

# A MANUAL ON LAY FORMATION

UNITED CHURCH OF CHRIST IN THE PHILIPPINES

**Published by:**  
**Christian Education and Nurture Office**  
**United Church of Christ in the Philippines**  
**1992**

## INTRODUCTION

This Manual on Lay Formation Program in the church judicatories has been prepared to assist the Christian Education and Nurture committees and personnel of the different church levels in their planning and implementation of the program.

The formation of lay men and women in all our churches is a major responsibility of the Church and its program has to be planned meticulously to meet the varied needs of its constituencies. The laity have to be prepared to respond to the growing need of our country and the world for deeply spiritual and widely enlightened persons.

It is hoped that this will be used as soon as possible and reactions and recommendations be sent back to the National Christian Education and Nurture Office without delay.

Thank you for continuing to enlarge your vision of our Church's ministry.

**Bishop ERME R. CAMBA**  
General Secretary

**Rev. LYDIA N. NIGUIDULA**  
Executive Secretary, CEN  
Coordinator, Office of the Laity

April 1992

## **Table of Contents**

**Title**

**INTRODUCTION**

**BACKGROUND**

**RATIONALE**

**The Laity and Their Ministry Defined**

**PROGRAM OBJECTIVES**

**GUIDELINES AND POLICIES FOR THE EFFECTIVE ADMINISTRATION AND SUPERVISION OF LAY  
FORMATION CENTERS/PROGRAMS**

**QUALIFICATION OF LAY FORMATORS**

**CONTENTS of the PROGRAM**

**THE PROGRAM**

**OUTLINE Of Some of the COURSES**

**Part One**

**Part Two**

**Sources**

**Appendix A: Notes On Social Action SOME TECHNIQUES AND METHODS**

**Appendix B: Development Education**

**Appendix C: NOTES ON HOME VISITATION**

## BACKGROUND

In its session in May 1986, the General Assembly mandated the Christian Education and Nurture Desk to initiate the program of training and equipping the church laity for effective ministry. In response to this direction the CEN Laity Committee gathered representatives from the four jurisdictions who were involved in programs and activities for the development and training of lay members to a national consultation in Damortis, La Union on 15-18 February 1990. The participants to the national meeting shared, analyzed and evaluated the trends, issues and concerns relative to lay formation and produced a conceptual framework which has become the primary basis for this manual.

## RATIONALE

The church is a community of believers called by God in and through Jesus Christ. It is a people acting together for a purpose. That is to fulfill the mission of God in the world: the establishment of a meaningful and just social order,

*where faith in Jesus Christ is shared,  
where healing is given to the sick,  
where food is given to the hungry,  
where light is given to the blind,  
where liberty is given to the captive and oppressed,  
where love, justice and peace prevail.*

The laity is this corporate group who must give shape to the mission of God in the world as they themselves are immersed in the midst of life's realities. They are not only numerically significant; they are the main purveyors of effective witness and ministry in the world. In their work lies the realization of creative stewardship.

Hence, we cannot have *an uninformed laity*. Their nurture and formation are **critical** to the fulfillment of God's mission. (All members of our church have to participate in lay formation or education programs, be they Sunday, weekday schools or formal lay formation course offerings.)

Undeniably our efforts in lay formation, however, fall short of what is necessary or of what is demanded of us as nurturers/enablers in God's Kingdom. We have not been able to assist in the development of the full potentials of the laity for meaningful participation in the church and in the larger world where they live and make a living. We have failed to help them deepen and broaden their understanding of the Christian faith, guide them for a renewal of commitment in the Way of Jesus, and equip them with adequate skills for leadership in their chosen involvements and vocations.

Most of our lay formation programs are largely geared toward the training of the laity for ministerial vocations, instead of equipping them to become effective witnesses and responsible stewards of God's creation in their own life situations. These lay programs are found to be *deficient* in theological orientation and direction, and in support systems. The lack of resources, both human and material, is traced to the lack of assistance or support from various institutional levels of the church. (Unfortunately most lay members do not feel nor demonstrate the need for continuing development on faith matters and have *often* depended on their meager knowledge and understanding of the Christian faith from childhood.)

In practice, many still regard the laity as objects of ministry and the clergy as *the true ministers* thereby insisting on the medieval clergy-laity dichotomy. Often times they assume the clergy is spiritually superior to the laity.

Worse, others think of laity as *mere auxiliary squads of pastors, moderators and bishops*. When they speak of lay formation, they usually think in terms of training the laity *to conduct services, visit the sick, call on the lapsed or unconvinced, raise money and perform other tasks that go with maintaining the institutional life of the church, tasks that are viewed primarily as the work of the clergy 'who need help'.* While such activities are indisputably important, they are only a minor part of the ministry of the laity.

On the other hand, there is no gainsaying that some lay leaders believe themselves to be superior to the clergy and often 'lord' it over them in their churches. Some laity do run churches and pastors *like* their play things and properties. These are the *"clericalized laity"* who must have internalized some arrogant or oppressive tendencies of our past Spanish friars and colonial masters.

Nevertheless, *despite* all the unhealthy attitudes toward genuine laity-clergy partnership and understanding, renewal has to start somewhere. And one thing is urgently imperative of us. We need to do some serious rethinking of the real nature and purpose of lay ministry rather than buttress our worn-out evangelistic formulas and insist on limiting the laity within the framework of congregational life. As one leading exponent of lay formation (Ayres 1962) argues,

*"How can men and women who stand in the stress and problems of life be helped to see how they can obey just there the will of God? The fact is that in their occupations, whether they are doctors, lawyers, industrialists, farmers, steel workers, etc., they live in an increasingly secularized world. How to live and work there as Christians, as members of the church; how to give witness to their faith; how to think about the bearing of the Christian faith on the economic, social, political, and cultural realities and backgrounds, is for most of them a mystery. They are left to their own wits, which means that they largely live a life divided into two separate compartments [i.e., religious and secular, Sunday ethics and Monday-Saturday, rat-race morality] resulting in frustration and the weakening of spiritual vitality."*

Our Christian faith, indeed, demands creative expression in *all* realms of life. In fact, the real battles of faith today are, as the World Council of Churches observes, *"being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations. Very often it is said that the Church should 'go into these spheres,' but the fact is, that the Church is already in those spheres in the person of its laity."*

In the last analysis, we have to be united in our vision of an informed, committed, active laity if we are to fulfill God's mission. We need to arrive at a common understanding of the context, content, process and the direction of the program, establish mechanisms for concerted action so that we may be able to maximize our resources to the fullest in the fulfillment of our common task.

Lay formation programs are, definitely, *not* for the licensing or ordaining of the laity but for their *empowerment* in establishing the Kingdom of God here on earth.

The lay formation program should truly become *discipleship education* using *faith* as the vehicle for personal and community enrichment. For unless we are able to bring *the resources of faith* to bear in *"teachable moments"*, we can never hope to succeed in lay formation. It is our faith in God and the divine ministry that sends us to the world and 'conquer' it. The Christian faith emboldens us to take on the challenges of discipleship and pay its price.

What is demanded of (or, perhaps, *what all it takes to be*) the laity who are truly *faithful* disciples of Christ in these times, is to be informed about, active in and committed to the cause of bringing about God's Kingdom in the here and now.

The cause has begun and continues. The 'hows' follow. Thus this program.

## The Laity and Their Ministry Defined

Lay formation is the task of equipping and enabling the laity of the church to live and act out their faith in order to help bring about the fuller manifestation of God's kingdom.

The laity is the corporate group of men, women and youth who largely constitute the church. They are special in their particular functions or roles in a given community of faith. They assist, support and participate in the life and ministry of the church *according* to their gifts, talents and vocation with which they are called to act.

However, "laity" must not be construed merely in the sense of those church members who are 'not clergy'. Such simplistic distinction may fall into the danger of laity-clergy competition. Lay men and women should not be regarded simply as fragments of the church who are scattered about in society and who come together for worship, instruction, and Christian fellowship on Sundays. They are the church's representatives, ***no matter where they are***. The laity are ministers in their own right.

The ministry of the laity then is the privilege of the whole church to share in Christ's ministry to the world.

On the other hand, the clergy is an aggregation of persons set apart, ***within*** the body of Christ, to perform distinct functions according to ***the polity and structure*** of the church. This involves the institution of the sacraments as well as the shepherding, educating and training of God's people for their life and participation in the world.

For this task, they undergo theological education and ministerial formation and are then commissioned to perform their duties through prayers and the laying on of hands in the act of ordination. They are responsible for ensuring faith and order in the life of the church as an organization, in its administration and in the articulation of faith.

The mission of God, however, calls for strong partnership and mutual understanding between the clergy and the laity. Both clergy and laity are partners in the work of the Kingdom and parts of the ***laos***, the whole people of God called out to be the *light* and *salt*.

## PROGRAM OBJECTIVES

1. To provide the laity with the basic understanding and articulation of faith.
2. To help them recognize and develop their potentials for the mission of the church and provide them with the necessary skills that enable them to develop their gifts and talents, deepen their faith and to live and act it out in the world through their vocations.

## **GUIDELINES AND POLICIES FOR THE EFFECTIVE ADMINISTRATION AND SUPERVISION OF LAY FORMATION CENTERS/PROGRAMS**

The Laity Committee has made the following guidelines and policies for effective administration and supervision of lay formation centers/programs.

1. The Lay Formation Center/Program is geared toward equipping the laity to fulfill their tasks and responsibilities in the church and in the world as laity and **not** aimed at training them for ministerial vocations.
2. The Lay Formation Center shall adopt the recommended basic curriculum formulated by the CEN Commission through the Laity Committee.
3. All Lay Formation Centers of the conferences shall, with proper budgetary appropriations, be properly endorsed by the Jurisdiction to the National CEN Commission through the Laity Committee for accreditation.
4. All Lay Formation Centers shall, in coordination with the jurisdictions, undergo annual evaluation at the end of the ecclesiastical year by the Laity Committee of the National CEN Commission.
5. The Lay Formation Center shall submit an annual written and comprehensive report to the national CEN Commission through the Laity Committee and the Jurisdiction.
6. Only facilitators who have been recruited from the Jurisdiction and have undergone training provided by the program shall teach in the Lay Formation Center/Program.
7. The training program shall admit no less than 20 and no more than 25 participants in one batch.
8. The Conference shall create its Laity Committee which will appoint necessary personnel to supervise the program.

## **QUALIFICATION OF LAY FORMATORS**

1. For the orientational aspects, pastors trained in accredited schools and have served for no less than two (2) years in a parish.
2. Skills training: Trained in accredited schools/programs
3. Actively involved in the life and work of the church for at least 5 years
4. Experts/specialists/competent in their own fields of endeavor
5. Respected in their communities or areas of work

## **CONTENTS of the PROGRAM**

The equipping and enabling of the laity involves two main concerns. First, the concern for a deepened understanding of faith from a historico-theological and contextual perspective. Second, the concern for equipping them for the various dimensions of the mission of the church, given their gifts and chosen vocations.

The first part of the formation process is mainly orientational. It includes:

1. A **critical rereading and interpretation** of the **Bible** as an historical account of God's people, their struggles and experiences of victory in God;
2. A survey of **church history** and the response/non-response of the church to particular historical demands;
3. An analysis of **church doctrines** (teachings) and their faith and ethical implications;
4. A study of *Church and Society*, their relationship and reasons for existence.

The second part is geared toward the development of skills relevant to the social functions the participants perform and their chosen vocations. (Please see Appendices for enrichment.) This part consists of:

1. **Leadership Development** for church officers and leaders to provide them with basic understanding of organizational problems and dynamics, and with fundamental orientation on their duties and responsibilities as members of the church and society;
2. **Family Enrichment** to bring together men, women, youth and children for an inter-generational experience and understanding of the basic functions of the family in church and society;
3. A study of **Contemporary Issues** to guide the laity in their understanding of current social, political, economic, and cultural problems and concerns affecting them;
4. Learning **Appropriate Skills for Economic Upliftment and Development** which involves acquiring indigenous and appropriate technology as well as scientific ways of improving family or individual income.

## THE PROGRAM

1. **Age Requirement.** The Laity Committee recommends a cut-off age for participants to the lay formation program. All church members aging 18 years and above are qualified to participate in it. The youth below 18 years will undergo discipleship education, a program of the Youth Ministry.
2. **Time Requirement.** The LFP will run for 52 hours within the church year. This may be broken up into 2-hour sessions every week or 8-hour sessions every Saturday, or any other arrangement which will be convenient to the participants and the formators as long as each meeting will last for not less than 2 hours and, in total, run up to 52 hours in one ecclesiastical year.

In cases where the participants have attended or are able to attend training or seminars which cover the same courses in the LFP, their attendance in these seminars can be credited to their lay formation training only after the conference Lay Formation Committee has decided to credit these courses. The same policy applies to participants who take some of the courses in other lay formation centers. The conference Laity Committee will issue the certification for the said participation or attendance.

3. **Certificates.** The participant who has completed the 52 hours will be given a certificate of participation by the conference. This certificate will be the basis in determining whether s/he has undergone the lay formation program and is therefore qualified to be a church official, *if and when elected*. However, it must be emphasized that this does not qualify the participant to become a licentiate or church worker.
4. **Required and Optional Courses.** The courses listed under the orientational part of the program are required of all participants. The courses under skills development cater to the particular vocation, gender, age, interest or concern of the participants and should therefore be selected by the participant accordingly.

# OUTLINE Of Some of the COURSES

## Part One

### **LFP 11: *Life and Ministry of the Church Description***

This course deals with the nature and demands of Christian stewardship as well as with the current trends and approaches in Christian witness and ministry.

#### ***Objectives***

The laity participants will be able to

1. Articulate the nature of the laity as responsible stewards of God.
2. Practice the current approaches of Christian ministry where the laity is expected to facilitate.

#### **I. The Nature and Meaning of the Church**

- a. Biblical perspective
- b. Development of the Understanding of the Church

#### **II. The Church As A Community of Faith and Fellowship of All Believers**

Some Important Biblical Phrases Alluding to the Church:

- "Called out and set apart"
- "They shared everything they had"
- "There shall be no poor among them"
- "There are other sheep I must bring to the fold"

#### **III. The Worshipping Church**

- a. The Meaning of Worship
- b. The Dimensions of Worship
- c. The Laity's Role in Worship

#### **IV. Church Education and Nurture Ministry**

- a. Christian Education and Nurture: Its meaning and Scope
- b. Ministry to Various Age Groups and workers, peasants, disabled, prisoners)
- c. The Laity's Function in Education and Nurture

#### **V. Christian Witness and Service**

- a. The Christian Lifestyle and Ethical Values
- b. Evangelism and Church Growth
- c. Social Action: "The Church for the Life of the World"

#### **VI. Church Polity and Administration**

- a. The Need for Discipline and Order in the Church
- b. Stewardship of Giving and Productivity
- c. The Church As an Institution and Organization
- d. The Church Administration: A Ministering Leadership
- e. Self-Assessment and Ministry Planning

#### **VII. The World-wide Church**

- a. The Church and the Global Ecumenical Movement
- b. The Church and the Peoples of Other Faiths: A Call to Dialog and Understanding
- c. The Church and the Global Ecological Movement

## **LFP 12: *The Bible***

### ***Description***

Deals with the origin and development of the Bible. It is aimed at providing the laity with the basic principles in understanding and interpreting the Scripture.

### ***Objectives***

The laity will be able to

1. Trace the origin and historical development of the Scriptures.
2. Faithfully apply the basic principles of understanding and interpreting the Bible.

## **The Origin and Development of the Bible**

### **I. Introduction**

1. The Bible As the Living Word of God
2. Affirmation of Faith
3. The Bible As Minority Report Seen Through The Eyes of Faith
4. The Bible As A Language of Relationship

### **II. The Development of the Scripture**

1. Oral Tradition
2. Written Tradition
3. The Biblical "Books"
  - a. Canon and the Criteria for Selection
  - b. Biblical Translations and How the Bible Came to Us

### **III. The Biblical Writers**

1. Old Testament Writings: Yahwist, Elohist, Deuteronomistic, Priestly, Apocalyptic, Prophetic as well as Wisdom literature
2. New Testament Writings: Mark, Matthew, Luke, John, Paul

### **IV. Literary Genres (forms, styles)**

#### **A. Old Testament**

- |            |                    |
|------------|--------------------|
| 1. Stories | 6. Poems           |
| 2. Epics   | 7. Oracles         |
| 3. Myths   | 8. Teachings       |
| 4. Laws    | 9. Wisdom Writings |
| 5. Liturgy |                    |

#### **B. New Testament**

1. Parables
2. Miracle Stories
3. Stories of Calling
4. Epistles
5. Jesus' Life and Ministry

## The *Message* of the Bible

### V. Salvation History

- A. God's Search for Humanity
- B. Peoples' Search for God

### VI. The Kingdom of God

### VII. The Lordship and Ministry of Jesus

#### **LFP 13: Church Doctrines (Teachings)**

##### **Description**

A review and re-examination of the development and institutionalization of the basic tenets or doctrines of the church from apostolic period to the present. Special emphasis is given to the teachings of the Reformation and *the UCCP Statement of Faith*.

##### **Objectives**

The laity participants will be able to

1. Trace the development and institutionalization of basic church doctrines.
2. Critically interpret the doctrines emerging from the Reformation.
3. Determine the social and religious implications of the UCCP Statement of Faith.

#### **I. Introduction**

- definitions
- history of creeds

#### **II. Church Doctrines/Teachings**

##### A. On God

Creator of the Universe, the One God

Redeemer, Jesus Christ:

- Incarnation
- Son of God
- Son of Man
- Sovereign Lord
- The Way, the Truth and the Life

Sustainer, the Holy Spirit:

- Inspiration ("charismata") Sanctifier
- Presence of God
- Power

##### B. On Persons

- Image of God
- Prone to Sin
- Steward of God's Creation
- Destined to Live in Community

- C. On the Church
  - Body of Christ
  - "Light", "Salt"
  - Community of Believers; Community of the Reconciled
  - Entrusted with Jesus' Ministry
  - Manifestation of the Kingdom
  - Sacraments: Baptism and Lord's Prayer
- D. On the Bible
  - Word of God
  - Record of God's Action in History
  - Faithful Witness of God's Self-Revelation
  - Inspired Instrument to Guide God's People
- E. On the Kingdom of God
  - Establishment of Shalom
  - Present and Future
  - This-Worldly or Other-Worldly

## **Part Two**

### **LFP 21: *Church and Society***

#### ***Description***

A multi-media presentation of current social conditions vis-a-vis the church ministry, the course is aimed at raising the levels of awareness of the laity on the problems or issues confronting them singularly and collectively.

#### ***Objectives***

The participants will be able to

1. Evaluate social, political, cultural, and environmental issues critically.
2. Relate social movements to the mission and evangelization of the church.
3. Design programs of response to social ills, to the challenge of establishing the Kingdom of God here on earth.

### **I. Overview of World and Philippine History: A Look at the Changing World**

#### **II. The Church In the World**

- A. Sectoral Issues
  - o Peasantry — tenant-landlord relations, land ownership, farm production, health
  - o Workers — labor-capitalist relations, fair and just wages, humane working conditions, job security, health conditions
  - o Fisherfolk — fishing grounds, support mechanism, social services, coral reef destruction and pollution
  - o Tribal and Moro People — self-determination, ancestral domain, social services

- o Youth and Students — equal opportunities to appropriate educational training, employment, participation in decision-making in church and society
- o Children — children's rights, family nurture, child abuse, education and health, welfare issues
- o Street Children and Slum Dwellers — shelter, employment, alternative education, social services
- o Political Detainees and Prisoners — basic human rights, rehabilitation
- o Women — discrimination and abuses, prostitution, equal treatment and opportunities

#### B. Environmental Issues

- destruction of coral reefs
- denuded mountains
- illegal/destructive fishing
- use of non-biodegradable materials: plastic, styrofoam, etc.

#### C. Economic and Political Realities

- export-import oriented economy
- import liberalization
- infrastructure development
- foreign aids/loans/debts
- multi/trans-national corporations
- total war policy (LIC)
- militarization
- nuclear power plant
- nuclear armaments
- foreign bases
- vigilantism / religious fanatics
- communist bogey (red scare)
- right-left politics

### III. People's Response and Initiative

#### **LFP 22: Leadership Development**

##### **Description**

A course that seeks to heighten and deepen the consciousness of the laity on their duties and responsibilities, and to hone their administrative abilities and community-building skills.

##### **Objectives**

The participants will be able to

1. Actualize or practice their functions, duties and responsibilities both as leaders/members of the church and as ministering leaders and enablers in society.
2. Effectively facilitate the actions and programs of their respective organization and build communities as well.

## **I. Introduction**

Biblical Understanding of Leadership  
Jesus As Model Leader  
Ministering Leadership and Other Leadership Models

## **II. Nature and Dynamics of Groups**

Voluntary or Involuntary Groups  
Small or Large Groups  
Intimate, Face-to-Face or Arbitrary-Random Groups Dynamics of Groups

## **III. The Self and the Group**

Individual Growth  
Influence of Group in Individual Self-Analysis

## **IV. Needs of Groups and Members**

Individual Needs: Inclusion, Control, Affection  
Group Needs: Task, Direction, Maintenance, Chemistry  
Member Roles and Functions  
Types of Leadership Roles

## **V. Leadership Skills**

Facilitating  
Analyzing  
Synthesizing  
Handling of Crisis/Conflict Resolution  
Decision-Making

## **VI. Organizational Skills**

Team Building  
Program Planning  
Community Organizing Parliamentary Procedures

## **VII. Communications Skills**

Lay-Clergy Relationship vis-a-vis II  
Network  
Teaching/Facilitating Techniques  
Problem-Solving Strategies

## **Sources**

Ayres, Francis (1962). *The Ministry of the Laity: A Biblical Exposition*. Philadelphia Westminster Press.  
Docker, John Thomley (1987). *Toward A Totally Ministering Church*. New York: The Episcopal Church Center.  
Jones, Stephen D. *"A Discipleship Plan for Adults"*  
"Lay Formation Program: A Conceptual Framework"  
*"National Consultation On Lay Formation"* (February 1990) *"SLJC Lay Formation Program"*

CHRISTIAN EDUCATION AND NURTURE OFFICE  
April 1992

## SOME TECHNIQUES AND METHODS

All of the following techniques have been tried successfully in some churches. Your program will, of course, vary in accordance with your type of church, its size, location, whether it is urban or rural, industrial or suburban. Not all the suggestions outlined here can apply to every church; but it is hoped that the methods described below will, at least, be suggestive enough so that you can adapt many of them to your own situation.

### Special Committee Needed

First, a word is needed about organization. Every church requires a committee specifically charged with the responsibility of spreading through-out the church's membership *an understanding of the religious significance of social issues*, and of promoting programs of social action by the church and its various organizations. This committee may at first be a voluntary and unofficial group of persons who have caught the vision and share a common concern. Later, perhaps, it may be made an official Committee of the church. For greatest effectiveness, it should be composed of representatives of the principal organizations of the church; the men's and women's missionary groups, the young people, the church school, and the pastor. If the Committee can also include an experienced social worker, a labor union leader, an educator, a farmer or cooperative leader, perhaps a public official, that will be helpful in working out realistic approaches to social issues in local situations. It is more important that all members of the committee *be wholly committed to the need of Christian social education and social action* than that the Committee be either large, official, or representative of every group in the church.

The committee, if voluntary and unofficial, can get along without a name, being just an informal group of social missionaries within the church. When regularly constituted by the official board or appointed as an advisory committee by the pastor, the committee may assume any one of several names; e.g. the "Social Action Committee," the Committee on Christian Social Action," the "Social Relations Committee," the "Social Order Commit-tee," or some other title.

When the committee is representative of all organizations in the church, it is easier to plan simultaneously to inject social significance into the program of each society — for instance, in the observance of special days - and to draw members of all groups into participation in the special techniques which will be suggested below.

### A Survey for Social Action

What are the normal and spiritual specifications for a Christian social order? What are the ethical standards by which all human relations — industrial, interracial, *and* international — must be judged? These questions will need to be answered first in order to establish a "yardstick" by which to measure society and one's own community. (For simplicity we may wish to adopt the specifications of the UCCP Statement of Faith and the various statements or pronouncements on different social issues. These are found in the Appendices of the UCCP 40th-anniversary publication of the Holy Bible. Apply these principles both to world conditions and to your own community.

Let the committee first make a series of exploratory trips to areas and groups described in the section which follows (Educational Trips/Exposure Trips). Inquire everywhere as to housing, working conditions, race discriminations and injustices, labor relations, annual wages, employment — is there bread,

brotherhood and freedom for the fullest development of human personality? What can the churches do to help? Bear in mind that society should be judged, among other crucial tests, by the condition of the least privileged. Seek them out. If your immediate community is especially privileged, go to the nearest sore spot, and discover the facts.

Such a preliminary survey by the committee will establish many personal contacts with social workers, labor leaders, employers and prominent representatives of various races, which will be helpful in all the subsequent social action programs in the church.

### **Educational Trips**

Lack of personal contact between people of various races and economic groups is a cause of misunderstanding and unsympathetic attitudes and of failure of brotherhood. While there is no way to fully understand "how the other half lives" except to share their experiences, many prejudices and misunderstandings may be removed by cultivating wider first-hand observation and personal contacts.

As a first step, educational trips are suggested. They should be undertaken by small groups, such as clubs and classes, under the leadership of competent and tactful social workers or other qualified persons, perhaps one of the members of the Committee who has already established acquaintance and enjoys the confidence of those whom the group plans to visit. These trips may include such places as the chamber of commerce; a typical factory in one of the principal industries where large numbers of the people of the community are employed, or in outlying districts around a town; farm conditions, especially of tenants, share-croppers, etc.; the Regional Labor Board (listening in on an actual hearing); churches in industrial neighborhoods; any labor school, or labor union meetings; political and economic groups of all types; cultural minorities, and any centers where unemployed or transient workers congregate, such as "shanty towns" and headquarters of the various groups of organized unemployed; and the nearest growing cooperative, viewing actual operations and having problems of management explained by the manager.

Previous arrangements should be made for address to the group by representatives of each group visited — employers, labor leaders, social workers, spokespersons of political groups (both conservative and radical), managers or officials of cooperatives, leaders of cultural minorities.

The Social Action Committee will discover many opportunities for fellowship, and new opportunities for service will arise naturally out of the acquaintance and sincere interests of these trips. The committee should not rest until as nearly as possible all the members of the church have had the experience. It would be well also to invite new members to accompany trips soon after they join the church, as a symbol of the wider brotherhood of the church and its answer to the question, "And who is my neighbor?"

It is especially important, especially for members coming from the suburban, to conduct educational trips, as well as to adopt other features of the social action program. Suburban communities, because of the very comfort and attractiveness of their surroundings, tend to become selfish and complacent. They are detached from the hard problems of life which are found in congested communities. Suburban church members are therefore in danger of moral isolation, and of failure to appreciate how other people are obliged to live. *Only direct contact with human need and struggle can preserve the Christian spirit.*

### **Inter-Group Contact**

Within the structure of our Protestant churches there is need for closer contacts and social understanding. Churches located in "residence sections" or suburbs especially need such inter-visits which churches in industrial sections, agricultural areas, etc.

Our Protestant churches are quite generally made up of some predominant race of economic classes. Judgment may well begin at the House of the Lord. The work of building a brotherly society should commence within the membership of the church itself.

### **Need for Dramatization**

There is urgent need for dramatization before the world of the concern of the church regarding social issues. Partly because our Protestant churches are so largely middle-class, the underprivileged groups often do not even know of the interest which exists in church circles in social problems. "You'd be surprised if you knew what our ministers are doing on economic problems, said the president of a ministers' association when it was reported to him that the labor leaders in town had said that the ministers "aren't interested". The light of such social thinking needs to be brought out from under the bushel and set on the candlestick so that all may see it. Many of the techniques of social action enumerated in this section are means of dramatization, but a few may be especially singled out in this connection.

### **Pronouncements**

The most common forms of expression of interest in social issues are resolutions, findings, "social orders", pronouncements, public statements, or sermon references. If carried by the press, such pronouncements dramatically express the concern of religion and help to mould public opinion.

There is great need, however, that these pronouncements should not only be passed periodically as standards of social idealism, but should be specific, applying to concrete situations and promulgated at times when the issues are drawn. Many conflict situations, for instance in strikes, are so complex that ministers feel that they do not know all the facts and hesitate to pass judgment in a public statement. By their silence, however, they really in effect "take sides" in support of things as they are, or at least fail to register on public opinion in any effective way.

### **Parades**

A service in some public square or park at the end of a peace parade is made impressive by special address, peace prayers and hymns, and an anti-war pledge. The pledge may read: "Because I cannot reconcile the way of Christ with the practice of war, I pledge myself before God to work for the abolition of war as a method of settling disputes and to insist upon the use by all governments of the machinery of peace to maintain justice and goodwill ..."

A group of minister marched in a parade and demonstration of the unemployed and one of their number at the public square, expressing the concern of the churches for unemployment insurance, a more just distribution of wealth and the abolition of unemployment. As he finished, a young woman said to him in great surprise, "Are the churches interested in these things?"

### **Human Dramatizations**

The employment on church staff and on board offices of cultural minorities, women, and members of other races in clerical and professional positions constitutes a dramatic expression of brotherhood or sisterhood, and supplies much needed opportunities of employment for those so often discriminated against in the business and professional world. Even such a simple thing as inviting their representatives, one at a time, as guests of honor to church school classes, young people's meetings, etc., has the good effect of bringing about some beginnings of understanding and friendship.

The appearance before legislative committees of delegations from city missions boards with pastors and members of churches in slum areas, demanding slum clearance and proper housing, is both dramatic and effective.

Dramatic public manifestations of churches' interest in social justice will do much to affect public opinion and to hold the confidence of workers and of the world in the reality and sincerity of religion.

### **Social Legislation**

Active promotion of constructive social legislation by Christian people is a major method of bringing about peaceful social change and in itself, a dramatization of the concern of religion for human welfare. When certain - ministers appeared at the hearings to speak in favor of unemployment insurance; when a little group of ministers and laymen personally inter-viewed members of the Legislature and were influential in defeating certain bills which would seriously restrict civil liberties; when Christian organizations spoke out in favor of the legislation designed to guarantee labor the right to organize; "social ideals" were carried beyond the "resolution" stage and applied to human relations at times and places where such expressions of religious opinion really help toward peaceful social progress.

The Social Action Committee of the local church should keep itself constantly informed by correspondence on the status of the more important proposals for social legislation, both local and national, in the fields of economic, interracial and international relations. Local churches may de-scribe proposed legislation at a forum in an effort to inform public opinion. However, churches, as churches, are advised, as a general practice, against helping to elect or defeat candidates for public office, but church people, when convinced in regard to proposed legislation, should be encouraged to write, telegraph or personality interview their representatives, either for or against measures which may be under consideration, but always giving sound reasons. Individual personal letters to your own legislative representative can very effective. Resolutions and petitions from groups of church members also have an effect, especially if they are given to the press as well as forwarded to the Legislature.

### **Social and Religious Education**

While all of the techniques suggested are educational, perhaps the more so as they involve action of various kinds, the more traditional forms of religious education should not be neglected. The religious implications of social and economic issues and international relations can *be* brought out in the educational work of the church school, missionary societies, young people's meetings, midweek services, etc. Increasing emphasis is being laid upon the social as well as individual aspects of religion in most of the regular educational literature and periodicals of the churches so that no attempt is made to cover this important field. In addition to the regular channels of religious education, open fora, special conferences and institutes will be found desirable.

### **Forum and Discussion Groups**

The problems encountered and acquaintances made during the survey and educational trips and the investigation of social legislations will naturally suggest the desirability of a forum for discussion. A great many churches now conduct fora for a certain number of Sunday evenings during each year. In some places the churches cooperate by forming a forum at an evening service. In either case, qualified speakers present a wide range of subjects of civic, industrial, social, political, racial and international interest. Opportunity is given for questions at the close of each address. These questions are sometimes written and sometimes asked from the floor.

Fora serve as modern "town meetings" for the frank discussion of social questions from the view point of the Gospel While avoiding taking the church as such into politics, encouragement should be given to church members to vote and to join and work actively in political movements with programs which would help to bring about better social order. It might be educational to have a series of church forum meetings with an initial address by the pastor or a special speaker on the Christian ideals for society, followed by speakers from all political parties presenting their programs. One or more thoroughly

informed, impartial resource leaders should be present *at* each of these fora and in a final forum supplement the discussions with any further necessary factual information. If more practicable, the ministers may assist a group of citizens to establish a Civil Forum held in a theater or public school auditorium. Ministers may then urge their members to attend these fora, while perhaps simultaneously they preach in their own pulpits on the religious principles involved and urge that political suffrage as well as economic behavior shall be determined by conscientious study as to what parties or systems will most advance society toward the Kingdom of God.

The "panel" discussion method is often effective. A half-dozen experts or representatives of varying points of view on a given subject sit around a table and "converse" back and forth on the controversial aspects of the subject while the audience listens and later has opportunity to ask questions. The panel needs to meet in advance and form some general plans for the discussion, avoiding, however, anything "cut and dried".

Many pastors who feel that they "should not take advantage of the pulpit" by being too specific in their views on exact methods of social change, feel free to express themselves fully in fora and discussion groups where they are on the same footing as members of the congregation.

In conservative churches where other methods do not yet seem possible, many pastors have gathered a small group of lay members for a series of frank discussions of social issues. Such informal discussions are most effective when guest speakers are invited directly from labor, racial and political groups.

### **Drama**

As technique for religious education, there is increasing interest in the drama. Young people or adult groups putting on plays with social, labor, racial, rural, international significance become keenly interested in the problems themselves. The audience is presented with the "human appeal" which is properly connected with these vital human issues.

An effective educational device (developed somehow to take advantage of the human interest and emotional effects of the social and economic problems) is the play. It includes both the regular theater and motion pictures and organizations which are experimenting in the use of drama for social education. The church group may attend the play (which centers on the problems of war, race, labor, etc.) and then gather afterward for supper and discussion.

It is also important that some experts in the problem under treatment accompany the group to the play. In the subsequent discussion this resource person presents factual information in order both to verify what is essentially accurate in the plays and to suggest methods of social action by the church group toward correcting the social evils portrayed.

### **Economic interest Groups**

In forming "economic interest group" the members of which frankly discuss the ethical implications of their own economic relations and invite speakers of other interest groups, frankly to state their case before them. For instance, the employers' group has invited labor leaders, the house-keepers and others, with a competent social worker to interpret the conditions to the group — the effects of congestion, crowding, lack of air, sunlight, conditions as to water supply, toilets, fire-escapes, playgrounds. Go directly to the better residential sections of the city and note the contrasts. Arrange an evening service or other meetings at your church with competent speakers. Send for information, sets of lantern slides of model housing, and literature.

Appendix B:

## **Development Education**

### **I. What Is Development?**

General Dictionary Definition: The act or process of moving from an original position, expanding by growth to one that provides more opportunity for effective use.

Specific Definition for Community/ People's Development: The process of enabling / empowering people to be self-reliant so that they can fully grow as human beings, developing their full human potentials that they may not live merely as objects of change but rather, become its actors or catalysts.

Key Expression: People's Empowerment

### **II. Development Education**

It is the process of awareness-building and skills acquisition and development involving the cognitive, affective and psychomotor elements of persons for them to become truly self-reliant and grow in life's fullness.

Educational Aspect: Motivational Education

Vehicle: People's Organization

Objective: Mobilization for Development

Development Education is not just a matter of individual pursuit; it a common goal of people or community in search of self-fulfillment and meaning. What is important is not only the education of individuals but the community as a whole.

Whether an individual is literate or possesses special skills may be important, but far more important will be the total educational level of the community so that, as a whole, the community is able to strive for the restructuring of present exploitative order and ensure genuine development.

### **III. Basic Steps (Development Education and Organization)**

#### **1. Preliminary Social Investigation**

Determining the current status of the people and their environment:

- an ethnographic survey of the area
- grouping data into economic, political and cultural aspects
- analyzing data and classifying them into development forces, anti-development forces and those forces having the potential to become either 'developmental' or 'anti-developmental'

#### **2. Target Identification**

- finding persons who are most likely to become co-catalysts and leaders (a set of good criteria is important)
- start of conscientization / motivation work and gradual skills development (phasing is suggested)

Note: The development worker must not take the center stage. People's empowerment must always be in the agenda in dealing with persons.

#### **3. Core Group Building**

- selecting 'targets' and then organizing them into a core group. The Core group may take the form of an ad-hoc committee, preparatory committee, set of officers, etc. It will be

responsible for planning, organizing, implementation, and evaluation of development programs, especially in the group's infancy stage.

Note: Continuous education and skills training are **desirable**.

4. Organizational Phases (largely depending on the situation and the kind of group to be organized, like cooperatives, consumer groups, etc.)
  - seminars, symposia, practicum, etc. recruitment programs
  - general organization
  - formal launching of the organization
5. Continuous Education/Skills Training (Support Work/Service Work)

At this point, the development worker may now take the role of a resource linker or coordinator and ultimately go on gradual 'disappearance' as the organization stands on its own.

#### IV. Basic Leadership Styles vis-a-vis People's Development Processes

Two ingredients determining achievement:

1. Competence: a function of knowledge and skills which can be acquired through education, training, and experience
2. Commitment: a combination of confidence and motivation. Confidence is a measure of a person's self-assurance, a feeling of being able to do a task well without much supervision; motivation is the interest and enthusiasm of a person in carrying out a task.

	DEVELOPMENT LEVEL	APPROPRIATE LEADERSHIP STYLE
1.	Low Competence, High Commitment:	<b>Directing.</b> Needs direction and some supervision to get people started.
2.	Some Competence, Low Commitment:	<b>Coaching.</b> People who have some competence but lack commitment, need direction; they are still relatively inexperienced. They also need support and praise to build up their self-esteem and involvement in decision-making. Commitment follows as they fully understand the urgency of the task.
3.	High Competence, Variable Commitment:	<b>Supporting.</b> People who have competence but only lack confidence or motivation, do not need much direction; they have skills, but support is necessary to bolster their confidence and motivation.
4.	High Competence, High Commitment:	<b>Delegation.</b> They have both confidence and commitment. They are able and willing to work on a project by them-selves with little supervision or support.

- Adapted from "Youth Trainers' Training (Visayas Jurisdiction):  
Presentation Outline On Development Education"

## NOTES ON HOME VISITATION

### Five Reasons Why Church Leaders Should Visit Fellow Church Members

1. By visiting in the homes of our fellow church members we see them as they really are. On Sundays we see them in their neatly pressed clothes. But there is an artificiality about most of our people. We need to know and understand them as they really are.
2. "Grass roots" contact with members and sympathizers will help to keep you well informed as to what is going on in our people or parish. Sometimes after a good visit we can gather informations vital to our ministry and church programs.
3. Extensive visitation tells people that you care about them. Most human beings respond favorably when they believe that someone is genuinely interested in them. The visit of the pastor or that of a lay leader encourages the feeling that someone cares.
4. Home visitation also offers an ideal time for you to personally counsel the members of the family. There may be problems that can be readily solved on account of home visitation. For in the privacy of homes problems can be dealt with prayerfully.
5. Home visitation will do much to build up participation in church or development activities. There is a reciprocal feeling on a visit.. The members of that household may in turn come to visit the church or the development project your group is undertaking. Hence, the possibility of maximizing community involvement is always there.

### "RULES" IN 'VISITATION

1. Always regard visitation as part of spiritual maturity. Before you enter a home pause for a moment of prayer; ask God for guidance. Conversation has a life of its own. So feel it.
2. It is not usually wise to visit too long in one house. The actual length of stay must be flexible, depending on the mood of the family, the pressures of other duties. Twenty minutes should be about the average. Be sure, however, that you do not give an impression of being in a hurry. Whether you visit for fifteen or twenty minutes, your time in the home should be at the disposal of the family.
3. Plan your visitation work so as to give everyone as nearly an equal treatment as possible. Mr. and Mrs. Juan may resent it if you visit the Caldozas more frequently than you visit them. Be fair as possible and ready with a word of plausible explanation if someone expresses the suspicion that he is being overlooked on your program of visitation.
4. Try to avoid the practice of visiting homes when the husband is not present. For one thing the husband deserves your visit just as his wife. For another it is wise to avoid all appearances of evil. There are always people who will gladly gossip about a pastor or church leader. And it is well for you to dry up their opportunities. If the situation seems in any way questionable, take your wife with you.
5. Do not violate the bounds of propriety. Avoid calling at mealtime. If you are refused admittance to a home, respond courteously and depart. If you discover that a family is entertaining a guest, just pass by, giving them a brief greeting if they see you. Should the location of the home make it obvious that you came there to visit them specifically excuse yourself and offer to return some other time. If they insist that you enter, stay briefly, and promise to return on a later date.

6. Need we mention finally, this important rule: Studiously try to avoid any financial obligation on the family you visit. This should apply especially if the family is poor. Hospitality is one of the very commendable virtues of the Filipinos. Give them opportunity and they will use money they badly need for other things in order to provide you *merienda*. Not only does your physical system not need the reputation of intemperance in matters of food and drink. Let it be known that you visit in order to serve not to be served.

Thus far we have confined our discussion to general the situation. Two classes of people deserve special mention. They are the *sick* and the *shut-ins*. And they are purposely separated. The sick may be ill enough so that even a brief visit will tax their strength. It is important, therefore, to use great discretion both as to the general timing of your visit and to its situation. If you err on the short side, a cheerful word of greeting, averse or two from the Word, a brief prayer for God's ministration to physical and spiritual needs may suffice. The counsel before about acting unhurriedly is again very applicable.

The shut-in, on the other hand, may be quite normal aside from his physical incapacity. He will appreciate as much of your time as you can fairly give him, and he will hope that you can return soon. Imagine yourself in his place and set the mood of your visit accordingly. Bear in mind that your presence may afford him the only outside spiritual contact. Do not deny him the help you can give.

## LIFE'S VOCATION OF THE LAITY

We are thinking of the lay member of the church not as a worker in the congregation, but as one living and working in the wider community. The question to be faced here is this:

how can members of the church be enabled to see the bearing of their Christian faith on their life in their occupation? How can men and women who stand in the stress and problems of life be helped to see how they can obey *just there* the will of God?

The fact is that in their occupations, whether they are doctors, lawyers, industrialists, farmers, steel workers, etc., they live in an increasingly secularized world. How to live and work there as Christians, as members of the church; how to give witness to their faith; how to think about the bearing of the Christian faith in the economic, social, political, and cultural realities and backgrounds, is for most of them a mystery. They are left to their own wits, which means that they largely live a life divided into two separate compartments resulting in frustration and the weakening of spiritual vitality. The church is for them not their source of strength and light, but a place for satisfaction of a religious need isolated from the everyday realities of a modern world moulded by the effects of industrialism, technics, and standardization. This is the more disquieting from the Christian point of view because it is in flat contradiction of the fact that the Lord Jesus Christ claims the whole of life, and therefore, the Christian faith necessarily demands expression in all realms of life.

WCC Department of Laity, 1948

### Sample Module

*(This is the heart of Lay Formation Program - increasing understanding of one's vocation/profession in light of the faith and demands of the Gospel. This is to help lay persons on how to live and work out there in the world as members of the church. There ought to be a module for each profession or vocation)*

## **LFP 23 VOCATIONAL DEVELOPMENT**

*(for Educators)*

### **DESCRIPTION:**

A course that seeks to awaken the awareness and deepen the consciousness of the laity, (specifically the teachers) on their role as purveyors of God's mission in the world.

### **OBJECTIVES:**

At the end of the course, the participants shall have been able to:

1. see the relationship of their profession to that of Jesus' teaching ministry;
2. develop the awareness that the schools are their fields of *ministry*;
3. effectively translate the mission of the church into actions and programs in their respective context.

### **I. INTRODUCTION**

- Biblical Understanding of Teaching PT and NT)
- Jesus as the Great Teacher
- The Teaching Ministry of the Church

### **II. TEACHING**

- As a Talent
- As a Commitment
- As a Gift
- As a Profession
- As Service

### **III. EDUCATIONAL ISSUES IN THE THIRD WORLD**

- Southeast Asia
- Latin America
- Black Africa -

### **IV. IMPERATIVES FOR THE CHURCH IN ASIA**

- Christian Education
- Political Theology
- Lifestyle Education
- Education vs. Schooling

### **V. THE TEACHER AND THE PHILIPPINE SOCIETY**

- Issues Affecting the Teachers
- The Philippine Educational System
- Teaching and Poverty

### **VI. TEACHING SKILLS**

- Counselling
- Lesson Planning
- Class Management
- Others