

RESOURCE MANUAL for LAY FORMATION PROGRAM

Prepared by:

**CHRISTIAN EDUCATION AND NURTURE CLUSTER
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FROM THE BISHOP

The remarkable impact and stirring accomplishments which resulted from the Lay Formation Program since it started are enough inspirations for us to be more hopeful and strong-willed in the task of educating the laity. And why not? Well, simply because we believe that "laypeople are the hope of the church."

Norbert V. Becker, in his book, *Laymen: Hope of the Church*, quoted an old Chinese proverb which goes like this: "if you are planning for one year, plant a grain. If you are planning for one hundred years, plant trees. If you are planning for one hundred years, plant men (persons)." It captures very lucidly our vision for the church wherein all members, clergy and laity together, work hand in hand and corporately using their gifts and talents for the life of the world.

This resource material is but a concrete gesture of our commitment to attain that noble purpose. I commend this to all those who also aspire for the same. This might not be a complete volume, yet full of insights that will surely help our laypeople (and even our clergy) enhance their potentials.

I hope that in the process, this will not only make our laypeople become aware of their role but will also challenge them to actively participate in the continuing ministry of Jesus Christ in this world.

Partner in Service,

BISHOP ELIEZER M. PASCUA
Jurisdictional Bishop

FROM THE PROGRAM SECRETARY

CONFERENCE WITHIN SLJC are now on their third year of venturing into a systematic and comprehensive formation of the laypeople in the local churches. And thus far, we can say (without being too presumptuous) that the program, since it was formally implemented in 1988, is now gaining ground. Reports from conferences reveal that those who have already finished the one-year course, are now actively involved in the ministry of the local churches. A good number of them, as a matter of fact, have already been recognized as lay preachers by their respective conferences. And for some conferences, LAY FORMATION PROGRAM has been required as a pre-training course for those who aspire to take up ministerial training. These are but favorable indicators of LFP's impact to Local churches and conferences.

Educating the laity is indeed one of the most inevitable tasks that the church has to perform, if it wants to be more effective in its ministry. Lay formation is an essential element of our pedagogical task as a church – a necessary component of our education and nurture program. Continuing education for church workers is, of course, equally significant. But we are envisioning and looking forward to a future where "church workers and laypeople are working hand in hand in the task of witness and service."

To contribute to the attainment of such a vision, the jurisdiction, through its Christian Education and Nurture Cluster, prepared this RESOURCE MANUAL FOR LAY FORMATION PROGRAM which is designed for both facilitators and lay trainees. While we are cognizant that this may not be a perfect contribution, we are nonetheless, certain that this will serve as a booster particularly to those who are involve in the lay formation undertaking. For sure, this is not yet the last. This, in fact, is just the beginning of a more determined effort on the part of the jurisdiction to assist in the empowerment of its constituents – the laypeople in particular.

May this be a good beginning for all us – local churches, conferences and jurisdiction, at that – as we corporately work for the attainment of a renewed and empowered Christian Community.

Shalom,

REV. JESSIE S. SUAREZ
Program Secretary
Christian Education & Nurture Cluster, .SLJC

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May this be of help as we strive to empower our laypeople, the hope of our church.

CHRISTIAN EDUCATION & NURTURE CLUSTER
Southern Luzon Jurisdictional Convention

THE SLJC LAY FORMATION PROGRAM CONCEPT

(A One Year Training Program for Lay)

I. RATIONALE:

Much has been said about the significant roles the clergy and the church workers could create in re-directing and re-orienting the churches. Moreover, considerable efforts and resources have been poured in to realize such thrusts. The Pastoral Formation Program, in one way or the other, contributed largely in making the SLJC churches what it is now. The impact of Pastoral Formation Program ushered in meaningful consciousness as well as opportunities for church workers to engage themselves in a more systematic and scientific churchmanship as rich traditions of the faith rediscovered, distorted and domesticating values challenged and dialogues between the new and the old thoughts facilitated. Furthermore, church workers have come to realize the very essence of motivating, forming, and moving the churches – its people, its resources both material and technical to be of service to the needy in the communities. The era of reawakening has come!

The decade of intensified and massive Formation work among SLJC church workers has indeed produced considerable number of dedicated men and women. Unintentionally, however, while the SLJC has been engrossed with its reasonable concern for church workers, the silent majority — the laity to whom belongs the destiny of the churches — stood untouched, unmoved, uninvolved and unaccounted to the cause of the church where it should be. The laity who are supposed to be those who possess hundredfold of talents, positive attitudes, aspirations and ideals have yet to be tapped for the realization of an authentic world to live. The dynamic faith and its imperative continue to challenge as many Christians as possible especially the laity, since they are the very core in the task of Kingdom building. The lack of means or opportunities for growth and development must be provided for to ensure not an elite church, but for more efficiency and effectivity in the church service.

The struggle therefore goes on so that church people can become more deeply God's people, God's loved and cherished community — a community where His presence reigns supreme in every heart, where all participate actively in life, where all show Christian love by working together to make the churches and communities better and more humane places.

With its commitment and dedication, the SLJC wishes to pursue the mission of responding to the calls of the times as it carries on the theme “The Church For The Life Of The World: Called To Be Stewards of God’s Creation”. Specifically, the SLJC, would attempt to Venture on the thrust of motivating, forming, and moving church people — the laity, hence, THE LAY FORMATION PROGRAM.

II. NATURE OF THE PROGRAM

Lay Formation is the task of equipping and enabling the laity of the Church to Live and act out their faith in the world in order to assist in bringing about the fuller manifestation of God's Kingdom. The laity is distinguished from the clergy. The Laity is the corporate community of women, men and youth who largely constitute the Church. They are special in the particular functions they perform within the given community of faith. They assist, support and participate in the life and mission of the Church according to their gifts, talents and vocations with which they are called to act.

The Lay Formation Program is a. comprehensive training for lay people who are actively involved in the service of the local churches. It is a component of their total on-going theological and other educational disciplines for input. Recommended participants are to undergo trainings with a systematic approach as a leg up for awareness and skills training.

Lay Formation Program’s thrust would cover intensive theoretical inputs, participation, resource mobilization both human and material. The orientational dimension concentrates on the redirection and/or re-orientation of the Bible and Theology, History both secular and church, Leadership, and Basic Principles of church and Community Organizing. In short, the educational aspect is derived from formulated theories that are tested in practice and to

be synthesized to form new theories. Consciousness building will therefore encompass every endeavor engaged as derived from church and community experiences.

Participation component intends trainees' integration and immersion in the communities. It is a gesture of being one with the aspirations the moving people. It means listening intently with much self-control, feeling with, learning and possibly share with the people. Participation, in other words, have to be, comprehended in the manner of being one with what and who the people are.

The organizing part ushers a higher form of skills training that is geared at community building. It is the identification of target areas where Christian Mission groups are established. In so doing, the organizing processes are to be done such as community analysis, linkage/network building, federate, expand and the like to ensure that established areas do not become mere "traditional outreaches" areas. Participants of this training are, at the minimum, expected to configurate reflection groups in the parishes and communities where the element of a dynamic group is felt. Federated groups and/or individuals are to engage in group study, planning, implementation, evaluation and assessment. Ultimately, the resources of the churches both human, technical and material are to be maximized to be of service to the least privileged. Such groups thus are manifestations of commitment to mission and solidarity.

III. OBJECTIVE OF THE PROGRAM

General: The Lay Formation Program is designed to provide the laity with a basic understanding of the faith, recognize and develop their maximum potentials, enhance their commitment to the mission of the Church and provide them with the necessary skills that would enable them to live and act out their faith in the world as they participate in bringing about the fuller manifestation of God's reign.

Specific:

1. to equip Lay people with tools necessary for effective and efficient church work in the community.
2. to provide a venue for study exchange of experiences.
3. to provide scientific theoretical framework in understanding Philippine society from a historical perspective.
4. to facilitate an atmosphere of critique of the churches' involvement and participation in the making of history.

IV. THE CURRICULUM

Learning process for Lay Formation Program will cover multiple approaches available. Aside from the traditional classroom lectures and workshop, case study methods will also be employed. Immersion in the communities would likewise be done for dialogues and to have first hand feel of the realities to avoid too confined classroom theoretical discussion practices. Regular monthly reflection meetings will also be conducted for theoretical input and for assessments and deepening,

To achieve the above-mentioned goals, a curriculum was formulated which is hoped to help in the smooth implementation of the program.

AREAS OF STUDY AND COURSE DESCRIPTIONS

A. Orientation

1. Basic Understanding of the Bible - a systematic and critical rereading of the Bible as an historical account of the people of God, their human encounter and experiences.
2. History – understanding the significance of history by a careful and critical analysis of church and societal development; a survey of the church place and role within the historical processes.
3. Basic Understanding of Theology – study and review of the doctrines of the church (particularly UCCP Statement of Faith and their theological and ethical implications.

4. Contemporary issues - guiding the laity in their understanding of current issues and concerns particularly those affecting them in their areas of witness.
5. Biblico-Theological Reflections - articulating and interpreting biblical and theological perspectives in the light of the present day realities.
6. Liturgy and Music – review and rediscovery of the richness of our liturgical traditions: tracing its role and relevance to our life and witness in the Christian community.

B. Skills Development

1. Leadership Development - study of the basic leadership qualities through theoretical and contextual approach.
2. Basic Principles of Church and Community Organizing - understanding the relevance of church and community organizations to Christian life and witness.
3. Exposure and Integration with various communities - internalizing church and community life situations through experiential approach.

V. QUARTERLY PHASING

A. First Quarter (July - September)

1. General Orientation of Participants/Trainees
2. Biblico-Theological Reflection I: "Nature and Mission of the Church"
3. Basic Understanding of the Bible
4. Contemporary Issues
5. Group Planning/Assignments

B. Second Quarter (October – December)

1. Biblico-Theological Reflection II: "The Church for the Life of the World"
2. Philippine History
3. Basic Understanding of Theology (to zero-in in the UCCP Statement of Faith)
4. Contemporary Issues
5. Group Planning/Assignments

C. Third Quarter (January – March)

1. Biblico-Theological Reflection III: "Called To Be Stewards of God's Creation"
2. Philippine Church History
3. Leadership Development
4. Contemporary Issues
5. Exposure/Community Integration
6. Group Planning/Assignments

D. Fourth Quarter (April – June)

1. Liturgy and Music
2. UCCP History
3. Basic Principles of Church and Community Organizing
4. Review/Assessment of the Whole Year Training
5. Evaluation/Graduation

THE STATUS OF LAYPEOPLE

Our title says that laypeople are the hope of the church. This implies that laypeople are not yet what they could and should be in the church. Few would deny that this is generally true in Philippine churches and elsewhere. The church is not making the impact which it could make in the community in the areas of evangelism and service. The fellowship within local congregations often leaves much to be desired. Christian homes are not the worship centers they should be. With few exceptions, the church is not fulfilling its mission. One reason for this is that the potential of laypeople has hardly been touched. If this "sleeping giant" were aroused, who can foresee what great things might be accomplished for God and country?

In this section we are critical of the status quo. Much of what we say is negative, perhaps even harsh. But deep cuts are sometimes needed to prepare the way for healing and restoration. At the same time, we recognize that for every negative generalization made, there are notable exceptions. Not all laypeople have slept. Not all clergy people have encouraged their sleeping. Without at least some understanding regarding laypeople in the church how could the church have existed or progressed to the present moment?

In Limbo

It has been predicted that in the year 2000 a.d., the population of the Republic of the Philippines will be approximately 100 million. There is a line of reasoning that goes something like this: if Christian churches experience normal growth until that time, there will be a shortage of clergy people and other trained church leaders which will be even more acute than the present one. Therefore, churches must begin now to train more laypeople for pastoral work and other services which the clergy are normally expected to do. We may reason that laypeople are the hope of the future of the church because the clergy will be too few to do the church's work alone.

But this is false reasoning! It betrays a sickness which has plagued many church groups in the past and is crippling many today. It is true that lay activity and leadership will be needed in the year 2000 a.d., but not for the reason stated in our opening paragraph. Church planners and strategists are not wrong in urging us to make greater use of lay people's services and leadership. But they are wrong if they do so for practical rather than for theological reasons. The status of laypeople in the church is a theological issue based on biblical teaching. Until this is understood we cannot think of "pressing laypeople into service" for other reasons. For practical reasons, we might succeed in increasing the total hours of activity of laypeople in the church, but this is not the hope of which we are speaking.

With notable exceptions, laypeople in our times can be said to be in a state of limbo. In matters of church authority or responsibility, they are neither here nor there. They are expected to "serve" and be "active", but the areas of such service and activity are often undefined or severely limited. They know that they are not clergy, but they do not know what they are. They are in a state of suspension, uninspired and unchallenged to exercise their authority and responsibility as the people of God empowered by his Spirit. It might almost be said that laypeople appear to be in the church but not of the church (if we may be forgiven for adapting the words of Jesus in John 17).

Offensive terms. Perhaps the best way to picture the plights of laypeople in limbo is to see them in relationship to their counterparts, the clergy. The vague and inadequate status of laypeople can be seen by implication, for instance, when we list the terms most frequently applied to the ministry and the ordained leaders of the church. The chart indicates what might be implied by the laypeople's status by the use of several terms:

Perhaps the most offensive term of all those listed in the left hand column is "full-time ministry." What else can this imply than that all who are not in this category are merely part-time Christians? It implies that Juan de la Iglesia is not really serving God at all when he goes about his daily routines, even though he works and lives in the fear and love of God! The term "full-time ministry," as applied to the activities of clergy and other "workers", ignores the biblical teaching that all Christians have a full-time ministry. The fact is, the gifts of the Spirit are different, but none of them are part-time! Similarly, it is not uncommon to hear individuals express a desire to enter a seminary to serve the Lord, as if a layman cannot serve him!

If the clergy's ministry is:	The layperson's appears to be:
holy ministry	unholy, less holy, not so important part-time, limited to certain days or hours
full-time ministry	private ministry, limited to serving individuals or small groups
public ministry	unordained, unauthorized, not commissioned by God
special ministry	ordinary, unimportant ministry
ministry of the Word	ministry not of the Word; of deeds only
"workers"	shirkers, irresponsible, indolent, uncommitted
servants of the Lord	serving self
"man of God"	man without God

We said that we are speaking of the implied status of lay-people. It is possible, therefore that we are guilty of some exaggerations in our effort to picture the plight of laypeople. There is a legitimate usage of at least most of the terms listed in the left hand column. The term "holy ministry" for instance need not necessarily imply that the ministry of others is not also holy before God. But if we should ask what the overall effect of these terms has been, we would have to concede that they have contributed toward a lowering of the layperson's status. His priesthood, and ministry are second-class when compared with those of an ordained clergy.

To press the point further: the supposed inferiority of laypeople frequently comes to the surface through expressions used by laypeople themselves. A man in Pangasinan province was carrying his Bible; when he was asked whether he was the pastor of a certain church, he replied, "No, I am just a layman." "Just a layman!" "An ordinary layman." "Only a layman." Do not these expressions betray a sense of inferiority? Somehow, many laypeople have had this type of feeling instilled into them,

Attitude of superiority. On the side of the clergy, we also hear expressions which betray an attitude of superiority. We hear it said, and we sometimes read in church periodicals, that "we must use our laypeople more effectively." As if they are something to be used for the church, rather than the very essence of the church! Again, individual clergy have been heard to refer to church members as "my followers, "my" laypeople. Granted that their intention may not have been to downgrade the layperson, the insinuation is there. Some laypeople have called attention to the fact that the expression "train the laypeople to serve" also insinuates that they are more like animals than saints. To cite another example, in the Roman Catholic Church the bulk of church members are frequently referred to as the "faithful." While this term is in some ways complimentary, hidden inside the term "faithful" is the idea that the members are to be little more than submissive and obedient followers. It is implied that only the clergy and the hierarchy are gifted with insight and understanding in spiritual matters. Others are merely to be "faithful."

The real culprit in all of this is not the terminology itself, but the concept behind it. The language and expressions we use in reference to the clergy and laypeople are only symptoms of the deep-seated disease that has plagued many churches. We are referring to the concept that authority and responsibility belong to the few rather than to all. According to this concept, the privilege and the duty, the honor and the labor, of the church's work belong to the leaders rather than everyone,

The idea is quite prevalent among both the clergy and the laity that laypeople who serve in the institutional church are helping the pastor do his work. Laypeople are called in to assist only because the pastor cannot possibly do all the work. The reasoning is that if he had time and energy enough to accomplish all of the church's work, the services of lay Christians would not be needed at all. How often have we not heard of a faithful church member making a desperate plea to his co-members: "We must help our pastor; he does not have time to accomplish all of his work?" And out of pity for the pastor, or from some similar motive, volunteer service has often come. But this is not the kind of motivation which is needed in the church. It is not the kind which can turn the world upside down.

State of limbo. All of this leaves the average layperson in a state of limbo. At times he/she feels needed in the church, but at other times it seems that his/her services are not even wanted. At times he/she is expected to share all the burdens and responsibilities of the church, but at others he/she is not even consulted when important decisions are made. He/she is reminded that "all Christians are priests of God," but seldom does anyone provide him/her with an "altar" at which to serve. As a priest, without an altar, he/she may become frustrated, confused, indifferent. At least, he/she remains unchallenged and the great potential of the church remains just that unused potential.

The picture of laypeople in limbo as painted above is not a bright one. Perhaps we have overstated the case in order to make our point. But the kernel of truth remains: the laypeople generally do not know their status in the church of Jesus Christ. They need to be helped to see what they are in Christ and can do through Christ.

In transition

It is often said that the Filipino people of today are seeking for identity. In order to be a strong and truly independent nation, the people need to know how they fit into the modern world. They need to understand their potentialities, strengths, and weaknesses. Their destiny is closely linked with their identity.

There are signs that a parallel development is also taking place in some of our church. Laypeople are also searching for an identity which can lead them to a greater fulfillment of their role in the church. Having been in a state of limbo, or non-identity, for some time, more and more laypeople are beginning to inquire about their actual status in the church. They want to know who they are and where they fit into the entire scheme of God's Church.

Before proceeding further, we should acknowledge that we have no way of measuring the degree of this identity-seeking on the part of laypeople. The number of those laypeople who are actively seeking such identity may not be large. It may still be limited to urban centers where educated persons have been stimulated to more independent thought. But is the number of active "seekers" is small, there are larger numbers of laypeople who are on the verge of an awakening and are ready to accept a new identity or status. If the truth were known, the status quo is probably not so acceptable as it appears to be.

Christian activism. Without condoning all types of activism, especially as it has sometimes led to violence, we must acknowledge the positive contribution it has made toward the liberation of lay people. Activism in the secular world has caused people to think and to inquire about their status in all institutions, including the church. Who can deny that God can use such secular developments to accomplish some good in the spiritual realm? We are not condoning irresponsible rebellion which does not want to recognize any kind of authority. Rather, we are saying that there is a kind of Christian activism which is basically a spirit of inquiry and searching for what is true and sincere. This type of rebellion, coupled with a spirit of humble service, is always needed in the church.

Admittedly, the number of laypeople seeking identity in a manner described in the previous paragraph is probably not large. It is chiefly the younger generation, especially the student population that has been involved. But the seed has been sown and the influence of even a few is significant. It is true that there have been abuses and excesses, but the fact remains that a segment of the youth in many of our churches has made a positive contribution toward the liberation of laypeople. Many clergy people can attest to the fact that there are individual young Christians whose insights and understanding about lay people's rights and duties far surpass that of previous generations.

In the past, church leaders have not always responded positively to laypeople who have been searching for their identity in the church. Their inquiries have been ignored or not taken seriously. Often, also, well-meaning church leaders have kept willing laypeople active by assigning them to tasks or committees with limited authority and responsibility. In the past, laypeople have generally been willing to accept this role without pressing the issue further. In the process, some of them have lapsed into complacency, having lost some of the zeal and enthusiasm which was once rising to the surface. In biblical language, the spirit was quenched. The status quo prevailed.

New awakening. Fortunately, many clergy and church leaders today are welcoming the new awakening of the rank and file in the church. Instead of opposing it as rebellion, they see it as a sign of hope for the future. They agree that if laypeople are really in transition to a status of greater responsibility and authority, they are truly the hope

of the church. In both Catholic and Protestant churches there are leaders who are dedicated to the cause of inspiring and training laypeople for a fuller exercise of their priesthood and ministry.

Some church people object that by granting more authority to the non-professionals in the church we run the risk of abuse and misuse of such authority. We cannot deny that risk is involved, but it may be no greater than when it is entrusted to clergy! Furthermore, progress is seldom made in any area of life without some risk.

In some Protestant circles we hear the expressions, "tyranny of laypeople." It is true that some church members, usually elders or other prominent lay leaders, try to make their influence felt (to "run the show") as much as possible even to the extent of lording it over a congregation's pastor. This happens most easily when a new or young pastor serves in a church where "old-timers" are present. Apparently, Pastor Timothy experienced something of this as we see from St. Paul's advice to him not to let any one despise his youth. These cases of abuse must be expected and dealt with as they arise, but we might again inquire, "Are such abuses not also found among the clergy?" Do we have reason to believe that laypeople are more irresponsible than the clergy when authority is entrusted to them? Abuse is possible in any case, but abuse is never a valid argument against the legitimate use of something. If Laypeople have a ministry to perform and we intend to show in the following chapter that they do the corresponding privilege and responsibilities must be given to them in full.

The spiritually poor. In saying that laypeople are searching for identity and greater responsibility in the church we do not claim that all, or even the majority, are actively making the search. We are aware and God knows it better than we that there are those who are perfectly content with their passive role as followers. There are those who prefer not to be more deeply involved because they know what involvement can cost them in terms of effort, time and money. These spiritually poor we shall probably always have with us. We are aware also that in an authoritarian society, such as we have in the Philippines, we can expect that many who have been trained to be passive in church affairs will not be comfortable with any other role for a long time to come. The task, therefore, of re-educating the whole laity of the church and preparing them for their role as the people of God continues to be a mammoth one.

Still, we are optimistic because of the signs that laypeople are already passing out of limbo into the transition stage. We are optimistic because among both clergy and laity there is a growing number of individuals who are genuinely concerned about the status of laypeople and are actively promoting the universal ministry and priesthood of believers. It is a good sign when Philippine groups, both Catholic and Protestant, consult one another about ways and means of helping laypeople to fulfill their ministry.

LAYPEOPLE: HOPE OF THE CHURCH

In speaking about hope for the church, we are not referring to mere survival. The survival of Christ's church is assured through his promise. From the previous pages it should be clear that our hope is for a living, growing, dynamic church - a church which has a sense of mission, of having been sent by God to be his agent of salvation, love, and peace in the world. For this kind of church-in-mission, our hope is in the laity energized by God's Spirit.

To say that lay people are the hope of the church is, of course, an oversimplification. Laypeople are not alone in the church. In God's scheme of things, the clergy also has a vital role to play. The full truth is that clergy and laity together are the hope of the church, under the blessing of Christ, the Real Hope of all.

The need of the hour is for leaders who are committed to Christ personally and to the principle that laypeople are the church. So far as each individual reader is concerned, however, the hope of the church does not begin any place but with himself. "Lord, let your kingdom come - beginning with me!"

Clergy committed

Up to this point we have emphasized that laypeople are to assume greater responsibility. That is only half the story. The other half is also true: clergymen and church leaders are normally God's agents for change and revitalization. In this respect the greatest responsibility falls on them. "To whom much is given, of him much is required." This principle of stewardship leaves no room for doubt that the gifted, and trained leaders can be expected to be the key person in any movement toward a renewed laity.

If Laypeople are the hope of the church, the clergy are still the hare of the laity. From the practical standpoint, it is the present church leaders who are in position to do something about lay status and activity. They are in the driver's seat. It is not likely that laypeople will initiate any radical changes on their own. They have been conditioned to be followers rather than innovators. So long as Juan de la Iglesia is merely a passenger in the ecclesiastical jeepney, he is not in a position to steer the vehicle - even if he is capable of doing so. The instigators, the prime movers, the catalysts must be those who are in positions of Leadership. Specifically, the local parish pastor who enjoys the respect of a group of Christians, by virtue of his position, is the key person. He/She is the man of the hour and in one sense the hope for the future of the church.

Leaders' responsibility. The main concern of our present and concluding chapter is that present-day church leaders see the tremendous responsibility and opportunity which is theirs. Church history has shown that it is generally true that "as the pastor goes, so go the people." People generally do not advance beyond their pastors in their thinking. Laypeople are usually quite content with a secondary role as followers when such a role is expected of them.

Students of church history are generally agreed that this is the reason for the development of such evils as clericalism and institutionalism. Laypeople have usually accepted the type of leadership offered. The clergy, through a combination of circumstances and through human weaknesses on the part of the clergy and laity, permitted situations to develop in which undue responsibility was centered in themselves. They found it more convenient to rule and serve directly than to enable and teach others to serve. So the pattern continued and eventually became fixed, although the entire development may have been quite unintentional. The laity is partly to blame for a lack of vigilance on their part, but Church leaders must accept the greater share of the blame. It has been suggested that the cursillo movement, which once engaged a large number of laypeople in the Catholic Church, has weakened seriously because of the lack of proper support from the clergy. Although not disagreeing with this point, others have pointed out that the primary cause for the weakening of the movement has been the misunderstanding of what the Cursillo Movement is all about. Among Protestants also, it is probably true that lay movements have been effective only to the degree to which they have had the support and encouragement of the clergy.

Our point here is that with our present knowledge of Scripture teachings and of church history we are in a position to be on guard against the mistakes of the past and to feel more keenly the responsibility that belongs to leaders in the churches. If the laity can be led like sheep, the shepherds must know where they themselves are going!

Who is capable? At this point leaders who feel the weight of responsibility may be tempted to cry out with St. Paul. "Who, then, is capable for such a task?" The answer is: no one is capable - except a man in Christ! In the post-Pentecost age a disciple of Jesus can do even greater things than the Master did in pentecost days. Any Christian pastor or priest who is convinced that Christ is the light of the world and that his followers are his lights in the world today is capable of leading the way. Where there is commitment to the cause of building the body of Christ, the Lord himself can supply the patience and the courage needed to swim against the stream when necessary. There is no doubt that leading laypeople in the manner we have outlined will in many instances require going against the current as it presently flows.

It should not be forgotten, however, that the Lord, of the church has provided fellowship to meet the needs of just such situations. A Christian leader need not stand alone in a difficult situation. In any Christian group, we can expect to find a few laypeople, or possibly only one, who can give needed support and encouragement. As a matter of policy, in fact, it might be advisable for a pastor to seek out at least one church member who is sympathetic to the new approach of which we have been speaking. The laypeople may or may not be convinced of the idea first. In either case, they can be modern Aarons, holding up the arms of the prophet when he himself seems unable to hold them up. Moses showed us that there is no shame connected with being bolstered up by a brother who is not a prophet. It has sometimes happened, in fact, that a layman has been the moving force behind some important development in Christian congregation and has inspired the pastor and co-members to move forward. Regardless of who is "pusher" or catalyst, it is important that there is mutual support of pastor and people.

Transmission of Spirit. We have spoken a program through which a parish pastor can equip the laity for priesthood and ministry. The program is essential, but we should be aware that there is a part which cannot really be programmed. It cannot be taught; it must be caught. It is transmitted from person to person. It is a vital part of the enabling process which can inspire laypeople to greater service. Together with all the knowledge and training needed, there must be transmitted a spirit of commitment and confidence. Such a spirit ordinarily begins with the enabler.

It is important that laypeople themselves realize that the spirit with which they serve is as important as the service itself. To say to a hungry man, "I love you like a brother," is good. To give him a bowl of rice is better. Best is to speak the word of love, give the bowl of rice, and show by attitude a Christian concern for the hungry man. When word, deed, and attitude are combined, the communication of Christian love is complete. This is the kind of communication of Christian love is complete. This is the kind of communication or teaching which enables and inspires others for service through the working of God's Spirit. It begins with personal commitment to Jesus and his Gospel.

Another rather intangible function of the enabler is that of building up confidence on the part of laypeople - to the end of time. Lack of formal theological training and lack of official status may likewise cause them to have feelings of inferiority. But confidence grows as they see from the example of others that authorization to serve comes basically from a personal relationship to the Lord. A diploma in the hands of one who is in Christ means nothing; but a laypeople in Christ without diploma has the right to priesthood and ministry. Even in the case of Jesus, people recognized that he "taught with authority" not because they understood that he was the real Son of God, but because his words, actions, and attitudes conveyed the idea that he was really in touch with the living God. His teaching was contrasted with that of the scribes, who spoke only Words, but contradicted them by their unholy deeds and attitudes. The scribes were officially authorized and perhaps even ordained to teach, but even the common people could see through their pretense. They realized that the scribes were not really authorized by God to be leaders or teachers in his kingdom. In the same way, people today can generally recognize and are willing to accept one who comes in the name of the Lord rather than in his own name. Confidence to serve, to lead, to teach, to evangelize, and the like, can come to lay people as they realize more and more that personal faith and life in Christ are, in the last analysis, the real marks of authorization. The enabler's continuous telling and demonstrating of this fact is the means for building such confidence.

Objective: narrow the gap. Finally, to help laypeople be the hope of the church, enablers must be committed to another unending struggle - the battle of narrowing the gap between leaders and people. The gap has a tendency to widen; and laypeople tend to be demoted to a corresponding degree. In this matter also, the personal example

of the enabler is perhaps the most powerful influence. The gap narrows as the leader shows the way, demonstrating that he prefers his own ministry to be thought of as within the fellowship, rather than over and above it. All other male-female educated-uneducated - can be narrowed by encouragement and example from leaders who know what it means to be one in Christ. The gaps will never be completely closed this side of heaven; but they can be narrowed. As the gaps narrow, unity grows and the whole body of Christ is built up in love.

Herein lies the hope of the church: that members of the body of Christ, clergy and laity together, allow the one Spirit to lead them to function as one body using their many gifts in being priests and ministers of God,

Plant People

An old Chinese proverb says: "If you are planning for one year, plant a grain. If you are planning for ten years, plant trees. If you are planning for one hundred years, plant people." The future of the church lies in planting people." Clergymen? Certainly. The church has always been conscious of the need for ordained leaders. But it is time to recognize the urgency planting laymen - the hope of the church.

MINISTRY OF THE LAITY: SOME BIBLICO-THEOLOGICAL REFLECTIONS

By: Rev. Luna L. Dingayan

I. INTRODUCTION:

A. Some Basic Considerations

1. Laity as whole people of God
 - * Greek Word - Laos (people of God) both clergy and lay
 - * Common Understanding - means lay (non-clergy or mandated organizations: UUM, CWA, CYF)
2. Lay Mandated Organizations as "Lifeblood " of Church
 - * Active UCM-CWA-CYF = active church (e.g. church growth)
 - * Exemptions: When mandated church organizations are existing outside of the church life and works.
3. Descriptive Not Prescriptive
 - * Describe not to prescribe the ministry of the laity
 - * Only the laity can discern for themselves what kind of ministry they need to undertake

II. OUR SITUATION: PERSISTENT WIDOW (Luke 18:1-8)

- A. We live in a situation under judges who neither fear God nor respect people; Hence, justice is not served,

Context: In Palestine, there were judges appointed by the Romans who decide cases on the basis of money or influence.

* Judges = those who have the authority and power to make decisions on the destiny of the people

Examples:

1. International Politics

Ex. The Gulf War (purpose of the war, involving the name of God in vain, in the name of justice, civilian targets)
 2. Domestic Politics

Ex. IMF-WB impositions
 3. Judicial System

Ex. Olalia-Alay-ay double murder case
Leandro Ale4andro case
 4. Militarization

Ex. Salvaging, corruption (illustration: BTR of Military Chaplains)

(Note: Since people could not get justice through legal means, they sometimes resort to illegal means.)
- B. In such kind of situation, we need persistent widow; people who keep on struggling no matter how difficult to obtain justice.
- * Widow of the poor and defenseless whose only weapon is persistence

- * One of the problems found by any movement for change is the fact that it loses steam very quickly.
Ex. Mass movement, early church
- C. Because of persistence, we obtain justice but only partial. Nevertheless, we accept and celebrate but do not stop
Ex. The Survival of the church through history (Story of St. Francis)
February Event (ouster of dictator, problems remain)
- D. Therefore, we look forward to full justice.
 - * The church must go on; the movement for change must go on.
 - * Crucial Question: "Will the Son of Man find faith on earth when he comes? (v. 8)
 - * Its faith that sustains the earth, the world community. Not only faith in God, but most especially faith in each other. The problem of the world is that people have faith in God, but they don't have faith in their fellow human beings.

III. OUR VISION: A NEW CREATION (Isaiah 65:17-25)

- * Background: Written by Deutero-Isaiah (Trito-Isaiah) who lived after the Babylonian captivity. He had a new vision for his people who were in depression and those who returned to Jerusalem from Exile.
- * Characteristics of the vision:
 - A. No more weeping, no more calling for help
 - * Israelite Experience - weeping, calling for help due to foreign domination and exploitation
 - * Our Experience - weeping, calling for help due to foreign domination and exploitation. (Spanish, American, Japanese, total war)
 - This is also our vision, most especially of the growing number of internal refugees
 - B. Babies will no longer die in infancy
 - * Israelite Experience - babies die in infancy due to foreign oppression and exploitation (Ex. Exodus I, Lamentations 4)
 - * Our Experience - 25 Filipino children die each day of preventable diseases, like pneumonia, diarrhea, and measles. 94,000 die before they reach their first birthday (1990 UNICEF Report).
 - 51 out of 1,000 infants died before their first birthday (1989 Department of Health)
 - Bulihan Resettlement Area, 83% of the children checked by the Medical Team have primary complex.
 - This is also our vision, especially the (urban) poor.
 - C. People will build houses and get to live in them: They will not be used by someone else.
 - * Israelite experience - In the hands of foreign powers, they were driven from their homes; they were conscripted to build houses for the powers that be. (Ex. during Exodus, monarchy, exile):
 - * Our experience - Those who are building gigantic five star hotels don't have decent houses for their own; no experience staying in those hotels.
 - This is also our vision, especially the workers.
 - D. They will plant vineyards and enjoy the wine; it will not be drunk by others
 - * Israelite experience - They plant vineyards for the powers-that-be but never enjoying the fruits of their labor.
 - * Our experience - plantations for export, high agricultural import
 - E. Prayers are Answered

- * Israelite Experience - These sufferings under foreign powers made them feel that God seemed to have forsaken them.
 - * Our Experience - The absence of God is felt if those who claim to be believers in God have reduced their faith in mere rituals. (Ex. Death of God theology).
- F. "Wolves and Lambs will eat together (picture "Lions will eat straw as Cattle do" of peace)
- Those who are seemingly inconceivable are reconciled. Ex. Cory or Gen. Blazon and Ka Satur will eat together.
- Note: Eating together is a symbol of community and acceptance, especially if you eat the same food from a single plate.
- We can judge the economy of a nation or economic status of a person by the kind of food he or she eats.
- G. Snakes will no longer be dangerous. There is nothing harmful nor evil
- No more traitors nor "informers" or "rebels"
 - One of the reasons why the Israelites suffered so much in the hands foreign powers was because of "snakes" or "traitors".
 - We also have the same experience as a people. Ex. Philippine History

IV. OUR TASK: THE MAGNIFICAT (Luke 1:46-56)

- A. Meaning of Magnificat
- comes from the word Magnify which means to enlarge or to focus in order to see more clearly that which cannot be seen.
- B. Question Asked: Where and how do we see God's greatness?
- C. Greatness of God is shown in many ways:
1. In Nature:
Ex. nature religions
even Christianity - "How Great Thou Art"
 2. In Religious Cult
Ex. religious rites and ceremonies
Liturgy and sacraments
 3. In History
 - God is the Lord of history
 - distinctly Christian
 - Ex. Concom debate on the Preamble
- * God 's greatness is shown in history:
- in taking notice of the lovely
 - in the rise and fall of the mighty
 - in the lifting up of the lowly
 - in the sending away of the rich empty
 - in the feeding of the hungry

Two Kinds of dialectics in which God's greatness is shown

1. Power - mighty - put down
 - lowly - put up
 - Ex. Exodus, Babylonian Exile, Maccabean Revolt

2. Wealth - rich - sent away empty
 - hungry – fed
 - Ex. Manna, Parable of the Kingdom, Feeding of the 5,000, Holy Communion

Note: There is a direct relation between the mighty and the lowly between the rich and the hungry characterized by domination and exploitation. Such relation of domination and exploitation must have to be transformed.

D. Basic Tasks Before Us:

1. Lifting up the lowly
 - Bring the mighty from their thrones by lifting up the lowly.
 - Past Experience: Mighty brought down, but lowly not lifted up because the structures that perpetuates mighty - lowly relationship remain.
 - The task of lifting up the lowly requires a re-examination of our thrust and direction as laypeople.
 - People's empowerment needed; address structures that perpetuates mighty-lowly relationship
2. Feeding the Hungry
 - Past Experience: Rich are sent away (not necessarily empty) but the hungry are not feed, because the structures that perpetuates hunger remains.
 - Hunger for food is not just a biological need; it is also an economic or social need.
 - Thus, Jesus said "Man cannot live by bread alone, but by every word that God speaks" (Matt. 4:4)
 - the Word of love and justice, the word of freedom.
 - Again, this task requires a re-examination of our thrust and direction as a church,

V. CONCLUSION:

- In fulfilling this task, there is a need for persistence until full justice is served, and the vision of a new creation is realized.
- This is not an easy task. It reminds me of the funeral service of Fr. Nilo Valerio. Fr. Valerio was a Roman Catholic priest who spent his Life in lifting up the lowly and in feeding the hungry, so to speak, in the hinterlands of Northern Philippines until he was killed and beheaded by the military together with two women workers. During his funeral, Bishop Simon Valerio, his uncle, delivered a sermon wherein he said in effect:

"When we appear before God, the Lord will not ask us whether we are bishop, priest, lay person, or what have you. Rather, the Lord will ask us what have we done to the least of our brothers and sisters. For me, it would be very difficult to answer. But for Fr. Nilo, it would be very easy. He would just say: 'I have given my life.'"

WE BELIEVE ... IN THE HOLY BIBLE

**Norie C. Capulong*

WE BELIEVE

In the Holy Bible as a faithful witness of God's self-revelation in the history of His people, God's inspired instrument to illumine, guide, correct, and edify His people for their faith and witness.

The fourth article in the Statement of Faith recognizes the very significant and normative place the Scriptures assume in the life and work of the Church. By itself, the Holy Bible may be initially described as a collection of ancient documents with varied literary forms which contain the record of the history of God's people in their relationship with God. In short, the Bible is the record of a relationship between God and His chosen people, a relationship that is set squarely on the stage of human political, social and religious history. As it is, the story of such relationship is reflected upon and recorded in various forms of literature that are rooted in the culture and the particular historical situation of the people of God.

A THREE-WAY UNDERSTANDING OF THE BIBLE

With such initial description, we may approach the Bible and study it in three necessarily interconnected ways. **First**, the Bible may be understood on the theological level as the word of God, and as a witness to an affirmation of faith in the God who is, revealed in its pages. In this way, the Bible is understood in primarily theological concepts. That is, ***the Bible is a document that records the deep theological reflections of the people of God***, their confession of faith in this God whom they recognize, from Genesis as the sole Lord and creator of the heavens and the earth, to Revelation, as the great judge and re-creator of all that is. ***Through the pages of these documents, God's people are also making the confession of their faith' in a God who acts in history in order to save and liberate the oppressed, and who came to identify Himself with His own people.*** Indeed, the Bible easily becomes the source of the most profound theological expressions of God's people.

Second, the Bible may also be understood on the textual level, as literature, that is, as word of God that is expressed and recorded by His people in typical literary forms of expression, such as a historical narrative, poetry or song, prophetic oracle or sayings, or proverbs, parables, epistles, and many others. ***Each literary form reflects a particular cultural background and historical situation to which the word of God is initially addressed.*** Thus, a proverb may reflect a typical teaching situation between a sage and his student. A legal material in the Old Testament such as the one's in Exodus (21-23), or in Deuteronomy (12-26) may reflect the context of a periodic religious festival in the sanctuary wherein the priests are expected to read and proclaim anew to the people the covenant regulations for their guidance. The apocalyptic materials in Daniel and the book of Revelation may reflect a situation of extreme political and religious persecution of the Jews and early Christians in the hands of colonial masters. The form of the literature of Biblical material also provides a very important key in understanding the original cultural and historical background of the material and in eventually arriving the message of the text.

Third, the Bible, on the historical level, being the word of God that is encased in a particular culturally bound literary form, may also be understood as a record of history. ***It records the history of Israel as a nation and as a people of God.*** As such, Biblical literature, even as it contains the word of God, also contains records of events portraying the origins, the rise, fall, and the reconstitution of Israel as a nation, and the birth of Christianity as a religion. All these events are then set against the broader background of the history of the Ancient Near East, the history of the rise and fall of empires and super powers in Mesopotamia, Egypt, Greece and Rome. Indeed, the Bible presents itself as a history of a people, even as it may also be seen as a history of ideas and of faith, as well as a collection of varied forms of literature.

By its nature and topic, the literature of the Bible, is *highly historical and communal in the sense that it is concerned with human life in community under concrete conditions subject to change* (Gottwald, 1985: 597).

A WITNESS TO GOD'S SELF-REVELATION AND TO THE DIVINE-HUMAN ENCOUNTER

It is in such historical processes recorded in various forms in the text of the Bible that one perceives the presence and movement, character and purpose of God. In this sense, the Bible becomes a literary-historical record of God's self-revelation to His people. It is a record that is encased in culture-bound literary forms and shaped to a large extent by the historical context out of which the record was written. But it is nevertheless a faithful record and witness to what God has disclosed to His people. It is essentially a witness to an encounter — the divine-human encounter — taking place on the stage of history. It is in that encounter between God and His people, either as a liberating or a judging encounter, that a relationship is born.

A FAITHFUL HISTORICAL WITNESS

The faithfulness of the Biblical witness to God's revelation and to the divine-human encounter does not necessarily imply, however, a faithful reproduction of the facts of the events witnessed to. The Bible does not and never claims to be concerned with the details and facts of a historical event. But the Bible is concerned mainly with an event as it becomes an indicator of God's presence and purpose and as that event becomes a bearer of God's message for His people. This, an event, like the Exodus event, is narrated in the book of Exodus, mainly because of its revelatory significance for God's people, because God's liberating presence was perceived as having acted decisively in favor of an oppressed People.

An event is recounted, not in order to reconstruct how it happened, but in order to derive meaning which has profound implications in the life of God's people. It is narrated **in order to teach the people about God's ways and demands, and to challenge them towards a faithful and responsible life of relationship with their God.**

The reconstruction of a historical event, thus, is not given so much emphasis as the conveying of certain truth and affirmations designed to guide, upbuild and give hope to the community of believers. *The events recorded are therefore never the 'bare facts', but are always accessible to us only in the clothing of their interpretation by the biblical authors...* (Van-Leer, 1980: 48).

This does not mean however, that the accounts of events and stories in the Bible become historically unreliable. Actually, even in the face of accounts of events that are strongly confessional in character, such as the Exodus-rooted credo in Deuteronomy 28:5-9, it cannot be denied that the memory of the event, as celebrated and recalled by the people in their festivals, is something that must have a basis in the historical experience of the people. No matter how thickly entrusted with theological interpretation the recollection of an event was, it cannot be denied that such theological interpretation has always been based on a "core event", the profound experience of which provided for its continuous reliving in memory.

We must remember, however, that it is the interpretation that makes an event an event. We may wonder why the Exodus, which is the foundational salvation event in the Old Testament, is actually not mentioned at all in the court annals of the Egyptian Pharaohs. It would be understandable to assume that as far as the Egyptian Pharaohs and historians are concerned, the escape of a /Motley band of slaves from their work camp is something that is so insignificant. It does not merit being recorded in their official annals. For them, it is a non-event. But what appeared to be a non-event for the Egyptians proved to be the *core event* in Israel's salvation history as far as the Biblical writers are concerned.

The same may be said of the variety of versions in the New Testament concerning the life and ministry of Jesus Christ. In this case, the variety of versions coming from the four gospels, some of them even conflicting in certain aspects (e.g., the differences in the chronology of Jesus' ministry between the Synoptics and the Gospel of John), reinforces rather than weakens the historicity of Jesus as the Christ. They only point to a multiplicity of perspective in the interpretation of the same event. One may just wonder, why does Matthew trace Jesus' ancestry back to Abraham in the very beginning of his gospel (Matt. 1:1-16), while Luke traces Jesus' genealogy all the way back to Adam (Luke 3:25-38)? Why is there no birth story in Mark, and why do the birth stories in Matthew and Luke differ from each other in details (Matt. 1:18 - 2:12; Luke 2:1-20)? And why does John interpret every mighty act of Jesus as a sign (John 2:11; 4:54; 6:14; 9:16; etc.)? Far from discouraging the believer, these problems even add to the richness and color of the Scriptures. They testify to the human dynamism involved in their writing and confirm the

Bible as a record of several human witnessing to and interpretation of historical events, which, for the different writers concerned, are filled with religious meaning too profound to be captured by just any one of them.

THE BIBLE AS AN INTERPRETATION OF HISTORY

Since the Bible is considered as a theological interpretation of events in which the active presence of God is perceived by His people, the Scriptures may be seen also as representing a particular interpretation and view of history. History, as far as the Bible is concerned, is not just a plain and arbitrary succession of events into which people are caught. Rather, ***history is a purposeful unfolding of God's power over events and people. It is also a meaningful recording of the consequences of the people's decisions and actions in response to contemporary challenges and crises and to their responsibilities as a people of God.*** It is a view of history that upholds the lordship of God. It is view of history that upholds the lordship of God over the lives oilmen and nations and the primacy of His righteous and just demands on His people, and the constancy of His mercy and compassion on the weak and the oppressed. At the same time, the Scriptures present an evaluation of the responses of God's people to His demands throughout their history. It shows how the Israelites had responded to God's offer of a covenant relationship in the wake of their liberation from Egypt. It shows the people's early attempts to establish a community in the Promised Land wherein legal, egalitarian, tribal-based safeguards as those social-ethical laws found in Exodus 21-23, were made in order to prevent the recurrence of an Egyptian-type of an oppressive system through their Tribal Confederacy. It shows how, upon the establishment of the Monarchy, the nation began to drift back to a corrupt and highly exploitative system. Such internal decaying eventually led to her becoming victim to external enemies, the foreign colonial masters who *were* then seen as the historical agents of God's judgment on His own people.

The Bible also shows how the people of God, upon receiving the punishment as exiles, attempted again to restore their broken relationship with God through a regimented and strictly legalistic application of the covenant requirements (cf. Ezra-Nehemiah). In the process, the goal of obtaining God's favor and restoring the covenant-relationship is now thought to be hinged on certain legal requirements that only need to be fulfilled by the people. The divine-human relationship is now reduced into a simplistic formula based on human initiative and achievement.

The Bible also shows how the prophets had consistently criticized the regimented but insincere approach to God, without much success. Thus, the story of Jesus' life and ministry may also be *seen* as part of a continuum in the history of the divine-human encounter. Here, however; that history is considered as reaching a decisive nodal point. Jesus is presented as the fulfiller of the people's messianic hopes but in a way so radically different from normal Jewish expectations. Jesus is the Messiah who inaugurates the Kingdom of God. It is a kingdom which is not identifiable with any known human institution. At the same time, it is a kingdom that is supposed to be experienced by people here on earth.

The Scriptures then, specifically, the Gospels, present a new initiative of God in history through Jesus, in His unceasing effort to restore the wholeness of the divine-human relationship. They present God's ultimate self-revelation and, along with it, the depth of His character of love, compassion, justice and righteousness.

The Scriptures, at this point, restate the claim of God on His people. This time, the people are confronted with the ethical demands of the kingdom inaugurated by Jesus' coming. Such demands are nevertheless a re-statement of the original covenant responsibilities demanded of Israel by God, which is encapsulated in the so-called summary of the Law: love of God with the totality of one's whole being, and love of neighbor *as yourself* (cf. Luke 10:26-28).

This demand, however, remains addressed to the collectivity of peoples and nations. For in the final analysis, every individual will face the throne of judgment not as himself or herself alone, but as a member of a collectivity of peoples and nations acting and responding in various historical situations (cf. Matt. 25:82ff.).

In this light, the Scriptures may be considered as God's instrument in effecting His sovereign rule and lordship over peoples and nations. Through the Bible, Christians here in the Philippines are made accountable for the lives of their fellow countrymen just as the ancient Israelites were. ***Through the Bible, Filipino Christians are tasked to be participants and God's representatives in the making of history in the nation***, that is, to be involved in issues and questions that concern the welfare of our people at this stage of our history. Filipino Christians are asked to be at

the forefront in the struggle for justice, peace and democracy in this country if they are to remain- faithful to the character and mission of God and of Jesus revealed in the Scriptures.

Indeed, the Bible can really be seen in its totality as a faithful witness to God's self revelation, the revelation of His acts and will for persons as they are made relevant to contemporary Philippine situation. It is also a faithful witness to the dynamics of the divine-human encounter in history taking place in the events being told as well as in the reading of its pages by believers searching for light and guidance in living in contemporary Philippine reality.

THE BIBLE AS AN INSPIRED INSTRUMENT

It is in the light of the above discussion that the Bible may indeed be considered as an inspired instrument of God. It is inspired not in the sense that it is a letter-perfect, flawless book and, that it is literally infallible. To assume that it is so would be tantamount to ascribing to the Bible a quality of perfection that is attributable only to God and to nobody and nothing else including the Bible. It would be tantamount to Bibliolatry, or making an idol of the Bible.

A patient and systematic study of the Bible will reveal the many seeming contradictions in views and theology between books and even within a book of the Bible. It is for this reason that the Book of Isaiah is believed to actually consist of two or three books written at great intervals of time and space. It is also for this reason that the gospel of John is classified differently from the other three gospels. We just have to understand all these problems in the light of the fact that the books of the Bible were written over a time gap of more than one thousand years, over periods of Israel's having six different colonial masters (Assyrians, Egyptians, Babylonians, Persians, Graeco-Syrians, Romans), with their corresponding cultural-religious influences, and over a geographical expanse that covers the whole length-of Palestine, Syria, Babylon and Asia Minor. This is in addition to the fact that what we are usually reading are but translations from the original Biblical languages of Hebrew, Aramaic and Greek. And no translation can be said as having flawlessly translated the words and the original meanings of the words of the Bible into our native language or even in English. The Bible comes to us in a highly filtered form.

But if the inspiration of the Bible is not derived then from the letter and form of the book, where then does it come from? The inspiration is of God Himself. It comes from God Himself as He reveals Himself in the contents of each book of the Bible, and as He elicits in the reader a sense of being confronted by His presence, as He initiates in the reader a process of transformation of being, a conversion, leading him to commit his life in accordance with God's will as reflected in what he has read in the Bible and as he translates it in his own contemporary living and historical situation.

In this view, ***the Bible remains an instrument of God in bringing people to Him.*** It is, therefore, never an end in itself. It is never to be equated with nor substituted for God Himself. ***The Bible is a tool and a gift to us by God in order to enable us to know more about Him and be able to do His will here on earth.*** In effect, it is a guide for a life of obedience, a life of discipleship, a life of committed service to Him and to the people. It is never intended to function as an opiate in the life of a believer. It is never intended to make him withdraw from reality and from social responsibility. Rather, it is intended to open up the eyes of every believer in the community to the various opportunities of service and active involvement in the life of his or her own society, where his or her God reigns as lord and savior. It intends to develop in him or her a sensitivity to the dynamics of history taking place in society and to the presence of God and to the direction of His action in that society. It calls him or her to participate in the work of God in his or her own society, in the struggle to realize God's kingdom here on earth. It is challenging him or her to adopt the very program of ministry of *Jesus*, as his or her own (Luke 4:18-21), even if it may lead to the cross.

As the Bible is to be considered as God's basic instrument to guide us to Him, it is also to be seen as a witness to the edification of God's people. Such edification though, as shown by Jesus, is achieved most meaningfully, in suffering for the sake of God's people.

How then do we allow the Holy Bible to become God's instrument for illuminating, guiding, correcting and edifying us as His people? The basic answer is for us to seriously study it. For ***only in seriously approaching the Bible can its profound truths and lessons emerge from the pages that imprison them to become our guide in adopting a lifestyle that is in accordance with God's will, in choosing a vocation that is in answer to His calling, and in pursuing a vision for society in obedience to His demand.***

But since the Bible is a gift of God to His people for their mutual upbuilding, edification and deepening of faith, it is preferable that it be studied also collectively, its truth and lessons be drawn out through collective effort and sharing. For the Bible was originally handed down to a community of believers. It is the community that is supposed to learn together, grow together in faith and social awareness from the study of the Bible.

We, however, cannot get illumination from the study of the Bible if we only study it to find a confirmation of our traditionally-held beliefs, ideas, practices, and even political options. Rather, we should approach the Bible with total openness of mind and spirit, like a molten clay that is willing to be molded in any shape by its owner, allowing the Holy Spirit to really work in us as we honestly search for the truth.

It may also be important for us to realize that much of the stories in the Old Testament, and much of the New Testament, came out of situations that considered these documents as rather subversive, containing ideas that are rather unsettling for the *status quo* and those who control it. In fact, most of the Biblical heroes, including Jesus himself, suffered because of the radical implications of their teachings.

As we read and study the Bible therefore, we should always consider the fact that what we are reading are documents the possession of which caused the severest forms of persecution of the early Christians. At the same time, they are also documents that provided the seed-bed for the greatest revolution in the world. They are documents that practically turned the world upside down, the world of values and the world of politics (cf. Luke 1:46-55; Acts 17:6).

THE SCIENTIFIC-CRITICAL METHOD OF STUDYING THE BIBLE:

We, however, would not be able to appreciate the significance of this historical relevance and the textual uniqueness of the Bible and the profound implications of its message for us unless we study it with the help of basic scientific-critical tools now becoming more and more available. For ***the study of the word of God***, and how it becomes God's inspired instrument, is something that should not be taken lightly. It ***is a task that should involve the total commitment of the believer*** and his willingness to learn and grow. And because of the seriousness of the task involved, we need to avail of one of the best gifts of God to man in furthering the frontiers of human knowledge — the gift of science. That is, we use the scientific-critical tools of analysis to enable us to have a firmer grasp of what the text must have meant originally in order for us to be able to determine what the text means for us now.

This method of study means that ***we would need to know a little about history, particularly the history of Israel, to help us with the necessary background knowledge in clarifying the context of a passage***. Also, we need to be acquainted with the form and dynamics of basic literary types present in the Bible. We should be able to distinguish, at the very least, between prose and poetry in the Bible, and how one form is interpreted differently from another form. Surely, we should not interpret any part of Psalms as if it is a prose narrative, as was disastrously done in a popular Bible translation (cf. Taylor's *The Living Bible*). Each literary form, like the parables of Jesus, or the epistles of Paul, or even the apocalyptic books of Daniel and Revelation, reflects particular socio-cultural setting in life which will determine to a large extent the way a passage of the book is to be interpreted". In the process, however, ***as the context of the passage is gradually, disclosed and its original meaning and lesson established, we are also led to a process of examining our own contemporary contexts and our own selves***. We begin to see some points of application in our lives and in the problems of our society. We begin to see that there are always parallel situations and parallel human responses, and perhaps, parallel demands of God. From there, we can derive further implications that can lead to a renewed hope and commitment, as well as repentance and renewal of lives along with a conviction to act accordingly in response to the word of God heard from that particular passage.

THE AUTHORITY OF THE BIBLE

As one goes through this process, one affirms once more the authority of the Bible in the lives of God's people and in the greater community. In effect, the authority of the Bible becomes more and more established every time a study of the Bible takes place among a group of believers, each time it is seriously and critically grappled with, each time it has resulted in reformed lives and renewed commitment to serve God and His people, each time it has created a new awareness and sensitivity among the believers, seeing their mission-task as being linked to the total effort to uplift human life and dignity, especially among the marginalized and dehumanized sectors of our society.

For in the ultimate sense, the authority of the Bible is not to be sought in the letter of the text itself nor in the Bible's capacity as an instrument of God to effect changes in the lives of people, and in its power to imbue men and women with a vision and a sense of high calling.

Finally, it remains important for every member of the church to know about the theological traditions out of which the Protestant faith developed. And we are indeed indebted to the fathers of the Reformation led by Martin Luther for that principle of *sola scriptura* (scripture alone) and *sola fide* (faith alone) in deciding questions of faith and conduct. Without intending to diminish the significance of their contribution, however, we should never forget the fact that in the ultimate analysis, after knowing the appropriate place of the Bible in the hierarchy of our faith, it is God alone, through Christ alone, who remains the sole authority in our lives as a people and as a nation, today and in the future.

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UNDERSTANDING THE BIBLE

The Bible is the Word of God, but even if we read it several times, we cannot expect God to hand the message to us. We must search for the truth with perseverance and we must seek it in community with other believers.

Some people open the Bible at random, thinking that the first paragraph they find will precisely give them the Word they need at the moment. This is not the way God answers our concerns.

The message of the Bible does not get through unless we share the experience of the community where these books originated — the experiences of the chosen community, the warnings of the prophets, the concerns which developed from the believers, the crises in their lives that led them into maturity of faith, the coming of Jesus, His life, death and resurrection.

We must accept the Bible in the way our church understands it.

When you read the Bible, remember that --

You are not the first to read the Bible and to understand God's message.

Each word was inspired by God for people in concrete situations. Think of what God wanted them to understand. What does this mean to you? Do not think that whatever word you may find in the Bible answers your particular concern.

Do not take everything literally. The authors of the Bible used images and expressions peculiar to their culture. When we read the Bible now, we have to enter into that culture and understand the context of the message.

God spoke the message to many people — from Abraham to the apostles — for more than a thousand years. God did not teach everything all at once.

The Bible is to be understood in "the light of the love of God made manifest in the life of Jesus — His death and resurrection — and what good news it brought to the people.

The most important things in life are taught clearly in the Bible. However, they are written in a particular literary style which may be strange to us. Do not allow strange sentences to obscure what is clear and fundamental.

Read the Bible faithfully. In time, you will understand its message for you.

Study the Bible with others. In this way your understanding of the Word will become really meaningful.

Our main task in interpreting the Bible is to bridge the gap between the past and the present, how the faith can be lived out today. The interpretation is not complete without fulfilling this task.

There are various methods of studying the Bible just as there are different kinds of leaders and people who will conduct and undertake the study of the Bible. However, before any method is thought of by the leader or by any group, the question, *Why study the Bible?*, should be dealt with first.

Living Word of God

A word reveals something of the one who uttered it. So, when we say the Bible is the *Word of God*, we are saying it reveals something of God — God's purpose, will, nature, characteristics.

The Bible is *living* because even though it was written more than a thousand years ago, still it has a living message for us today. It still speaks to our own lives.

The Bible is the Word of God which communicates life to us.

Affirmation of Faith

The Bible is an affirmation of the faith of a people from their own culture and historical experience. It is a written testimony of life, experience and faith.

Story of Suffering and Hope

The Bible is a story of suffering and hope,' written from the perspective of the persecuted minority who struggled in order to be faithful to their God. It is the story of a people who viewed their suffering under powerful empires in the light of their faith in God.

Written Protest

The Bible is a written protest of a people against the existing social order characterized by oppression and domination of peoples and nations (Exodus); the idolatry of political rulers (Micah 3); the hypocrisy of religious leaders (Amos 5; Matthew 23). The people protested the negation of the reign of God and the vision of a new heaven and a new earth (Isaiah 65).

Testament

The Bible is a testament because it is a precious inheritance from God and the people's experiences of God.

Collection of Books

The Bible is a collection of books by different authors who wrote with different purposes at different times for different readers in a span of approximately 2,000 years.

NATURE AND ORIGIN OF THE BIBLICAL WRITINGS

INTRODUCTION:

Our interpretation of the Bible is affected very much by the way we understand its nature and origin.

I. NATURE AND CHARACTERISTICS

A. Living Word of God -

It is commonly understood that, the Bible is God's Living Word. A word reveals something of the one who uttered it. Thus, when we say the Bible is the word of God, we are saying it reveals something of God - his/her purpose and will, nature and characteristics. Indeed, the Bible is a faithful witness to God's revelations.

The Bible is living (alive) because even though it is written thousands of years back, still it has a living message for us today. It speaks to our own historical experience.

B. Affirmation of Faith -

The Bible is an affirmation of faith of a particular people with a particular culture and historical experiences, which are quite similar to ours. It is a written product of life, experience, and faith. Before it was put down into writing, the people of God lived out their faith in their own concrete historical situation.

C. Protest Writings -

The Biblical writings are also written protest against existing social order: the abuses and oppression of the empires (Cf. Ex. 3), the idolatry and apostasy of the monarchs (Cf. Micah 3), the hypocrisies of the religious leaders (Cf. Amos 5, Matt. 23), etc. The people of God protested against existing social order due to their vision of the reign of God, "the new heaven and the new earth" (Cf. Isaiah 65:1).

D. Minority Report -

The Bible is a minority report. It was written from the perspective of a persecuted minority who struggled so much to be faithful to their God. They suffered under the onslaughts of powerful empires which dominated their land and people. They viewed these events in their history in the light of faith to God. For instance, the Exodus events may not be a great event for the Egyptians, but it was a foundation event for the Israelites. In the same manner, events the life of Jesus may not be significant for the Romans and the Jews, but they were great events for the Christians.

E. Library -

The Bible is not a book, but a library. It is a collection of books by different authors who wrote with different purposes and for different readers in the whole span of approximately 2,000 years (approximately 1500 B.C. to 100 A.D.) Often, within a given book there are, in turn, different layers of traditions.

F. Language of Relationships -

The language of the Bible is a language of relationship and not of science. In scientific language which seek to convey information, the words say exactly what they signify. In the language of relationships they seek to convey something else. The Bible is concerned to teach us certain things, but above all it seeks to enable us to enter into a relationship with God. There are certain images or expressions in the Bible which are not to be understood in a scientific sense, as information, but which we have to interpret as though they addressed to us. And they speak to us in terms of our experiences.

II. STAGES IN THE DEVELOPMENT OF THE BIBLICAL WRITING:

A. Oral Tradition:

1. Preserved through memorization:
 - preaching
 - Pastoral needs
 - teaching
 - liturgy
2. Transmitted from one generation to another.

B. Written Tradition

1. The oral tradition were written independently from each other.
2. The independent writings were compiled and edited.

C. Books:

The compiled and edited writings were formed into books.

1. Canonization -

The books were first canonized (canon - a measuring rod). Meaning, books which could be used as "rule of faith" were selected. In the Old Testament, the belief in one God served as the primary basis of the canon, while in the New Testament it was the belief in Jesus Christ.

Criteria of Canon Selection

1. Is the writing highly valued by a number of Christian communities?
2. Is the writing cited in another early writing?
3. Does the writing represent the kind of Christian teaching associated with the apostles?
4. Does the writing display the rule of faith acknowledged in the Christian Community?

In terms of Old Testament canon, the Roman Catholic is different from the Protestant.

ILUSTRATION I:

ROMAN CATHOLIC 46 Books	PROTESTANT CANON 39 Books
* There were seven additional books to the original Hebrew canon, namely Tobit, Judith, Wisdom of Solomon, Ecclesiasticus (Sirach), Baruch, I and II Maccabees. These were added when the Hebrew writings were translated into Greek in 200 B.C. by 70 scholars in 70 days. This is why it was called the Septuagint (seventy). The seven books were popularly known as Deutero-canonical (second canon) approved by the Council of Trent.	Protestant reformers in the 16th Century A.D. followed the original Hebrew canon. They called the 7 additional books as apochrypha (hidden things):

NOTE: The Old Testament canon was fixed in 90 A.D. The New Testament canon was fixed in the 4th Century A.D. The first complete Bible was the Latin vulgate done by St. Jerome in the 4th Century A.D.

2. Translation

The Old Testament was originally written in Hebrew. It was translated to Greek In 20 B.C. The New Testament, on the other hand, was written in Greek.

ILLUSTRATION 2:

HOW THE BIBLE CAME TO US

DATES	SIGNIFICANT DEVELOPMENT
200 B.C.	Greek Old Testament (Septuagint)
50-100 A.D.	N.T. Books written
90 A.D.	Canon fixed O.T.
300-500 A.D.	Syriac Old Latin Coptic Translation
500	Latin Vulgate Bible, NT Canon fixed
700-1000	Anglo-Saxon (Paraphrases)
1380-84	Wycliff Bible (Revised, 1395)
1456	First printed Latin Bible
1522	Luther's German N.T.
1525	Tyndale First Printed N.T.
1528	Pagninus Latin Bible
1534	Luther's German Bible
1535	Coverdale (First Printed English Bible)
1537	Matthew's Bible
1539	Great Bible
1557	Beza's Greek and Latin Testament
1560	Geneva Bible
1568	Bishop's Bible
1582-1610	Rheims-Douai Bible
1611	King James Version
1749-1750	Challoner's Revision
1881-1885	English Revised Version
1901	American Standard Version of E.R.V.
1902	Weymouth N.T.
1917	Jewish Publication Society, O.T.
1924	Centenary, N.T.; Moffat Bible
1927	Smith-Goodspeed Bible
1941	Confraternity N.T.
1946	Revised Standard Version N.T.
1952	Revised Standard Version Bible
1952-66	Confraternity Bible

1966	Jerusalem Bible
1970	New American Bible
1971	New English Bible (N.T. 1961); Living Bible Paraphrase; New American Standard Bible
1976	Goodnews Bible (N.T. 1966)
1978	New International Version Bible (N.T. 1973)

NOTE: Translation is also Interpretation. For instance, a single word in Hebrew or Greek denotes a lot of meanings. And it is up to the translator to select the best according to his/her own perception. (Example: Shalom-peace, good health, etc.)

ILLUSTRATION 3:

ORIGIN OF O.T. WRITINGS

DATES	LAW	PROPHETS	WRITINGS
1300 B.C. 1250 1200 1150 1100 1050 1000	Many stories and oral traditions about the Exodus and occupation of Canaan		
950 900	J Traditions		Proverbs 10-21
850 800 750	E Traditions	Amos, Hosea, (N. K.), Micah, I Isaiah (S.K.)	Proverbs 25-29
700 650 600	D Traditions	Joshua, Zephaniah, Nahum Judges, Jeremiah, Habakkuk	Proverbs 22-24
550 500 450	P Traditions	I & II Samuel/Kings, Ezekiel, II Isaiah, Haggai, Malachi, Obadiah	Lamentations Proverbs 1-9
400	Pentateuch	Zechariah 1-8, III Isaiah	Jonah, Job, Ruth
350 300 250 200		Ezra, Joel, Zechariah 9-14 Nehemiah I and II Chronicles	Koheleth, Tobit Song of Songs, Baruch Sirach, Daniel, Esther
150 100 50		I Macabees	Judith, II Macabees Wisdom of Solomon Psalms (Note: Difficult to date)

ILLUSTRATION 4.

ORIGINS OF THE NEW TESTAMENT WRITINGS

DATES	PAULINE WRITINGS	OTHER WRITINGS	GOSPEL
1 A.D. 30 40	Life, death, resurrection of Jesus Reflections in faith of the first Christians about the life, death and resurrection of Jesus.	Life, death, resurrection of Jesus Reflections in faith of the first Christians about the life, death and resurrection of Jesus.	
50 60 70 80 90 150	I-II Thessalonians (50-51) Galatians (48-54) I-II Corinthians (52-54) Romans (55-56) Captivity Epistles (50-60) Philippians Colossians Philemon Ephesians (75-100) Pastoral Epistles (100-130)	 James (75-100) Acts of the Apostles (85-100) Hebrews (90-95) I Peter (90-95) Epistles of John (90-110) Revelations (90-100) Jude (110-130) II Peter (130-150)	 Mark (70) Luke (85-100) Mathew (85-100) John (90-100)

III. THE WRITERS OF THE BIBLICAL TRADITIONS:

The Biblical writers are believed to be inspired (in the spirit of) or empowered by God in writing their faith and experiences. Recent Biblical scholarship questions the authenticity of the authorship of a lot of Biblical writings. This, however should be understood in the light of the fact that the traditions were owned not both by a single person but by the whole community. Hence, it is very difficult to pinpoint the exact writer. The writings though were ascribed to some distinguished servants of God. Questions of authorship do not, however, affect the message of the writings. Instead, they would help us in many ways to interpret these writings.

A. Old Testament:

WRITERS	DATES	CHARACTERISTICS
1. Yahwist (J) (from YAHWEH)	950-920 B.C. Solomonic Era) Jerusalem	1) Use Yahweh as name for God. 2) Stories are vivid, concrete and full of imagery. 3) Represent God as human being (Genesis 2), a human God, accessible (Genesis 18); 4) Sin is viewed as a person's desire to take the place of God (Genesis 3-11); it brings curse to human person. 5) God always forgives and renews covenant (Genesis 18).

2. Elohists (E) (from ELOHIM) (NOTE: In the fall of the N.K. in 721, some Israelites escaped to S.K. where Hezekiah was king and brought with them their traditions.) (E). These were combined with J (Ex. Genesis 51)	875-800 B.C. (II Jeroboam) Northern Kingdom	<ol style="list-style-type: none"> 1) Use Elohim as name for God. 2) Stories are less vivid. 3) Avoid representing God as human, person; God is utterly different, inaccessible. 4) God reveals himself/herself through dreams and theophanies. 5) Real worship consists in obeying God and observing the covenant. 6) True men of God are no longer the kings and priests, but the prophets.
3. Deuteronomist (D) (from Deuter-Second; Nomos-Law)	700-650 B.C. (Josiah) Jerusalem	<ol style="list-style-type: none"> 1) Style is emotional. It is meant not only to teach, but to convince people to obey. 2) Numerous repetitions (Ex. The Lord your God.) 3) Constant mixture of the second person singular and second person plural. (This indicates two stages in editing) 4) Some key ideas: <ol style="list-style-type: none"> a. The Lord is the <u>sole God</u> of Israel. b. God has chosen a people. In response, people must love God. c. God has given a land on a condition that the people remain faithful to God. d. It is in the liturgy that people remembers and understands God's Word.
4. Priestly (P) (Note: In Exile the priests read and reread their traditions to keep up the people's faith and hope.)	580-540 B.C. (Babylonian Exile)	<ol style="list-style-type: none"> 1) Style is dry. The writer is not a storyteller, but loves figures and lists. 2) Often repeats same thing twice: God says... God does. (Ex. Genesis 1) 3) Vocabulary is often technical and has to do with cults. 4) Genealogies appear often, which is very important for an exiled people without roots. 5) Worship and priesthood are central. Priests take the place in the Elohist. 6) Laws are put in narrative forms, attached to historical events (Ex. Law of fertility in Genesis 9:1 or Law of Passover in Exodus 12)
5. Wise People	NOTE: Difficult to date although many wisdom literatures were written during the Persian (538-333 B.C.) and Greek (333-63 B.C.) period	<ol style="list-style-type: none"> 1) Contains art of living a good life, seeking what leads to life not death. 2) Reflections on the great human questions of life, death, love, suffering, evil, etc. 3) Timeless and universal. Some were drawn from other civilizations, but put into the melting pot of belief in one God.
6. Apocalypticist (from Apocalypses meaning	333-64 B.C. (Greek period)	<ol style="list-style-type: none"> 1) Uses pseudonym. Attributes his book to a holy person of the past.

revelation or unveiling.)		2) Written in times of crisis, pessimistic about a world doomed to perdition because it is wholly in the devil. But God creates a new world at the end. 3) Vision of God is deterministic. 4) Call for a total faith and hope in God. 5) Project the past into the future in order to address the present. 6) Restricted to the initiated/believers special code, expressed in both Words and images, are used.
7. Prophetic Writers	(NOTE: The prophets were more of speakers than writers. Their disciples collected their sayings put them into writing, sometimes updating them.) (Ex. Isaiah 8:16; 30:8; Jeremiah 36:6) The collected writings were finally edited mostly during and after the Exile. Some later prophecies related to the original prophets were added (Ex. Book of Isaiah)	1) Speak in the name of God; someone who has been made privy to God's plans (Amos 3:7) and now sees everything through God's eyes. 2) Analyze society from the perspective of God's will and purpose. 3) Discover God's word at their calling and in their life. 4) Expressed themselves through words (oracles, declarations, made in the name of God, exhortations, stories, prayers and actions). Prophetic actions communicate the Word and even make history.

B. NEW TESTAMENT

WRITERS	DATES	CHARACTERISTICS
1. Paul	50-70 A.D.	1) Personal Background: <ul style="list-style-type: none"> a. Religion: Pharisee (Judaism) b. Citizenship: Roman c. Cultural Training: Greek (Hellenism) 2) Basic Themes in his Writings: <ul style="list-style-type: none"> a. Justification by Grace through faith (Ephesians 2:8-9) b. Imminent End (Second Coming) I Thesalonians 5 c. Resurrection (I Corinthians 15) d. Church (I Cor. 12, Romans 12) 3) Concerned in spreading the good news in the Gentile world. 4) Wrote his letter to respond to particular problems of the churches.
2. Mark	70 A.D. (Rome)	1) Personal Background: <ul style="list-style-type: none"> a. John Mark, a companion of Paul and Barnabas in their first missionary journey . (Acts 12:12)

		<p>b. Interpreter of Peter in Rome (I Peter 5:13)</p> <p>2) Mark's community:</p> <ul style="list-style-type: none"> a. Made of former Gentiles b. Threatened with persecution and dissension as a result of Jewish Revolt (66-73 AD). c. Christians were blamed for fomenting rebellion in Palestine <p>3) Purpose of Mark's Gospel</p> <ul style="list-style-type: none"> - To defend Christianity by explaining the life, death and resurrection of Jesus.
3. Matthew	80-90 A.D. (in Syria, Palestine, Antioch or Alexandria, Egypt)	<p>1) Personal Background:</p> <ul style="list-style-type: none"> a. Probably a Jewish Christian. b. An unknown figure who may have been inspired by Matthew, the disciple of Jesus. <p>2) Matthew's Church:</p> <ul style="list-style-type: none"> a. Composed of Christians who come from Judaism, threatened with repressions as a result of the Jewish Revolt in Palestine (66-73 AD) b. A rich or middle class Christian community. c. In conflict with official Judaism as it was reborn at Jamnia in 90 A.D. The accounts on the strong attacks of Jesus (Matthew 23) against the Pharisees may have been influenced by this. <p>NOTE: Council of Jamnia was convened to revive Judaism after the fall of Jerusalem in 70 A.D., wherein all the Jewish sects except the Pharisees were wiped out.</p> <p>Provisions of the Council:</p> <ul style="list-style-type: none"> A. Judaism was to be Pharisaic. B. Prohibits Christian from taking part in Jewish Prayer. A petition was introduced into the Jewish Prayer called the Eighteen Benedictions against "heretics, apostates, and the proud" (Ex. The Christians). <p>3) Purpose of Matthew:</p> <ul style="list-style-type: none"> - To present Jesus as the fulfillment of the Old Testament prophecies/law (5:17).
4. Luke	80-90 A.D, (at Antioch)	<p>1. Personal Background:</p> <ul style="list-style-type: none"> a. a believing historian b. a Gentile (or Greek) c. A doctor (Colossians 4:14) companion of

		<p>Paul</p> <p>2) Luke Community:</p> <ol style="list-style-type: none"> former Gentiles mostly poor <p>NOTE: Like Matthew, Luke speaks the language of his audience. Instead using resurrection, he uses the word “alive” or “savior”, instead “Messiah”, “kingdom of God” instead of kingdom of heaven.</p> <p>3) Purpose of Luke's , Gospel:</p> <ol style="list-style-type: none"> To present Jesus as the savior not only of the Jews but also the Gentiles, especially the poor. Christ is universal (Luke's Gospel). To present how the church spread throughout the Empire (Acts of the Apostles)
5. John	95-100 A.D. (in Asia Minor) Ephesus	<p>1) Personal Background:</p> <p>NOTE: The original source may have open the Apostle John but the work may gone through several stages before its final reduction about 95-100 A.D. by his disciples. The writer seem to be knowledgeable of Greek philosophy.</p> <p>2) John's Community:</p> <ul style="list-style-type: none"> - influenced by: <ol style="list-style-type: none"> Greek Philosophy (ex. logos) Gnosticism – believes that salvation is acquired by knowledge (gnosis) Judaism <p>3) Purpose of John's Gospel:</p> <ul style="list-style-type: none"> - To present Jesus as the Messiah, the Son of God (John 20:31), the one who reveals God's secrets

IV. LITERARY GENRES (Forms, Styles) IN THE BIBLE:

A. Old Testament:

1. Stories -

The past is recalled through stories in order to give everyone a common mind. By hearing stories about their ancestors. The Israelites become aware of belonging to the same family (Ex. Story of Abraham, Genesis 12),

2. Epics -

These are also account of the past, but their chief aim is to arouse enthusiasm and to celebrate heroes, even if It is necessary to exaggerate details in order to do so (Ex. Red Sea, Exodus 14).

3. Myths -

Myths consist of taking a great question that we ask ourselves and projecting it in the form of story, on an unreal world, on a time before time began, the time of the gods when man did not yet exist. This history of the gods is our own, transported into another setting, In that way it becomes the model that must man copy. (Ex. Genesis 1-2).

4. Laws -

They give organization to a people and allow a common life (cf. Exodus 20, Deuteronomy 5).

5. Liturgy - (celebrations, rituals)

It expresses a common life. Religious actions show the link between people and God (Cf. Joshua 24).

6. Poems - (Canticles, Psalms) -

They are expressions of the Sentiments and faith of the people (cf. Exodus 15).

7. Oracles - (of the prophets)

Solemn words said to come from God intended to recall people to true faith (cf. Amos 1)

8. Teachings - (by prophets and priests)

They are in the form of instructions, stories, and tales (Habakkuk 2:5 ff.).

9. Wisdom Writings -

Reflection on the great human questions of life, death, love, evil, suffering, etc. (cf. Job).

B. New Testament:

1. Miracle Stories

Five Points in a Miracle (Ex. Matthew 8:18-27)

- a. an introduction which present the case
- b. a request for intervention which shows the faith of the person who asks or the faith of those around her/him,
- c. the intervention of the person from whom the miracle is sought.
- d. the result
- e. the reaction of the spectators: fear, admiration.

2. Parables -

It is used to give teaching easily understood or even to lead the audience to pass judgment on themselves without knowing it. (ex. Matt. 13).

3. Stories of Galling

Brief (call-response). Modelled on the stories in the Old Testament (Ex. Mark 1:1.4 ff).

4. Discourse - (i.e. farewell discourse)

Instructions (Ex. John 15)

5. Discussion – (controversy)

Has the following pattern (Ex. Matthew 16 :5 ff)

- a. An action or saying of Jesus provokes amazement, often feigned, on the part of the audience.
- b. The debate begins: Don't you believe..? Haven't you read in the Scripture..?"
- c. At the end, the real point, at issue emerges. It is necessary to make a choice, and often the parties differ.

6. Encapsulated Maxims

A saying thought to be important is put into a story which serves as a framework for it (Ex. Luke 4:24)

7. Floating Sayings -

Sayings of Jesus which people have remembered, though they have forgotten the context in which these sayings were first pronounced. They are given whatever context is possible, in a discourse or a story (Ex. Matthew 10:39).

8. Epistles -

a. General Letters – for all the churches (Ex. James)

b. Particular Letters – for a specific Christian community with a specific need (Ex. Thessalonians)

NOTE: Each literary genre has its own truth. Thus, whenever possible, we should ask what literary genre a particular text has and that kind of truth it conveys.

CONCLUDING REMARKS:

We should say that indeed the Bible is like a treasure in an earthen vessel. Although it is subjected to human weakness and limitation, still it bears the truth, serving as a faithful witness to God's revelation in and struggles of the people of God.

BASIC UNDERSTANDING OF THEOLOGY

Study Reference Materials

INTRODUCTION

Today, most lay people marvel and avoid talking and doing theology, for they presume that doing theology is solely the task of the clerics and the seminary trained people.

In the very recent past, however, they realized that it is in the ranks of the Laity that basic theology arises. The professional seminary theologian or so called ministers are simply the articulator (if they dare to listen, feel the pulse and live with the masses) of lay people system of faith. Thus we can say, that the real theologians are the people themselves.

What can we say of the existing theology in the church? "Theology today is in crisis. Divorced from the actual-realities of life, it has been criticized as irrelevant and therefore, meaningless. Thus, today we often hear the protest of students and pastors against the "academic theology" of their seminary-courses. The slogan says: Theology has to be reborn at the "grassroots", i.e. in the midst of life and lived-experiences of people. So, there's a need to rediscover the meaning of theology within the Filipino situation. This of course, necessitates an inquiry on how theology can and ought to function in our lives and in our pastoral activities, unless we are prepared to relegate it among the relics of the Christendom of the past.

In our study of the fundamentals of theology, we shall briefly analyze the reasons for this crisis in theology. However, a further study of these will hopefully lead to a new understanding of theology which can meaningfully and fruitfully in the concrete existential and pastoral situation of the Philippines."

II. WHAT IS THEOLOGY

- THEOLOGY - the LOGOS or the reasoning about THEOS (God and divine things), is as old as religion.
- a rational interpretation of the religious substance of rites, symbols, and myths.
 - as a function of the Christian church, must serve the needs of the church. A theological system is supposed to satisfy two basic needs: the statement of truth of the Christian message and the interpretation of this truth for every new generation.
 - it moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received.

- Paul Tillich

- Theology - if it wants to say something meaningful to the Filipino of today, it has to immerse itself in the Present-day realities for suffering, oppression and to search for that liberating word spoken by God within the experience of the poor and the oppressed an of this world.

- Jose M. de Mesa

III. THE HISTORICAL OVERVIEW

This brief historical survey shows us how a particular theology is born from the mutual interaction between two fundamental realities of the faith experience and the actual human situation. We can refer to them simply as the POLE OF FAITH and the POLE OF THE HUMAN SITUATION. Theology cannot be identified with any one of this two poles. To do so, would mean act absolutizing of an historically bound formulation; and to do so would be to neglect the faith-tradition that we Christians claim to live-by.

"Jesus is from God and for his fellowmen, He is God's gift of salvation to all people." This faith conviction of the Disciples, born after reflection of their total experience with Jesus, is the starting point of all Christian Theology. Doing theology started when the disciples communicated their experience to fellowmen, a process of faith reflection started and gradually developed into the New Testament writings.

A. CHRISTIANITY SPREAD OVER THE ROMAN EMPIRE (First half of Millenium)

It was in the four centuries when Christianity spread over the Roman Empire and found a conceptual expression in the thought-forms of Greek philosophy, more especially of neo-platonism. This process was started by the Apologists of the second century who confronted Greek philosophy and Roman authorities in their Apologia, a manner of defense of the faith in dialogical form.

In the next century, the problems of heresy emerged, so there was a question of faithfulness to the original faith experience of the disciples. This conflict resulted in a number of basic formulations about the doctrine of the Trinity and Christology which we can find in the works of the great Eastern Church. Fathers of the 3rd and 4th centuries. While the east indulged in a strongly speculative theology, theologians of the west were more involved in concrete problems of church order and guidance of communities. After the fifth century, theological reflection came to a halt, plagued by heresy in the midst of political upheaval, however, theological thought-forms of Greco - Roman world are still followed.

B. PERIOD OF SURVIVAL OF THE CHURCH (Second half of Millenium)

The church succeeded to survive the invasions of the Barbarian Tribes and the conquest of the Islam, and shaped in this process the West-European culture. This evolution reached a culminating point during the middle ages. Medieval thought was deeply Influenced by Greek philosophy, more especially by the work of Aristotle. It was Thomas Aquinas who challenge Aristotle's work, thus, a new expression for Christianity in the thought-form of medieval culture emerged, and this nevertheless reached modern times and determined to a great extent the succeeding evolution of Catholic theology.

C. THE RENAISSANCE PERIOD

This period marks a revolution in man's understanding of the world. The religious worldview crumbled through the growing scientific, rational explanation of the world reality. It was Martin Luther who questions, this new theological thought-form to his fellow Christians. Now, because of this revolution in thought-forms it ended up with the division in Western Christianity caught in the upheaval of nationalism, Catholic and Protestant churches parted ways and the succeeding centuries are marked by polemics. Thus, in these period, theology has left the boundaries of western philosophical thought and culture and entered into the new world of cultures, other religious, different socio-political situations.

IV. THE POLE OF HUMAN EXPERIENCE

Theology is in crisis, because it has not been rooted in the human experience of the people. This would mean that theological language, in order to be meaningful, has to have, a recognizable reference to the lived-experience of the people, to their search for "well-being" or salvation, for what is "worthy of man", where they are and as they are. So, the language only communicates meaning when it expresses an experience that is shared by the community. A language not connected with an experience of well-being in the here and now runs the risk of becoming meaningless.

At this juncture, theology, to recover from such a lack of rootedness, needs a different kind of vocabulary, one which is drawn from the local culture, the familiar sphere of inter human relationship and our own socio-political life.

V. THE POLE OF THE JUDAEO-CHRISTIAN TRADITION

Theology, to be Christian, ought to be rooted not only in contemporary human experience but also in the historically based tradition in which God is believed to have revealed Himself to a people in history, with Jesus of Nazareth as its culminating point.

This tradition is regarded by Christians as sacramentally embodying God's amazing offer of salvation to all people. In other words it is primarily concerned with life and total well-being of people with God.

This was characterized as Judaeo-Christian, it owes its life to God's self-initiated offer of salvation in history and to people's faith experience.

VI. THE HERMENEUTICAL CIRCLE (Four Methodological Steps)

1. There is a way of experiencing reality which leads us to ideological suspicion.

Ideology - is the false consciousness which conceals the authentic reality and creates the mechanisms that legitimates the status quo.

Manuals of theology used to present revelation in the form of eternal truths handed down to us from Christ and the Apostles. Faith was understood to be the intellectual assent to the truths. All these were systematically arranged and presented as Catholic faith. Only one thing was not neatly accounted for. Faith appeared as irrelevant to the situation of the Third World countries where people lived in situations of poverty, injustice, oppression and exploitation.

2. Application of our ideological suspicion to the whole ideological superstructure in general and to theology in particular.

- a. Prevailing ideology in Society: Separation of Church and State

“Render to Caesar’s what is Caesar’s and to God what is God’s.....”

WORLD - The world is corrupt and evil. It is a perennial source of temptations and a constant distraction on our way to heaven. Needs to be avoided.

ETERNAL TRUTH - as guide to salvation and safeguards against the world.

- b. Prevailing ideology in the Church: Flee from the world and save your soul.

Our suspicion that the current understanding of revelation and faith carry ideological undertones is applied to both the prevailing ideology in society with respect to this matter and to the prevailing theological understanding (or misunderstanding) in the church. We discover that such irrelevance of faith to the present human concerns is supported by the separation of Church and State ideology.

And flight-from-the-world-theology confirms that ideology and legitimizes it. The status quo responsible for dehumanizing conditions of people is therefore buttressed both by society and religion.

3. A new way of experiencing theological reality that leads to exegetical suspicion that the prevailing interpretation of the Bible has not taken into account important pieces of data.

Committed Christians are uneasy about this particular theological understanding of revelation and faith. They are aware that revelation and faith, far from drawing them away from human concerns, invite and inspire them to commit themselves to the total liberation of people. This leads them to suspect the present interpretation of text such as "What does it profit a man if he gains the whole world ... (Mark 6:36) and "Seek first the Kingdom of God " (Matt. 6:33) as misleading and alienating. Re-reading Scripture in the light of their commitment, they see the Word of God in a new light: relevant and liberating.

4. We have a new hermeneutic, i.e. our new way of interpreting the fountain head of our faith (Scripture) with the new elements at our disposal,

The Judaeo-Christian Tradition Perspective on:

- a. Scripture – The God the poor and of the oppressed; the God of justice and the liberator (e.g. Exodus, Prophets, Jesus’ own ministry)
- b. Life of the Church (Tradition) – The Christian community’s struggle for those who are down-trodden and unjustly treated (Social Concerns)

The new hermeneutic, the faith that does justice response to the current human situation.

- c. Human Experience – Poverty, Injustice, Oppression, Exploitation

Re-reading Scripture in the light of commitment and the present situation of poverty, injustice, etc., revelation and faith are interpreted in terms of liberation (Liberation Theology). The Good News is one of liberation. Faith demands commitment for justice.

Sources: Jose M. de Mesa, Lode Wostyn, CICM, Doing Theology, Paul Tillich, Systematic Theology, Volume I.

A STUDY GUIDE ON THE STATEMENT OF FAITH OF THE UCCP

by Rev. Luna L. Dingayan

I. INTRODUCTION:

A. Significance of the Statement

1. It has emerged out of an historical crisis:

a) As a Church -

There was a need to have a creed or statement of faith that would help unify the church. Take note that in the Martial Law days when this Statement was formulated, student activism in the campuses was banned and was replaced by conservative para-church groups propagating their own brand of Christianity through Bible studies and fellowships. All student organizations were banned except these para-church organizations. Later on, young people in the churches influenced by these para-church groups began to question the faith, and doctrines of the UCCP. All these had precipitated a lot of conflicts and divisions in the local churches.

b) As a Society –

There was also a need to respond to the challenges of a Martial Law situation. Abuse of authority and human rights violations became rampant. Hence, questions were raised relative to response of the church to people's clamor for justice and change.

2. It affirms the fact that the resources of faith are a vital element in the process of social transformation. At the time of the writing of the Statement, people were searching for authoritative foundations on which to anchor their visions and involvement in society. The resources of faith provided such foundations.

3. It recognizes the need to re-interpret our faith in the light of the contemporary situation. Creeds and statements of faith become alive and meaningful only if they come into grips with present realities.

B. Some Basic Considerations in Studying the Statement

1. It is not intended for a dogma (established doctrine). Meaning, it is open, to re-statement, re-interpretation or re-formulation.

2. It is not a systematic theology. That's why it does not include other areas of Christian doctrines, like the sacraments, episcopacy, etc. Creeds or statements of faith should include only the kernel (the most basic) of the faith.

3. It is an historical declaration of faith. It should be studied, understood, and affirmed in the light of the historical situation in which it was formulated. As a matter of fact, every statement of faith is an historical declaration of faith. The process of formulating the UCCP Statement of Faith started in 1978 and approved by the General Assembly in 1986. This was the period of Martial Law.

II. SOME HISTORICAL ISSUES ADDRESSED BY THE STATEMENT

A. Political Idolatry -

One of the grave dangers faced by any government, especially authoritarian regimes, is the danger of idolatry. As a matter of fact, the real issue in an authoritarian regime, including that of Marcos, is political idolatry and not atheism as many would like to think. The real problem is not that people do not believe in God, but rather they believe in god and goddesses other than the true God, the God and Father of our Lord Jesus Christ. Rulers, both secular and religious, had the tendency to arrogate unto themselves the power and authority, obedience and loyalty, which belong only to God. They play god or goddess and create some kind of religious or moral justifications to what they are doing. This was true during the time of the Pharaohs and emperors of ancient civilizations, the absolute monarchs of the Middle Ages as well

as modern-day dictators. Due to political powers behind graven images, such creations of men posed grave danger to the people of God.

Hence, when we affirm in the statement of faith that God is the only one Lord of life and history, we are in fact sharing in the faith of generations upon generations of people that dates back to Biblical times. People who were confronted by the challenges of political gods and goddesses, yet they stood firm in their faith.

We are sharing with the faith of Joshua, who said to the people of Shechem:

"Decide today whom you will serve, the God of your ancestors or the God of the Amorites ... But as for me and my familv, we will serve the Lord" (Joshua 24:15).

We are sharing with the faith of Shadrach, Meshach; and Abednego, who said to Nebuchadnezzar, when they were compelled by the latter to bow down before their idols:

"The God whom we serve is able to save us from the blazing furnace and from your power, then he will. But even if he does not ... we will not worship your God..." (Daniel 3:17-18)

We are sharing with the faith of Jesus, who said to the devil when the latter showed him the kingdoms of this world and ordered him to kneel down and worship the devil.

"Go away, Satan! The Scripture says, 'Worship the Lord, your God and serve only him!'" (Matthew 4:8-10)

We are sharing with the faith of Peter and John; who said to the powerful rulers of Jerusalem when they were prevented to speak for- Christ:

"We must obey God, not men!" (Acts 5:27).

This is the faith which put God above, everything. The faith which motivated the UCCP General Assembly to denounce the abuses of Martial Law and call for its immediate lifting. The same faith which inspired Dean Andres Narvasa to respond to then Pres. Marcos when he was compelled by the latter to testify before the Agrava Commission relative to the Aquino-Galman double murder case; he said:

"I will yield to no one in the determination of what is necessary for me to do in the service of my country. I do not answer to you or any man, but to my own conscience and to God."

It is the same faith that led Bishop Desmond Tutu to say to the Minister of Defense in his own country relative to Apartheid Policy:

"Mr. Minister, we must remind you that you are not God. You are just a man. And one day your name shall merely be a faint scribble on the pages of history, while the name of Jesus Christ, the Lord of the Church shall live forever."

The lists of people, great and small, sharing and making this faith alive today are just inexhaustible.

B. Concern for the Human

In the context of repression, the value of human life becomes, less and less. People are killed everyday. Killings are so common. Hence, some may even think that this is life itself.

We do affirm in our Statement of Faith though that there is more in life than just killing each other. We declare that the human person is "created in God's image, destined to live in community with God and fellow human beings, entrusted with God's creation, and called to participate in the establishment of a meaningful and just social order."

With this faith, we are saying that society is measured and judged not in terms of its military might nor of material wealth, but in terms of its concern for the human. A nation or government that does not care for its own people will lead to doom.

In the Biblico-theological tradition, it is quite clear that God's activity is centered on the human. God created this world in order for people to live in and enjoy (Gen. 1-2, Ps. 6). The history of salvation, as a matter of fact, is a history of God continuously struggling to liberate human beings from the forces of evil and death.

The concern for the human is also at the very heart of Jesus mission. A cursory review and analysis on his mission statements and practice as recorded in the Gospels would reveal this fact.

According to the earliest Gospel, Mark, Jesus did not come to be served, but "to serve end to give his life to redeem many people" (Mk. 10:45). The immediate context of this statement was an incident wherein Jesus disciples' had an argument over James and John's request to sit at the right and left sides of Jesus in the Kingdom. Jesus took the occasion to teach his disciples about power, authority, and servanthood (Mk. 10:42-44). In contrast to the prevailing consciousness at that time, Jesus saw that the primary purpose of power and authority was no other than service to the people. In other words, the rulers were there not to lord it over the people, but to serve them. The people were not supposed to be dominated and controlled by those at the top, but rather they were supposed to be loved and served. It was this great concern for people found in Jesus that transformed the old consciousness relative to power and authority. Jesus proclaimed that power structures and systems must always serve the people.

Matthew had a different way of expressing the same mission in his writings. He wrote that Jesus came not to do away with the law of Moses and the teachings of the prophets, but to make them come true. (Mt. 5:17). In what way did Jesus make them come true?

This saying of Jesus should be understood in relation to other texts in Matthew which would more or less give a picture of the religious situation not only during the time of the writer but even probably of Jesus. Matthew 12:11-12 on the Sabbath Law and Matthew 23:23 on Jesus attacks against the Scribes and Pharisees would show that the Law of Moses had been seriously circumvented to suit the interests of the religious and political powers at the time. Certain aspects of the Law which were beneficial to them, at least economically like offering and sacrifices were emphasized at the expense of the weightier aspects like justice, mercy and honesty. Ritualistic laws, like the Law of the Sabbath, were given priority over laws which require deep human concern. This would always be the case if laws were enacted, interpreted, and implemented without serious consideration of its human and social context. The law would surely become oppressive. And those who would be affected most would be those at the bottom of the social pyramid (Cf. Mt. 23:4).

Vis-a-vis the false consciousness relative to the Law, Jesus presented a new consciousness. He taught the people that the human person was more important than the law; that the law was made for the human and not the other way around (Cf. Mt. 12:11-12). Hence, the law would be valid only in so far as it would bring justice, mercy and honesty. It would become invalid if and when it would be used by the powerful to harass, exploit, and dominate other people, especially the poor.

By pointing to this true spirit by which laws were supposed to be formulated and implemented, Jesus made the Law of Moses and the teachings of the prophets come true.

Luke, for his part, also wrote that Jesus' mission reflected that of Prophet Isaiah (61:1-2). He said that Jesus' mission is "to bring good news to the poor ... to proclaim liberty to the captive and recovery of sight to the blind, to set at liberty those who are oppressed and to announce that the time has come when the Lord will save his people" (Lk. 4:18-19). Luke went beyond Mark and Matthew by clearly describing the blind, oppressed – the so-called dehumanized sectors of society. The concern of Jesus, according to Luke, was not just humanity in general, but rather that sector of humanity which was suffering most.

Jesus' concern for the poor and oppressed, according to Luke's Gospel, contradicted the idea that poverty and oppression were "divine dispositions". The poor during Jesus' time were believed to be poor because of their own sins. In other words, their poverty would show that God was punishing them for their own inequities; that it was God's will that they were poor.

This kind of false consciousness, however, was debunked by Jesus' life and message as presented by Luke and even by the other Gospels. Jesus cured the sick, forgave the sinners, fed the hungry, and brought hope and empowerment to the poor with God's Spirit upon him (Lk. 4:18).

John's Gospel added more meaning to Luke's presentation when he said that Jesus came not to steal, kill, and destroy, like other shepherds do, but to give life – "life in all its fullness" (Jn. 10:10). This statement, of course, should be viewed in terms of Israel's history wherein the leaders had betrayed the people's trust by exploiting, maltreating, and leading them to destruction. Life for Jesus, as understood by John, was meant to be shared. For it would be in caring for and sharing one's life to other's that life itself would find meaning and fulfillment (Jn. 6:51; 15:13). This was the truth for which Jesus came to live by and to speak about (Jn. 18:37). This is the faith which we affirm in our Statement.

C. Justice and Social Order

No amount of statistics could ever capture the human miseries our people suffer as the gap between the rich and the poor continues to widen. Here are some of the various explanations of poverty:

1. It is natural. It is part of the natural evolution of life.
2. It is a divine disposition. The fact that there are rich and poor in this world is God's will.
3. It is caused by the poor themselves. They do not work hard. They lack technology and capital.
4. It is a product of international and national injustice. Poor nations have a long history of colonization, domination and oppression by superpowers.

Whichever the explanation, the fact remains that there is an urgent need to respond to the issue of poverty and injustice. The response would be largely determined by one's analysis of the situation. Some are indifferent to the issue because they think that poverty is a national fact of life and a divine disposition. Others think that poverty could not be solved without technology and capital. So, they have to borrow technology and capital from foreign powers. Still other opt to change the systems of socio-economic relations because they believe that this is where the problem lies.

In our Statement of Faith, we affirm our vision of God's reign "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.

In affirming this faith, we are not only sharing with Jesus mission and ministry, but also we are also appropriating for ourselves the vision of the prophets of a new Jerusalem, a new social order;

where there will be no weeping there, no calling for help;
where babies will no longer die in infancy, and all people will live out their life span;
where people will build houses and get to live in them – they will not be used by someone else;
where people will plant vineyards and enjoy the wine, it will not be drunk by others;
where prayers are answered even before finishing;
where there will be nothing harmful and evil.
(Isaiah 65:17-25)

The Christians in the Early Church tried to translate such vision in a community where they shared their belongings with one another according to what each one needed (Acts 2:43-47).

In making our Statement of Faith a present reality, we are responding to the old yet very new call of Prophet Amos to

"Let justice flow like a stream and righteousness like a river that never goes dry" (5:24)

III. SOME BIBLICO-THEOLOGICAL THEMES IN THE STATEMENT

A. Image of God

1. Genesis 2-11

a. Historical Background:

It was written by the Yahwist during the Solomonic Era (950-920 B.C.). Solomon's reign was marked by a massive infrastructure project which relegated a lot of poor people to suffering and misery due to heavy taxes and forced labor (I Kings 4-5). So much so, that after his reign, a revolt took place which led to the division of the Kingdom (I King 12).

b. Points to Consider:

- 1) Sin is the desire to usurped the position of God and abdication of one's responsibility over God's creation.
- 2) Sin is communal and could be seen in different levels:
 - Individual and Family
Examples: Cain killing his own brother Abel
Filipino killing their fellow Filipinos
 - Community and Nation
Examples: The Tower of Babylon (Gen. 11)
Landlords vs. tenants
management vs. workers
government vs. citizens
 - International and Global
Examples: The wickedness of human kind (Gen. 6)
Superpowers / Multinationals vs. Third World

2. Genesis 1:26-31

a. Historical Background:

Priests in Exile wrote the particular tradition during the Babylonian Captivity (580-540 B.C.). They were reacting to a popular belief that the "image of God" is found only in the ruler. Contrary to such belief, they were saying that each person created in this world is God's image.

1. Self-transcendence
 - That the human person has the power to think, analyze, and decide for himself/herself.
2. Reflector
 - That the human person reflects the will and purpose of God. This is appropriated in concrete historical situation. For the Prophet Micah, God's will and purpose is "to do what is just, to show constant love, and to live in humble fellowship with our God" (Micah 3:8).
3. Stewardship
 - That the human person is God's responsible steward of the rest of creation. Everyone is God's steward, not just a few. Stewardship of creation should be seen in the light of our relationship to our fellow human beings.
4. Dignity
 - That the human person has dignity to be enhanced and protected.

All these constitute what we understand as human. Meaning, when a person is denied of the power to think, analyze, and decide for himself/herself, no longer reflect the will and purpose of God, denied of the right to be God's responsible steward, and robbed of his/her dignity; such person is no longer a human being.

B. Lord of History

1. Exodus 3:7-15

a. Historical Background:

The Israelites suffered under a superpower, the Egyptian Empire. They were treated as slaves (Ex. 1). But called Moses to deliver the people from bondage to freedom.

b. Points to Consider:

1. God as Lord of history is never neutral. God takes his side not of the Pharaoh, but of the oppressed people.
2. God as “I am who I am” is known by what God does. God is known as savior because this is what God has done. As such, God is unpredictable and mysterious, and thus, could not be controlled nor manipulated.

2. Luke 1:46-55

a. Historical Background:

This text is traditionally called the magnificat. The word “magnificat” comes from the word “magnify”. Meaning, that which cannot be seen clearly is magnified or enlarged. The magnificat clearly shows where God’s greatness is found, where God’s lordship is shown. It also summarizes the historical experiences of the people of God.

b. Points to Consider:

God’s lordship/greatness is shown

- in remembering the lowly
- in bringing down the mighty from their thrones
- in lifting up the lowly
- in sending the rich empty away
- in feeding the hungry

3. Matthew 11:4-5

a. Historical Background:

The signs of God’s reign were viewed in various ways by different groups during Jesus’ time. For the Sadducees and Pharisees, obedience to the Jewish Law was the sign. For the Zealots, it was the down fall of the Roman Empire and the establishment of the Davidic kingdom. For the essence, it was the purification of their moral and religious life. Jesus had a different way of understanding the signs of God’s reign.

b. Points to Consider:

The signs of God’s reign/rule:

- the blind can see
- the lame can walk
- those who suffered from dreaded skin diseases are made clean
- the deaf hear
- the dead are brought back to life
- the good news is preached to the poor

C. Body of Witnesses

1. Acts 1:8

a. Historical Background:

The period of the Early Church was a period of revolts and uprisings. Several revolts were waged at the time, the foremost of which was the Jewish Rebellion (66-70 A.D.) that resulted to the assassination of the High Priest Jonathan and the installation of a nationalist High Priest by the Zealots. However, Jerusalem was recaptured by the forces of Titus (70-73 A.D.) and was burned to the ground.

This was also a period of persecution and martyrdom of Christians. Stephen was stoned to death (36 A.D.). James, the son of Zebedee, and James, the brother of Jesus, were also executed (44 A.D.) and 62 A.D., respectively); and many more. Why were Christians persecuted? Several factors contributed to this. One was the fact that Christians never recognize the Emperor as Lord. They were also blamed of fomenting rebellion in Palestine. Moreover, the separation of Christians from official Judaism in 90 A.D. rendered their religion illegal in the eyes of the Roman Empire.

b. Points to Consider:

1. To be a witness of Christ is to be a martyr for Christ.
2. Levels/Areas of witnessing in the Early Church
 - Jerusalem = brothers/sisters
 - Judea = friends
 - Samaria = enemies
 - Rome ("the ends of the earth") = persecutors

2. Matthew 16-17

a. Historical Background:

One of the internal dangers faced by the Early Church was the danger of institution and the complacency and indifference accompanying it. When the church build "tents" of its own, it has the tendency to forget those who are in "the valley of need". It tends to transform Christ in a way that is so detached from reality.

b. Points to Consider:

1. The church is primarily a movement, an extension of Christ mission and ministry. Institutional structures are there only to facilitate the fulfillment of its mission.
2. The image of Christ is that of a servant. He rejected the image of one who is so detached from reality. He called Peter Satan when the latter tried to prevent him from going to Jerusalem and be killed. The attempts of the church to detach itself from the people whom it supposed to serve is a "Satanic Hindrance".

IV. CONCLUSION

Seriously affirming and actualizing this Statement of Faith would mean that one has to live a dangerous life. For it would mean:

- A. That one has to confront the forces of death that destroys life;
Examples: poverty, injustice, etc.
- B. That one must have the courage to respond to the people's cry if they suffer.

Indeed, it is only in putting into practice this small "mustard seed" of faith that it can truly grow and move "mountains".

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MGA KALIKASAN AT MISYON NG IGLESYA

ni Reb. Rizaldo I. Bahia

A. KAHULUGAN NG IGLESYA AT IGLESYA

1. Moed (salitang Hebreo)
 - itinalagang lugar "Toldang Tipanan" o tabernakulo (Exodus 30:26)
 - kapulungan ng mga tao na tinawag para sa isang pakikipagtipan (Exodus 8:1-4)
 - kapulungan ng Israel na tinawag ng Diyos sa layunin ng paglaya mula sa bansang Egipto patungong Lupang Pangako. (Exodus 3:7-10)
2. Gahal (Hebreo)
 - kapulungan ng Israel sa layunin ng pakikidigma, at sa pagdiriwang ng mga kapistahan (Mga Bilang 10:1-10).

Buod: Kapulungan, kongregasyon, asembleya ng mga taong tinawag ng Divos (ang Israel para sa mga na layunin.
3. Kyriakos (salitang Griyego)
 - templo, bahay panalanginan, bahay ng Diyos ng Ama. (Mateo 20:13; Juan 2:16)
4. Ecclesia (Griyego) pangalan
 - kapulungan, kapatiran ng mga tao na si Kristo ang pangulo (o Ulo) (Efeso 1:20-23; Hebreo 2:12)

B. MGA KATANUNGAN SA PAG-AARAL

Sa Kalikasan

- Ano ang dahilan ng pag-iral o eksistensiya ng iglesya?
- Ano an naiibang katangian nito sa ibang institusyon o kapulungan ng mga tao?

Misyon

- Ano ang dahilan ng pagkatawag ng iglesya?
- Ano ang kalagayan o panahon nang ang iglesya ay tawagin?
- Ano ang misyon ng iglesya?

K. MGA TAO NA HALIMBAWA SA PAGTAWAG NG DIYOS

Sinabi natin, na ang Ecclesia ay ang asembleya o kapulungan ng mga taong tinawag ng Diyos kay Kristo. Kung magkagayon, dapat tayong magsimula sa mga tao na tinawag ng Diyos. Ang una na dapat nating tiyakin sa ating pag-aaral ng paksa ay may tumawag doon sa asembleya ng mga tao. Ang dakilang Mananawag ay walang iba kundi ang DIYOS. Ating babanggitin ngayon ang ilang mga tao na tinawag ng Diyos.

ABRAHAM (1900 c)

Ang Tawag:

"Lisanin mo ang iyong bayan, ang tahanan ng iyong Ama at kamag-anakan at pumunta ka sa baying ituturo ko sa iyo." (Genesis 12:1) Sa Hebreo 11:8 ay mababasa natin ang deskripsyon ng pagtalima ni Abraham sa tawag ng Diyos.

Ang Implikasyon ng Tawag:

- may halaga, o presyo ang ginagawang pagtawag ng Diyos at ang pagtalima ng tinatawag:
 - hindi magaan ang lisanin ang bayan o lugar na iyong nilakhan at pinanirahan ng maraming taon;
 - puwede sana na magreklamo ang tinatawag (si Abraham) sa tumatawag (kay Yahweh) at sabihin na, "Ayo na ako ditto sa Haran, may mga hayupan ako, mga halaman, naririto sa Haran ang aking mga kasamahan at mga kamag-anakan, ang aking pamilya at ang angkan.

- * Subali't walang pasubali ang tawag ng Diyos, lisanin mo ang iyong bayan, tahanan ng iyong ama at kamag-anakan at pumunta ka sa bayan na ituturo ko sa iyo.

Ang Pangako na kalakip ng pagtawag ng Diyos (Genesis 12:2)

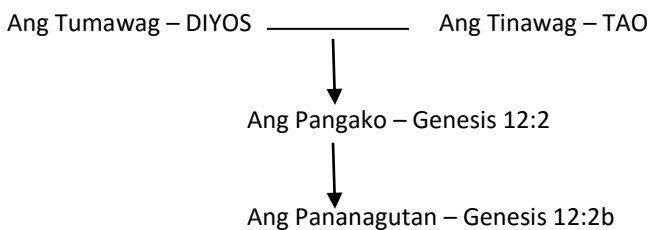
“Pararamihin ko ang iyong mga anak at apo at gagawin kong isang malaking bansa. Pagpapalain kita, at mababantog ang iyong pangalan...” Basahin ang Genesis 24:34-36 at tingnan ang katuparan ng pangako ng Diyos.

Ang Katuparan ng Pangako ay may kalakip na responsibilidad (Genesis 12:2b)

... “magiging pagpapala sa marami”

- * Ang pagtawag ng Diyos ay hindi isa lamang prebilihiyo kundi isang pananagutan “magiging pagpapala”. Ang misyon-pagtatayo ng isang bansa, at ang bansa na ito ang magiging patotoo sa kapangyarihan at kabutihan ng tumatawag.

Ang Buod:



MOISES: (1250 c)

Mula noong 1700 c inalipin sa Egipto ang lahi ni Jacob. Mula noon, dumanas sila na kaapihan sa kamay ng mga Egipcio. Sa kalagayang ito ipinanganak si Moises. Bagama't ang Israelitas ay dumaranas ng matinding paghihirap, isang katangian nila ang mapagpahalaga sa pananampalataya ng kanilang mga ninuno at nanghahawakan sa mga pangako ng Diyos sa kanilang mga magulang.

Si Moises ay lumaki sa palasyo sa Egipto. Kaalinsabay nito, siya ay inalagaan ng sariling ina hanggang sa siya ay maging isa sa mga tagapamahala sa Egipto sa mga pagawaan. Minsan dinalaw niya ang kanyang mga kababayan, at nakita niya ang mga tiisin na dinaranas ng mga ito. Nang Makita niya na isa sa mga ito ay pinahihirapan ng isang Egipcio, piñata niya at ibinaon sa buhangin ang nabanggit na Egipcio. Nalaman ng Paraon ang nangyari, at siya ay tangka nitong ipapatay. Dahil dito, si Moises ay tumakas at nakarating sa lupain ng Median at doon niya nakilala si Zipora na nagging asawa niya.

Mga Implikasyon:

- Ang ating pagsilang sa daigdig ay hindi natin pinili. Tayo ay isinisilang na walang pagpili at pagtanggihan maging sa kalagayan ng pagkaalipin at paghihirap ng bayan.
- Ang “tubig ay mas mabigat kaysa sa langis”. Ito ay pinatunayan ni Moises sa usapin ng isang Hebreo at Egipcio. Kampi siya sa kanyang kababayan at kalahi, ipinagsasanggalang niya ang naaapi mula sa mang-aapi.
- Ang naggawa ng pananampalataya at pagpapahalaga sa mga pangako ng Diyos sa buhay ng pamilya ni Moises. Ito ang nagmulat sa kanya sa kalagayan ng kanyang lahi – api at alipin.

Si Moises ay naging pastor ng mga tupa ng kanyang biyenang. Samantalang itinatayo niya ang kawan ng mga tupa, nakarating siya sa Bundok ng Horeb at doon ay tinagpo siya at tinawag ng Diyos (Exodus 3). Si Moises ay hindi handa sa tawag ng Diyos. Balak lamang niya na panooring ang puno na hindi natutupok. Marami siyang ginawang dahilan at sa bawat dahilan siya ay tinutugon ng Diyos.

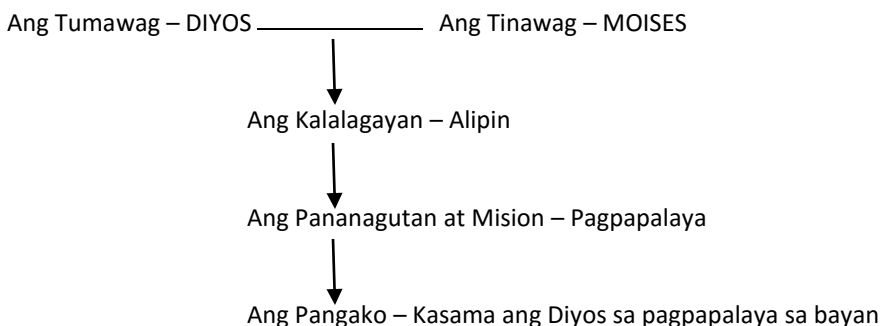
Mga Dapat Pansinin:

- Ang bayan ng Diyos ay alipin sa Egipto, 430 mga taon;
- Ang pagkaalipin ng mga Hebreo ay usaping may kinalaman sa:
 - a. pulitika – isang lahi, alipin ng isang lahi;
 - b. ekonomiya – gumagawa ang mga Israelitas upang buhayin ang Paraon at mga kalipi nito;
 - k. kultura – tinanggihan ng Paraon ang kahilingan ng mga Hebreo upang sila ay makapanambahan sa kanilang Diyos.

Mga Implikasyon ng Pagtawag kay Moises:

- ang tawag ay tiyak, ilalabas mo ang bayan;
- nakakatakot ang tawag ng Diyos, ito ay mapanganib sa tantiya ng tinatawag; haharap sa mang-aalipin;
- ang tumatawag ay lubhang Makapangyarihan, maraming dahilan ang tinatawag, sa lundo ng lahat, walang magagawa ang tinatawag kundi ang sumunod;
- sinubok na hingin ang kalagayan subali’t ito ay tinanggihan, dahil dito ay kalayaan nga ay hindi hinihingi kundi to ay kinukuha at inaangkin mula sa mang-aalipin.
- sa pagpapalaya ng sambayanan, magkasama ang tao at ang Diyos (Exodus 3:10, 17) “ilabas mo”, “iaalis ko”

Buod:



ISAIAS

Mula sa paglaya ng mga Israelitas sa pagkaalipin sa Egipto, kanilang sinakop at pinamayanan ang Lupang Pangako (Canaan) sa pangunguna ni Josue. Ang Israel ay nanatiling isang malayang kalipunan ng mga lipi. Pinamunuan ang bansa ng mga Hukom sa loob ng 900 na taon, B.C. Hanggang sa ito ay maging isang kaharian na pinagharian nina: Saul (1030-1010 c); David (1010-970); at Solomon (970-931 c). Nang taong 950 B.C. nahati ang Israel sa dalawang kaharian – ang Judas a Timog; at ang Israel sa Hilaga. Nagpalit-palit ang mga hari sa dalawang kaharian; may mabuti at matuwid na hari at may masama at likong mga hari na sumulpot. Pagkalipas ng mga 50 taon, lumitaw ang mga propeta na tinawag ng Diyos tulad nina: Elias, Eliseo, Jonas, Amos, Oseas, Mikas at Isaias.

Si Isaias ay nagging propeta simula sa 791-868 B.C. Ang nagging mga hari sa panahon niya ay sina: Uziah, Jotham, Ahaz at Hezekiah. Ang pinalitan na Hari ni Uziah ay ang kanyang ama na nagging hari rin ng Juda na sa Amazziah, ang haring ito ay sumamba sa mga diyus-diyusan at kanyang pinagsamantalah ang kaban ng bayan at ang templo hanggang sa siya ay patayin. Kaya’t nang si Uziah ang naupo bilang hari, ang kaharian ng Juda ay nasa kalagayang hindi pa matatag. Kaya’t siya ay naghanda ng hukbo at ng mga armas, pinatibay ang mga moog laban sa bansang Asiria na siyang may banta na lulusob at muling aalipin sa kanila. Ang haring si Uziah ay interesado sa pagpapaunlad ng sakahan at agrikultura.

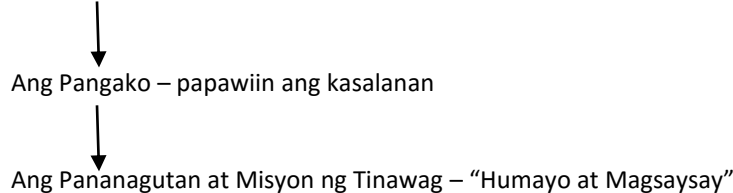
Ang mga Implikasyon nito:

- ang pagkakahati ng Israel sa dalawang kaharian ay tunay na nagpahina ng lakas sa dating nagkakaisang sambayanan;

- ang hindi pananatili ng kasaganaan at kapayapaan ng bayan ay bunga ng masasamang mga lider at ng hindi mulat na mamamayan;
- ang mapagsamantalang lider, matakaw sa kapangyarihan, at kayamanan ay salot sa sambayanan.

Ang patgawag kay Isaías ay mababasa natin sa Isaías 6 (basahin ang buong kapitulo).

Ang Tumawag – Banal _____ Ang Tinawag – Makasalanang



Mga Implikasyon nito:

- ang tao sa harap ng Diyos ay marumi at makasalanan, ang tao ay walang sukat na ipagmalaking kalinisan at katuwiran sa harap ng Banal na Diyos;
- ang maruming labi ay nililinis ng Diyos, at pinapawi Niya ang karumihan. Ito ay ginagamit Niya upang ipahayag ang Kanyang kalooban sa sambayanan sa pagbibigay ng babala sa kasalanan ng tao at pagtawag sa mga tao sa pamumuhay na may katuwiran at katarungan.

Ang Kalagayan ng Juda nang tawagin si Isaías:

- Tinalikdan si Yahweh (Isaías 1:4);
- Nanganganib sa mga dayuhan (Isaías 1:7);
- Marami ang inuutang na buhay (Isaías 1:15);
- Walang katarungan (Isaías 1:17)
- Gumon sa kahalayan (Isaías 1:21)
- Suwail at matatakaw ang mga pinuno (Isaías 1:23)
- Laganap ang pagsasamantala (Isaías 3:12-15)
- Kasakimang pang-agraryo (Isaías 5:8)
- Mabibihag ang bayan bunga ng hindi pagkamulat (Isaías 5:13)

* Ang atin bang bayan ay nasa ganito ring kalagayan?

JEREMIAS (609-598 B.C.)

Si Jeremias ay naglingkod bilang propeta sa panahon ng paghahari sa Juda nina haring: Josias, Joaquin at Sedequias hanggang sa pagbagsak ng Jerusalem sa kamay ng Babilonia. Sa loob ng kanyang mahabang paglilingkood ay binalaan niya ang bayan ng Diyos tungkol sa kapahamakang darating dahil sa pagsamba nila sa diyos-diyusan at iba pang mga kasalanan. Nasaksihan niya ang katuparan nito nang ang Jerusalem ay masakop ng Babilonia. Winasak ni Haring Nabucodonozor ang lungsod at ang templo. Itinapon sa Babilonia ang nabihag na hari ng Juda at ang maraming mamamayan.

Si Jeremias ay isang lalaking may malambot na kalooban at labis na nagmamahal sa kanyang mga kababayan. Hindi niya ibig na sumpain o hatulan ang bayan bagama't ito ay nakita niya na kailangang gawin.

Ang pagkatawag kay Jeremias ay mababasa sa Jeremias 1 (basahin ang buong kapitulo).

Ang Tawag: v.7 “Sinugo kita, humayo ka, ipahayag ang lahat ng iuutos ko sa iyo.”

Ang Pangako: v.7 “Ako’y sasaiyo at iingatan kita”

Ang Pananagutan o Misyong: v.10 “Sila’y bunutin at ibagsak, lipulin at iwasak, ibangon at itatag.”

Ang Panganib sa Pagmimisyong: v. 18-19 “Sasalungatin ng lahat: hari, pinuno, saserdote, buong bayan.

Ang Pangkalahatang Panawagan ng mga Propeta:

- Manumbalik sa Diyos at talikuran ang mga diyus-diyusan;
- Papaghariin ang katarungan at ang katuwiran.

BAGONG TIPAN

Ang Palestina ay sakop ng Emperyo ng Roma. Ito ay kontrolado ng mga opisyaes na Romano, katuon o kakutsaba ang mga lokal na opisyal na Hudyo at ang marurunong ng mga panahong iyon. Ang paghahari ng Emperyo ng Roma sa Palestina ay pampulitika at pang-ekonomiya. Ang mga pangkaraniwang mamamayan ay pinapatawan ng mabigat na buwis.

- “tributum” – ikaapat na bahagi ng ani ay ibinubuwis sa pamahalaan;
- “Anona” – buwis na pangsuporta sa hukbo;
- “publikum” – buwis sa mga binibili at ipinagbibiling produkto.

Buwis sa Templo:

- “didrachma” – buwis na ibinabayad ng bawa’t Hudyo;
- “ikapu” – ikasampung bahagi ng kinikita.

Ang mga buwis na ito ay tinataasan pa ng mga lokal na maniningil ng buwis hanggang sa ikaapat na patong. Bumibili pa sila ng talagang pera na inihahandog sa templo sapagka’t hindi maaari ang salapi na mayroong imahe ng emperador ng Roma.

Humigit-kumulang ito ang kalagayan ng mga Hudyo nang ang Panginoong Jesus ay dumating. Tatlumpong taon siya nang magsimula sa kanyang ministeryo: nagpagaling, nagturo at nangaral na ang pinakasentro ng kanyang pagtuturo ay ang Kaharian ng Diyos.

Tumawag siya ng 12 mga alagad na siya niyang nagging kasa-kasama sa pangangaral, pagtuturo at pagpapagaling. Matindi ang reaksiyon ng mga mamamayan, at maimpluwensiyang mga Hudyo, particular ang mga Eskriba, Pariseo at mga Saserdote ng templo. Nakikita nilang malalagay sa panganib ang kanilang mga interes sa uri ng pagtuturo at pangangaral ni Jesus. Binabago at binabaligtad ng Jesus na ito ang mga katuruan at kaugalian sa templo (halimbawa, ang Sabbath) at napapansin nila na ang kiling ng Jesus na ito ay ang mahihirap, mga api at pinagsasamantalahan.

Ipinako siya at pinatay sa krus, sa dalawang kadahilanan: Una, traydor sa pamahalaan (pampulitika) at pamumusong sa Diyos (pang-kultura).

Ang maliit na grupo ng mga alagad ni Jesus ay nangalat at nangatakot dahil sa kamatayan ng kanilang guro at lider. Datapuwa’t ito ay pansamantala lamang, lumakas ang kanilang loob at tumapang nang kanilang maranasan at masaksihan ang pagkabuhay na mag-uli ng kanilang guro.

Araw ng Pentecostes, samantalang sila ay nagkakatiyon sa isang lugar, nilukuban sila ng Espiritu Santo at binigyan ng kapangyarihan. Dito nagsimula ang isang kilusan na kung tawagin ay Tagasunod ng Daan. Dumami ang bilang nito, naragdagan ang mga tagapaglingkod, nagkaroon ng pamunuan at hanggang sa ito ay maging isang institusyon na kung tawagin ay Iglesya hanggang sa kasalukuyan.

ANO ANG MISYON NG IGLESYA?

Ganito ang sabi ni Dr. Fely Carino,

“The Church has no ministry of its own. Its ministry is the ministry of Christ. The Church has no reason for being apart from the ministry and work that is entrusted and given to it by its Lord.”

“Ang Iglesya ay walang misyon o ministeryo sa ganang kaniyang sarili at para sa sarili. Ang kanyang misyon ay ang misyon ng kanyang guro at Panginoon. Ang Iglesya ay walang katuwiran na lumayo sa ministeryo at Gawain na ipinagkatiwala sa kanya at ibinigay ng kanyang Panginoon.”

Si Kristo ang dahilan ng pag-iral ng Iglesya. Siya ang tumawag at nagtatag dito hindi upang mabuhay at gumawa para sa Kaniyang sarili kundi upang magmisyong para sa ikabubuhay ng sanlibutan. Ang pagiging Iglesya ng Iglesya ay nawawalan ng saysay kapag siya ay hiwalay at malayo doon sa tumawag sa kaniya at kapagka siya ay hindi gumaganap sa ministeryo na ipinagkatiwala sa kanya ng Panginoon at Ulo ng Iglesya.

Si Kristo ang pinakamataas na pamantayan, ng misyon ng Iglesya, ang kaniyang buhay at gawa ang modelo at halimbawa ng tunay na misyon ng Iglesya. Ang Kanyang misyon at ministeryo ay kanyang binuod sa pagbasa ng Aklat ni Isaias 61:1-2, Lukas 4:18-19,

“Sumasaakin ang Espiritu ng Panginoon
Sapagka’t hinirang niya ako upang ipangaral sa mga dukha ang Mabuting Balita.
Sinugo niya ako upang ipahayag sa mga bihag na sila ay lalaya,
at sa mga bulag na sila ay makakikita;
Upang bigyang-kaluwagan ang mga sinisiil at
Ipahayag ang pagliligtas na gagawin ng Panginoon.”

DALAWANG PANANAW TUNGKOL SA MISYON

KAHULUGAN	
Ang misyon ay pagpapalawak at pagpaparami ng bilang ng kasapi ng simbahan. Ang Gawain ng simbahan ay nakatutuk sa pangangalap ng mga bagong kaanib, pagpapatatag ng samahan at ng kapatiran.	Ang misyon ng simbahan ay ang pagpapatuloy ng misyon ni Kristo, ito ay ang pagtataguyod ng pagbabago ng buhay ng tao sa anumang sistema at istruktura na umaalipin sa mga tao at humahadlang upang maranasan ng tao ang buhay na ganap at kasiya-siya.
MGA TAONG MIMISYONIN	
Ang lahat ng mga tao na nasa labas ng simbahan. Sila ay marapat na maging bahagi ng isang katawan na walang iba kundi ang Iglesya.	Ang mga nawawalang mga tupa, mga publikano, mga makasalanang, mga naghihirap, mga api at pinagsasamantalahan. Ang pangunahing layunin ay ang mahango sila sa kanilang kinasasadlakan.
ANG SAKLAW NG MINISTERYO NG SIMBAHAN	
Ang simbahan ay para sa mga bagay na pang-moral at pang-espirituwal at hindi siya dapat na makialam tungkol sa mga bagay na temporal at pangsanlibutan.	Ang daigdig ay nilikha ng Diyos na buo at hindi magkahiwalay, gayundin ang tao. Ang misyon ng Iglesya ay sumasaklaw sa kabuuang pangangailangan ng tao at ng sanlibutan.
KAUGNAYAN NG KRISTİYANO SA SANLIBUTAN	
Ang mga Kristiyano ay nararapat na pangalagaan ang kaniyang sarili sapagka’t ang sanlibutan ay makasalanang.	Ang mga Kristiyano ay nararapat na lumubog sa sanlibutan, upang ang sanlibutan ay magkaroon ng pagbabago. Ang mga Kristiyano ay nararapat na magmalasakit sa takbuhin at kalagayan ng sanlibutan.
ANG PANANAW TUNGKOL SA KALIGTASAN	
Ang kaligtasan ay panghinaharap. Ito ay lubos na matatamo ng tao pagkatapos ng kaniyang buhay sa daigdig na ito, sa dako na kung tawagin ay langit.	Ang kaligtasan ay matatamo ng tao maging sa buhay na ito. Ito ay ang paglaya ng tao mula sa kapangyarihan ng kasamaan at lubos na pagpapailalim sa kapangyarihan at pag-ibig ng Diyos.
KAPAHAYAGAN NG DIYOS	
Ang pagpapahayag ng Diyos ay sa pamamagitan ng	Siya, ang Diyos, ay mauunawaan ng tao sa kasaysayan

isang aklat na kung tawagin ay Bibliya.	at sa mga karanasan.
ANG MALASAKIT	
Ang simbahan ay dapat ng pangunahing nagmamalasakit sa buhay pagkatapos ng kamatayan.	Ang higit na dapat na pagmalasakitan ay ang buhay pagkatapos ng kapanganakan ng tao sa mundong ito.

Ganito ang pahayag ng UCCP sa Misyon at Ebanghelismo,

“Ang misyon at ebanghelismo ay Gawain ng Diyos sa atin. Isang pagmamalasakit sa buhay ng tao at ng sanlibutan, sa pagpapalaya mula sa lahat ng uri ng kasalanan at mga sistema na sumisikil sa tao upang siya ay mabuhay na may kalayaan at kasaganaan. Ang misyon ay pakikibahagi sa layunin ng pag-ibig at katarungan para sa lahat. Ang misyon ay ang pagbibigay ng sarili kay Kristo at panghahawakan sa kapangyarihan at presensiya ng Espiritu Santo. Sa layunin ng pag-ibig, kalayaan, kasaganaan at katarungan para sa lahat, si Kristo ay nagging masunurin sa Ama, ibinigay ang kaniyang sarili. Sa diwang ito ang Nagkakaisang Iglesya ni Kristo sa Pilipinas ay nagbibigay ng kaniyang sarili.” (Isinatagalog)

Ganito naman ang bahagi ng UCCP Statement of Faith,

“Sumasampalataya kami na ang Iglesya ay katawan ni Kristo, ang kalipunan ng mga ipinakipagkasundo sa Diyos sa pamamagitan ni Jesukristo at pinagkatiwalaan ng ministeryo ni Jesus. Sumasampalataya kami na ang Diyos ay patuloy na gumagawa upang ang bawa’t tao ay magkaroon ng bagong buhay kay Kristo at ang buong sanlibutan ay maging Kaniyang Kaharian. Na ang Kaharian ng Diyos ay naroon:

- kung saan ang pananampalataya kay Jesukristo ay ipinahahayag;
- kung saan ang pagpapagaling sa mga maysakit ay isinasagawa;
- kung saan ang pagpapakain sa mga nagugutom ay nagaganap;
- kung saan ang pagbibigay liwanag sa mga bulag ay nangyayari;
- kung saan ang pagpapalaya sa mga nabibilanggo at inaapi ay natutupad;
- kung saan ang pag-ibig, katarungan, at kapayapaan ay umiiral.

Mikas 6:6-8, Amos 5:21-24, Isaias 32:16-18, Mateo 23:23

Si Reb. Riz Bahia ay ordinadong Ministro ng Southern Tagalog Conference. Siya’y dating Moderador ng naturang Komperensya. Dati rin siyang nanungkulan bilang Coordinator ng Second Mile Giving Program ng UCCP at ng Mission and Evangelism Desk. Sa ngayon, siya’y naglilingkod bilang Watershed Manager ng Low-Income Upland Community Program sa Mindoro, isang programa para sa mga Mangyan ng SLJC.

THE CHURCH: A STEWARD OF GOD'S CREATION

A Christian Church is a fellowship of believers in Jesus Christ as Lord and Savior. At Pentecost, the Church, promised by Jesus Christ (Matthew 16:17-18), was born. The people, who heard Peter preach about the death and resurrection of Jesus Christ, believed in his message and were baptized, and about three thousand people were added to the group that day. They spent their time in learning from the apostles, taking part in the fellowship meals and the prayers (Acts 2:41-42 GNB).

Since then, through the evangelistic labors of the apostles, local Christian congregations were established in many places. Today, the Christian Church constitute more than half of the world's population. The United Church of Christ in the Philippines is one of the local Christian Congregations of the Christian Church.

As the people of God, the Christian Church traces its roots to the call of Abraham who was called to leave your native land, your relatives, and your father's home, and go to a country that I am going to show you. I will give you many descendants, and they will become a great nation. I will bless you and make your name famous, so that you will be a blessing. I will bless those who will bless you, but I will curse those who curse you. And through you I will bless all the nations (Genesis 12:1-3 GNB).

The call of Abraham carried with it the missionary responsibility of Abraham and his descendants. I will bless you and make your name famous, so that you will be a blessing. The descendants of Abraham became numerous and famous. In fact when they were in Egypt, the Pharaoh who did not know Joseph said these Israelites are so numerous and strong that they are a threat to us. In case of war they might join our enemies in order to fight against us, and might escape from the country. We must find some way to keep them from becoming more numerous (Exodus 1:9-10 GNB).

The first part of the promise I will give you many descendants was fulfilled. But the other part of the call ... so that you will be a blessing, was not carried but by Abraham's descendants. They became proud of their being the chosen people of God. They looked down on other people. They did not bother to be a blessing to the non-Israelites. They did not take seriously the missionary implications of their call to be a people of God.

If the United Church of Christ in the Philippines should trace its roots to the call of Abraham, as the other Christian churches do, it should be fully aware of its missionary responsibility. The United Church of Christ in the Philippines, within its territorial area of responsibility, is called to be a steward of God's creation. What are some of God's creation that the United Church Christ in the Philippines must seriously take its stewardship responsibility?

A Steward of Life

Life, in its broadest term, means the life of plants, animals, and people. Plants and animals were created by God. People, also were created in the image of God (Genesis 1:27 RSV). The Psalmist spoke of the greatness of a person when he said -- yet you made him inferior only to yourself. You crowned him with glory and honor. You appointed him ruler over everything you made; you placed him over all creation: sheep and cattle, and the wild animals too; the birds and the fish and the creatures in the seas (Psalm 8:5-8 GNB).

The life of a person is sacred. It is sacred because God created it. This means that no one should lord over another person's personality. No one should destroy another's personality. No one should violate the rights of a person.

The United Church of Christ in the Philippines must defend and promote the sanctity of life. It cannot evade this responsibility. It must boldly, fearlessly, and courageously defend the right of a person to be what he/she ought to be.

The United Church of Christ in the Philippines must, in cooperation with other institutions, or alone if need be, devise ways and means to hasten the enjoyment of abundant life by people. Jesus Christ said that he came to give life -- life in all its fulness (John 10:10 GNB). it is the Church's responsibility, if it is to serve as an institution for the life of the world, explore ways and means so that none shall be deprived but should enjoy the gift of abundant life.

Pope John XXIII, in his Master et Magistra, said –

Justice is to be observed not merely in the distribution of wealth, but also in regard to the conditions under which men engage in productive activity. There is, in fact, an innate need of human nature requiring that men engaged in productive activity have an opportunity to assume responsibility and to perfect themselves by their efforts. Consequently, if the organization and structure of economic life be such that the human dignity of workers is compromised, or their sense of responsibility weakened, or their freedom of removed, then we judge such economic order to be unjust, even though it produces a vast amount of goods, whose distribution conforms to the norms of justice and equity. (p.26).

Economic inequality demeans people who are way down the economic ladder. The United Church of Christ in the Philippines should be part of the pressure group to work for the narrowing, if not elimination of, social and economic gaps that scandalously separate the affluent ones from the poorest of the poor. The United Church of Christ in the Philippines should be part of the pressure group to work for society, like what the early Christians did, where wealth, goods, and services were distributed to each one according to his need Acts 4:35 GNB).

At the May 1978 General Assembly, the United Church of Christ in the Philippines, created a Human Rights Desk. This concern is now named Justice Peace and Human Rights Desk.

The Justice, Peace and Human Rights program, in the light of the situation in the 1970's and the current economic, social, and political realities in the country, is a relevant concern the United Church of Christ in the Philippines has been privileged to adopt as part of her Christian ministry. The program does not only denounces human rights violations engineered and perpetrated by violence-inclined people, but also proposes how such people's rights can be protected. This program has put the United Church Christ in the Philippines in the forefront as an advocate of pro-life concerns.

Life has the highest value in the hierarchy of Christian values. It must be protected. It must be defended from those who would desecrated it. Protecting and defending life is the will of Jesus Christ. The United Church of Christ in the Philippines must protect and defend life. The United Church of Christ in the Philippines, true to its biblical faith, is and must be a steward of life. The Statement of the Council of Bishops of the United church of Christ in the Philippines on **Peacemaking: Our Ministry**, issued on August 21, 1986, is a classic statement. Among other things, the statement said:

The ministry of peacemaking is an imperative of the faith we profess. The Statement of Faith of the United Church of Christ in the Philippine calls us **to participate in the establishment of a meaningful and just social order**. Hence, the peace we seek should result from our active participation in building structures that promote human development and uphold human dignity. Our affirmation of faith demands the end of our indifference and silence. It calls for an unwavering commitment to the all-transcending task of building peace founded on justices. As a people of God, we should identify threats to peace and human dignity in our national and international policies and challenge them when they do not contribute to peacemaking. As a Church, we should actively work for understanding, reconciliation and unity. We should join hands with peoples of the world in the common quest for peace based on justice. Above all, we should follow Jesus Christ, the Prince of Peace. **Shalom**.

STEWARD OF FAITH

The United Church of Christ in the Philippines, like all apostolic churches, has been organized by people who have been obedient to the command of Jesus Christ to go ... to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you (Matthew 28:19 GNB).

As such, the United Church of Christ in the Philippines, as a Steward of the Faith, which takes Jesus Christ as Lord and Redeemer, is also commissioned to proclaim Jesus Christ, the Lord and Savior of the world, to all people everywhere. Like Paul, the United Church of Christ in the Philippines says God in Christ was making all mankind His friends, therefore, making an appeal to all that they let God change you from enemies into His friends (II Corinthians 5:20b GNB). This is the evangelistic responsibility of the United Church of Christ in the Philippines.

But the Great Commission includes in it not only the evangelistic responsibility of the Church, but also its nurture task. The enemies who have become friends of God, need to grow both in body and in wisdom, and in gaining favor with God and men (Luke 2:52 GNB). Or as Peter puts it, the friends of God must be ready at all times to answer anyone who asks you to explain the hope you have in you (1 Peter 3:15b GNB).

The United Church of Christ in the Philippines, as a steward of the Faith, must be seriously committed to the responsibility of being an agent of God in changing and nurturing people from being enemies of God to being true and faithful friends of Jesus Christ. The kerygmatic and didactic responsibilities of the United Church of Christ in the Philippines, as a steward of the faith, are concerns that need to be continuously evaluated so that their programmatic thrusts can always be, not only orthodox, but also current and relevant. These responsibilities are not options for the United Church of Christ in the Philippines to take or leave. They are part of the nature of the Church of Jesus Christ. As a Christian Church, the United Church of Christ in the Philippines, as a steward of the faith, cannot evade its evangelistic and nurture responsibilities. They are the Church's natural roles. They should be seriously thought out and articulated in more relevant and meaningful ways.

A Steward of National Identity

The Philippines, the country where the United Church of Christ in the Philippines, is territorially located, has had adverse colonial experiences. Such colonial experiences developed among the citizenry a Filipino psyche that depreciates its national Filipino identity. This is calamitous. No people can survive the onslaughts of foreign interventions if they do not know who they are and why they are such a people of the country they live in.

The Filipinos are known to be a hard-working people. But when you have a song, taught by the colonizers and loved by the Filipinos, that depreciates the dignity of labor as planting rice is never fun, bent from morning till the set of sun, you will develop a people who will not appreciate the value of the use of their brawn in order to survive. And if a country has such kind of citizens, such country will not economically develop. The people must be dependent on the labors of others. The constituency of the United Church of Christ in the Philippines must help in the development of a Filipino psyche that looks at things Filipino as comparatively competitive with any or all foreign goods and services.

Yes, the Filipino is worth dying for, not because the Filipino as a perfect human specie but because of the potential for becoming a self-respecting, self-governing, self-reliant person.

Therefore, the United Church of Christ in the Philippines must defend and promote the right to self-determination of the Filipinos.

The Statement of the Council of Bishops of the United Church of Christ in the Philippines, issued on March 18, 1988 was and is a relevant declaration of self-determination. Among other things, the statement said –

1. We affirm the sovereignty of the Filipino people and their right to self-determination, free from any external interference, particularly from the United States of America;
2. We abhor and reject the U.S. interventionist policies towards the Philippines. We are aware of the pervading U.S. domination in the economic, political, military, cultural and religious aspects of our national life. The economic and military dependency of the Philippines on the U.S. has brought us to a miserable situation which is being exploited and taken advantage of by the U.S. government and its international partners. We deplore the strong colonial mentality of our people.
3. We pledge support to the present government under President Corazon C. Aquino and we call on it:
 - a. to be cautious of U.S. economic and military aid, investments, and loans, especially those coming from the International Monetary Fund (IMF) and the World Bank (WB).
 - b. to be discriminating in accepting foreign aid; only those aids which in the long run may redound to the welfare of the Filipino people should be accepted; others which have onerous conditions should be rejected.
 - c. to opt for not renewing the RP-US military bases agreement when it terminates in 1991, so that our nation may be free from the devastating U.S. domination and probable nuclear annihilation;
 - d. to declare a revolutionary government if borne by a serious study of its meaning and implications, in order to hasten the dismantling of the vestiges of dictatorship, fascism, feudalism and imperialism,

- embedded in laws, decrees and treaties which legitimize the interests of local and foreign capitalists and their cronies over and above the interests of the majority of the Filipino people.
- e. to facilitate the immediate adoption of a new constitution that will hasten the establishment of a truly democratic and nationalistic government, resistant to any foreign intervention.
4. We also call upon our Church people and other Filipinos to be alert and vigilant in defending our newly-found freedom from the danger of new forms of dictatorship, imperialism and totalitarianism, be they religious or secular. We further call upon our people to actively participate in the building of a national and international community that is just, participatory and sustainable through the following:
 - a. continuing education on the prevailing situation and on the disciplines and responsible use of people's power;
 - b. organizing the people at the grassroots level for their empowerment and for vigilance;
 - c. engaging in productive endeavors and activities for self-sufficiency and self-reliance.
 5. In conclusion, we reiterate our protest against U.S. interventionist policies towards our country; we are a sovereign people and we aspire to be free from any external domination. May the Lord of life and history reign supreme in our land as we continue to establish a nation that is responsive to the demands of the Gospel of Jesus Christ.

As a steward of national identity, the United Church of Christ in the Philippines must help in the education process that will free the Filipinos from insidious activities promoted by both local and their foreign partners that downgrade the desire of the Filipinos to be free, independent, dignified, and self-respecting people.

A Steward of the Environment

The mountains in the whole country have already been denuded of forest trees. Predictions of environmentalists say that by the year 2000, if illegal and indiscriminate logging will not be checked, the Philippines will be a desert. And the denudation has already caused calamitous floodings of towns, cities, and provinces. Damages in lives and properties have been phenomenal.

The Philippine environment has become more and more polluted. The pollution level has had deathly consequences. The air is polluted by smoke emitted by factories. Many have died by eating seafoods from aquatic habitats that have been polluted.

The United Church of Christ in the Philippines, as a steward of the environmental life, must speak against the inhuman denudation of Philippine mountains by illegal and indiscriminate loggers whose appetite for profits is insatiable; against the inhuman pollution of Philippine air spaces, lakes, rivers, and seas by profit-oriented mineral and industrial concerns.

For the sake of our future, the future of our children, and the future of their children's children, such environmental rapacity should be stopped and those responsible for the rapacious destruction of the environment should be meted punishment to the maximum that Philippine laws demand and allow.

A Steward of Social Environment

Philippine society, in general, is a decadent society. We can observe this in all the cities in the Philippines. The flesh market in many places are bursting with people in search for money and pleasure. Graft and corruption has become a way of life in both government and private offices. Politicians trade their political careers for money and influence. The poor and the marginalized are oppressed, humiliated, and deprived. The government does not, and is not willing, to seriously and meaningfully address the root causes of the social ferment now engulfing Philippine society.

The United Church of Christ in the Philippines cannot remain silent in the face of the degenerating social order existing in the Philippines. She must speak out against the social evils existing in the country and against those committing such social venalities.

Because the United Church of Christ in the Philippines is a Church for the Life of the World and is called to be a steward of God's creation, she must be faithful to her calling as a people of God and be committed to life, faith, national identity, environment, and social life.

EPEKTO NG MGA GINAGAWA NG TAO SA KAPALIGIRAN

Ang tubig, hangin at lupa, ang mga likas na yamang kailangan upang maitaguyod ang buhay sa planetang ito. Ang mga yamang ito ay limitado rin naman, medaling dumihan subali't mahirap mapalitan.

Ang pag-iral ng buhay ay nakasalalay sa maselang pagbabalanse ng limitadong likas na yaman ng lupa. Dahilan sa proseso ng buhay ng lahat ng may buhay sa planetang ito, ang tiyak na balance ng likas na pag-inog ay maaaring mapalitan. Sa kalikasan, ang proseso ng buhay ay marahang nagaganap, binibigyang panahon na maiakma ang sistema ng organismo. Sa lahat ng naninirahan sa planetang ito, napatunayan na ang tao ang siyang may pangunahing kakayahan na ligaligin ang balance ng kalikasan. Ang mabilis at malawakang pagbabago na ginagawa ng tao, ay nagdudulot ng matinding presyur sa kapaligiran, na kasalungat noong likas na proseso. Ang tao ay palaging siyang tagapagparumi ng kapaligiran at hanggang kamakailan lamang ay patuloy niyang dinudumihan ang tubig, ang hangin at ang lupa. Bagama't ang kapaligiran ay may kakayahan na tanggapin ang mga pasura na walang nakapipinsalang epekto, ito ay totoo lamang sa ilang pagkakataon. Maraming sistemang pangkalikasan ang nasa panganib na mawala ang kakayahan na makapagbago at malinis na muli ang sarili.

POLUSYON NG HANGIN

May lima na pangunahing nakapagpaparumi sa atmospera: carbon monoxide, particulates, sulfur oxides, hydrocarbon at nitrogen oxides. Ang pangunahin na pinagmumulan nito, bukod sa mga behikulo na may makina, ay ang mga aso o usok na mula sa planta ng koryente, at sa mga sinusunog na solidong basura ng mga industriya.

Ang epekto ng maruming hangin sa tao ay iba't-iba. Ang patuloy na paglanghap sa carbon monoxide ay nagpapabawas ng oksihino (oxygen) sa dugo at kung magkagayon kinukulang ang oksihina na pumupunta sa mga himaymay ng katawan. Ito ay nagpapabagal sa paggampan at reaksiyon ng utak kahit na ng mga malulusog na tao. Pinaniniwalaan din na ang carbon monoxide ay karagdagang pagbigat sa mga taong may mga sakit sa puso, overactive thyroid, chronic lung condition at anemiya. Ang sulfur oxide, sa ibang bahagi, ay pinaniniwalaan na nagdudulot ng pansamantala at pamalagiang pinsala sa sistema ng paghinga sa pamamagitan ng pagka-irita ng mga tisyu ng bahagi at ng itaas na bahagi ng daanan ng paghinga. Ang photochemical oxidates tulad ng nitrogen dioxide, aldehydes, ang peroxy cycle ay maaaring dahilan ng pangangati ng mata. Ang paglanghap sa nitrogen oxides lalo na ang mga bata ay nagpapalala at nagpapabilis ng kanilang pagkahawa tulad ng trangkaso.

Ang mga halaman, gusali at mga materyales ay hindi din ligtas sa polusyon ng hangin. Ito ay nagdudulot ng pagkatuyot ng mga halaman. Ang pagguho ng mga pangkulturang bagay at pag-aari tulad ng monument, estatuwa at gusali ay long napapadali. Ang polusyon ng hangin ay nakapipinsala din kahit sa mga matitibay na bagay at produkto. Ang mga asero ay agad nasisira; apat na ulit ang bilis.

Because the United Church of Christ in the Philippines is a Church for the Life of the World and is called to be a steward of God's creation, she must be faithful to her calling as a people of God and be committed to life, faith, national identity, environment, and social life.

Polusyon ng Tubig

Ang tubig ay isa sa pinakamahalagang likas na yaman na kailangan upang masusustenahan ang mga buhay na organism sa planetang ito. Nguni't, ang tao, ang pinakamatalinong nilikha sa balat ng lupa, ay siyang taning sumisira at nagdudumi sa mga likas na yaman. Ang bunton-buntong basura na itinatapon ng mga pamayanang nasa lunsod at bayan, industriya, at kabukiran ay humahadlang sa sariling kakayahan ng tubig na linisin ang kanyang sarili. Ang sobrang pagtatambak sa daluyan ng tubig ay nagdudulot ng maliit na pagkakataon sa mga organismo na makapagsagawa ng mga mahahalagang prosesong pangkalikasan. Ang tumataas na polusyon ng tubig ay isa ng seryosong banta sa kalusugan ng tao nguni't ang lalong matindi ay ang pangmatagalang epekto nito ng pagbabago sa galaw at buhay ng tubig.

Ang pagdumi ng tubig ay nagpapababa ng gamit ng tubig para sa kagalingan ng tao, pang-rekreasyon, ilang pang-agrikultura, at industriya. Ito rin ay nagpapabilis ng pagtanda at pagbabara ng mga lawa at daluyan ng tubig.

Ang pagdami ng bilang ng populasyon at industriya, kasunod nito ay ang pagtaas ng produksyong pang-agrikultura, na ang bunga ay ang pagkapuno ng tubig ng: insektisidyo, herbesidyo, at alat. Ang mga dumi na ito, na walang patumangga, at halos imposible na linisin ay kumakalat hindi lamang sa mga alat, ilog, lawa, at dalampasigan kundi sa tubig na sumasalang sa lupa.

Ang pestisidyo na ginagamit sa pagsasaka ay lumalason sa tubig sa pamamagitan ng paglalagay nito sa mga lugar na sakahan, ang mga tapon at sobra mula sa mga pabrika nito o sa pamamagitan ng pagbobomba nito mula sa himpapawid.

Ang daloy ng alat (nitrates) sa tubig na isinu-supply ay nagbubunga ng iba't-ibang tungalian sa pagsasaka. Bagama't ang maalat na element nito (nitrates) ay hindi naman lubhang mapanganib sa tao, ang panganib nito ay kapag ang ulat na ito ay nakain ng tao, ito ay humalo sa hemoglobin, na sisira sa kakayahan ng dugo na magdala ng oksihina (oxygen) na siyang magiging dahilan ng paghirap ng paghinga, pagka-inis at kamatayan.

POLUSYON SA LUPA

Ang lupa ay siyang pinagtatayuan natin ng mga estruktura na sumusuporta na aktibidades ng tao tulad ng mga bahay at mga gusaling pang-industriya. Ito rin ay siyang daan upang ang sakahan ay maging mabunga at mapakinabangan. Ang hanay ng mga bundok ay kinaroroonan ng mga mineral na kailangan sa pagpapaunlad ng industriya. Ang lahat ng ito ay nagpapakita na ang lupa ay mahalaga bilang siyang pinagmumulan ng mga pangangailangan.

Tungkol sa iba pang pinagmumulan ng yaman, ang paggamit rito ng tao ay may dalawang implikasyon. Samantalang ang lupa ay siyang palagiang tirahan o pinamamayanan at pinagkakabuhayan, ay di-wastong paggamit nito ang nagbubunga ng pagdumi ng kapaligiran, at ang likas na yamang nasasa-lupa at iba pa ay manghihina at mababawasan.

Ang polusyon sa lupa ay mula sa dalawang malubhang kadahilanan:

- 1) ang mga solidong basura mula sa domestikong, pangkalakal at pang-industriyang mga aktibidades; at
- 2) lason at dumi mula sa pang-agrikulturang pestisidyo, at mga abono.

Ang mga solidong basura ay higit na nagmumula sa mga lungsod at bayan na kung saan nakasentro ang mga aktibidades ng mga tao, patuloy at patindi ng patindi. Ang mga basura mula sa mga residensya ay siyang may pinakamalaking pinagmumulan ng basura, sunod ay ang basura na nakatambak sa mga lansangan at palengke. Ang mga industriya ay siyang pinagmumulan ng pinakakakaunting basura.

Ang bukas na tambakan ang siyang pinakamalaganap na sistema ng paglipol ng basura, at sa iba naman ay ang pagbubuhos ditto ng kemikal. Ang kinaugaliang bukas na tambakan ay makakapinsala hindi lamang sa mga tao kundi maging sa kapaligiran.

Ang mga nabubulok na mga organikong bagay sa mga basurahan ay nagiging itlugan at palahian ng sakit at mga tagapagdala nito tulad ng langaw, lamok, kuto at mga daga. Ito ay magiging mapanganib sa mga naninirahang malapit sa tambakan ng basura. Ito rin ay gumaganyak sa mga taong ang ikinabubuhay ay ang maghalikwat ng basura at ang mga ito ay magtatayo ng mga kanlungan at tirahan sa kabila ng maruming kapaligiran. Ang sektor-industriyal ang siyang pangunahing contributor ng mapanganib na substansiya at metal sa kapaligiran. Ang pagsasara o paghahalo ng mga basura likha ng industriya at mga metal sa mga basura na itinatambak sa mga publikong-tambakan ay lalong nagdaragdag ng panganib. Ang pagtunaw sa mga nakalalasong kemikal at ang naiipon na mabibigat na metal ay hahawa ng pangmatagalan sa lupa at kung magkagayon ang lupa ay hindi na magagamit sa ibang mga kapamaraan. Ang mga “gasses” (likidong kahalo ng hangin) mula sa nabubulok na element-organiko ay hindi lamang nagdudulot ng nakasusulasok na amoy, kundi dinudumihan din nito ang hangin na nagbubunga ng di-matiyak na reaksiyong kemikal sa papawirin.

Ang pagdumi o pagkalason ng lupa mula sa pang-agrikulturang aktibidades, ang pagdami ng populasyon ay nagdudulot ng pagdami ng aktibidades o gawaing pang-sakahan, particular sa produksiyong pangsakahan. Dahil ditto, kinakailangang palawakin ng tao ang karaniwan at normal na kakayahan ng lupa sa produksiyon nito. Inihahalo at idinaragdag ang abono sa lupa upang siguruhiin ang pagkakaroon ng nutrisyon (nutrients) para sa mga

halamang mas nagbibigay ng maraming ani. Ang pestisidyo ay ginagamit upang patayin ang mga uod at insekto na sumisira sa halaman.

Samantalang ang paggamit ng abono at pestisidyo ay madali at bentahe sa pagpapabunga at pangangalaga sa halaman, ang epekto nito sa kapaligiran ay matindi. Maraming pamamaraan ang makapag-dedetermina sa potensiyalidad ng mga di-likas na abono at pestisidyo, na ang mga ito ay nagdudulot ng polusyon, bukod pa sa taglay na katangian ng kemikal at porsiyento na nahihigop ng mga halaman, ay madalas, dumi at paraan ng aplikasyon ay signipikante rin na dapat ibilang.

Abono

Ang mga di-likas o inorganikong abono ay malimit gamitin kapalit ng likas na pamamaraan ng pagpapalakas nito tulad ng pagpapalit ng mga halaman itinatanim at ang paggamit ng mga likas o organikong pataba at suplemento. Ang mga ganoong paraan ay nagdudulot ng pagkasira at pagguho ng lupa. Ang sobrang paglalagay ng mga inorganikong abono at pestisidyo ay nagpapababa ng maitim na bahagi ng lupa na binubuo ng organikong pataba, na kung saan ay siya yaong sumasala at kumakandong sa tubig. Ang pagkawala ng mahalagang katangiang ito ng lupa, ang lupa ay nagiging hungkag at malambot at mauubos ang lakas na sumusuporta sa mga halaman at mas madali itong malusaw at magulo. At mas madali ring malison ang lupa sa pamamagitan ng pagtabon ng mga alikabok, pagtining ng latak at pagsinip ng tubig mula sa ibabaw.

Pestisidyo

Maraming pestisidyo ang kilala na ito ay binubuo ng pinaghalo-halong lason na may kemikal at biyolohikal na bias na iiral sa kapaligiran kahit sa mahabang panahon. Ang pestisidyo ay lumulikha at nagpapalakas ng pagdepende ng bukirin at ng sistema pang-ekolohiya. Pinapatay o inaalisan nito ang mga di-nakapipinsalang organism at ang mga likas na kaaway ng mga peste.

Ang pagkalipol ng mga ganitong uri ng organism ay nagkapagdudulot ng pagdami naman ng iba't-ibang uri ng mga peste, na higit na mapaminsala at matibay sa kemikal.

Ang pangmahabang-panahon na kemikal na lumalason sa kapaligiran ay nangyayari kapag ang mga sangkap ng pestisidyo ay nananatili sa papawirin, o timitimo sa lupa at tubig na kung saan ito ay kikitil ng mga marapat na pataying organism. Ang mga bahagi o sangkap na ito ng kemikal ay patuloy na magkakabisa sa pamamagitan ng direktang kontak o sa pamamagitan ng naiipong dumi nito na makapipinsala sa kapaligiran at balanang may buhay.

Ang pestisidyo ay maaaring uriin batay sa grupo ng mga peste na nais lipulin tulad ng insektisidyo, herbesidyo, mitisidyo, molustisidyo at rodentisidyo.

Ang mga pangyayaring naganap ng paglalason dahil sa pestisidyo ay naisa-dokumento na. Ito ay nagpapakita lamang ng malawakang di-wastong paggamit ng produktong ito. Ang isa sa epekto ng pestisidyo ay ang mga sakit sa balat, sakit ng mga halaman, hirap sa paghinga, di-maayos na sistema ng pantunaw at maging kamatayan.

PHILIPPINE HISTORY

(A Course Outline)

1. OBJECTIVES:

1. To understand the historical development of Philippine society vis-a-vis cultural, economic and political dynamics and,
2. To situate our mission as lay Christians in the historical process.

2. SOME NOTES ON THE STUDY OF HISTORY

- 2.1 History is a process: not just a written record of past events.
- 2.2 History as made by people; not just by super-individuals and heroes.
- 2.3 History as a spiral movement forward; not a cyclic process.
- 2.4 History as presented from different perspectives:
 - 2.4.1. That of colonizers
 - 2.4.2. That of colonized
 - 2.4.3 That of third party observers

3. THE PHILIPPINES: DESCRIPTION OF ITS LAND AND PEOPLE

- 3.1 An archipelagic country of 7,100 islands
- 3.2 Mountainous terrain with vast forest and mineral resources (No. 8 gold producing country; No. 1 coconut producing country)
- 3.3 Abundant marine life and irregular coastline.
- 3.4 Fertile rice and other croplands
- 3.5 Industrious, hospitable, resourceful and-creative people
 - The Ifugao rice terraces one of the seven wonders of the world, is a monument to the people's resourcefulness and industry constructed with crude handtools, it carved out a food source along inhabitable mountains. The only non- "white elephant" among the other wonders. While the other wonders give out aesthetic values, the rice terraces give out something else-food for life.
- 3.6 The Philippines has all the necessary resources for development without foreign intervention.

4. NOTES ON PRE-HISPANIC PHILIPPINES

- 4.1 The Philippines was discovered first by the Negritos, Indonesians and Malays. The Malays became the dominant race after a group of Borneans seeking freedom from tyranny settled in the archipelago. In Mindanao and Manila, the settlers were Muslim Malays.
- 4.2 An uneven development existed in various societies. The Negritos remained primitive-communal subsisting on hunting and food gathering in forests and hinterlands. The Indonesians mostly settled in the Cordilleras; they were the ancestors of Ilocanos, and other Cordillera peoples. The Malays in most of Luzon and the Visayas lived a semi-communal - semi-slave system while those in Mindanao had the highest development, that of a feudal society with a defined agricultural economy and single religion-Islam. They were better united and organized under sultanates. The Bangsa Moro (Moro Nation) was a definite identity.
- 4.3 There was an existent grassroots democracy in the barangays as practiced by a council of elders. Slavery is a result of war defeat, crime or forfeiture of debts. The tribal warriors exist only in wartime. In times of peace, they are engaged in economic production work.
- 4.4 War is not the only means of resolving conflicts. Most often peace pacts (Bodong) and intermarriages are resorted to resulting in confederacies.
- 4.5 A flourishing barter trade existed. Chinese, Indians and Arabs come to trade products for products. There is no exchange of products for raw materials which results in balance of trade deficit. Note that Arabs, go to the Philippines before to trade. Not Filipinos going to the Middle East today to sell their labor.

- 4.6 Leaders are capable of writing and codifying laws (Sumakwel, Kalantiaw) and are able to govern.
- 4.7 Religion is tied up with respect for relatives (Anito) plentiful harvests and ecological preservation (creator gods of nature, places, objects). Thus, they burn only areas to plant, hunt and fish only what they can consume.

5. NOTES ON THE SPANISH ERA

- 5.1 Early attempt (Magellan and others) to colonize the islands fail. First record of anti-colonial struggle at Mactan, Lapu-lapu, the proto type of anti-colonialists. Sula: collaborator Himabon; "Balimbing" or the political opportunist.
- 5.2 Real powers are the friars (Religious priests). Oftentimes, they act as military commanders and civilian authorities. A Governor-General, Bustamante was killed at the instigation and participation of friars right inside Malacanang. They were also instrumental at the foreclosure of many lands. They were the most detested group by revolters and reformers alike.
- 5.3 Natives who collectively own land were made to work as hired bands and tenants of the Spaniards at the same time paying taxes to the colonial government. Former *datus* who collaborated with the colonizers retained some of their holdings and evolved into the *principalia* class.
- 5.4 People of different regions were pitted against one another in Conquistador wars. This fueled animosity between regions (Tagalogs vs. Visayans, etc.)
- 5.5 Christianity was an instrument of division and subjugation... Converted *datus* were made to fight Moros.
- 5.6 Only the *principalia* class were privileged to obtain higher education and to learn Spanish. Education was supervised by the religious orders. "The Class in Physics, a chapter in Rizal's novel *El Filibusterismo* gives an idea how the educational system works - banking, memorization, bookishness, repressive.
- 5.7 *Pole y Servicios* means not only forced labor. It also means economic dislocation for peasants who were forcibly chained and herded together to build ships.
- 5.8 The *ilustrados* were children of the *principalia* class who imbibed liberalism in Europe. They were instrumental in the Propaganda movement for reforms. Some of them lobbied for assimilation, (Philippine to become a province of Spain) similar to the Philippine statehood movement. The *ilustrados* greatly molded public opinion against Spain (ex. Rizal, del Pilar, Lopez-Jaena, Luna).
- 5.9 200 spontaneous, sporadic revolts of Agrarian and Religious characters flared up during the 300 years of Spanish colonial rule. These were suppressed violently but like rivers they merged into a revolutionary ocean.
- 5.10 The Philippine revolution led by the Katipunan was actually victorious despite Aguinaldo selling out to the Spaniards at Biak na Bato. The revolutionaries had practically taken over the whole country and were besieging Manila when the Americans came.
The Philippine revolution, however, showed the distrust of *ilustrados* to proletarian leadership (Aguinaldo vs. Bonifacio).
- 5.11 The *guardia civil* were natives instrumentalized by the Spaniards to pacify dissent.

6. NOTES ON THE AMERICAN COLONIAL PERIOD

- 6.1 The Americans came not to fight the Spanish but to implement its expansionist policies. The Spanish war was a pretext to invade Cuba, China and the Philippines.
- 6.2 Benevolent assimilation is the term for the policy of training colonized people to enjoy their subjugation. It has three aspects: Christianization (of an already Christian nation), Civilization (of a people with a flourishing civilization before the coming of the Spaniards), and Instruction on Self-government (the Filipinos were already practicing grassroots democracy and codifying laws at the time when the English foreparents of Americans were still ruled by Monarchial despots and America was still "Indian" territory).
- 6.3 Public education was popularized to hasten colonial consciousness training.
- 6.4 The terror of Vietnam was first experienced by the Filipinos during the early 1900's. 600,000 natives (out of a population of 7,000,000 died in massacres and reconcentration. (ex. Samar and Batangas howling wilderness).
- 6.5 Political leaders sought blessings and favors from Washington through the high commissioner.

- 6.6 The constabulary was established during the pacification campaign.
- 6.7 American investors put up an assembly line economy without genuine industrialization and technology transfer.
- 6.8 Export-import became the thrust of the economy. The United States needed markets for its products and sought raw materials and cheap labor. These cannot happen without imperialist aggression.
- 6.9 Workers' struggles intensified during the third decade of American direct rule.
- 6.10 Most of the principalia class became the political leaders.

7. NOTES ON THE JAPANESE OCCUPATION

- 7.1 Second world war is not a war for democracy but a contest for foreign markets and world domination.
- 7.2 The United State used the Philippines to delay the Japanese advance (Bataan).
- 7.3 The Japanese were not able to consolidate their rule because of guerilla warfare.
- 7.4 Most effective resistance was done by the Hukbalahap.
- 7.5 Most areas were cleared of Japanese by the guerillas before U.S. troops arrived.
- 7.6 Indiscriminate bombing in 1944 by American planes badly mauled economic recovery. Forcing postwar leaders to rely on impositions by the U.S.
- 7.7 The cruelty of the Japanese blinded the Filipinos to the fact that the return of the Americans was not liberation but reconquest.

8. THE NEO-COLONIAL ERA

- 8.1 Military bases and economic control assure U.S. of continued although indirect rule. Military Bases Agreement, Parity).
- 8.2 Political leaders and presidents who protect U.S. interests are projected by Washington. Failure to accede to U. S. impositions result in electoral loss – C.I.A. plays a direct hand in elections. Best effort by them in the projection of Magsaysay as a "Man of masses".
- 8.3 The nationalist movement of the 50's was led by Claro M. Recto.
- 8.4 Counter-insurgency was employed to meet the Huk challenge.
- 8.5 The student movement strengthened during the 60's and 70's.
- 8.6 Marcos' Martial Law was greeted with pleasure by the U.S. especially big business. The dictatorship continued for 14 years.
- 8.7 Armed struggle led by the CPP-NPA intensified reaching the advance substage of the strategic defensive in 1981 from 60 guerillas and 35 rifles in 1969.
- 8.8 Militant protests grew nationwide on a multi-sectoral basis including church sector.
- 8.9 Political repression marked the dictatorship, (arrests, detention, torture, summary executions)
- 8.10 The Marcos dictatorship was ousted in a civilian-military uprising known as the "EDSA Revolution" on February 25, 1986 after fraud and terrorism-marked snap Presidential election.

9. POST-EDSA PERIOD

The struggle goes on under the regime of Corazon Aquino as hopes are still unrealized, promises are unfulfilled.

NOTES:

- 1. The Aquino regime could better be discussed under the subject "National Situation".
- 2. The student can help in enriching the discussion by recalling events and issues from the time he/she was able to comprehend his surrounding.

SCHEME OF PHILIPPINE HISTORY

DYNAMIC	PRE-HISPANIC PERIOD 10,000 BC - 1560	SPANISH COLONIALISM 1505-1898	PHILIPPINE REVOLUTION 1896
Political	Barangay system Islamic Sultanates	Patronage Real Governors –	Issues: Independence

	Code of Laws (Sumakwel, Kalantiaw, etc.) Justice system (trial by ordeal, etc.) Tribal armies Confederacies Council of Elders (Popular Democracy)	General Pueblos Alcaldias (Province) Guardi Civiles (Native) Regular Spanish Troops "Divine and Conquer" Conquistador Wars (*Bangsa Moro, not subjugated)	Sovereignty, Democracy
Economic	Feudalism in Mindanao Semi-slave, semi-communal in most areas Primitive-communal system in Negrito Communities Agriculture, Hunting, Fishing, Food gathering, Barter, Foreign Trade, Goldpanning, Literature	Colonial, Feudal economic Semi-feudal economic Galleon trade shipyard Polo y Servicios Encomiendas Haciendas Principalia Class (Former Datus) Mining, Agribus, Monopolies (Tobacco, sugar, etc.)	Factors: Polo y Servicios Landlessness, Railroad linked people and places
Cultural	Songs and dances alphabet Word of honor Religion: (Animism, Islam) Bodong (peace pact) Herbal medicine School Systems (Islamic Madrasahs)	Spanish Catholicism Religious run echo "Forced Laziness" "Mañana" habits Spanish language Ilustrado syndrome (offspring of principalia) Frailoracy	Factors: Development from Regional list to nationalist consciousness Friar abuse
Form of Struggle of Transformative Process	Tribal wars Intermarriages Peace pacts	Agrarian revolts Religious revolts Propaganda movement Filipinization and secularization movement within church	

DYNAMIC	AN IM'SM (DIRECT COLONIALISM) 1898-1945	JAPANESE IMPERIALISM 1941-1945	AN IMPERIALISM (NEO-COLO'SM 1946 - present
Political	Expansionist aggression under guise of "Benevolent Assimilation" Reconcentration Constabulary Governor-General Commonwealth Training of puppet leaders Anti-brigandage act Sedition and flag law Military bases	Puppet republic Kempeitai Military Rule Makapili/Kalibapi	Subservient leaders Pro-Western foreign policy continued stay Continued stay of military bases Martial Law Dictatorship Decrees Militarization Counter-insurgency Total war policy
Economic	Colonial, semi-feudal Peso tied to dollar Bell trade act Export-import restricted to U.S.A. Entry of transnationals Control of industries and resources Cheap labor	War economy Land planted to soybeans and cotton Mickey Mouse money	Semi-colonial, semi-feudal, parity Export-import economic Import liberalization Heavy taxes Continued pampering of foreign investors Landlord dominated cong. "Buy Filipino movement" Dependency on foreign loans
Cultural	Public Education	Japanese language	Anti-communist hysteria

	American Protestant "Brown Americanism" "Positive nationalism" Literature English language Arts and Entertainment	"Asia for Asians"	Fundamentalist religion Pornography Drugs Escapist culture Prostitution "Aids"
Form of Struggle of Transformative Process	Workers' strikes Peasant uprisings Cultural struggles (Theater, novels, etc.	Guerilla Warfare	Strikes, Boycotts, barricades, multisectoral, mass action, uprising and general strikes, cultural struggles, armed struggles

PHILIPPINE HISTORY AND PHILIPPINE CHURCH HISTORY

(A STUDY OUTLINE)

by Rev. Noel L. Baybay

CHURCH HISTORY

PHILIPPINE HISTORY

Introduction:

There are different perspectives of presentation in the study of History: That of the Colonizers; That of the colonized; and that of the third party observers. Books in History were also written in these perspectives which is the very reason why students of different Universities have also different views and understanding of History. I would suggest here to take the perspective of the third party observers to get out of bias.

I would like to note three important considerations in this study: First, history is a process, not just a written record of past events. Secondly, history is made by people, not just by super-individuals and heroes. Finally, history is a spiral movement form, not a cyclic process.

Objectives of the Study:

1. To understand the historical development of Philippine society vis-a-vis cultural , economic, political and religious dynamic.
2. To situate our mission as lay Christians in the historical process.
3. Situate the historical development of the Church through the various periods of foreign domination.
4. To examine the use of religion vis-a-vis the colonization and liberation of the people.

ORDER OF PRESENTATION	
I. PHILIPPINES BEFORE CHRISTIANITY	I. PHILIPPINES: ITS LAND AND PEOPLE
II. EUROPEAN BACKGROUND	II. PRE-HISPANIC PHILIPPINES
III. SPANISH COLONIALISM AND THE INSTRUMENTALIZATION OF ROMAN CATHOLICISM	III. THE SPANISH ERA
IV. AMERICAN COLONIALISM AND THE INSTRUMENTALIZATION OF PROTESTANTISM	IV. AMERICAN COLONIAL PERIOD
V. JAPANESE OCCUPATION AND THE USE OF CHURCHES	V. JAPANESE OCCUPATION
VI. AMERICAN NEO-COLONIALISM AND THE USE OF CHURCHES	VI. THE NEO-COLONIAL ERA AND MILITARY TACTICS
VII. POST-EDSA CHURCHES	VII. POST-EDSA PERIOD

CHURCH HISTORY	PHILIPPINE HISTORY
I. PHILIPPINES BEFORE CHRISTIANITY <ol style="list-style-type: none"> 1. Animism among the people of Luzon and Visayas. 2. Tribal gods (Lumawig, Kabunian, Bathala, Magbabaya, etc.) 3. Anito (spirit) worship 	I. PHILIPPINES: ITS LAND AND PEOPLE <ol style="list-style-type: none"> 1. An archipelagic country of 1,700 islands 2. Mountainous terrain with vast forest and mineral resources (No. 8 gold producing country; No. 1 coconut producing country)

<ol style="list-style-type: none"> 4. Nature worship 5. Islam in Manila, Mindanao and Balayan (Batangas) <ol style="list-style-type: none"> a. systematic theology b. Jesus and Mary (Nabi Isa, Isa Ben Maryam) c. monotheistic religion - (worship of one God Allah) 6. Values <ol style="list-style-type: none"> a. Close family ties b. Respect for nature c. Conservation of Ecology d. Beliefs comes out of experience e. Festive worship celebration - Feasts as Thanksgiving to the Gods of hunting, harvest and war. f. Word of honor and gratitude 	<ol style="list-style-type: none"> 3. Abundant marine life and irregular coastline. 4. Fertile rice and other croplands 5. Industrious, hospitable, creative and resourceful people. <ul style="list-style-type: none"> - there Ifugao rice terraces, one of the seven wonders of the world, is a monument to the people's resourcefulness and industry. Constructed with crude handtools, it curved out a food sources along inhabitable mountains. The only "non-white elephant" among the other wonders. While the other gives out aesthetic values, the rice terraces gives out something else, food for life. 6. The Philippines has all the necessary resources for development without foreign intervention.
<p>II. EUROPEAN BACKGROUND</p> <ol style="list-style-type: none"> 1. Treaty of Tordizillas 2. Dark Ages 3. Renaissance 4. Guest for Spices 5. Territorial Expansionism 6. Age of Commerce 7. Christianization and domination 	<p>II. PRE-HISPANIC PHILIPPINES</p> <ol style="list-style-type: none"> 1. The Philippines was discovered first by the Negritos, Indonesians and Malays. The Malays became a dominant race after a group of Borneans settled in the archipelago. In Mindanao and Manila, the settlers were Muslim Malays. 2. The Negritos remained primitive-communal subsisting on hunting and food gathering in forests and hinterlands <p>The Indonesians mostly settled in the Cordilleras, they were the ancestors of the Ilocanos and other Cordillera peoples .</p> <p>Malays in Luzon and the Visayan lived a semi-communal semi-slave system. While those in Mindanao had the highest development, that of a feudal society with a defined agricultural economy and single religion Islam. They were better united and organized under sultanates commonly called Bangsa Moro.</p> 3. There was an existent grassroots democracy in the barangays as practiced by a council of elders. Slavery is a result of war defeat, crime or forfeiture of debts. The tribal warriors exist only in war times. In time of peace, they are engaged in economic production works. 4. War is not only the means of resolving conflicts. Most often peace pacts (Bodong) and intermarriages are resorted to resulting in confederacies.

	<ol style="list-style-type: none"> 5. A flourishing barter-trade existed. Chinese, Indians and Arabs come to trade products for products. Note that Arabs go to the Philippines before to trade, not Filipinos going to the Middle East today to sell their labor. 6. Leaders castle of writing end codifying laws (Sumakwil, Kalantiaw) and are able to govern. 7. Religion is tied up with respect for relatives (Anito), harvest festivals and ecological preservation as thanksgiving to the God of nature.
<p>III. SPANISH COLONIALISM AND THE INSTRUMENTALIZATION OF ROMAN CATHOLICISM</p> <ol style="list-style-type: none"> 1. The Sword and the Cross 2. Conversion of the People <ol style="list-style-type: none"> a. Subjugated tribal leader b. Collaborationist leaders c. Mass conversions (follow the leader) d. "secularisation" 3. Concepts developed <ol style="list-style-type: none"> a. Supremacy of Christian God b. Defeatism and passivity c. Christian-Muslim hostility d. Religious Orders Monopolized and determine education e. Excommunication of Political deserters 4. Levele of Struggle <ol style="list-style-type: none"> a. Tamblot = Native religion vs. Spanish Christianity (Agrarian issues with religious undertones) b. Hermano Pule = Popular Lay Christianity vs. Hierarchical Institutional Church (Continuing Agrarian issues founder of Confradia de San Jose) c. GOMBURZA = Secularization Movement – Politics of Reform. (Propaganda Movement within the Church) d. Aglipay = Indigenous, National Church vs. Spanish Church – Politics of Revolution. PIC, KATIPUNAN, FAITH and ARMED POLITICS RECONCILED. 	<p>III. THE SPANISH ERA</p> <ol style="list-style-type: none"> 1. Magellan and others' attempt to colonize the island but failed. The first record of anti-colonial struggle at Mactan by Lapu-lapu. Sula – collaborator. Humabon, "balimbing" or the political opportunist. 2. Real powers are the friars (Religious priests) they act as military commanders and civilian authorities. They were the most detested group by revolters and reformers alike. 3. Natives who collectively own land were made to work as hired and tenants of the Spaniards, and at the same time paying taxes to the colonial government. Former datus who collaborated with the colonizers retained some of their landholdings and evolved into the principalia class. 4. People of different regions were pitted against one another in Conquestador wars. This fueled animosity between regions. 5. Christianity became instrument of division and subjugation. Converted datus were made to fight Moros. 6. Only the principalia class were privileged to obtain higher education and to learn Spanish. Education was supervised by the religious orders. "The class in Physics", a chapter in Rizal's novel El Filibusterismo, gives an idea how the educational system works - banking, memorization, bookishness, etc. 7. Polo y Servicios means only forced labor, it also means economic dislocation for peasants who were forcibly chained and herded together to build ships. 8. The ilustrados were children of the principalia

	<p>class who imbibed liberalism in Europe. They were instrumental in the Propaganda Movement for reforms. Some of them lobbied for assimilation - (to make the Philippines a province of Spain similar to the Philippine statehood movement. The ilustrados greatly molded public opinion against Spain (ex. Rizal, del Pilar, Luna, Lopez-Jaena).</p> <p>8. 200 spontaneous, sporadic revolts of Agrarian and religious characters flared up during the 300 years of Spanish Colonial rule.</p> <p>10. The Philippine revolution led by the KATIPUNAU was actually victorious despite Aguinaldo selling out to the Spaniards at Biak na Bato. The revolutionaries had practically taken over the whole country and were besieging Manila when the Americans came. The Philippine revolution, however, showed the distrust of ilustrados to proletarian leadership (Aguinaldo vs. Bonifacio).</p> <p>11. The guardia civil were natives instrumentalized by the Spaniards to pacify dissent.</p>
<p>IV. AMERICAN COLONIALISM AND THE INSTRUMENTALIZATION OF PROTESTANTISM</p> <ol style="list-style-type: none"> 1. Protestant justification of imperialist designs; The Rifle and the Bible. <ol style="list-style-type: none"> a. McKinley's dream: (God Said: "Keep the Philippines"). b. Presbyterian Church Conceptualized Manifest Destiny (New York, 1898) c. Methodist's Umbilical Chord 2. Conversion and Reaction to Protestantism. <ol style="list-style-type: none"> a. Division of the Country into Mission areas (Comity Agreement) b. Popularization of the Bible c. Renunciation of Spanish Influence d. 3 centuries of Sutana Image vs. Coat and Tie Missionaries e. Catholic-Protestant hostility f. Scandal of Denominationalism g. US government's stand on Religion; Separation of Church and State. 3. Filipino Attempts at Indigenous Christianity <ol style="list-style-type: none"> a. Philippine Independent Church b. IEMELIF c. The quest for Organic Union of 	<p>IV. AMERICAN- COLONIAL PERIOD</p> <ol style="list-style-type: none"> 1. The Americans came not to fight the Spanish but to implement its expansionist policies after the Philippines was bought \$20,000,000.00 in the Treaty of Paris. The Spanish war was a pretext to invade Cuba, China and the Philippines. 2. "Benevolent Assimilation" is the term for the policy of training colonized people to enjoy their subjugation. It has three aspects: Christianization (of a people with flourishing civilization before the coming of the Spaniards) and Instruction on Self-government (to Filipinos who were already practicing grassroots democracy and codifying laws like Sumakwel and Kalantiaw – the time when the English fore- parents of Americans were still ruled by Monarchial despots and America was still Indian territory. 3. Public education was popularized to hasten colonial consciousness training. 4. The terror of Vietnam was first experienced by the Filipinos during the early 1900's. 600,000 natives (out of population of 7,000,000) died in massacres and reconcentration (ex. Samar and Batangas howling wilderness.

Evangelicals	<ol style="list-style-type: none"> Political leaders sought blessings and favors from Washington through the high Commissioner. The Constabulary was established during the pacification campaign American investors put up an assembly-line economy without genuine industrialization and technology transfer. Export-import became the thrust of the economy. The US needed markets for their products and sought raw materials and cheap labor. These cannot happen without imperialist aggression. Worker's struggles intensified during the third-decade of American's direct rule. Most of the principalia class became the political leaders.
<p>V. JAPANESE OCCUPATION AND THE USE OF CHURCHES</p> <ol style="list-style-type: none"> Shintoism was not propagated; an exclusive religion and not a missionary one. Massacre of Church people Attempt to use Churches as propaganda vehicle for the "Greater East Asia Co-Prosperity Sphere" <ol style="list-style-type: none"> Talked with the Roman Catholic Leaders to collaborate Required Protestant Denominations to Federate. 	<p>V. JAPANESE OCCUPATION</p> <ol style="list-style-type: none"> Second World War is not a war for democracy but a contest for foreign markets and world domination. The United States used the Philippines delay the Japanese advance (Bataan). The Japanese were not able to consolidate their rule because of guerilla warfare. Most effective resistance was done by the HUKBALAHAP movement. Most areas were cleared of Japanese by the guerillas before US troops arrived. Indiscriminate bombing in 1944 by American planes badly mauled economic recovery. Forcing post-war leaders to rely on impositions by the US. The cruelty of the Japanese blinded the Filipinos to the fact the return of the Americans was not liberation but reconquest.
<p>VI. AMERICAN NEO- COLONIALISM AND THE INSTRUMENTALIZATION OF RELIGION</p> <ol style="list-style-type: none"> Late 40's = Protestants Federated by the Japanese went separate ways: some denominations returned to their pre-war identities. Others organized UCCP in 1948. Filipinization revived within Roman Catholic Church (50's); growing nationalism led by 	<p>VI. THE NEO-COLONIAL ERA AND MILITARY TACTICS</p> <ol style="list-style-type: none"> Military bases and economic control assure US of continued although indirect rule. (Military Bases Agreement Parity) Political leaders and Presidents who protect US interests are projected by Washington. Failure to accede to US impositions results in electoral lose. CIA Plays a direct hand in elections. Best

<p>Recto.</p> <ol style="list-style-type: none"> 3. American Missionaries remained and held leadership positions in various diocese and denominations. 4. The development of Ecumenism and Social involvement. <ol style="list-style-type: none"> a. Founding the Philippine Federation of Christian Churches (later became NCCP) as organization of mainline Protestant Churches. b. VATICAN II brought the age of Ecumenical Understanding between Protestant and Catholics. <ul style="list-style-type: none"> = Latin American. Theology of Liberation = "Preferential Option for the Poor" (Columbia 1968) c. WCC Documents and Protestant involvement in Development Work. d. Rise of Basic Christian Communities and Social Action Centers. 5. Participation in the National Liberation Movement <ol style="list-style-type: none"> a. Some Protestants and Catholics organized CNL, which went underground during Martial Law b. Generation of Technical, Material and Financial, and Personnel support for sectoral struggles and even Armed struggle. c. The "Madreng Kalye", "Aktibistang Pari", and the "Pastor na NPA. 	<p>effort by them is the projection of Magsavsay as a man of Masses.</p> <ol style="list-style-type: none"> 3. The nationalistic movement of the 50's was led by Claro M. Recto. 4. Counter-insurgency was employed to meet the Huk challenge. 5. The student movement strengthened during the sixties and 70's. 6. Marcos' Martial Law was greeted with pleasure by the US especially those in big business. The dictatorship continued for 14 years. 7. Armed Struggle led by CPP-NPA intensified reaching the advance substage of the strategic defensive in 1981 from 60 guerillas and 35 rifles in 1969. 8. Militant protests grew nationwide on a multi-sectoral basis including church sector. 9. Political repression marked the dictatorship (arrests, detention, torture, summary executions). 10. The Marcos dictatorship was ousted in a civilian-military uprising known as the "Edsa Revolution" on February 25, 1986 after a fraud and terrorism marked Snap Presidential Election.
<p>VII. POST-EDSA CHURCHES</p> <ol style="list-style-type: none"> 1. Political Movement of Christians developed. 2. Reaction from the State and the Hierarcy. <ol style="list-style-type: none"> a. Red Scare b. Repression c. Rise of Fanaticism and Fundamentalism 3. An Emerging People's Church <ol style="list-style-type: none"> a. People's Theology b. Theology of Struggle 	<p>VII. POST-EDSA PERIOD</p> <ol style="list-style-type: none"> 1. The struggle goes on under the regime of Corazon Aquino as hopes are still unrealized, promises are unfulfilled. 2. Cory Aquino is still not up on her own. She is still dependent on "aids' and "debt". 3. Coup d'etat always threaten the lives of the people. 4. The MBA Parity is still influential and protective to US interests.

A SURVEY ON THE HISTORICAL DEVELOPMENT OF THE CHRISTIAN CHURCH

I. Jesus' Time (6 B.C.E. – 30 C.E.)

SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<p>A. Political Context</p> <ul style="list-style-type: none"> - Roman occupation (63 B.C.E. – 135 CE) - Pax Romana - Political System elders-rural-age-urban-wealth - Organs of the State: Sanhedrin, High Priests <p>B. Economic Situation</p> <ul style="list-style-type: none"> - Agricultural - Industry: (fishing, construction, temple trade) - Unjust distribution of wealth temple trade) <ul style="list-style-type: none"> - rel. aristocracy - secular aristocracy - rural proletariat - marginalized - Heavy taxes - Roman Tax - Temple Tax 	<p>C. Religious (cultural)</p> <ul style="list-style-type: none"> - Religious (cultural) - Pharisees - Sadducees - Essenes - Zealot - Baptist - Samaritans <p>- Institutions</p> <ul style="list-style-type: none"> - Temple - Synagogue 	<p>Kingdom of God</p> <p>Sadducees/Pharisee – Law</p> <p>Essenes – purification</p> <p>Zealots – armed struggle</p> <p>Jesus – Characteristics:</p> <ol style="list-style-type: none"> 1. Reversal of: <ol style="list-style-type: none"> a. Situation (Luke 6) b. values (Matthew 5-7) <ol style="list-style-type: none"> 1. moral act 2. power (Mark 10) 2. Dismantling of Foundations <ol style="list-style-type: none"> a. Religion (Mk. 2:23-28) b. Roman Empire (Mk. 1:21-28) 3. New Creation (Lk. 16-18) 4. Demands of the Kingdom <ol style="list-style-type: none"> a. Repent b. Believe 	<ol style="list-style-type: none"> 1. To strictly enforce the Law (Sadducees/Pharisees) 2. To include themselves (Essenes) 3. To overthrow the Roman Empire (zealots) 4. To establish god's kingdom through the poor and oppressed.

II. Early Church (30 C.E. – 135 C.E.)

SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<p>A. Persecution and Martyrdom</p> <ul style="list-style-type: none"> - Stephen's Martyrdom (36 C.E.) - Peter's imprisonment (41-44) - Execution of James, son of Zebede (44; Acts 12) - Paul's Martyrdom (66-67) - Martyrdom of Ignatius (117) <p>Factors:</p> <ol style="list-style-type: none"> 1. Christianity illegal 2. Emperor – worship 3. Jewish rebellion <p>B. Revolts and Uprisings</p>	<ul style="list-style-type: none"> - Reconstruction of Jerusalem and temple (70-73) by Emperor Vespasian and son Titus - 2nd Jewish Rebellion (132-135) <p>Leader: Bar Kabbha</p> <p>Result: Complete Roman victory Jews dispersed</p>	<p>A. Lordship of Jews (Rom. 1, Acts 4:12)</p> <p>Meaning: Emperor is not Lord!</p> <p>B. Second Coming (I Cor. 5, I Cor. 15)</p> <p>C. Church (I Cor. 12, Rom. 12)</p> <ul style="list-style-type: none"> - movement (Mt. 17) - body of Christ - family, household (I Tim. 3:15, Heb. 10:21) - Fellowship (Acts 4:31-35) - Institution <ol style="list-style-type: none"> a. organization (apostolic succession) 	<ol style="list-style-type: none"> 1. To preach the Gospel to the Gentiles. 2. To establish churches 3. To witness for Christ. 4. To wait/wish for the second coming 5. To go underground 6. To fight the "beast"

<ul style="list-style-type: none"> - Theudas revolts (40); Acts (36) Issue: Liberty - Eleazar Uprising (48) Issue: to avenge the death of fellow Jews killed by Samaritans - Inst. Jewish Rebellion (66-70) Issue: Sovereignty Result: High Priest Jonathan killed 		<ul style="list-style-type: none"> b. doctrine (right doctrines) c. scriptures 	
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III. Later church (135 C.E. – 500 C.E.)

SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<ul style="list-style-type: none"> - Roman empire in power - Conversion of Constantine (312) - Hellinism Widespread - Fall of the Roman Empire <ul style="list-style-type: none"> - internal moral decay - barbarianism 	<ul style="list-style-type: none"> - Hellinism married to Christianity <p>Christianity became a state religion (380)</p> <ul style="list-style-type: none"> a. influx of superficial converts b. persecuting state church c. tribal religion of Europeans 	<ul style="list-style-type: none"> - city of God vs. city of man - Greek thought <p>Content</p> <ul style="list-style-type: none"> 1. Substance “Essence” <ul style="list-style-type: none"> - What is real? - Essence about the world - variety - changing 2. Dualism <ul style="list-style-type: none"> a. substance b. tone c. equality <p>Method</p> <ul style="list-style-type: none"> 1. Reason-Mind <ul style="list-style-type: none"> - rational-reality - philosophy - elitist - eliminate senses 2. Deductive <ul style="list-style-type: none"> - universal-particular - universal principles: apply to particular 3. Individuals <ul style="list-style-type: none"> - primary focus of reality 	<ul style="list-style-type: none"> - to save souls (eternal) - to convert pagans - to separate from the world norasticism - abolition of private property – ex. Jerome Basil

IV. Middle Ages: (500 - 1500 C.E.)

SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<ul style="list-style-type: none"> - Dark Ages, 500-1000 disintegration of the Roman Empire, Muslim invasion - Establishment of the Holy Roman Empire - Emergence of Feudalism 	<ul style="list-style-type: none"> - Holy Wars (1096-1291) - Christianity became a state ideology - Christianity married to Feudalism <ul style="list-style-type: none"> - Pope – King - Bishop – Lords - Priest – Vassals - Lay – Slaves - Inquisition (1232) against 	<ul style="list-style-type: none"> - Orthodox theology (suma theological) - Infallibility of the Pope - God fall (abstract doctrines) <ul style="list-style-type: none"> - rational God - scholasticism - Christendom 	<ul style="list-style-type: none"> - to wage bloody crusades (Holy wars) - to have “right doctrines” - to build cathedrals (amidst poverty) - to administer sacraments - to serve the ruling powers

	the heretics - Church schism/controversies		(elite)
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V. Reformation: (1500 – 1700)

SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<ul style="list-style-type: none"> - Rise of absolute monarchies - Rise of colonial powers - Breaking down of the feudal system - Peasant revolts 	<ul style="list-style-type: none"> - Church corruptions - indulgencies - simony - Christianity as instrument of colonization - Papal states 	<ul style="list-style-type: none"> - Reformed orthodoxy - scriptural - faith - Church Reformation - doctrines - structures - Counter-reformation - education - persecution (inquisition) 	<ul style="list-style-type: none"> - to reform the church (doctrinal, structural) - to have right doctrine - to help in the process of colonization

VI. Modern Period: 1700-1900

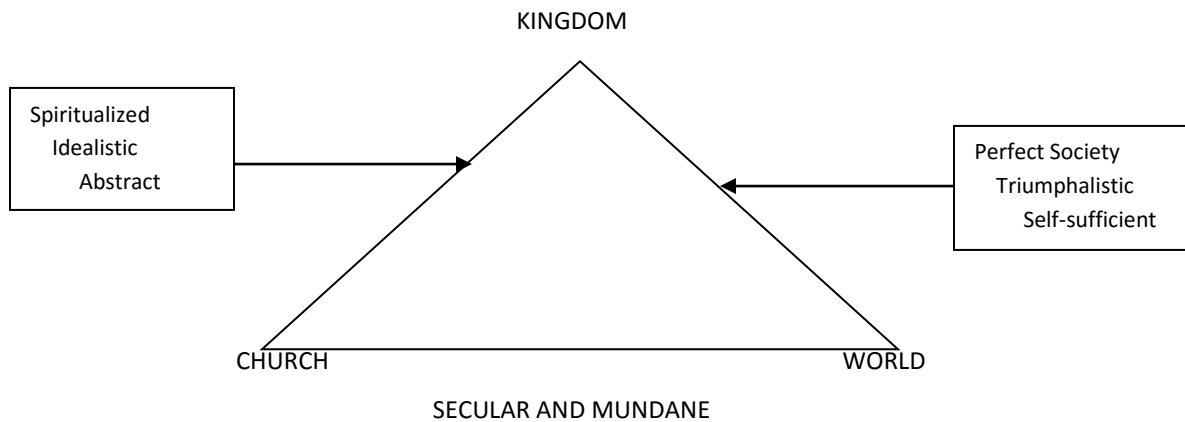
SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<ul style="list-style-type: none"> - Emergence of Rationalism - Invention of Machines (1750) - Industrial Revolution (1848) - Emergence of Capitalism - Writings of Marx banned (Das Capital, 1866) - Emergence of the Concept of liberty, equality, and fraternity 	<ul style="list-style-type: none"> - church tied up with the capitalistic system - emergence of pietism and neo-orthodoxy - Christian expansionism 	<ul style="list-style-type: none"> - liberal theology - rational - liberal - historical - neo-orthodoxy 	<ul style="list-style-type: none"> - to expand Christianity

VII. Contemporary Times, 1900 -

SOCIAL CONTEXT	RELIGIOUS (CHURCH CONTEXT)	RELIGIOUS (CHRISTIAN) THOUGHT	MISSION EXPRESSION
<ul style="list-style-type: none"> - Breakdown of colonialism - Emergence of Monopoly Capitalism (Imperialism) - Rise of totalitarian regimes - Security doctrine - Growing nationalist movements - Third World Phenomenon 	<ul style="list-style-type: none"> - Marx's writings studied - Vatican II convened - WCC established - Rise of progressive church: a threat to monopoly capitalism (imperialism) - Rise of spiritualist movements - Church persecution 	<ul style="list-style-type: none"> - Emergence of third world theologies: <ul style="list-style-type: none"> a. liberation theology b. black theology c. water buffalo theology d. minjung theology e. feminist theology f. theology of struggle 	<ul style="list-style-type: none"> - to re-orient mission from soul to whole - person - creation - from non-believers/ non-persons

CONCLUSION

THE FRAMEWORK



- Kingdom
 - utopia that is realized in the world
 - Final goal of the whole creation in God
 - Completely liberated from all imperfections and penetrated by the Divine
- World
 - arena for the historical realization of the Kingdom
 - Decadent and stained by sin
- Church
 - anticipatory and sacramental realization of the Kingdom in the world
 - Means merely the kingdom is anticipated most concretely in the world

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ANG UNITED CHURCH OF CHRIST IN THE PHILIPPINES: ISANG PANGKASAYSAYAN PAGTANAW*

ni Obispo Eliezer Pascua

Ang United Church of Christ in the Philippines ay pormal na naitatag noong ika-25 ng Mayo, 1948. Matapat na tumatalima sa Mabuting Balita ni JesuKristo, ang UUCP ay itinataguyod sa ilalim ng atas ng Dakilang Pagsusugo: "Humayo kayo at gawin ninyong alagad ang lahat ng bansa, bawtismuhan sila sa ngalan ng Ama at ng Anak at ng Espiritu Santo, at turuang sumunod sa Lahat ng ipinag-uutos ka sa inyo: Tandaan ninyo: ako'y kasama ninyo hanggang sa katapusan ng sanlibutan." (Mateo 28:19-20) ayon sa simulain ng ministeryo ni Jesus na:

"Sumasaakin ang Espiritu ng Panginoon
Sapagkat hinirang niya ako upang ipangaral
sa mga dukha ang Mabuting Balita. Sinugo
niya ako upang ipahayag sa mga bihag na sila'y lalaya;
at sa mga bulag na sila'y makakakita;
upang bigyang kluwagan ang mga sinisiil at
ipahayag ang pagliligtas na gagawin ng Panginoon."
(Lucas 4:16-19)

Siya'y may mga suliranin dala ng pagkatao ng kanyang mga kasapian. Datapuwa't ang mga problema niya'y hindi nakabawas at di kailanman makapagbabawas na kanvang kasigasigan sa pagsunod kay Kristo at sa pagkamasugid ng kanyang pamunuan upang "ipangaral ang Mabuting Balita sa kapanahunan at di kapanahunan" at sa "pagsunod sa batas na Dios kaysa sa batas ng tao."

Ang kanyang kinabukasan ay maaaring hindi "kasingdami ng mga buhangin" subalit, tiyak na "kasingliwanag ng mga pangako ng Diyos."

SULYAP SA KASAYSAYAN

Ang mga iglesiyang nagsanib noong 1948 para mabuo ana United Church of Christ in the Philippines ay nadala at naipunla sa bansang ito noong mga unang taon ng pananakop ng mga Amerikano. Ang mga Iglesiyang nagsugo ng mga misyonero sa ating bansa ay malaon nang nakatatag sa Estados Unidos, subalit ang mga ito mismo ay mga immigrant churches, bilang nagmula sa England, Scotland at Germany tungong U.S.A. Ang limang pinagmulang iglesia ay ang Methodist Episcopal Church, ang Presbyterian Church, ang United Brethren Church, ang Congregational Church at ang Church of Christ (Disciples). At lahat ng ito'y tumatanaw ng pinagmulan sa unang iglesia kristiana sa pamamagitan ng Iglesia Romano Katoliko.

Ang mga misyonerong dumating sa Pilipinas sa panahong nabanggit ay mga masusugid na bunga ng Reformation. Dumating silang nakahanda upang humikayat sa mga-Romano Katoliko gayon din sa mga Buddhist, Hindus, Muslims at mga spirit-worshippers para sa Pananampalatayang Protestante: ang pananalig sa Diyos na inihayag sa pamamagitan ni JesuKristo sa Banal na Kasulatan.

Bagama't marubdob ang kanilang pananampalataya, hindi nila nai na palawigin pa ang kalituhang dulot ng pagkakaiba-iba ng denominasyon ("scandal of denominationalism") sa bamsang ito. Kaya't noong 1901, binuo ng mga misyonero ang Evangelical Union na ang layunin ay magtaguyod ng isang "diwang magpapahinto sa kompetisyon at pairalin ang pag-uunawaan/pagtutulungan para sa pagsusulong ag pinagkakaisahang Gawain." Ang Evangelical Union na sa simula'y binubuo ng mga misyonero ay kinabibilangan na rin ng mga Pilipinong lider ng iglesia simula 1921 hanggang ito'y mapalitan ng isang kapulungang nagluwal sa National Council of Churches in the Philippines (NCCP).

Kinikilala ng mga kaanib ng Evangelical Union na mayroong dalawang uri ng pagkakaisang kristiano; yaong bunga ng paggasanib ng dalawa o higit pang mga iglesia para mabuo ang isang bagong iglesia; at kooperasyon ng iba't-ibang mga iglesia sa pagtataguyod ng mga tiyak na gawain sa pamamagitan ng mga federation o councils. Itinataguyod nila kapwa ang dalawang uring ito: ang pakikisanib sa mga nais sumama; at pakikisa/kooperasyon sa

ibang mga pambansang kapulungan ng mga iglesia. Ang mga sumusunod ay naglalahad ng mga hakbanging humantong sa pagsasanib na nagluwal sa United Church of Christ in the Philippines,

MGA IGLESİYANG NAGSANIB

Sinimulan ni Bishop Thoburn ang Methodist Episcopal Church noong siya'y dumalaw sa Pilipinas mula sa India. Siya ang namahayag ng unang sermone protestante sa bansa noong ika-2 ng Marso, 1989; at ipinagtagubilin kina Mr. and Mrs. Arthur Prauch ang pamamahala ng panimulang gawain ng Methodist sa bansa. Sa simula ng 1900 dumating ang unang mga misyonerong Metodista: sina Rev. Thomas H. Martin at Rev. and Mrs. McLaughlin.

Pagkaraan ng sampung taon dumanas ng pagkakahati ang iglesiya ito hinggil sa paggigiit ng kakayahang mamuno ng mga Filipino, bagay na naging dahilan para maitatag ang Iglesia Evangelica Methodista en Las Islas Filipinas (IEMELIF). Nagpasimula ito sa Tondo at naging isang matatag na iglesia.

Ang isa pang pagkakahati noong 1923 ay may kinalaman sa isyu ng pagsasarili (autonomy) na hinihiling ng mga Metodistang Filipino sa loob ng pangkalahatang Kumperensya ng Methodist Episcopal Church as Estados Unidos ng America. Ito'y humantong sa paghiwalay ng isang grupo na nagtatag ng Philippine Methodist Church, na sa bandang huli ay sumanib sa ibang mga iglesiya bumuo sa United Church of Christ in the Philippines.

Sang-ayon sa comity agreement, nakalaan sa Methodist Episcopal Church ang mga lalawigan ng Bulacan, Tarlac, Nueva Ecija, Nueva Vizcaya, at Ilocos Sur (timog ng Vigan).

Sinugo ng Presbyterian Church ng Estados Unidos sina Rev. and Mrs. James B. Rodgers sa Pilipinas noong Abril, 1899 bilang kanilang unang misyonero. Nanirahan sila rito sa loob ng apatnapung taon. Di-gaanong nagtagal at sumunod na dumating sina Dr. and Mrs. George V. Wright at Dr. and Mrs. David S. Hibbard, na siyang nagpundar ng isang maliit na industrial school na siya namang nagging Silliman University.

Inilaan sang-ayon sa comity agreement sa mga Presbyteriano ang gawain sa mga probinsiya sa Luzon na nasa timog ng Maynila, Masbate, Cebu, Leyte, Bohol, Oriental Negro, at Samar.

Ang Church of the United Brethren in Christ ay nagsugo kay Rev. K.S. Eloy at Rev. Sandford Kurtz bilang mga unang misyonero nito noong Abril, 1901. Ito'y inilaan (ayon sa comity agreement) sa La Union at sa Mountain Province kung saan nakapagtatag ito ng matatag na iglesia. Naging Evangelical United Brethren Church at sumanib sa mga Metodista at nabuo ang United Methodist Church of USA noong 1960's gayon ma'y patuloy pa rin itong sumoporta sa mga proyekto kapwa ng United Methodist Church at ng United Church of Christ in the Philippines.

Si Hermon P. Williams naman, isang chaplain ng U.S. army noong digmaang Kastila-Amerikano ang unang misyonerang hinirang ng Church of Christ (Disciples) ng Amerika, datapwa't sina Mr. and Mrs. W. H. Hannah ang mga misyanero na unang nakapagbukas ng Gawain. Dumating sila sa Maynila noong 1ka-3 ng Agosto 1901, samantalang ang mga Williams ay dumating noong Disyembre ng parehong taon. Bukod pa sa mga missionary sa Maynila, nakapagtatag sila ng ibang mga stations sa Hilagang Luzon, partikular sa Vigan, Laoag, at Aparri.

Isinugo ng Congregational Church si Rev. Reobert P. Black bilang unang misyonero nito noong 1902. Tumahan siya sa Davao at di naglaon ay naitatag ang mga iglesia sa baybayin ng Mindanao - mula sa Jolo islands sa timog hanggang sa Surigao sa silangan. Nagbukas ng gawain ang mga Congregationalists sa hilagang Mindanao noong 1915. Ana mga namumukod-tanging misyonero ay sina Rev. and Mrs. Frank C. Laubach na nagbukas ng gawain sa mga MusLim sa Lake Lanao. Dito na nalinang at naitatag ni Rev. Laubach ang isang literacy program na naging kilala sa buong daigdig. Hindi ipinagdiin ang denominasyonalismo, kundi itinaguyod ang interes ng kilusang ebangheliko sa kabuuan.

KILUSAN TUNGO SA PAGSASANIB

Samantalang hindi lahat ng iglesiya kasama sa Evangelical Union ay magkakasinglakas ng pagnanasang makisanib, nanatili iyong isang mithiin/layunin ng samahan. Noong 1909, humirang ang Evangelical Union ng isang komite para bumalangkas at gumawa ng batayan ng pagsasanib para sa mga iglesiya kabilang ditto. Samantalang ang ibang Metodista ay masugid na nagtataguyod sa pakikisanib sa ibang mga iglesiya, ang iba nama'y ayaw bumitaw sa kaniLang kaugnayan (connectionalism) sa ibang Metodista sa ibang bansa.

Noong 1921, waring ang mga balak ng limang iglesia ay hindi matutupad. Kaya't napagkaisahan na ang mga may nais at handa na ay magbuklod na, datapwa't hayaang bukas ang pintuan para sa ibang sasali. Ang unang pagtugon ng pagsanib ay mula sa mga Presbyteriano ng Lanao area at sa mga Congregationalist sa area ding iyon. Lumawak ang kilusan at nakisama na rin ang lahat ng mga Presbyteriano at Congregationalist sa buoag Pilipinas. Ang paanyaya para sa pagsanib ay ipinadala sa United Brethren Church, mga kristianong Pilipino na humiwalay sa Presbyteriano sa pangunguna ng mga kabataang lider mula sa maraming denominasyo noong 1942 para ipakilala ang posibilidad na pagsasanib - ang Union Church of Manila, ay inimbitahan din.

Pagkatapos ng mahaba-habang pakikipagtalastasan, tatlong mga iglesia, ang Presbyterian, ang Congregational, at ang United Brethren at ang United Church of Manila ay inanyayahan at idinaos ang isang asembleya sa Maynila. Noong ika-29 ng Marso, 1929 ang saligan ng pagsasanib ay pinagtibay at sumilang ang United Evangelical Church.

Lumakas at tumatag ang bagong iglesia taun-taon at naging mas maigting at malalim ang diwa ag pagkakaisa.

Makalipas ang apat na taon, nangyari naman na ang ilang maliliit na denominasyon at mga di-Romanong Katolikong samahan ay nagpulong noong 1932 at kanilang itinatag ang Iglesia Evangelical Unida de Cristo.

IKALAWANG DIGMAANG PANDAIGDIG

Hindi lamang winasak ng ikalawang digmaang pandaigdig ang bansa; niyanig din nito ang mga pundasyon ng mga iglesia. Pinangalat ng giyera ang mga pangkat ng United Evangelical Church at naging halos imposible ang pag-uugnayan sanhi ng digmaan. Bukod pa rito, ang pangkat relihiyoso ng mga sundalong Hapones ay nag-utos sa mga di-Katolikong iglesia na sumali sa Federation of Evangelical Churches sa ilalim ng kanilang pangangasiwa.

Isang bago at mas malaking Evangelical Church sa Pilipinas ay binuo noong 1943. Pinagsama rito ang mga kaanib ng United Evangelical Church of the Philippines, na itinatag noong 1929 at ang Church of Christ (Disciples), ang Iglesia Unida de Cristo, isang bahagi ng IEMELIF - Ang Iglesia Evangelica Nacional, ilang kongregasyon ng Philippine Methodist Church at ilan ding bilang ng mga Independent local congregation. Ang mga denominasyong hindi sumali ay ang Methodist Episcopal Church, ang Baptist Church, ang Christian Missionary Alliance, at ang Philippine Episcopal Church.

Napakalaking kapinsalaan ang ginawa ng digmaan. Sinira nito ang maraming ari-arian ng mga iglesia; pumatay ng maraming kaanib ng iglesia; nagpahina ng loob at nagpagulo sa mabuting asal ng tao.

Ang isa pang bunga ng digmaan ay ang pagkakawatak-watak ng katatatag na Evangelical Church in the Philippines. Isang pangkat sa Visayas at Mindanao sa ilalim ni Rev Reonardo Dia ay nagpundar at itinatag muli ang United Evangelical Church in the Philippines sa mga lugar na iyon.

PAGKATATAG NG UNITED CHURCH

Sanhi ng kahirapan at poot na dulot ng digmaan waring nagging hindi kaaya-aya na ipagpatuloy ang pagsasanib ng mga iglesia sa mga unang taon pagkatapos ng digmaan. Ngunit pinaghilom ng panahon ang mga sugat at ginising ng biyayang kristiano ang mga puso ng tao.

Noong ika-25 ng Mayo, 1948, 167 kinatawan buhat sa tatlong kapulungan ng iglesia ang nagpulong sa Ellinwood MaLate Church. Ang mga ito ay ang Evangelical Church, ang Philippine Methodist Church at ang United Evangelical Church in the Philippines. Bawat kapulungan ay nag-ulat na ang kani-kanilang nasasakupang pangkat ay sumasang-ayon na tanggapin ang saligan ng pagsasanib at sumali sa bagong iglesia. Kaya sumilang ang United Church of Christ in the Philippines. Ang mga bagong pamunuan ay: General Evangelist - si Rev. Hugh Bousman; General Treasurer - Jose L. Navarro; General Secretary - si Rev. Stephen L. Smith; Bishop for Mindanao - Proculo A. Rodriguez; Bishop for Southern Luzon - Cipriano Navarro; General Secretary at Bishop for Northern Luzon - Enrique C. Sobrepeña.

Ang mga programang pangasiwaan ng bagong tatag na iglesia ay nagpakilala ng kanyang mga malasakit sa larangan ng paglilingkod: Mission, Evangelism, Christian Education at Public Welfare.

1. Mission: Naabot na ng UCCP ang maraming minority groups sa bansa na umaasang mahihikayat sila sa pananampalatayang Cristiano-Chinese, Muslims at mga cultural minorities.

2. Evangelism: Ang ibang mga kongregasyon ay mabisa sa pagtatag ng mga "outreach station" ang "preaching-points" na matiyaga nilang pinaglilingkuran, at unti-unting nabubuo bilang bagong iglesia ng mga masisiglang kristiano. Nakibahagi na rin ang UCCP sa maraming evangelist crusades na dumating sa bansang ito mula sa ibang bansa.
3. Christian Education: Nakapaglinang ang UCCP ng kanyang programa ng kindergarten, nursery schools, Sunday Schools, Youth Groups, student work at Adult Bible classes. Malaki rin ang pakikibahagi nito sa mga ganitong programa sa pamamagitan ng National Council of Churches at ng naunang kapuluagan nito.
4. Public Welfare: Ang dalawang nayo na paglilingkod sa komunidad kung saan higit na masigasig ang UCCP ay ang pagtatayo ng schools at colleges at paglalaan ng medical services. Ang isa pang larangan ay sa agricultural at development; community organizations for urban-development; at ang paglilipat ng tirahan ng mga slum-dwellers.

Ang United Church of Christ in the Philippines ay isang Iglesiasang ecumenical. Ang kanyang saligan, layunin at pagtatapat ay ang pagsasanib (organic unity). Ang pagsasanib ay mukhang mahirap maabot dahil sa maraming kadahilanan. Ang pangunahin sa mga ito ay ang malakas na diwa ng denominasyonalismo na siyang pinaiiral pa rin hanggang ngayon ng maraming lider ng iglesia Proteatante sa bana.

Ganon man, nakatalaga ang United Church of Christ in the Philippines sa pagsasaliksik at pagsusulong ng pagkakaisa.

Ang UCCP ay kaanib sa konsilyo ng mga sumusunod na kapulungan:

1. National Council of Churches in the Philippines (NCCP)
2. Christian Conference of Asia (CCA)
3. World Council of Churches (WCC)
4. World Alliance of Reformed Churches (WARC)
5. World Methodist Council (WMC)
6. World Methodist Church (as autonomous affiliated church)
7. Christian Peace Conference (CPC)

Likas sa UCCP ang kanyang ecumenical commitment. Kaya hindi madali sa UCCP na tumanggi sa mga kalahok sa programang isinasagawa ng mga di-ecumenical na grupo. Masakit sa ating loob pag ginagawa natin ito dahil sa ating paninindigang ecumenical. Ngunit wala tayong ibang magawa liban sa ating tanggapin at ingatan ang dignidad ng ating pagiging ecumenical.

*Ito'y mula sa UCCP Calendar Planbook and Directory 1985-86 na malayang isina-Pilipino ni Rev. Eliezer Pascua para higit na mapakinabangan lalo ng mga layko ng iglesia. Ang pagtalakay dito'y kaugnay ng Circuit Rally ng mga UCM, CWA at CYF ng ikalawang distrito ng Batangas (Agosto 18, 1985)

THE ROLE OF LITURGY IN THE LIFE AND WITNESS OF THE CHRISTIAN COMMUNITY

By: Prof. Nellie M. Cleto

Whatever reason we may think of, worship or liturgical experience is a central feature of our community life. For reasons of gratitude for life giver is enough reason for many people to worship God. Some people simply feel that worshipping had been a normal part of their lives, therefore, they simply have to go to church. For centuries, the Christian community embraced a similar act - that of paying homage to a deity - of ascribing worth to a power greater than we are and to whom they owe their life and hope.

But why is it that there is a growing trend towards this phenomenon called liturgical renewal? Is there something wrong in our acts of liturgy that necessitates a renewal? Are these advocates out to inject something that is out of the ordinary into an act which have been going through for a good portion of our Christian life?

To these, most advocates of liturgical renewal would respond in both an affirmative and negative manners. No, there is nothing wrong in our acts of liturgy; but something seems to be missing. Yes, there is something that needs to be injected into our liturgical acts, although not essentially new. Sa, the issue here is how the whole act and experience of liturgy affects our life and witness.

It was in the early 80's when I first came into contact with attempts at liturgical renewal. Some church workers were then beginning to be concerned with the way the act of worship is being regarded by a majority of the church members. There were the issues on how domesticating the liturgical atmosphere was, of how the liturgy of most of the Philippine churches mirrored that of their western counterpart; of how liturgy in the Philippine churches had become a transplanted component of Philippine church life; of how detached our liturgy is from our rich cultural heritage, were some of the points being raised. There are still some points being raised vis-a-vis liturgical renewal. The task, then (as the proponents of liturgical renewal would put it), is how to make liturgy more attuned to the basic context the Philippine churches found themselves in.

By the way, this period was one where the memory of Pagsambang Bayan - a highly charged liturgical drama - was still fresh in the minds of some people - and so the issue became not only an emotional, but also a political one. There were church members who began to resist the use of the term liturgical renewal because of its heavy undertones.

This life together sought to establish a new order of community living where the needs and rights of every member was taken into account, and where the bounty of God's blessings were shared by all. Furthermore, this life together was not separate from – but a natural consequences of - their liturgical act at coming together for teaching, fellowship, and the breaking of bread.

From these 2 examples, we readily recognize the fact that an encounter with God - itself the liturgical experience- opened the community of believers to the task of prophecy and community building. The liturgical experience of Isaiah and the Acts community was an opportunity to open up the life of the people to the world around them. It did not draw the faithful inward (to their own selves and secured lives) but pushed them outward, reaching out to people in need. Moreover, the liturgical experience ushered them into an interaction with their own people, their own

Be that as it may, the challenge of liturgical renewal had been posed. It is already a call that cannot be ignored. And the crucial question is, what is the role of liturgy in the life and witness of the Christ community?

Permit me first, to draw some insights into the role of liturgy in the life and witness of the church from 2 Biblical motifs: the Isaiah 6 and Acts 2 motifs.

I. ISAIAH 6

A call to prophecy. Isaiah 6 is a portion of the scriptures that had been used as a traditional motif for worship. The text describes how Isaiah encountered a vision of God in the temple, how he was humbled by this experience, and how this experience made his life open to God's bidding,

What is striking in this account is the acknowledgement of Isaiah's uncleanness, and how the realization led him to prophecy in the name of the Lord. His encounter with God made him see the sinfulness with the people of Israel.

From out of this experience, Isaiah ventured into the life situation of the people and denounced the evil ways of the people, pointing out to their weaknesses and faults as evidenced by the gross injustices perpetuated on the least of Israel's society.

II. ACTS 2

A call to community. This chapter describes the early beginning of the Christian community. After a long wait for the fulfillment of Christ's promise of the comforter, the Pentecost event emboldened the apostles to preach the word of God. But what is worth noting is the coming together of the faithful, bound them as one people, living a new life where things were held in common, possessions distributed as any had need. (Acts 2:42-45). This life together sought to establish a new order of community living where the needs and rights of every member was taken into account, and where the bounty of God's blessings were shared by all. Furthermore, this life together was not separate from – but a natural consequences of – their liturgical act of coming together for teaching, fellowship, and the breaking of bread. From these 2 examples, we readily recognize the fact that an encounter with God – itself the liturgical experience – opened the community of believers to the task of prophecy and community building. The liturgical experience of Isaiah and the Acts community was an opportunity to open up the life of the people to the world around them. It did not draw the faithful inward (to their own selves and secured lives) but pushed them outward, reaching out to people in need. Moreover, the liturgical experience ushered them into an interaction with their own people, their own situation, and their own culture. It was clear that the believers did not negate their own context, but sought to let their newfound faith blend with it in a dialectical and creative manner.

Looking at our liturgical experiences, can we claim that we are emboldened by our liturgical celebrations in the pursuit of our wholistic ministry, or are we simply drawn into an exercise of piety – an exercise where we tend to draw ourselves into our world?

Most of the members of our churches regard liturgy and the liturgical act as a momentary and sedentary respite from the cares and burdens of life. These people tend to view the liturgical event as simply as simply a Sunday affair - where commitments and actions are enacted in a single hour. No wonder people object to sermons which confront social realities. Worship is only for thinking about God - away from the world.

Liturgy is intended to be an experience where our whole life experience is brought before God. An experience that should lead us into a creative interaction with our society, our culture, and our own faith. It should be a celebration of life, even if the very manner with which it is celebrated speaks of despondency and seeming hopelessness. Our liturgical acts should be able to help us affirm our unity with God his creation, from our desires to break down the divisive walls that separate us not just from our fellow persons but from those with other persuasions, and walls that separate us from those fulfillment of life as God intended it to be. Moreover, liturgy should inspire us to venture into the world he spirit of prophecy and towards the building of a community founded on the principles of equality, justice, love, freedom and peace.

While it is true that there are a lot of ways by which we are nurtured in the faith and equipped for mission, liturgy is one potent venue, for it is right there where we can feel the sense of God entering our human life, where we can discover our sense of peoplehood.

LITURGICAL RENEWAL AND PEACE

Ms. Sharon Ruiz-Duremdes

WORSHIP DEFINED

The term Liturgy has almost become synonymous with Worship. Those who study liturgy maintain that the roots of the term Worship comes from the word woertscipe, which means "to ascribe worth to something". It was later addressed to a king or someone of royal lineage and very much later to divine. On the other hand, Liturgy comes from the Greek word leitourgia which means "service rendered to another person." It does not refer to God, which is just as well, since service rendered to a fellow human is service rendered to God. (Matthew 25:40).

Many people claim that there is an innate-desire for humans to worship someone or something outside of themselves. But it seems that the more fundamental need of humans is to explain phenomena which are otherwise unexplainable. There must be a reason for certain things especially, those which are beyond their capacity to fashion or manipulate. Primitive man looks at the devastation of the land caused by a river overflowing its banks. He concludes that the river has power over him - the river must be divine. When the river overflows its banks and causes a flood that destroys the plants and animals, man concludes that the River God is angry and therefore must be appeased. It is interesting to note that it is man who interprets the river's disposition and decides what kind of rite he is to make to appease the River God's anger. Primitive man decides to throw into the river the most beautiful virgin in the community... a prototype of sacrifice/offering.

Hence, religion has become one of the ways by which human beings explain events they experience. They claim that there is a power beyond human capacity that can explain something which is responsible, for events in the world. That power, which is unseen, is wrapped in mystery because it is impossible to handle or manipulate it, the power takes on divine qualities. Religious Persons give it a name: GOD. Man believes that this power (which now has come to be known as God) controls the events in the world and man has very little to say, if any. It is important, then, that men should please this God so that no harm will befall man. In his attempt to make contact with God, man engages in an act of worship. From this explanation, we come upon a definition of worship. Very simply put, worship is an encounter between God and the human,

ELEMENTS OF WORSHIP

If worship is an encounter, what really happens during this encounter? Drawing any analogy from the armed clash between the military and the insurgents, we see certain important elements of worship:

Two parties come face to face in an encounter. They meet. The meeting is not mediated through a third party. It is not done by remote control. By faith, the human stands in the presence of God and the communication will be direct. The meeting is of mutual accord: God seeking the human and the human reaching out to God. At this encounter, the human's first reaction is an assessment of himself/herself. The human sees the greatness of God and by comparison, sees what he/she really is. A feeling of awe comes over him/her and at the same time, he/she senses how inadequate his/her response to God has been. The sense of awe leads the worshipper to praise and adore God. The feeling of inadequacy prompts him/her to confess.

Both parties bring their agenda to the encounter. As in an armed clash, no one attempts an encounter without a plan or strategy. Neither does anyone come empty-handed. Everyone comes in full battle gear. In worship, we have a reason why we come. We also bring to this encounter our state of affairs: our feelings, our burden, our joys, our thoughts, even our hopes and aspirations - who we are. Worship never occurs in a vacuum. Our worship experience is very much influenced by our agenda. And God has also an agenda. God wants to inspire, to challenge, to renew, to heal, to convict the worshipper.

The encounter is intensely emotion-packed. Every soldier gives his/her all into it. Emotion is terribly lacking in most Protestant churches. . Worship has been reduced to an intellectual exercise. It is unfortunate that the desire to capture the celebrative feeling of worship is being held in disrepute because to jump or sway is charismatic (as if,

charismatic was of the devil.) If worship is a total giving of ourselves, for sure the emotions and bodily movements must find their way in our expressions.

The encounter is characterized by an exchange of fire. In the divine encounter, there is dialogue: God speaks and the worshipper responds in deep contrition or in animated praise or in profound dedication. If there is therefore, an exchange of "fire", the worshipper leaves the worship ground a completely changed person. In worship, there is a dialectical process of waiting upon the Lord and expressing our individual and collective yearnings.

An encounter Always has consequences. The troops may experience victory or defeat. There will be wounded soldiers. Some might die. One can never be the same after having come out of an encounter with the divine. We are wounded ever as we are convicted of our transgressions. We die to our old selves – cleansing is received. Worship is never meant to soothe the worshippers consciences and make them feel good. Worship must disturb people enough so they do something about the disturbing situations around them.

When the last fire is shot and the parties retreat to their separate bases, the experiences continues. What happens at the bases/headquarters is always a result of the encounter. The soldiers plan their next attack. Some nurse their wounded comrades. They might even decide to abandon their base and transfer to safer ground. Every one Lives in the memory of that most recent encounter until they engage in another one. In worship, what happens all week is done in the light of what transpired on Sunday. What was heard and received are translated into praxis. The practice is still part of the liturgy for worship and work must be one.

LITURGICAL RENEWAL

Discussion on renewal often revolve around changing the format of the worship services or the mass (which is most difficult for churches like Iglesia Filipina Independiente, the Philippine Episcopal Church, the Lutheran Church). And when this is suggested or tried out, many pious worshipers violently react and claim they have not truly worshippers because the Doxology was sung at the beginning instead of after the Offering!

Therefore, concern for liturgical renewal should focus on the essence of worship and what it should lead the worshipper to do. When the essence is clear, nothing else matters ... better yet, all others follow. Amos, the prophet spoke on liturgical renewal way back in the middle of the 8th century B.C. In Amos 5:21-24, he criticizes the religious feasts and rituals. What was his basis? Amos 5:10-13 clearly shows that we have no reason to go through the motions of a liturgy when the lives that we live are lies and corruption... when by our silence or active participation, we maintain the condition of unpeace in our country.

If liturgy is to be renewed so that it is meaningful to people's longing for peace, it is important to hear again Amos' prophetic announcement. In essence, he was saying, that if one does justice and righteousness, one is, in fact, worshipping God. In other Words, the act of doing something for justice on behalf of the oppressed is an act of worship. And so if people's lifestyles are permeated by justice and righteousness, there is never a time when they do not worship. All their waking hours, because these are directed at helping those who are victims of injustice, are part of a liturgy of life that they weave. Prayer, then becomes love in action. Perceived in this way, renewal goes beyond changing liturgical formats. More important orientation of what worship is. In fact, the traditional format may still be used but the worshippers' renewed way of understanding liturgy makes it a whole new and liberating experience.

It may be well for us to ask how our worship services/masses perpetuate unpeace. A few suggestions might start the reflection. 1. Exclusivity of the liturgy – it is only understandable to members of a particular church in terms of its language, concerns, rites; 2. Sexism – the overemphasis on male images and language; 3. Dogmatism – the tendency to be fixated on the format of the liturgy; 4. Elitism – the tendency of the liturgical content to be removed from the aches and pains of the poor (if it ever addresses the situation of the poor, it is no more than through intercessory prayers or benevolence offering); 5. Narrow understanding of worship – the failure to understand that all of life is worship and therefore, action with and on behalf of those who suffer is worship in itself.

BIBLICAL NOTES ON LITURGY

Isaiah 6:1-11 has always been used as a biblical foundation for the liturgical act. It brings out the components of worship:

Praise and Adoration (vs. 3)
Confession and Absolution (vs. 5,7)
Proclamation of the Word (vs. 8a, 9-11)
Intercession/Response (vs. 8b)

It is important to note in this passage that God calls Isaiah to be involved in a political act. He was to go to expose and oppose the apathy of the people and their involvement in unjust practices. Temple worship is not isolated from real life situations. The socio-economic and political reality is the context of liturgy. That is where worship arises out of.

Also, while the confession and absolution and proclamation of the word was personal, the response was directed no longer to the self (to Isaiah). It was on behalf of the people. Worship does not end after it has cleansed and purified the worshipper. It issues necessarily in action for and with the people. It must lead us to pick up our own strand of action to hasten the transformation of a condition characterized by unpeace. Isaiah 6:13c shows that the worship started in a sanctuary continues in people's involvement in the struggle for new beginnings.

The second chapter of Acts (vs. 42-45) also underscores the essence of worship. The early Christians had a lifestyle where "things were held in common, possessions distributed as any had need." This life together sought to establish a new order of community living where the bounty of God's blessings were shared by all. This sharing was part and parcel of their liturgical act of teaching, fellowship and the breaking of the bread. This sharing of food and clothing was a visible expression of the believers' solidarity with the poor. The offertory in the early church was sacrificial. Verse 45 says "they sold their possessions and distributed the money to the poor." It wasn't only tithing that was practiced. What this says is not so much the amount given as a total change of one's lifestyles. When a wealthy member gives up his property and possessions and distributes these to the poor, it calls for a radical change in his lifestyle. It becomes a sacrificial act. In other words, worship for the early Christians was definitely an act of transforming society.

In our context today, transforming society means to become involved in the task of removing the roots of unpeace. Participating in this task, then, is what worship and liturgy is all about.

LITURGICAL RENEWAL AND PEACE

Lydia N. Niguidula

The Present State of Unpeace

It has been said over and over again that peace is not just the absence of war. The Council of Bishops' statement of the United Church of Christ in the Philippines describes best what this means:

Genuine peace comes when justice is served,
For as long as peasants remain landless,
For as long as laborers do not receive just wages
For as long as we are politically and economical dominated by foreign nations
For as long as we channel more money to the military than to basic social services
For as long as the causes of social unrest remain untouched, there will be no peace.
(September 1986)

Indeed, the word peace invites many interpretations: from a romantic scene of a placid lake against a backdrop of a golden sunset to that of a desolate place after the ravages of a storm or a war. But the more upsetting implications of peace are those which demand the use of physical violence for its attainment: the use of force to silence a people, the use of pseudo-military groups posing as community workers, or the use of the concept of deterrence or development or nationalism in the name of "peace".

From all reports, official or unofficial the world is in a state of unpeace. "Humanity is now living in the dark shadow of an arms race more intense, and of systems of injustice more widespread, more dangerous... (WCC Assembly, Vancouver 1983)." Defense Secretary Fidel Ramos ordered troops to "deliver the knock-out blow to pressure communist guerrillas... and force the rebel 'to go on the run' and to finish the insurgency problem in the shortest possible time (The Manila Chronicle, April '89)." There is no denying that the world is in a state sorely lacking of peace.

What, then, is Peace?

"There is no word with all its connotations that has been used, abused, and prostituted as 'peace', says Christie Rosa of the Christian Peace Conference. Peace, as in the Hebrew shallow, is altogether harmony, integrity, justice and community.

The psalmist sings,

Steadfast love and faithfulness will meet,
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down
from the sky. (85.9-11)

Jesus said,

"Peace I leave with you; my peace I give to you; not as the World gives do I give to you."

Peace goes beyond all understanding and that is why it will remain both a gift and a promise. It is not something that we humans can bring about and yet it is also something that cannot become a reality without our efforts. It goes beyond our comprehension because it is aimed at bringing about true harmony and fellowship between God, the neighbor, creation and ourselves.

Hence, true peace is granted the world through the death of Jesus Christ, God's gift of the divine self as a sacrifice and a guarantee of such a state. Through the cross, Jesus Christ reconciled humankind with God through a community of his followers expected to witness to peace. The community in which walls of separation between

women and men, children and adults, rich and poor, Muslim and Christian are torn down is the community united by Christ's peace.

It is inevitable that the peace which Christ gives will challenge all other concepts of peace that the world knows and manifests. Through Jesus Christ, God showed us how life is to be lived and how relationships are to be enhanced. While the world was pitting might against might and everyone was climbing towers to reach the top, Jesus showed the power of love and forgiveness through the way of servanthood and humility. And the results were altogether different and according to a different set of rules: "the blind see, the lame walk, the deaf hear and the poor are given the good news. (Luke 4:11-16)" It was to be a reversal of the old order.

The Meaning of Liturgy

Liturgy is the service of a people to their God. Liturgy is the way by which a people drawn together by God in and through Jesus Christ celebrated and proclaims who they are and whose they are. As celebration and as the work of the people, it is basically corporate, enriched and made meaningful by individual meditation and spirituality. From the most elaborate Gothic sanctuary to the simplest bamboo shack, liturgy brings the people to a creative encounter with their God; or thus, it was meant to be.

The Eucharist is the most central act of Christian liturgy. It is the means by which the Presence of Christ is most vividly felt and renewed. The Eucharist is a memorial of what God has done in and for the world in and through Jesus Christ who was put to death by the forces of evil. Hence the passion and suffering of Christ is recalled and reenacted in the breaking of the bread and the pouring of the cup. But the eucharist is also a call to action for those who would eat the bread and drink of the cup to put an end to the evil forces of the world; to proclaim to the world each time we celebrate that good will triumph over evil and therefore we live in hope. Indeed, the very resurrection of Jesus Christ from the death is our proclamation in the Eucharist that justice and peace will reign and community will be our way of life.

Furthermore, the celebration of the Eucharist is the drama in which God's Kingdom of shalom is experienced and portrayed, where the rich and the poor, the young and the old, the women and the men, the slaves and free stand or sit or kneel in equal need of forgiveness before God and before each other.

And that is why, Christian liturgy is celebration because it is a proclamation of hope, life and newness. Christian liturgy is full of wonderful surprises because the people experience again and again the participation of God in their lives thus enabling them to participate in each other's lives. But most of our congregational worship do not depict this joy born out of a faith which is so full of hope.

The Need for Liturgical Renewal and Reform

Peace is a state of life where community is real and where good will is the goal of each for the other. But our worship services often do not even invite dialogue, for often monologue is the means of communication emitting from the lips of the clergy or the church officials. Our worship services are usually exclusivists - where children have no place and youth have no part, and women are often in the background and the poor are unwelcomed. Our worship services normally do not even evoke excitement for often we have lost a sense of anticipation. As someone has said, were Christ to come and visit us in our worship, we most likely won't even recognize him! We are a stranger to drop in at one of our worship services, he/she would probably conclude that we are worshipping a dead god.

Liturgy is to be incarnated, says Rafael Avila. It is flexible, changeable, and should reflect the pluralism of diverse situations in the world. It should change with the times and should be a part of [the people's space] (Avila, *Worship and Politics*, p. 69)." Liturgy must portray that which it claims to proclaim: God's presence that calls for – however dimly or clearly - a sense of community of all person's and creation, of joy and sublimity, of mystery and of the holy, of wholeness and well-being despite the circumstances of life.

The worship of our congregations needs to be renewed and it can no longer be set apart from the mainstream of life for it is a celebration of life itself. As sister Corita suggests, it is saying 'yes' to life; and saying 'yes' to life is saying 'yes' to God!

If peace is the purpose of God for all creation then it has to be experienced in our liturgy where, individually and collectively, people will experience God's presence. When, for that brief moment together, we have felt God's kingdom of love and forgiveness among and within us, we arise and go out into the world, renewed and empowered to face life's realities.

The renewed liturgy will provide us with God's gift for a new life and our response will live out that liturgy in daily life. To be sure, we cannot easily allow the elements of unpeace to be part of that life again once we have experienced God's presence offered in the liturgy.

"Christ's peace ... unites us all as one human race,
and it liberates and motivates us to work for change
in structures, for peace and for new visions for the world,"
(Emma Mujuro, Namibia)

LITURGY AND JUSTICE

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HOW DO CHRISTIAN'S HEAR and feel the gospel challenge to injustices as they gather on an ordinary Sunday morning?

The celebration of the Risen Christ by the assembly of believers is one of the most effective political actions people can perform in this world – if it is true that this celebration, by contesting any power system which oppresses humankind, proclaims, stirs up and inaugurates a new order in the created world.

It is one thing to agree with this statement by Joseph Gelineau when a Salvadorean archbishop is gunned down at the altar, or when a South African bishop preaches against the heresy of apartheid from the pulpit.

But is it so in the Sunday morning service as Uncle Leonard nods off during the sermon?

A typical liturgy might be defined according to its basic, historic outline: a gathering of the community; a focus on the Word of God; eucharist; and sending forth. Are there vital connections between such a normal Sunday worship and social justice?

Can one agree with the WCC's Baptism, Eucharist and Ministry document when it declares that the eucharist celebration ... is a constant challenge in the search for appropriate relationships in social, economic and political life... All kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ?

The Gathering

Imagine yourself entering your church as a stranger on Sunday morning. What is your experience? Are you welcomed?

For that matter, does the building itself welcomes you? Is it readily accessible if you are in a wheelchair?

What is the makeup of the worship assembly? Is it predominantly a homogenous community? Or is there a diversity of race, age, economic position?

Hospitality – the art and ability graciously to welcome another – is a form of social justice, for it is the practice of radical equality of human beings before God.

Hospitality within the gathering of the worshipping community is an act of caring for all God's people, including the stranger. It is the recognition of the baptismal equality among sisters and brothers in Christ.

Within the liturgical gathering, divisions common in society are overcome as all are welcome into God's covenant community.

The gathering is on Sunday, a day that embodies the victorious reign of God, for it is the day of the Lord's resurrection. Sunday also bears qualities of the Sabbath. It is a day of rest from work, to be re-created and re-entered in one's life.

There are implications here for justice. The need to cease from work, to rest, to give replenishment to workers is a divine imperative.

The Word

The Word of God proclaimed in the Sunday worship assembly announces the reign of God and the Lordship of Jesus Christ.

Jesus Christ is Lord, the authority for the baptized community. That affirmation challenges all secular political power and authorities which demands submission.

The word of God encountered in worship both denounces and announces. The word of God proclaimed and preached is unambiguous about injustice, oppression, the exploitation of the created order.

It condemns those who pretend to serve God and wealth. It confronts the church with the call to faithfulness, the mandate to live in conformity with God's reign. The word of God denounces the world's bad news and condemns God's people when they forget, abuse or break God's covenant.

The word also announces the gospel, the good news. It is equally unambiguous about the prodigal nature of God's grace. God's longing to love, forgive, comfort and uphold the people of God. The word celebrates peace, hope, justice and life in spite of death.

The basic dynamic within the liturgy of the word is not monologue, but dialogue. The architectural space for its proclamation is neither lecture hall nor court of law but a gathered community. For proclamation and preaching are balanced by the response of the people.

Among those responses are two which are critical for a consideration of worship and social justice: prayer and offering.

The prayers are one of the clearest points where worship and social justice are brought together. It is as if the windows of the sanctuary are thrown open and the cries of the wounded broken world are heard.

With the painful awareness of the injustice and oppression in the world, of exploited people and violated environment, the assembly prays to God for God's intervention, saving presence and healing Spirit. These prayers are concrete and specific, relevant to the world and to the people present.

These prayers become opportunities for the social ministry of the gathered community. The agenda for its social ministry is shaped by prayer.

Not only do the gathered Christians pray for the hungry; the prayer shapes the agenda of their ministry within the community. People in the community are fed at a weekly soup kitchen, or funds are sent to an overseas hunger project.

Not only do they pray for those in prison, members of the community go to the local jail to visit. Not only do they pray for the sick, members of the community go to the hospital and visit. Not only do they pray for battered women in the community, the congregation works to set up a shelter and volunteers as staff.

The collection, or offering, is intimately related to the prayers and to social justice. In the second century, Justin Martyr (in his Apology, I, 67) recorded that these gathered monies were used for acts of injustice and mercy. They were part of the assembly's ministry in the world.

The collection was used to assist orphans and widows, those in want through sickness and unemployment, those who were hungry or imprisoned, refugees, sojourners, all who were in need.

Today offerings should do the same. The collection needs to be seen not merely as a means to pay the bills of the minister, but clearly in relation to the prayers.

The community will welcome the opportunity to be informed of how their offerings are enacting their prayer through mission support, social justice programmes and caring for all who are in any need.

The Eucharist

The eucharist is a meal. In eating and drinking we are reminded of our dependence as creatures. We come to the Lord's table hungry and in need.

The eucharist blesses God the Creator even as it affirms and transforms gifts from the creation. The eucharist testifies that God is not inimical to the creation - bread and wine - are used to bear the presence of Christ into the assembly.

Bread and wine, gifts of creation and products of human labour, are transformed. Gifts given to God are given back to God's peoples as the body and blood of Christ.

In the assembly's participation in the eucharist, human elements of the creation are similarly affirmed and transformed. They offer themselves to God, They are forgiven, nourished and sent into the world in ministry.

The eucharist is a memorial of Christ. In the eating and drinking, the people remember Christ and are invited into the paschal mystery, to follow Christ, take up their cross, lay down their lives,

Jesus was often found among the poor, the oppressed, the ones excluded and marginalized by society. It is there that they will follow Christ, while they encounter the crucified and risen Christ in the eucharist. Matthew reminds us that in the world Christ is embraced among the hungry, thirsty, naked, imprisoned, sick and unwelcomed.

The eucharist is a meal of liberation which bears abundant imagery from the Passover meal; a meal bearing the presence of a remembered liberating action of God; eating the meal ready for the journey of faith that proceeds from this feast; the image of Christ as the Lamb of God.

In the passover of the Jewish community recalls God liberating them from slavery and political tyranny. In the eucharist the baptized community remembers God liberating them from sin and death through Christ's resurrection. The eucharistic meal of liberation is for a freed people, freed to serve God and humankind.

The eucharist is a shared meal. Not only is the assembly dependent upon God, they are interdependent with one another. They stand as equals, within the body of Christ, around the Lord's table. This meal is communion not only with Christ but also with one another.

In his life Jesus often sat at table, sharing meals with the marginalized scorned and ridiculed. So the eucharist meals is for all, inclusive and embracing of the outcast and forgotten.

The Sending Forth

The community is sent forth, perhaps with the words "Go in peace; serve the Lord." They are sent into the world transformed. They have been strengthened, challenged, empowered with new vision, encouraged with new hope and joy.

Worship thus continues as it is transformed into service, ministry, prayer, acts of mercy and justice. In the drama that is worship, the assembly has rehearsed and "played" come attributes of the kingdom of God: hospitality, reconciliation, justice, peace, a shared meal among them. They are then sent forth to be, to live those signs of the kingdom in the broken and wounded world.

This sending forth to ministry is an embodiment of their prayers and intercessions. God may use the baptized community to effect a saving, healing, reconciling presence in the world. They become instruments of Christ's peace, justice and grace in their ministry.

A congregation in Michigan has a stained glass window over the entrance doors to the nave. From inside the sanctuary, with the glass illumined, one observes that the window depicts a map of their city and community.

Beneath the window is a sign. It is the last thing read before the worshippers leave the building and return to the world after worship. It reads: "Servants Entrance."

In his book *Doxology* Geoffrey Wainwright writes of the typical Sunday worship: "We need to create situations in which the word of God, both in its verbal form and in its sacramental shape, sinks deeply into our minds and hearts.

"Then we will begin to see, against the horizon of God's promised kingdom, the flaws in our society, in our church, in our workaday world and even in our liturgical celebrations.

When we criticize our social and ecclesial life from the higher viewpoint of God's word, then we can begin to hear the call to social justice in the liturgy and be empowered by it."

Stephen Larson

Stephen Larson: pastor of the English-speaking Lutheran congregation in Geneva, is an ordained minister in the Evangelical Lutheran Church in Canada. This article is a summary of the book "Liturgy, Justice and the Reign of God", which he co-authored with J. Frank Henderson and Kathleen Quinn (New York: Paulist Press, 1989).

INPUT ON LISTENING TECHNIQUES

The Nature of Listening

Listening is an art, a skill, and a discipline. As in the case of other skills, it needs self-control. The individual must understand what is involved in listening and develop the necessary self-mastery to be silent and listen, keeping down his or her own needs and concentrating attention on the other with spirit of humility.

Listening obviously is based on hearing and understanding what other say to us. Hearing become listening only when we pay attention to what is said and follow it very closely.

Barriers and Roadblocks in Listening

Here is a list of poor listening, habits,

1. On-Off Listening

This is unfortunate habit in listening arises from the fact that most individuals think about 4 times as fast as the average person can speak. Thus, the listener has 3/4 of a minute of 'spare thinking time' in each listening minute. Sometime (s)he uses this extra time to think about his or her own personal affairs, concerns and troubles instead of Listening, relating and summarizing what the speaker has to say. One can overcome this by paying attention to more than the words, watching non-verbal signs like gesture, hesitation, etc. to pick up the "feeling level.

2. Red Flag Listening

To some individuals, certain words are like a red flag to a bull. When we hear them, we get upset and stop listening. These terms vary in every group, society and organization. However, to some individuals the terms, 'capitalist', 'communist', 'money', 'modern youth', 'tribalistic', etc., are signals to which we respond almost automatically. When this signal comes in, we turn out the speaker. We lost contact with him or her and fail to develop an understanding of that person. The first step in overcoming this barrier is to find out which words are red flags to us personally, and try to listen attentively to someone more sympathetic to this issue.

3. Open Ears-Closed Mind Listening

Sometimes we decide rather quickly that either the subject or the speaker is boring, and what is said makes no sense. Often we jump to conclusions that we can predict what (s)he knows or what (s)he will say; thus we conclude, there is no reason to listen because we will hear nothing new if we do. It is much better to listen and find out for sure whether this is true or not.

4. Glassy-eyed Listening

Sometimes we look at a person intently, and we seem to be listening although our minds may be on other things or in far distant places. We drop back into the comfort of our own thoughts. We get glassy-eyed, and often a dreamy expression appears on our faces. We can tell when people look this way. Similarly they can see the same in us, and we are not fooling anyone. Postpone day-dreaming for other times. If you notice many people looking glassy-eyed, find an appropriate moment to suggest a break or a change in pace.

5. Too-Deep-For-Me Listening

When we are listening to ideas that are too complex and complicated, we should force ourselves to follow the discussion and make a real effort to understand it. We might find the subject and speaker quite interesting if we listen and understand what the person is saying. Often if we do not understand, others do not either and it can help the group to ask for clarification or an example when possible.

8. Don't Rock the Boat Listening

People do not like to have their favorite ideas, prejudices, and points of view overturned: many do not like to have their opinions and judgments challenged. So, when a speaker says something that clashes with what we think or believe, we may unconsciously stop listening or even become defensive and plan a counter attack. Even if we want to do this, it is better to listen; find out what (s)he thinks, get the other side of the question so we can do a better job of understanding and responding constructively.

Discussion Questions

1. When have I had some of these barriers in listening?
2. Where have I seen them happen in groups?

THREE SHORT INPUTS ON LISTENING

The following inputs can be given on listening techniques. It would also be useful to ask the groups to discuss in 3's and then brainstorm on one of the following before giving the input.

- objectives in listening
- do's and don't's of listening
- response to encourage
 - further talking
 - restatement
 - deeper reflection
 - summarizing
 - decision-making

Objectives in Listening in any Helping Relationships

The objectives when we listen to people are both basic and simple.

1. We want people to talk freely and frankly.
2. We want them to cover matters and problems that are important to them.
3. We want them to furnish as much information as they can.
4. We want them to get greater insight and understanding of their problem as they talk it out.
5. We want them to try to see the causes and reasons for their problems and to figure out what can be done about them.

Some Do's and Don't's of Listening

In listening, we should try to do the following

1. Show interest
2. Be understanding of the other person
3. Express empathy
4. Single out the problem if there is one
5. Listen for causes of the problem
6. Help the speaker associate the problem with the cause

7. Encourage the speaker to develop competence and motivation to solve his or her own problems
8. Cultivate the ability to be silent when silence is needed.

In listening do not do the following:

1. Argue
2. Interrupt
3. Pass judgment too quickly or in advance
4. Give advice unless it is requested by the other
5. Jump to conclusions
6. Let the speaker's emotions react too directly on your own.

LISTENING TECHNIQUES		
Types	Purpose	Possible Responses
1. Clarifying	<ul style="list-style-type: none"> - To get additional facts - To help the person explore all sides of a problem 	<ul style="list-style-type: none"> - "Can you clarify this?" - "Do you mean this?" - "Is this the problem as you see it now?"
2. Restatement	<ul style="list-style-type: none"> - To check our meaning and interpretation with the other - To show you are listening and that you understand what the other has said 	<ul style="list-style-type: none"> - "As I understand it, your plan is ..." - "Is this what you have decided to do and the reasons are ..."
3. Neutral	<ul style="list-style-type: none"> - To convey that you are listening and interested - To encourage the person to continue talking 	<ul style="list-style-type: none"> - "I see" - "I understand" - "That is a good point."
4. Reflective	<ul style="list-style-type: none"> - To show that you understand how the other feels about what (s)he is saying - To help the person to evaluate and temper his or her own feelings as expressed by someone else 	<ul style="list-style-type: none"> - "You feel that ..." - "It was shocking as you saw it." - "You felt you didn't get a fair hearing."
5. Summarizing	<ul style="list-style-type: none"> - To bring all the discussion into focus in terms of summary - To serve to discussion of new aspect of the problem 	<ul style="list-style-type: none"> - "These are the key ideas you have expressed..." - "If I understand how you feel about the situation"

LEADERSHIP QUALITIES

by: Pastor Reynaldo Cortes

I. INTRODUCTION

A. Biblical Characters who lead the people of God.

Old Testament

1. Moses
2. Joshua
3. Nehemiah, Isaiah, Jeremiah, etc.

New Testament

1. Jesus of Nazareth
2. Paul
3. The disciples of Jesus, etc.

B. Contemporary Time Leaders

1. The people struggling for a just and humane Society
2. The PFP/LFP trainees

"Leaders are born not made."

It may be true, but it is equally true that leaders are or could be developed and formed ... by the opportunities they find to develop the leadership talents that are within them.

Edison said "Genius are 10% inspiration and 90% perspiration."

II. DEFINITION OF A LEADER AND LEADERSHIP

What is a leader - one who leads. (Webster Dictionary)

Leadership - a process of influence on a group in a particular situation at a given point in time, and in specific set of circumstances that stimulate people to strive to attain organizational objectives, giving them the experience to attain the common objectives and satisfaction with the type of leadership involved.

- Tomas D. Andres

- a skill that many people can develop if they are willing to take time:
 - observing what goes on in groups
 - identifying clearly the main needs of groups
 - learning ways of dealing with these needs,
 - practicing these skills in many different situations,
 - taking people's feelings seriously,
 - listening to feedback about others reaction to their own behavior as a leader.
 - it takes sensitivity, humility and love to develop one's skills as a leader and it takes number of years of practice.

- Anne Hope and Sally Timel

III. DIFFERENT LEADERSHIP STYLES:

A. Authoritarian Leadership (Survival)

1. Leader Makes Decision and Announces it

- leader announces his/her decision with no feeling of responsibility to share the reasons.
- 2. Leader presents decision but “sells” it to members
 - leader announces his/her decision and shares the reason behind it, which were prepared in advance. (Monologue)
- 3. Leader presents decision and invite questions of clarifications
 - leader announces his/her decision, but responds on an impromptu basis with a rationale base on the questions of clarification from the members. (Dialogue with no expressed willingness to change decision.)
- B. Consultative Leadership (Security)
 1. Leader presents tentative decision subject to change
 - leader announces his/her tentative decision and announces that he is open to questions of clarification and discussion. (Dialogue with willingness to change decision if necessary.)
 2. Leader presents situation, get input, makes decision
 - leader identifies situation or problem and moves into facilitating role to surface assumptions and suggestions, then moves out of facilitating role and make a decision.
 3. Leader calls on members to make decision but holds veto
 - leader calls a group to identify situation and limitations, explore and make decision contingent on leader’s veto power.
- C. Enabling Leadership (Participation)
 1. Leader defines limits, calls on members to make decisions
 - leader shares any “givens” (e.g., funds available, time, parameters, etc.) and facilitate a decision by members on basis of limitations.
 2. Leader calls on members to identify limits, explore situation, make decision
 - leader maintains a facilitating role allowing members to identify situation or problems, identify limits, explore and make decision.

IV. SKILLS AND ABILITIES NEED TO BUILD PARTNERSHIP

- A. Functional Ability – it is not a specific technical skill, but it is made up partly of attitude, partly of experience, partly of intelligence and partly skills such as communicating and decision making.
Example: A pastor faces big problem and pressures, schedules get tight, work piles up, staff are unexpectedly absent, supplies don’t arrive on time, conflicting demands come from all sides. In this context, a leader must demonstrate his functional ability.
- B. Planning – is laying a course of action to achieve a desired result. It implies goals and specific objectives;
 - Establishing policies, programs and procedures to achieve the set objectives.
 - Thinking through the details of the work.
- C. Organizing – a process of identifying and grouping the task to be done, defining and delegating authority to carry them out and establishing relationship which would allow people to work more effectively.
- D. Staffing – means more than just hiring people; hiring is just one part of staffing. It includes defining the requirements of the job, finding the right person for the job.
- E. Directing – means more than just telling people what to do.
 - running the team and it means more than giving directions in the sense of giving orders.
 - means determining the directions in which the team should go.
 - guiding, instructing, counseling, motivating, leading people to achieve goals.
- F. Controlling – means measuring and evaluating the progress of the work done with the plan.

- Evaluating the performance of the people.

G. Decision Making – in solving problems, a leader:

- must know how to consider alternative courses of action
- predict the probable results of each, and decide which is the right one to take.
- must be able to live with it.

NOTE: “No one makes correct decisions all the time.” Good decision making also calls for a methodological approach to solving problems.

H. Communication – a leader must be a good communicator.

1. Oral Communication

Higher Management – to know what is going on.

Leader – Follow Leader – to facilitate coordination and teamwork.

People – to be effective in giving orders, training, delegating, disciplining, motivating, etc.

2. Written Communication – in the form of letters, memos and reports.

I. Creativeness – as a leader, you will frequently face the need to come up with creative solutions to tough problems.

Example: 2 of your key workers may be unexpectedly absent, but you must meet an urgent deadline. How do you do it without them?

J. Initiative – a leader must make things happen, he cannot just let them happen. He/She must move problems quickly before they grow to big problems. When he/she sees opportunities for improving his/her departments, one must seize immediately and not wait for someone to push him/her into action.

K. Flexibility – a leader should be tough minded but flexible.

- one must be open minded enough to listen to dissenting opinion and change his/her mind if the argument is persuasive enough.
- one must be willing to modify his/her goals or revise his procedures in the light of changing circumstances.
- one must adapt his/her approach to motivating an employee to the particular needs of that person, rather than to use a standard approach for every staff in the department.
- one must be willing to negotiate with other leader for what he/she wants, rather than insist on complete and immediate result.
- one must be receptive to change, moreover your role is not only to accept change but to create it.

L. Leadership – The misconception on leadership, “Leaders are born, not made.” It may be true that some people have a natural affinity for leadership, but it is equally true that leadership potential must be developed into finished skills.

Example: A leader who work hard and intelligently to make the most of his/her leadership qualities may be far more effective leader than one who may have been born with more natural leadership qualities but has failed to develop them.

V. ART OF LEADERSHIP

Leaders should not run too far ahead of the group/organization nor should they lag behind. Rather, they should grasp the key task to push the group/organization forward.

Leaders should take into account the overall situations, think in terms of majority and work together with other groups.

VI. STAND OF A LEADER SHOULD TAKE

1. God-centered, people oriented – a leader should be God-fearing and loving person which means that s/he must give more importance to the people over the profits, equipments, laws and other material resources. This stand of a leader would surely make one an effective and charismatic leader.

See Biblical Reference: Matthew 12:1-12

2. Devotion to faith and principle – a leader should be consistent to what s/he believes in and to what s/he says. S/He must concretized his/her faith and principle into action to give life to it.

See Biblical Reference: James 1:22-25

3. Faith in the strength of the people – a leader should have self-confidence but more than this, s/he must also recognize what other people can do and undo. The people are the major factor in transformation. Without the people, the leader could not accomplish the set and the goal of the organization by him/herself alone. Two or more heads are better than one head.

See Biblical Reference: John 12:12-19

4. Dedication to study and work – a leader should not stop from learning and unlearning, so as to be more effective and relevant in the leadership function. A leader should love his/her work, meaning he/she works beyond monetary values and selfish interest.

See Biblical Reference: Mark 10:35-45; Matthew 7:24-27

5. Truly disciplined person – first and foremost, a leader should be honest to goodness, a “disciplined person”, meaning s/he leads and teach by example. S/He religiously followed the policies, procedures and programs of the organization and consistently implement it. A leader should be a person with a word of honor.

See Biblical Reference: Matthew 7:28-29

6. Strong fighting spirit – a leader should not run away from the problem. S/He must confront it with a great courage and hope. A leader should be an optimistic person, thus will help him/her in all undertaking that s/he will encounter. Ultimately, a leader must be ready to take risk in his/her involvement in all endeavor, like decision making and problem solving.

See Biblical Reference: 2 Corinthians 4:6-11

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SKILLS OF A GOOD SUPERVISOR/FACILITATOR

The supervisor/facilitator needs a genuine concern and interest in the success of each group leader as well as the success of the programme as a whole.

1. **Listening:** The first skill needed is the ability to listen carefully, picking out both positive aspects, and problems, difficulties, tensions in the situation.
2. **Observation:** Going closely with listening is observation
 - the ability to pick up information about the situation
 - the feelings from non-verbal cues.
3. **Empathy:** The supervisor/facilitator needs to be able to identify with the problems as seen through the eyes of the group leader (e. g. How does the group leader feel if the codes, exercise books, etc. have not arrived on time?).
4. **Helpful Questioning:** Sympathetic questioning that enables the group leader
 - to identify the weaknesses in his/her own leadership so far,
 - to understand the causes of problems,
 - to think through the consequences of certain types of actions, etc. is much more helpful than the statement of opinions and judgments by the supervisor.
5. **Encouragement:** The supervisor/facilitator needs to build the confidence of the leaders by affirming the positive aspects of the work done showing appreciation for the time and commitment given, and by helping them to recognize the negative aspects for themselves, thinking out alternative ways of doing things.
6. **Summarizing:** The supervisor/facilitator needs to be able to summarize the information (s)he has picked up from the situation in many different ways, picking out the main problems, different possibilities, etc.
7. **Mutual learning:** Supervisors/facilitators who think they know all the answers are not helpful. A willingness to learn from the group leader and the group is important in creating a good spirit and learning climate.
8. **Flexibility:** Every programme needs to be adapted to the special circumstances and needs of the people and place of the group. The supervisor/facilitator needs to be flexible in order to encourage flexibility, creativity and a spirit of experimentation in each group leader. Creative group leaders are much more effective than those who merely copy what their trainers have done. The supervisor/facilitator needs to encourage experiments but also an evaluation of each experiment by the creative group leader.
9. **Timing:** The supervisor/facilitator needs a sense of timing, when to encourage, when to challenge, when to ask a question, give a suggestion, give support,
10. **Planning:** The role of the supervisor/facilitator in the specific programme will demand a certain amount of planning. The supervisor/facilitator needs to be aware of how he uses time: how to distribute materials on time; how to meet reasonable requests from group leaders realistically; and how to be a good example in planning which will also reflect a model for the group leaders. Good planning by the supervisor/facilitator can mean better planning by the group leaders. .

PROBLEMS OF A SUPERVISOR/FACILITATOR

Certain tensions are often present between supervisor/facilitator and the group leaders who are being supervised. These can be reduced if the supervisor/facilitator is aware that these difficulties are to be expected, and learns how to deal with them constructively.

Reactions to Authority: Supervisors/facilitators have authority both because of their position and appointment by the organisers of the programme; and because of their knowledge and experience as group leaders (literacy teachers, etc.). If they throw this authority around, they may either overwhelm new group leaders and reduce

their confidence, or in a different type, of personality, cause counter-dependence or resistance to every suggestion they make.

Insecurity of the group leader: We all feel insecure when we start a new job and it is natural that new group leaders should fear criticism and having their mistakes pointed out. They are still trying to establish a good relationship with their group and so they are particularly sensitive to criticism in front of the group.

Dependency: Some group leaders become dependent on their supervisors/facilitators and want them to make all the important decisions. The supervisor/facilitator needs to help the group leaders to stand on their own feet by helping them to think through problems and make responsible decisions themselves.

Resistance to an outsider: The supervisor/facilitator must realize that in certain ways they are outsiders' whereas the group leader has regular contact with the participants and feels like an 'insider'. It is therefore extremely important to take time to listen carefully to the problems of the group leader; not offering suggestions and solutions too quickly showing that you do not understand the problem fully.

Trying to impress: Some supervisors/facilitators are more concerned to show off their own expertise, and to go quick results in the programme, than to develop the skill, confidence and commitment of the new leader.

Conflicting loyalties of the Supervisor/Facilitator: Supervisors/Facilitators are often torn between their concern for the group participants and their loyalty to the group organising the programme, and their concern for the growth of the group leader in skill and confidence. The growth of the group leader is of primary importance because in that way the participants and the whole programme will automatically benefit.

THE SUPERVISOR'S/FACILITATOR'S ROLE - ENABLING OTHERS TO GROW

The role of the supervisor/facilitator is not primarily to see that the work gets done well, but to see that those doing the work are constantly growing in commitment and skill, so that they have motivation from within themselves, not merely pressure from someone outside, to do the work as well as possible. This internal motivation arises both from

- a strong identification with the goals of the work, (This can be helped by shared goal setting and planning.)
- a clear understanding of their own role,
- confidence in their own ability to carry out this role (good methods),
- understanding of the roles of others,
- relationships which enable them to discuss success and failures in an open, supportive atmosphere,

What conditions enable us to grow

We need a combination of challenge and support. First of all we need a basic atmosphere of Acceptance and Appreciation. An important aspect of this is that somebody is willing to take time with us, listening to our concerns, rejoicing in our successes and entering into our own experience of failure without judging us harshly. But besides this, we also need challenge. This is first of all a challenge to get more deeply involved in the overall goals of the programme. Besides this we need a deeper awareness of our own potential. Feedback is designed to build a person's confidence and skill and commitment. Negative feedback is sometimes necessary, but it is only helpful if there is first a sense of appreciation, and confidence that one can do a good job.

Some growth is smooth and regular, as a small fish grows into a fish. But there are other times when growth involves painful and alarming change, as when a tadpole grows into a frog.

This is the type of change that is happening when someone has to change from a teacher into a group facilitator. It is not easy and the person needs a lot of help to understand what is going on. But then suddenly the little creature finds instead of swimming peacefully around in nice familiar water, she is becoming a funny shape, growing new arms and legs. At first they seem ugly and awkward, but soon she finds she can actually jump. The whole world opens up with new possibilities. It is far more exciting to be a frog than a tadpole, but one needs encouragement during the time of change.

MANAGING A CHURCH, MANAGING A MINISTRY

by Prof. Angelito G. Samson
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Management

is the ability and activity of influencing people and shaping their behavior to accomplish goals within an organization.

- it is a leadership exercised to accomplish more shared objectives and purposes.

Organizations rely upon time specific management functions:

1. Assessing problems and opportunities
2. Goal setting
3. Planning to achieve goals
4. Implementing the plan
5. Evaluating the organizations effectiveness

3 levels of skills necessary for the process of management:

TECHNICAL SKILLS: The knowledge, methods, techniques, training and experience necessary to perform a task.

HUMAN SKILLS: The ability to work with and through people, to be able to understand and motivate people.

CONCEPTUAL SKILLS: To understand the organization as a whole, to see where one's activity fits into the overall organization, to be able to articulate and to act according to more purposes_

The Ministry System: Components and Process

There is a difference between managing a church and managing ministry.

- A. CHURCH - The church is one critical component in a dynamic process of ministry. The church is an area in which a part of the ministry process takes place. It is the setting in which people are related to God and prepared to enable other people to be related to God.
- B. MINISTRY - refers to relationship of people to God, people to people, Church to community.

Pastors need to assist congregations to think about:

- its life
- its faith commitment
- its relations to the community
- its care for its own members

As well as help them think about:

- the substance and quality of those commitments
- create means whereby they can act upon them

Two Focus of the Ministry of the Church (Those who participate in it are members of the congregation)

- A. The Ministry of the Church is seen not only the management of a congregation, like:

Recruitment members
Raising money
Preaching sermons
Conducting Sunday school classes
Schedule services, etc.

- B. The people, the processes, the structures of society that are touched by the members of the congregation in the community.

The Aim of Church Management (Ministry) is to enable its members, through a foundation of Christian faith, to create a society where all people are loved and are loving, where justice and compassion characterize relationships.

Pastors role in the process of ministry is an enabling one. The ministry is the ministry of the whole congregation. The pastor's role is to minister to the ministers to be catalyst (is one who participates in a process of transformation and facilitates its occurrence) in the church.

(see figure 1)

Three Tasks:

1. To provide efficient organizational management. The bureaucratic aspects of church life demand careful, efficient administration and execution.
2. To provide effective guidance for the gathering church, helping the membership clarify direction and associate together with a fine commitment to the mission of the church.
3. To provide authentic spiritual direction, congruent, authoritative preaching, teaching, counsel, and witness in order to help people know themselves and the world through the eyes of faith.

(see figure 2)

PROCESS

1. Mission Clarification

Our theological/biblical thrust
our missional values
a normative statement of what we intent to be and do

Mission clarification ask the why of all activities engaged by the church. It deals with the question of purpose.

2. Congregational Analysis (assessment) (snapshot of the church where we are now?).

Assessment is intended to produce a descriptive statement of the Church's state of affairs its

- a. strength
- b. weaknesses
- c. members hopes for future directions

How to assess the strength/weaknesses/future direction of your church?

1. What do you think are the strengths of your church? What do we have going for us?
2. What do you think are the weaknesses (or major problems) or needs of our church? What is going against us?
3. What changes or solution would you like to see in the future (next five-ten years?) What are your hopes and dreams for our church?
4. How should we relate to our environment/community? What specific program suggestions do you have?

Description of the church using the following headings:

1. basic strengths of the church/membership strength, prospects, adherents
2. major issues confronting the community
3. basic weakness/concerns of the congregation
4. financial support for the church
5. major feeling tones in the life of the congregation

Does it feel good to be a part of this group? Do you feel you are with people you can trust and who trust you? Do you usually leave the group with your spirit high and low? What is said and done when a mistake is made or a difference arises?

Virginia Satir

"Feeling of worthy can only flourish in an atmospheres where individual differences are appreciated, mistakes are tolerated (but not, condoned), communication's open and the rules are flexible -- the kind of atmosphere that is found in a nurturing family

- self-worth
- communication
- rules
- linking to others

3. Goal Setting (where do we want to be)

it is a prescriptive process

results in a "how to plan for the church which strategies the activities and programs the group believes the most consistent with the theological values – missional priorities and which are realistically achievable given its present location and condition

Goals the targets as intermediate ends not the end product in themselves.

They are achievements required to bring the church to its own theological missional values.

4. Implementation

Road map achieving the goals

Strategizing: What activities will be done to each our goal?

Scheduling: When will each activity take place?

Recruiting and Assigning: Who is responsible to see it happen?

Resourcing: What are the equipments, space, money workers' needs to carry out the activity?

5. Evaluation

Monitoring: How we will check up to make sure that the plan is functioning properly and on time?

FIGURE 1. MODEL OF MINISTRY

Education Special witnesses Community outreach Fellowship	Management of task groups Building maintenance Formal Communications Organizational Procedures
Effective Associational Leadership	
Conflict Management	LEADERSHIP Fund Raising Financial Management Task Leadership
Visitation Consensus formation Goal setting	
Religious Education Preaching Teaching Prophetic Leadership Prayer, Meditation, Devotion	Administration of the sacraments Counselling Crisis Support

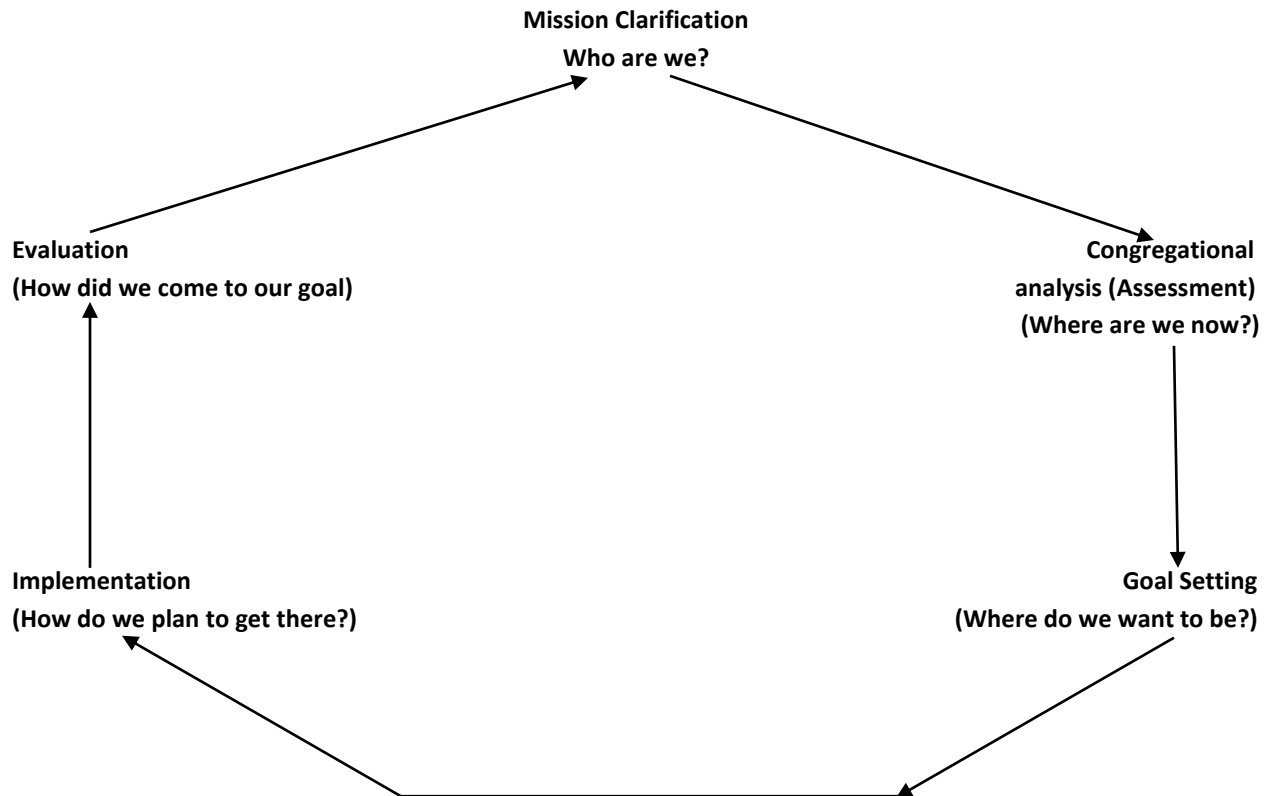


Figure 2: Planning for Action (A Planning Cycle)

TEACHING IN GROUPS

LEARNING IS A COMPLICATED PROCESS which unique difficulties for young people and adults. Teaching them, however, presents a challenge to the adventurous teacher.

The young person or adult approaches a learning situation differently from children, and his processes of learning are different. Before studying specific ways that assist him to learn, however, it will be helpful to consider briefly such ideas as knowing and helping the learner, the nature of learning, and the cooperative tasks of the leader and the group members.

KNOWING and HELPING THE LEARNER

The image that a young person or adult has of himself is that he is a mature and responsible person. Whether, this self-image is accurate or not, he desires to be considered an adult and wants to be treated like one. He is able to and wants to make his own decisions, and must do so. He does not want to be treated as child, a person who is still in the dependent stage. The leader, therefore, will want to teach in such a manner that the learner is given opportunity to make his own decisions recognizing that to learn effectively a person must take responsibility and be actively involved. in the teaching-learning process.

The young person or adult has had many varied experiences which have strongly influenced his life. These experiences have made deep impressions upon his personal make-up and have shaped his ways of thinking. He therefore reacts to situations, new ideas, and new meaning in the light of these as having worth to the individual, allow him to share them without feeling threatened by ridicule or mass group opinion, and make them meaningful to him in new situations. In this way, the experiences become an avenue for opening new areas of understanding.

The atmosphere of learning-teaching situation will affect the teaching-learning experiences and processes. It is important to accept each individual as a person of worth even when one does not agree with his ideas. A concern for his welfare will more easily enable him to evaluate facts and to accept change instead of putting up defenses when new ideas are presented.

Person are more important than the information to be learned or the way of teaching that is used. Any factual information is useless unless it is of value to the individual and makes a difference in his life. Information should be used to assist the individual to become more mature, not to enslave him with an accumulation of many unrelated, unmeaningful facts. What happens to the individual learner is the important thing.

At atmosphere of trust, security, and mutual confidence must exist so that the learner will feel free to express his ideas honestly. By accepting each learner as a person of worth, the leader will first give support to him and then assist him progressively to accept himself and to understand why he behaves as he does; then if necessary, the leader will move to a direct challenge of the learner's beliefs. An abrupt challenge to an insecure individual may retard learning or spoil opportunities for learning to take place.

THE NATURE OF LEARNING

Learning involves change. The changes that take place when learning occurs have a directional aspect. Sometimes they involved a change in the direction of life's goals, and sometimes they reinforce the direction in which the learner is going.

When the change involves a complete about-face in our way of thinking, this involves a change in the goal and the direction of our lives. What we did before, we no longer do.

When learning experiences continue to lead in the same direction in which we have been going, they give us new insights into and help us to see more clearly the way in which we have been going. This process assists us in advancing more quickly and more clearly toward our goal.

When Paul said: "How changed are my ambitions," he spoke of a change of direction in his life's goals. Once his ambitions were changed, there was a constant growth in the direction of Christian maturity. "I do not consider myself to have arrived, spiritually, to be started, "nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ Jesus grasped me." Here is an illustration of strengthening one's continued growth in the same direction.

Learning takes place when the following changes occur:

1. addition of information
2. increase in understanding,
3. acceptance of new attitudes,
4. acquisition of new appreciation,
5. doing something with has been learned.

These five kinds of changes fall into three categories: KNOWING, FEELING and DOING. These involved: (1) what I add to what I already know, (2) how I feel about what I hear and read.

1. What I add to what I already know, may have the least impact upon me as an individual. It may have a very comfortable effect as I gloat over and bask in the increase information. However, while the multiplication of information is important, satisfying, and sometimes even exhilarating, it is only the beginning of the learning process. When additional information has been secured, I need to ask myself the following questions:
 - a) What has happened to me because I have this new information?
 - b) How does this information assist me to help myself and others?
 - c) What kind of person am I because I have this added information?
 - d) Am I in the process of becoming a more effective Christian because of these new insights?
 - e) How is the Holy Spirit working in my life so that this information is making more adequate for the tasks of today in this fast changing world?
2. How I feel about what I hear and read is more important than the more gaining of information. Our emotional reactions to facts, information, and ideas are important for learning. How we feel about new information or new ideas to determine whether or not we will learn. When we hear new ideas and are unwilling to consider them in the light of valid evidence, it would be well to ask ourselves the following questions:
 - a) Why do I keep my mind closed to new information? Is it because I do not feel confident enough as a person to be able to meet new situations? Is it because I feel insignificant so that I close my mind when new situations confront me?
 - b) Am I reacting to a person or to preconceived prejudices rather than to the new idea or new information? Would the same information give by someone else or said in different way make a difference in whether I accept it?
 - c) Am I allowing the Holy Spirit to work in me to help me in my attitudes toward others so that I may love more, be more patient, be more understanding, and therefore, be more open to new insights into God's Word ,and His Ways in my life?
3. What I do with what I hear and read is the most important aspect of learning. My exposure to and subsequent acceptance of new ideas should result in overt action. I must become a different person by assimilating what I have heard and expressing it in action. This is the final result of the kind of learning which affects conduct.

For example, I may hear about giving to missions and I may think and even say that this is good; however, I have not really learned to give until I actually share my own possessions. Or I may hear about loving others and give verbal assent to the idea, but the final and necessary step is to show love.

Jesus demanded action of his followers when he said: "Not everyone who says to me, Lord, Lord, shall enter the Kingdom of heaven, but he who does the will of my Father who is in heaven." After telling the parable of the good Samaritan, he turned to the lawyer and commanded, "God and Do." Moreover, Jesus demonstrated with his life what he taught with words. To be Christian means to live what we hear and believe.

Allowing the Holy Spirit to work in our lives enables us to respond to new insights into God's ways. When the Spirit works he produces in human life fruits such as these: love, joy, peace, patience, kindness, generosity, fidelity, tolerance, and self-control. Learning takes place when the fruits of the Spirit are in evidence.

THE COOPERATIVE TASK

The teaching-learning process is a cooperative effort in which not only the leader but also the group of members must involved as active participants if learning is to take place. Both the leader and the group members are learners, but the leader, with additional knowledge and experience, plays a different role as a learner.

The leader of the group cannot expect response from the members unless he fulfills certain conditions and assists the learners at certain points, while the group members has certain rightful expectations of his leader and also must know the responsibility that he himself must personally assume if genuine learning is to take place. The leader is as responsible to teach group members how to learn as he is to teach them what to learn. Unless the learner knows what is expected of him he cannot be expected to assume his responsibility as a learner.

For every activity in which the learner participates there is corresponding activity towards which the group member must consciously strive. Without this two-way effort, significant learning cannot takes place.

Some of important interactions between the leader and group member are these:

The LEADER is honest with himself and others.	The GROUP MEMBERS is honest with himself and others.
The LEADER is a teacher and a learner.	The GROUP MEMBER is a learner and a teacher.
The LEADER realizes that now he says something is just as important as what he says.	The GROUP MEMBER is sensitive to the inflections of the voice and manners of the leader, and respond appropriately.
The LEADER knows the group , members with whom he is working.	The GROUP MEMBER shares with the leader as much information as he is ready to share.
The LEADER is sensitive to the group member's feeling and real needs.	The GROUP MEMBER assists the leader in making his needs known.
The LEADER remembers that learning is a personal matter and that the group member learns only what he wants to learn. He assists in motivating the learner to see his potentials and how to achieve them.	The GROUP MEMBER understand bow significant learning takes place, knows his part in this process, and assumes his responsibility in the teaching-learning process.
The LEADER never does something for a group member that the person can do for himself.	The GROUP MEMBER never relies on the leader to do anything for him that he himself can do.
The LEADER is a guide to the group member and gives direction only when needed.	The GROUP MEMBER accepts the leader as a guide who is assisting him in becoming a more mature person.
The LEADER assists the group members in makig his own decisions.	The GROUP MEMBER assumes the responsibility of making his own decisions and does not leave it to another person to make them for him.

The LEADER does not expect anyone to do something which he himself is not willing to do.	The GROUP MEMBER does not allow the leader to use him for his own means.
The LEADER develops good rapport with the group member.	The GROUP MEMBER accepts the leader as a person with feelings.
The LEADER is a good listener.	The GROUP MEMBER is an active listener and participant.
The LEADER interacts with the group member.	The GROUP MEMBER interacts with the leader.
The LEADER has empathy toward the group member.	The GROUP MEMBER has empathy toward the leader.
The LEADER is patient when progress is slow, recognizing that progress takes place when group members are ready to progress and not before.	The GROUP MEMBER consciously tries to understand what is being taught and to progress as rapidly as he can to achieve his goal. He assumes the responsibility for learning.
The LEADER helps the group member to express himself and is sensitive to the right time to assist him.	The GROUP MEMBER learns to accept the leader's assistance in developing self-confidence and self-expression.
The LEADER helps the group member to mature, realizing that he must begin where the group member is and assist him taking progressive steps towards maturity.	The GROUP MEMBER knows that learning produces progress toward maturity. He accept the leader as a person who is assisting him to mature.
The LEADER never puts the group member on the defensive.	The GROUP MEMBER learns to recognize when he is defensive.
The LEADER is flexible when occasion demands.	The GROUP MEMBER learns to recognize when the leader is assisting him.
The LEADER challenges the group member then the group member is secure enough to be exposed to new ideas.	The GROUP MEMBER accepts the challenge, looks at all alternatives, discovers and explores ideas in new relationships, makes his own decisions and is able to defend them.
The LEADER gives the group member an opportunity in developing the goal of the teaching-learning situation.	The GROUP MEMBER assumes his responsibility in determining goals.
The LEADER helps the group member to strive for goals of feeling and doing as soon as possible.	The GROUP MEMBER involves himself in goals of knowing feeling, and doing moves to the feeling and doing goals as soon as possible.
The LEADER exposes the group member to significant facts and resources that are relevant to achieving the goals set.	The GROUP MEMBER reacts to what the leader says or to the resources the leader uses in relation to the group member's own past knowledge, and tries to relate it to his experiences in such a way that it has meaning.
The LEADER selects and provides proper resources and ways to attain the goals.	The GROUP MEMBER learns to select resources and ways that will assist him in achieving the goal which he has helped to set.
The LEADER gives the group member opportunities to assume responsibilities for the teaching-learning situation. He is sensitive to the time when the group member is ready and needs a little encouragement.	The GROUP MEMBER accepts responsibilities for the teaching-learning situation according to his readiness.
The LEADER constantly evaluate himself.	The GROUP MEMBER constantly evaluates himself.

The LEADER evaluates the group member's performance at frequent intervals so that the group member will know his progress.	The GROUP MEMBER applies himself to new learnings and assimilates them into his thinking so that he can communicate them to others.
The LEADER never reacts defensively to anything that the group member says.	The GROUP MEMBER never puts the leader on the defensive.
The LEADER evaluates the atmosphere of the teaching-learning situation.	The GROUP MEMBER realizes his responsibility in establishing a positive atmosphere for learning to take place.
The LEADER requests at appropriate intervals, evaluations from the group members concerning the strengths and weaknesses of the teaching-learning situation.	The GROUP MEMBER is honest in his evaluations of the teaching-learning situation, reporting exactly how he can react to what is going on, giving praise where it is valid and constructive criticism where it is warranted.
The LEADER is willing to adjust the teaching-learning process in accordance with evaluative comments of the group member.	The GROUP MEMBER is cooperative in making adjustments in the teaching-learning situation.

In a group learning situation, the interrelationships that must exist between the leader and the group member are the same relationships that the learners or group member must assume between themselves and other learners.

¹ J.B. Phillips, *The New Testament in Modern English* (New York: The MacMillan Company, 1953), Philippians 3:10. Copyright J.B. Phillips 1953. Used by permission of the MacMillan Co., and Geoffrey Bles Ltd.

² Ibid., Philippians 3:12.

³ Points adapted from Malcolm S. Knowles, *Informal Adult Education* (New York: Association Press, 1950), pp. 30-31.

⁴ Matthew 7:21.

⁵ Luke 10:25-37.

⁶ Phillips, op.cit., Galatians 5:22-23

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RUNNING EFFECTING MEETINGS

Since most of us spend a large proportion of our working day in meetings of one sort or another, any improvement in the effectiveness of those meetings in terms of time spend on level of constructive output can lead to substantial savings both in time and money.

Here is a framework which will not solve those problems that arise in meetings, but which, if checked through will minimize some of the frustration and irritation we often experience. First ask yourself what sort of meeting is it - then check the criteria. Use it for the meetings you run - not just to criticize the ones you attend.

The checklist below should help you at least to classify the meetings you hold and give you some guidelines on how they should operate. There are few other basic questions which are so obvious, they often do not get asked seriously, such as;

CAN I _____

1. Write down the objectives of the meeting in a few words?
 - * do not call the meeting unless you can
2. Make it clear which type of meeting it is (information, problem-solving, decision-making)
 - * if members are not sure, it will be muddle
3. Be realistic and open about
 - * how long I am prepared to spend on the meeting?
 - * how long it will take to achieve the objective?
 - * try and set a time limit accordingly.

Even if the above notes do not help you to run effective meetings you should be cleared about why you failed!

PURPOSE OF MEETING			
	INFORMATION	PROBLEM SOLVING	DECISION MAKING
Stages o Meeting	Information only	Information, problem sensing, criteria for solution	Information, problem sensing, criteria for solution, decision
How many people should attend	Any number	Not more than 12. Ideally 6-8	Not more than 12. Ideally 4-6
Which people should attend	Those who must know	Those who can contribute	Those who are responsible
Emphasis should be on	The content (clear, logical, understandable)	The content and effective interaction (listening, understanding)	Content, interaction, and decision making procedure (who does what and when)
What procedures should be followed	Talk or lecture with chance to ask questions	Group discussion aimed at information processing, problem sensing and criteria for decision stage	Group discussion aiming at criteria for decision that meets criteria. Ensure feedback on actions taken.

THE MEETING PROCESS

I. APPROACH

This is the way the meeting is opened. In many ways it is the most important step because it determines or sets the attitude of the group. The approach will determine how well the group is willing and able to participate later. The things to consider in approach are:

- A. Introducing the topic
- B. Defining the purpose of the meeting
- C. Limiting the scope of the meeting
- D. Setting up the procedure to be followed
- E. Developing the proper attitude in the participants.

II. DRAWING OUT

It is at this point that the meeting starts. The entire meeting can be made or broken here. The leader must introduce material which the group can understand and discuss without fear of embarrassment. Well planned question will be of considerable help. The following points should be considered:

- A. Gatherings facts
- B. Getting opinions
- C. Obtaining reactions to points made by leader
- D. Obtaining reactions to points made by participants
- E. Asking pertinent questions
- F. Developing outline for discussion
- G. Adjustment of group Views end ideas

III. ACCEPTANCE

Many different and conflicting opinion may have been expressed up to this point. Now the meeting leader must organize and compromise. He may have to reason and discuss with individual members. It is a true test of meeting leadership, for he must get members of the meeting to reconcile their views and accept a basic group of ideas.

The points to be considered are:

- A. Voluntary contributions by the participants
- B. Cross discussion
- C. Challenge and acceptance of points made by the leader
- D. Readjustment of ideas and reconciliation
- E. Conclusions are reached

IV. LIMITATIONS OF MEETING

- A. Not a substitute for functional responsibility
- B. Not a substitute for factual research
- C. Questionable in emergencies
- D. Dependent on availability of participants
- E. Asking pertinent questions

V. PITFALLS

A. Assumed Facts

An assumed fact is not a fact until it is verified. Opinion may or may not be grounded in fact. Decision based on what is not a fact makes the decision wrong and may create a more serious problem.

B. Generalities

A specific problem requires thinking in specifics not generalities

C. Pre-fixed Decision

Experienced participants study a problem thoroughly before going into a meeting but refrain from committing themselves to a fixed decision beforehand. They retain an open position until the problem situation has been explored to their satisfaction, the critical factors, objectives and criteria verified; the conditions under which the decision will operate explored, and the alternatives weighed.

D. Expedient Decision Making

In the interest of time the symptoms or effects of the problem may be treated rather than uncovering the underlying causes of the problem and solving them. Since expedient decision-making does not correct the basic cause, the problem has not been solved.

E. Non-projection of Solution to Understand Possible Implications

Failure to project the solution into areas of operation and those that may be affected, may result in a greater problem. Many solutions must be projected for company-wide, industry-wide reaction to understand their implications.

VI. PRINCIPLES OF MEETINGS

A. Permissive Atmosphere

Permissive atmosphere means a friendly, informal condition in which each participant feels that he can speak his mind and can discuss any relevant subject without fear of blame or retaliation by the leader or fellow participant.

Each participant feels full freedom to explore ideas, disagree, express opposing views, and question and test objectively established principles, policies, rules, procedures, techniques, etc.

In it, each participant feels that he is a wanted member of the group, that his ideas and experiences are recognized and that he has ability to do the assigned task.

Permissive atmosphere does not apply, however, to uncontrolled freedom which leads to injustice and inequality. It implies the exercising of restraints that are commonly considered as good judgment and courtesy.

B. Involvement

Involvement means mental, emotional and physical identification of participant with the source of the task and the group.

The quality of depth of involvement is dependent in part upon the participant's evaluation of the importance and urgency of the solution to himself, other participants and to the source of the assignment. Involvement is also dependent in part upon the participant's approval or non-approval of other in the group. His feeling-state varies with the ideas expressed by other, their personalities and their apparent motives.

It is the leader's responsibility to be sensitive to the feeling-state of the participants and to take immediate steps whenever the involvement moves toward strained feelings.

The leader can stimulate each participant to a higher degree of involvement by directing the discussion so that it provides opportunities for recognition and contribution. This strengthens the participant's feelings of belonging, security and adequacy.

C. Participation

Participation means drawing out from the participants relevant, pertinent and critical thoughts and ideas, primarily through questions which add information, test ideas, measure effects, penetrate to fundamental causes, relationships and interrelationships, reveal opinions and attitudes, keep discussion to the point, stimulate the imagination, and shape and advance the logical development of the discussion. In addition, it means active listening and functioning as an accomplishment minded unit. Further, possibility by preparing in the execution of the decision.

MGA MUNGKAHI AT GABAY PARA SA ISANG SISTEMATIKO AT KOMPREHENSIBONG PAGPLANO

Ni Reb. Jessie S. Suarez

A. Panimula:

Kailan man, ang alin mang samahan o organisasyon ay hindi magiging matagumpay kung ang kanyang pagkilos ay kulang o walang pagpapalano at pagtatasa o ebalwasyon.

Ang mga sumusunod ay ilang mga mungkahi at gabay lamang na hinango mula sa mga karanasan at mula rin sa ilang mga kaisipan o theories na nasubukan nang isapraktika. Kung tutuusin, ang mga gabay at mungkahing ito ay maaaring magamit o subukan hindi lamang sa loob ng simbahan kundi sa iba rin naming mga samahan o organisasyon.

B. Ilang Mga Pakahulugan at Pagpapaliwanag

Ang pagpapalano ay siyang pinakabatayang sangkap sa lahat ng pamamahala at pagkilos na may layunin. Sa isang organisasyong pamamahala, ang proseso o paraan ng pagpapalano ay binubuo ng:

- a. pagtukoy sa layunin ng samahan o Gawain
- b. pagbuo ng mga hakbang, patakaran, pamamaraan at pagtukoy sa mga kailangang “resources” upang maisakatuparan ang mga layunin o mithiin.

Upang higit na maging malinaw, ilang mga pakahulugan sa pagpapalano ang nais kong ibahagi sa inyo:

- a) Ang Pagpapalano ay:
 1. Paglalatag ng isang malinaw na hakbangin upang baguhin/paunlarin o ayusin ang isang kalagayan patungo sa isang mithing kaayusan o kalagayan.
 2. Isang proseso o paraan na naglalahad ng isang sistematikong paraan kung paanong ang organisasyon ay makakarating sa kung saan nito gusting makarating.
 3. Pagdidisenyo ng isang mithing kinabukasan o hinaharap sang-ayon sa layunin ng organisasyon.
 4. Pagdidisenyo ng isang malinaw na hakbangin upang epektibo at angkop na tumugon sa mga pangangailangan.
- b) Ang Pagpapalano ay hindi:
 1. Forecasting – o isang pagtatangka na hulaan ang hinaharap.
 2. Paggawa ng Balak-Gugol o Budget – pagbabanghay ng mga resources sang-ayon sa kasalukuyang kalakaran
 3. Pag-angkop sa Sitwasyon o Pagtugon/Pagkilos lamang sa panahon ng krisis
 4. Isang routine o karaniwang staff activity.

K. Antas o Anyo ng Pagpapalano

Ang ano mang uri ng planong isinasagawa ay dapat may tiyak at itinakdang panahon o time frame. Ito’y upang lalong maging masinop o angkop ang anomang hakbang na babalakin.

May isang antas o anyo ang pagpapalano:

1. Istratehiko o Komprehensibong Plano – pangmatagalang balak o hakbangin upang matupad ang layunin. Ito ay angkop para sa pangsampu (10) hanggang dalawampu’t-limang (25) taong plano.
2. Medyum o Taktikal na Plano – pangkatamtamang panahon para sa isang balak na naglalaman din ng mga istrategikong hakbang para sa katuparan ng layunin. 3-5 taon ang takdang panahon para dito.
3. Pampanandalian o Taunang Plano – naglalahad ng pang-isang taong balak na nakabatay sa kakayanan o pagiging makatotohanan na maisasagawa ang layunin sa loob ng takdang panahon. Ang ganitong antas o anyo ng plano ay ibinabatay rin sa mga patakaran, sistema o pamamaraang nabuo na ng organisasyon.

D. Mga Prinsipyo sa Pagpaplano

1. Comprehensiveness o pagiging malawak na plano: pag-uugnay ng lahat ng aspeto ng organisasyon: programa, relasyon, responsibilidad, pamamaraan, atbp.
2. Future-Oriented o tumatanaw sa hinaharap: ang ano mang planoay dapat nakabatay sa isang proseso na kung saan ay “gumagawa tayo ng desisyon ngayon nguni’t sa hinaharap nakatuon ang ating isip”.
3. Participatory o may malawak na pakikilahok: pagtitiyak na ang plano’y pinagkaisahan o si nang-ayunan ng bawa’t isa.
4. Patuloy na Proseso ng Pamamahala: pagtitiyak na ang plano’y masinop at epektibong naisasagawa. Paggabay sa bahagi ng mga pamunuan upang tiyakin ang implementasyon ng plano.
5. Kaangkupan (Relevance) as Anumang Pagbabago: Ang plano’y dapat maging isang proseso na tumutulong sa organisasyon upang tumingin sa loob at labas ng kanyang samahan. Dapat isaalang-alang na ang bawa’t organisasyo’y nabubuhay sa loob ng isang daigdig na patuloy na nagbabago.
6. Pagsasaalang-alang sa Iba’t-ibang Kapamaraan: pagbibigay puwang sa iba’t-ibang mapagpipiliang paraan upang matupad ang layunin.
7. Nakabatay sa Katotohanan o Realidad: pagsasaalang-alang sa mga katotohanan o kalakaran ng pamayanan o lipunan.

E. Mga Hakbang sa Pagpaplano

- a. Diagnosis (Pagtaya o Pagsusuri sa Kalagayan)
 - a.1) Ano ba ang ating kalalagayan bilang organisasyon? Problema?
 - a.2) Ano ba ang ating mga pangangailangan?
- b. Ano ang gusto nating marating o mangyari sa loob ng itinakda nating panahon? Sa 6 na buwan? Sa isang taon?
- k. Ano ang mga posibleng paraan para matupad ang ating layunin? Talakayin ang posibleng mga mungkahi.
- d. Ano-ano ang mga negatibo at positibong aspeto ng mga mungkahi? Gaano kalaking panahon, pera at personal efforts ang kakailanganin ng bawa’t mungkahi?
- e. Alin sa mga mungkahi o suhestiyon ang ating sinasang-ayunan?
- g. Sino-sino ang gagawa para ditto, doon, diyan, saan, ano, kailan at paano?
- h. Kailan tayo magtatasa (evaluate)? Sino-sino ang kasama sa ebalwasyon o pagtatasa?

G. Pagtatasa o Ebalwasyon ng Plano

Bahagi at mahalaga sa pagpaplano na magtakda ng isang panahon upang tasahin ang mga naganap. Ito’y maaring isagawa sa gitna o matapos ang takdang panahon ng plano. Upang higit na maging masinop, iminumungkahi na isagawa ito sa pagitan at matapos ang takdang panahon ng plano.

Simpleng Gabay:

1. Anong pangkalahatang layunin ang ating binalak?	1. Naabot ba ito o hindi? Bakit?
2. Anong paraan ang ating ginamit?	2. Angkop ba ito? Aral mula sa kongkretong karanasan.
3. Sapat ba ang panahong ating inilaan?	3. Gaano karaming panahon ang kailangan?
4. Gumampan ba at tungkulin ang mga nakatalagang tao?	4. Saang aspeto nagkulang sa partisipasyon? Bakit?
5. Sa pananalapi, anong mga naging suliranin?	5. Sapat ba ang iniukol na budget?

(Iba pang mga suliranin)

- > Mga kalakasang nakita/mga kahinaan
- > Pangkalahatang Aral sa karanasan/impact o dating ng Programa.

Si Reb. Suarez ay isang aktibong Pastor ng Southern Tagalog Conference-UCCP. Siya ay nagtapos sa Union Theological Seminary at kasalukuyang naglilingkod bilang Program Secretary ng Christian Education and Nurture Cluster ng Southern Luzon Jurisdictional Convention-UCCP.

RULES OF DEBATE AND ORDER

(Excerpts from the UCCP Constitution and By-Laws)

Presiding Officer

The duties of the Presiding Officer shall be the ordinary duties pertaining to that Office. He may express his opinion on any matter before the Court. Should he wish to introduce a motion or present a report, he shall ask another member to preside. While out of the chair, he is an ordinary member of the Court. If he proposes a motion, he shall not resume the chair until the matter is disposed of. The Presiding Officer shall have only a casting vote.

Rules of Debate

The order of Privilege Motion shall be as follows:

- a. To fix time to adjourn.
- b. To adjourn.
- c. To raise a question of Privilege.
- d. To call for Orders of the Day.
- e. To lay on the table.
- f. To take an immediate vote (two-thirds vote required).
- g. To limit or extend limits of debate (two-thirds required).
- h. To postpone definitely.
- i. To commit or refer.
- j. To amend.
- k. To postpone indefinitely.
- l. To deal with main motions.

The significance of the above order is that when any one of these motions is before the Court any motion higher in the list in order, and any motion lower down in the list is out of order.

Before any motion is open for discussion the following conditions must be fulfilled.

- a. A member must rise and address the Presiding Officer after the floor has been relinquished.
- b. Such member must be recognized by the Presiding Officer.
- c. The member thus recognized must propose a motion.
- d. The motion must be seconded.
- e. The motion must be stated by the Presiding Officer and declared open for discussion.
- f. A motion is out of order when it conflicts with a resolution previously passed at the same general session.
- g. A member, who is standing before the floor is relinquished, is out of order and cannot claim the floor.
- h. A member who has proposed a motion may claim the floor to introduce the discussion even if another has risen before him.
- i. A member shall only speak once on any motion or any amendment, unless on permission of the Court.
- j. A member who has spoken on any motion has the right to speak on any proposed amendment or amendments thereto.
- k. The mover of a motion has the right to reply before the final vote is taken on the main motion. He may also defend his motion against all amendments when these are regularly open for discussion.
- l. When a motion to take an immediate vote has been carried on the whole question, its effect is to close all general discussions, but it does not deprive the mover of the motion of his right to reply.
- m. When a motion has two or more clearly defined parts or points of issue, and any two members request that it be divided, a separate vote must be taken on each.

Amendments

A motion is amended by striking out certain words, or clauses, or striking out all after the word, "Resolved", and substituting another motion which will dispose of the matter. An amendment which merely negates motion before the Court is out of order.

There is no limit to the number of amendments to any motion which may be proposed and considered, but there can only be a motion, an amendment, and an amendment to the amendment is before the Court at a time. When any amendment is disposed of other relevant amendments may be proposed.

When a motion, an amendment, and an amendment to the amendment are before the Court, the two first named are "pending questions", and the last is the "immediately pending question." The discussion is always on the immediately pending question, which must also be voted on first. When the immediately pending question is disposed of, the one above it, until the whole matter is disposed of.

When a vote is to be taken on an amendment, the Presiding Officer must first call for the votes in favor of the amendment – saying, "Shall the motion be thus amended?" He shall then ask for the votes of those opposed to the amendment. If the amendment is lost, the motion stands, and is still open for discussion and further amendment. If the amendment is carried, the form of the motion is amended accordingly and the amended form is open for discussion and further amendment, unless discussion has been closed.

When amendment is carried, it is not thereby adopted as the finding of the Court, but only changes the proposition under discussion.

When a motion, amendment, and amendment to the amendment are before a Court, three separate votes including "for" and "against" must be taken. The first determines whether the amendments shall be amended. The second determines whether the motion shall be amended, and the third determines whether the motion, in whatever form it is then before the Court, shall be adopted or rejected.

A motion to take an immediate vote may apply only to an amendment to the amendment, or the pending amendments, or to the whole question. When such a motion including the whole question is carried, the mover of the original motion has the right of reply before the vote is taken. After such reply, no further discussion, or amendment, is in order.

Motion to Reconsider

A motion to reconsider may be made at any time when the floor is vacant; but the actual reconsideration has only the same privilege as the motion to be reconsidered.

When a motion to reconsider has been seconded, all action on the motion or its authority *is* suspended until the question of reconsideration is disposed of.

A motion to reconsider must be moved by a member who voted with the majority. Any member may second.

If a motion to reconsider is considered at the same time sitting at which it has been presented, a two-thirds majority of members voting is required for its adoption. If it is moved and seconded to be considered at a future sitting, a majority determines the question.

If any action has been taken to put a resolution into effect after its adoption it cannot be reconsidered.

If a resolution affects persons, by appointing them to office, or otherwise, and they have been informed of such action or were present when it was taken and have not declined to comply, the motion cannot be reconsidered.

A motion cannot be reconsidered twice unless materially changed on the first reconsideration. If a motion to reconsider has been lost, it cannot be repeated.

A motion to reconsider is debatable only when the motion to be reconsidered is debatable. It cannot be amended, postponed indefinitely, or committed.

Order of the Day

The adoption of a program which specifies the order in which business shall be transacted, but does not specify the time when it will be dealt with, constitutes general orders. General orders cannot interrupt a question under discussion. A two-thirds vote is required to depart from general orders.

The adoption of a program which specifies the order in which, and the time when, business shall be dealt with constitutes special orders of the day. Also the adoption of a motion by a two-thirds vote, stating a time at which an item shall be considered, constitutes a special Order of the Day.

No special order can be made which will interfere with special orders previously made. When the consideration of one special order infringes upon another, the order that was first, made has the higher privilege. Special Orders may be called for at any time except when a motion of higher privilege is pending or become effective, or during the taking of a vote. A call for Orders requires no seconder. A two-thirds vote is required to suspend or change special Orders of the Day.

Question of Order

A point of order may be raised even while a question is pending or when a speaker has the floor. When a point is raised it must be decided by the presiding officer without debate. If a speaker has the floor when a point of order is raised he must sit down immediately until the ruling is made, when the presiding officer shall call upon him to proceed.

Any member of the Court may appeal from a ruling of the Chair, but only at the time when the ruling is made. But as a ruling is a precedent the general question of its correctness may be brought up later when there is no business pending, but cannot then affect business transacted under the ruling.

When an appeal from a ruling is made, the presiding officer should state the point of issue, and may give reasons for his ruling. The Secretary shall then put the question in the following form: "Is the ruling of the Moderator or Chairman, etc., sustained?" If the vote is a tie the presiding officer is sustained. The Secretary shall declare the result.

On all points of general procedure the vote of the meeting is final for the question under discussion, even if inherently incorrect. A vote of a meeting could not make valid the violation of constitution or render ineffective by-laws adopted by a higher court.

To Lay on the Table

A motion to lay on the table when in order, must be put to a vote without debate. If the motion is lost, it cannot be repeated or reconsidered. If carried, it, along with all amendments, is laid on the table. At any time when there is no business before the Court it may be taken from the table by motion duly seconded and carried. In such case the question is before the Court, in exactly the position it held, at the time when it was laid on the table. A motion to lay on the table can have no conditions attached to it. If a time is specified it immediately ceases to be a motion to lay on the table and becomes a less privileged motion "to postpone definitely" and is debatable.

General Rules

A motion to adjourn is not debatable. If, however, any conditions such as time or place of reassembling are attached, the motion to adjourn loses its privilege and becomes a main motion. If there is no provision for reassembling, a motion to adjourn, becomes debatable.

A vote is generally taken viva voce, or by show of hands. The Presiding Officer may at his discretion ask for a standing vote. On the request of two members the roll must be called and the vote recorded as the final vote except that nevertheless, upon motion duly passed, the vote may be taken by ballot.

When a member utters language which another member considers offensive, the latter may require that the words be taken down. The speaker is then allowed to proceed. When the speaker yields the floor, the words complained of may be considered and dealt with.

After a motion is under consideration, a question of order cannot be raised against it. A point of order can be raised only when the rule is broken, and before the Court has begun to deal with it. If, however, the motion proposes action which is beyond the powers of the body, objection may be validly taken at any time.

In any point not covered in the Book of Government the ordinary Roberts Rules of Order shall be followed.

RULES FOR BUSINESS SESSIONS

Adapted from the Rules of Debate and Procedure of the World Council of Churches

- I. The responsibilities of the Chairman shall be to announce the opening, suspension and adjournment of the meeting; his first action shall be to announce clearly that the Assembly is in business session; he shall ensure the observance of the applicable Rules of Debate; he shall grant the right to speak and declare the debate closed; he shall put questions to the vote and announce the result of voting. If the Chairman's decision as to the result of voting is challenged, a vote shall immediately be taken on the motion "that the chairman's decision be reconsidered"; reconsideration shall be permitted if a majority of the members present and voting vote in favor of this motion.
- II. All speeches must be addressed to the chair.
- III. No Member shall speak more than once on the same motion or amendment, except that the mover shall have the right to reply.
- IV. Any member may submit a point of order or procedure to the Chairman, and may, if necessary, interrupt a speaker for the purpose.
- V. Voting shall be by show of hands or by standing unless otherwise decided by vote of the Assembly. The Chairman shall read the motion immediately before any vote is taken. He shall first ask those in favor of the motion to vote, and then those opposed to it. The Chairman may, if he thinks fit, appoint members or staff to act as tellers, and he shall do so in case of doubt as to the result of the vote. A majority of those voting shall determine the decision except as the motion shall be regarded as defeated.
- VI. If a motion for a vote by written ballot is proposed and seconded, the Chairman shall put this motion to a vote without further debate. A simple majority of those present and voting shall decide the issue.
- VII. Those voting with the minority may have their names recorded. Those who abstain from voting may, if they wish, have the fact and number of abstentions recorded.
- VIII. The plenary sessions shall consider only these motions or proposals made by the Standing Commissions and/or Committees.
- IX. If any member desires to propose a motion not on the agenda, he shall be permitted to have his motion read. A vote shall be immediately taken as to whether or not his motion shall be included in the agenda.
- X. All motions and amendments must be proposed and seconded, handed to the Chairman in writing, and read before a vote is taken. The Chairman has the power to rule an amendment out of order as being substantially a negation of the motion.
- XI. During the discussion, speeches shall be limited to three minutes. A bell shall be rung one minute before a speaker's time is up. A second bell shall be rung one time later and the speaker shall then sit down, unless the Chairman proposes and receives consent that an additional minute be allowed the speaker.
- XII. Those who desire to speak for or against a main proposal under the debate before the Assembly must hand to the secretary, as early as possible, his name. Those who wish to propose amendments shall follow the same rule adding on the card precise information as to the part of the resolution they desire to amend. Those who wish to amend an amendment or to discuss an amendment already proposed shall stand in their places for recognition by the Chairman. The mover of an amendment and a representative of the committee reporting shall be allowed additional final statements in this order before each vote on amendment is taken.
- XIII. Any motion or amendment may be withdrawn by leave of the Assembly.
- XIV. When an amendment has been proposed and seconded, the Chairman shall allow discussion on the amendment only. An Amendment to an amendment is in order, but an amendment to and amendment to an amendment shall be out of order. Discussion and voting shall be in reverse order of the motions made. When the Assembly has voted to approve or disapprove the amendments, which have been proposed and seconded,

and the original motion is before the Assembly (amended or not as the case may be), additional amendments are in order except those which are judged by the Chair to be substantially the same as proposals already discussed and decided. A motion to refer a resolution back to the responsible committee with or without pending amendments, is always in order. Debate on such a motion shall be limited to two minutes by the maker of the motion, and the two minutes by a representative of the committee making the original proposal, and comments by the Chairman and Secretary as to the feasibility of handling the matter later in the agenda.

- XV. A motion to close the debate in order to proceed immediately to vote on the pending amendments and on the main question shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the Assembly the names of delegates whose proposed amendments have not been heard, after which the Chairman shall put the question to the Assembly, without debate when it has been moved and seconded or when he judges that the Assembly desires to conclude the matter before it. If two-thirds of the delegates present and voting agree, the vote or votes shall be taken without further debate.

ORGANIZING IN THE CHURCH

By Rev. Dennis Duhaylungsod

- I. Introduction
- II. Characteristics of the Church Sector
- III. Principal and Secondary Task in Organizing
- IV. Approaches and Strategy
- V. Forma of Struggle, Organization and Relationships
- VI. Style of Works

I. INTRODUCTION

- The biblical tradition clearly advocates a basic bias for the least privileged.
 - The pilgrimage of the Israelites from Egypt to the promised land and their occupation.
 - Jesus' pattern when those lowly fishermen and unheard individuals grouped themselves who later evolved as a CHURCH.
- Airing of voices must come ... it must be expressed in action collectively. Church organizing thus, is a thrust at coming out/up with an ALTERNATIVE.
- We intend to restore the church that is characterized as a movement of people in faith, in solidarity with their aspirations to become a unified and freed nation of God. In so doing, the ultimate aim of bringing about genuine freedom and prosperity goes with it - a church that is truly of service to the people and worship the one true God of history.

II. CHARACTERISTIC OF THE CHURCH SECTOR

A. The CHURCH as an institution is composed of three (3) main groups:

1. Policy making assemblies/bodies
2. rank and file - basically those who make their living from the institution.
3. multi-sectoral component of the church – women, men, youth, professionals

Basis of Unity of the Church as a Sector

- * faith expressions – how we live according to our faith

Goal of the Church as a Sector

- * is part and parcel of the overall goal of society.

B. The CHURCH as a sector Have interests

1. Service – after all the basis of the church's existence is its sense of mission.
2. Broad political (economic too) and moral issue – Filipino people versus status quo, church versus state.

Basis of Unity of Church as an Institution

- * doctrine – statement of faith, apostolate
- * structural – religious affiliation

Goal of the Church as an Institution

* New Heaven and New Earth

- but its historical political position is always pro-status quo. To achieve such goal, the church must take the pro-people stand.

Character of the Church as an Institution

1. “middle” force – oftentimes the church projects itself as such in terms of world outlook. Economically, the church is basically middle.
2. special cultural institution – gives meaning to the realities of society, including the unseen. Since the church is the factory of meaning (naming), it could perform tremendous tasks it conscientized and prioritized.
3. a potent force for total transformation if organized.

III. ROLE AND SIGNIFICANCE

1. availability of technical, material, financial, human resources.
2. university of the sector should be tapped for transformation. It cuts across sectors and groups both locally and internationally.
3. composed of people of all levels and ranks.

IV. PRINCIPAL AND SECONDARY TASK OF ORGANIZING

Principal Tasks:

- Arouse, organize, mobilize church people in their number to actively participate in the task of transformation.
- engage them in
 - political and social experience of church people.
 - organizational expression of the faith as an act of service to the people
 - demythologizing Christianity (concretizing faith expressions).

Secondary Tasks:

- affect significant reforms within the church. This could be done through institutional, struggle, after all there are legitimate institutional demands that needs to be addressed to.
- establishment of an alternative structures and system reflective of a truly democratic and pro-people church.

It is very important that in doing these tasks, the following must be observed:

- a) Pro-people orientation
 - looking for a unifying factor that would serve the need of the majority.
 - attitude of conscientized groups towards the others.
 - pro-people orientation as the unifying factor is basic to start the process of conscientization
- b) Setting-up of directions
 - leadership of the conscientized groups within the church.
- c) Class line – alliances and targets are known here through investigating class levels.
- d) Social investigation/class analysis – social investigation is basic to analyze objective condition; class analysis is necessary to suit the style and method in organizing.

V. APPROACHES AND STRATEGY

- the kind of strategy to be used is based according to the strength and weaknesses of the negating forces of the people.
- immediate needs and issues should also be the basis of the approaches and strategy.

- should also be based according to the level of consciousness. Usually the level of consciousness determines what level should be effected.

VI. FORMS OF STRUGGLE, ORGANIZATION AND RELATIONSHIP

1. Institutional Struggle

Objectives:

- to bring the church closer to the people.
 - to have leeway to conscientized groups to work within the church.
 - for the conscientized groups to expand and consolidate those who advocate for transformation within the church.
 - to prevent the church to be coopted by any oppressive system.
 - to contribute to the historical truth that the church is a product of the liberating act of God.
- It is necessary to have a dialectical approach
 - open-close
 - sweep-solid
 - expand-consolidate
 - economic-political
 - formal-informal
 - etc.

VII. STYLE OF WORK

- set an example of both words and deeds under any condition.
- bear in mind that faith is a lifestyle – it should be expressed concretely in words and deeds.
- always concentrate on the salvific/liberating aspect of the faith.
- attend to the interest of the church people (i.e. doctrinal, economic) but which could not hinder the interest of the majority.
- always conduct alliance work with restraint but sustained.
- expand in terms of consolidation.
- always bring church people closer to the highest form of expressing their faith. It should always be in an organized and systematic effort. Spontaneity is idolatrous.

Rev. Duhaylungsod is a member of the Southern Tagalog Conference. He is currently the facilitator for LFP in STC. He is also a staff of Ecumenical Center for Development.

GAWAING PAG-OORGANISA

Ni Reb. Serafin R. Ersando

I. Layunin ng Kurso

1. masapol ang konsepto, katangian, at kahalagahan ng organisasyong local;
2. masapol ang katangian ng isang mabuting organisasyon; at
3. mapalalim ang kaalaman sa estilo at pamamaraan ng pag-oorganisa.

II. Ang Kurso

A. Ang Organisasyon.

1. Katuturan – Ang organisasyon ay ang pagbubuklod ng mga tao batay sa kanilang iisang interes at layunin, may pinagkaisahang programa, at may maayos at malinaw na istraktura ng organisasyon, pati na ang mga tungkulin ng mga lider nito mula sa pinakamaliit na unit hanggang sa pinakamataas na posisyon.
2. Mga Tipo ng Organisasyon.
 - a. itinatag sa direksyon ng iba
 - b. itinatag ng mga tao mismo batay sa kanilang malinaw na pagkaunawa at karanasan sa aktuwal na kondisyong kanilang kinapapalooban.
3. Mga Katangian ng organisasyon.
 - a. may malinaw na batayan ng pagkakaisa at mga layunin
 - b. may mga namumuno at mga kasapian
 - k. may pananalapi mula sa kasapian
 - d. may planadong mga Gawain tungo sa ikaaabot ng itinakdang mga layunin
 - e. may istrakturang organisasyonal para sa maayos na pagpapadaloy ng mga impormasyon at/o desisyon, at sa maayos na pagpapatupad ng mga gawain
4. Kahalagahan ng organisasyon.
 - a. nasa pagkakaisa ang lakas; nasa pagkakaisa ang tagumpay
 - b. daluyan sa pagmumulat at edukasyon ng iba pang mga tao sa komunidad
 - k. daluyan ng pakikibahagi sa pagkilos ng buong kasapian at maging ng iba pang mga may simpatiya

B. Ang Pag-oorganisa.

1. Ang pag-oorganisa ay pagkilos upang imulat, pakilusin, at buklurin ang mga mamamayan (ayon sa katuturan at katangian ng organisasyon).
2. Bakit kailangang mag-organisa? Ang mga puwersa ng kasamaan ay matatag ang pagka-organisa at malalim na nakaugat sa ating kalagayang panglipunan. Ito ay ipinakikita sa atin ng kasaysayan at ng kasalukuyang istraktura ng lipunan. Kaya, tanging organisadong puwersa rin ang maaring makapagpabago ng kasalukuyang situwasyon para sa kabutihang panglahat.
3. Bakit kailangang sektoral ang pag-oorganisa? Ang kabilang sa iisang sector ay may pinakamalapit na karanasan sa isa't-isa, at karaniwang may parehong mga suliraning kinakaharap, at may nagkakatulad na mga interes at layunin.
4. Batayang Bibliko-Teolohikal na Pag-oorganisa.
 - a. Ang tao bilang kawangis ng Diyos ay may malayang nasa, kalayaan at karapatan; at dapat mabuhay sa katuwiran at katarungan, kabutihan, at pagkakilala sa Diyos. Lahat ng ito ay

nalalagom sa iisang diwa – ang katarungang panglipunan, na siya namang kapahayagan ng tunay na pag-ibig.

- b. Ang Misyon ng Iglesya, na tinawag upang maging ilaw ng sanglibutan, asin ng lupa, binhi ng kaharian ng Diyos, at kawal ng Panginoon.
- k. Ang Kasaysayan ng Pagliligtas ng Diyos, na hindi lamang ukol sa kaluluwa kundi sa kabuoan ng tao.

5. Mga Gabay na Prinsipyo sa Pag-oorganisa.

a. Panlipunang Pagsisiyasat -

- 1. Kongkretong pagsusuri sa kongkretong sitwasyon. Huwag magbubuo ng anomang kongklusyon batay sa pala-palagay, haka-haka o sa walang batayang impormasyon.
- 2. Kung walang pagsisiyasat, wala siyang karapatang magsalita hinggil sa paksa.

b. Pagsusuri ng Uri -

- 1. Ang kamalayang panglipunan ng isang tao ang nagtatakda ng kinabibilangang kalagayan sa lipunan. Ito ay impluwensiya ng kanyang pananaw sa buhay; at ang kanyang kapaligiran ay karaniwang masisinag sa kanyang asal, kilos, at pag-iisip.
- 2. Ang paninindigang political ay itinatakda rin ng kalagayang pangkabuhayan.

k. Pag-oorganisa -

- 1. Magkaroon ng tiwala sa kakayahan ng masa sa paglikha ng kasaysayan at sa pagbibigay-katuparan sa kanilang minimithing pagbabago.
- 2. Magsimula kung saan sila naroroon at tulungan silang malinang ang kanilang kakayahan.
- 3. Magsimula sa pinakaibabang bahagi ng istrakturang panglipunan (pinakaaping sector o grupo) o ayon sa sector na kinabibilangan.

6. Mga Hakbang sa Pag-oorganisa.

a. Panimulang Panlipunang Pagsisiyasat (Preliminary Social Investigation o PSI). Ito ang pangkalahatang deskripsyon ng target na komunidad at ang mahahalagang batayang datos tungkol sa mga tao. Ang sumusunod ay mungkahing porma.

- 1. Lokasyon. Mapa ng target na komunidad kung saan ipinakikita ang malalaking kalsada, gusaling pampamahalaan at pribado-relihiyoso, pagkakatatag ng mga bahay, mga karatig na komunidad at iba pa.
- 2. Pangunahing pinagmumulan ng ikinabubuhay ng mamamayan; pangalawa at pangatlong pinagmumulan.
- 3. Tindi ng paghihikahos, kawalan ng edukasyon, kakulangan sa pagkain ng mga mamamayan.
- 4. Uri ng mga tao sa komunidad: mayaman, panggitna, mahihirap (porsiyento ng bawa't isa sa kabuuang populasyon)
- 5. Mga may hawak ng kapangyarihang political at cultural sa komunidad. Ano ang kalagayan nila sa buhay.
- 6. Pangmatagalan at kagyat na suliranin at ang nadaramang pangangailangan ng mamamayan.
- 7. Mga pangyayaring nakaaapekto sa pamumuhay ng mahihirap.
- 8. Mga programang pampamahalaan at pangsibiko sa komunidad, at ang aktitud/ugali ng mga mamamayan dito.

b. Pagpasok sa komunidad. Ipinalalagay na mayroong tutuluyang bahay.

- 1. Pakikihalubilo sa mga tao
- 2. Pagtukoy ng makakatulong na kontak (mula sa aping uri)
- 3. Pagsasagawa ng malalimang panlipunang pagsisiyasat, sa tulong ng mga natukoy na kontak mula sa paglikom ng mga datos hanggang sa pagsulat ng resulta nito.

Ang mga sumusunod ay mungkahing porma ng malalimang pag-sisiyasat (deepening social investigation of DSI).

1. Higit pang pagdedetalya sa mga datos na nalikom sa panimulang panlipunang pagsisiyasat.
2. Kasalukuyang umiiral na sitwasyong pangkabuhayan, pampulitika at pangkultura.
 - (a) Pangkalahatan at particular na isyu.
 - (b) pananaw sa lipunan na kinikilala ng iba't ibang grupo sa komunidad
3. Pinagmulang kasaysayan ng kasalukuyang situwasyon. Paano at bakit ito nangyari.
4. Pagtukoy ng iba't-ibang sector sa komunidad.

Ang proseso ng pagsisiyasat at ang sumusunod:

1. Paglilikom ng mga datos
2. Tabulasyon ng mga datos
3. Summing up ng situwasyon. Tukuyin ang mga pangunaing suliranin, mga isyu, at mga posibleng solusyon. Linawin ang batayan ng pangangailangan sa sama-samang pagkilos.
4. Pasbuo ng ubod na grupo, batay sa isinagawang pagsusuri.

Ano ang kahalagahan ng panlipunang pagsisiyasat?

- a. Nakatutulong sa pag-unawa ng kongkretong sitwasyon.
 - b. Gumagabay sa lahat ng Gawain sa pamamagitan ng pagkaalam kung ano at paano magsisimula sa pagpapakilos at gayundin ang mga limitasyon nito.
 - k. nakatutulong sa pagtukoy ng potensyal na lider
 - d. gumagabay sa pagplano ng programa, kagyat man o pangmatagalan.
- k. Pagsasanay at Pagpapakilos ng Ubod na Grupo.
1. Patuluyang pagsusuri sa bumubuo ng ubod na grupo
 - a) uring kinabibilangan at uring pinagmulan
 - b) kalagayang pangkabuhayan batay sa kagamitan sa produksyon at sa kanyang kaugnayan sa produksyon
 - k) paninindigang political batay sa kalagayang pangkabuhayan
 - d) katangian ng uring kinabibilangan
 - e) pagtukoy ng papel na dapat gampanan sa pagbabagong panlipunan
 2. Pagbibigay ng pag-aaral hinggil sa kalagayang panglipunan, at sa pangunguna.
- d. Pangangalap ng magiging kaanib ng organisasyon.
1. Edukasyon: kalagayang panlipunan, mga isyu, kahalagahan ng organisasyon sa pamamagitan ng personal na pag-aaral, pang-grupong pag-aaral, for a, symposia at iba pa.

Kahalagahan ng Edukasyon -

- a. Lumilinang ng pananaw, paninindigan at pamamaraan
- b. Naglililaw sa mga isyu at nagsusuri sa batayang suliranin
- k. Nagpapalalim ng pagkatalagang maglingkod sa masa
- d. Nakatutulong upang maging mapagpuna, mapagsuri, at masigasig sa pag-aaral, agresibo sa pagkilos, at pino sa pagbibigay ng pag-aaral sa ibang mga tao.

Paalala sa Pangunguna sa Pag-aaral:

1. Alamin ang uring pinagmula at kinabibilangan ng mga mag-aaral
2. Paghandaan ang aralin ng ubos-kaya

2. Pagpapakilos -

- a. pagpapadalo sa for a, symposia, rally
- b. gawing makatulong sa Gawain mula sa maliliit na mga bagay hanggang lumaki.

Nakapaloob pa rin ditto ang tuloy-tuloy na pagsisiyasat o continuing social investigation (CSI) sa situwasyon at sa mga tao sa loob at labas ng binabalak itayong organisasyon.

- e. Pormal na pagtatatag ng organisasyon.
- g. Pagpapalakas ng organisasyon sa pamamagitan ng edukasyon, at pagpapakilos sa loob at labas ng organisasyon, at pagpapalawak.
- h. Pagbuo ng alyansa (sektoral man o multi-sektoral).

K. Mga Katangian ng Tagapag-organisa.

1. May wastong pagpapahalaga sa mga Gawain at tungkulin
 - a. pangibabawin ang interes ng masa kaysa personal na interes; gayunman igiit ang wasto at ituwid ang kamalian.
 - b. mahigpit na pag-unawa sa Gawain; may responsableng damdamin.
 - k. masinop at sistematiko sa pagpapatupad ng Gawain.
 - d. seryoso, may pagkukusa, at mulat sa paggampan ng tungkulin.
 - e. mahigpit na naiuugnay ang personal na Gawain sa pangkalahatan.
 - g. mabilis na pagpapasya (prompt) gayunman ay flexible.
2. May wastong pagtingin sa kahirapan, sakripisyo at kamatayan.
 - a. maging lagging handa sa bagay na ito, pagkat ang kahirapan, sakripisyo at kamatayan ay bahagi ng proseso ng pagsusulong ng pagbabagong panglipunan. Gayunman, iwasan ang mga di kinakailangan.
 - b. matatag na harapin ang anomang Gawain at tungkulin na may matatag na paninindigan, mulat sa pag-unawa ng kalagayan, at masigasig sa pagsasapraktika ng mga teorya.
3. May wastong pagtingin sa masa. Ang masa ang pinagmulan ng malawak na kapangyarihan para sa pagbabago ng lipunan, at siya ring balon ng mga karanasan at mga aral. Kaya, dapat lamang na ang tagapag-organisa ay
 - a. maging malapit at mapagkaisa sa masa
 - b. umugnay, matuto at lumago sa masa
 - k. mapaglingkod sa masa
4. May wastong aktitud sa mga kasamahan
 - a. may bukas at buhay na pakikitungo sa mga kasamahan
 - b. magtulungan at matuto sa isa't-isa: pumupuna sa pagkukulang ng kasamahan para sa pagtutuwid at may sapat na batayan, at may tapat na hangaring mapaunlad ang kaalaman at kakayahan ng isa't-isa at mapatatag ang organisasyon.
5. May wastong pagtingin sa problema
 - a. isinasaalang-alang ang lahat ng anggulo ng problema
 - b. maging makatuwiran. Huwag kaagad magbigay ng kongklusyon hanggang di nadidinig ang lahat ng panig o bahagi ng suliranin.
 - k. ang anomang kontradiksyon ay dapat harapin hanggang sa malutas. Laging isaisip na lahat ng problema, gaano man kasalimuot ay malulutas batay sa sapat na pagsusuri at wastong paghawak o handling.
6. May walang sawang damdamin sa pagkatuto at pagtuturo. Hindi lamang sa pamamagitan ng pagbabasa, bagama't ito ay lubhang mahalaga, kundi maging sa panahon ng pagtuturo (teacher-learner symbiosis in learning.)

7. Itaguyod at ingatan ang pagkakaisa ng organisasyon.
 8. Mapagbantay at mapagsuri sa mga katunggali
- D. Kahalagahan ng Pagpupunahan ng Magkakasama sa Organisasyon:
- a. Maling kaisipan:
 1. subjectivism -
 - (a) dogmatism – istrikto o mahigpit na pagsunod sa mga prinsipyo na walang pagsasaalang-alang sa mga panglabas na salik; sarado sa flexibility.
 - (b) empiricism – limitado ang pananaw sa mga karanasan sa kanyang particular na komunidad.
 2. Individualism – pangingibabaw na personal na interes as interes ng nakararami
 - (a) employee mentality o naghahabol ng kapalit o compensation
 - (b) naghahabol ng pagpapasarap sa buhay at nawawalan ng sigla kapag di nasusunod ang gusto, at di ibinibigay ang buong makakaya sa paggampan ng Gawain pagiging pasibo o timitigil sa pagkilos kapag may nangyayaring hindi gusto.
 - (k) pagganti – humahanap ng paraan upang mapuna rin ang pumuna sa kanya.
 - (d) paghahambog at pagnanasang matanyag
 3. sectarianism – pag-iisip sa makitid na interes ng maliit na grupo at pagtanggì sa interes ng nakararami.
 4. adventurism – kumikilos ng lampas sa tunay na kakayahan at pagmamaliit sa panig ng reaksiyon
 5. conservatism – minamaliit ang sariling kakayahan at pinalalaki ang sa iba.
 6. liberalism – umiiwas sa mga kinakailangang tunggalian sa loob ng organisasyon o grupo; umiiwas sa pamumuna at puna.

Gayunman, ipinaaalaala na ang tunggaliang labis at wala sa prinsipyo ay karaniwang nagpapalaki lamang ng mga usapang di gaanong makabuluhan o kung minsan ay nalutas na.
 - b. Mga Wastong Kaisipan sa Pagpupunahan
 1. isaalang-alang ang kabuoang buhay ng tao sa halip na ang kanyang particular na pagkilos lamang.
 2. ituon ang kaisipan sa pangkalahatang mithiin ng organisasyon.
 3. huwag maghanap ng kaganapan sa maikling panahon lamang.
 4. angkinin ang wastong aktitud sa mga kasama
- E. Mga Hakbang sa Pagmomobilisa
1. Pagtukoy, pag-prioritize at pag-aanalisa ng mga isyung pangkomunidad
 2. Paglilinaw o pagpapalawak ng isyu
 3. Pagtukoy ng target na mobilisahin
 4. Sa unang pagkilos
 - agitation
 - pre-action meeting
 - role playing
 - mobilizing team
 - confrontation/negotiation panel (handling conflicts)
 - documentation
 5. Repleksyon pagkatapos ng pagkilos -
 - a. mga nangyari at pagbubuo nito
 - b. pagtatasa sa kalakasan at kahinaan
 - k. pagpapalano para sa susunod na hakbang

III. Pangwakas

Pinag-aralan na natin ang mahalagang kaisipan hinggil sa organisasyon at pag-oorganisa. Gayunman, nais kong malinawan na ipaunawa na walang “hard and fast rule” sa pag-oorganisa. Sa gawaing ito ay kinakailangan and creativity, commitment, and determination sa pakikisangkot sa aktuwal na Gawain. Ang ating kakayahan o ability ay made-develop o lalago sa pamamagitan ng paglalapat ng napag-aralang prinsipyo, pamamaraan, at mga hakbang sa aktuwal na pag-oorganisa. Ito ang pamamaraan ng Panginoong Jesucristo, na tinatawag ngayong action-reflection-action method.

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