepts everyone, it embraces a holistic and inclusive program and captures the strategic mission of Jesus Christ. Yes, the Baptist Center Church has been and hopefully will be implementing an inclusive missionary work in the end that this church can serve the total needs of the people it serves.

Summary/Conclusion

Praise the Lord that the Baptist Center Church has participated in raising the dead by raising the dignity of poor persons like in Veterans Village. Praise God that this church has participated in an inclusive ministry to serve the overall needs of needy persons as manifested for example in the HAND project. But then is this enough? Shall we stop here? Definitely No. For the Lord Jesus Christ continues to call each and everyone of us to continuously participate in the mission of the church. A mission that heals. A mission that dignifies persons especially the powerless. A mission that includes one and all. Such a mission is not only in words but also in deeds. Jesus Christ himself did not remain the Word but became flesh and dwelt among us to show that he truly and fullheartedly participates in the life of persons especially the sick, the lame, the lepers and the needy.

We will end this meditation by capturing the meaning of the mission of the church; namely, 1) It raises the dignity of persons from symbolic death and powerlessness and 2) It participates in the inclusive ministry. These aspects of the mission of the church maybe clarified in one single Hiligaynon word that captures the all-embracing missionary work of the church. This Hiligaynon word is *kaginhawaan*. This is why the title of the message this Sunday is *The Works for Kaginhawaan: the Strategic Mission of Jesus*. The root word of *kaginhawaan* is *ginhawa*, which means breath. Furthermore, *kaginhawaan* means being free from physical and emotional problems. It means the total welfare of a person, meaning free from sickness and all barriers. *Kaginhawaan* can also mean having a free space. In addition, *kaginhawaan* can simply mean sitting comfortably or just feeling relax after attending a worship service. If you are comfortably meditating right now, then you experience a bit of *kaginhawaan*. *Kaginhawaan* then means abundance and freedom which is experienced by an individual. However, *kaginhawaan* is experienced collectively. The prefix *ka* in *kaginhawaan* means belongingness, it means “we” or “our.” In *kaginhawaan*, the individual and the community are one. This appears to be the mission of Christ. As united Christians we are participating in the task of eradicating leprosy, blindness, “crippledness,” and powerlessness, so that humanity will be dignified, so that people will

experience a life full of kaghinhawaan. Amen.

Statement of Concern on Human Rights and Human Settlement CPBC, 1977

Human Rights

We believe in the worth of every individual created in God's image, and that no circumstances whatsoever can justify practices intended to break bodies, minds and spirits.

Both tortured and torturer wherever they are found are victims of the evil from which no human being is immune. We however, believe that the life and power of God are greater than evil, and in that life and power declare our opposition to all torture.

We affirm the sacredness of human dignity and life, and will support efforts of education, law enforcement, and judicial powers toward the elimination of such violent destruction of health and life.

We recommend to its affiliates, the churches, and members as well as members of other religious organizations, to create a force of public opinion which will oblige those responsible to dismantle everywhere all apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden.

Human Settlement

We believe that progress is beneficial, when it provides a place of dwelling and maintains a healthful living. However, progress as we see it being pursued or aimed at through rapid infrastructure developments of urban centers is detrimental to urban dwellers. Such kind of progress does not only dislocate family life, but it also makes a depressing impact upon the livelihood of poor families in these centers.

We recognize that socio-economic progress which is based primarily on vested-interest or industrial enterprises only poses a threat to natural resources, environmental balance and the human dignity of slum dwellers and/or squatters.

We therefore recommend that Human Settlement projects should provide for a place of dwelling which answers to the basic needs of human beings. Moreover, it should provide an opportunity for maintaining a healthful living.

We further recommend that government and private agencies ask the participation of people concerned in making decisions regarding the kind of human settlement they may need.

CHAPTER FOUR MANAGING COMMUNITY SERVICE AND ECUMENICAL RELATIONS

Towards an Ecumenical Understanding of Christian Spirituality and Community Service

Pastor Edwin I. Lariza⁴⁸

Spirituality and Service

This topic assigned to me has lots of assumptions and seemingly contradictions. On one hand, the *understanding* must be ecumenical while the *spirituality* should be distinctively Christian. At first glance, there seems to be contradiction in the formulation of the topic. Why?

It is because ecumenism connotes respect of another's faith or spirituality which implies relating to sacred matters. The term is synonymous to religion, theology, mysticism, or holiness. So, if one should be ecumenical in his/her understanding, one must respect the faith of others.

Hence, spirituality must not be labeled as either Christian or not. Using the deductive method, the topic should be read: *Towards Understanding Spirituality and Community Service*.

However, looking it the other way, the aforementioned assumptions have justified the choice of the original topic. The emphasis put on Christianity assumes that there are other kinds of spirituality aside from what is claimed or experienced by Christians just as the ecumenical slant connotes the acceptance of other understanding.

Last you get confused, I just want to point out to you one very important thing: the value of another look or opinion. Sometimes things or events are very familiar or common to us to the extent that we view it according to the usual framework and miss their beauty and meaning. As inscribed on a poster of birds standing on a branch facing different directions, "sometimes, it's a matter of where you stand."

Last week, while waiting for a friend to take a ride, I casually manipulated the side mirror of my motorcycle which became useless for more than a year because it could not be adjusted to view the rear when traveling.

Ini nga espeho dugay na nga guba kay pila ka beses nga ginhugot ko, sigemano gihapon nga halug ya. Loose trade siguro. That's why there were many instances where I was almost side-swept by cars because I could not watch out rear on my left side while driving. Pero sang nagligad nga semana gintilawan ko lubag sa pila ka direksyon. Embes nga ginhugot ko, gintilawan ko nga halugan siya kay kakason ko na lang tani. Amat-amat nga naghalog pa gid kag kon sigihon ko daw makakas na. So, I decided to tighten it again. And to my amazement, it was responding to my manipulation and the mirror was fixed. I then realized that the problem was not with the side mirror but with my perception, my frame of reference, my common thinking. Ginpapati ko na kaugalingon ko nga guba na kay kapila ko na lubagon pahugot halog gihapon, ti gin-untatan ko. So I did not make any attempt to continue, using different

techniques.

Pareho man bala sa publications. Those of you who have been in campus journalism know very well that when doing the proofreading alone, although how many times you review the articles, you still miss some errors unless the same are read by other staff. It is because our eyes and minds are conditioned on seeing the same texts or images that we can no longer detect the mistake. It takes another look to see the other way around.

Such thing is also happening in our Christian life. Many things have been familiar or common to us in the church that we stereotype them. Biblical passages and sermon themes have been ringing on our ears since childhood that we thought nothing is new to hear or get from Christian messages. Pagkabati ta pa lang sang terminology nga ginasambit sang speaker, kag daw familiar sa aton, gahimo ta dayon conclusion nga nahibaluan na naton ina gani waay na kita dapat tun-an pa. That is why we miss many opportunities to learn, to develop ourselves, to receive illumination and salvation.

An occasion like this is an opportunity to take another look at our spirituality. Let me flash back the Pauline perspective on spirituality, as I share with you my experience as proctor of the Franklin Hall Dormitory many years ago. In describing the competency of ministers as coming from God, Paul has said in 2 Cor. 3:6 "...the letter kills, but the spirit gives life." In other instances, he differentiated the person who walks by the spirit and compared the fruit of the spirit from the other way around. One dormitory regulation, which has been the source of irritation and consequent disciplinary action, is the curfew and scheduled time for switching off the lights. Not a few had been disciplined because of violation which started from this policy. Kon ikaw proctor permi ka lang ipit kay gusto sang administration ipasunod ang policy nga waay man ginasunod sang estudyante kay daw indi man reasonable.

I remember calling for a meeting to discuss the rules and regulations. When the issue on lights off policy was brought out, one student expressed his resentment by pointing out the irony that lights outside the dormitory are on until wee in the morning without them benefiting from it, while those inside are turned off when they still need such. I used the Pauline reasoning (maybe out of context) to explain by pointing out that the *spirit* behind that regulation is differentiated from the *letter*. And that is to avoid disturbances on the part of those who want to sleep at that time. Usually, light attracts noise. Siling ko ti kon waay man lang sang madisturbo puede man kamo ka pasiga suga stressing that the rules were made for their welfare and not for their perdition. Such explanation has minimized the conflict.

The letter kills, but the spirit gives life. Let me add this incident at CPU again involving theology students. Of course, not the recent controversy hooked up by the media. I forgot the school year but during that time, the same rule was interpreted by its letter on one hand, and by its spirit, on the other hand. True to the

Pauline logic, it is found out that the letter kills while the spirit gives life. Moreover, you who are Centralians know the policy on one year residency for those who either want to seek elective position in CPUR or take qualifying exam for Central Echo. In the same year, one candidate was subject to protest on the issue of residency. He was a graduate of CPU Development High School. After graduation, he went to the USA and studied there. After a year, he went back to the Philippines and upon enrolment at CPU filed his candidacy but was petitioned for disqualification. He was disqualified for lacking the one-year residency requirement. That same year, another theology student took the entral Echo Exam with a similar case of the one who was disqualified in CPUR election. He was an Engineering graduate of CPU who worked full time after graduation. The following year, he enrolled in the College of Theology and took the Echo exam. When his case was brought to the adviser, the latter responded: The policy must be interpreted by its spirit. The one year residency requirement is designed for any student to be acquainted with the life of the university so that he can effectively respond to whatever challenges his position entails. Would you disqualify a person who has spent four years of his life at CPU, only because he was out of the university a year prior to the examination? Similar cases, same policy, but different interpretations. When interpreted by its *letter*, the law kills. That's what happened in the first case. However, when the law is interpreted by its *spirit*, it gives life.

Yes, sometimes, it's a matter of our point of reference or perspective. Just like the leaves of a tree. For the maintenance crew, any leaf falling from the branch of a tree is garbage and means work. But for an artist or a poet, the falling of leaves has beauty and meaning. Same leaf, same, circumstance, but different understanding. That is my understanding of spirituality. To be spiritual is to give life, to look for possibilities and opportunities rather than curtail or destroy, to view things or persons not only as they are but also what they will be; to view not only the actual but also the potential, just what Jesus did.

When the case of a woman caught on the act of adultery was brought to Jesus, he showed them his understanding of spirituality. He looked at the woman not just her actual self but her potentialities, not just as a sinner but as a saint. Thus, the opt-repeated line: "Go and sin no more." The same is true in the case of the graft-ridden BIR agent named Zaccheus, and many more.

For Jesus the Christ, Spirituality is both personal and communal. Nowhere in the Bible has that Jesus limited his understanding of spirituality on personal level. Everywhere, he emphasizes the communal or collective spirituality. In teaching his disciples how to pray, he stresses on the collective life: Our father...Give Us...Forgive Us, as We forgive our debtors. The sign of the cross is both horizontal and vertical to show the personal as well as the communal aspect of our spirituality.

If we seriously and critically look at our understanding of spirituality, I think we will see the communal, not just the personal aspect of it. Subsequently, like the

blind man who received the “second touch,” our view of God, man and the world will change. We will know that spirituality and community service go hand in hand.

We were thought in the past about the distinction of secular and spiritual, worldly and religious, as if these two are always contradictory. Because of this, we interpret the passages relating to the world based on such perspective. Like for example, John’s admonition to “love not the world, nor the things of the world.” Or the Pauline warning “not to conform to this world but be ye transformed...” We take them as point of complete departures and so are hesitant to use any good things the world can offer fearing this will make us become less and less spiritual.

We often forget the fact that “God so loved the world that He gave His only Son...;” The earth is of the Lord and its fullness thereof...;” That God has made all things beautiful in its time...”

We are mandated to preserve, conserve, love, and protect this world, as expected of good stewards. Yes, a spiritual person looks at the world as God’s blessing to human kind. Hence, this world is good since God is good. However, the world has been corrupted by evil system, to which we have been warned not to conform to but to transform it.

One therefore must not be too simplistic in making the distinction between spiritual and secular, between religious and worldly. It is the spirituality in us that makes the difference.

Spirituality Becomes Reality in Incarnation

The moment we look at spirituality as communal, inevitably there will be changes in our attitude. Let me illustrate: After finishing my BSSW degree, I took time to finish my aborted B.Th. studies. At the first day of the class, in her effort to make me feel comfortable, my teacher asked me to differentiate theology and social work or the difference between a pastor and a social worker. In jest, I responded: “When a social worker enters the community, he immerses himself with the people and learn from and/or with them their problems and how to solve them together as a community. The process may take sometime. A pastor, on the other hand, knows the answer before knowing the problem or even before entering the community, because to a greater extent he/she would say, “Christ is the Answer!” But then, what is the question or the problem?”

Let us have another look at John’s understanding of spirituality as it relates to the world or community. “In the beginning was the word... the word was made flesh and dwelt among us,” John 1:1-14. When the word was made flesh, spirituality takes place. That is the meaning and beauty of Incarnation. Compare this to what Paul tells us about the kind of spirituality exhibited by Jesus in Philippians 2:5 ff. “Let this mind be with you as it is in Christ Jesus...who being in the form of God, took it not robbery to be equal with God... but humbled

himself and took the form of a servant...and became obedient even unto death... Therefore God has highly exalted him....”

You see, it is only when the word became flesh that the essence of spirituality takes place. Thus, we cannot separate spirituality from community service for they are inter-related. The manifestation of our spirituality is the kind of service we do in the community. However, if we reflect on our traditional Baptist view of salvation, we give emphasis on *faith* to experience salvation, more than *good works*. We forget that both faith and good works are two sides of the same coin, that unless both are together, there is no real coin but what we have is a fake one.

Let me pursue the point raised by John and Paul on spirituality by looking at the teaching and actions of Jesus when he was in the form of man. Let us consider what he has done in the light of his humanity. Bilang tao gid, not as tao man lamang.

Taking Jesus' humanity as a point of departure in viewing his relationship and his teaching, our spirituality becomes deeper. Our view of humanity becomes different.

Jesus lives and grows normally, as any other human being. He experiences joys and pains, love and hate, fear and security. Throughout his life, he involves himself in the community. This is revealed through the parables he uses: “wheat and tares,” “mustard seed,” “fishing net.” His ideas show humor and wits, like when he said, “It is easier for a camel to enter the eye of the needle than a rich man....” (Mark 10:25). In a nutshell, the extent of his community service is comparable to “foxes have holes and birds have nest...but the son of man has no place to lay down his head.”

Look at his association and dealings with tax collectors, women caught on the act of adultery, fishermen, the revolutionary zealots, and members of Sanhedrin. His disciples cut across sectoral lines. Take another look at how he deals tit-for-tat with daily issues and concerns. Reflect on his response to those who make lame justification and alibis, who want to make him judge. Consider his encounter with those who have distorted the understanding of spirituality. Imagine his feelings during the cleansing of the temple, as he used strong if not harsh words against violators of spirituality. A friend once remarked: Jesus' description of the Pharisees as “sons of vipers” is harsher than the phrase “son of a b...tch.” At least, the latter implies humanity while the former, animalistic.

Consider how he mobilized people and resources. Remember how he requested his disciples, Peter and John, during the Day of the Unleavened Bread? He commanded John and Peter, “Go and prepare the Passover meal for us that we may eat it.” They asked him, “Where do you want us to make preparations for it?” He said, “Listen, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters, and say to the owner of the house, “The teacher asks you, ‘Where is the guest room, where I may eat the

Passover with my disciples?" He will show you a large room upstairs, already furnished. Make preparations for us there." *So they went and found out everything as he had told them* (Luke 22:7-13). Once Jesus also asked his two disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, "Why are you doing this?" Just say this, "The Lord needs it and will send it back here immediately." They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the *bystanders* said to them, "what are you doing, untying the colt?" They told them what Jesus said; and *they allowed* them to take it (Mark 11:1-6). These instances show that Jesus was very aware of the resources at hand and was keen at using them at the right time. He was also loved and protected by his followers in return, so that everytime his opponents wanted to "arrest" him, his supporting crowd including bystanders wanted to protect him (see, e.g. Matthew 21:45). The supportive people cordoned Jesus just like in the case of Elmer Mercado, an activist who appeared in mass actions to address the crowd of protesters.

Jesus is then very charismatic because he can influence the way of thinking of people from all walks of life; he can arouse them to dare to act and do what is right; he can organize them to do concerted actions; he can mobilize them to do something for God's oppressed people. Jesus is convincing because he is serious in his attempts to relate and to be related to people regardless of who they are, so long as they are doing the right thing. In short, Jesus is very ecumenical in word and in deed. His has an ecumenical spirituality. For instance, Jesus said something to his disciples regarding a person casting out demons, "Do not stop him, for whoever is not against you is for you" (Luke 9:50).

Last year the Philippine Daily Inquirer portrayed a computer generated image of Jesus based on available evidence. It was not the typical saintly image *nga bisan kuhiton mo daw indi magbatu*. It was an image of man, tough, seemingly rough but with the aura of confidence, power and influence because of his exposure to changing conditions and circumstances in the community in all aspects of life: socio-economic-political, cultural, and religious-spiritual.

Rethinking Theology: In the Service of the People in Need

Faith and works intertwine. Faith is dead without works as the letter of James testified. Salvation through faith is worked out with "fear and trembling". Once saved, works should flourish. Community service, therefore, is inevitable. It is expected that all resources including faith should be invested in the service of the community, for "whatever you did to the least of my sisters and brothers you have done it to me." Yet community service is not only personal but also communal. Servanthood is not only for pastors but also for church members. The pastor is not the messiah. Communal problems should be solved by the community together with the pastor. This is very clear in the Baptist faith principle

that all believers have the capacity to discern and work out for their salvation (Priesthood of all believers). Jesus is the model in community service. He left his comfortable place in “heaven”, entered the community of people (John 1:14), and became one with them. His problems and experiences show how close he was with the people.

Theology as a means to understand God’s will in our lives should therefore emphasize the significance of translating words into action, of putting theories into practice; of applying the good news to our day to day life. Our Baptist foreparents of 1935 clearly put it this way, *If we want people to become truly Christians, let us create a Christian environment* – a situation wherein people have something healthy to eat, clear water to drink and a humane shelter to live (cf. Psalm 23).

Significant Methods in Serving the Community

Enter the community. “Go into the World,” said Jesus to his disciples. Be with the people – *live with them, eat with them.* “Let the same mind be in you that was in Christ Jesus” – “empty” yourself with pre-conceived notions; be “born” in people “likeness;” “humble” yourself; be “obedient” in the service of the people “to the point of death” (see Philippians 2:5f). Community service is denying one’s self-interests and taking up the cross – “For those who want to save their life will lose it, and those who lose their life... will save it! (Mark 8:35).

Identify Potential Leaders. Community service is done by the people, and for the people. Hence, the need to develop potential leaders and organize them into core groups just like what Jesus did (see Mark 1:16f; Matthew 4:18-22; Luke 5:1-11). Leaders are not only “church” leaders. Jesus’ disciples represent different sectors and classes, different genders, fishermen, zealots, farmers, and tax collectors. He had even “silent” groups, and providers of food, shelter and security.

Establish Network. Community service needs resources and linkages. All positive resources should be identified and readied for eventual use. Different groups in the community have their own resources. An organizer, like Jesus, should organize and mobilize them. Remember how Jesus prepared the Passover meal or the colt. This is not surprising because Jesus knew where to get them.⁴⁹

Empower the People. The silent years of Jesus are believed to have been spent in preparation for his inevitable service to the community. And even his public activities for about three years were significantly geared towards empowering his immediate and distant disciples. He devoted much time in teaching his disciples on the “whys” and “hows” of community service – always reminding them of putting flesh in their words. Sociologically, Jesus wanted them to reflect, act, reflect, and act again (see, e.g. Luke 9:10f). Empowerment is sharing responsibilities, accountabilities, giving of material wealth, and power itself. If empowerment is realized, its fruits are tremendous. In Jesus, we see how

empowerment worked out in the feeding of the 5,000 plus people (Luke 9:14f).

Empowerment is not only giving people fish to eat or teaching them to fish in order to eat for the rest of their life, but also to encourage them to do something to propagate and protect the fishes, so that they will become apostles of the good news of genuine development. In this sense, development becomes sustainable, wherein people become responsible, accountable, self-reliant, and can live by themselves, because the power to do something good is shared to them.

The “End Time” as Goal of Community Service.

In all of Jesus’ immersion in community service, there is one clear and ultimate goal. His goal is to realize the Kingdom of God, as expressed for instance in his prayer, “Thy Kingdom come on earth. . .” (Matthew 6:10). This kingdom is the reign of God in our life, wherein abundance and meaningful living are experienced. As the Tagalog song would say, *May langit din sa lupa na hindi nakikita. Buksan lang and dibdib at ito’y madarama.* Let us open our hearts, minds and hands in the service of the community. Indeed this is the best we can do if we really want to follow Jesus’ greatest commandment: *Love God above all and love your neighbor as yourself.*

The Minister's Community Responsibility⁵⁰

H. Welton Rotz, 1952

The pastor's position is that of mature consideration of all factors affecting the life of his people, and the counsel and guidance necessary to change them until they contribute most effectively to the highest good of the individual. Only on rare instances should he be the designated leader for it is much better for him to develop leaders from his group. However, the pastor cannot help but become the "Moses" of his people and lead them as their designated leader.

The minister must have sympathy and consideration for his people. He also must have fundamental knowledge of his people to understand (a) why things happen as they do and (b) what the best solution might be. This course will suggest certain areas of knowledge and possible solutions which the pastor should know to reach his highest effectiveness. No mention is made of his church responsibilities for they are better handled in other courses. I consider them fundamental and this course deals with auxiliaries to his religious ministry, which if followed, will enrich his spiritual leadership and help to become truly a "guide to their footsteps, and a light to their pathway." I assume that practically all my students are pastors or workers on a rural basis and viewpoint.

Lesson I

I. The pastor must understand the social and economic changes which are taking place.

1. Rural to Urban.
2. Organizational patterns: Informal to community organized group.
3. Rural church to city church.
4. School.
5. Small farm – large scale farming.
6. Traditional recreation to commercialised recreation.
7. General farming to specialized farming.
8. Social stratification.
9. Medicine.
10. Government control.
11. Interest in local or world-wide conditions.

II. The pastor must understand the community of the church.

1. Boundaries of community and neighborhoods within them.
2. Change in community.
3. Type and number of people.

4. Methods of occupation.
5. Organizational pattern.
6. Social values: What matters in life of people?
7. Contact of community with outside world.

Lesson II

I. The basic problems of the community must receive special attention.

1. Man-land relationships.
2. Adjustments in farming economy.
3. Marketing.
4. Health.
5. School.
6. Religion.
7. Roads.
8. How the community is considered:
 - a. By its own people.
 - b. By outsiders.

II. Agencies and organizations working within community.

1. Social welfare and health.
2. Nutrition.
3. Ministerial associations.
4. Farm organizations.
5. Superintendent of schools.
6. Agricultural agencies: Department of Agriculture
 - a. Bureau of Plant Industry.
 - b. Bureau of Animal Industry.
 - c. Bureau of Forestry.
 - d. Bureau of Lands.
 - e. Bureau of Mines.
 - f. Bureau of Fisheries.
 - g. Bureau of Soil Conservation.
 - h. Fiber Inspection Service.
7. Public Works
 - a. Irrigation Council.
 - b. Flood Control Commission.
8. Department of Health
 - a. Bureau of Health.
 - b. Bureau of Quarantine.
 - c. Bureau of Hospitals.
 - d. Institute of Nutrition.

- e. Committee on School Health for Medical and Dental Services.
- 9. Department of Commerce and Industry.
 - a. Cooperative Administration Office.
- 10. Office of Economic Coordination.
 - a. Land Settlement and Development Corporation.

III. The pastor must know how the church has functioned in recent years.

- 1. Membership and attendance.
- 2. How long pastors have stayed in this church.
- 3. Community leadership supplied by church people.
- 4. What community activities have been sponsored or cooperated with during recent years.
 - a. Schools
 - b. Other churches.
 - c. Community organizations.
 - d. With others such as TB, Boy Scouts, etc.
- 5. What stands has the church taken on social issues:
 - a. Sabbath observance.
 - b. Gambling.
 - c. Recreation.

Lesson III

I. The leadership patterns of the community.

- 1. Homemaking.
- 2. Farming.
- 3. Education.
- 4. Recreation.
- 5. Religion.
- 6. Youth activities.
- 7. Family relationship.
- 8. Politics.

II. How does the "community mind" function?

III. How does the community function to solve community problems?

Lesson IV

I. The pastor needs to plan carefully his role in helping to improve rural life in the community.

- 1. As a stimulator
- 2. As a forceful community leader.

II. The needs to create opportunities for groups of people to discuss mutual problems.

1. The discovery and recognition of needs.
2. The discovery of the resources of the community to fulfil needs.
3. Presentation and insistence upon united action.

III. The pastor needs to be recognized and used as a resource person to be used by leaders of the community.

Social Development in Community⁵¹

Dr. Agustin E. Masa

We live in the age of development. Within our frequent hearing is the term “Third World.” The Third World is referred to as the socio-economic state of being either underdeveloped or even undeveloped. A country belonging to this category is denominated as the developing country. The Philippines is categorized as belonging to this “world.” Although the assumption has more of the economic connotation, most countries in this category generally lack the other aspects of a developed social or physical stature.

The term social as you may be aware, denotes relationship among human beings. A socially developed community must have some definite characteristics. These characteristics should contribute to the total well-being of the people in a given community. Obviously, a society may be considered developed if the people are living in peace, progress, happiness and a sense of security.

When we speak of a somehow developed community, we think of the physical, moral and even spiritual conditions that are observable. Physically, we can mention the state of sanitation that is evident. A community where the sanitation and hygienic environment is totally lacking that said community can be considered undeveloped or to say the least underdeveloped. It would not be an overstatement to say, when we consider a good portion of this city, the general verdict, with deepest regret, is that most people are living under-sanitary conditions. Many portion indeed!

Usually the sanitation of a community is attributed to the economic conditions of that community. This, however is not necessarily so. The economic development of a place need not be the sole determining factor for such form of that place. There are rural communities which appear highly sanitary and hygienic in spite of the low economic profile of the people. There are other imponderable factors that could effect such conditions.

Physically too, we can think of other obvious aspects of the community – buildings, parks, institutions and means of communication. Any casual observer can make a distinction between a backward community and a developed one. There is no need for further elaboration on this matter. Again, on this score it could be said with no fear of contradiction that most of the communities in the Philippines are indeed far from developed.

However, beyond the physical indexes of community life there are aspects of human behavior which too can indicate social development. Do we find cooperation among the people in the community? Is there absence of conflicts among families? Are there to be found social values, as compassion, service or honesty among the residents?

It may be said then that the satisfaction of this expectation will constitute the characteristics of what could be approximated as a developed community.

To achieve social development, however, could be a Herculean task. To

build sky scrappers is not now an impossibility. But to build stately mansions of the soul could be indeed a very difficult task. And too often the moral factors are more decisive in the achievement of an ideal social order.

A natural and almost inevitable assumption concerning human progress is that closer physical contact makes for closer spiritual fellowship. This is not true! We are frustrated to realize that our moral progress lags far behind the technological advances. Physical and moral compatibility do not necessarily go together. The nearer some individuals come to each other in physical contact, the farther apart they are driven in mutual opposition and resentment. The construction of fast sailing ships brought Africa closer to America but the cargo of slaves in those ships had indeed brought dreadful consequences to their social relations.

Perhaps the greatest obstacle to social progress is man's inordinate self-love. This is the root of all sin. Private vice, social vice, greed, gluttony, drunkenness and the like are actuated by men's unbridled love of themselves. Rightly did T.H. Huxley once write: "Men agree in one thing, and that is to enjoy the pleasures and to escape the pains of life, and, in short, to do nothing but that which it pleases them to do, without the least reference to the welfare of the society into which they were born." Out of this evil of self-love has sprung all attitudes which have broken rather than promoted community progress and solidarity.

All social evils then that have made life a bitter thing for millions through the ages have sprung from this main root of inordinate self-love. Slavery, racism, social discrimination and all forms of prejudice are the results of too much love for self.

Then we move wider to the international scene and the same conviction remains. International troubles are all due to self-love on a national scale. The excessive patriotism which ignore the rights and interest of other nations can result to imperialistic aggression, international gangsterism or the cynical violation of solemn pacts and covenants. These can ignite international rivalry, hatred and bloodshed, together with the boundless suffering and sorrow which they bring in their train-all because of national egotism or limitless national self-love.

What then are the social attitudes that can promote social development in the community? Only as men respond to the demand for the renunciation of that inordinate love of self which is the source of all greed and selfishness which bedevil human relations, is there any real hope of a bright social future for mankind.

It should be stressed at this point, ladies and gentlemen, that there must be a social renewal which emphasizes the social virtues, which, if they were generally cultivated, would cause all injuries and cruelties to melt away like snow in summer sunshine. Let me name some of these virtues – cardinal virtues if you wish!

Think for instance of compassion. The First Lady of this fair country of ours

in envisioning the City of Man, or the program of human settlement has opted for a compassionate society. Compassion of course is the central doctrine of the Christian Community. Indeed to Jesus Christ the founder of Christianity, religion and ethics meet in compassion. It is only as men feel compassion for their fellow-creatures who suffer social disabilities will they be disposed to make necessary social changes.

Again, consider the idea of the Golden Rule. You know this: "Do unto others as you would want others do unto you." Although absolute loyalty to it is beyond our reach, yet, surely it cannot reasonably be denied that doing to others as we want others do to us promotes mutual well-being. The Golden Rule, not the rule of gold, would exercise an enormous moralizing power if it were applied to all human relations and an earnest effort made to observe it.

Then let us consider further the nobility of service. It is precisely this idea of service that needs to be introduced in all dimensions of human relations – into the profession, into trade, industry and commerce. The Rotarians, who are in the main keen business men, holds the slogan: "Service before self." It should not be thought completely Utopian to expect of a man that, whatever his vocation is, he should think of his daily work primarily as his service of the community, and secondarily as means of livelihood. Only the application of this idea of service can save any man from generating into a beast of prey and make him first and foremost a servant of his fellows. Thus the Greatest of man even said: "The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many."

My countrymen, allow me to reiterate and re-affirm within the courage that I can muster, that the need for social development in the community is imperative. But let us not labour in the belief that social development is to be equated to the material splendour of our edifices nor yet to the vaunted technological advances. Let me remind you that materialism has wrecked its hosts in individual life as well as in societal existence. It has broken the bonds of kinship and sundered the ties of family and of blood. It has undone every civilization which has flourished and ceased to be.

As we look back over the annals of departed nations, we are able to see that the germs of decay and distinction were operative in undermining of individual and social character in the days of their greatest material prosperity. Every nation which has fastened its eyes and centered its heart's affections and bestowed its energies upon material things as the ultimate goal and purpose of personal and societal achievements has had its life eaten out by the cancer of its very materialistic success.

A glance at our country and its moral condition fills the mind with alarming apprehension. The moral desolation and floodtides of wickedness threaten to sweep away not only the blessings of the New Society but the vaunted promise of the parliamentary government as well. Every candid person must admit that if

ignorance, licentiousness and a disregard of all moral laws prevail in the high offices and in our communities, then demagogues and spend-thrifts will sit in the halls of legislation, ambition, and self-aggrandizement. Love of power will supplant patriotism, public spirit, and attention to the best interests of the nation. Let another half century pass in our present indifferences and inactivity and existing evils will have attained a strength never to be overpowered.

Let me then call upon the youths of the land to the cause of spiritual renewal and to build upon the foundation of our cherished Christian traditions the pillars of moral values of an enduring social order. Then indeed could we have achieved a true and lasting social development in our community.

Seminarian's Role in Prevailing Social Conditions⁵²

Pastor Ronny D. Luces, 1985⁵³

A Perspective

When Christ begun His ministry, he sum up His calling and clearly stated what should be done to carry out this calling by the words he uttered in reference to the prophecy of Isaiah recorded in Luke 4:18. It says in full, "The spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." It is in this foundation that Christ based his ministry. His whole life is dedicated to the actualization and realization of these missionary tasks. What could be read now in the Scriptures as the wonderful acts of God in history, were manifestation of the works of Christ in the context of the aforementioned tasks.

This year a new batch of graduates from the different colleges and departments will step out into the world. Among these are the seminarians or theologians, who have undergone a long period of training and formation in preparation for the task and mission entrusted to them. This is now the time when they will personify what Christ have done and what Christ expects them to do when he compared them to the shepherds who will take care of the flocks. In this light, the questions derived from the title of the article are relevant to be given apt attention to be really understood. What is the context of the prevailing condition? What is the role of the seminarian in this context? What are the factors that will help him realize this role and how can this role be actualized. These are some questions that should be considered because they are necessary in the evaluation of the role that a seminarian will perform.

If we base our attention to the proclamation of Christ regarding his calling, it is clearly implied that because seminarians are followers of the mandate of Christ and they are participants in the redemptive aspects of Christ's mission, the role that the seminarian will adopt must be in accordance with that of Christ also. Of course, it is understood that in degree and scope they vary. In other words, role per se is not so much of a question. What I think is something that can be reckoned with first of all is the particularity of this role in the context where we are in now. In connection with this, two things must be clarified because they are related to whatever role a seminarian will adopt. These are the seminarians' formation/training and second the context where he will actualize what his formation has taught him in the seminary. I believe that these two factors are crucial in the development and shaping of the seminarian's consciousness in a way that the role he perceives or envisions will be based in either one of these.

The Seminarian's Formation

A presupposition of seminary training is that a seminarian undergoes training precisely to prepare him for the ministry. How much of this training or

preparation really takes place is a preliminary question which needs to be asked. There are different trends in seminary training that could not escape our attention because of their objective realities. There are seminaries that give wholistic training to their constituents to make them respond to the needs of man wholistically also. This means they are equipped not only to respond to the religious needs of the people but also the social, economic, political, and moral needs. However, there are seminaries that distinctly separate these aspects of human needs and concentrate on the religious sphere thereby giving education that is overly generalized as though being Christian cancels out one's being a Filipino. He is romantically told that he should serve the people indiscriminately, be they rich or poor, keeping them reconciled. While his lifestyle is gradually being directed towards the former and farther away from the latter.

Several trends in the seminary training seem to detach a seminarian from the present plight of the people he claims he is preparing for. Academic requirements are usually focused on traditional scholastic philosophies and theologies which usually train the mind to be spontaneously abstract, speculative and theoretical. Further aggravating the situation is that it is set in a fixated pedagogy of "banking system" that molds a subservient, colonial and non-critical consciousness which serves only to perpetuate the status quo.

In many theological institutions and formation houses, seminarians are oriented of formation programs steeped in "spiritually." The rationale is always, "To give a solid foundation on prayers as a preparation for ministry." While this kind of spirituality is giving the seminarians a comfortable air of holiness and being in heaven (with his feet on the ground) it dichotomizes formation. Because of this his mind is carried farther away from the concrete real life situations. Eventually, this orientation leads to a conditioning to cooperate in the dualistic framework making him believe that his ministry is spiritual in that sense. As such, he is gradually developed and shaped into epitomes of a palliative element who preaches love, peace and reconciliation devoid of justice, human dignity and for basic human rights. No wonder then, that the role perceived and envisioned by some seminarians are limited to the response of spiritual problems and endeavors. He is there to conduct prayers, do reflective studies on one Greek, Hebrew and European terms, meditate and prepare people for heavenly bliss and glories while their earthly existence is devoid of the concrete manifestations of an abundant life. The challenge set for the seminarian therefore against this background is *to be critical* of their training and to initiate changes even in the curriculum involved. Second, they must learn by experience the actual situation of the people from the signs of the times and the concrete plight of their people – the Filipino people.

The Contextual Situation

A seminarian does not operate in an empty space. He operates in the society that is historically situated and conditioned by the structure or system

encompassing it. He has a community with population, lifestyle and culture. Looking deep into the context, a seminarian finds that the situation where he will go is plagued with problems and manifestations of evil in the socio-economic and political sphere not to mention moral degradation. One must not do intensive research to see that our societal condition is in a crisis and total paralysis. Majority of the masses are driven deeper and deeper into the quagmire of poverty, economic depravity and intense political suppression. We could see and experience the bleak future this kind of society offers. Basing on the actual facts and figures reflecting economic deterioration and political instability, we could say it is dammed hopeless. Never before in the history of our country that such dark situation occurred. So bleak that it is compared to the aftermath of the Second World War, and no immediate solution is in sight. It has become so intense that even the apparently safe section of our country's populace which is the middle sector is not exempted from feeling the pangs of pain. Even the relatively apolitical group like religious and seminarians for that matter could not deny that they too are not exempted. Continued suppression and systematic repression expressed through violent militarization and unjust laws breed discontent and dissent among the people, thereby widening the polarization in the already dissatisfied society. This the kind of situation where a seminarian will go. Whether he likes it or not, whether he favors it or not, the objective condition manifest the painful truth that the society he will immerse is corrupt and must be transformed.

The People's Response

Because of the deteriorating condition, the people are moving toward changing the system where they are in. Massive demonstrations, strikes, marches and other forms of protest reverberates throughout the country if only to express their redress of grievances. While some are allegedly service oriented organizations and are preaching and promising heaven for the people, the majority of the populace who are the poor, deprived and oppressed work for a change through blood, sweat and tears. Their present existence is spent in daily risk so that the abundant life and completely free and human society could be actualized here on earth. Instead of whistling with metaphysical philosophies, scholastic ideas and the like, the peoples concern is primarily focused on the concrete real life situation where they are existing. Their primary struggle is to acquire freedom, democracy and justice from the oppressive forces and manifestations of Satanic evil which comes in the form of Feudalism, Bureaucrat Capitalism and Imperialism. Hence, we could hear, see and feel the growing number of people airing out their sentiments through mass actions, legal or parliamentary struggles and others through armed resistance.

The Seminarian's Role

The seminarian being part and parcel of this society cannot alienate himself and just stay in his ivory tower. He must act and do something because of the mandate of Christ for him as a salt and light of the earth. He cannot afford to just stay idle and remain passive over what is going on. In the church where he is based and in the society where he is operating are opportunities where he can manifest the divine calling of God for him. Foremost of this is the opportunity to educate his people regarding the realities that are transpiring. Coupled with this, is his prophetic role to denounce the evils that cause injustices, to expose and oppose all forces of oppression and support the people's struggle for change. He must also organize with other seminarians and religious body to build a strong ecumenical network and join forces with other sectors of the society. He must "plunge in" to actual situation. This process is called integration and Christ have done it when He incarnated to his people to became one of them. Through integration, a seminarian can have first hand experience about what it is like to be struggling for a just cause of righteousness, truth and freedom not merely theologizing but putting it into practice.

Finally, he must always be reminded by the words of Christ that are recorded in Matthew 25:34-40 which says, "Then the King will say to those at His right hand, 'Come, O blessed of my Father inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you leave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me.' Then the righteous will answer Him, 'Lord, where did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee as a stranger and welcomed thee, or naked and clothed thee? And the King will answer them, 'Truly I say if you did it to one of the least of these my brethren, you did it to me'. Remember we are accountable to God for the calling he gave us. Will we be found good and faithful servants worthy of his approval?"

Ecumenical Concerns⁵⁴

Dr. Nestor D. Bunda⁵⁵

In 1965 about two years after the Second Vatican Council meeting, Bishop Enrique Sobrepena of the United Church of Christ in the Philippines (UCCP) invited the delegates to the 30th Annual Convention of Philippine Baptist Churches to join the UCCP. The delegates could not decide but suggested that the Baptist churches should be informed about this invitation and their opinion on this issue should be sought. The following year the churches seemed not inclined to join the UCCP organically. During the 31st Annual Convention of Philippine Baptist Churches, however, their representatives approved in principle a *Manifesto on Ecumenicity*.

In this manifesto they affirmed readiness "to continue in the dialogue with other church bodies in the hope that we may better understand the qualities of spiritual values that can and in a degree have already made us one, and to enable us to discover the fundamental reasons of our separateness." Second, they expressed their desire to cooperate with other church bodies in activities that would enhance the usefulness of the church in the community. Third, they were determined to identify themselves "with any movement within the framework of evident Christianity that seeks to express the fundamental Christian ideology against aggressive forces which are designed to destroy the 'faith that was once delivered unto the saints.'" Fourth, they resolved to maintain their present relations with such bodies to which the CPBC have already joined. In expressing their feelings for unity and oneness with other church bodies they agreed that the following should be observed. First that "care and discretion be exercised in the statements of our beliefs and in the expressions of our worship acts so as to preserve our own local fellowships. Ecumenicity does not encourage division of existing fellowships to enhance a possible larger unions." Second, they recognized that "religious worship acts have their sense of sanctity in accordance to their respective traditions" and therefore should be respected. Third, they firmly believed that "where there are doubts in our statements of beliefs and involvement in actions relative to our desire for expressive unity, it would be expedient to go by the way of prudence as the better side of wisdom in seeking the instructions of the Scriptures where the leading of the Spirit is not yet clear."

It is obvious that the Philippine Baptists were open to ecumenical involvement. They were determined to use dialogue as a means to clarify their own positions, to cooperate and maintain relations with other church bodies and at the same time preserving their own tradition and church fellowship while respecting other church traditions. They made it clear also that the Bible should be the basis for clarifying their beliefs and engagement in the ecumenical movement.

In the course of ecumenical involvement, CPBC became more active in the National Council of Churches and has been a signatory of NCCP statements on

various issues like human dignity, human rights violations, political detainees, Christian unity, wholistic education, women, and ecology. CPBC supported NCCP programs and even recommended some of its leaders to work in the NCCP national office. When the NCCP suggested to create regional ecumenical councils, the Philippine Baptists took the initiative and became one of the founders of the Western Visayas Ecumenical Council (WVEC) established in 1983. Baptists were active in the leadership. Evangelica Pademilla, CPBC President (1987-1988) and Wilson Guanzon, CPBC President (1988-1991), served as Chairpersons of the WVEC in different periods. When the NCCP and WVEC were accused of being a communist front, the *Kasapulan* (association) of churches in the province of Capiz and the Luzon Baptist Convention Ministerial Association resolved to review and study the CPBC relationship with the NCCP. They questioned some positions of the NCCP which allegedly supported the Communist Party of the Philippines. In the course of study, the issues were clarified and its relationship with the WVEC and NCCP was maintained. The office of the WVEC was recently transferred to the CPBC main office building, a sign of a closer working relations between the CPBC and the NCCP.

The Convention of Philippine Baptist Churches is open for ecumenical cooperation with other Christian churches. Since the 1960s it became more open to dialogue and cooperation with other church bodies, including the Roman Catholic Church. But the criterion must be the Bible as reference in determining terms of cooperation and level of relationships. Levi L. Lahaylahay, CPBC General Secretary in 1970, maintained that he and other CPBC leaders had encouraged ecumenical dialogue in spite of the resistance of some traditional Baptists. "We pushed for dialogue and were willing to discuss issues which are common and different to us." Nathaniel Fabula, CPBC General Secretary, pointed out that the CPBC still maintains ecumenical dialogue and working relationship with different denominations within the National Council of Churches in the Philippines (NCCP)." CPBC has been an active member of the Philippine Federation of Christian Churches (PFCC), now known as NCCP, and is represented in various committees and commissions. It supports NCCP's programs directly or through its regional office. With other Baptist denominations in the country, however, there is little cooperation, although it is common for one Baptist group to use some religious literature of the other.

The Baptist leaders interviewed in 1996 asserted that the relationship of the CPBC with the NCCP should be maintained. Sharon Rose Joy Ruiz-Duremdes pointed out, however, that the ecumenical concern of the CPBC is only within the Protestant Churches. It cooperates with other denominations in conducting activities such as worship services but "interpenetration of denominations or consensus seems absent. The level of ecumenism is only up to saying, for instance, that 'the worship service is very good' but 'how I was enriched by

others' is not well considered." The ecumenical stand of the CPBC seems to follow the position of most Baptist denominations all over the world: to cooperate with other Christian groups. In a study conducted in the 1970s which covered Baptist denominations in Europe, the Americas, Asia, Australia and Africa, James L. Garrett, former professor of Christian theology at the Southern Baptist Theological Seminary in Kentucky, concluded that there are three main Baptist groupings in its relationship with other denominations: "While some Baptist bodies are in separatism, isolation, or alienation from other Christians and indeed from other Baptists and while other Baptists have with conviction entered into a new organic union of Protestant churches, the majority of Baptists today engage in some form of cooperation with non-Baptist Christians." The CPBC is apparently within the third category.

On its stand vis-à-vis other religions, there are two concepts which are apparent in the Philippine Baptist Churches. On one hand, there is a belief that adherents of other religions should be converted to Christianity, that other religions are "object of our evangelism program." Rudy P. Acosta pointed out that this idea may be traced from the traditional belief that "the Baptist denomination is the true religion." Sharon Rose Joy Ruiz-Duremdes expressed this idea: "Very early in my training in Sunday School, it was impressed upon my young vulnerable mind that outside the Protestant Church, there is no salvation. That the Roman Catholics (along with the Moslems, Hindus, Buddhists, etc.) needed to be saved because they were non-Christians. Worse yet, that communists were not persons; they were the devil incarnate. That perspective effaced a value feminists embrace: principled inclusivity."

On the other hand there is a vague belief that God reveals himself in different ways and, therefore, according to Baptist leaders interviewed in 1996, other religions should be respected also. Nathaniel Fabula maintained that "salvation or things of God is not a monopoly of the Baptists." Armando S. Kole warned that "we should not be too quick to judge other religions. The Fatherhood of God embraces all religions whether they accept Christ or not. Salvation is not confined to Christianity." Levi L. Lahaylahay made it clear that "Christianity does not have the monopoly of truth. We cannot limit God who has other means of salvation." Rizalina Rafols maintained that "one's belief should not necessarily be baptistic in order to be saved." Lolita Dais conceded that she is willing to listen to other religions and to present Jesus Christ to them, and Armando S. Kole remarked that Baptists should also share their experience as Christians to other religions. There is also more openness to dialogue with other religions. Domingo J. Diel, Jr., Ruth Corvera, Johnny V. Dela Fuente and Johnny Gumban advocated dialogue as a means to relate to other religions. In the context of Asia, Diel appreciated the lesson of openness and the refusal to absolutize Christian formulations of faith and traditions in the realm of relationships with other living faiths and ideologies and pointed out that "genuine dialogue happens more often

not around conference tables but in the communal life of different living religions in Asia.” Many Baptists all over the world began to open to dialogue as a means in discovering, deepening, and sharing of faith and in creating community. Glenn A. Igleheart encouraged his fellow Baptists to “become adept in the dialogical approach to persons of faith in our world in order to relate well to persons of Christian and non-Christian persuasions. Baptists should resolve to engage in dialogues in ever widening circles in the years from now to the twenty-first century.”

A Manifesto on Ecumenicity⁵⁶ CPBC, 1966

From the 1966 Convention of Philippine Baptist Churches to the Member Churches: GREETINGS!

The delegates to the 31st Annual Convention of Philippine Baptist Churches being made aware of the doubts that beset the Church brethren as they are confronted with the new fact of history – the fact of the Ecumenical Movement, and realizing the grave responsibility of making clear the stand of the Convention on this contemporary challenge, in the spirit of humility and trust upon God, do transmit to the brethren in the churches the following sentiments:

At the outset we express our sense of profound appreciation for the growing awareness of the brethren of the possible consequences that this movement may have upon the life and thought of our member churches. This is a significant indication of their concern of the future of their local fellowships. It is our fervent hope that this message though not fully satisfying might further challenge our brethren in the spirit of patience and understanding, of love and devotion, to commit themselves to a more serious study of the issues and facts relevant to this current movement.

For the interest of clearer understanding it is first necessary to state the facts that are fundamentally involved in the matter of ecumenicity.

The term *ecumenical* which was only restored to currency at the Oxford Conference of 1937, is not in truth a new term. This term became related to the ecclesiastical establishment from the time of Constantine. Historical records will show that Church assemblies met at intervals between 325 and 787 A.D., and are known in history as Ecumenical Councils. The popular Roman Pontiff, Pope John XXIII is credited to have revived and given new meaning to the term *ecumenical* in the Roman Catholic Church. The Second Vatican Council which convened in 1962 and 1963 was therefore popularly called “Ecumenical Council.”

On the Protestant side, the “Ecumenical Movement” so-called, may be traced from a great missionary conference which convened in New York in 1900 and was titled “The Ecumenical Missionary Conference.” Subsequent gatherings of like nature were those of the Edinburgh Conference of 1910, the Jerusalem Conference in April 1928, the Oxford Conference of 1937, the Madras Conference in December 1938, the Assembly in Accra, Ghana in 1957, and the Third Assembly of the World Council in New Delhi in 1961.

It is important to note therefore that there are two contemporaneous Ecumenical Movements: The Vatican Council, and the Protestant Ecumenical Movement, obviously under the leadership of the World Council of Churches. Whereas the Roman Catholic Church Council is interested in the return of *separated brethren*, the Protestant Ecumenical Movement is interested in the

gathering together of Christ's scattered flocks. These distinctions are necessary to indicate the existence of two ecumenical endeavors and in a sense the nature of their dimensions.

The term *ecumenical* has various connotations. However, it has been aptly defined by Dr. John A. Mackay, known as the Father of Ecumenics in America, as that "which is related to, or is co-extensive with the inhabited earth." With reference to the kindred term *ecumenics*, he states as "all that has to do with the Christian Church as a World Missionary Community, together with the responsibilities that belong to it, and the situations that challenge it" (John A. Mackay, *Ecumenics*, p. 24).

It can be clearly noted from the definition and even from the bare existence of facts that *ecumenicity* is an ideal *unity* not yet realized; but ecumenicity is a movement which expresses a "yearning within the hearts of Christians to achieve spiritual oneness for the sake of Christ's mission in the world" (*Ecumenics*, p.27). This is in consonance with the prayer of our Lord Jesus that *we might be one even as He and the Father are one*.

We need not hesitate therefore, that: We fully subscribe to the deep yearning within the hearts to achieve that oneness within the context of Christ's prayer. We, however, confess our basic limitation, we try to understand that context in the light of our own cherished denominational orientation, and in our best interpretation of the pronouncements of the Holy Scriptures. However, in recognition of this limitation, we have committed ourselves to the need for further study to the end that in cooperation with other persuasions and by the further guidance of the Holy Spirit we may finally understand the "Mind of Christ" on this matter.

In stating the above sentiment, we may indicate the latitudes and limitations of our involvements in the ecumenical movement.

First, that we affirm our readiness to continue in the dialogue with other Church bodies in the hope that we may better understand the qualities of spiritual values that can and in a degree have already made us one, and to enable us to discover the fundamental reasons of our separatedness. The blessings that this mood of thinking may generate cannot be underestimated. It may be necessary therefore that we may not only expose ourselves to be ready to accept the opportunity for such dialogue, but even take the initiative.

Second, that we express our readiness to enter into cooperative endeavors with other Church bodies in actions that will promote our concern for the lost in situations where our initiative is not yet operative and such other actions within the concept of the ministry of the Church that will enhance her usefulness in the community and confirm the servant-ministry of her Lord, even as "he came preaching and doing good."

Third, that we will not hesitate to identify ourselves with any movement within the framework of evident Christianity that seeks to express the fundamental Christian ideology against aggressive forces which are designed to

destroy the “faith that was once delivered unto the saints.”

Fourth, that we shall maintain our present relations with such bodies to which we have already joined, regarding them only as symbols and organs for the consummation of the above stated objectives.

In our eagerness to seek and even express our feelings for unity and oneness we must be careful to observe these limitations:

One, that care and discretion be exercised in the statements of our beliefs and in the expressions of our worship acts so as to preserve our own local fellowships. Ecumenicity does not encourage division of existing fellowships to enhance possible larger unions.

Again, it must be emphasized that religious worship acts have their sense of sanctity in accordance to their respective traditions. We must not encourage the limitation of the rites of other church bodies of which we are total strangers, lest we commit grave sacrilege and in fact religious *estafa*. Ecumenicity is not attained by more resort to superficial compromises of our fundamental concepts on faith and worship.

Finally, where there are doubts in our statements of beliefs and involvements in actions relative to our desire for expressive unity, it would be expedient to go by the way of prudence as the better side of wisdom in seeking the instructions of the Scriptures where the leading of the Spirit is not yet clear.

The foregoing is only a *beginning statement* in the humble attempt to express our honest longings for that ideal state of Christian fellowship where we may in deep assurance say with Paul: “One Lord, one faith, one baptism, one God and Father of all...”

Notwithstanding its imperfections which are manifold, and conscious of possible oppositions from individuals and Church groups of our Convention, the above statement is offered to the brethren in the Churches of the Convention, for their direful and honest study. This statement then is subject to any form of deletion or addition. We would deeply appreciate comments and suggestions so that with your contributions we may ultimately come to the understanding of the meaning of and means to *Oneness in Christ*.

Ecumenism and Service⁵⁷

*Mr. Ronald F. Parpa*⁵⁸

Different connotations were attached to ecumenism. Some people identified this word with leftist movements. Other said it is a demonic endeavor. Out of these misconceptions, a concern to elucidate the issue arose.

Ecumenism comes from the Greek work *oikoumene*, which means “the whole inhabited earth”. It refers to the unity of the whole creation including people from different living faiths.

To explain this concept further, I would like to borrow the idea of Ms. Sharon Rose Joy Ruiz-Duremdes (the first woman General Secretary of the

National Council of Churches in the Philippines). “The Garden of Eden is a picture of pristine unity between all creation and their Creator...Eden means delight, daintiness, luxury.” To add to these descriptions, Eden was also a place of sustenance and security. “As a place, the Garden was fertile land (Isa. 51:3). There were precious stones and mineral deposits (Ezekiel 28:13) and beautiful trees (Ezekiel 31:90). It was a city that was inhabited, secured and fortified (Ezekiel 36:35). A fortified city is one that protects and is protected from foreign invaders. The cruxes of this paradigm then are Shalom and abundant life.

We could easily define the word Shalom in relation to peace. But what does the idea of peace convey? Shalom is actually a state of wellbeing of people that comes from the faithfulness of god (Psalm 85:8-13), a state of life whereby one can travel without the threats of being robbed and abducted. At night, one has a restful sleep that is secured from the unfriendly forces. It is also the kind of life where farmers enjoy the good yield of land. Shalom then means, wholeness, harmony, oneness, and peace.

But that picture of Shalom was shattered by the story of the snake. Of course, I do not negate the positive symbolism of the snake for it is also a symbol of life and good health, fertility and productivity. Wisdom to make choices become demonic when it deprives others of their own life, their own good health, fertility and productivity, and their wisdom. When the snake said, “You will be wise,” the appeal was individualistic. It appropriated the good at the expense of others. Adam and Eve began to take hold of power on their own selves. The picture of Shalom was broken when people become isolated from the land which means life to them, when we see poverty in the midst of plenty. On the other hand, Shalom that becomes hope responds to the world ills. It carries out the liberating ministry of Jesus Christ.

The paradigm of the Garden of Eden also exemplified abundant life, the kind of life God intended from the beginning. It exemplified the kind of life where there are necessary elements in order to live. Food when they hunger, water to quench their thirst, and to produce crops for their existence, shelter to protect them from imminent danger. Abundant life also meant people exercise freedom and self-determination...a kind of community where mutual relationship can be found, a kind of community where oppression is absent. The question is, do we possess this kind of life?

The word ecumenical is used to properly describe everything that relates to the whole task of the whole church to bring the gospel to the whole world. Its missiological emphasis changes our perception of evangelism as tool for converting people to one church or religion. Rather, God’s mission should be understood as taking structures and systems that deny our people of Shalom and abundant life that Jesus promised. Preaching the gospel would therefore mean solidarity with the poor, the oppressed, the marginalized and the disenfranchised. Mission means participation in the people’s journey for justice and freedom. This

is what abundant life is all about. The life of Jesus was the demonstration of praxis. He immersed himself in the lives of these marginalized people and he met them at the point of their deepest needs. He healed them in their sickness, comforted them in their sorrows.

The concept of ecumenism tells us Christians to consider our roles. Where are we now in the midst of these social issues? We will not know what our Christian business will be unless we immerse ourselves in their lives, their world, and their struggles. The extent of our commitment to Christianity is measured through our involvement in the struggle of our people. Serve God, serve the people! That is the essence of ecumenism.

*Service: Biblical Basis and Reflection*⁵⁹

Exodus 3:7, 9-10. The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their sufferings." And now the cry of the Israelites has reached me, I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.

Reflection. The oppression of God's people is a legitimate cause for service. God feels impelled to come to help to their rescue. As Christians, as followers of God through his revelation in Jesus Christ, we are also instruments of the deliverance of God's people today. The cause of God is also our legitimate cause.

Isaiah 1:10-17. Hear the word of the Lord, you rulers of Sodom, listen to the law of our God, you people of Gomorrah. "The multitude of your sacrifices – what are they to me?" says the Lord. "I have more than enough of burnt offerings, or rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before me, who asks this of you, this trampling of my courts? Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations – I can not bear your evil assemblies. Your New Moon festivals and your appointed feasts my soul hates. Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widows."

Reflection. The imperative of service comes from the very nature of God. As we emulate him, we learn also that He is not only contented of our offerings but He pushes us to serve those who are powerless and oppressed and to encourage and empower the downtrodden, the fatherless, and the widows.

Luke 4:18-21. "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor...and He began by saying to them, 'today this

scripture is fulfilled in your hearing.”

Reflection. The life of Jesus was a demonstration of service. He, who was with God, emptied himself and became flesh to be in solidarity with the poor. He immersed himself in the lives of the marginalized people and met them at the point of their deepest needs. He fed them, when they were hungry, healed them from their sickness, comforted them from their sorrows.

Luke 10:33-35. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his donkey, took him to an inn and took care for him. The next day he took out two silver coins and gave them to the innkeeper. “Look after him,” he said, “and when I return, I will reimburse you for any extra expense you may have.”

Reflection. In serving people, we go out of our way and meet them in their deepest needs. Seeing their needs, we go out of our personal comforts to extend a hand in whatever way we can help them. As church people, we are not judged by our religiosity but by what we’ve done to the least of our sisters and brothers.

James 2:14-20. What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or a sister is without clothes and daily food. If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action is dead. But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that – and shudder. You foolish man, do you believe that faith without deeds is useless?

Reflection. Almost every Christian claims to have a strong faith in God. But is it enough? Faith must be true – the kind of faith necessary to salvation of people from their present predicament. The problem is how to translate that faith into action. Faith is verified, made true, when it is formed by love, solidarity, and hunger for justice. It is through service that we can quantify one’s faith.

General reflection. Is God the God who lets his/her sons and daughters suffer from the iron fists of the tyrants, the capitalists, and the oppressors? How does he/she persuade his/her people to participate in the struggles of the disenfranchised, the marginalized and the oppressed?

The Biblical God is fundamentally a living God. Whenever persons see their lives threatened, they can count on the presence and power of God who comes to the rescue of the oppressed. God feels impelled to come to help the poor.

Christ undeniably made personal option for the poor and held them to be main recipients of his message. God fulfilled his/her law of love. Like the Good Samaritan, he/she approached those who have fallen by the wayside. He made those who are far from Him neighbors, brothers and sisters. All these he/she did in the name of service.

We the people of God, the church, emulate this worthy example Christ had set. As followers of Christ, we should also make this preferential option for the poor and the needy. This is our first and foremost way of expressing our faith in Christ in the context of widespread poverty. As we emulate Christ, we acknowledge the kind of worship that is pleasing before him/her. This worship searches for justice, peace and well-being of God's people. From the eschatological picture of Christ as the Supreme Judge, we learn that on the coming of the supreme moment of history, our eternal salvation will be decided on the basis of our acceptance or rejection of the poor. Our faith will fail us if we spared these poor people of our help. Remember! Faith is verified and made true, when it is informed by love, solidarity and hunger and thirst for justice. Be one with the people's struggle for justice, peace, and equality. Be in solidarity with the poor and oppressed. Serve God, Serve the People.

The Challenges of Globalization to Family Ministry in the Philippines⁶⁰

Pastor Milanie S. Catolico⁶¹

Manifestations of Globalization

Globalization implements the policies of liberalization, deregulation and privatization worldwide. It intensifies poverty for a developing country like the Philippines. Liberalization of trade is not new in the country, however, its institutionalization and intensification through the World Trade Organization (WTO) leaves farmers and small and medium scale enterprises incompetent and bankrupt. Filipinos now depend on cash to buy the necessities and services that have been privatized, such as education, health, and utilities at an expensive price for the poor majority. This means poor health, poor education, poor living conditions, low status, and the widening gap between the poor majority and the elite. Globalization advances poverty rather than welfare for the common people, and worsens the situation of the already poor majority in the country.

The technological advancement and industrialization in the country has left huge numbers of unemployed and underemployed Filipinos. Many workers have been laid off from their jobs so that many of them have moved to being overseas contract workers or casual employees. Those who opted for overseas migration may have improved their living standards. Their children, siblings or relatives are able to receive education, basic needs and extra wants. Durable house and possession of furniture, appliances and household conveniences are other visible effects. Their dollar remittances contribute to Philippine economy especially for the settling of debts to the International Monetary Fund (IMF), the Asian Development Bank, Japan Bank for Internal Cooperation, and the World Bank.

On the other side, the country's ability to run its plants and operate factories is often impaired as more and more skilled and professional workers go overseas. Also, the impairment of families rises while overseas migration continues. The migration of women has changed the traditional practice of Filipino families where women did the unpaid work of homemakers who looked after their children, while their husbands were the breadwinners. The absence of one or both parents in the family has often led to irregularities and disorientation in child-parent, husband-wife and family-community relationships, and therefore encourages external alternatives to parenting. To say it more briefly, overseas migration may be a solution to economic problems but, is also a cause of economic and economic-related problems in the country.

The development in technology has brought about cultural changes in the Philippines. The cultural changes in the country are shaped and made up by the mass media in different forms, such as movies, music, games, telecommunications, reading materials, and the like that shows people, fashion, styles, idioms, lifestyles, among others. Globalization of Western culture is also

brought about by the spread of transnational food chains like McDonald's and KFC's, and other outlets for brand-name goods. Like other Asians, Filipinos are bombarded and pre-conditioned by the dominant First World culture so that they will continue to seek for the same style and quality in the country. The local mass media productions either owned by international companies or locals, have to adopt the dominant style in order to survive. The result is the development of a consumerist society and a homogeneous culture. The Philippines is made inferior and marginalized as culture itself is converted into a commodity.

The unstable peace and order situation in the country is caused by several factors, such as, poverty, violation of human rights, poor parenting, negative effects of mass media and foreign meddling in political and economic affairs of the country. The active participation of the Philippines in the so-called global fight against terrorism heightens the unstable peace and order situation in the country. To be in a state of peace and order in the country is difficult to attain without addressing the above-mentioned problems.

Globalization being an overarching system is indeed an economic, political, sociological and cultural issue that affects the Philippines. Unfortunately, the Philippine government has become the implementing partner of globalization in the country. It lacks the political will to safeguard the welfare of its people. The Non-Government Organizations (NGOs), churches and families will need to pool their resources together in order to challenge the negative effects of globalization.

Impact of Globalization on Filipino Families

Changes in the family are brought about by the changing socio-political-economic and modern technological developments in the country which are parts of the phenomenon of globalization. The changes in size and composition of families, the changes in patterns of authority in the family, the working mothers and children, the changes in religious functions in the family, the changes in child rearing, care for the elderly and family time, occur primarily because of the economic conditions of families. The high mobility of families to work overseas or in urban areas naturally incapacitates parents in the non-economic aspect of parenting, such as, "bonding, discipline, education and guidance, general protection, responsivity to specific needs and the display of sensitivity". The influences of modern technology are becoming difficult to control by absentee-parents who are busy working to eke a living.

The Philippine family remains the basic unit of society but is no longer as influential as before because many children are raised without sufficient attention from one or both parents. The significant persons in the nuclear family, whose values and spirituality are deemed influential, are no longer the mother and the father. The modernized life in an industrial society has shifted concerns from needs to wants. Children find consolation through material comfort, the use of modern technology, peer groups and through extended and expanded families.

Problems in the family and infidelity among spouses are on the rise as results of long separation.

Instead of the family being the source of early education, there is more dependence on the schools especially as both parents have to be in the workforce. Likewise, the family has weakened in its role of providing religious education and has depended on the church for it. The emergence of more solo-parents, absent parents, third sex parents, separated husbands and wives, has changed traditional meanings and structures of the family. The family cultural values that are considered as national cultural values are gradually diminishing as globalization intensifies in the country.

Different Responses to Globalization

Globalization can undermine everything that affects life but, people being the brain of globalization can do something about it. The most significant response that the government can do is to examine its pro-globalization stand that aggravates the situation of the majority population before any programs, such as the eradication of poverty in the country is possible. The other responses may serve as provisional restoration and alleviation of poverty, as they only treat the symptoms of the real problem. Also, a common understanding between the government, the NGOs and churches – local churches, will bring a collaborative and effective response to problems besetting the nation.

In this line of thinking, the church's participation becomes all the more important and relevant. It can begin to see itself, families and communities, and understand its missions and important contribution to nation building. It can challenge the government, however it is formed and however it operates, to review the impacts of globalization, its economic and cultural implications that are squeezing families, marriages and communities towards better policies for the masses. At the same time, the church can provide alternative ministries to families today and empower them as a way of challenging the undermining impacts of globalization.

Towards Alternative Family Ministries

Globalization is an overarching international system that shapes Philippine politics and foreign relations, culture, and family life. It had transformed the economic conditions, livelihoods and lifestyle of Filipino families. Globalization is experienced in the privatization of social institutions and other services, the liberalization of trade and industry, and the technological developments in various forms of mass media. It brings opportunities and benefits but disadvantages for Filipino families considering that the Philippines is a developing country, and is ill-equipped to participate in the level of multi-national companies.

Globalization had made communications and information-dissemination easier and faster than ever before. It had made travel, business and banking more convenient and faster. The satellite made television, movies, computer games and

the like more accessible to all people down to the remotest village. The airwave is filled with music and entertainment from the West. Imported goods made readily available in the market are cheaper than locally produced products as well as the availability of distance schooling in the net made education easy. The country gets integrated into the world and even when families are inside their homes, they can easily be connected to the world by simply watching television, listening to radio or using mobile phone and internet. Agricultural technology has made farming easier without much need of manpower. Globalization allows laborers, skilled workers, academics, and many others to work on a global stage.

On the other side, globalization had created economic and cultural pressures as well as a host of interrelated problems in the Filipino family and society. In the Philippines, globalization is seen in massive poverty, increasing migration, erosion of cultural values, and deteriorating peace and order situation. The privatization of social institutions and other services deprived families health services, education, housing, and the like. The liberalization of trade and industry has caused the agricultural and fishing sectors to go hungry, mostly indebted, and empty-handed. Small and medium enterprises experience the same. The indigenous people have lost their territory, source of livelihood, and culture to cater to the demands of multi-national mining corporations. More and more children are deprived of their rights to enjoy their childhood life as they too have to work to augment family income if there is any. The poor majority population is helpless. The rising unemployment and underemployment in the county sends millions of skilled, unskilled, and professional workers overseas leaving their families behind. Even when technology keeps them connected, there is nothing to replace their presence and care. Such separation of families is alarming as it can lead to serious separation among spouses, and delinquent and insecure children.

New roles and new modes of family life are experienced since parents especially mothers need to work away from home. They are unable to attend to their children's emotional, social, educational, moral, and spiritual needs. Their poor living conditions undermine good cultural values. The mass media in various forms now shape the formerly diversified culture of Filipino families. TV, MTV, computer games, and the Western culture that dominates the mass media transmit values that are opposite to the many good cultures of Filipino families, such as cooperation and mutuality versus individualism, fair play and spiritual values versus competition and subordination, simplicity versus consumerism and materialism, among others. Respect for the individual, concern for work and other people, accountability for actions taken, sharing the burden with others, cooperation and teamwork and solicitous concern for all are diminishing through the constant bombardment of the mass media. Furthermore, studies concluded that mass media and multimedia affect individual's behavior and attitude towards work, studies, food, lifestyle, relationships, war, and the like. The deteriorating peace and order situation in the country is a complicated matter since it is rooted

in politics that affect the socio-economic situation of the country.

These pressing issues that are shaking families today need specific responses as a way of challenging the impact of globalization. However, the responses from the government, the NGOs and church bodies, are sporadic and provisional restoration and alleviation of poverty as they only address the effects of globalization and not the real cause of the problem. The welfare and future of Filipino families rely much on the political will of the government to change its policies related to globalization. Its commitment to transform the nation can be worked out together with the NGOs and national church bodies, local churches, and families whose commitment is also for the transformation of the nation. The situation demands common perspectives, common action, common beliefs or theology especially among local churches for greater participation and recognition of the social dimension of the mission of God for families to attain the fullness of life.

The Filipino family cannot be viewed traditionally, such as nuclear family. There are more solo-parents, absentee parents, and surrogate parents nowadays. However, they are still considered families and the basic unit and foundation of the nation. Therefore, there is a need for immediate attention before anything worse could happen. Just as globalization encompasses the total life of families and communities, churches need to have a Family Ministry that is holistic. This holistic Family Ministry is not just a set of programs that address family issues but everything a church and its representatives do to support families in their growth into wholeness. This is best expressed in the familiar ministry of the early church: *koinonia, leiturgia, didache, kerygma, and diakonia*. The traditional approaches to Family Ministry have done little to the growth of families. The sector-based approach based on age-graded curriculum and development theories have been separating family members, and more focused on activities by auxiliary organizations. This approach develops the individual to become a better member of the family but not all-family members are included and informed. Therefore, the development is limited. Aside from this, traditional perspectives, such as the dichotomy of the sacred and the secular and other church traditions concerning discipleship have hampered possibilities towards dynamic Family Ministries.

The following needs consideration. Firstly, the re-imagining of family and its roles that will gather more support within the family and families, to communities. The family needs to consider the family as a vocation, taking seriously its roles to counter the undermining influences of mass media and poverty. The family as a domestic church is one that nurtures Christian life and virtues. In the absence of parents, the extended family has to assume this responsibility. The church becoming a family of families provides a great sense of security especially for incomplete or dysfunctional families to actualize their faith. The community being a part of families is a support group to encourage and share with the responsibilities of rearing children. The retrieval of these images will bring

tremendous support to all families that will lead to the transformation of communities.

Secondly, the move towards alternative Family Ministries would require a shift from some theological perspectives or beliefs, and approaches that have influenced our attitude towards church ministries particularly those with social dimension. Instead of the dichotomy of the church and society, a holistic life and ministries; instead of fatalism, a living faith or fullness of life; and instead of sector-based approach, an intergenerational and multi-sectoral approach. These will lead to making every family a part of the transformation of families, therefore affecting the macro issue of globalization.

This “era of globalization” demands vigilance on the part of families, churches and communities. Their commitment, their faith in the living God, and their determination to change the present order can change the situation towards the fullness of life for all.

The Holy War Concept and its Implications for Liberation Movements in the Philippines⁶²

Pastor Lily Fetalsana-Apura⁶³

The Implications of the Holy War Concept for Liberation Movements in the Philippines

The struggle for liberation is common among oppressed peoples. Having been colonized by Spain and the United States, the Filipino people have struggled hard to attain liberation. Throughout its history the Filipinos has resorted to war as a means of attaining liberation, particularly against foreign oppressors, notably the Spaniards and the Americans. In such cases, identifying the enemy was easy, as were the efforts to rally the people for battle. But the oppressive situation did not end when the foreign colonizers and their soldiers departed from the land – the liberation of the Filipino masses has not yet been accomplished. The following section will focus on the application of the Holy War Concept in the Philippine situation, with particular attention given to the revolutionary movements' call to arms as a means of attaining liberation.

Liberation Movements in the Philippines: Roots and Causes

Philippine liberation movements have roots in the Spanish colonization period. The centuries of Spanish oppression and exploitation created in the Filipino people a “growing awareness of the need to liberate themselves through their own efforts.” Such aspirations found expression in the Philippine Revolution of the 19th century. Constantino traces the simultaneous and spontaneous peasant uprisings to the issue of land. He says: “The importance of the land question and depth of the grievance against the friar landowners is evident from the fact that the first provinces that rose in revolt were those in which there were extensive friar estates.”

On June 12, 1898, the Malolos Republic was proclaimed, and a revolutionary government took effect. Such actions were in no way presumptuous. Constantino attests that when the Philippine archipelago was ceded to the United States by Spain, Spain in reality controlled only a few “isolated outposts in the country.” The Filipino people had won their struggle for liberation.

Ignoring the legitimate rights of the newly proclaimed republic, the Americans occupied the Philippines. The new colonizers built on the existing political and economic structures left by Spain. Driven by a capitalist motive for profit, the “people of means” further consolidated their land holdings and intensified their production. Such objectives were attained at the expense of the peasants who had no means and capital to acquire land. Thus, land was concentrated in the hands of the few.

Even before the American colonization, the interests of the rich and educated

had already insinuated itself into the then newly established republic. One of the results of this was the execution of Andres Bonifacio for treason. The elites' interest also surfaced in the policies enacted by the new republic which, with the elimination of Bonifacio, was dominated by the rich families of Cavite. Constantino notes: "The new government would exhibit other indications of its elite orientation. Felipe Calderon, the principal author of the Constitution, later revealed that his intention was to ensure that under the Constitution the *illustrados* (wealthy educated Filipino liberals) would win the country." Constantino further reveals: "Perhaps the worst betrayal of the people's interest was the action the Malolos government took on the friar lands. For the majority of the peasants who fought and died for the Revolution, independence meant an end to friar estates, and hope of owning a piece of land. The revolutionary government did confiscate the friar estates, but not for distribution to the oppressed peasants. Instead the republic passed a law giving 'men of means' and 'local chiefs' the opportunity to administer these estates upon presentation of security in cash or in bond. The drift toward *enfuedation* (a drift towards a system where land ownership is concentrated in the hands of the few who hold power over their fiefs who cultivate their land) of the countryside established...was thus continued with legal sanction...The elites were rewarding themselves with the first fruits of the Revolution."

Consequently, two diverging tendencies had arisen in Filipino attitudes towards the American colonizers. On one hand, the elite leadership collaborated with the Americans to safeguard and further their economic interests. On the other hand, the Filipino peasants continued their struggle for liberation from the American colonizers.

Filipino resistance against American occupation consolidated even without the leadership of the former revolutionary government. Throughout the first decade of the American occupation resistance was alive. Meanwhile, the Filipino elite showed itself ready to give in to colonial policies. Constantino comments: "Thus, although the local elite and its subsidiary classes had effected their accommodation within the outlined order and were or they were celebrating the successful completion of their colonial tutelage, mass unrest continued to erupt in rebellion which belied the claim that all was well in America's 'show window of democracy' in Asia."

From hereon, the peoples liberation movement was directed not only against the colonizers but against the native collaborators. Moreover, it is worth noting here that American colonial education has gained significant ground at this time which affected peoples' movements. But, the continued exploitation fed anew the peasants' uprising. Economic issues, which before was the focus of the movement, became tied with independence. Nationalist demands and anti-colonial sentiments surfaced. It became increasingly clear, that though the Americans were comparatively more benevolent than the Spaniards and the

Japanese, they intended to keep the Philippines as a colony. Further, the United States consolidated its control over Philippine trade which benefited the American corporations and their Filipino partners. It was on the shoulders of the Filipino masses that the burden of production and profit was laid but without improvement of their lot.

American opportunism in the Philippines came to be the central issue of debates and criticism in the 1940's and 1950's. The Filipino ruling elite voiced their nationalistic claims and class interest, but, the situation of the peasants was neglected.

Yet the nationalistic rhetoric bore fruit in that it aroused the nationalistic and anti-imperialistic sentiments among students. Nemenzo Francisco aptly describes the 1940's and 1950's generation: "For them, U.S. imperialism was the scourge of the nation." It was in this atmosphere of nationalism and agrarian revolt that the Communist Party of the Philippines (CPP) was born. Three months after its establishment in December 1968, the New Peoples' Army was formed. Jose Ma. Sison, who in 1962 became a member of the indigenous Partido Komunista ng Pilipinas – PKP (Socialist Party of the Philippines), founded the China patterned CPP. The PKP had earlier absorbed the Philippine Socialist Party. Prior to this, the PKP had already become connected with the Kalipunang Pambansa ng mga Magsasaka sa Pilipinas (KPMP), providing the group with technical and legal assistance. In turn, the PKMP and AMT (Aguman din Malding Talapagobra) had already cooperated. Hence, the largest coalition of peasant organization in the Philippines was formed in the establishment of the CPP.

During the Japanese occupation, the AMT and KPMP bands formed the HUKBALAHAP (Hukbong Bayan Laban sa Hapon or People's Army Against Japan, known popularly as Huks), together with the urban PKP members who had escaped Japanese capture. Thus, the CPP had in place united armed wing formed ready for battle.

After the Japanese-American war in the Philippines, the PKP maintained its wartime united front policy through the Democratic Alliance. Chapman describes its early composition as, "...an amalgamation of liberals, communists, civil liberties advocates, farmers and labor leaders."

Initially the Alliance focused on "parliamentary struggle," seeking reforms through peaceful means. However, the U.S. Armed Forces in the Far East (USAFFE) declared total war against the Huks. In addition, the peasants organizations were suppressed. The Democratic Alliance candidates who won were also denied their congressional seats. These developments, combined with the systematic campaigns to crush the Huks under President Roxas, cornered the Huks into fighting. The Huks adopted a new name – HMB (Hukbong Mapagpalaya ng Bayan or People's Liberation Army), and prepared for war. But, the PKP leadership in Manila was against armed struggle and advised the Huks to

surrender. It was two years later before the PKP endorsed the armed struggle of the HMB.

The serious blunder committed by the PKP leadership in advising the Huks to surrender, and the fresh reforms promulgated by the CIA (Central Intelligence Agency) as it advised the government of president Ramon Magsaysay, doused the fire of rebellion. The HMB later degenerated into banditry and Mafia style organization.

When the PKP gave way to the Marxist-Leninist (Mao Zedong thought) CPP, led by Jose Ma. Sison, its first adherents were mostly students and a few peasants and workers of not more than 75 in number. Sison's group combined with the remnant "ideological Huks" who remained committed to their revolutionary goals. The group gradually gained more followers. The situation in Manila in the 1970's and the eventual declaration of Martial Law furthered the communist cause.

Sison's rationale for resorting to armed struggle was stated by Chapman in these words: "The Philippines was a semi-colonial and semi-feudal state governed for the interest of American imperialist and rich landlords...Only armed revolution led by the Communist Party would rid the country of feudal and imperialist exploitation.

The Holy War as a Paradigm for Liberation

The National Democratic Front serves as the umbrella organization of liberation movements in the Philippines which includes the following: Christian for National Liberation, Moro Revolutionary Organization, Cordillera People's Democratic Front, Federation of Workers' Organizations, Revolutionary Congress of Trade Unions, National Union of Peasants, Patriotic Youth, Free Movement of New Women, Federation of Patriotic Teachers, Patriotic Association of Health Workers, Peoples' Artists and Writers, Communist Party of the Philippines (CPP), and the New People's Army (NPA).

The common goal of these movements is the economic liberation of the majority of the Filipinos. To achieve this, it committed to revolution as a means of social transformation. The NDF believes that through revolution the lower classes will be catapulted to power. As the lower classes prevail, an interim period of controlled governance by the lowest class takes effect. This is necessary for the construction of a new social order. McGovern is of the opinion that the weakness of Marxism lies in this "aftermath of revolutionary victory." He notes that most communist states never come through the process of tutelage by the "proletariat". As a result, McGovern comments, "Marxism has a dismal record of imposing social order and ideology rather than allowing people to express or develop their own hopes, plans, and worldviews." During this post-victory stage therefore, no dissent is to be tolerated and the proletariat imposes its understanding of what is

right for the state.

The Judeo-Christian heritage with its emphasis on God's sovereignty as an essential component for a transformed society, is incompatible with any absolutist claim to truth or power, including that of a revolutionary state.

The Holy War concept connects with the revolutionary movement in its perceived approval of violence or armed struggle for liberation purposes. To be sure the CPP makes no pretence that it is engaged in Holy War. Christians, however, who join the revolutionary movement see the Old Testament, particularly the traditions in Joshua, as an endorsement of armed struggle as an instrument for confronting and countering oppression and violence. Indeed, the Holy War concept was formulated with liberation as its goal. It counters wars of aggression and checks the abuse of power by the established Davidic dynasty.

It must be noted, however, that Israel's Holy wars were fought to gain and protect their land, the land promised them by Yahweh. In fact, the Holy War concept was formulated in criticism of the excesses of the Davidic monarchy, and to counter Assyrian and Egyptian aggression. The Holy War concept, therefore, cannot be equated with the Muslim 'Jihad' and the conquest for God understanding in the Crusades and colonizing Christian countries, i.e., Spain and the United States.

The endorsement of revolutionary armed struggle comes out as the common denominator in the Holy War and the current liberation movements in the Philippines, which has abandoned non-violent means of seeking reforms. It cannot be categorically stated however that the Holy War concept justifies all wars of liberation.

The centrality of God in the Holy War concept meant that God was the one who sanctions the battle, fights it, and consequently wins it. God's role in a battle is made evident by the charismatic leader he chooses, the obvious weakness of the warring party with whom God sides, and the attainment of victory through the forces of nature and/or trickery. The charismatic leader only follows the instructions of God. The wars were therefore declared only with God's perceived oracle. Military capability is not decisive in its success. Trust and obedience to God are the primary consideration for those who participate. Success is guaranteed. The moral and spiritual integrity of the participants is an important pre-requisite for a Holy War otherwise it would end in failure.

Yet, while Joshua 1-11 does not explicitly mention that God endorses all armed struggle for liberation, it makes clear that God sides with the weak and works for the liberation of the oppressed. The Holy War concept, however, goes deeper than just political action. It takes into account both the structural and the inner causes of human enslavement, and asserts that only in subjection to God's reign through God's law could real societal change occur. Such subjection is required primarily from those engaged in the Holy War themselves and secondarily from the members of the society to be established. This safeguards

replacement of one oppressive system by another. The guaranteed success in a Holy War prevents the escalation of violence. Because the perpetrators of the evil structure are eradicated it precludes prolonged violence and opens a way toward peace.

The Holy War concept highlights God's role in the establishment of a just society. This, in turn, implies realism about what humankind can do, and underscores the necessity of God's role in any successful and lasting transformation of a society. This contrasts with current optimism about social justice through human achievement alone, a position assumed by the majority of the revolutionary groups in the Philippines.

Undeniable commonalities between the considerations in the Holy War and the qualifications for a just war are readily observable except for the religious dimension of the Holy War. Robert McAfee Brown transposed such criteria to revolution and came up with the following: 1) the war must be declared by a legitimate authority. By its nature, a revolution cannot be declared by legitimate authority. Brown therefore raises the question whether "illegitimate" action on the part of those in authority legitimises revolution. 2) The war must be carried out with the right intention. Revolution usually arises out of an oppressive situation with the intention of establishing social justice. However, Brown raises the possibility of tyranny by those catapulted to power by the Revolution. Furthermore, right intention does not guarantee right action and good result. 3) The war must be undertaken as a last resort. This criterion is prone to arbitrary opinion by those in authority and the revolutionaries. 4) The war must be aged on the basis of the principle of proportionality. Brown notes such criterion is difficult to establish in advance and difficult to maintain in the heat of the battle. 5) The war must have a reasonable chance of success. Brown notes that it would be evil to convince people to a lost cause. 6) The war must be waged with all the moderation possible. Violence according to Brown escalates as the chance of the success of a revolution is threatened.

The issue considered in the "just revolution" theory: The question of legitimacy, intention, employment of violence, the outcome and the process of achieving that outcome had evidently been considered in the Holy War concept.

In connection with the liberation movements in the Philippines, the similarity between the Philippine situation and Israel's situation in the 13th and 7th century B.C.E. can be identified: oppressed peoples aspiring for liberation understood to be a God-given right. The Philippine revolutionary movement then, had in common with the Holy War concept, the goal of liberation and the establishment of a just society – perceived good – and the way of attaining it through war against the exploitative power.

Yet, while commonalities between the Israelite context and the Philippine situation exist, an unbridgeable gap stands between the Israelite Holy War context and the Philippine contemporary situation. Indeed while the struggling Filipinos

may claim that like Israel they too are struggling to be a people, the human centeredness of the movement is a big departure from Israel's deep awareness of being a people of God. Precisely because of the cited differences, the required elements in a Holy War concept cannot be transposed to the liberation movements in the Philippines represented by the National Democratic Front.

Having recognized the limits of the Holy War application, a possible equivalent of the Holy War formulation for the Philippine situation may also be explored.

In the Holy War concept, the decision for the justifiability of a war is a divine prerogative. Such categorization is discerned by the God-anointed leader as Joshua was perceived to be. Transposing such process to today's Philippine situation would bring in the picture of a religious leader discerning the will of God/the sanction of God for a war of liberation. Such war must be waged by people of faith and integrity. It is to these people upon whom the responsibility of making the war "Holy" rests. Such leadership and participants are commanded to ensure that the battle proceeding and the outcome is in accordance with what is God's will.

The Holy War concept like the Philippine liberation movements had liberation as its goal. Its view of society to be established includes structural and individual transformation. Faith is a very important component of the community to be established by a Holy War. Consequently it is faith which transforms the individual and the social structure. The spiritual dimension of liberation is understood as the central requirement for the transformation of a society. Towards that end, violence on the part of those who strive for transformation has been considered a legitimate means of overcoming and eradicating evil in the society. It is justified by the fact that the war was in keeping with God's will both in its proceeding and its end.

But through the war of Josiah, we learn that good intentions do not guarantee success. In the Holy War concept, the terms of conducting the war must be strictly observed. Unless the terms are met, the war cannot be considered Holy. For people of faith therefore, participation in war cannot be separated from the Torah, that is, from life led in obedience to Yahweh, and this also with the profound awareness of both the sacredness and the sinfulness of humankind, including our own. More so the process of attaining it.

The Holy War concept examines the process and potential outcome of a true war of liberation. Social transformation is portrayed as the result of moral transformation of the people in a given society which in turn results in social and structural transformation. Such transformation happens as a result of God's action in liberating the whole human person.

Like Israel, the early Filipino revolutionary leadership was infiltrated by personal and class interests, which gained control after the triumph of the revolution. Thus the hopes of the Filipino masses were denied. The Philippine

revolution failed to establish the society it envisioned. It is in that history that the present liberation movement in the Philippines must be viewed. Those who strive for change must themselves undergo radical change, so that the interest of the disadvantaged is given priority, and not that of one's self or class. Otherwise, the Filipino people may be in for another disappointment.

The justice of the war for the liberation of the majority of the Filipinos defies prior categorization. The presence of an oppressive structure and the good intention of the revolution does not guarantee the justice of either the inevitable violence or the outcome. In faith, the most that the suffering people can say is that God wills justice, and thus stands in judgment over those in power who are unjust, and at the same time stands in solidarity with those who are "sinned against", and works for their liberation. This assertion may empower the suffering into battle. Such was the case with Israel, and looking back they saw God on their side and their wars were called "Holy".

The liberation movements in the Philippines fight for legitimate demands against the covert and overt violence of the powerful: a more equitable redistribution of our country's economic resources. Towards that end many of our people have resorted to armed struggle. On the part of the government, violence has been employed to force people to subservience and stamp out anti-government movements. From the core traditions in the Bible, Christians can affirm that God takes the side of the oppressed: God has preferential option for the weak and powerless. However, this affirmation does not absolve us of the violence we may sow. Violence may fail to establish the society it envisioned, because the very people who struggle for justice and peace are themselves also prone to the snares of power and wealth. Hence, the afterwar scene does not guarantee a better society.

This does not mean, however, that people should resign themselves to the evils in this world. We profess that God wills justice, grieves with the suffering of the people, and calls us into partnership with God in working towards a just and peaceful society. This is our primary vocation as a people of God. Therein lies our hope.

War and violence both on the part of the state and on the part of the people struggling for change stand under the judgment of God who is perfectly just. The Deuteronomistic historian – of which Joshua and Judges were a part – demonstrated that God cannot be manipulated for the furtherance of the interest of any state, however good it may be. According to the Deuteronomistic Historian God had nothing to do with Josiah's war. Josiah acting on his own initiative must bear the responsibility of his war. God did not spare Josiah from defeat or death even though he is pictured as a righteous king. Human established institutions are imperfect, even when created by faithful persons. Violence sowed produces violence, and thus the Deuteronomist recounted in his historical account the account of Josiah's death.

Conclusion

The foregoing study, I believe has established the existence of the Holy War concept in the conquest traditions in Joshua 1-11, and its undeveloped stage in Judges 1:1-2:5. God's liberation of his oppressed people was the core testimony from which the concept developed. The Holy War stories were idealized reconstruction of what Israel should have done in her conquest of the land of Canaan. Correspondingly, Josiah's life and time were projected as the ideal kingdom under the Torah that should have been established. This reconstruction served to empower the Israelite state at the time of Josiah in its nationalistic campaigns and religious reformation.

The Deuteronomistic historian realized soon enough – the struggle for liberation is not that easy. The goals may be just as in Josiah's case, but his war endeavor was not "Holy". The cause of Josiah's defeat however was not on God's part, but Israel's faithlessness, the source of which could be traced to the period when Israel first occupied Canaan. In failing to totally cleanse the land of the "Canaanites", the Israelites allowed a snare in their midst. Thus, Israel failed to be the people God wanted her to be.

The Holy War concept allows violence to be used as a means towards an end. According to the Deuteronomistic historian, it was the "ordered" way towards the creation of the Israelite people. But as this study has noted, the writer has oversimplified God's role in the process of liberation, and his construal does not provide us with the real history of the conquest wars.

While social and economic justice may be the goal of the present Philippine liberation movements in my judgment, the Holy War concept cannot serve as its paradigm. The image of God as a warrior who sides with the oppressed may be an inspiration. Likewise, the participation of the Israelites in their liberation can empower people of faith to join the struggle for liberation. Beyond that however, the similarities become blurred and discontinuous. The Holy War concept, addressed issues peculiar to a particular people and place, namely, the Israelites and the land promised them by Yahweh. Moreover, as this study has noted, Holy War included a formula with exacting conditions from God's initiatives and intervention to Israel's cultic preparations, Spirit-filled leadership, and obedient participation. Clearly serious exegesis of the texts in Joshua 1-11 and Judges 1:1-2:5 will not permit an easy transposition of Israel's Holy War paradigm into contemporary Philippine context.

Having said that however, there are elements in the Holy War concept that are applicable to our rightful struggle for justice and liberation, to which the people of faith can bear witness. Even as the God which liberates gave rise to the Yahweh war traditions and eventually the Holy War concept, so too the liberator God can empower the downtrodden in the Philippines to resist oppression and struggle for liberation. Further, the Holy War can serve as a check to the absolutist

claim of power by the government. God stands in judgment of oppressive governments. No government can claim unconditional legitimacy.

The claims of liberation theology groups, therefore, that the Exodus event and the Conquest can serve as paradigm is an easy adaptation that disregards the hermeneutical gap between Israel in the 13th century B.C.E. and the contemporary situation. The specific ground rules for the Holy War need to be maintained for its transposition. At most the Holy War concept provides us with a confession: the mighty God is active in human history and is actively involved in the liberation of the weak and oppressed. We cannot, however, impose a paradigm for the way God will accomplish God's purpose in a particular time and place.

Similarly, Israel's perception of God's action in her behalf does not commit God to act in behalf of the Filipino people in the same way.

The Holy War concept was Israel's construct. The Filipino people is not Israel. We are in a different time and place. In spite of some striking similarities between Israel's context and the Philippine situation, the Holy War concept is a construct which is uniquely Israel's.

Christians in the Philippines would do well to conscientiously discern the demands of the biblical faith in our time and place.

Reflections of CPBC Pastors on the Muslim-Christian Conflict in Mindanao⁶⁴

Pastor Cris Amorsolo V. Sian⁶⁵

View of Baptist Pastors on Muslim-Christian Conflict

Introducing the Conflict

There is an ominous cloud that looms around the Southern Philippines these days. The clash between Christians and Muslims in what seems to be a religious conflict may escalate into a violent upheaval between people of the same ethnic origin but only separated by their beliefs. Sporadic fighting between Muslim dissidents and soldiers of the government of the Republic of the Philippines in different parts of Mindanao are reported regularly. The entire country especially Mindanao has been declared as unsafe for foreigners because of the series of kidnapping for ransom activities of the Muslim extremist group Abu Sayaff from Basilan. Moreover there is a re-emergence of vigilante group among Christian populace, accumulating arms and training recruit who are zealous at annihilating Muslims. The nation could no longer brush off the realities that threaten its existence as insignificant. It is ample time to talk about the issue in a dialogical manner. The first part of this dialogue is not to point an accusing finger at each other but to know each other's position. It starts from a thorough self-examination, reassessment of history, and maybe modification of attitudes. There is a need to get rid of preconceived notions, prejudices, and biases that have long haunt each other.

This study is an attempt to bring into the open the understanding of pastors belonging to the Convention of Philippine Baptist Churches (CPBC) on the so called Muslim Christian conflict in Mindanao. This study selected pastors who are working at the crucible of the conflict, whose churches are situated in communities where Christians and Muslims live together.

The twenty-two (22) respondents are located in places like Zamboanga del Norte, South Cotabato, Davao del Norte, Davao del Sur, General Santos, Sibugay Island, and Sultan Kudarat. Their length of service as pastors ranges from 2-30 years. The majority of the respondents were born there.

Their views of the conflict were divided into different themes: 1) Their interest in and awareness of the conflict; 2) Their perception on the cause of the conflict; 3) Their perception on the solution; 4) Their attitude towards Muslims; 5) Their role; 6) Their hope of peace for Mindanao; and 7) Their recommendations.

Interest and Awareness of the Conflict

All the respondents are aware that there is an ongoing conflict between Muslims and Christians in Mindanao. 40 % of the interviewees have taken subjects about the Islam faith, history and culture. Another 40% have participated

in seminars, fora and symposia dealing with the Muslim faith and culture and their relationship with other religions or vice versa. 50% have participated in Muslim-Christian dialogues and other activities joined by the Christians and Muslims alike. A testimony of one of the respondents tells us that in their barangay, (where he is one of the officers), Muslims and Christians joined together in worship before their session in the barangay begins. A Muslim official would lead a Muslim prayer followed by a Christian official who would offer a Christian prayer. Another pastor tells us how the Imams (religious teachers) join the religious organizations in the community and participate in religious gatherings.

The percentage level of those who have taken subjects, participated in seminars, fora, and joined dialogues on Muslim-Christian relation might be too low to make their relations relevant to the present context. But the fact that all of them are actually residing in community where Muslims and Christians live together gives more weight to their opinions. Learning becomes experiential for learning transcends the four walls of classrooms or conference halls. Living together with the Muslims is one of the best ways if not the best way of knowing their culture, aspirations, needs and struggles as a people.

Perception on the Causes of the Conflict

In what seems to be a religious conflict between Muslims and Christians in Mindanao, what had the CPBC pastors have to say? The respondents were given five (5) choices to select from, whether the conflict was / were caused by religious, economic, cultural, political or any other factors, after the respondents have chosen an answer, they were asked to give an explanation for their choice.

45% said that the conflict is caused by economic factors. 18% answered by the interplay of both economic and political factors. 4.5 % said by economic and religious, while 9% said by interrelated factors such as economics, politics, culture and religion. There were 13.6 % who chose culture as the main cause of the conflict. 4.5 % for both “religion and culture” and “religion and politics”.

If we combine the percentage of those who chose economic factors solely with those who combined economic with other factors, it will reach 72%. None of the respondents believe that the Muslim-Christian conflict is caused by purely religious factors.

Various reasons were given to their choices. Why economic? Because most of the respondents believed that “land” is the primary cause of the dispute between Muslims and Christians in Mindanao. Invoking history, some believed that Mindanao is originally the land of the Muslims. However, important events in Muslim history pushed them to be integrated to the mainstream Philippine politics. Migration brought the influx of non-Muslims to Mindanao. These non-Muslims (mostly Christians) became the majority in the area while the Muslims

were pushed to remote and infertile areas. Series of laws were passed, especially during the Commonwealth government that dispossessed the Muslim of their lands. These non-Muslim settlers presented titles that rove their ownership of the land while the Muslim peasants were left in oblivion as to what happened to the land that belongs to them. Rev. Prescillo Gallemit of Imelda Christian Fellowship Church and Chairperson of a sector in their place believe that the struggle of the Muslimpeople aims at regaining their ancestral domain so that they can live in the land of their ancestors and be free to determine their destiny as a nation, the Bangsamoro.

Why economic? Pastor Lucia Buison, who has been working in Mindanao as a pastor since 1969 and presently teaches the children of Christians, Muslims and Lumads in the community has a good word for it: "Land is the conflict, Christians have the title while Muslims claim it to be their ancestral domain." According to Nestor Laurea, Pastor of Sindangan Church "Most Muslims live in very poor and remote areas. They do not have enough access to health, education, and other services like what the non-Muslims (Christians) enjoy. There is a big disparity in the delivery of services between Christians and Muslims." Rev. Romeo Castillo, a pastor who had been working in Mindanao for 30 years asserts that "the government lacks program for sustainable development, programs that would address poverty, unemployment and oppression/exploitation of the Muslim population." According to Rev. Concordia Parado of Tigbok, Davao City, "Most Muslims believe that they can not compete with Christians in job hunting. Not because they ar less equipped, or les intelligent but because they are Muslims. There are lots of preconceived notions on the Muslims that are degrading, stereotype notions that portray the Muslims as a people devoid and incapable of noble ideals. There are even stories that circulate about some Muslims who changed their Muslim names when applying for a job in Manila. It is a good point to ponder: What kind of society that compels its people to betray the rightness of their heritage in order to gain access to its basic services?

The conflict has also something to do with politics. Pastor Melvin Velasco, from Hagonoy, Davao del Sur, believed that the conflict is a sign of power struggle between the two groups. There are government agencies in operation to address the concerns of Mindanao in general and the Muslim issues in particular but are being run by non-Muslims. They are managed by people who either lack knowledge or unsympathetic to the sentiments of the Moro. The Muslims want to be represented by their own people in the lawmaking body but no changes happen during elections regardless of their good moral and intellectual standing. Sometimes they are subjected to laws which are self-serving to the sentiments of the majority population but detrimental to the Muslim culture, not to mention the exploitation on the Muslims by unscrupulous politicians and business magnates. The issue boils down to the desire of the Muslims to exercise their freedom of self-determination. Based on the 1996 Covenant on Civil and Political Rights and

Coenact on economic, social, and cultural rights of the United Nations: “All people have the right to self determination, by virtue of that right they freely determine their political status and freely pursue their economic, social, and cultural development.” Thus, some respondents concluded that the root cause of the present conflict is the failure of the Muslim people to practice their inalienable right to self-determination.

Some 13.6 percent believe that culture has something to do with the conflict. Culture is defined as the totality of customs, arts, science, and religious and political behavior taken as an integrated whole that distinguished one society from another. Based on this definition, Muslim people although has the same ethnic origin like most of the Filipino people, possess a different cultural identity. Muslims are governed by a different law (Sharriah) and adhere to a different religion. Besides, religion is a way of life for the Muslims. It permeates almost all aspects of their life as a community. The conflict does not spring from the “otherness” of each group but from the failure to respect the diversity of each other. The “belief” of the Muslims is that the cause of the conflict. All the respondents in a mixed community of Muslims and Christians testify to the “goodness” of their Muslim neighbors. In short, they are like all peoples, having their share of heroes and villains. What anger the Muslim people are te stereotypical notions that are embedded in the unconsciousness of many non-Muslims Filipinos. Labels like, “Muslims are traitors,” “juramentado,” “opportunists,” “barbaric”, and the like. These biased preconceived notions of the Muslim culture pose as a great wall preventing Muslims and non-Muslims to live in harmony with each other. Since these two “different” groups are lumped together in one location looking at each other with indifference if not contempt, most likely conflict will arise.

Perception on the solution to the Conflict

What do you think is the most effective solution to the conflict between Muslims and Christians in Mindanao? Is it all-out-war? Dialogue / peace talk? Autonomy? Do you think military victory by the government of the Republic of the Philippines over the Moro Islamic Liberation Front and other rebel groups will end the crisis? These are the questions which the respondents answered..

68% believed that the best solution to the conflict is through dialogue or peace negotiations. If people resort to a course of action based on preconceived, biased, and unfounded ideas, most likely conflict will arise. The respondents believed that a dialogue which funnels the proceedings to the masses will achieve big results.

Dialogue is an avenue where conflicting parties could meet and lay down each other’s position. One of the causes of the conflict is the failure to know each

other's needs, aspirations, and identity. Dialogue can be a venue in knowing each other's uniqueness and commonalities. It can also clarify some misconceptions that hinder the way to mutual respect and cooperation. In short, dialogue is the best way to educate people. Conflicting parties coming together to dialogue learn one another's opinion and have the opportunity to assess the way their own system works. Rev. Gallemit and Pastor Ricky Ballasoto, both pastors living 9 km. away from the MILF camp in Matalam, Cotabato, believed that dialogue can be a venue where demands are laid and agreements are formed. It is in dialogue where conflicting parties can reach a point of resolution.

It is, however, a pity that people talk about dialogue as a lame duck facility of the government because it accomplished minimal (or "almost nothing") results. Dialogue can be a very slow process but when people start to communicate big things happen.

Dialogue has guidelines to follow; it has principles to be observed. Dr. Staney Samartha offers some tips in dialogue. Though its language is for religious dialogues, the principles can be applied to other forms of dialogue whether it is between governments, between a government and its people, and the like. In entering into a dialogue we should remember that:

1. There can be no dialogue between religions; dialogue can take place between people of living faiths. While concepts and ideas are important, the first step I real dialogue is to realize that religion is much more than its creeds formulated in particular categories.
2. Dialogue is much more than a "talking" activity, it involves larger relationship of living together and working together. Informed understanding, critical appreciation, and balanced judgment these cannot be realized except where people meet in trust, openness and commitment.
3. Interreligious dialogue should not lead to syncretism, a kind of "fruit salad religions." Syncretism is an uncritical mixture of different religion. It leads to spiritual poverty, theological confusion and ethical impotence. It would be foolish to eliminate fundamental differences between religions in the interest of shallow friendliness.
4. Interreligious dialogue should not be used by any of the participants as a subtle "tool for mission" that is, to promote the interest of one particular faith community to the detriment of others.
5. In many situations in dialogue there is an authentic and inescapable commitment to share and to witness. However, it should not amount to a unilateral self-projection, but lead to open hospitality whereby each may share in what is most precious to the other.
6. Dialogue has as its basis the commitment of all partners to their respective faiths and their openness to the insights of the other. The integrity of particular must be recognized.
7. Dialogue does not lead to a superficial consensus, or a dilution of convictions,

or false harmony. It must lead to the enrichment of all in the discovery of new dimensions of truth.

8. Dialogue should not be limited to academic discussions of conceptual ideas. The other aspects of religion, the meaning of ritual, the significance of symbols and experiences of devotion, and the ongoing dialogue in day-to-day life should not be ignored.
9. Even though dialogue sometimes begin with specially delegated people, it should spread into wider circles involving larger number of people and communities and help to shed their fear and distrust of each other in order to build up mutual trust and confidence.
10. Dialogue should not lead to the discovery of deeper dimensions of one's faith, and to the re-examining and furthering of one's own understanding of one's faith and practice.

18 % of the respondents believed that autonomy is the best solution in ending decades of conflict between Muslims and Christians in Mindanao. When talking about autonomy, the respondents say that the government should give Muslims the chance to live as a community, to exercise their cultural, religious, and political beliefs without outside intervention. The respondents suggested that the government should give the Muslims the freedom for self-determination. Let them conduct their affairs and determine their destiny as Bangsamoro (Moro nation).

Only 9% answered that “all-out war” or military campaign against the Muslim rebels is the best solution to the conflict. This choice is supported by reasons that Muslims are determined to annihilate all Christians and divide the Philippines. In effect it is tantamount to saying that “Since they are out to take us, let us hit them first.” The other reason is fueled by hate and loathing since a respondent and his families suffered atrocity by a certain Muslim group. His aunt was kidnapped and the abductors asked for ransom. He would not disclose whether they paid a ransom or not but she was released after a series of negotiations. It was an ordeal for the family, which was worsened upon knowing that she was raped by her abductors. However, he favors “all-out-war” policy applied only to Muslim criminals and not to all Muslims. He is in good term with his Muslim neighbors and is a friend to the imam (or preacher).

The respondent's view on the “all out war policy” or military campaign against the rebels is reflected in their answer to the question whether military victory over the Muslim rebels would end the war in Mindanao. 91 % do not favor the sending of military troops by the government to go after MILF rebels (as what happened during the Estrada regime). For them, the action will only worsen the situation as civilians will be caught in the crossfire, families will be displaced from their homes, classes will be disrupted. The wounds of both sides will

become deeper since war entails victims on both sides. Chances are, the conflict may escalate into a full-scale civil war.

Could a military victory over the Muslim rebels end the conflict? The same 91% of the respondents said “No”. Most of them believed that Muslim has a culture of war. Once a member of the family is killed one or more persons will rise up in his stead. So the cycle goes on. Pastor Gil Soberano, Director of Western Mindanao Bible Institute asserts: “You might kill all the rebels in one attack, but what about their family? I’m sure, new batch of soldiers will come out to fight.” Pastor Velasco adds: “In their cultural set-up, once the leader is down, their fanaticism grows stronger. They are fueled by their belief. Muslim militiamen act out of love and devotion for the faith not like the soldiers of the government who fight for money.” For Rev. Castillo, “War is not the solution, but the development of the economy.” The idea of a pastor from Zamboanga City sums up everything “You can’t kill beliefs and culture with bullets.”

Attitudes Toward Muslims

Do the respondents look at Muslims as enemies of the Christians? 95.5% believed that Muslims are not enemies of Christians. All of the respondents live in areas where Muslims and Christians live indiscriminately and most of them have developed good friendship with the Muslims. Pastor Concordia Parado confidently said that she felt safer with her Muslim friends than with Christians. Tito Alquiza, a pastor from Solar, Imelda, Zamboanga del Sur equates the Muslim struggle with that of the New People’s Army (NPA). The Muslims have demands which are not met. That is why they resort to what they are doing now, but historically, they are not enemies.

Lucia Buison expressed her deep love for the Muslims. She devoted her time teaching Christian Muslim and *Lumad* children. 18 of her students are Muslims and she loves them like any other children. Rev. Gallemit and Pastor Gil Sobrano are good friends of the imam and they tell how these imams cooperate in the religious activities of the community. Two of the respondents just would like to live in peaceful coexistence with the Muslims since they were afraid to have Muslim enemies since “They would not fight fairly.” Three of the respondents believed that Muslims and Christians are not enemies but some people believed it so. The Muslim’s real enemies are the unscrupulous politicians who used the Muslim issues to enrich themselves. Aside from being human like us, the Muslims are also “souls to be saved,” according to two respondents. Rev. Castillo believed that Philippine military operation worsened the situation. When Muslim camps are attacked by the military, the former will retaliate and will affect even the Christians. Since most soldiers are generally Christians, the enemy becomes worse. Actually, the battle is not between the two religions but between the soldiers of the Republic of the Philippines and the Muslim dissidents.

On the issue whether the respondents, who are now living in communities

where Christians and Muslims lived together, would choose another community, away from their Muslim neighbors or not, 86% said that it is alright with them to live in a mixed community as they are experiencing in the present. They have grown to love their Muslim neighbors. They are no different from other non-Muslims groups. They also have their share of notoriety and heroism. Rev. Gallemit insisted that, "They are good neighbors. We only need to respect their culture. They are peace loving people." Contrary to some stereotypical statements that Muslims are traitors, pastor Concordia Parado asserted that "If you are good to them, they will be good to you." Pastor Melvin Velasco affirms the goodness of his Muslim neighbor because one time, when pirates entered his house, their Muslim neighbor defended his family." We live with them, we eat with them, and we are diverse from each other yet each group has seen the reason to live as one community." Two of the respondents want to live with the Muslims because they see it as an avenue to win them to Christ.

The attitude of these 86% toward their Muslim neighbors is not of hospitality but tolerance, respect and goodwill. 14% did not want to live with the Muslims if they had the choice. For them, there is a cultural problem. Muslims have different attitudes than Christians. One even goes to the extent of saying that, "No matter how good you are they will always be traitors."

There are preconceived notions and stereotypical perceptions of the Muslims by the so-called "outsiders" or people who have never experienced living with the Muslim. Looking at the attitude of the "insiders" toward their Muslim neighbors one could have a feeling that the conflict is not beyond repair. One's attitude is fueled by one's world view of how people look at things. What people need sometimes is to understand each other's world view and to learn to respect the world view of others no matter how perverted or distorted it might seem.

Role of Pastors in Conflict Resolution

86% believed that as pastors they can do something to at least minimize the conflict if not end it. When questioned about a specific program or course of action to help remedy the conflict, only one pastor suggested that pastors should join in the process of dialogue, and educate the members of Christian churches on interfaith living. Most answered that they can help by praying, showing love, compassion and kindness, by preaching the word of God, and by relating to the Muslims.

The remaining 14% believed that there is nothing a pastor could do in the conflict situation. If Muslims are hostile to the Christians, how much more to Pastors? They believed that Muslims will no longer listen and besides, Christians are the very target of the Muslims. A respondent added that "Only God can solve the conflict in Mindanao."

Hope for peace in Mindanao

Is there a hope for peace in Mindanao? Will there be an end to the enmity between Muslims and Christians? 55 % said, “Yes,” there is a hope for peace in Mindanao. Pastor Sweenie de la Cruz stated that: “If the government will stop sending military troops, maybe the conflict can be remedied.” Rev. Castillo added that: “The conflict will end if the government will initiate programs for economic development for the Muslims. As long as there is famine and lack of economic opportunity, war will go on.” Some respondents believed that the conflict partly caused by unscrupulous politicians who use the Muslim Christian issue to push their vested interest and in effect enriching themselves. “The war will end if politicians stop their vested interests and will unite to give opportunities to Muslims to gain their freedom for self-determination and to exist as a people of diverse culture and traditions,” asserts Pastor Tito Alquiza. Some respondents hoped for the coming of Christ to establish his millennial reign, others believed that “If all rebels would be illuminated, the war will be over.”

The remaining 45% believed that there will be no end to the Muslim-Christian conflict. Yet, the answer of these 45% appears similar to the 55% who believed that the war will not end with an “if.” That is, if the demands of the Muslims are not met. Rev. Concordia Panado said, “If the structure of the government will not be changed; if the Muslims are not given autonomy, the war will go on.” As long as the notorious Muslims do not stop their illegal activities the lives of both Muslims and Christians will be endanger. They make the matter worse, especially those Muslim groups who have no political agenda.

Few of the 45% of the respondents who really believed that there will never be an end to the conflict, because “Muslims have a culture of war.” One respondent asserted that “There is no such thing as lasting peace” in Mindanao.

A respondent believed that the conflict can never be solved because “War is business.” Through this war opportunistic military officials, politicians, and multi-nationals gain profit.”

Will there be an end to the conflict between Muslims and Christians in Mindanao? Majority of the respondents believed that as long as the present system prevails and as long as opportunistic politicians, military officers, and business people exploit the Muslim-Christian issue for their vested interest, as long as notorious Muslims do not stop their illegal activities and join the peace process, as long as famine, insecurity, and prejudices haunt the Muslims in this country, the war will go on.

Recommendations

To the government, the respondents recommended that Muslims be given ample attention. Their demands for access to education, livelihood, health and other services should be taken seriously by the government. Pastor Ricky Balasolo suggested to: give back the ancestral domain of the Muslim and grant

them autonomy. There is a need to design economic programs that would benefit the Muslims. There must be equality in the delivery of services for Muslims and Christians. Dialogue between the Muslim and the government should continue so that their demands can be heard.

To Christians, there is a pressing need to be informed of Islam culture, religion and aspirations and be able to understand and respect them. The respondents urged the Christian population to stop prejudging the Muslims and stop those stereotypical comments which can not help solve the conflict. Christians are urged to exhaust all methods to make Muslims realize the essence of Christian love, as preached and lived by Jesus. Stop condemning! Pray and fast for reconciliation and peace!

To ministers of Baptist churches, the respondents encouraged Baptist pastors to make a stand on the issue of the conflict. They should be well informed in order to formulate unbiased answers once church members ask them.

Towards a Resolution of the Conflict in Mindanao: A Theological Reflection

The contemporary society is beset by surge of conflicts that rock the foundation of civilization and threaten the existence of the human race. There is the struggle of the Liberation of Tiger of Tamil Eelam (LTTE), minority in Sri Lanka; and the majority against a Hindu minority leadership in Kashmir. The same situation also prevails in East Timor where East Timorese majority are being ruled by Indonesian minority.

There are the conflicts between the Fijian majority and the Indian minority leadership or the *Chechen* majority against the Russian minority leadership just to name a few. These conflicts are just a microcosm of a common aspiration of peoples regardless of ethnic, racial, and socio-cultural origin to be free to enjoy fully one's socio-cultural heritage without outside interference. These conflicts mostly arise when people of diverse origin are lumped together by historical events into one locality. It may also happen in people of the same ethnic origin but was influenced by two or more cultures which prompted that society to live in an atmosphere of religious or cultural pluralism. Since religious belief permeates almost all areas of life and defines the distinction and diversity of groups, these conflicts become religious in character though caused by some other factors.

This is also true in the Philippine situation. Though history points out other factors like economic, socio-cultural, and political, the conflict evolved into a religious one. It is now between the adherents of Allah and the Christian God, a clash between Muhammad and Jesus, between Muslims and Christians, between crescent and the cross. "Too often these concepts have been paired in connection with political-military confrontations, and socio-ethnic tensions." More often the seemingly irreparable clash between these two groups is confirmed by inflammatory rhetorics of leaders from both sides. Sometimes the media helps fan the hysteria by issuing propaganda for the sake of profit but at the expense of

truth. This is the observation of Marites Sison, in her article “Press: a Casualty in Mindanao Conflict.” There is a “bidding war” among the journalist which has raised some ethical dilemmas. The journalists (foreign and local) pay as much as \$5,000 just to be near the Abu Sayyaf hostages in Basilan. They would then sell the photographs for as much as \$2,000 a piece to interested buyers. Renate Wallert commented that journalists, “only want something from us, They don’t show enough feeling for our plight, our suffering.” Quoting Glenda Gloria, a journalist and co-author of the book “Under the Crescent Moon: Rebellion in Mindanao,” Sison added that the public is only getting the surface because the media have reported the conflict as nothing but a “cockfight-who’s losing, who’s winning.” The media failed to ask “important questions that the public needs to know, like how was the policy of war crafted? Who’s calling the shots, is it the military? In other words, the government has not even held accountable.” Generally the media failed to ask: “How can such coverage lead to insight and learning?” In other words the advancement in media technology has not helped in promoting an atmosphere of understanding and mutual respect among peoples, instead, it became an instrument of spreading hatred, fanaticism, and bigotry.

Sometimes people are led to ask questions like “Is it the will of God that people live in an atmosphere of violence? Maybe it would also be good to ask what would be the point of departure in defining relationships between Christians and Muslims for that matter. Aside from looking at the difference maybe it would be better if both faiths seek their commonalities and engage in activities that enrich their faith in particular and the society in general.

Muslims, Jews, and Christians claim ancestral lineage to Abraham or Ibrahim. For Muslims, Abraham or Ibrahim is the founder of the sanctuary at Mecca. It was he who received from heaven the “black stone” which Muslims venerate in a cube shaped enclosure of the Kaaba whenever they hold pilgrimage at Mecca. The God worshipped by Abraham is the “One” God worshipped by both Christians and Muslims. They just differ in the names they ascribe to this “One” God – Muslims call him Allah while Christians call Him Yahweh. Because they differ in the way they call God, does he then become a different God? He is the same God who was active in Muslim as much as in Christian history. He is the same God who provided the lamb to be sacrificially offered in lieu of Isaac, Abraham’s son. Isaac’s son, Jacob, became the father of the 12 tribes of Israel. When Ishmael, Abraham’s son to his slave girl Hagar was sent out to die with his mother in the desert, this same God came to the rescue and caused water to spring up. This sacred well is called Zemzem from which pilgrims at present time sprinkle themselves with its water. Ishmael became the ancestors of the Arabs from which the Islam religion should later emerge. In other words, this is the same God, Yahweh or Allah revealed Himself in the histories of both traditions. He is the same God who bestowed blessings to both groups from generation to another as recorded in the Koran and the Bible. Now, it is time to

ask a soul-reaching question, “Is it the will of this One God that these two people, who pay the same allegiance to Him, spend their lives annihilating each other?”

Milot asserts that conflicts happen because we make doctrine rather than faith as our point of departure. Faith as an act of believing is quite simple when it springs from the heart of a believer. “It is a kind of acquiescence to an Absolute who is total, mysterious, and undifferentiated and who at one and the same time transcends and attracts.” However, this belief cannot exist in a vacuum. When a believer expresses his/her faith, he/she borrows whatever relative sources he/she could use from his/her culture and milieu in order to legitimize and embody his encounter with the absolute. To speak out his faith in the absolute, “he has to draw on the relative for his term.” When the believer wishes to “name, systematize, rationalize and legitimize his experience, he has recourse to the images, concepts, or systems connected with particular culture.”

Since cultures and their milieu vary it also follows that the expressions of faith will have differences in form. This inevitable diversity often leads to tensions; “But is this to say that faith taken in itself is as different as cultures which give expression to it? Here, we need to distinguish between faith and theology, belief and doctrine... dialogues between Muslim and Christian experts often move on theological planes, seemingly unmindful of belief in what lies deepest: The act of faith itself.” The book *Towards A Relevant Campus Ministry*, a publication of Iloilo Accord Documents edited by three Convention Baptist pastors namely Nestor D. Bunda, Jerson B. Narciso, and Riel John Rafols express this truth on the undifferentiated nature of God in the words: For both (Muslims and Christians), it is God who is the center of the universe, as the heart of human life and every human activity. Any way of life that reduces faith to private morality and ritual is unacceptable, an affront to God’s majesty and holiness. Sometimes proponents of religion act as if they have the monopoly of truth, as if they own God. It is God who owns all creatures. Therefore, the conflict does not emanate from God, it comes from the way we *interpret* faith in view of our varying circumstances.

Religion in real sense should enrich our relationship with God and our community but because we view faith from a wrong point of departure, it has become an agent of strife, domination, and destruction. “Isn’t it odd that people and faith quarrel over one and the same God? Isn’t it strange that they impose their religious practices over the same world which has never been of their own making? Isn’t it unthinkable that these men and women fight over heaven as if they have power over destiny of their own souls?” “A Religion is expected to put people right with God and with one another. However, it has put people wrong with God and with one another. It rules its adherents with unreasonable demands and controls their life and faith with fear...religion, instead of lightening the burdens of people bear both physically and spiritually, loads them with even heavier burdens...They remind us that religious authorities can betray God and

can do disservice to people by giving them distorted experience of God - an angry God, a vengeful God, an autocratic God, a God who makes endless demands.”

“How would Islam, with its profound monotheism, “one God, living and subsistent, merciful and omnipotent, the creator of heaven and earth” together with exemplary religiosity of its followers as demonstrated by their fidelity to prayer, unleash such armed violence, either organized or riotously anarchic?

And Christianity, with its many sects and denominations and churches that could not agree among themselves in doctrine and praxis, but could it allow itself to take practical sides in conflictive world of classes and interests, both economic and religious, but political as well? How could it justify mainstream Catholics in history siding with the feudal lords and colonial aggressors? How could it justify mainstream reformists with the world of capital and imperialist aggression? How could the Bible be used by Luther to justify the massacre of peasants in Germany? Or by the Calvinists to promote apartheid and the brutal superiority of the white race or by the catholic Spanish inquisition to torture and kill suspected heretics, by Italians and German Catholics to burn suspected witches at stake and by the whole Catholic Europe to order the violent crusaders and wars against the so called infidels? In short human history is full of atrocities done in the name of religion.

Now, this nation is witnessing an apparent conflict in Mindanao. Is religion really the main cause of the problem? Judging from the result of this study’s interview with pastors working in Mindanao, the conflict is caused mainly by economic factor - conflict of interest between those “who haves” and those “who have nots.” In other words, the conflict is just a microcosm of the conflict between two polarities, the marginalized and exploited social sectors and the state and or oppressive sector. The respondent who are in the religious sector believed that the conflict in Mindanao is due to the inherent aspiration of Muslims to a life worthy of human dignity - a life consistent with the desire of the beneficent God, a desire that all people live in abundance, peace, and freedom regardless of color, creed, or confession.

Freedom to live out their culture and tradition must not be an excuse to exclude their religion in programs of development. The two polarities that produce the tensions in the Philippines are the desire of the Muslims for self-determination and progress; and the desire of the majority Filipino-Christians to let the Muslims submit and support the programs of the Government.

The majority Christian population has a preconceived notion that the Muslims “are anti-development” because they did not want to submit themselves to the Philippine educational system in particular and the Philippine body politics in general. It gives a non-Muslim an impression that the Muslims are slowing down the progress of the country because they want to stick with this “backward way of life.” If this is the case, how come Hashim Salamat whines about the Muslims not receiving a fair share of development delivered by the government?

One of the demands of the Muslims is sustainable development. There is a need for the Christian majority to reassess, and if need be, to restructure their outlook on the Muslims. One of the causes of the enmity between Muslims and Christians is the latter's preconceived ideas of the former. The Muslims are always perceived by non-Muslims as crude, opportunists, traitors. Is this true? Agoncillo asserts that a Muslim is "a man of honor who sticks to his plighted word and will brave dangers to redeem his vow or promise. He is easily the best friend one can have, and certainly the worst enemy...He is proud of his culture and does not offer meek apologies for it...fought courageously in defense of his religion and freedom."

Agoncillo gives a description of the enmity between Christians and Muslims when he wrote: "One wonders why the Muslim brother has not been integrated into the Philippine body politics. There are obvious reasons. One is that as a non-Christian who has for centuries struggled for his individual identity has come to suspect his Christian brother of betrayal, for the latter was used by the conquerors in the attempt to obliterate Muslim culture and religion. Consequently, the Muslim casts suspicious eyes on his Christian brother who he thinks, is afflicted with messianic delusion. There is nothing more abominable to the Muslim than to be told to discard his Moro way of life. Then, too, the various governments of the Philippines, from the Spanish period down to recent time, has utterly neglected the Muslims...because of his fierce love of his culture and religion. The Muslim is looked down upon as an aberration – a 'Moro', with all its ugly implications. The result is that he becomes antagonistic to any attempt to bring him to the Christian society's fold, for he believes that the attempt is made not because he is loved but because his conversion to the Christian way of life is necessary. The proud Muslim does not accept such imposition." In other words, the Muslims as much as other peoples are capable of noble ideas. It is founded in the belief that human beings, regardless of creed, race, and confession even with tendencies to rebel against the creator are creatures created in the image of God. Such capability was the same foundation of many countries in Europe, the Americas, Asia and Africa which became immanent during the Reformation period. The Reformation was founded on the belief in dignity, freedom and human rights which developed faster after the French Revolution.

What does the biblical faith say about God? How does it view God? God in the Bible is the living, eternal Being in whose presence "all creatures live, move and have their being" (Acts 17:28). "He has revealed Himself in many different ways, and human beings in particular have always felt His presence and responded to Him in worship." He is a God who revealed Himself to all "for He has not left Himself without a witness" (See, Roman 1). "God Himself is unchanging, always the same eternal being who is beyond human power to describe in all his fullness." For God's thoughts are higher than human thoughts. "For as the heaven is higher than the earth, so are my ways higher than your ways

and my thoughts higher than your thoughts” (Isaiah 55:8). The Bible describes God in his transcendence and immanence. These are two important themes about the nature of God. Transcendent means that something is beyond what is natural, normal, and different from it. It means that: a) God is not limited to particular places and times as human beings are; b) God lives outside the natural world in which human beings live; c) Human beings can never fully know the will or the thoughts of God. He is beyond understanding; d) God is always there first. He is the creator of all things and the initiator of all events; e) Human beings feel awe when they remember the presence of God. He is good and trustworthy in the way that people are not.

God is present in the real world although in the same manner He transcends it. By immanent it means dwelling within. God is not detached from the experiences of His people. In biblical faith He is the God who revealed Himself in Jesus Christ. The manner in which He revealed Himself in history is best described by St. Paul in Philippians chapter 2 when God emptied Himself and took the form of the human flesh and became obedient even to death on the cross. Jesus was “a person of love, justice, understanding, of radical freedom and responsibility. He refused to conform or compromise with anything or anybody that fall short of the Kingdom of God.” In His incarnation, God enters a “direct dialogue with humanity... for we can picture Jesus in his inter-religious and interracial dialogue with the Gentiles, the Roman Centurion, the Syrophenician woman, the Samaritan woman.” The Bible as a whole, is open and inclusive. Jesus affirms this by saying “I tell you many will come from the east and from the west and sit at he table with Abraham and Jacob and Isaac in the Kingdom of Heaven” (Matthew 8:11).

This inclusiveness of Jesus was emulated by His followers in spreading the Gospel. It is shown when the Gentiles were accepted in the church despite the fact that their status as uncircumcised people was questioned during the first council in Jerusalem. One of the defenders of the Gentiles was Peter. In Acts 10 we remember him in his vision in the rooftop. He was commanded by the voice to kill and eat the animals that were laid before him. Peter refused saying that he never has eaten something that is unclean. God silenced him by saying that he should never declare anything as unclean especially if that thing was declared clean by God. The lesson of this passage is not about food or one’s manner of eating but it tells how God included the Gentiles – which was considered by the Jews as unclean and second class people – in God’s redemptive plan. This message was confirmed when God called Peter to minister to Cornelius, a Roman centurion, a Gentile who greatly feared God.

Paul was also inclusive in his approach in spreading the Gospel. We can remember him as Saul who was zealous in destroying Christianity because it paused as a threat to the Jewish religion. We can see a change in the perspective of Paul when in Athens, a center of Roman religion and culture, he met all kinds of

people, conversed with them and tried to know their belief system. Paul entered into a dialogue with the Athenians who were professing different kinds of faith. At first, he seemed to be bothered by their points of view but began to understand and accept them. He discussed with their Stoic and Epicurean philosophers (Acts 17:16-21), and that the people in Athens were also eager to hear what he should utter, his positions so to speak.

Paul began by commenting on how religious the people were (Acts 17:22). Then he began to speak about objects of worship and quoted some of their philosophers. In his preaching, “he did not reject them in God’s economy of salvation or liberation. He makes a strong theological affirmation that God is one, who is the Lord of heaven and earth.” Paul was not afraid but with an open mind was able to demonstrate the unity or harmony of religions based on ethical monotheism, meaning, the one righteous God.

This biblical truth, therefore, should be the guiding principle in dealing with people of other faiths. It teaches us that God is at work in all religions, cultures, and histories. We cannot limit God only in our sphere of beliefs. We must look for convergence of religions in terms of justice, freedom and love. Many Christians refuse to accept this view because for them it is the end of mission. Dialogue is not the end of mission, it only involves the reorientation of the real essence of mission. Samartha criticized a mission “that undermines the dignity of the people of other religious traditions.” He tackled the seriousness of the words used in evangelistic endeavors. Words such as “unreached, unbeliever, or unsaved,” are derogatory for our neighbors of other faiths.” It is a theology of mission that was very “largely shaped in the colonial era, with its center in Europe that dominated history, church centered theology, and unexamined assumptions of western superiority in race, culture and religion.” There is a call to restructure our theology of mission that does not limit the workings of God. He sums up his thought by saying “What we need today is a theology that is not less but more true to God by being generous and open, a theology that does not separate us from our fellow human beings but supports us from our common struggles and hopes. As we live together with our neighbors what we need today is a theology that refuses to be impregnable, but which in the spirit of Christ, is both ready and willing to be vulnerable.” It is clear that the way to resolve the conflict is for men and women in faith to be immersed into the real life struggles and the consequent rejection of the structures that deny people of their inherent rights to exist as free individuals. This principle is founded on the belief in the sanctity of human dignity and the inalienable rights of people to seek meaningful and abundant life as embodied in one’s faith of the beneficent God.

Conclusion

This study wrestled with the problem related to the Muslim-Christian conflict in Mindanao. Specifically it presents the views of CPBC pastors on their

understanding of the conflict; their analysis on the causes of the conflict; their perception on the solution to the conflict; and their attitudes toward the Muslims. Moreover, it deals with their perception on their role as pastors in conflict resolution and their hope for peace in Mindanao.

To situate the CPBC pastors' views and perceptions on the conflict in Mindanao, this study attempted to describe and analyze Islam in Philippine setting including a brief history of Islam and significant events which triggered violent conflicts in Mindanao.

This study used descriptive and analytical methods in presenting the history of Muslim-Christian conflict in Mindanao making history and theology as starting points. The historical analysis focused on the intricacies of the conflict based on historical events related to social, cultural, religious, economic and political aspects. The theological analysis takes into consideration the Christian faith in general and the Baptist faith in particular to interpret the conflict.

This study used interview data coming from twenty two (22) pastors from Mindanao which enriched the secondary sources found in books and articles authored by Muslim, Christian and Baptist.

The perspective used as point of analysis in this study is inclusive. This perspective attempts to view the conflict from various sides - the Muslims, the government, the Baptists and other sectors who played major role in the conflict situation. This perspective is based on the theology of CPBC as stated in the 1977 Statement of Faith on Human Dignity which asserts the upholding of the person's dignity regardless of colour, creed, and confession.

Based on the problems, objectives, methods and perspectives mentioned above, the following were found out:

1) CPBC pastors have various understanding of the conflict, but the majority appear to believe that the economic reason is a major player in the development of the conflict, specifically, the issue of land. The Muslims traditionally believe that Mindanao belongs to their ancestral domain. However, colonialism and the encroachment of migrants from Visayas and Luzon pushed the Muslims to hinterlands. The economic reasons are intertwined with the political factor of the conflict. At first the Muslims ruled Mindanao but as the conflict developed the political war was slowly but surely controlled by colonial masters, the political power was turned over to the Christianized Filipinos. As a result, the Muslims could no longer practice their freedom for self-determination. Obviously the CPBC pastors are saying that the causes of the conflict are multiple which include economic, political, religious and cultural.

2) CPBC pastors believe that the resolution of the conflict could be attained by using dialogue as a starting point. Through dialogue both parties would be able to see the side of the other like their aspirations, culture, tradition and religion. Through dialogue, tolerance and respect could be developed. Moreover, demands and bargaining could be discussed and resolved by both parties.

3) CPBC pastors were generally tolerant and understanding as to their

attitudes toward the Muslims. In fact, they were open to live together with their Muslim neighbors and would like to see that this relationship will go on. For them, friendship is key in the blossoming of mutual respect and cooperation in the resolution of complicated problems in Mindanao which were not resolved in the course of more than four hundred years of history.

4) CPBC pastors generally believe that they can help, in one way or the other, in resolving the conflict in Mindanao. Their role, for instance, is to participate in the peace process through dialogue. Moreover, many pastors believe that they can be harbinger of education, so that both Muslims and Christians would become aware of each other's aspirations.

5) Pastors are confident that the conflict can be resolved if all sectors, government and non-government, religious and secular will work together to subvert the system of inequality and injustice reigning in Mindanao.

The perceptions of the CPBC pastors are not far fetched from the theology of the Baptists in 1977 which gave emphasis on the dignity and rights of peoples regardless of religious, political, racial or economic aspirations. In fact, their views find similarity with the biblical injunction that God is transcendent and immanent, He is present in all cultures and religions. His face is shining in each person, for every person is created in His own image. Not one confession or religion can put God in a box, claiming a monopoly of God's truth. God is the God who reveals Himself in histories of peoples.

There are two ways to keep a ship (*church*) that struggles against a fierce hurricane out of danger: First, it should be anchored in a strong bunch of solid and durable cable. Second, it should have a powerful, clean and effective compass. The cable are the educated members. The educated ministers insure that the compass points to the north in order to know where the ship should go in accordance with the map. The map is the Holy Bible.

Dr. Feliciano C. Sombito
First President, CPBC, 1935

CHAPTER FIVE MANAGING CHRISTIAN EDUCATION AND WORSHIP

A Teacher is an Ordained Minister⁶⁶

*Atty. Nicolas Baban, 1950*⁶⁷

Teaching is “the process of structuring the environment of an individual and organizing his activities so as to produce desired behavior.” It is a ministry. The teacher is the designer and builder of men. He presides in the cooperative acquisition of knowledge, skills and attitude which makes youth grow and develop. He is a pragmatist looking forward into “outcomes” rather than a scholastic looking backward into authorities. His twin emphases are upon life and behavior rather than upon intellect and knowledge. Psychologically he is dynamic rather than rationalistic. He believes in the reality of functions rather than the myth of faculties. He works for the organization of character rather than the training of separate faculties. His school is child-centered rather than subject-centered. He is scientific and democratic rather than tradition-bound and autocratic. His outlook is plebian rather than aristocratic. He respects personality, believing that it is the beginning of wisdom eschewing the crude emphasis upon the particular qualities of persons. His spirit is Christian, not bent on pleasure and power through wealth. He believes in One World of diverse elements, the Fatherhood of God and the Brotherhood of Men, instead of being provincial and exclusive – a denial of God which made the world a Babel of conflicting interests and ideologies and marks it for ultimate destruction. Let us remember that a teacher is an ordained minister and the minister is an ordained teacher.

Pray that the sublime principles of Jesus may grip the minds, hearts and souls of teachers and make them living agents to His Grace in school and in the community. A prophet’s call – Jeremiah 1:4-10: The word of the Lord came to me, saying, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” “Ah, Sovereign Lord,” I said. “I do not know how to speak; I am only a child.” But the Lord said to me, “Do not say, ‘I am only a child.’ You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you,” declares the Lord. Then the Lord reached out his hand and touched my mouth and said to me, “Now, I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.”

Cultural Integration for Education⁶⁸

Dr. Agustin E. Masa

In the recent years, particularly here in the Philippines and more observably during the Martial Law, the words *integration* and *development* have frown into prominence. The need could have been dictated by the exigencies of the time.

The word *cultural* comes from the noun culture which means refinement, development or improvement. To some extent it is even taken as synonymous to education. It is generally taken as the way of living.

Integration on the other hand means bringing together of different parts of objects into one common whole. Functionally, integration is the combination of the different process or forces so that they cooperate in a large activity and thus unify any given function.

Education is generally considered as the systematic development and cultivation of the natural powers by instruction or example. Education involved teaching, discipline, training and development.

Our subject calls for cultural integration for education. The intent seems to be that more effective education could be achieved if there is a combination or bringing together of the various refinements in every culture. It implies that every culture has its ethical and moral values which if brought together can bring about a more effective educational results which can assure better refinement in character of individuals, development of native skills for more profitable and gainful employment and the achievement of social traits which can enable the individual to become wholesome member of society.

In a strict sense, *culture* means value. *Value* refers to some kind of standard or worth of a thing. Generally we are told of three universal values – truth, goodness and beauty. Refinement in its ultimate sense can only portray truth, or goodness or beauty. These can be comprehended in what is known as aesthetic culture.

Values are fundamentally in the absolute. These, however can be reduced into concrete traits of human character which have been known as virtues. Each country has its own cultural values and can be translated into concrete virtues. As we review the records of the enduring civilizations of the world we can perhaps reduce the cultural heritage into four stages – the Chinese, Greek, Christian and Modern civilizations. The virtues associated with these civilizations are visible in human families.

We are told that the mothers of ancient China taught their children politeness and obedience. During the golden age of Greece, Athenians practiced wisdom, courage, temperance and justice. These are known to be the four intrinsic virtues of the ancient civilization. When Christianity came, parents taught their children faith, hope and love. Modern civilization magnifies industry, service and cooperation.

In these twelve virtues are the dreams of countless generations of the finest men and women the race has produced. These ideals represent a cumulated wealth far beyond our material heritage. They shall be kept bright in the lives of each new generation in the concern of all good people. One vital institution that may most naturally build these virtues into proper attitude and directions is the educational institution. Here the great cultural values of great civilizations as enumerated above can be integrated into the very life of people and enable them to achieve the highest refinement in life.

I submit that for sentimental reasons we may cling to our own traditional cultures. Indeed we have some cultural traits that we can be proud of, but surely there are undesirable ones. The rest of our refinement comes when in association with other peoples of the world we have nothing of our usual conducts that we could be ashamed of. Surely, we cannot deny that the cultural heritage of the Filipinos has become richer and nobler because we have the melting of the Eastern and Western Cultures, of the ancient and the modern.

There is no sure assurance of a better education than that in which the great cultural values or virtues are assimilated together. This is the only way by which we can achieve aesthetic culture and therefore the highest form of education. As someone has said, it is aesthetic culture that makes life interesting. Culture does as much for the soul as it does for the soil. It lifts life toward its ideals. It multiplies life's contacts. It creates an atmosphere in which personality can grow. It is the Angel before whom the locked prison doors open that it may lead us through the dusty streets of monotony and weariness.

Cultural integration for education elevates culture beyond its own sake. It must be culture for a purpose, the compelling urge of education. Culture for culture's sake is snobbery; culture for the soul's sake is character; culture for humanity's sake is service. And culture for God's sake is worship. This is cultural integration for education.

Baptist Heritage in Philippine Setting⁶⁹

Dr. Nestor D. Bunda⁷⁰ and Pastor Francis Neil G. Jalando-on⁷¹

What kind of heritage did we inherit? Heritage here may mean *inheritance*, *legacy* – (*palanubli-on*). To better understand our Baptist heritage, we have coined an acronym - BAPTIST. Certainly, there can be more to be added as our faith grows or as new data are uncovered.

B – Baptist Principles

A – Analytical Mind

P – Programs

T – Theology

I – Independence / dependence

S – Struggle for justice, peace and integrity of creation

T – Translated Bible in Hiligaynon / Influence of English

Let us start from letter T.

Translated Bible in Hiligaynon / Influence of English

In 1898, after Manikan was baptized in Spain, he and Lund started translating the Bible into Hiligaynon. Later on the whole Bible was translated and completed in 1912. This means that we put great significance in our culture and context. Every time we read the Bible in Hiligaynon, we are thankful because it is the legacy left to us by our Baptist foreparents. By this translation, we are encouraged to preach in our own *Word* (Hiligaynon). To speak in our own language is certainly nearer to the experience of God in Christ who was the *Word* who became *flesh* and lived with us. It's a pity that many of our reading materials (including this research paper!) are in English. The danger of frequently speaking in English is this: our line of thinking is being slowly changed into English. Some of us may notice that we cannot spontaneously speak in Hiligaynon anymore. *Ang dalagan sang panghunahuna naton English kag ginatranslate dayon naton sa Hiligaynon. Ang kululbaan pa nga kon magkit-anay na kita ni Hesus kag istoryahon ya ta sa Hiligaynon basi indi na ta ka hangop sa iya.*

Struggle / Faith / Commitment

The first converts of the Baptist mission were the Pulahans (or *Pulajanes*). They were a group of people who struggled for freedom and independence from Spanish colonialism. The Pioneering Pastors were also former revolutionaries and members of the KKK.

During World War II, a number of our church members and pastors joined the guerilla movement to fight the Japanese. During the Marital Law era, a lot of our church people joined the movement to oust the Marcos regime. Nowadays,

we are also living up to this legacy. We joined the protest rallies against Erap. Now, we also advocate and speak out against the dark side of globalization – a new phenomenon that is formulated by capitalists and neo-colonizers. In this world of “fragmented society and culture” the Baptists are finding ways to put their faith into action. We believe Philippine Baptists are committed to this heritage.

Independence / dependence

At the start of the Baptist mission the American Baptist missionaries were in full control of the whole Philippine Baptist mission. They have pledged to be “missionaries for life.” This may mean that they had little plans of transferring the leadership to their Filipino converts. This kind of leadership appears to be paternalistic. The Americans viewed the Filipinos as “helpers” and “unfit to hold a leadership position.” They were not even able to firmly establish a seminary until the 1920’s.

Nevertheless, the Philippine Baptists pushed for the independence of the Philippine Baptist mission from the American Baptists. The Filipinos were rewarded when the CPBC was created in 1935. In reality, however, equality among them did not fully exist. For example, the vote of one missionary was equivalent to the vote of 50 church members.

Financially, the Filipinos were very dependent from the funds of the Americans. The decisiveness of the decision making of Filipinos was hampered because the Americans had the last say. This is the law of economics. But during the war, the American Baptist missionaries left the Philippine Baptists to run their own affairs. Our churches survived without their help. This was the first sign of independence for the Philippine Baptists. Finally, in 1974, all the properties of the Americans were transferred to the CPBC leadership. And in 1991, the foreign mission office was closed. Today, except for some foreign funds for special projects, the CPBC is independent. It has no more foreign missionaries.

A number of our church people and pastors are independent in their manner of thinking and theology. But we are still much dependent on foreign theologies. We have not yet fully developed a theology that we can call our own. This is partly because of our colonial mentality. We prefer to read books written by foreign authors. And sadly, our own theologians have little publications borne out of the Philippine context.

The CBMA is now launching an endowment program to subsidize the salaries of our pastors. The legacy of independence is alive and a lot of our church members are answering the need for the CPBC to be self-reliant in leadership and resources.

Theology

We have inherited a lot of theologies. Philippine Baptists have different emphases in the development and interpretation of theologies. For one, the controversy between the *pure gospel* and *social gospel* in the 1920s is still alive today. *Pure gospel* means that the Christian ministry should put primary emphasis on personal evangelism. The target of this ministry is the salvation of the soul and its destiny is heaven. On the other hand, *social gospel* means that the Christian ministry should not be limited within the four walls of the church but should go to the community and society as well. This ministry is a holistic ministry aimed at making people whole including their socio-economic, political, cultural and religious affairs. The abundant life as promised by Jesus Christ in John 10:10 could be experienced by Christians here and now as opposed to the interpretation that abundant life can only be experienced in heaven. The Philippine Baptists were divided on these issues: The Doane Baptists opted to interpret faith in the light of the *pure gospel* and the Convention Baptists interpreted faith taking into consideration the *social gospel*.

The *pre-millennial theology* of Daddy Ungcho and Daddy Lapatha (God's plan of the Ages) is still very much prevalent nowadays. They emphasized the rapture, anti-Christ (Roman Catholic, World Council of Churches, and now United Nations), the second coming and the great white throne judgment. On the other hand, Dr. Johnny Gumban as well as Dr. Domingo Diel, Jr. emphasized *contextual theology*. Contextual theology greatly influenced the minds of today's Philippine pastors. Contextual theology is favored because many Baptist pastors are concerned about practical questions in daily life, the real situation of the people, and how God could speak to their context. In a sense, "Culture and Christian spirituality are intertwined. One appears foreign and unfamiliar without the other... A spirituality detached from culture develops a (spiritual) life without meaning. A culture detached from spirituality develops a (cultural) life without firm foundation."

Program

The three Baptist programs introduced by the American missionaries are *Evangelism, Education, and Health*. These programs resulted to churches, schools (CPU, Filamer, CBBC, etc.), and hospitals (Iloilo Mission Hospital and Emmanuel Hospital). Presently, the CPBC program thrusts - Mission and Evangelization, Christian Education and Development Ministries - although enriched to fit in today's context have roots from those three programs introduced by the American missionaries.

Analytical Mind

Dr. Feliciano Sombito, the first CPBC president said, "Agud mapauswag sing maayo ang aton pinanubli (heritage) dapat naton hibal-on and matuod naton nga kahimtangan. Dapat naton usisaon kag suklon ang aton kusog kag

kaluyahon... magamitlang sang mga defectos, sa espiritu nga dili pag padiutay apang pagpadaku, dili pagmusmus apang pagbatak, dili paghikay apang sa higugma, kag dili pag patay apang sa pag hatag kabuhi.”

An analytical mind is a mind that struggles to understand the real situation. It is an inquiring mind that analyzes and assesses the strengths and weaknesses of a certain situation, person, church, organization, nation or the world. We should “state our defects in the spirit that does not belittle but promote, not to ridicule but to elevate, not to humiliate but to love, and not to slay but to give life.”

Baptist Principles

We will also use the acronym BAPTIS(T) to recall the *Six Baptist Principles* which were enumerated in the 1935 CPBC constitution. The T in the BAPTIST acronym is an interpretation of the American culture left to us by the American Baptist missionaries.

B – Baptists have regenerated church membership (Baptism by immersion)

A – Authority of the Bible

P – Persons have religious liberty

T – The Independence and Democracy of the Local Church

I – Individual Soul Liberty

S – Separation of Church and State

T – *The American Way of Life*

Note: We have omitted the explanation of our Baptist principles except *The American Way of Life*. We refer you to our whole article and the article of Dr. Johnny V. Gumban on *Basic Christian Doctrine*.

The American Way of Life

The truth hurts. Reality bites. Baptists love the American way of life. We love anything that is American. Our foreparents embraced the American way of life and it is now being passed on to us. Our culture is eroded and mixed up. We can call it a “fragmented culture.”

When the Americans came to the Philippines in 1900 they brought with them a mentality that what and who they are are superior to the Filipinos. Their culture, language, theology, ideology and everything they represent were emphasized to the Filipinos as superior.

May ginsugid nga istorya nga ginling-ling sang mga Pinoy ang Americano sang nagkadto siya sa kasilyas. Kay man ang pamatyag sang mga pinoy daw lain gid ya ang Americano sang sa ila. Nasapwan nila nga parehas man lang nga mabaho gali ang ila “ginapagwa”.

There is a picture of our early pastors. They were all dressed in *Americanas* but when you look at their feet, they have no shoes but stood barefooted. There is

a document stating that Philippine Baptist Pastors should wear an Americana if they really want to be called as pastors and preaching should be done only if you wear one. Our churches also prefer that pastors should preach in English and if they hear you speak in Hiligaynon they will laugh and say that you're "buki." Pwerti ang tangu-tangu naton kon mag-english ang sermon pero kulang man gali ang aton paghangop. Should we go on acting as little brown Americans?

Basic Christian Doctrine⁷²

Dr. Johnny V. Gumban

The Reformation can be a reminder to the Church to return to the Scripture as the sole basis of authority in the life and work of the church. Before the 16th century, the Roman Catholic Church used the Scripture and Tradition as sources with equal authority. Tradition was understood to be Tradition I and Tradition II. By Tradition I, the church insisted that the Scripture should be interpreted according to a traditional way, which was observed since the beginning of her history. By Tradition II, it means that there are traditional teachings which are not included in all the books of the Bible but nevertheless have been handed down through time which are of equal importance with all things that are written in the books of the Bible. Furthermore, the Roman Catholic, approved the inclusion of the Apocryphal Books during the Council of Trent in 1545.

The Reformers, on the other hand believed that everything that was included in the Bible are sufficient for doctrine and guidance of the Christian life. Based upon the Scripture alone, the Reformers defended the doctrine of justification by faith alone based upon Romans 1:17; Gal. 3:11; Eph. 2:8-9. The Roman Catholic Church maintained that man's work of righteousness is necessary in order for him to be justified by God. God will save man if man will do his best to deserve the salvation that God gives him. The Reformers insisted that because of man's fall into sin, there is nothing in man's nature that can enable him to do any work of righteousness in order to deserve God's salvation. Salvation by Grace through faith alone means that salvation is an undeserved favor given to man through Jesus Christ. It also means that in Jesus Christ all who are saved have direct access to God. This is why the reformers maintained the doctrine of the Priesthood of all Believers. The priesthood of every believer is the Priesthood of Jesus Christ. The believer shares in this Priesthood only because they are in Jesus Christ. Through Christ, therefore, the believer's direct access to God is made possible.

By direct access it means that salvation, through the mediation of saints or by a church or by anything, is no longer necessary. This became the basis for the rejection of indulgence and the use of relics and pilgrimages are no longer necessary for salvation.

The Reformers accepted only two sacraments. These are Baptism and Eucharist or Lord's Supper. The Roman Catholic, on the other hand, accepted seven sacraments as approved by the Council of Trent. It must also be remembered that these seven sacraments are based upon the Latin Vulgate translation of the Bible, which was deemed to be an inaccurate translation of the Greek text of the Bible.

The Historic Baptist Distinctives

There are many theories concerning the origin of the Baptists. Some would

say that the Baptist origin is traceable to John the Baptist. Others would say that they came from the Anabaptist movement. Still others would trace their origin to the Non-conformist Movement in England in the 17th Century, a protest movement against the situation where the church is an establishment of the state, as in the case of the Anglican church. The Non-conformist movement wanted to have a church free from state control. The congregational church was a part of this movement, including the separatist church of John Smyth in Gainsborough. When threatened by the harsh policies of James I, who was the King of England, Smyth and his congregation went to the Netherlands sometimes in 1606, to seek religious freedom there. While there, they established ties with the Dutch Anabaptist Mennonites. Convinced that the only true baptism was believers' baptism, he baptized himself (this was why he was called Se-Baptist) and caused his congregation to do the same. A lay leader of his congregation, Thomas Helwys questioned the validity of Smyth's baptism, because he baptized himself. Soon, a part of the congregation followed Thomas Helwys, who published his own confession. Shortly thereafter, Helwys and his group went back to England. In 1611, in Spitalfield, a place just outside London, a Baptist church was established. This was called a General Baptist Church because it believed that God's grace is general and broad covering all people (Arminian Theology). Later, in about 1633 another church was established in another place under the leadership of John Spilsbury. It was the first Particular Baptist, because of its belief that God's salvation is only for people who believe in Jesus Christ (Calvinistic Theology). The Baptists influence that went to the New World (America) were largely influenced by the Particular Baptist (Calvinistic) orientation.

In the U.S.A. the Baptist orientation, especially that which insists on religious liberty, was espoused by William Roger who after he was vanished from the New England colony, surfaced in what is now Providence, Rhode Island, where he established a community which championed the principle of religious liberty. In the U.S.A. the Baptists were one of the most numerous of all religious movements until they were divided in 1845 over the issue of slavery. It was in that year when the Southern Baptist formed its own convention. In the North, the American Baptist Convention was formed and was responsible for sending missionaries to the Philippines. These missionaries, beginning with Dr. Eric Lund, with the help of a Filipino convert, Braulio Manikan, established their mission station in Iloilo in 1900. With the coming of other Baptist Missionaries, churches were established, the first of which was the Jaro Evangelical Church. In 1905 the Mission established the Jaro Industrial School, the precursor of the present Central Philippine University. Together with the establishment of this school, a Bible School was established. This became later the College of Theology, a Baptist seminary of higher learning. Later on, the Baptist work spread all over the Western Visayas, establishing hospitals, student centers, dormitories and

churches. In 1935, the Convention of Philippine Baptist Churches, Inc. was organized to serve as the mission arm of the Filipino Baptist Churches.

As Baptists, what do they believe in? Aside from the basic Christian faith that Baptists believed in, they are known for their historic Baptist distinctives. They are historic, because the Baptists were the ones who defended these principles in their historical development. Today, these distinctives are shared by other denominations. These historic distinctives are the following:

I. *The authority of the Scripture as the sole norm for faith and conduct.*

This means that when it comes to our faith in God, the Bible is the faithful witness to God's revelation in Jesus Christ. Allowing the Scripture to convey its own meaning, we understand the true meaning of our faith in God especially the truth about our salvation. The Scripture provides principles, upon which the conduct of Christian living can be based. Tradition is respected as long as it is not contrary to the Scripture and as long as it embraces the meaning of the Scripture. The Bible is believed to be the Word of God because through it God reveals His will as it is supremely shown in His Son Jesus Christ. The Bible is the source of the Baptist belief that salvation is by grace through faith in Jesus Christ.

II. *Baptists believe in the Priesthood of all believers*

This means that believers in Christ share in His priesthood. In Christ, believers have direct access to God who is their Father by virtue of their adoption as children of God. God's grace in Jesus Christ is sufficient for man's salvation. Belief in grace as conferred by the church or by saints in order for us to be justified is denied. This principle of the Priesthood of all believers restores the importance of the laity in the church. All believers are people of God, including the pastors, ministers, and priests. All who believe are people of God who have different gifts, but they are all servants of God.

III. *Baptists believe that God has ordained two ordinances to be administered in the church.*

The two ordinances are Baptism and the Lord's Supper. Baptism as an ordinance is the symbol of the believers' participation in the death and resurrection of Jesus Christ. Because of this, Baptists believe that the meaningful symbol of participation in the death of Jesus Christ is immersion in the water. Participation in His resurrection is symbolized by the believers rising from water. Baptists believe that since baptism is an expression of faith in Jesus Christ, only believers are to be baptized. The presence of God in baptism is a reality that is beyond human description.

The other ordinance is the Lord's Supper. It is a commemoration of the death of Jesus Christ and an expectation of His coming again. The elements are taken as symbols. The bread is the symbol of His body, which was broken for us. The cup

is the symbol of His blood, which was shed for the remission of sin.

The commemoration must be done with great reverence. Believers are reminded to enter into this celebration only after serious self-examination. If this is taken unworthy sin against the body and blood of Jesus Christ is committed.

Why ordinance and not sacrament? An ordinance is ordained by God to be celebrated. A sacrament is believed to be a means of conveying the grace of God. Baptists believe that God's grace is conveyed to man only through Jesus Christ. Such grace is sufficient for man's salvation.

IV. *Liberty of Conscience*

Thomas Helwys declared that a king has authority over his subjects in temporal matters. But he has no authority over the conscience of his subjects. In matters of faith human conscience is free to express man's relationship to God. In matters of religion, especially in worship, man's right to observe this must be kept inviolate. When it comes to religion, religious freedom means that man is accountable to God alone.

V. *Authority of the Local Church*

Because of religious freedom, a local church has authority to govern her own life according to what is deemed proper by the whole congregation. The Baptist polity (or church government) is congregational. The authority resides in the congregation. But, the right of the congregation to govern itself should be done under the Lordship of Jesus Christ. In other words, the congregation can do anything if it is consistent with the will of God as it is revealed in Jesus Christ.

Local authority should not be observed as a license for anarchy and evil. Local autonomy of the local church does not mean for the church to be isolated by itself because Baptists believe that the church is by nature associational. This means that it seeks to associate and work with other movements of kindred spirit.

VI. *Separation of Church and State*

This is one principle that the Anabaptist Movement during the Reformation insisted on because Luther, Calvin and Zwingli opted to link their churches with state authorities. Separation here means basically separation of function. The state is ordained to provide physical well-being to its people. The church on the other hand is mandated to meet the spiritual needs of the people. By separation it means that the church cannot and must not determine for the state what the state is mandated to do for its people. In the same manner, the state must not determine for the church what the church is mandated by God to do for the spiritual well-being of the people. But, when it comes to concerns that would enable each to fulfill its respective functions, both are mutually related to each other. Baptists are encouraged to participate responsibly in the life of the larger community according to the dictates of their conscience.

The Church, the Pastor and Theological Education by Extension

Rev. Samuel G. Talha⁷³

What is Theological Education by Extension (TEE)?

Theological Education by Extension is a significant task of the church and the pastor. It aims to train potential laypersons to become more active in the church. Lay persons are important in the conduct of Bible studies, prayer meetings, Sunday School, worship, and extension or evangelization. Indeed, the training of laypersons in the church is an avenue wherein the church could function as a body, in which Christ is the head and all parts therein are working and propagating harmoniously. Laypersons, of course, are not trained to become pastors, but like deacons in the early Christian community, they are assisting the pastor in the ministry of the church. However, like pastors, they are “ordained” or commissioned by the church to do their specific functions in the furtherance of the missions of the church.

What are the contents of curriculum in TEE?

The curriculum of TEE varies depending on the situation and need of a local church. But generally, the content of study should include: 1) Church Administration, 2) Biblical Studies; 3) Histories; 4) Ecumenical Endeavors; and 5) Life and Teachings of Jesus Christ.

Laypersons should develop skills in administering church affairs so that they would know what function and job they are supposed to do; and what responsibilities can they do hand in hand with the pastor. If laypersons and pastors have management skills, unnecessary conflicts can be avoided while coordination can be strengthened and collective work can produce more fruits. Biblical studies will enable laypersons to develop skills in interpreting the Bible and applying the biblical message in the context of the local church. Such a study is also in line with the faith principle that all Christians have the innate capacity to discern the will of the Lord. Each individual has an inner strength to understand spiritual impulses, as God reveals Himself to anyone who is interested in knowing His will.

Studies in history are significant. The act of God in history and the participation of His people in making that history is significant in the church’s desire to effectively and efficiently implement its missionary plans towards the realization of the Kingdom of God on earth. Laypersons, as well as the church and the pastor, should have at least a basic understanding of their local church history, the history of their community and their country, and the history of Christianity in general. From these histories, lessons can be learned in order to avoid the same mistakes, strengthen good intensions, and outlining plans for today and tomorrow.

Studies on Ecumenical Endeavors would broaden the knowledge,

perspective, interpretation and resources of the laypersons. Ecumenical studies include understanding relationship with neighbouring churches, with other faith and religions, and even with other groups influencing the local church and the community. The church is now confronted with the negative and positive sides of globalization. Laypersons should make use of the resources offered by the modern world, not for themselves, but to further the mission of Christ towards abundant and meaningful life.

Studies on the Life and Teachings of Jesus will enable laypersons to understand Jesus from different perspectives. Studying the life of Jesus will bring them back to the humanity and spirituality of Jesus as a person, as the Word who became flesh. Laypersons will learn how Jesus influenced persons and how people responded to Jesus' teachings. They will learn the skills of Jesus in organizing disciples, and how His disciples pass on His message to others. In a sense, laypersons are training themselves and equipping themselves to train and equip other people. Laypersons are helping themselves to help others, making the life of Jesus as their model. The teachings of Jesus are centered on the Kingdom of God. Laypersons as well as the pastor should have the basic knowledge of the meaning, expression, and application of this teaching of Jesus as they work together in realizing the missions of their local church. The Kingdom of God should be experienced by the church now and later, as was experienced by Jesus and His disciples.

Functions of the Pastor in TEE program

A significant portion of the pastor's accountability is the training of laypersons. The pastor should develop skills in identifying potential lay leaders to be trained. The pastor should continuously develop his skills in facilitating the growth of the lay leaders. The pastor could not do this alone. He/she needs to connect with other people and groups, such as the Convention Baptist Ministers Association, the Convention of Philippine Baptist Churches, the Non-Government and Government Organizations, and ecumenical groups among others. The pastor should facilitate and assist in creating an environment whereby lay leaders could deepen their knowledge, develop leadership skills, enhance right attitudes, and strengthen their faith and commitment in the service of the church. Their knowledge should lead to wisdom, meaning, sensing or knowing what is right or wrong and doing what is right in the eyes of the Lord. Their leadership skills should be developed not to advance their personal ambitions but to be used in the ministry of the church. Their positive attitudes should be developed to serve the mission interest of the church rather than their self-interest. Their faith and commitment is deepened in the service of God's people rather than in the service of themselves and their immediate families.

Well-trained lay leaders are measured according to the fruits they produce. The pastor, being instrumental in the training of lay leaders should give all his/her best to equip the "saints" for the work of the Lord. He/she is therefore training lay

leaders by example in his/her day to day life. If such perspective in training is inculcated in the minds and actions of the trained lay leaders, they in turn will train others, as did Timothy after Paul trained him. In this sense, a cycle of leadership is guaranteed.

A Positive Environment for TEE

In addition to the commitment of the pastor and the interest of laypersons to be trained, a healthy environment is needed in order for the TEE to function well. In this connection, there is a need to secure a place or a “mission field” wherein potential lay leaders could apply what they have learned, and develop their skills as they learn and do something in the community. Moreover, the pastor should give ample time to prepare the needed resources for training, especially curriculum content and methods of learning and doing things together. Moreover, the church should be encouraged to support financially and morally. Laypersons in training should also contribute a portion of their resources. This means that the concept of self-reliance should be instilled in the conduct of the training.

The Model of TEE

The TEE program should pay particular attention to Jesus as the model. Jesus did not walk alone but organize disciples to carry on His task of building the Kingdom. He encourages interdependence more than independence or dependence. Laypersons and the pastor should be able to feel the need for each other, of sharing resources, of getting things done together, and praying for each other. In this sense, the good news of the Kingdom could be well appropriated to others.

Tips in Conducting TEE Program

There are many ways in starting a TEE program, depending on the situation and need of a local church. Based on some experiences, however, the following are important: 1) Identify potential leaders in the church. The potential leaders are those who are actively involved in the ministry of the church, such as retired professionals, single people, and young people. 2) Invite them for a meeting and together assess their needs and skills, their problems, and their interest in church work. 3) Design a curriculum together with them and find out which course of study should come first. 4) Begin the training. Trainees should be involved in the preparation, conduct and evaluation of the whole training; 5) Prepare the “mission field” so that when the training starts, the area is readied. 6) Evaluate the training – content, methods, preparation, participation of students and teachers, finance, venue, etc. It is important in the evaluation to identify weaknesses and possible resolution to resolve them. Moreover, critique and self-criticism should be a part of the evaluation. 7) Trainor’s training – Trainees who are interested and have the potential to teach should be identified. They will undergo further training on

organizing, teaching and conducting training seminars. They will become trainers who could become resource persons in other TEE courses. Trainor's training may include: Dynamics of Participatory Leadership; Objective/Goal Setting; Designing and Planning Curriculum and its Content; Techniques in Evaluating and Testing; Methods of Teaching; and Techniques in Self-Criticism. In short, TEE Program to be more effective and efficient should have a pool of resource persons who could be relied upon in the implementation of TEE plans.

The Goal of TEE Program

The goal of TEE in general is to make church leaders more productive, proactive and active in their defined tasks within the church. Specifically, the TEE program should strengthen all believers in the process of doing the missionary task of the local church. Hopefully, a strengthened church because of its well-trained lay leaders will be able to influence the surroundings and will be able to significantly contribute to the realization of the Kingdom of God here on earth.

A Brief History of TEE⁷⁴

It was in the 1960s that the College of Theology at Central Philippine University, through the Rev. Floyd Roseberry, started the Theological Education by Extension program by circuit churches in the different Kasapulanan or Provinces. Classes were held only during semestral breaks and summer times. The program was not given much attention and it cooled off after Rev. Floyd Roseberry ended his term at the Seminary.

In the following decade, the 1970s, Dr. Joseph Howard, a retired American missionary who was once dean of the College of Theology, came for a vacation. He volunteered to work in this program. So, circuit churches launched out the program again. The program operation was not sustained when he left, although it was a felt need of our churches.

Dr. John Michael Kuiper revived the program in early 80s. Dr. Kuiper, an American missionary, has a special training in Theological Education by Extension and Pastoral Counseling. Under the Convention of Philippine Baptist Churches, Inc. he formed the Theological Education by Extension Committee as the policy making body. He was able to recruit Center Leaders from the different strategic areas of the CPBC, whom he oriented and trained to teach students in TEE centers. In 1982, many centers were established through the joint effort of Dr. Kuiper and Rev. Leo Peñacerrada who became the first coordinator of the program.

In order to function in an educational context, the Board of Trustees of the Convention of Philippine Baptist Churches, Inc. and Central Philippine University transferred the administration of the TEE program to the College of Theology. It was at that time that Rev. Querico C. Caipang, who was pastor of Cadiz

Evangelical Church, was called to be the coordinator until his retirement in 1998. At one time, Rev. Prudencio Bañas, then faculty member and Field Education Director of the College of Theology served as coordinator during the leave of Rev. Querico C. Caipang to become a missionary to Macao.

There was a need for fulltime coordinator because the churches felt the effect of the program. Center leaders continue to teach their students even without reporting to the office. Thus, in August 1998, Pastor Samuel G. Talha was called from his pastoral work to serve as coordinator.

Nature and Purpose of the Program. The TEE program aims to train and equip church laypersons to assist in the ministry of our churches. Many of our churches, especially in rural areas have a great need of extension workers and pastors but these churches could not avail of the services of those who are trained from Bible College or Seminary. There are many committed Christians who are willing to assist in the extension work yet they need training. On the other hand they could not leave their work to attend the Bible College or Seminary. The program therefore offers the opportunity for theological education of these church leaders.

The program consists of eighteen subjects. This is offered in two levels namely the Certificate in Christian Service and Diploma in Christian Service. The Certificate in Christian Service are for students who have not finished secondary education, while the Diploma is for those who finished secondary education or have completed a Bachelor's degree. One subject is offered in every quarter in one center. To finish in either of the levels, a student must complete the twelve required subjects and at least three electives.

The other method to complete the course adopted recently is through a stay-in seminar/workshop where subjects are taught in two to three days by professors from the College of Theology or by other pastors invited by the office. Seminar schedule is flexible to adjust with the availability of all the students in a certain area. Through the help and presence of the professors from the College of Theology the relationship between our church and the seminary have become closer. The seminar/workshop could be undertaken by a church or by a circuit. The churches or circuit that undertake the program are our centers where a seminar coordinator plans with the students and coordinate the schedules at the office.

The program and the centers are regulated by the policies approved by the TEE Advisory Committee which is made up of representatives from the Convention of Philippine Baptist Churches, Inc., Women's Federation, Men's Organization, Convention Baptist Youth Fellowship, Convention Baptist Ministers Association and Central Philippine University.

Subjects Offered are the following: 1) Church History, 2) Basic Christian Beliefs; 3) Baptist History, Beliefs and Practices; 4) Church Management; 5) Christian Education; 6) The Church and Gender Sensitivity; 7) The Ministries of the Church; 8) the Basic Principles of Preaching; 9) Evangelization and Church

Growth; 10) Christian Nurture and Counseling; 11) Witnessing to Other Religions; 12) Principles of Discipleship; 13) Old Testament Survey with Interpretation; 14) Introduction to the New Testament; 15) New Testament Survey; 16) The Life and Mission of Christ; 17) Talking with God (Prayer); 18) Church Conflict Resolution (Special Study in I Corinthians).

**Thrust and Standards
for the Advancement of Theological Education**⁷⁵
Faculty and Students of the College of Theology, CPU, 1975

We, the students of the College of Theology, Central Philippine University, believe that Theological Education should be geared toward making men whole. We believe that it should seek to develop the individual or group into an integrated whole, conscious of his/their individuality as a person or group in relation to other persons or groups, of his/their strengths and limitations, aware of his/their world and of the tasks he/they have to perform, dedicated to his/their mission, and able to participate actively and meaningfully in the celebration of life.

In this connection we see Theological Education to be advancing when there is a creative relationship between theological institutions and churches and among theological institutions as well. However, we see that there is yet much to be done in these two areas of relationship.

In the area of the church-theological institution relationship, we see a big gap not only in communication but more so in the theological orientations of both resulting more often than not in serious misunderstandings. These misunderstandings have created an atmosphere of mistrust, hostility and suspicion which have proven disastrous to both.

The following are the suggestions which we hope may be of help in this matter:

A. Church-Seminary Dialogue and Consultations – this we have found to be somewhat effective in “bridging the gap.” Activities such as evaluation of existing relationships between the institutions, cooperative planning and execution of programs and other such activities geared towards creating a creative relation between the institutions should be encouraged.

B. Seminary liaison officer to the churches – this too, we found to be of much help. This officer functions as the public relations officer of the seminary to the churches, promoting the programs of the seminary, arranging meetings, seminars, confrontations between the churches and theological institution, point out problem areas and perform such other functions as may be deemed important.

C. Theological transfer – theological forums, discussions, seminars will be conducted by the seminary in order to inform and familiarize the churches of new theological trends and help them to understand and keep abreast to such trends.

D. Seminary Publication – would include information about seminary activities, theological abstracts, book reviews, book summaries, papers, researches and such other materials which may help in the education or reeducation of our churches.

E. Church sponsored Seminary students – this may help insofar as a certain cooperation in educating the student exists between the church and the seminary.

In the area of relationship between the theological institutions, we believe that it may help if the students were given more participation in the planning and programming of activities.

We believe that theological education should help in preparing Christians serve God through service in the world. As such, theological education should start where the people are. It should take on account the people's desires and aspirations, their struggles, and most of all, their needs. It should be able to understand the "hows, whys and wherefores" of the people that it may be able to apply the Christian message relevantly to the lives of the people, and the community wherein they live. We believe that Theological Education can do this when it opens itself up and enters into dialogue with the world – its cultures, ideologies and religions.

In this connection we suggest more exposure on the part not only of the students but also the professors, ministers and others related to theological education to such ministerial situations as rural, ethnic, slum, factory, nightclub, hospital ministries and such other ministries where a dialogue with the world may be possible.

Subjects such as sociology, political sciences, philosophy, and psychology should be given with more emphasis on the practical side and lesser of theoretical studies. Examples and lessons should be taken from actual and concrete situations that the students themselves experience rather than merely limiting them to books.

Theological Education should promote a living involvement in the life situation of the people. Having understood the hows, whys and wherefores of the people, it should seek to put into practice such understanding in terms of involvement in actual life situations of the community, participate in its struggles and become a motive force in the shaping of history.

In this connection we find that the practice of putting theological students and professors in dormitories or compounds separated from the community does not encourage such involvement. In fact, it does encourage isolationism. Students living in dormitories or within the walled and separated compounds of the theological school are exposed to protected, separated, artificial atmosphere and situations devoid of actual involvement in the ordinary life of the communities, creating an attitude of indifference to the problems of the community.

We suggest that the students and professors be encouraged to live outside of dormitories and in different houses and situations in the community, get involve and immerse oneself in the community situations and use such actual life situations as starting point of his theological reflections while in school.

We also suggest that internship programs be expanded to rural, urban, and ethnic ministries and not be limited to pastoral ministry in the churches alone.

We believe that Theological reflection should be based on actual and concrete conditions that the person reflecting himself has experienced and not based merely on his readings of books written by foreign authors with foreign

experiences. This is so because we believe that Christ works and can be experienced in our own situation. We believe that a Filipino theology should be evolved – an indigenized and contextualized Christian way of life that can speak to our own particular situation and culture, of our own hopes, desires and aspirations as a people.

In this connection we suggest that students and professors be exposed to situations where they can be more familiarized with our own Filipino heritage and culture, our own way of life.

We see theological education to be advancing when a renewing spiritual formation is mixed or is effectively integrated with academic study for Christian life, growth and action. This we have found to be sufficiently met in our particular situation, but we see that we need a little bit more action.

We see that within the context of the theological institution educational skills and tools are imaginatively used and shared, we find that non-formal or even formal programs in the community are seldom sought out and imaginatively used. This, we feel is due to the lack of involvement on the part of theological institutions on community life. As a result, projects and programs evolved are irrelevant to the actual situation and cannot be used effectively. This problem too maybe traced to the differences in the theological orientations of the people within the theological institutions and those in the community. We suggest therefore, a more active involvement on the part of the theological institutions to the affairs of the community.

We see that innovative forms leading to more effective theological education are being devised and employed gradually now than before. But we see that much of these are found only in the theological institution and very little or none at all can be found outside of it. This we see as resulting from lack of information about such things on the part of the communities which make such innovations very unwelcome to them. We suggest that the theological institutions seek the help of the communities in planning such programs and not only to bring them finished programs which they do not know anything about and expect them to swallow whatever is given them whether they understand it or not. Information drives maybe useful here too.

While we see that theological education advances when the school give adequate priority to equipping its students to enable the Christian community to recognize the gifts of its members to prepare them to carry out their diverse ministries in the world, we also see that our churches do not see it that way. Our churches seem not willing to recognize and encourage diverse ministries, but tend to limit their ministries only to parish ministry. Again, we see this due to lack of proper information and perspective about such ministries, making them unable to see such ministries as important areas of Christian service. We suggest that seminaries plan programs that would inform and educate our churches regarding

diverse ministries that they be given proper perspectives and understanding about them.

We believe in self-study and self-criticisms. We believe that they are very essential to educational growth. We believe they are essential to the development of the whole person. As such we suggest that regular and periodic self-study and self-criticisms be conducted by theological institutions to enable them to evaluate themselves and their work in relation to the actual conditions they are confronted with.

Lastly, we believe in the guidance of God and the importance of prayers. We suggest that planning and executions of theological education programs be undertaken in the spirit of humility and prayerfulness.

Matthew 5:3-10 and its Implications in Today's Context⁷⁶

Pastor Excehyn Celeste Landero⁷⁷

Significance of the Study

This study hopes to offer insights and theological reflections on the Beatitudes in relation to the situation in life of the hearers of the Beatitudes. Moreover, Christians of today may be able to draw some lessons from this study in their search for a more meaningful Christian life.

The results of this study may be used as a reference material on topics related to the Beatitudes and Christian values and beliefs. The study of the Beatitudes will help students clarify the values set forth in Jesus' life and the values that Christians should develop. In this study, students will encounter different biblical scholars who express their faith and conviction in interpreting Biblical truths. A new view of one's self through the eyes of Jesus and through the faith of biblical writers will hopefully bring meaningful changes in one's life. Most probably students will become more aware of their hidden prejudices, anxieties and drives, as well as their mistakes or sins. Such awareness may lead them to deal with their shortcomings and to develop clear directions in life.

Summary and Findings

The term Beatitudes, a transliteration from the Latin word *beatus* means blessed or made happy. It is an interpretation of the Greek word μακαριοϛ, a term found in the New Testament and in Greek and Hebrew Literature before the Christian era. *Makarios* has multifaceted meanings such as joy, happiness, success, prosperity on earth now and later, and transcendent happiness beyond death. In the Old Testament *makarios* is related to wisdom. Those who are happy are living wisely according to the rules of wisdom, meaning the ability to sense what is right and wrong and doing what is right.

The central focus of Jesus' Beatitudes is the Righteousness of the Kingdom of God. It outlines the kind of life that Christians should possess as members of God's Kingdom. The Beatitudes convey the kind of happiness experienced by those who enter the Kingdom of God. Both the Old and New Testaments affirm that this happiness can be experienced in the present and future life. The happiness that Jesus offers is inclusive. Those who receive and accept this happiness become part of God's Kingdom.

The Beatitudes of Jesus were addressed to clarify people's weak interpretation of the Kingdom of God. They were to remind those who aspire for leadership and encourage those who believe in the good news of the Kingdom.

The findings of this study clearly show the following: Jesus' first Beatitude conveys in general spiritual emptiness (verse 3). It emphasizes the religious aspect of life that both the rich and the poor should conform with. The Kingdom of heaven is the reign or the presence of God manifested in people's lives. Mourning

is ascribed for the dead and to sinful acts (verse 4). Mourning is only overcome with the presence of God. The meek are those whose temper is mild and those who are self-controlled individuals practicing humility in their hearts (verse 5). Meekness is an attitude towards the self and in relationship to others. Inheriting the land conveys the promise of God pointing particularly to the new perspective of life in God's kingdom. The tone of hunger and thirst is physical by nature. However, the object of thirst and hunger which is righteousness spiritualizes the meaning of thirst and hunger (verse 6). Righteousness is a moral obligation of a person in the society. It should be centered in the attitudes of the heart. Satisfaction is referred to personal righteousness and social justice. It can be experienced in the present life but its fullness will be in the future. Mercy is a mutual relationship and by nature reciprocal (verse 7). It is the focal point of Jesus' message. True mercy comes from God. The pure in heart is an attitude set towards God (verse 8). Purity conveys single-minded devotion to God. (verse 8). Coming to God's presence enables a person to see God. To be a peacemaker is to establish peace among people (verse 9). Realizing peace means total participation as children of God in the making of His Kingdom. The term "children of God" connotes belongingness to God. The persecuted are the ones doing what is right in God (verse 10). Doing what is right in God is claiming the Kingdom of Heaven. The Kingdom of Heaven is synonymous to the Kingdom of God which is both present and future reality.

The eight qualities shown in the Beatitudes, when blended together, make up the character of those who are accepted by the divine King as His subjects. They alone can see Him who is invisible (vs. 8), and who are worthy to be His children (vs. 9). The Beatitudes do not describe eight different classes of people but eight different elements of an excellent character which may all be combined in one individual, who may acquire them in any order or simultaneously. The poor in spirit are certain to be meek; those who are merciful are likely to be peacemakers; those who hunger and thirst for righteousness are likely to be pure in heart; and those who are persecuted for righteousness' sake will mourn with the assurance of being comforted. Verses 3 and 10 indicate that the possession of the Kingdom sums up all other results of the blessed dispositions that are mentioned (Schweitzer, 1975). The Beatitudes of Jesus convey a wholistic understanding touching on the sociological, ethical and spiritual conditions of life. A person could not survive by sociological means alone. He/she looks forward to what is meaningful for him/her and that is his/her spiritual needs. By trying to cope with his/her spiritual needs a person should act accordingly. He/she should act according to what truly moral and ethical is based primarily on the teachings of Jesus as he/she participates in making the world a better and meaningful place to live in.

Implications of Jesus' Beatitudes and Theological Reflections in Today's Context

In today's society, what are the Kingdom-works or prescriptions of happiness which people need? In the socio-cultural aspect of life, the Beatitudes offer blessings which include happy marriage; smooth family relationship; involvement and participation in social and civic programs to strengthen programs for people's development; respect to one's moral dignity; trust in the neighborhood; health to the sick and suffering; food, shelter, and clothing to the malnourished, unclothed and homeless; recreations and entertainments to those who felt bored; support to the dying; and education to the less privileged.

In the economic-political sphere of life, the Beatitudes offer blessings which include enough supply of food and benefits; security; excellent system of governance, good and honest leadership, employment, proper exercise of human rights and freedom. Jesus Christ said, *I came that you might have life and have it more abundantly*. Jesus challenged the greediness, selfishness and deceitfulness in people's behavior.

The Beatitudes form part of Jesus' teaching which are still relevant today. Christians who struggle to live a meaningful life and who are constantly aware of the Beatitudes of Jesus will certainly experience happiness in their social, cultural, economic and political life. In today's context of poverty and political manipulation, the Beatitudes of Jesus serve as a reminder and an alternative way of life offered to Christians.

1) *Blessed are the poor in spirit for theirs is the Kingdom of heaven*. As Christians we need to be constantly humble. We need to constantly know ourselves and develop a correct estimate of ourselves. Romans 12:3 says, "For by grace given to me I bid everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him." Let us not congratulate ourselves for the achievements we made or be proud of our capability, but rather we should be humble enough to admit that such achievements and capability were possible not only because of us but because of God and others. To be humble is not to say that we are not worth anything nor can't do anything. To be humble is to swallow our pride. To be humble is to be honest to ourselves. To be humble is to get rid of one's interest, willing to accept that we are dependent upon God. Getting rid of one's self means having room for God in our heart. Surely, we will be happy if we are to empty our "self" because God rules with full power in our lives. Let us not focus on the seat of authority but place our "self" on the cross, so that God can take the seat of authority to rule our lives. Paul Tillich once said that our human condition is estranged from God and our only hope lies in the fact that He is willing to *accept the unacceptable*. As Christians, we need to be poor (humble) in spirit, so that the Kingdom of God will constantly reign in our lives.

2) *Blessed are those who mourn for they will be comforted*. As Christians, we need to mourn for our sins as God mourns for the destruction of His creation. As Christians we need to mourn for the experience of brokenness, hatred,

prostitution, exploitation, corruption, killings and maltreatments among others. We develop a wrong attitude if we cannot mourn for the evils of our society. Such a wrong attitude will corrupt our minds. For instance, we will cover and defend our mistakes or sins and make them appear as if they are needed to maintain good relationship. Mourning means accepting and becoming conscious of the sins we have committed, so that we will be more able to rectify our errors. If we are penitent enough, God will be more than willing to forgive us.

3) *Blessed are the meek for they will inherit the earth.* As Christians, we should not only mourn for our sins but also to accept them and submit meekly to God's power. The Gospel of Luke (18:9-14) tells of a story between a Pharisee and a tax collector who went to the temple and prayed. The Pharisee prayed to God telling that he was not like other people who are unjust. Meanwhile, the tax collector pleaded for mercy to God for the sins he had committed. In the story, the tax collector, not the Pharisee, was justified. Meekness is not weakness but strength. To be meek is to have power under control. A meek person knows when to be angry. He/she is a person who is always angry at the right time and never angry at the wrong time. When Jesus was about to heal the man with withered hand in the synagogue, the Pharisees looked at him ready to accuse him. But Jesus looked at the Pharisees with anger (Mark 3:5). Jesus was angry but at the right time. A person who is truly meek gets into that state and condition which he/she can be angry without grudge. "To be meek is to surrender to God. Those who surrender to God possess God" (Allen, 1953). Psalm 24:1 says, "The earth is the Lord's and the fullness thereof." Thus, by "*possessing*" God, the meek also inherit the earth.

4) *Blessed are those hungering and thirsting for righteousness for they will be satisfied.* As Christians, we should not act to the extent of becoming self-righteous. The Pharisees declared themselves exactly right. Let us not look at the righteousness the Pharisees prescribe but rather look at the righteousness of God. This means relating our lives to God. Righteousness is standing right with God. Righteousness means two things: justification and sanctification. The apostle Paul uses justification in the Epistle to the Romans in which he clarifies that righteousness with God can be experienced if we have faith in Him. This means that a person, who claims that he/she is unrighteous, is justified through faith because he/she believes that God in Jesus is righteous. Sanctification frees a person from sin in all its forms and manifestations. Sin separates us from God. To strive for righteousness is a desire to be right with God. When we hunger and thirst for righteousness, we are longing for holiness; we are conscious that sin and rebellion against God have separated us from the face of God, longing to get back into a relationship of righteousness in the presence of God.

5) *Blessed are the merciful for they will receive mercy.* This Beatitude mirrors our attitude towards others. Foremost, we experience God's mercy when we trust in Jesus (Ephesians 2:4-7) who gives us a clean heart (Acts 15:9) and

peace within. If we receive mercy from God, we need to share that mercy to others. Living in confidence with God's assurance of mercy is to experience complete joy in life. And the highest joy in life is not only receiving mercy but also showing mercy to others even if others could not show mercy. To be merciful is to show kindness to the unfortunate like the Good Samaritan in the story of Jesus who showed mercy (*kalooy*) to the robbed victim along the street. Being merciful does not only mean having pity, but also having a great desire and endeavor to do something to relieve those who are in distress. To do mercy has no condition at all. The Good Samaritan helped the victim on the street who was unknown to him. His attitude is quite the opposite of an attitude that we may have, helping people because they are known to or friendly with us.

6) *Blessed are the pure in heart for they will see God.* This Beatitude reflects our attitude towards God. Charles Allen (1953) explains this clearly that a person sees God through the eyes of heart. When the heart sees Christ, then it sees God. We seek to keep our hearts pure that we might see God in our lives today. In the Bible, purity means recognizing God wholeheartedly as the only real Cause and the only Power in existence in all our thoughts, words, and actions. God is not merely in some parts but in every corner of our lives. To see God appears to be the ultimate purpose of all religions.

The pure in heart are those who mourn for the impurity of their hearts. In essence, Christian faith is ultimately a quality and healthy condition of the heart rather than doctrine or intellectual exercise. All troubles arise out of inhuman heart, as Jeremiah says, which is "deceitful above all things and desperately wicked." Yet the very being of God is transcendent and eternal that all deceitful efforts are doomed to fail. We are inadequate in describing or understanding God, but if we clean our hearts, we can know and see God at best. However, cleansing our hearts is not of our own doing alone but of God who purifies our hearts. Purifying our hearts means sensing the presence of God in our midst. 7)

Blessed are the peacemakers for they will be called sons of God. Peacemaking is our task as Christians to make our troubled world a better place to live in. In our world today, we as Christians should be conscious of our role as peacemakers. Shalom or peace means doing to others that which is good in the sight of God and people. An important question that we Christians should answer is this: "How can we bring peace to our troubled world? Foremost, let peace begin with our heart. Second, we should try to establish rather than destroy good relationship with other people. This is sharing the peace in our hearts to our neighbors. If we sow peace, we will also reap peace. Third, we should participate in making this world a better place. We should be conscious of our responsibility to preserve or repair our environment. A high level of awareness on the significance of God's created world will highly motivate us to work for a healthy environment free from inhuman destruction and neglect.

8) *Blessed are those who are persecuted for righteousness sake for theirs is the Kingdom of heaven.* This Beatitude mirrors our right relationship with our

world. Whether we like it or not there will always be conflicts or warfares in the world. When we struggle for what is right and do what is really right, we should expect trouble. The crisis in our troubled world and the basic teachings of Jesus show us a great contrast. If we closely adhere to the principles and teachings of Jesus we will experience persecution. Oppressive people won't burn us, as did the oppressors in the beginning of the Christian era. They may not nail us to the cross as they did to Jesus, but they will crucify us economically and politically. They may not stone us literally, but they will force us to buy things we do not need and bombard us with misinformation through classified advertisements. They will try all manners to convince us to accept things wrapped in goodwill but essentially evil. Yet as Christians we should be conscious of these forms of "persecutions" if we are determined to live in the light; if we are determined to side with what is true and acceptable to God. As Christians we should be clear where we stand – we stand on the side of truth and social justice, as Jesus did. Glover (in Blair, 1968) interpreted Jesus' promise to us Christians to consist of three things. First, that we would be entirely fearless – fearless in fighting against all forms of evil in our world. Second, that we would be happy. Jesus said, "*My joy I give unto you.*" In spite of the troubles we face, we will experience inner joy because we are standing for the truth in Jesus. Third, that we would always be in trouble because as Jesus said, "In the world you have tribulations." These troubles, however, will certainly purify and strengthen our faith in Jesus. In a way, confronting trouble will make us blessed if we are truly persecuted for Jesus' sake.

The eight Beatitudes of Jesus as stated in Matthew 5:3-10 certainly show the way to the Kingdom of God. If we, Christians, wholeheartedly accept these Beatitudes as a way of life, certainly we will experience true happiness that the Kingdom offers such as comfort, promise, satisfaction, mercy, vision of God, and citizenship in the Kingdom. True comfort, which is beyond care and death, comes from God because He is the God of Comfort. The promise that the Kingdom of God offers is salvation in and through Jesus Christ (John 3:16). Those who are in Jesus will surely be satisfied because Jesus will fill all their needs. Such a satisfaction is total that people who experienced them will never be thirsty and hungry again. The mercy that God in Jesus will give is everlasting. The mercy of God is solid and steadfast. It is associated with the quality that makes a person dependable and worthy. Mercy, then, is to be understood as God's saving activity towards those who believe in Him. Through God's mercy, His people will be able to see God face to face. The blessings of citizenship in the Kingdom will result to true and eternal happiness. Citizenship in the Kingdom, however, is only possible if a person truly loves God above all and truly loves his/her neighbor as he/she loves himself/herself. This means that a person, with God's help, should clearly and solidly establish his/her vertical relationship with God and his/her horizontal relationship with his/her neighbors. In a sense, people should develop right ethical conduct with others to be truly related to God. In other words, the

social obligation of people is very important in entering the Kingdom of God. Ethical life is not separated from God's Kingdom just as religion and ethics are inseparable. A person is not worthy to worship God unless he/she is reconciled to his fellow being and to God's created world. This is why, one of the emphases of Jesus' Beatitudes is ethical. God's requirement to become a citizen of His Kingdom is to live a moral and ethical life. Jesus himself challenges us to practice the ethics of the Kingdom: "For I am meek and humble of heart...my yoke is easy, and my burden is light." To learn and accept Jesus' teachings, to follow the way of life of Jesus and to carry the "yoke" of Jesus is to learn not just about Jesus but ultimately to learn and live being meek and humble.

Two thousand years ago, Jesus went to Zion riding on a donkey, the animal of peace. On His triumphal entry, Jesus was seen not as a king who will conquer everything by force but as a meek and peaceable King who will win His Kingdom at the cost of the cross. Jesus' meekness and humility conquered death. By His life, teachings, death and resurrection, Jesus the Teacher and Revealer identified totally with those he called "happy." Jesus, the meek Teacher and King of the universe, who was crucified but dignified, had experienced full happiness. We, Filipino Christians, are challenged by the Beatitudes of Jesus to live a life attuned to the Kingdom as we participate in eradicating all forms of evil existing in our society today. We, His disciples, need to learn His path to happiness as we walk His way of wisdom, His way of the cross, His way to a meaningful life, until His Kingdom truly comes.

The Beatitudes: A Meditation

Suggested Meditation: Open Bible, Lighted Candle and Cross

(Two people are necessary to present this devotional. One is the leader and one the interpreter).

Leader: Let us sing one stanza of "Jesus Keep Me Near The Cross."

Leader: Let us unite in Prayer.

Prayer

Loving Father, although we have often heard the Beatitudes read we know there are truths we have not yet understood in them. Just now we could pray thee to open our hearts and minds to hear thee say again the eight "Blesseds". Through Christ we pray. Amen.

Leader: In Matthew 5:2 we shall begin to read: And he opened his mouth and taught them saying, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

Interpreter: The poor in spirit are the humble who recognize their spiritual poverty and need. God blesses them.

Leader: Blessed are they who mourn, for they shall be comforted.

Interpreter: They mourn for their sins and for others suffering in sin that Satan

brings.

Leader: Blessed are the meek for they shall inherit the earth.

Interpreter: Moses is called the meekest of men in the Bible. He was humble and Teachable. As a result the land of Canaan was given to God's children. Meek Christians shall see their Promised land also.

Leader: Blessed are those who hunger and thirst for righteousness for they shall be filled.

Interpreter: To hunger for righteousness is to long for right to triumph over wrong. They shall realize satisfaction in seeing right triumph.

Leader: Blessed are the merciful for they shall obtain mercy.

Interpreter: When we are merciful to others, they return mercy to us. God also extends His mercy to us.

Leader: Blessed are the pure in heart for they shall see God.

Interpreter: The pure in heart shall see God both here and hereafter. Here they see His Guiding hand in everything. Hereafter they shall see him face to face.

Leader: Blessed are the peacemakers for they shall be called the children of God.

Interpreter: The aim of the peacemaker is to reconcile man to man and also to God. People seeing their good works recognize that they are the children of God.

Leader: Blessed are those who are persecuted for righteousness' sake for theirs is the Kingdom of Heaven.

Interpreter: Jesus is saying here that those who are willing to be persecuted for the cause of right are blest in knowing they are citizens of the Kingdom.

Leader: In conclusion, let us sing one stanza of "Take my Life and Let it Be."

Source: Rev. Edythe Stirlen, The Little Ministers Devotional, 1978

Conclusion

This study has attempted to interpret and analyze the Beatitudes of Jesus as recorded in the Book of Matthew, Chapter 5:3-10. The study pays particular attention to the significance of the Beatitudes as Jesus sees them in relation to our context today. Historical and structural analyses were used to exegete and determine the meanings of the Beatitudes. This study has determined the following:

1) In the Beatitudes of Jesus, *πτωχοι* or poor in verse 3 is both material and spiritual poverty. Yet in theological terms it also meant religious and moral need for God's help. It is a feeling of deep sense of unworthiness and a conscious undertaking to confess mistakes or sins before God. *βασιλεια* is the Kingdom which promises happy and meaningful life here and later. When *βασιλεια* is

connected with οὐρανῶν or heaven it means the reign of God in a person's life as he/she participates in the life of the Kingdom of God.

2) The term πένθουνταζ or mourning in verse 4 can mean sorrow for the dead and sadness for sinful acts or for misery. Thus, πένθουνταζ has both sociological and spiritual implications. Παροικολειν or comfort awaits those who are mourning. Such comfort comes directly from God.

3) The term προειζ or meek in verse 5 means gentle, pleasant or moderate. It is humility in its truest sense because to be meek is to forgive even the unforgivable, it is giving way to others, so that they too might experience a meaningful life in the Kingdom. The meek will surely inherit γνη or land. To inherit the land means to acknowledge the reign of God in one's life in order to experience material and spiritual abundance.

4) πένθουνταζ και διψωνταζ in verse 6 or hungering and thirsting are both sociological and spiritual conditions in life. People are biologically hungry and thirsty, usually not because of their own making but because of the political and economic systems which perpetuate unequal distribution of resources. Believers in Jesus were encouraged to do what is right and just to minimize if not eradicate such oppressive and exploitative systems. Yet Jesus had addressed not only those issues but also the hungering and thirsting for love and care. Jesus also gave emphasis on those yearning after God's word, mercy and presence. Those who hunger and thirst for justice and God's mercy will be filled or satisfied now and later.

5) Ελεοςζ or merciful in verse 7 means identifying with the sufferings of others just as the Good Samaritan did. The term ελεοςζ is related to the Hebrew word *hesed* or compassion and loving kindness. Both terms show an attitude of forgiveness for the guilty and compassion for the needy.

6) Καθαροζ in verse 8 or pure, clean and unadulterated signifies integrity and singleness of purpose. It also means commitment to God in Jesus, obeying his great commandments to love God and neighbor. Certainly, those who are pure in heart will never deceive their neighbors. The reward of those with pure hearts is seeing God which, to a certain extent, means discerning the true nature of one's being.

7) Ειρηνη in verse 9 or peace is similar to the Hebrew word *shalom*. It encompasses all benefits such as health, well-being, harmony and unity. The peacemakers can control themselves showing mercy and single-mindedness in their pursuit of God's will.

8) Λεδιωγμενοι in verse 10 or the persecuted for righteousness are those who uphold right requirements of God. Those who adhere to the requisite of the Kingdom of God will surely experience a meaningful life in abundance. Η βασιλεια τω θεου or the Kingdom of God has at least four significant features, namely

sociological (a new society governed by God's love); ecclesiastical (a community in fellowship with God represented by the Christian church); spiritual (in which the rule of God is acknowledged); and eschatological (in which just and humane order is experienced). This Kingdom of God is both present and future, both material and spiritual. At any time, the Kingdom offers a new life in Christ, good health, good family relationship, comfortable life, excellent education, good social and political governance, efficient leadership and progressive living.

In a sense, the Beatitudes of Jesus are ethics or way of life of those who enter the Kingdom of God. In the future, God in Jesus will establish the complete Kingdom under God's reign. Abundant and meaningful life will be experienced by all citizens of the Kingdom wherein their sociological life is enriched; their ethical life has more meaning; their spiritual life fulfilled; and peace and justice shall reign. In the future, the sociological, ethical and religious aspects of life converge into one whole meaningful and abundant life.

The implications of Jesus' Beatitudes in Philippine setting, in which poverty, joblessness, landlessness and corruption are apparent, are clearly shown in the socio-cultural and economic-political spheres of Filipino life.

In such a crisis situation the Beatitudes appear relevant today because 1) Christians are encouraged to live a humble life, a life which is not proud but honest. Humility means getting rid of one's interest in favor of God's interest for His people. 2) Christians are encouraged to mourn not only for the dead but for the sins they committed. Mourning means criticizing and accepting one's own mistakes in order to experience God's forgiveness and in order to develop one's ability to forgive others. 3) Christians are summoned to submit meekly to God's power. Meekness is not weakness but strength. To be meek is to surrender to God in order to inherit the land and its blessings of prosperity and abundance. 4) Christians are called to live a life of righteousness, meaning standing right with God. Right ethical living is doing what is just and acceptable to God. 5) Christians are encouraged to be merciful because they have also received mercy from God. To be merciful is to show kindness, compassion and a great desire to do something for the poor, deprived and oppressed in the society. 6) Christians are encouraged to be pure in heart. The pure in hearts are those who mourn for the impurities not only of their hearts but also of the heart of their society. Troubles in the society arise partly because of wicked and greedy hearts. Cleansing the heart would minimize if not totally remove the "dirt" in the society. 7) Christians are encouraged to be peacemakers. In the society, there exists many troubles and trouble makers. Christians are supposed to participate in making this world a peaceful and better place to live in. 8) Christians are encouraged to confront persecution which is a "natural" result of doing what is right in the eyes of God. Persecution, however, will strengthen the Christian faith in Jesus, and thus, blessings will certainly be experienced.

Christians who are struggling to make the Beatitudes of Jesus as a rule in

their daily living will certainly experience true happiness which includes comfort, satisfaction, and citizenship in God's Kingdom in which life finds its complete abundance and meaning.

The Art of Leading Public Worship⁷⁸

Dean R. Kirkwood, 1952

Three general requisites for public worship leaders:

I. Knowledge of the Purpose of Public Worship

- A. The purpose of public worship is to bring men into the presence of the living God and to secure from them dedication to God's will in their lives.
- B. Isaiah 6:1-8 an example of power of worship and response.

II. Understanding of the Elements in Public Worship

A. Music

- 1. Modern hymns are Protestantism's unique contribution.
- 2. Using your hymnbook wisely.
- 3. Four tests of a hymn.

B. Prayer

- 1. Invocation – is to express the desires of the people to become conscious of God's presence and to receive his blessings (Blackwood).
- 2. Offertory – desire of the people to dedicate themselves and their substance to God.
- 3. Pastoral prayer – should include confession, praise, thanksgiving, petition.
- 4. Benediction – an act of God, in which he bestows His grace upon those ready to receive it by faith.

C. Word of God.

- 1. Call to Worship – calls the worshippers' attention to God and the purpose of worship.
- 2. Responsive Reading – to promote worship, express feeling.
- 3. Offertory Sentence – preparatory to receiving offering.
- 4. Main Lesson – the heart of the entire worship service.

D. Quietness.

- 1. To clear confused minds and prepare for worship.
- 2. For silent petitions and prayers.

E. The Offering.

- 1. Not a man-made necessity but God commanded.
- 2. Words of guidance for good preaching.

F. The Sermon.

- 1. The genius of Protestantism – preaching.

2. Words of guidance for good preaching.

III. *Careful Preparation and Conducting of Public Worship*

- A. Our best intelligence and best efforts consecrated for the fulfilling of the purpose of worship.
- B. Following a single theme for each service.
 - 1. Themes vary enough to cover needs of congregation.
 - 2. All elements related to central theme.
 - 3. Scripture lesson sets the theme and tone.
- C. The Need for Unity in the program.
- D. Attention to details and practice.
- E. The leader must “lead.”

POSTSCRIPT

We hope that this book has inspired you and has given you significant lessons to consider. We hope that this volume has challenged you to do greater things in the service of God and his people in need. Certainly, there is no substitute for reading, critically studying and analyzing our faith experiences and resources to gain wisdom.

Wisdom which comes from God will surely liberate us from ignorance and will guide us in determining what is right and wrong; and doing what is correct and just. As pastors, we need to continually invoke the guidance of the Holy Spirit so that we can have that wisdom which will assist us in understanding our problems in our Association, churches and communities and find ways and means to solve them.

Wisdom and understanding will protect us and hinder us to commit sin and mistakes. As the Proverbs of King Solomon testified:

My child, if you accept my words and treasure up
 my commandments within you,
 making your ear attentive to wisdom
 and inclining your heart to understanding;
 if you indeed cry out for insight,
 and raise your voice for understanding;
 if you seek it like silver,
 and search for it as for hidden treasures –
 then you will understand the fear of the Lord
 and find the knowledge of God.
 For the Lord gives wisdom;
 from his mouth come knowledge
 and understanding;
 he stores up sound wisdom for the upright;
 he is shield to those who walk blamelessly,
 guarding the paths of justice
 and preserving the way of his faithful ones.
 Then you will understand righteousness
 and justice and equity, every good path;

for wisdom will come into your heart,
 and knowledge will be pleasant to your soul;
 prudence will watch over you;
 and understanding

will guard you.
It will save you from the way of evil,
from those who speak perversely...
those whose paths are crooked,
and who are devious in their ways.

Proverbs 2:1f.

Endnotes

¹See Bunda, et al. *Revisiting Faith Resources*, CBMA 2002, pages 12-15.

²See, Jerson B. Narciso, *Let Us Dare to Move Together*.

³In, CPBC Book of Remembrance, 1950, 45.

⁴Excerpts from Francis Neil G. Jalando-on, *A Portrait of a Philippine Baptist Pastor 1898 – 2002*. A Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University in partial fulfillment of the requirements for the degree Master of Divinity in Pastoral Ministry, 2002.

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⁶Excerpts from Lily F. Fetalsana, *The Holy War Concept in the Conquest Traditions in Joshua 1-11 and Judges 1:1-2:5 and its Implications for Liberation Movements in the Philippines*, A thesis presented to the Faculty of the South East Asia Graduate School of Theology in partial fulfillment of the requirements for the degree Master of Theology, 1999, pp. 128-163.

⁷Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City.

⁸Excerpts from Cris Amorsolo Villafranca Sian, *Historical and Theological Reflections of CPBC Pastors on the Muslim-Christian Conflict in Mindanao*, a Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University in partial fulfillment of the requirements for the degree Master of Divinity in Pastoral Ministry, 2002, pages 1, 58-63.

⁹Guidance Counselor, Guidance Services Center, Central Philippine University, Iloilo City.

¹⁰Excerpts from Excelyn Celeste Landero, *An Exegetical Study of Matthew 5:3-10 and its Implications in Today's Context*, a Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University, in partial fulfillment of the requirements for the degree Master of Divinity in Biblical Studies, 2002, pages 43-45.

¹¹Teacher, Religion and Ethics Department, Central Philippine University, Iloilo City.

¹²Pastor, Calvario Evangelical Church, Golgota St., Janiway, Iloilo.

¹³Jerson Narciso, *Let Us Dare to Move!*, in, Ang Layag, CBMA Newsletter, Vol. 1, Issue 2, November 2002, pages 1 & 4.

¹⁴Chaplain, Central Philippine University, Iloilo City; Part-time teacher, Religion and Ethics Department, Central Philippine University, Iloilo City; President, Convention Baptist Ministers' Association.

¹⁵Excerpts from the documents submitted to the CPBC Board by the Ordination Council and the Ministerial Association (now CBMA). Pursuant to the Resolutions approved by the 30th General Convention held on May 24, 1965, at the Dumangas Baptist Church, Dumangas, Iloilo, the Ordination Council and the Ministerial Association in their joint meeting at Camp Higher Ground on August 4, 1965, had produced the aforementioned document. In, Bunda Archives # 66.

¹⁶Dioscoro Villalva, in, Kirkwood, Dean, *Outline of Theology Used in Baptist Work in the Philippines*, 1952, 15.

¹⁷In, Felix B. Regalado, ed., *Minister's Manual*, Reprinted 1991, pages 265-268.

^{17a}Drafted by Dr. Nestor D. Bunda, Pastor Rea Angelica D. Faulan, and Rev. Jerson B. Narciso, and discussed together with Rev. Samuel G. Talha on January 2, 2003, for deliberation and/or approval of the CBMA Assembly on January 23, 2003, 10:00 a.m. to 12:00 noon at the Dumangas Baptist Church, Dumangas, Iloilo. Sources: CBMA Constitution (1995); CPBC Constitution (1935); CBMA Membership Policies and Guidelines; Ministerial Ethics (Villalba, 1952); Ministerial Conduct (1965); My Ministerial Code of Ethics (Regalado); CPBC Statement of Concern (1977).

¹⁸In, Kirkwood, Dean, Comp., *Outline of Theology Used in Baptist Work in the Philippines*, 1952, in, Bunda Archives # 26

¹⁹Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

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University; President, Iloilo Baptist Ministers' Association (IBMA); Pastor, Batad Baptist Church, Batad, Iloilo.

²¹ David Korten, *When Corporations Rule the World*, 1995, 12.

²² Webster J. Bedecir, *Towards A Dynamic Leadership and Ministry*, A revised article based on the author's lecture for the Capiz Baptist Youth Fellowship Union (CAPBYFU) Christmas Conference, Bag-ong Barrio Baptist Church, Bag-ong Barrio Tapaz, Capiz, December 28, 2002.

²³ Chaplain, Filamer Christian College, Roxas City, Capiz; Part-time teacher, Filamer Christian College, Roxas City, Capiz.

²⁴ James L. Sprigg, in, Kirkwood, Dean, *Outline of Theology Used in Baptist Work in the Philippines*, 1952, 7-8.

²⁵ Excerpts from Sergio A. Rojo, Jr., *Toward a Filipino Model of Servant Leadership*, a thesis submitted in partial fulfilment of the requirements for the degree of Master of Theology in the Pastoral Studies Program of the Asia Graduate School of Theology sponsored by Asia Pacific Theological Seminary, Baguio City, 1994.

²⁶ Director, North Negros Baptist Bible College, Sagay City, Neg. Occ.

²⁷ A Reflection delivered during the Chapel Chat at the College of Theology, Central Philippine University, on June 23, 2000.

²⁸ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

²⁹ Excerpts from Francis Neil G. Jalandon, *A Portrait of a Philippine Baptist Pastor 1898-2002*, A Special Paper, Master of Divinity in Pastoral Ministry, Central Philippine University, 2002, pages 93-101

³⁰ Administrative Assistant, Institute for Advanced Theological Studies, Iloilo City; Part-time teacher, Religion and Ethics Department, Central Philippine University, Iloilo City; Part-time teacher, Convention Baptist Bible College, Bacolod City, Neg. Occ.; Week-end pastor, La Carlota Evangelical Church, La Carlota City, Neg. Occ.

³¹ Excerpts from Pearl Joy Lames Arenga, *Pastoral Counseling: A Ministry of Crisis Intervention with Buasdamlag Recipients of Filamer Christian College*. A Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University, in partial fulfilment of the requirements for the degree Master of Divinity in Pastoral Ministry, 2001, pages 67-91.

³² Teacher, Filamer Christian College, Roxas City, Capiz.

³³ A lecture delivered during the CBMA Annual Institute, Bakyas Evangelical Church, Bakyas, Bacolod City, January 25-29, 1982.

³⁴ Former New Testament Professor at the College of Theology, Central Philippine University.

³⁵ Excerpts from Nestor D. Bunda, *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective*, 1999, pp. 325-326.

³⁶ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

³⁷ Excerpts from Jerson B. Narciso, *A Study on the Church and Ecology in the Philippine Context*, a Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University in partial fulfilment of the requirements for the degree Master of Divinity, 1995, pages 6-35.

³⁸ Chaplain, Central Philippine University, Iloilo City; Part-time professor, Religion and Ethics Department, Central Philippine University, Iloilo City; President, Convention Baptist Ministers' Association.

³⁹ At the time of writing this article (ca. late 1970s?), Dr. Masa was the Chairman of the Baptist Council on World Mission; Vice-President of the Baptist World Alliance and Administrator of Filamer Christian Institute now Filamer Christian College. See Bunda Archives # 86.

⁴⁰ This article of Dr. Masa has no date. At the time of writing, Dr. Masa was the Chairman of the Board of Control of Capiz Emmanuel Hospital and Administrator of Filamer Christian Institute (now College). See Bunda Archives # 66.

⁴¹ Excerpts from Nestor D. Bunda, *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective*, 1999, pp. 327-330; 348-350.

⁴² Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

⁴³ Associate Pastor, La Carlota Evangelical Church, La Carlota City, Neg. Occ.

⁴⁴ Sermon delivered on October 15, 2000 at the Baptist Center Church, Lapaz, Iloilo City.

⁴⁵ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

⁴⁶ Sermon delivered on October 8, 2000 at the Baptist Center Church, Lapaz, Iloilo City.

⁴⁷ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

⁴⁸ Department Head, Social Work Department, Central Philippine University, Iloilo City; Pastor, Bo. Obrero Baptist Center Church, Iloilo City. This is an expanded version of his lecture on October 20, 2002, 2nd Ecumenical and Spiritual Formation Seminar held at Faith Village, Boracay, Aklan.

⁴⁹ For an exhaustive study on Networking, see, Edwin Lariza, *Networking as a Development Strategy of NGOs in the Province of Iloilo*. A thesis submitted to the Graduate Faculty, Department of Social Work, College of Social Work and Community Development, University of the Philippines, Diliman, 2000, i.e., pages 106f. See also H. Agriam, et al. *Faith and Challenges...*, 2002, pages 101-103.

⁵⁰ H. Welton Rotz, in, Kirkwood, Dean, *Outline of Theology Used in Baptist Work in the Philippines*, 1952, 12-14.

⁵¹ This article of Dr. Masa has no date, in, Bunda Archives # 66.

⁵² Centralite 1985

⁵³ At the time of writing, Pastor Lucas is a graduating student of the College of Theology, CPU. At present, he is the Technical Assistant, Development Ministries, Convention of Philippine Baptist Churches.

⁵⁴ Excerpts from Nestor D. Bunda, *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective*, 1999, pp. 323-325, 346-347, 350-351.

⁵⁵ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

⁵⁶ The above statement was approved by the Committee created to frame the same, and also voted favourably in principle by the Convention in a business session, with the recommendation that this will be endorsed to the Board of Trustees for further study and comments and finally for translation to the Visayan and sent to the Churches. The Chairman of the Committee was Dr. Agustin E. Masa and the Committee members were: Mrs. Wanda Kelley, Rev. Ernesto Ungho, Rev. Ramon Gumban, and Dr. Teofilo Marte. See, Bunda Archives, # 66.

⁵⁷ Ronald F. Parpa, *Ecumenism*, in Central Echo, August-September 2002 Issue, page 5; Ang Layag, CBMA Newsletter, Vol. 1, Issue 2, November 2002.

⁵⁸ President, Central Philippine University Republic; Staff, Convention Baptist Ministers' Association; 5th Year Student, College of Theology, Central Philippine University.

⁵⁹ Ronald F. Parpa, *Service*, a paper on Church Administration, July 2001.

⁶⁰ Excerpt from the Thesis of Milanie Catolico, *The Challenges of Globalization to Family Ministry in the Philippines*, A Thesis presented to the Faculty of the South East Asia Graduate School of Theology, Hongkong, in partial fulfilment of the requirements for the degree Master of Theology, May 2002, pp. 31-33; 51-52; 71-72; 93-97.

⁶¹ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City.

⁶² Excerpts from Lily F. Fetalsana, *The Holy War Concept in the Conquest Traditions in Joshua 1-11 and Judges 1:1-2:5 and its Implications for Liberation Movements in the Philippines*, A thesis presented to the Faculty of the South East Asia Graduate School of Theology in partial fulfilment of the requirements for the degree Master of Theology, 1999, pp. 128-163.

⁶³ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City.

⁶⁴ Excerpts from Cris Amorsolo Villafranca Sian, *Historical and Theological Reflections of CPBC Pastors on the Muslim-Christian Conflict in Mindanao*, a Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University in partial fulfilment of the requirements for the degree Master of Divinity in Pastoral Ministry, 2002, pages 64-94

⁶⁵ Guidance Counselor, Guidance Counseling Services, Central Philippine University, Iloilo City.

⁶⁶ Nicolas Baban, in, CPBC Book of Remembrance, 1950, 51.

⁶⁷ The author was a Lawyer from Banate, Iloilo and Professor of Central Philippine College (now University).

⁶⁸ Dr. Agustin E. Masa, D.D., President, Filamer Christian Institute (now College), No Date, in, Bunda Archive # 66.

⁶⁹ Excerpts from Nestor D. Bunda and Francis Neil G. Jalando-on, *A Review of Baptist Heritage and Principles*, 2002, pages 20-23.

⁷⁰ Professor, Religion and Ethics Department and College of Theology, Central Philippine University, Iloilo City; Part-time professor, North Negros Baptist Bible College, Sagay City, Neg. Occ.; Part-time professor, Filamer Christian College, Roxas City, Capiz; Associate Pastor, Cubay Baptist Church; Vice President, Convention Baptist Ministers' Association.

⁷¹ Administrative Assistant, Institute for Advanced Theological Studies, Iloilo City; Parttime teacher, Religion and Ethics Department, Central Philippine University, Iloilo City; Part-time teacher, Convention Baptist Bible College, Bacolod City, Neg. Occ.; Week-end pastor, La Carlota Evangelical Church, La Carlota City, Neg. Occ.

⁷² Johnny V. Gumban, *Basic Christian Doctrine*, a lecture text ca. 1999, in, Nestor D. Bunda, ed., *Faith and Theology in the Service of the People*. A Volume in honor of Dr. Johnny V. Gumban, Dean (1979-2000), College of Theology Central Philippine University, on the occasion of his 65th Birthday on March 3, 2000, pages 73-79.

⁷³ Current Director of Theological Education by Extension (TEE), College of Theology, Central Philippine University; Part-time teacher, Religion and Ethics Department, Central Philippine University; President, Iloilo Baptist Ministers' Association (IBMA); Pastor, Batad Baptist Church, Batad, Iloilo.

⁷⁴ Samuel Talha, "A Brief History of the Theological Education by Extension of the Convention of Philippine Baptist Churches, Inc. and Central Philippine University," in, *Being Equipped to Equip Others II Timothy 2:2*, 2002.

⁷⁵ The College of Theology, Central Philippine University. *Thrust and Standards for the Advancement of Theological Education*, in, *Comments on or Reaction to: Thrusts and Standards for the Advancement of Theological Education* (First Inter-Seminary Student Congress Paper, Antipolo, Rizal, October 14-18, 1975), in, F.N.G. Jalando-on Archives.

⁷⁶ Excerpts from Excelyn Celeste Landero, *An Exegetical Study of Matthew 5:3-10 and its Implications in Today's Context*, a Special Paper presented to the Faculty of the School of Graduate Studies, Central Philippine University, in partial fulfilment of the requirements for the degree Master of Divinity in Biblical Studies, 2002, pages 39-59.

⁷⁷ Teacher, Religion and Ethics Department, Central Philippine University, Iloilo City.

⁷⁸ Dean R. Kirkwood, in, Kirkwood, Dean, Comp., *Outline of Theology Used in Baptist Work in the Philippines, 1952*, in Bunda Archives # 26.

