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PERCEPTION AND RESPONSE TO RECEPTIVITY:  
THE HISTORY AND GROWTH OF THE WESLEYAN CHURCH  
IN THE PHILIPPINES 1932-1994

A Dissertation

Presented to

the Faculty of the E. Stanley Jones

School of World Mission and Evangelism

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree of

Doctor of Missiology

by

Robert Andrew Bickert

May 1996

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**DISSERTATION APPROVAL SHEET**

This dissertation, entitled  
**PERCEPTION AND RESPONSE TO RECEPTIVITY:  
THE HISTORY AND GROWTH OF THE WESLEYAN CHURCH  
IN THE PHILIPPINES 1932-1994**

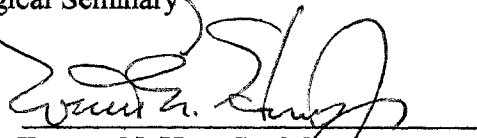
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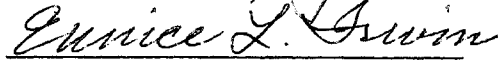
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## ABSTRACT

### PERCEPTION AND RESPONSE TO RECEPTIVITY: THE HISTORY AND GROWTH OF THE WESLEYAN CHURCH IN THE PHILIPPINES 1932-1994

by

Robert Andrew Bickert

This study assumes that God who is the Lord of the harvest (Matthew 9:38) works in the world to prepare people for harvest. God “not willing that any should perish but that all should come to repentance” (II Peter 3:9), extends prevenient grace to prepare humankind to receive his salvation. Jesus instructed his disciples to look at the fields around them. And then he described those fields as “white” for harvest, ready for gathering (John 5:35). God had prepared people to be receptive to change. What did they perceive about the harvest? What harvest conditions did they encounter and how did they respond to these harvest conditions?

This study focuses on the Republic of the Philippines and the ministry of the Protestant church. The questions raised above have motivated the writer who served in the Philippines with his family with The Wesleyan Church from 1970-1977 to search for answers.

Inquiry into factors that have caused the Philippines to become receptive to the gospel and how the church has perceived this receptivity and responded in ministry has led the writer to the conviction indicated in the thesis statement that guides this re-

search—Church growth in the Philippines is enhanced when evangelism strategies recognize receptivity in a population, and when laity are equipped for ministry.

Understanding crisis, change, and factors of receptivity prepares the reader to observe the church's perception and response. Three themes are used in this study: dynamics of change, church growth, and intentional church growth programs. These serve as a theoretical framework.

The first theme involves the dynamics of change. Social scientists tell us that crises and major cultural changes cause shifts in attitudes and beliefs that produce various degrees of openness to new ideas, beliefs and ways of living.

The second theme is the church growth concept of receptivity espoused by Donald McGavran and George G. Hunter III. Out of Hunter's suggested thirteen indicators of receptivity, eleven were observed in this study.

The third theme encompasses the means used in gathering the harvest and the evangelism strategies that involve the whole church in its response to receptive people. This theme is of a particular interest in this study. Observing and tracing this thread reveals development of harvest strategies among the evangelical churches in the Philippines, giving a macro perspective; and at the same time, this provides a context for evaluating the Wesleyan harvest methodologies presented in Part Three of this study, specifically the Wesleyan lay empowered training model called Metro-Move. This provides a micro perspective on this theme. The descriptive term "harvest methodology" depicts the church's response dimension of winning receptive people. This study looks for harvest methodologies that gathered the most fruit—fruit that remained in the church, and began a repro-

ductive cycle, multiplying members. Two objectives are followed in this study: The first objective observes churches and groups most successful in reaping: (1) Who are they? (2) What “harvest methodologies” have they employed? (3) And what are the results? The second objective raises three points of inquiry: (1) to what extent are fruitful churches using the laity—the whole church in reaping? (2) to what extent have God’s gifted leadership (pastors) trained the lay people for ministry? (3) to what extent is the fruit of reaping to the result of the effort of laity, trained and empowered for ministry?

These aspects of productive harvest methodologies informs the study on church growth, the case study on The Wesleyan Church (formerly the Pilgrim Holiness Church until the merger with the Wesleyan Methodist Church in 1968), and the training model for reproducing intentional church growth employed by the Metro-Move Seminar that emphasizes lay empowerment.

A major part of the Wesleyan case study involved field research on the effectiveness of the Metro-Move Seminars (1983 and 1990) changing the approach to discipleship training, evangelism through one family evangelistic home Bible studies, follow-up and nurture through small groups in house fellowships, and church planting. These four areas represent the four primary principles taught in the Metro-Move Seminar. Fifty-two seminar participants were interviewed to determine the degree of change that had taken place in each of these four areas in both the participant’s pattern of ministry and in the practice of the church as a whole. The interview questionnaire focused on five areas for analysis for each principle: (1) ministry involvement before and after the seminar, (2) degree of understanding, (3) degree of helpfulness, (4) degree of contextualization, and (5)

degree of usage. Ten year goals were established during the seminar for each of the four principles. Yearly achievement reports were analyzed to determine goal achievement percentages for each principle. Seminars conducted in Sierra Leone, West Africa in 1978 and 1987 were studied for comparison. Statistical data from the participant interviews was analyzed by the means of the Statpack Gold Computer Analysis program at Asbury Theological Seminary Media Center. This evaluation of the evangelism/urban church planting program provided a basis for developing a one year Bible college curriculum for evangelism and urban church planting comprising a nine week course on each Metro-Move Seminar principle. This approved curriculum outline to be taught in the four Wesleyan Bible Colleges beginning in 1997 is presented in Appendix Q.

This study used three types of methodology to accomplish the objectives: historical research, church growth research, and case study. The dissertation's structure follows this methodology and is divided into three major parts: the historical overview, analysis of church growth, and specific case study.

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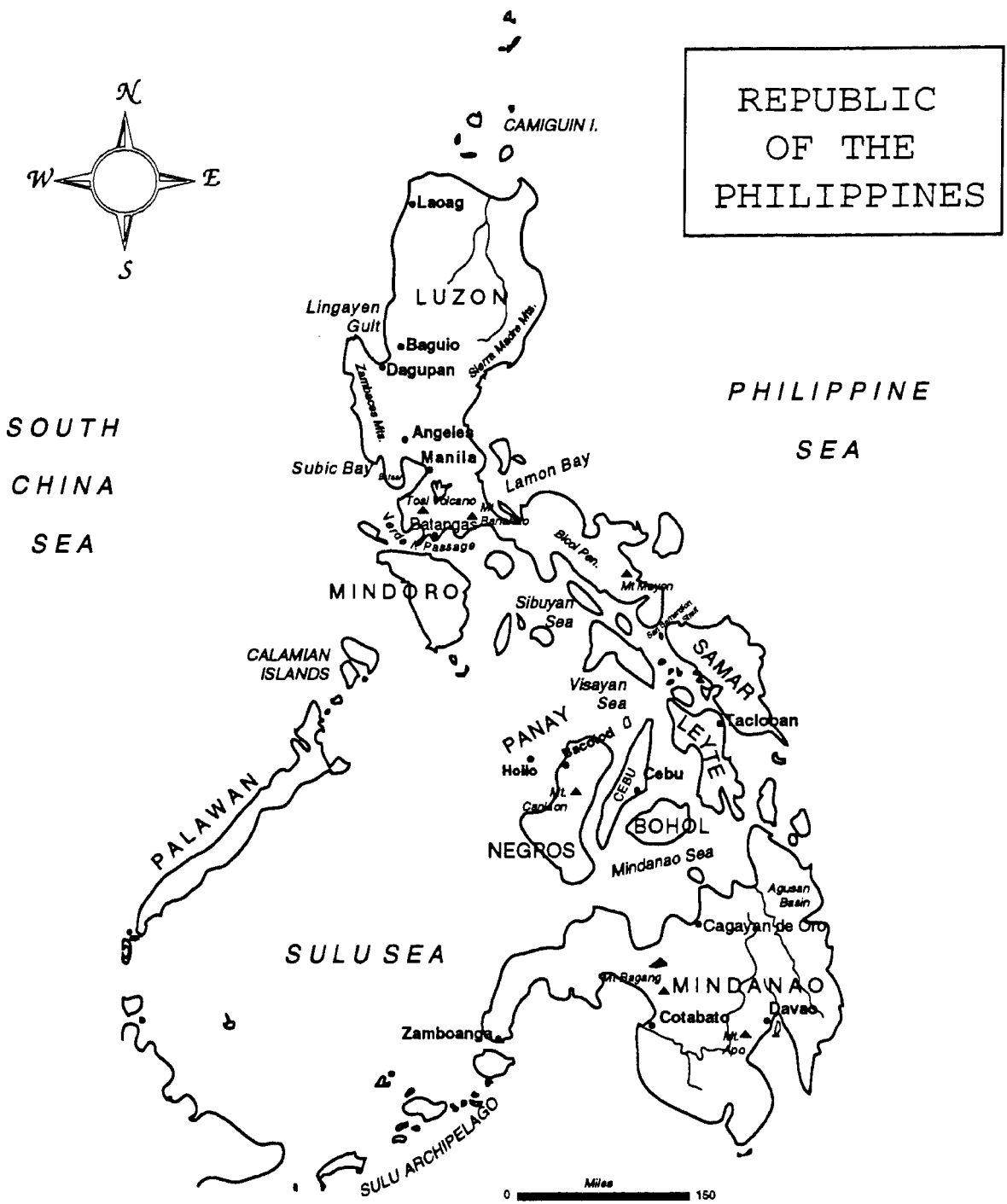
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This dissertation is dedicated to the late Everett N. Hunt, Jr.,  
Mentor, beloved friend and counselor who  
completed his earthly mission  
June, 1, 1996



REPUBLIC  
OF THE  
PHILIPPINES

## CHAPTER 1

### Overview of the Study

#### Introduction

This study assumes that God who is the Lord of the harvest (Matthew 9:38) works in the world to prepare people for harvest. God, “not willing that any should perish but that all should come to repentance” (II Peter 3:9<sup>1</sup>), extends prevenient<sup>2</sup> grace to prepare humankind to receive his salvation. “The New Testament church viewed the

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<sup>1</sup> Bible references are taken from the New King James Bible unless otherwise stated.

<sup>2</sup> The concept of prevenient grace has powerful implications for missiology. The approach to evangelism taken by John and Charles Wesley was largely determined by their understanding of God’s previous activity (grace) in all human existence. The *Oxford English Dictionary (OED)* traces “prevenient” to Latin roots in the present participle of *praevenire*, offering this general definition: “coming before, preceding, previous, antecedent.” More specifically it describes any dynamic “antecedent to human action.” In its particular theological application, modifying “grace,” the OED suggests: “the grace of God which precedes repentance and conversion, predisposing the heart to seek God, previously to any desire or motion on the part of the recipient” (1933:1336). John Wesley used the term “preventing grace,” to express his view. The *OED* traces “prevent to the same Latin root, but with a slightly different aspect in its English usage: “to act before, in anticipation of, or in preparation for . . . to act as if the event or time had already come.” In application to theology this means “to go before with spiritual guidance and help: said of God, or of his grace anticipating human action or need.” Focusing more specifically as it modifies God’s grace, it is “held to be given in order to predispose to repentance, faith and good works” (1933:1337). Mark Royster, in reflecting on Wesley’s concept of prevenient grace comments, “If, as Wesley believed, prevenient grace is part of the experience of all persons, then this universal gift of God must have collective, as well as individual, impact. If all persons are in some attitude and degree of response to the redemptive purposes of prevenient grace, then this factor should be acknowledged in any attempt to interpret the various configurations and dynamics of human relatedness. And, if prevenient grace is the essential, previous work of God preparing all persons in all contexts, to receive the good news of Christ and to experience saving faith, then there is no dynamic more significant for the mission of the church in global witness” (1989:186-187).

world through these strategic lenses,” states George G. Hunter III, Dean of the E. Stanley Jones School of World Mission and Evangelism. He attests:

The early church believed that God prepares certain “harvests” of people, and he wants his laborers to gather those harvests (Luke 12:23). Some people are like the “good soil,” in which the seed of God’s Word is planted, takes root, grows, and multiplies. The Lord’s imperative is to let those people hear who have the ears to hear (Mark 4:9). Jesus counseled those who spread the gospel to shake the dust of resistant towns off their feet and hurry to towns more receptive to the message of the inbreaking reign of God (Luke 9:5). (1987:64)

Jesus instructed his disciples to look at the fields around them. And then he described those fields as “white” for harvest, ready for gathering (John 5:35). God had prepared people to be receptive to change. However, the disciples probably did not comprehend the size or the quality of the harvest or the various conditions of the field for harvesting that Jesus saw; yet they went, sent by their Lord. What did they perceive about the harvest? What harvest conditions did they encounter and how did they respond to these harvest conditions? As we move from the era of the disciples to the twenty first century church, the same questions confront today’s followers of Christ engaged in mission.

This study focuses on the Republic of the Philippines and the ministry of the Protestant church. The questions raised above have motivated the writer who served in the Philippines with his family with The Wesleyan Church from 1970-1977 to search for answers.

Roman Catholic contacts with these islands dating from the Spanish friars in 1565, and Protestant contacts at the turn of the twentieth century, noted Filipino receptivity to



Christianity. Missiologists studying the Philippines since its Independence in 1946, especially from the late 1960s onward, indicate the country truly is white for harvest.

James Montgomery, founder and director of DAWN (Discipling a Whole Nation movement), affirms the writer's thesis regarding harvest preparation. He highlights a number of change factors that have served historically to prepare people of the Philippines to be receptive to change and the gospel. He observed:

Highly favorable conditions are brought about also by the fact of a changing society. [In the Philippine Islands] there was World War II with its great suffering. National independence was achieved, but it by no means solved all the problems of the Filipino people. The *Huk* insurrection, Muslim wars and Martial Law have all created further societal ferment. Urbanization, migrations, industrialization and the development of communications and transportation have stirred the pot. The fallout of Vatican II and many other pressures on the Roman Church continue to affect the way Catholics respond to their church. With so many changes to face, Filipinos are looking for solid rock on which to stand. Increasingly, the message and testimony of the evangelical believer looks to him [them] like a good answer and will for some time to come. (1980:38-39)

Fred Magbanua, Filipino Managing Director of the Far East Broadcasting Company (FEBC) radio in the Philippines stated, "I've been a Christian since 1949. I've never seen the country so ripe for the Gospel . . ." Jun Vencer,<sup>3</sup> as the General Secretary of the Philippine Council of Evangelical Churches declared, "Three churches a day are being planted in the Philippines" (*International Missions* 1994:2).

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<sup>3</sup> Dr. Augustin (Jun) Vencer, Jr. is currently the International Director of World Evangelical Fellowship.

Inquiry into factors that have caused the Philippines to become receptive to the gospel and how the church has perceived this receptivity and responded in ministry has led the writer to the conviction indicated in the thesis statement that guides this research.

### Thesis Statement

Church growth in the Philippines is enhanced when evangelism strategies recognize receptivity in a population, and when laity are equipped for ministry. This study seeks to determine:

1. Methods God used in preparing receptivity among Filipinos
2. Protestant Church perceptions of receptivity in the population, its response in ministry, and the results of ministry as noted in accomplishments and numerical growth; and
3. The perceptions of receptivity in the population, its response in ministry and the results of ministry of The Wesleyan Church of the Philippines (a particular research focus of this dissertation) as noted in its accomplishments and numerical growth from 1932 to 1994.

### Theoretical Framework

Understanding crisis, change, and factors of receptivity prepares the reader to observe the church's perception and response. Three themes are used in this study.

#### Dynamics of Change

The first theme involves the dynamics of change. Social scientists tell us that crises and major cultural changes cause shifts in attitudes and beliefs that produce various

degrees of openness to new ideas, beliefs and ways of living.<sup>4</sup> However, for change and innovation to take place, the “new” concepts must be perceived within the culture in such a way as to be acceptable or better than the present conditions.<sup>5</sup> Receptivity and change is a two-way street. These dynamics of change will be observed in the religious, socio-cultural, political and economic profile of the Philippines during the Spanish, American, and Independent periods covered in Part One, Historical Overview.

### Church Growth Receptivity Theory

The second theme is the church growth concept of receptivity espoused by Donald McGavran<sup>6</sup> and George G. Hunter III. Hunter declares that the principle of receptivity marks the Church Growth movement’s “most remarkable contribution.” He explains,

Using common sense, we may observe that some people are more receptive to the gospel than others, and that a given person is more receptive now than last year. What is more, McGavran discovered that whole populations swing back and forth around all or part of an imaginary axis--from hostility to resistance, to indifference, to interest, to receptivity--and some people are always found at each point on that axis. The good news is that in every season some people and groups are receptive. They have

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<sup>4</sup> Darrell Whiteman’s study of Melanesian cultural change in his doctoral research project provides significant insight on the dynamic factors of change on the socio-cultural and economic structure of a society, presented in *Melanesians and Missionaries*, 1983.

<sup>5</sup> Everett M. Rogers clearly describes this process in his landmark work, *Diffusion of Innovations* 1995.

<sup>6</sup> Donald McGavran is known as the father of the Church Growth Movement. McGavran in his landmark book, *Understanding Church Growth (1970)* states that he has written to bring clarity to the issue of theory and theology of mission which he says is “at once a book on mission theology, mission theory, and mission practice. These three do not exist in isolation, but as an integrated whole--theology influencing theory and practice, practice coloring theology and theory, and theory guiding both practice and theology” (1990:xvii).

been prepared for “harvest” by the Lord of the harvest, and the church’s greatest apostolic opportunity in any season is to identify and reach the receptive people while they are receptive. (1987:64)

Hunter suggests thirteen indicators of receptivity (1987:76-85). He clarifies the receptivity indicators this way: “‘Indicators’ are the observable conditions or phenomena that frequently precede or accompany the increased responsiveness of people and the growth of the church” (1987:77). Thus, it is important to consider:

1. Kinship or friendship networks.
2. Identify people with needs.
3. Indigenous ministry.
4. Populations in which any religion is growing.
5. People among whom any religion has experienced decline.
6. A people experiencing major culture change.
7. Population mobility.
8. The masses are more responsive than the classes.
9. Personal dissatisfaction.
10. Persons experiencing important life transitions.
11. New groups and classes.
12. People who are “like” the people already active.
13. Visitors to a church’s worship service (1987:76-87).

The first eleven factors seem particularly appropriate to observe in this study of the Philippine profile.

### Intentional Church Growth Programs

The third theme encompasses the means used in gathering the harvest and the evangelism strategies that involve the whole church in its response to receptive people. This theme is of a particular interest in this study. Observing and tracing this thread reveals development of harvest strategies among the evangelical churches in the Philippines, giving a macro perspective; and at the same time, this provides a context for evaluating the Wesleyan harvest methodologies presented in Part Three of this study, specifically the

Wesleyan lay empowered training model called Metro-Move, giving a micro perspective. The descriptive term “harvest methodology” depicts the church’s response dimension of winning receptive people. This study looks for harvest methodologies that gathered the most fruit—fruit that remained in the church, and began a reproductive cycle, multiplying members. Two objectives are followed in this study: The first objective observes churches and groups most successful in reaping: (1) Who are they? (2) What “harvest methodologies” have they employed? (3) And what are the results? The second objective raises three points of inquiry: (1) to what extent are fruitful churches using the laity—the whole church in reaping? (2) to what extent have God’s gifted leadership (pastors) trained the lay people for ministry? (3) to what extent is the fruit of reaping the result of the effort of laity, trained and empowered for ministry?

Observing these aspects of productive harvest methodologies informs the study on church growth, the case study on The Wesleyan Church, and the training model for reproducing intentional church growth employed by the Metro-Move Seminar.

### Methodology and Content of the Study

This study will utilize three types of methodology to accomplish the objectives: historical research, church growth research, and case study. The dissertation’s structure follows this methodology and is divided into three major parts: the historical overview, analysis of church growth, and specific case study. Chapter 1, the Introduction, presents the problem and outlines how it will be solved by historical observation, church growth research, and case study analysis.

## Part One: Historical Overview

The first major part is the historical overview, comprised of three chapters. Chapter 2 traces the historical, religious, and socio-cultural foundations relevant to receptivity. Chapter 3 recounts the political and economic factors affecting receptivity. Chapter 4 focuses on contemporary socio-cultural dynamics and their influence on receptivity. These chapters feature how the harvest was prepared through changing patterns in religious, socio-cultural, political, and or economic structures. The result is a composite picture of the Philippines which will be referred to as the “Philippine Profile.”

Crisis and change factors within the profile cause increased sensitivity to new ideas and ways of living. Missiologist A. Leonard Tuggy who served with the Conservative Baptists in the Philippines in the 1960s and 1970s is a noted Philippine church growth researcher. He observed in his historical study, *The Philippine Church: Growth in a Changing Society* (1971), that the growth of the church takes place at “special opportune times, not just at any time” such as the Spanish conquest, American acquisition, and Philippine attainment of independence. He noted, “Studying these cultural transitions, I was struck by the fact that they occurred during definite historical crises and also that it was during these crises that tremendous religious changes took place” (15). Tuggy’s book was a landmark for Protestant missions because in it he observed the relationship between historical events and church growth. He followed significant crisis and change factors in Philippine history through the mid-Independence period (1968) and showed how these factors had prepared a receptive harvest. He also traced the growth of the mainline churches and newer groups from Philippine Independence up to 1968. Tuggy’s concern

for the church at that time raised the question regarding its future perception and response to the harvest: Could the church develop new patterns of growth that would be effective in winning families, evangelizing the urban complex, as well as reaching the remote barrios with the gospel (1971:156)?

The present study relates to these concerns. It builds on Tuggy's theme of relationships between the historical factors, receptivity, and church growth, expands on these concepts, and applies them to developments in the Philippine church since 1968. Also, there are some distinct differences of approach and emphasis. The focus is on God, the owner of the harvest field, at work through prevenient grace preparing the field for harvest through crisis and change dynamics in the dimension of the Philippine profile. Study of the church's perception and response to harvest conditions follows with investigation of the means the church used in gathering the harvest-- harvest methodologies. The Philippine profile is developed to help the reader understand the dynamics of change that shaped the country and set the climate of receptivity. The events since Philippine Independence, particularly from the Marcos era, demonstrate how the crisis and change factors effected a response, having provided a suitable climate for gospel receptivity and growth of the church during this period.

### Part Two: Church Growth

The second major part of the study, beginning with Chapter 5, traces evangelical perception and response to the harvest from the mid 1960s onward. It examines the awareness of receptivity factors that may have indicated how the churches responded in ministry. Donald McGavran says, "An essential task is to discern receptivity and—

when this is seen—to adjust methods, institutions, and personnel until the receptive are becoming Christians and reaching out to win their fellows to eternal life” (1980:265).

This research follows the development of harvest methodologies in this period. It seeks to determine to what extent these harvest methodologies involved laity.

The results of ministry are evaluated in light of the church’s perception/awareness and response to opportune periods when people are receptive to change and the gospel message, and are measured in terms of numerical statistics and rate of growth. The change dynamics at work in the profile during the Independence Era, particularly the Marcos Era, and their causal relationship to receptivity factors will be observed. Ten of Hunter’s receptivity indicators are discovered as elements shaping the strategy of evangelical groups, clear evidence of their awareness of the tremendous responsiveness of this period. An evaluation of The Wesleyan Church response to the climate of receptivity is also made in the case study of this group which follows in Part Three.

### Part Three: Wesleyan Case Study

The third major part of the dissertation is a case study and evaluation of one church group’s response to receptivity. This study seeks to understand the development of the church in the context of its socio-cultural, political and economic milieu that have shaped its perceptions and responses to the profile. This helps the reader discern how The Wesleyan Church of the Philippines perceived the Philippine profile and responded to it in ministry. This case study will follow a pattern of research that evaluates Wesleyan harvest methodologies on the basis of perception, response, and results. Five particular situations and strategies of response will be noted in sequential periods of The



Wesleyan Church development and growth (1932 to 1994) covered in Chapters 6, 7, 8, and 9. Chapter 6 begins the presentation of three eras.

Chapter 6, the Genesis (1932 to 1946), recounts the early roots and history of The Wesleyan Church. This period was itself a paradigm of Filipino lay perception and response using indigenous channels to receptive conditions in the Philippines. The first missionary R. K. Storey arriving in 1937 focused on revival, church planting, and starting the Bible School to train leaders. Non-professional lay involvement increased from one in 1932 to 45 in 1949.

Chapter 7, Bible School Era (1947 to 1969), interprets the distinctives of missionary perception of the condition of the church and response. During this period the church concentrates on Bible School training for equipping pastors and developing indigenous leadership and self support as a harvest methodology. Non-professional lay involvement in ministry decreased from the previous figure to two in 1969 as professionally trained pastors (Bible School graduates) filled the pulpits during this era.

Chapter 8, the Church Growth Era (1970 to 1994), studies the church's perception of the condition of the church and the harvest, intentional means of harvesting through harvest methodology programs that endeavored to employ laity, and evaluation of results in terms of membership and churches established. Lay involvement in pastoral ministry increased from two in 1969 to 49 in 1994.

Chapter 9 critiques Wesleyan World Mission's perception of the need for a training model for reproducing intentional church growth programs, and the evaluation of the training program developed, the Metro-Move Seminar. This program drew ideas from

the Philippine models of intentional church growth developed in the 1970s. The Metro-Move Seminar, designed to equip the laity for evangelism and church planting, was taught in the Philippines on two occasions, in 1983 and 1990. The writer studied the Metro-Move Seminar to determine its effectiveness in equipping lay people for evangelism. A similar, parallel seminar evaluation was done for the Metro-Move Seminars taught to The Wesleyan Church in Sierra Leone, West Africa in 1978 and 1987. The study of Sierra Leone covered a time span of fourteen years, allowing for evaluation of the long-term effect of the Metro-Move Seminar.

Analyzing the Metro-Move Seminar in the Philippines also provided an opportunity to critique the five Wesleyan Church growth programs (1975-1994) initiated to enhance harvest gathering during the last three decades. This critique and the comprehensive analysis of the Metro-Move Seminar point out strengths and weakness of these harvest methodologies of The Wesleyan Church. These provided a basis for recommendations.

Chapter 10, the Conclusion of the study, reflects on the lessons learned from the Metro-Move Seminar analysis and offers recommendations that involve the whole church. The chapter discusses the projected role of the Metro-Move Seminar in the future as a continuing harvest methodology recast now into a Bible College curriculum,<sup>7</sup> and

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<sup>7</sup> Donald McGavran set forth his concern regarding the lack of teaching on evangelism and church planting in the present Bible College/Seminar curriculums of most institutions. His book, *Effective Evangelism: A Theological Mandate* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1988) recommends five core courses in evangelism given to the following subjects: 1. Theology of Evangelism, 2. How to train lay men and women for evangelism, 3. How to multiply congregations, 4. Description and understanding of churches and denominations in other countries in a cross-cultural

a training model to equip lay people for ministry in the Philippines and in other Wesleyan mission countries.

The study now begins with a look at the Philippine historical overview as the basis for both the Philippine profile and observations regarding the many diverse dynamic elements that produced an underlying receptivity to change, preparing Filipinos for responsiveness to the gospel.

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context, and 5. Presentation of effective ways of evangelism that God was most blessing to the redemption of men and women.

## CHAPTER 2

### Historical, Religious, and Socio-Cultural Foundations

This chapter sets the Philippine Islands in historical perspective by identifying their geographic location and tracing the ancestral roots of present day inhabitants and briefly identifying their religious heritages from primal periods to the Spanish era from 1521 to 1898. This chapter briefly examines the powerful influence the Spanish and American colonial periods exerted from 1521 to 1946 on the Malayan based Filipino culture and how the crises and change factors experienced during this time frame produced the present synthesized religious, socio-cultural, political, and economic structures. Major changes in a culture produce shifts in attitudes and beliefs that cause various degrees of openness to new ideas, beliefs and ways of living. However, in order for change or innovation to take place, the new has to be perceived within the cultural context in such a way as to be acceptable or better than the present condition. An understanding of the religious and socio-cultural foundations help one see how these have shaped the country and prepared a climate for change and receptivity today. Following conditions that have contributed to receptivity in the more recent Independence period will be summarized at the end of the chapter.

#### Historical Setting: Location and People

An understanding of the historical background of the Filipino people and their homeland comprising over 7,000 islands provides insight for living in the twenty-first

century Philippines. The attraction of this unique island archipelago and the migrations of many Malayan peoples sets a context for our study.

### Location

This island archipelago in the South Pacific 600 miles southeast of continental Asia provided a convenient home for migrating peoples from southeast Asia and became a trading center for the region. The Pacific Ocean borders the Philippines on the east and the China Sea on the west. The Archipelago extends 1,152 miles from north to south with the northernmost island of Y'mi stopping just 65 miles south of Taiwan while the southernmost island of Salwag comes within 30 miles of east Borneo (Gowing 1967:1-2).

### Migrations

The history of the Philippines builds on the early migrations from Southeast Asia,<sup>1</sup> the Aeta (a Negroid pygmy group of aboriginal inhabitants coming from the Asian

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<sup>1</sup> The first type of people groups of inhabitants came during the ice age when it is theorized that the water level was about 156 feet lower than the present which exposed natural land bridges to the mainland of Asia. These were cave dwellers who later disappeared without leaving any trace. The second wave of inhabitants were pygmy people who arrived by the previous land bridges who are the ancestors to the Aetas and other primitive negrito types still existing. The last of this wave were probably the round-headed type known of Aeta known as the proto-Malay, having originated in Borneo, coming by the way of Palawan and Mindoro Islands some 12,000 to 15,000 years ago. Following these waves, the second type of people, the Indonesian A and B groups of people arrived in about 5000 B.C. and 1500 B.C. respectively. The Indonesian B group form the present Kalingas, Gaddangs, Apayaos, Igorots, and Ilongots of Luzon, the Tagbanuas of Palawan, the Bagobos, the Bilaans, the Manobos, and the Tirurays of Mindanao. Another group arrived between 800 and 500 B.C. who introduced rice irrigation and built the first rice terraces. The third type of people groups were the Malays who began arriving between 300 and 200 B.C. who came from the south in sailboats into Luzon via Palawan and Mindoro and into Mindanao and the Visayas by the way of the Celebes Sea. They introduced the carabao and horse. The second wave of Malays began about the time of Christ and continued through the 13th century. These advanced Malay

continent), the Indonesians (sometimes called Proto-Malays or Nesiots), the Malays from East Indies as well as emigrations from China and Japan (Gowing 1967:4-6).

Indian traders made contact with these islands perhaps as early as the second century A.D. In the seventh century, the Sri-Vishaya Empire of Buddhist orientation in Borneo extended its influence over the islands through trade which has left a tell-tale sign of its presence in the name given to the Visayan (Bisayan) Islands. This empire was replaced by the rising Javanese Madjapahit Empire of strong Hindu Brahmanistic character at the end of the eighth century. This empire exerted its influence on the Philippine life and religion during the ninth century which shows up in the Tagalog word for Supreme Being *Bathala* which can be traced to *Batara-gura*, a Hindu name given to Siva, one of Hindu's three gods (Tuggy 1971:23). These contacts left traces of their cultures and religions in Filipino life, but the major forces that would alter Filipino social and religious structures came through a Western mold. The primal religious structure prior to the coming of Islam and Christianity follows next.

#### Religious Heritage: Primal, Islam, and Roman Catholic Christianity

Three main religious belief systems are practiced today in the Philippines, primal religious beliefs among the isolated mountain regions, Islam in the southern Islands, and

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brought an alphabet or syllabary. They were the ancestors of the Tagalog, the Ilocano, the Pampango, the Visayan, the Bicol and other lowland tribes. The third wave arrived in the latter half of the 14th century through the 15th century who were Moslem [Muslim] and laid the foundation of Islam in Mindanao and Sulu (Agoncillo and Alfonso 1961: 18-20).

Christianity among lowland populations. The belief structures of these systems and the time periods when these came to this archipelago are briefly sketched.

### Primal Religion

The indigenous religious background of the Philippine archipelago took various forms including animism, spiritism, and polytheism depending on the tribal group and location. The Aeta (Negritos) represent the earliest primal beliefs. Primal beliefs also dominate the earlier immigrants from Indonesia who now live in the mountain areas such as the Igorots,<sup>2</sup> Manobos, and Bagobos. The culturally advanced Tagalogs and Visayans had some conception of a Supreme Being who stood at the head of the pantheon of lesser gods and goddesses. Gowing explains:

It is apparent that the polytheism of the ancient Filipinos had its origin in a nature worship similar to that of the early Egyptians, Assyrians and Indo-Aryans. The Filipinos rendered honors to the sun, moon, rainbows, rivers, plants, trees, caves and mountains. Out of fear they revered such animals as crows, sharks and crocodiles. They also believed in the spirits (*anitos*), regarding the spirits of ancestors as benign and the spirits of dead enemies as either unpredictable or evil. The more sophisticated tribes of ancient Filipinos appear to have believed in an afterlife in which the good were rewarded in a heaven (*kalualhatian* to the Tagalogs and *olo-*

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<sup>2</sup> Lambrecht, in commenting on the religion of the primals, particularly the Igorot tribes, states, "The cultural trait among these primitives reveals religion to be pervasive. Its manifestations do not form a category of its own but exert their influence over other things institutional . . . the element of fear which is dominant in that culture trait, carries it into all the important circumstances of their life." In reflecting on the Ifugao Igorot tribe, he believes their religion, more than tradition, has hindered cultural change which is "the main factor at work all the time. Their tribal religion is like the heart of their culture: it sends its blood, in the form of ritual duties and prohibitions, into all other cultural traits, so that they all display, even with intensity, religious beliefs." He cites Roy Barton who states: "Ifugao culture . . . has produced the most extensive and pervasive religion that has yet been reported, outside India at least, in ethnographic literature" in his, *Religion of the Ifugaos* (48(4) 1946) (cited in Lambrecht 1971:86).

*gan* to the Visayans) and the wicked were punished in an inferno (*kasamaan* and *solad*). (1967:9)

Pre-Christian Filipinos followed common animistic worship forms. Gowing says scholars are unsure if human sacrifice was practiced but animal sacrifices were, which continue today among tribal groups. Gowing describes the various aspects of this worship.

Animal sacrifices, prayers and ritual feasting were the chief forms of worship of the majority. There was a priestly class of men and women within the major groups, priestesses being favored in some areas. The priests and priestesses acted as mediators in communication with the spirits; they also performed rituals and practiced magic. Idols of all kinds abounded as did amulets and fetishes. Taboos, superstitions and sacred legends (especially concerning the origins of man, animals, and the land) were very common. (1967:10)

The religion of the Tagalogs is described by Lopez: "It consisted in the worship (*culto*) of invisible beings called *anitos*. They believed in the *Nono*, which represented the spirits of the ancestors, and had priestesses called *babaylanas*" (1894:38 quoted in Tuggy 1971:22). Tuggy says this framework would apply to all early Philippine religion but the terminology would vary from region to region. The *anito* represents the fundamental concept (1971:22). Tuggy cites Kroeber:

This term [*anito*] is hard to translate, because it includes gods or divinities proper, evil or beneficent spirits of lower rank; and finally the souls of dead human beings. An *anito* is therefore any being which possesses the intelligence of a human person and equal or superior faculties, but lacks corporeal body. The word is of widespread use in the East Indies and Oceania, and the concept of *anito* is undoubtedly an extremely ancient one in this part of the world. Its particular meaning varies somewhat from tribe to tribe in the Philippines, some groups thinking rather of gods and spirits, and others primarily of the souls of dead human beings, when they use the term. (1928:187 quoted by Tuggy 1971:22)



This type of early primal religion was most likely representative throughout the islands prior to the coming of Islam and Christianity. Yet, Filipinos may have been open and ready for change. Missionary statesman Frank C. Laubach who interpreted the conditions in the Philippine Islands in this time frame said the Filipinos possessed a capacity for a higher conception of religion than they were experiencing. This factor allowed Islam to make converts as well as the Roman Catholics. He concludes:

The Muslim missionaries were almost as successful as the Spanish priests. On the other hand, the Jesuits made no headway among the Muslims, though they worked with an abandon and courage which deserved better results. Had Islam reached the Filipinos fifty years earlier they would not to-day be so nearly a Christian people. The Spaniards found an unsatisfied spiritual hunger. Two conditions had met, a ready people, and a fanatically zealous missionary group. The result was the conversion of an entire branch of the Malay race. (1925: 80-81)

Let us trace these developments. Into these lush isles came two men, one from the West, and the other from the East who placed an indelible stamp on the archipelago, each carrying a new religion and culture.

### Islam

The first was an Islamic Arabian scholar from the East, Makdum who reached the Moluccas and then settled in the Mindanao-Sulu area and began to teach Islam about 1380. He was followed by other adherents of Islam, Rajah Baginda from Sumatra followed by Abu Bakr, who settled in Sulu in 1450, who married Baginda's daughter and declared himself sultan of the area, the first in the Philippines (Tuggy 1971:14). Through his missionary zeal five tribes quickly accepted Islam on the Islands of Sulu and Mindanao (Laubach 1929:24). Gowing states Muslim sultanates patterned after the Arabian

plan were organized in Sulu, in the Cotabato River valley, and later along the shores of Lake Lanao in central Mindanao (1967:11). Islamic belief and culture continues to predominate these southern islands today.

When the Muslims entered the Philippines, they brought a new religion which was highly syncretistic in nature. Thus Filipino religion in these southern islands was syncretized with Islamic teachings so that a Filipino folk Islam emerged that is rooted in animism (Gowing 1967:11).

The influence of Islam, which still dominates sections of Mindanao and the Sulu region,<sup>3</sup> will not be examined in this study. This does not discount the influence this culture and religion has had on the Philippines which introduced a new religion, government, and learning (Tuggy 1971:25). Rather, the focus of this Philippine profile study concerns the Spanish impact on the lowland culture from the Visayan Islands northward which continues yet today to dominate most of Filipino life does the more recent American influence.

### Roman Catholic Christianity

From the West came Ferdinand Magellan who sailed from Spain in 1521 and landed at the southern end of Cebu Island. Magellan's contact resulted in Spain's colonial control of the archipelago through the work of Miguel Lopez de Legazpi who arrived in 1565 (Friesen 1988:32) and the Christianizing work of the friars who established the

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<sup>3</sup> The Muslims comprise at least thirteen diverse ethnolinguistic groups and sub-groups (n. a. "The Indigenous People of the Philippines," *Philippine Witness* no. 31, May-June 1990 cited by Ante 1991:22).

church throughout the islands and stopped the northward spread of Islam (Laubach 1929:24-25). Tuggy in reflecting on Spain's timely entrance believes this was in the providence of God who allowed Christianity to be planted (1971:25). Sonia Zaide, renowned Filipino historian, sees "the hand of God upon this nation," from two sides. On one hand, it appears God was at work in Spain ahead of time, extending his grace to these islands through Queen Isabella who at the turn of the century (1479-1504) includes in the codicil of her last testament a bequest to her successors: the spiritual obligation<sup>4</sup> to propagate Catholicism and the good treatment of colonial subjects (Zaide 1992:7). This attitude set the stage for colonization on a different plane of operation. On the other hand, Zaide points to the attitude of the Filipino people.

The spiritual hunger of the native Filipinos seemed to have been satisfied by their easy conversion to the Catholic faith, the first sect of the Christian beliefs to be brought to these islands in the 16th century. It is one of history's incredible facts that the overall conquest of the Philippines was achieved more by the Cross than by the Sword, and that conversion of the Filipinos to Catholicism proceeded at a relatively quicker pace than in the other European colonies. Spanish troops during Legazpi's time (the first conquistadors) numbered little more than 300 in 1565, and after his time they increased to 400 (1590), to 1,700 (in 1634), and then to not more than 2,000 (in 1707). Such a handful of soldiers could not possibly have conquered a fighting race of Filipinos totaling between one-half to one million in Legazpi's time, had it not been for a miraculous feat of conversion. (1992:7)

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<sup>4</sup> Zaide, in reflecting on God's providence and history, underscores the spiritual influence, "For this reason, several attempts to abandon the Philippines as a Spanish colony or trade it for Brazil or other more gainful colonies failed. It is estimated that from 1572 to 1810 Spain spent more than 400 million pesos to maintain her rule over these islands, which was a drain in the Spanish treasury. In 1572, 1619, and 1621, the concept of abandoning the Philippines was officially considered, only to be vetoed personally by the Spanish monarchs who were reminded of their spiritual mission to these isles (1992:7).

Blair and Robertson in their definitive history, *The Philippine Islands*, declare that the religious orders were the real rulers of the land:

From the beginning, the Spanish establishments in the Philippines were a mission and not in the proper sense of the term a colony. They were founded and administered in the interest of religion rather than of commerce or industry. In examining the political administration of the Philippines, then, we must be prepared to find a sort of outer garment under which the living body is ecclesiastical. (1903-1909 vol. I:48-49)

The Roman Catholic Church missionaries approached their work of colonizing the Philippines with zeal. Their mission may have been motivated to some extent by their perception of their responsibility to stop the spread of Islam and replace its teaching with Christianity (Friesen 1988:94).

The Franciscans, following the arrival of the Augustinians in 1565, were indeed motivated. Ante<sup>5</sup> describes their character and purpose as having “a radical conformity to Christ through strict evangelical poverty” and being propelled by the following mission principles: (1) to proclaim the gospel to non-Christians, (2) to provide faith-based communities to the converts, (3) to inculturate the gospel in the local situation, and (4) to be poor and servants of the poor<sup>6</sup> (1991:37).

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<sup>5</sup> Oscar A. Ante O. F. M. was born in the Philippines and holds a Master of Sociology degree (Ateneo de Manila University, 1981). He has been connected to the Franciscan Major Seminary of our Lady of the Angels in Quezon City as a formator/educator and as coordinator of the field education program.

<sup>6</sup> The friars were particularly concerned about a particular category of poor, the sick. In 13 years, they established six hospitals (San Juan de Dios (1578), San Lazaro (1580), Hospital Militar (1585), Naga (1586), Los Banos (1590), and Cavite (1591) (Rosales Antonio-Ma, p.108, footnote 82 quoted by Ante 1991:49).

As the Franciscan friars arrived in the Philippines, they followed a proven plan for change and the process of civilization of the natives called “*reduccion*” or resettlement that Spain had followed in their colonial experience in New Spain in the Americas (Mexico). This policy of resettlement became the model used for evangelization and Christianization of the *Indios* of the Philippine Islands. The first group of Franciscans set their priority shortly after arrival in July 1578: (1) to carry on the work of settling the natives in the *reducciones*, (2) to write a grammar and dictionary, and to translate the Christian doctrines into Tagalog, and (3) to open a novitiate in Manila (Apolinar Pastrana 1965:88).

Initially the friars ministered to the natives wherever they found them in their scattered farming and fishing *barangays* or communities. However, due to the difficulty of instructing the new converts, they soon changed their approach to “reducing” (*reduccion*) or settling these communities into much larger central locations laid out with the needed institutions for change: the massive cathedral and the municipal building. Everyone must live within sound of the church bells. This urbanization approach provided a quicker and easier way to bring polity and conformity to the local people who were viewed as barbarian which is synonymous for people without polity (*sin policia*) (Ante 1991:43-44). Two friar-chroniclers described this process in the years 1640-1649:

They (induced) the Indians to come from the rugged mountains and (reduced) them to settlements, baptized them and instructed them in the mysteries of our holy faith, and created churches and laid out villages. At present, the province has charge of 52 villages in the islands.

Some had to go on foot to the mountains, and search among the wilderness for natives to domesticate them, bring them to civilization and Christianization (. . .).

The most important achievement ever attained by the Franciscans during this period was the gathering together of few families from both mountain and wooded wilderness, and their successful effort at banding them together in groups to settle down and live in the open lowlands, with other families who had already been converted to the Christian faith, and the “*pueblo*” (civilized) way of life, e.g. governed by duly appointed rulers and made obedient to civil, military and religious laws. (Ante 1991:44)

Ante comments that the established community inside these urban centers provided an appropriate atmosphere for Christian living that made the inculturation of the gospel more understandable, acceptable, and effective<sup>7</sup> (1991:51). Inside these centers, the Spanish priests introduced the first public educational system which they operated to fulfill the objectives of the church. As the Spanish educational system developed, it provided quality learning, but only a relative few were allowed an education beyond the basics of religious and civil catechisms. Spain used the benefits of education and technology to suppress and control rather than to improve the conditions and welfare of the Philippines (Kwantes 1989:6-7).

The practice of *reduccion* resulted in two major cultural shifts which produced receptivity to Christianity on the one hand and alienation on the other.

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<sup>7</sup> The Province of San Gregorio, (Franciscan order) before the 1898 Philippine Revolution occurred was extending pastoral care to some 1,124,278 Filipinos in about 184 towns of 14 civil provinces. It is estimated that there were some 3,367 Spanish Franciscans who were involved in this evangelization activity from their arrival in 1578 until 1960 when the last group of Spanish friars arrived (Sanchez 1987: 273 cited in Ante 1991:44).

1. The rural native culture was inculturated with an Hispanicized/Christianized urban culture. The policy of establishing urban centers sped up the Christianization process. In a period of about fifty years after the arrival of Legaspi and the first Augustinians in 1565, the friars converted to Christianity the great majority of the people along the coasts and plains of the northern and central parts of the Philippines (John Leddy Phelan 1985:31-32 cited in Ante 1991:35).

2. The new urban Christianized culture divided the country into classes, the civilized and the uncivilized. The Spanish colonial system of *reduccion* created a division between the natives. Those that the friars could bring into urban centers to educate in Western, Spanish Christianized culture were considered civilized, a body who comprised the majority of the population. On the other hand, those that the friars could not reach and who resisted forced resettlement, the mountain peoples, were considered uncivilized and barbarian or pagan. These natives who continued to live in their traditional ways are considered cultural minorities yet today. This division of Filipinos has created a barrier to receptivity on two fronts. The lowland Christians have rejected the minorities and thus the minorities feeling this rejection, have remained isolated and for the most part hostile to lowland culture. Ante points out that, "Deep-rooted prejudice" implanted as far back as four centuries ago remains among Filipinos against these indigenous people (1991:54).

The Muslim population in the southern islands formed a second cultural minority, the Moros named after the Moors in Spain. Since the Spanish had been fighting with Islam from 711 to 1492 at home, they arrived in the Philippines with a strong prejudice

against Muslims and a degree of hatred for Islamic teaching. The historian Stephen Neill points out that the Crusaders seem to have held the position that “nothing could be done with the infidels except to exterminate them or to reduce them to permanent slavery. As unbelievers they were destined for hell anyway; and, if they were allowed to live, this could only be because of the services that they might be able to render to faithful Christians” (1986:99). Therefore, the friars did not attempt to reach out to the Muslim communities in the south. This seems surprising as Ante points out because it was Francis who was the first Christian to attempt to relate to the Muslims in a non-crusading manner. He notes:

While the Spanish Franciscans were passionate in professing to follow their evangelical father of the poor, they were however hindered or made selective by their bitter experience with the Muslims in the past. Thus, while they were anxious to venture and preach the Gospel in the greater kingdoms of China and Japan, they were blind to the challenge of the Muslims in the backyard. While they raised objections against the abuses committed by the Spanish officials against the christianized natives, there was not voice to protest the Spanish assault against the Muslims. (1991:54)

Ante’s comments provide insightful reflection on the influence of culture and experience in preventing the Franciscans from seeing a true condition of the harvest and receptivity factors. Thus while the Spanish friars sought to reach some sectors of the great Philippine harvest, they turned their back on others. In the long run, Spanish colonial policy raised a barrier to Muslim receptivity and evangelization that continues to the present. Constantino comments:

Throughout the Spanish occupation, the Muslims were not considered part of the developing society and the Muslim region was treated as foreign territory. Needless to say, the Muslims shared the same attitude.



Religious differences became a basic alienative factor between Christianized “*indios*” and “*Moros*”. Whatever ties of race and culture had previously existed were replaced by suspicion and antipathy since Christianized natives were regularly conscripted for the wars against the Muslims and, in retaliation, the latter also raided the Christianized communities. Thus Spanish colonialism left a legacy of alienation between Christian and Muslim. (1975:28 cited in Ante 1991:54)

One of the strengths of the friars’ strategy for Christianization was their consistent efforts to implant a sense of obedience to the civil and religious structure of the Spanish colonial system. A weakness in their educational program surfaces when one examines the real native cultural values and beliefs in the Filipino core culture. A Christianized glaze formed over the primal belief system through which a syncretized Christianity evolved. This occurred in part because the friars’ primary means of introducing the Christian faith was through the rite of baptism followed by catechism and teaching Roman Catholic rituals and traditions. Rote memorization in the vernacular was a cultural form of education which the Jesuits adopted. Memorization of the Roman Catholic catechism led to an inclusion of Roman Catholic truths in the psyche of the Filipino. According to Horacio de la Costa: “It made him aware of the great truths of the catechism that there is a God; that all men are created equal before God; and that every man, being made before God, has a dignity and certain unalienable rights, which no man can take away” (1963:287 cited by Kwantes 1989:116). Thus religious education was based on catechetical training rather than solid Biblical instruction. Laubach comments,

During the Spanish times the Roman priesthood never permitted the Bible to fall into the hands of the laity, if there was any way to prevent it. They spread the impression, and sometimes said plainly, that it was a “bad book.” The Catholic who concealed and furtively read a Bible was haunted by the dread that he might be forfeiting the salvation of his immor-

tal soul. The clergy knew better than this, but they also knew that the Scriptures in the hands of laymen were dangerous to autocracy. They were “safe” only when taught orally “with copious explanations.” This was not mere theory—they had learned it by bitter experience. And so, to all the other burdens of the friars, was added an endless vigil to prevent their parishioners from seeing the source book of Christian faith!  
(1925:159)

One can explain how the friars reasoned when remembering that they began ministry in the Philippines shortly after the opened Bible inspired Luther and the reformers to faith in Christ alone for their salvation. Thus the friars withheld the Bible from Filipinos which was the only source that could answer their deepest questions. This underlying quest for truth lay dormant and prepared the way for a receptive harvest for Protestant reapers who would come later.

The friars did not really understand the core culture of Filipino society nor did they try to because of their own attitude of cultural and racial superiority (de Mesa 1979:9). De Mesa says, “This being the case, the native animistic [primal religion] orientation, which was part and parcel of the people’s religiosity before the Spaniards’ efforts at evangelization, was not radically altered, much less erased” (1979:9). The native spirits and the Catholic saints were viewed as having the same roles by the people. The same carried over to their own native priest, the *babaylan* and the priest of the Church. See Figures 2.1, 2.2, and 2.3 on the following pages.

Thus a Roman Catholic can faithfully follow the doctrine and ritual of the church while at the same time depending on and following the beliefs and practices of his or her own native religions. However, the Filipino Catholic believes both systems are right, therefore according to de Mesa, the Filipino “either represses or is unaware of the con-

flicting elements of the two systems. So the two systems of thought and behavior systems are kept apart, each one functioning as the occasion demands” (1979:10). De Mesa states that even though there are inconsistencies, there are also many points of contact and the bottom line of daily living draws the Filipino to practice what he knows and understands rather than following Christian belief which is transmitted by rote memorization. However, even though both hold value, the two have not yet been synthesized in Filipino religious belief and practice (1979:13-14). Amor states that the “majority of Filipino Catholics today practice the so-called folk Catholicism” (1990, quoted in Ante 1991:28).

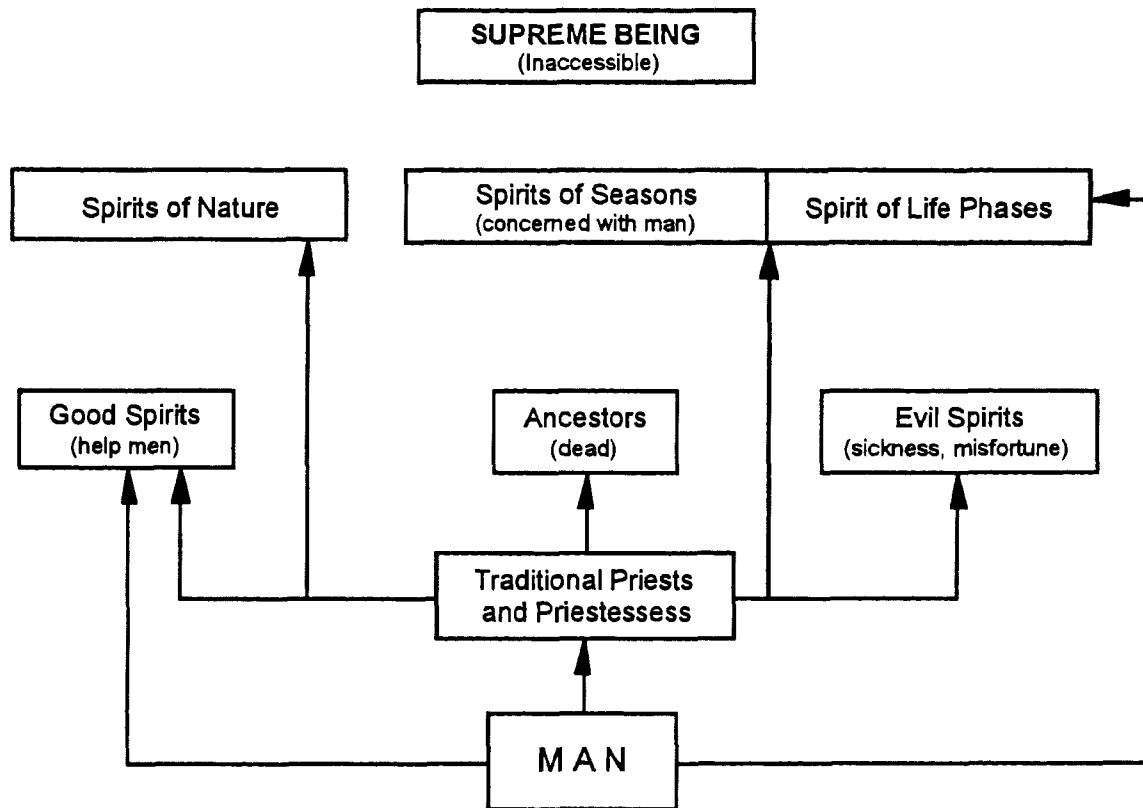


Figure 2.1

Animistic Religion

Source: Jose M. de Mesa, *And God said, "Bahala Na!" The Theme of Providence in Lowland Filipino Context* (Quezon City: Manyhill School of Theology, 1979), 11.

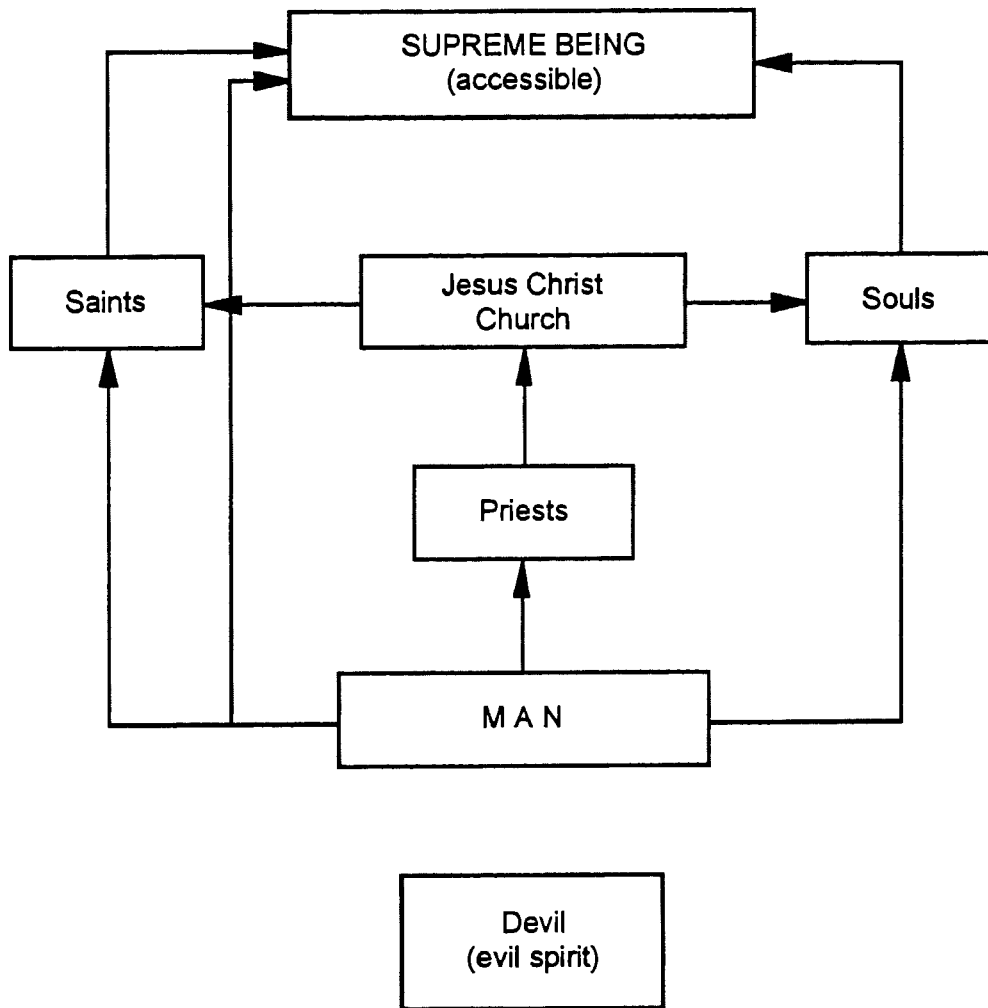


Figure 2.2  
Catholic Religion

Source: Jose M. de Mesa, *And God said, "Bahala Na!" The Theme of Providence in Lowland Filipino Context* (Quezon City: Manyhill School of Theology, 1979), 12.

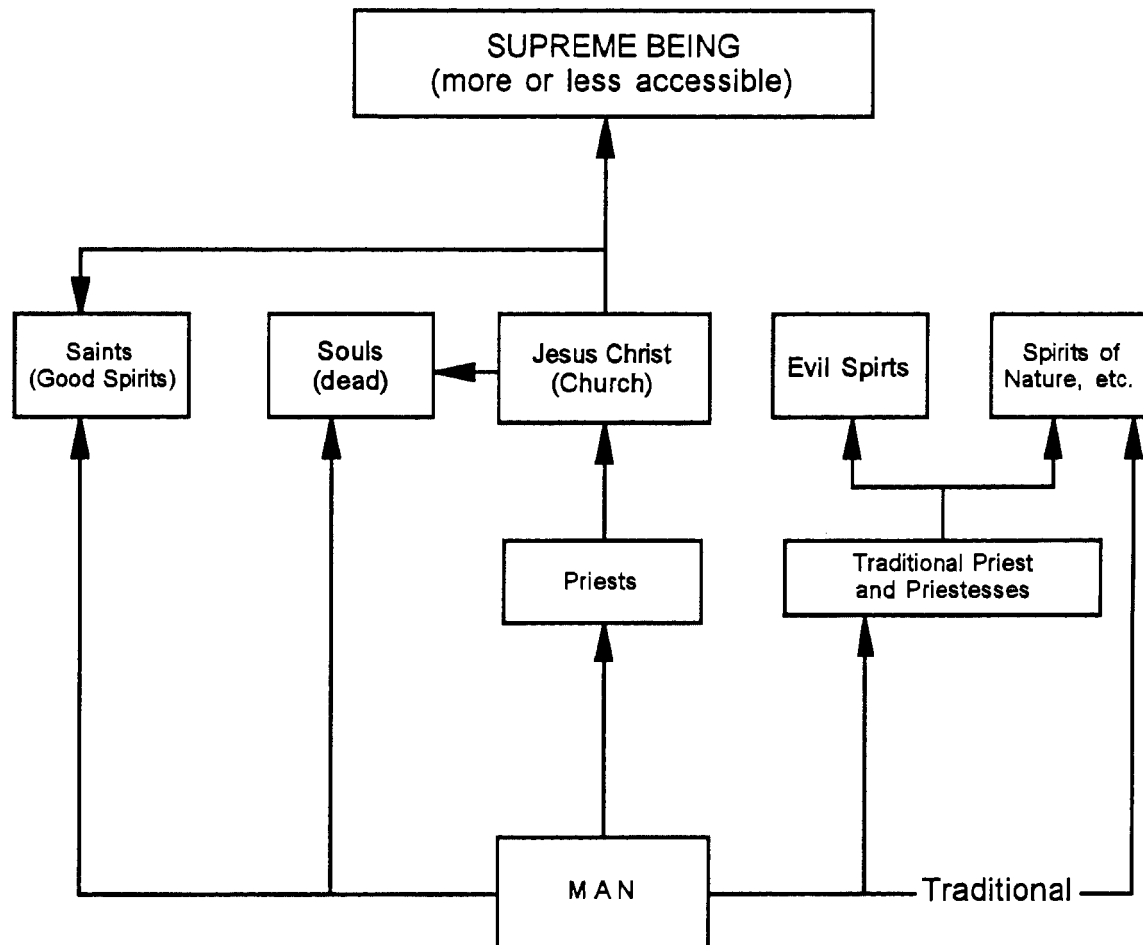


Figure 2.3

## Syncretistic Catholic Religion

Source: Jose M. de Mesa, *And God said, "Bahala Na!" The Theme of Providence in Lowland Filipino Context* (Quezon City: Manyhill School of Theology, 1979), 12.

Ante describes current folk Catholicism in the Philippines today:

Folk Catholicism is a syncretistic blend of Spanish Catholicism and indigenous religious religiosity by the masses, particularly the peasants in the rural areas who have little or no access to the many opportunities concentrated in urban centers. This blend has given rise to new forms of religious practices, which have persisted for the past four centuries . . . Some of these folk . . . practices are the Passion, devotional vows, and patron feasts (fiestas). A number of rituals, beliefs and practices surround the healing of the sick. Icons, holy water and the palm blessed on Palm Sunday are believed to cure the sick, as well as Latin prayers said while applying herbal medicine. (1991:29)

Thus Christian faith has not yet communicated to and altered or replaced the core culture of the Filipino belief system.

#### Spain's Failure to Recognize the Philippines' Ability for Self Rule

Spain not only did not perceive the true nature of Filipino religion but it also miscalculated the deep Filipino sentiment for a national church. The genius of the Revolutionary Government, Apolinario Mabini, envisioned this position. De Mesa states that the empowering spirit of nationalism fired the desire for Filipino leadership and priests in the church. Gregorio Aglipay, the Military Vicar General of the Revolutionary Government led a separation movement from Rome. Thus the *Iglesia Filipino Independiente* was organized on October 17, 1902 (1979:6). Perhaps the strong cultural bias towards one family, clan, tribe, and barrio to almost the exclusion of those outside one's inner circle has significant influence on the separation independence thinking.

#### Spain's Historical Position--Political and Social Involvement

When Spain set out to colonize the Philippines, her missionaries worked under an arrangement called "*Patronato Real*." The missionary represented both the interests of

the Catholic Church and as well as the Spanish crown. De Mesa says, "The union of Church and the State was so intimate that various economic and political powers were in the hands of the friars" (1979:4). Thus from the beginning a strong alliance existed between the Roman Catholic Church and the government. The church acquired large land holdings<sup>1</sup> throughout the country which a strong political alliance would protect. As the Church aged, concern for the needs of its parishioners, especially the poor, gradually declined. However, a shift began to take place in the mid-1960s as a result of changes from Vatican II and through Marcos' policies that affected the poor.

#### The Roman Catholic Church's Position During the Marcos Era

At the time of the martial law imposition, the Roman Catholic Church itself was undergoing some radical changes due to the shift in teaching and practices directed by the Second Vatican Council. Pope John XXIII gave special emphasis to the Church's mission of striving for social justice including the ending of economic inequalities. This doctrine impacted the Philippines which by the early 1970s began a transition of the church from an ally of the government to guarded support to outright critic. By 1973, internal conflicts within the church divided the 7,000 nuns and 5,000 priests into three factions: a radical Left who majored in injustice and human rights and strongly opposed martial law to the point of violence; a Central body led by Cardinal Sin who were seeking to bring about government reform without violence; and a Right position composed of a minority of the religious who have been involved in grass-roots social action and community devel-

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<sup>1</sup> The total estates in friar hands in 1898 were 391,000 hectares or one tenth of the cultivated lands of the Philippines--and the best tenth (Laubach 1925:91).



opment programs. Roekaerts called these three: the prophetic Church, and the administrative or revolutionary Church and the militant Church (Roekaerts 1976:27; Niksch 1981:82-89).

The Roman Catholic Church, especially during the later years of the Marcos period, gradually became the most articulate and influential critic, states Karnow (1989:386). They became increasingly incensed as they observed the waste, corruption, and repression of the Marcos regime. He cites an interview with Cardinal Sin in 1987 who stated, "We were told to stay out of politics, but politics is a human activity, with its moral aspect. If a priest could not tell his people to be clean and honest, who could?" (1989:387).

Some segments of the Roman Catholic Church, which were in touch with the grass roots of society and understood the effects of the Marcos regime's control on the government and economy, felt it had an obligation to intervene. A Jesuit priest from New Jersey who had lived a lifetime in the Philippines stated:

Under Marcos we saw graft, the country being looted, hunger, misery and the bodies of peasants killed by the army. The Communists were gaining ground. It was a race between violent revolution and peaceful change. We had to do something urgently. (Quoted in Karnow 1989:387)

The new position of the Roman Catholic Church on social issues placed it in conflict with the government when the Church elevated the role of the laity. The Roman Catholic Church became increasingly involved in social issues, civil rights, and in ministry to the oppressed and to the poor. This shift in policy placed the church and the Marcos government in a strained relationship at first and eventually in severe stress.

Those following the theology of liberation<sup>2</sup> were part of the militant church group. This liberation emphasis inspired some priests and nuns to back the Communist cause, who saw this as a way to deal with the situation. Luis Jalandoni, a young priest who joined the Communists in the late 1960s, stated that their approach was “the Christian answer” to the Philippine problem (1989:387).

Marcos Distrusted the Roman Catholic Church. Marcos assumed that the Roman Catholic Church priesthood of 14,000 members were his enemies thus he did not deter the army from raids on church institutions and arresting nuns and clergy (Karnow 1989:387).

The Roman Catholic Church took the position that under the martial law regime of Marcos, the socio-economic situation had to be analyzed so that the church could respond to the condition (Roekaerts 1976:6).

When Pope Paul II visited the Philippines in 1981, he denounced Marcos’s violations of human rights and the injustice of the sugar agri-business lords with their workers in Negros Island. His visit strengthened Cardinal Sin in his efforts in opposing the Marcos regime (1989:387). Sin eventually broke with the Marcos government and urged the

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<sup>2</sup> Gustavo Gutierrez, a Peruvian radical, published *A Theology of Liberation* in 1971 in Lima, Peru. Writings of Gutierrez and others on liberation theology began influencing Philippine Catholicism in the mid-1970s. Liberation theology views the church as an agent of change in the total process through which the world is transformed. The need for liberation falls in the material realm as much as in the spiritual. Gutierrez states regarding the theology of liberation: “It is theology which is open--in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of people, in liberating love, and in the building of a new, just, and fraternal society--to the gift of the Kingdom of God (1971: 15). A current Philippine publication is: *Religion and Society: Toward a Theology of Struggle*, by M. R. Battung, L. Bautista, M. S. Lizares-Bodegon and A. Guillermo, eds. (Caloocan: Phil. Graphic, 1988 cited by Ante 1991:25).

people to support Cory, Enrile, and Ramos who had resigned in opposition to Marcos. This was a radical break with tradition and open involvement in the political process which brought thousands of people into the streets and spawned “People Power” as we will see in the next chapter.

### The Effect of Vatican II (1962-65) on the Philippines

Vatican II elevated laity to permit them to have a role in ministry. As a result, the Cursillo movement began in the later 1960s led by laity to enlighten Roman Catholic men to the meanings of Catholicism and deepen spiritual life commitment to the church.

Vatican II focused on the needs of the poor and oppressed which began a shift in the Philippine Roman Catholic Church’s policy and relationship with the government and towards the needs of the people, especially the rural poor and those oppressed because of long-standing feudal practices.

Vatican II opened the Bible to the laity to read and study for the first time.<sup>3</sup> This initiated a seeking and unprecedented openness among the Filipino masses for first hand contact with the Scriptures. However, as a result of a growing number Roman Catholics involved in home Bible study groups and many leaving the Church after being enlightened, the Roman Catholic Church began in the early 1990s applying closer supervision and education at the lay level throughout the church in an attempt to stop this exodus and keep its people from attending these Protestant Bible studies (Balayo Interview: 1992).

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<sup>3</sup> The Roman Catholic Church and the Philippine Bible Society worked together on a new translation of the Tagalog Bible which was imprinted in 1981.

The Spaniards not only brought Christianity but they also introduced many socio-cultural practices that shaped Filipino society and provide the basis of many customs that dominate Filipino culture today which we will explore in the next section.

### Spanish Socio-Cultural Influences

In this portion, we will trace several of the basic socio-cultural structures in present Filipino society that have their roots in the Spanish era and have continuing influence in Filipino society today.

#### Developing Social Structures

Feudal Foundations and Landed Gentry. When the Spanish arrived, the Philippines already had a multi-tiered society. Each village had a chief called a *datus*. Below the *datus* was a class that Filipino historian Renato Constantino called freemen who assisted their chief in the administrative duties of the community. Below the freemen were the dependent population who were laborers bound to servitude because of a debt. This debt was a psychological obligation as well as an economic one. This dependent class were not slaves but functioned more like a big family who had an authoritarian father. This relationship formed the basis of what is now commonly understood as *utang na loob*, a debt of gratitude or debt inside. This system still binds some tenants to their landlords (Friesen 1988:32).

Encomiendas. The Spanish accepted these emerging feudal structures and built on them their own colonial system of *encomiendas*, geographically based administrative units. See Figure 2.4 Spanish Colonial Social Structure below.

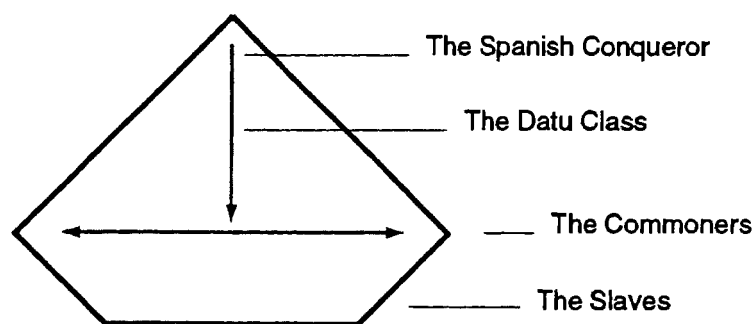


Figure 2.4

## Spanish Colonial Social Structure

Source: Eugene Nida, *Message and Mission* (New York, NY: Harper and Row, 1960), 94.

Each *encomendero* was responsible for the care of a native settlement, maintaining peace and order, supporting missionary work, and assisting in colonial defense. Funds to maintain this assignment were collected from the natives within the territory. The chief served as the agent to collect the revenue and as a go-between. When resources were short, the people asked the chief to give their share and thus they became indebted to him following the *utang na loob* system. The chiefs maintained their intermediary positions during the Spanish, American, and Japanese periods. After independence in 1946, they served as representatives or junior partners of the international businesses beginning in the country. By the 19th century, the Philippines was characterized by a three-tiered hierarchy composed of Spanish priests, the village chiefs and their families, and the masses (Friesen 1988:32-33).

Chinese Immigrants. The Spanish impacted another level of society, the immigrant Chinese who also played a vital role in the development of the Philippines. The Chinese began settling in the Philippines between the 10th and the 16th centuries in a pe-

riod known as the Age of Trade and Contacts. The Chinese plied trade in their junks, bringing porcelain and silk in exchange for deer horn and beeswax. Porcelain wares have been found throughout the archipelago indicating the extensive Chinese trading relationship. The Chinese contributed many things to Philippine culture: culinary techniques such as sautéed dishes, and a variety of rice cakes and noodles; various cooking implements such as the wok (*kawa*); and the corner retail store (*sari-sari*) and the vegetable garden (Roces 1992:136-137).

The Philippine Islands served as a trading center between Spain, Mexico, and China. The Chinese had already established a trading base in Manila by the time the Spaniards arrived in 1565. The Spanish utilized the Chinese skills even though throughout the Spanish colonial period they remained paranoid about the Chinese presence (Roces 1992:137). Chinese middlemen in the islands were key players and around each Spanish settlement grew a support community of Chinese. Seagrave states that both the Spanish and Chinese produced many illegitimate mestizo children. The Chinese mestizo children were raised as good Catholics by their Malay mothers and were not considered Chinese. However, they had access to both ancestral Chinese business sense and Chinese credit. This put them in an advantageous position to serve, buy property, and act as middlemen or money leaders and gave them exceptional leverage over the Filipino Malay people.

Indentured Filipinos. The Spanish metizos were raised in Catholic affluent society and often were educated in law using the skill to enlarge their land holdings by entangling in costly litigation the Malay landowners who had become indebted to them through

loans for barrio fiesta, weddings, baptisms, confirmations and other occasions. Thus gradually, the majority of Malay Filipinos through obligations to the Chinese and the Spanish, became landless and mere tenant farmers in their own country (Seagrave 1988:8-9).

Enriched Spaniards. The Spanish set the stage for the country's economic problems today, suggests James Fallows, by giving huge haciendas to royal favorites and relegating the masses to serfdom. They also transplanted the idea as they did in Latin America that success meant landed, idle wealth (1987:57).

This system remains much intact today with a few wealthy families controlling much of the land, wealth, and the government (Karnow 1989:9). An American Jesuit scholar, Father John Doherty, has estimated that 60 families control the Philippine economy. He states:

They also have dominated the political scene from the start of the U.S. colonial era to the Aquino government. Despite their Americanized hoopla, elections are actually contests between rival clans, and the "showcase of democracy" is a facade that only transparently conceals the rule of an elite that has consistently refused to surrender its privileges. The latest agrarian reform legislation, like numbers of apparently progressive land tenure laws already on the books, is a tissue of loopholes. (Quoted by Karnow 1989:22)

### The Social System

Another significant factor in understanding the present political and economic profile requires knowledge of the social foundations of the society. The socio-cultural base extends throughout the rest of the system in the communal, political, and economic spectrums.

The Kinship Group: *Barangay*. The real social unit in Philippine society today is the *barangay*, a small community (*barrio*) of from 30 to 100 households normally related by kinship. This probably evolved from the manner in which the archipelago was settled by the early Malay people groups. Individual boatloads of kinship groups called *barangay* headed by a *datu* (the *barangay* leader) settled along the coasts and riverine areas. A Spanish missionary in 1589 Fray Juan de Plasencia noted the characteristics of these groups:

This people have always had chiefs called *datu*s who ruled them and led them in war, and who they obeyed and respected. . . . These chiefs did not have large followings; a hundred households at the most, and even less than thirty. Such a group is called in Tagalog a *barangay*. My understanding of why it is so called is as follows. It is clear from their language that these people are Malays (and hence immigrants); and when they landed in this country the master of a *barangay* (which is properly the name of a ship) must have retained rule as *datu*. Thus even today it is understood that the term *barangay* means originally a family consisting of parents, children, kinsmen and slaves. (n.d. cited in Roces 1992:44)

These groups remained in scattered isolation from each other in separate communities for the most part until the Spanish arrived and began the process of *reduccion*, gathering these scattered communities into urban centers to live under the sound of the bells.

However, even today this pre-Hispanic social structure remains remarkably in place. The community unit called a *barrio* comprises the basic a *barangay* kinship grouping at its core. This *barangay* grouping continues to comprise town and city social structures even though in somewhat an adulterated form. The present day Filipino cultural values of *hiya* (shame), *amor-propio* (self-respect), *utang na loob* (debt of gratitude)



and *pakikisama* (togetherness) function within the context of this kinship group. These concepts will be explained later. A Filipino views society from the context of *barangay* relationships, identifying a person by his/her kinship relationship (Roces 1992:44-45).

The Family. The family represents the basic social unit of Filipino society consisting of father, mother, children and the extended bilateral relatives of both the father and mother (Roces 1992:45). The bilateral character of the Filipino family represents one of its most outstanding characteristics because kinship is traced equally through both the father and mother with both having equal rights and authority. Because of this bilateral relationship, kinship extends rapidly through both sides of the family. For example, Tagalog kinship recognizes cousins down seven levels. The term kindreds represent these larger groupings. Each person has his/her own kindred which overlaps with many others (Tuggy 1971: 38). Family influence permeates all segments of Filipino society. The family represents the primary unit of corporate action around which social, economic, and religious activities revolve. Religion centers in the family and is actualized in the home. Economic activities such as agriculture, fishing and cottage industries involve corporate family participation. The so-called Filipino corporations are characteristically family-owned. Nepotism in government and business represents a general Filipino custom reflecting family cohesiveness (Roces 1992:46). Tuggy reflects on the importance of this intertwining relationship for understanding political organization and church growth in Filipino society:

We are dealing, then, with a society which can best be visualized as a complex system of many interlocking webs of family relationships which multiply with each generation. Any political organization based upon kin-

ship therefore will likely be unstable and fragmented. Group movements, especially in the Church, will take place in relation to these webs of relationships. (1971:38-39)

Within this family structure additional social practices extend and bond the kinship groups.

Social Practices. The social practices of *compadreze*, *hiya*, *amor-propio*, *pakikisama*, and *utang na loob* provide Filipino society with significant social relationships.

1. *Compadreze*.<sup>4</sup> The *compadreze* system provides the links that extend the family chain. The family unit and the Filipino method of extending family into the community and into other levels of society will be observed in this study. The effects will be noted on the socio-political fabric and economic structures and development. The Spanish friars extended the family social unit through the Catholic system of godparenthood. This fused with the pre-Hispanic practice of blood covenants with tribal allies to create a network of *compares*, or ritual relatives. See the Alliance relationships, Figure 2.5 and Figure 2.6 below.

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<sup>4</sup> *Compadreze* is a Spanish term indicating the social bond established through sponsorship in baptism, wedding and confirmation ceremonies: females are called *comadre* and males are called *compadre* (Alfredo and Grace Roces 235:1986).

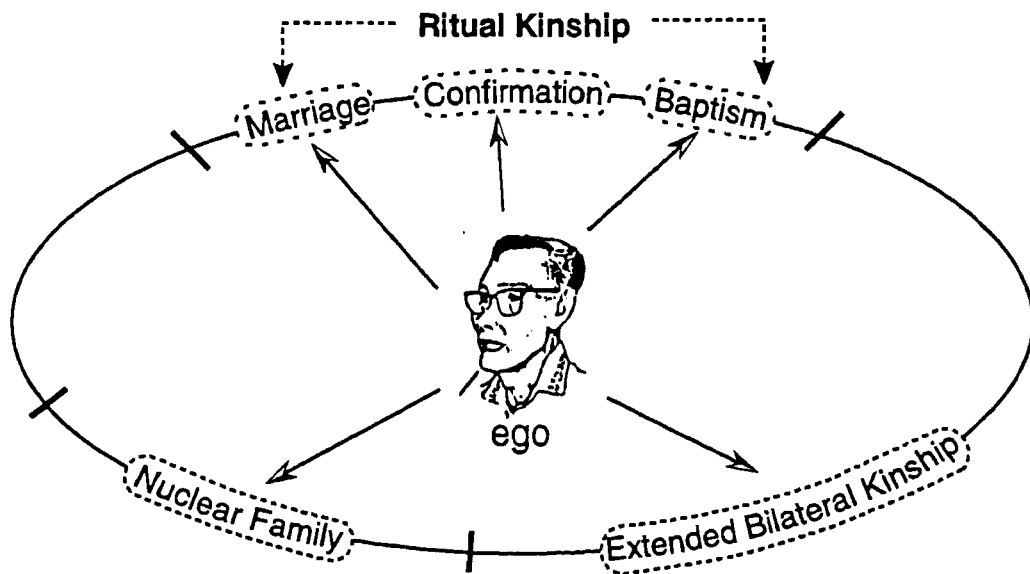


Figure 2.5

The Alliance Nucleu

Source: Jose M. de Mesa, *And God said, "Bahala Na!" The Theme of Providence in Lowland Filipino Context* (Quezon City: Manyhill School of Theology, 1979), 16.

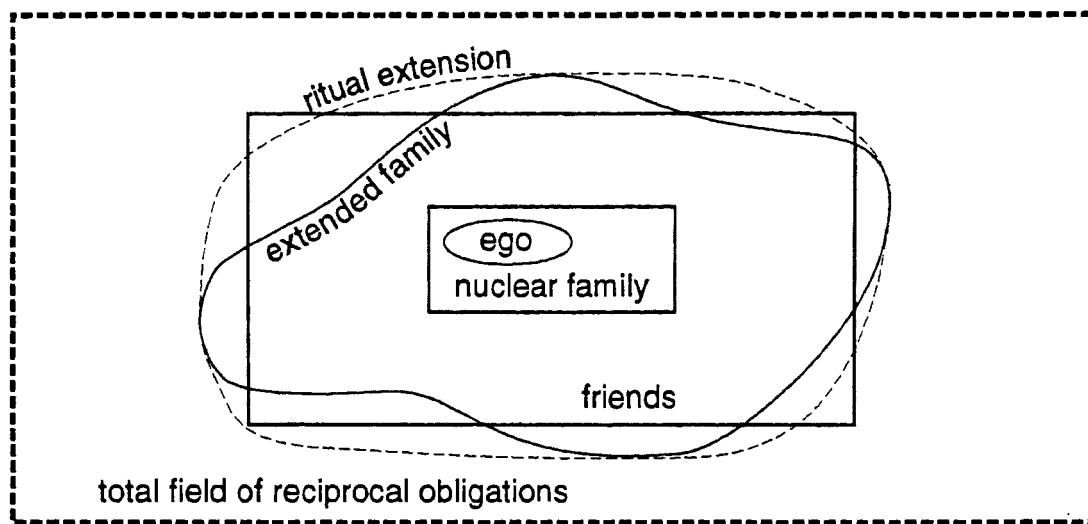


Figure 2.6

## The Alliance

Source: Jose M. de Mesa, *And God said, "Bahala Na!" The Theme of Providence in Lowland Filipino Context* (Quezon City: Manyhill School of Theology, 1979), 18.

The sponsors of a child's baptism, for example, became the ceremonial kin of its parents, and the ritual family could expand to astonishing dimensions as well through weddings, funerals and confirmations. Calculating the possible permeations, Filipinos outdo Chaucer's man from St. Ives. Historian Theodore Friend has reckoned that a father with five children who enlists four sponsors, each with a family of four, can theoretically weave a fabric of nearly five hundred kin. The system has lost its original religious character as Filipinos, out of expediency, forge secular links with professional partners, army comrades, schoolmates. (Karnow 1989:20)

The *compadreze* system takes on new meaning and significance when its group dynamics are understood. Western concepts of democracy see the individual working for the good of the whole of society. The Filipino views people as responsible to work for the good of their real and extended kinship family, not the whole of society. Rodriguez says, "The feudal tradition persists. To the average Filipino, the family is more impor-

tant than the community, province, or the nation” (1985). This underlying characteristic reflects itself in the political-economic structure of the country with both positive and negative effects.

2. *Hiya*. *Hiya* is the foremost cultural value. It is the currency applied within the society, controlling and motivating individual and social behavior (Roces 1992:33) more than institutional relationships. *Hiya* concerns the opinion of another whose esteem they must win and retain. *Hiya* is shame. Roces says, “*Hiya* is a universal social sanction, creating a deep emotional realization of having failed to live up to the standards of society” (1992:34). Filipinos have an obsession with *hiya*, a Tagalog term that conveys the supremely important concept of “face.” Karnow comments,

To behave decorously toward family and friends, to display respect for an elder, kindness toward an underling, deference toward a superior all show exemplary *hiya* and are ways to gain face. Failure to exhibit these qualities is *walang hiya*, to act shamelessly and thus lose face in the eyes of others. (1989:20)

3. *Amor-propio*. *Amor-propio* is a sense of self. This concept reinforces the pre-Spanish traditional value *hiya* and means literally ‘love of self’ or self-respect. Building up one’s self esteem is essential and to this end *amor-propio* reinforces *hiya* (Roces 1992:35).

4. *Pakikisama*. *Pakikisama* means the ability to get along and implies camaraderie and togetherness. *Pakikisama* is the art of smooth interpersonal relations. Being a much desired skill, *pakikisama* is taught to the children. This requires yielding individual rights to the group opinion. The art of *pakikisama* applies pressure on one resistant to conform to group opinion for the sake of unity (Roces 1992:40-41).

5. *Utang na loob*. *Utang na loob*, the “debt of gratitude,” gives Filipino society a third equally vital principle of relationships. Filipinos are ethically expected to repay in return for favors, lest they be guilty of *walang hiya*. A Filipino who renders services piles up credit for the future, since those he has assisted become indebted to him (Karnow 1989:20). Alfredo Roces suggests that “one cannot actually measure the repayment but can attempt to make it, nevertheless, either believing that it supersedes the original service in quality, or acknowledging that the reciprocal payment is partial and requires further payment” (1992:41). This reciprocal relationship serves to bond a group together.

These cultural practices of *compadreze*, *hiya*, and *utang na loob* completely permeate Filipino society at every level. Children are absorbed in these alliances from infancy and learn that these ties must be observed in order to avoid the worst of all fates, the exclusion from the extended family.

The strong sense of *utang na loob* has many positive benefits. It provides extended family with a social security system which takes care of many things such as the member’s children’s education expenses, raising younger siblings, and care for aging parents as members who earn share with those who have less. If one becomes wealthy or rises to a high government position or place of employment, they are required to support their relatives or provide them with jobs. At the same time, this system has its negative side. The worst abuses result from these blood and ceremonial ties. Public officials depend on kinship and compare connections for support to be elected. Once in office, they must reimburse their supporters with special favors such as: government contracts, tax breaks, import and export licenses, both legal and illegal. These favors in turn bring ex-

pected kickbacks so the cycle of corruption becomes normal practice (Karnow 1989:20-21).

Filipino society maintained a rigidity over the centuries, held in place by their elaborate kinship system. Karnow quotes Bishop Francisco Claver, a former professor of Sociology at the Ateneo de Manila who maintains that the country's values have hardly changed since pre-Spanish times. Families are really ancient tribes in modern disguise, with the father the uncontested chief and everyone else occupying a designated niche in the pyramidal structure. Claver states:

So Filipinos have been taught since childhood to respect authority, not to rebel or to question, and they are passive, even fatalistic. The poor believe that they are destined to be poor, and the rich assume that their wealth was ordained. Climbing from the lower classes to the peak of the pyramid is impossible. An Abraham Lincoln, a man of humble origin, could never become president of the Philippines. (Quoted by Karnow 1989:23)

Karnow states that this social system has calcified in the rural areas in a structure of near feudalism where plantations have belonged to the same dynasties for generations. Tenants can trace their roots on the property back to second and third generations who have lived in virtual servitude to their landlords for their livelihood and out of moral obligation for favors bestowed such as assistance with weddings, funerals, and baptisms (1989:23).

These cultural and Spanish influences play an important part in the American period which built on them during the colonial era.

### American Socio-Cultural Influences

America's contact with the Philippines was very short, only forty-eight years in comparison to Spain's, three centuries, but equally as influential in shaping the socio-cultural foundations of the Philippines. This overview sets forth a brief introduction and lists four major American contributions.

Again, as with Spain's acquisition of these islands, one sees the hand of God in circumstances through the Americans. When the United States acquired the Philippines at the end of its war with Spain in 1898, President McKinley said, "The Philippines are not ours to exploit, but to develop, to civilize, to educate, to train in the science of self-government. This is the path which we must follow or be recreant to a mighty trust committed to us" (Gowing 1967:113). McKinley related<sup>1</sup> that "they came to us as a gift from the gods." His only choice, therefore, was to take the archipelago and "to educate the Filipinos, and uplift and Christianize them, and by God's grace, do the very best we [can] by them, as our fellow men for whom Christ also died" (Quoted by Laubach in *Christian Advocate* 1925:122-23; Karnow 1989:128).

Education, government, and economic development represent the first three contributions. America tried to fulfill that aspiration by endeavoring to bring Filipino life and culture up to Western standards through accomplishing the aims of education and gov-

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<sup>1</sup> McKinley told members of a Methodist missionary society visiting him at the White House a year later that he had been inspired by divine guidance, relating his experience. He had paced the floor of the White House nightly, even kneeling to beg "Almighty God for light and guidance." Then suddenly one night a list of options appeared and it seemed the only right one was to take the archipelago as quoted above (Karnow 1989:128).



ernment. However, McKinley's high aspiration not to exploit was not followed. America's economic ambitions became a primary controlling influence on Philippine colonial development which was achieved through a two-fold strategy.

Education provided the foundation, step one. America introduced the first public educational system in Asia, sending over 1,000 teachers<sup>2</sup> with a missionary zeal to teach English and American ideals preparing the country for step two, an Americanized system of democratic government which came in phases, first the Commonwealth Government in 1936 and then independence in 1946. One significant benefit of America's introduction of the free public educational system was learning the English language which became the official medium of communication throughout the Philippines.

A third American aim was economic expansion as part of the spirit of manifest destiny typical of the age. The Philippines possessed many useful products such as timber, coconut, sugar, and pineapple and cheap labor. The U.S. took control of these commodities for consumption on the American market.<sup>3</sup> The U.S. established its economic system on those already in place established by the Spanish. The land remained in the

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<sup>2</sup> Teachers arrived almost immediately, 600 coming on one ship, *The Thomas*, in 1901 (Laubach 1928:39; Karnow 1989:198). Additional hundreds of educators continued to arrive.

<sup>3</sup> Frank Laubach points out that some American companies working in the Philippines were excessively greedy for gain. Colonial law under the Americans allowed a company to own only four thousand acres, however, a group of American corporations were trying to get this law changed in the late 1920s so they could own two million acres each with Filipino tenants as labor (Laubach 1928:144).

hands of the wealthy landlords. Those trained for government came from this landed class (Karnow and Pearson cited in *Colonial Days* 1989:I).

The land issue and feudal structure became a source of unrest and agitation during the Commonwealth period in the late Thirties. A group of urban intellectuals with communistic and socialist orientation organized the *Hukbong Bayan Laban sa Hapon* or *Hukbalahap*, for short: (*Huk*), and began to fight for land reform. During Japanese occupation, the Huk guerrillas composed of mostly poor sharecroppers and farm workers joined in fighting the Japanese as well as the rich landlords who lived in Manila. After the war against Japan ended, the Huks kept their guns and continued to fight the government in an effort to gain land and improve their lot. Massive land reform was needed (Karnow and Pearson cited in *Colonial Days* 1989:I).

Karnow and Person suggest that when General Douglas MacArthur returned to the Philippines, he came with the intent to restore the Philippine power structure and American ways to the status quo. Thus there seemed to be no thought of addressing the issues of the rural poor and land reform (Karnow and Pearson cited in *Colonial Days* 1989:I).

The separation of the church from the state under American colonial government provided the fourth significant American contribution to freedom and the advance of the church. This was in contrast to the Spanish concept of government who spoke for the State and had the power to control and oppress the people.

Summary: Foundational Influences Affecting Receptivity

This summary highlights some major factors in the Spanish and American colonial periods that have caused an underlying attitude of acceptance to or longing for change and thus produced a climate of receptivity in preparation for the gospel.

1. The Spanish conquest stopped the spread of Islam north from southern Philippines and established Christianity within the nation. However, many primal religious beliefs became clothed in Christian form and ritual resulting in syncretism that has produced a folk Catholicism that professes Christianity publicly but practices a pattern of pre-Christian beliefs in daily private living. The core culture based on primal beliefs remains basically unchanged for the masses who live in fear. Roman Catholics in general are personally dissatisfied lacking inner peace, still searching for deliverance. Thus the great majority today practice folk Catholicism, lacking a true understanding of the Christian faith and the knowledge of the saving gospel of Christ. These remain without assurance of their salvation and who provide a vast host of receptive people to the message of assurance.

2. During the Spanish period, the friars withheld education, Spanish language learning, and the Bible from the masses and thus kept them in ignorance both academically and spiritually. Tuggy and Tolivar point out that the friars tended to ignore progressive ideas from other Roman Catholic countries which fixed Catholicism in the Philippines in a medieval Spanish mold (1972:16). Spain's approach caused an underlying distrust and yearning for freedom.

3. The Spanish denied the priesthood to Filipinos. Spain's lack of respect along with the educational denial developed within Filipinos a spirit of inferiority, resentment to the Spanish system, and a longing for freedom and independence that would give them access to God's Word and spiritual leadership within the church.

4. The Spanish built on the existing multi-tiered society a structured feudal system that separated people into the landed rich and educated and the poor tenant farmers whose dependency was maintained through the *utang na loob* system and economic servitude. This condition fostered widespread discontent, hopelessness, and for some armed rebellion such as the *Huk* movement. These conditions of poverty, servitude, hopelessness, and rebellion produce uncertainty, insecurity and a longing for a better life, all factors preparing for gospel receptivity.

5. The friars' gradual acquisition of power and wealth, especially in agricultural land holdings resulted in increasing alienation and resentment among the poorer masses. Yet today, the Roman Catholic Church remains a major land owner, a condition that contributes to stress in the land reform issue confronting the rural populace. Until recently, the Roman Catholic Church has overlooked the masses of poor tenant farmers in lieu of protecting its own huge land holdings throughout the country through a strong political alliance. The material needs of these poor remain, providing a receptive ear to those who can assist them.

6. The Roman Catholic Church's present perception regarding the true condition of the Philippine profile has fractured this body into three divergent groups: left, central and right as well as an outright break with traditional support of an established

government which has left the people in confusion. Lack of unity and purpose has caused distrust and perhaps a sense of despair and hopelessness among the Filipino populace. This condition no doubt contributed to the people turning to General Fidel Ramos, a Protestant, to lead their country's government who campaigned as a born again Christian who would do right by all the people. Thus the decline of the control and influence of the Roman Catholic Church again provides a strong base of receptivity for the gospel and the evangelical church.

7. Since Vatican II, 1962-1965, the Roman Catholic Church has experienced at least three major shifts in policy: (1) the Church elevated laity to participate in ministry resulting in the lay Cursillo Movement, (2) the Church emphasized ministry to the poor and oppressed fostering on the part of some the Theology of Liberation, and (3) the Church endorsed Bible reading to the laity. The Church's present recognition of the Filipino's deep desire for the Bible has unleashed a tidal wave of freedom to pursue spiritual interests. This has opened Filipino hearts and homes to Protestants who offer to teach them the Bible.

8. These colonial periods witnessed a number of crises and change factors. First, Spanish domination altered the religious and social foundations of Filipino society. As a result of Spain's absolute control, Filipino desire for freedom and independence produced numerous rebellions and finally a declared independent government which first accepted and then fought the U.S. occupational forces. The Spanish practice of *reduccion* resulted the establishment of urban society and many urban centers throughout the country which have enhanced change and speeded receptivity in recent years through the rapid increase

in urbanization. Second, the American colonial rule that provided public education, the promise of self government, the separation of church and state which cast the Protestant message in the context of personal freedom to choose and read the Bible, and increased economic growth. These factors brought rapid changes in society and culture through widespread learning and exposure to the world, especially Western culture, increased travel at home and abroad, participation in a democratic form of government, and extensive economic development and trade with the West that increased desire for material possessions. America's legacy of the English language has provided educated Filipinos a passport to the world for travel, education, employment, and cross-cultural ministry.

9. The Filipino social structure, especially of the Roman Catholic lowlands, with its extended kinship network and strong family/tribal and community allegiances' provides a ready channel for gospel receptivity.

A combination of conditions observed above serve as contributors to a climate of receptivity pointed out by Hunter. Factors are thus cited such as: (1) major religious cultural changes due to Vatican II, (2) the unsatisfied spiritual and material needs of the people, (3) the declining influence of the Roman Catholic Church, (4) people experiencing major cultural changes under American influences and the Independence governments, (5) people experiencing important life transitions due to changes in the Roman Catholic Church, (6) personal dissatisfaction due to socio-economic pressures, (7) the strong kinship networks and alliance structures.

The next segment of the Philippine profile looks at conditions affecting the political and economic development during the formative years of independence and ultimately how these circumstances shaped gospel receptivity.

## CHAPTER 3

### Political and Economic Influences

The relationship of politics and economics work together like twin tracks of a railway to carrying the country forward. Our study begins with the Philippine Independent period and traces the administrations since 1946 up to 1994. The writer cites the previous Spanish and American colonial stamp on the developing political and economic structures that greatly influenced events and policies in the Independence government. This background sets in context the primary focus on how the presidents of this era have responded to the land ownership and tenant issue that has continued to be a major problem and source of economic and social stress.

#### Political Developments Since Philippine Independence: 1946-1992

From Philippine Independence in 1946 to the present presents a period that is characterized by political and economic forces that have caused great crisis and change in Filipino society. In this chapter, a brief sketch presents post-war Philippine development under the all seeing eye of the colonial father, the United States, who continued to guide political structures to enhance its own security and economic objectives. Political structure and economic development work hand-in-hand.

After the war with Japan, the United States granted independence to the Philippines on July 4, 1946. But the Philippines was devastated by the war. Manila was the second most destroyed city after Warsaw (Karnow 1989:316). The Philippines needed U.S. aid in massive proportions in order to rebuild and regain economic stability. After



independence was granted, America agreed to give aid only if the Philippines would put a clause in their constitution that would grant the U.S. a favored position which would allow U.S. companies a monopoly and to have the same rights as Filipinos. This clause virtually returned the Philippines to colonial status. The only thing an American could not do was to vote. The Philippines agreed to grant the U.S. this favored status (Karnow 1989:332). Heavily influenced by their American education and enculturation, they wanted to maintain good relations with America and they aspired to the American way of life. Filipinos believed the American image, portrayed in movies, that there was no problem that America could not solve. But America did not solve the Filipino poverty issue (Karnow and Pearson cited in *Colonial Days* 1989: II).

#### First Presidents and the Land Issue 1946 to 1964

The land holder and land reform issue has been a major economic focus and source of discontent dating to the Spanish era. In the Philippines where still over 60 percent of the population live from the land, these twin issues and the political structures provide powerful dynamics for change and receptivity, the central theme of this chapter.

The Roxas Era 1946-1952. Manuel Roxas, the first president of the Philippines, was forced to focus on the smoldering land issue that had erupted in armed rebellion before the war with Japan in the formation of the *Hukbong Magpapalayan Bayan* (People's Liberation Army) known as "*Huks*". Roxas fought the *Huks* with strong United States backing. The United States during its colonial government had not addressed the problem of rural areas under the control of wealthy landlords. The U.S. had ruled the Philippines through the upper class during that period (Karnow and Pearson cited in *Colonial Days*).

This structure was to remain in place after Independence was granted. The *Huks* were fighting these landlords and their feudal system which created poverty and continual debt among tenant descendants. America saw the *Huks* in conjunction with Communism in Southeast Asia, overlooking the rich landlord-poor tenant issue that fostered poverty and fueled the insurrection (Karnow and Pearson cited in *Colonial Days* 1989:II).

The Magsaysay Era 1953-1957. To assist the Philippines in her war against the *Huks*, the U.S. sent Air Force Colonel Edward Landsdale. He was backed by the CIA. His strategy in defeating the *Huks* was to give the Filipino people what they wanted. Landsdale looked for a presidential candidate with great leadership potential. He found Ramon Magsaysay who was honest, intelligent, patriotic and eager to learn. Magsaysay ran for president in 1953 with his expenses paid by the CIA and Landsdale as his speech writer. Karnow stated Magsaysay never could have overcome the Philippine bureaucracy which was corrupt to the core on his own without Landsdale's support. The people voted for Magsaysay knowing he was backed by the U.S. government. Magsaysay developed a plan to give the *Huks* land in Mindanao if they would quit fighting. If they would surrender, they would be forgiven, but if not, the government would fight them. Magsaysay strengthened the army with United States backing and developed it into a well equipped fighting force which was able to defeat the *Huks* in the lowlands and pushed them into the mountains for refuge. They had lost support among the farmers for food and hiding. Many were killed. Many surrendered (Karnow and Pearson cited in *Colonial Days* III 1989:II; Karnow 1989:322-353).

The government established the Land Settlement Development Corporation which operated in the 1950s and 1960s to help people from Luzon and the other islands settle in Mindanao (Campos Interview: 1992). Few *Huks* were resettled but the offer provided a good propaganda campaign. The *Huk* leader, Luis Taruc, surrendered to the government who offered him amnesty through negotiations handled by the young 21-year-old *Manila Times* correspondent, Benigno (Ninoy) Aquino (Karnow and Pearson cited in *Colonial Days* 1989:II; Karnow 1989:354).

Magsaysay's plan to stop the *Huk* rebellion was accomplished in a large measure through strong U.S. support. However, his attempt to improve the government system was not as successful. Due to Magsaysay's lack of good administrative skills and inability to cope with corruption of entrenched politicians and those waiting to collect their IOUs for their support, his administration failed to produce all that was expected. However, he strongly backed United States concerns in the region and maintained strong links to America. When he died in a plane crash on March 17, 1957, the U.S. searched in vain to find another Magsaysay to head the country (Karnow 1989:355).

The Garcia-Macapagal Era 1958-1965. The next two presidencies, Garcia 1958-1961 and Macapagal 1961-1965, also had problems in the political system. Karnow states their administrations were "marred with graft and the typical corruption common in Filipino politics" (365:1989). Even though Macapagal began his term with austere reforms, the pressure of the *utang na loob* system soon forced him back into the mold. Land reform was not attempted and the impoverished condition of the tenant farmers threatened to revive the Communist rebellion which would also threaten American eco-

conomic and military interests. In 1965, Ferdinand Marcos, who had been elected to the Senate in 1961 became president, vowing to end “every form of waste or conspicuous consumption and extravagance” and to uphold “the supremacy of the law” (Karnow 365:1989).

### The Marcos Era 1965-1986 and Economic Deterioration

The Marcos era covers 21 years and brings great social and economic changes to the Philippines. The writer surveys family and cultural influences on the Marcos administration as well as the major events that dominated this period. The dynamic forces of crisis and change occurring during this short time frame served as a powerful catalyst producing significant receptivity to change, perhaps the greatest shift in attitude in Philippine history.

Marcos Family History. Understanding the family background of Ferdinand Marcos will help place the Marcos era in perspective. “Marcos’ real father was not just a Chinese magistrate,” states researcher Sterling Seagrave, “but a leading member of one of the six richest and most powerful clans in the islands, a billionaire clan involved in the daily financial, commercial, and political transactions that are the life blood of the islands” (1988:5). Seagrave says,

Once the stature of Ferdinand’s father was confirmed, a number of other riddles were solved: How young Ferdinand eluded a murder conviction in his school days; How a place came to be waiting for him in a brotherhood Filipinos referred to as the Ilocano Mafia, whose pre-war enterprises were said to include smuggling, extortion, black marketeering, and murder-for-hire; And how, after the war, Ferdinand became a young congressman with extraordinary connections in the Chinese financial world, using his position in Congress to extort large sums from Chinese businessmen. The leverage of his father’s clan enabled Ferdinand to ally him-

self secretly with agents of the Chiang regime, with Japanese underworld syndicates, and with some big-time American operators. His constituency soon floated like a huge jellyfish through the islands, trailing its tentacles everywhere. (1988:6)

Marcos' Use of the *Utang "na loob"* System . The key to preserving authority depends on *utang na loob*, a Filipino concept of an internal debt. Marcos understood this system well and built his political future on it. He put the entire political structure from the local to national levels into his debt. Marcos spent \$50 million on this 1969 election. Thus many people became indebted to Marcos and he used them to maintain his power and the corruption of the political system (Karnow 1989:379).

Communist Underground Formed. The corruption of government during Marcos' first term foreshadowed an even more corrupt system if he were re-elected. Several groups joined forces to fight the government. The New People's Army was organized in March 1969, uniting young campus communists and the original *Huks* who had been defeated in the 1950s. This body took up the cry for change in the Philippines which was shot through with graft and corruption seemingly at every level of society. Revolution Maoist style was their model. Their movement spread quickly throughout the Philippines fired by students zealous for reform (Karnow 1989:378).

Wesleyan District Superintendent del Rosario in Central Cotabato reflects on the effects of this movement in Mindanao. The NPA infiltrated many of the provinces of Davao and Cotabato during the 1980s. The town of Kidapawan, a main transportation center in eastern Cotabato was largely inhabited with NPA during the 1980s. The conflict began to settle down during early reign of Aquino and even more after the election of Ra-

mos. Even though progress has been made in Mindanao, in 1992 while the writer was traveling in Mindanao for research, armed clashes were reported in various locations in the south and north.

During the period of the 1970s up to the mid-1980s when the government could no longer give protection, many people evacuated to safer areas. Churches were closed or decreased in attendance. The churches of the CAMACOP and Baptists were affected the most in Mindanao as well as the Four Square who lost some churches to burning. This forced congregations to relocate to new places, usually urban centers. Evacuees began to search for churches that would assist them and feed them spiritually as well. Many joined new congregations (del Rosario Interview: 1992).

Political and Tribal Rivalry. During the 1970s friction developed between rival political groups and politicians. Some congressional members maintained private armies and often during elections fighting erupted with killings in an attempt to remain in office. In Central and Southern Mindanao, tribal conflict began in the late 1960s. Land ownership rights contributed to this conflict. Rev. Samuel Campos, son of Pastor Antonio Campos who moved to Mindanao in the early 1950s explains the issues:

The government had distributed land to the immigrants in the early 1950s and 1960s which they had taken from the Muslims. Since the Muslims were the first settlers, they still claimed these lands as far as the eye could see. After the settlers improved the lands, the Muslims would come and claim their inheritance and ask for payment at the current price even though the settlers had paid money to the government. If the settlers refused to pay, they were threatened or killed forcing many to leave. But the stronger, more courageous ones remained to fight. (Campos Interview: 1992)

The Christian settlers formed vigilante called the Ilaga to defend themselves and the Muslims formed an attack group called the Black Shirts. Del Rosario describes the effects of this conflict on the region and churches.

The conflict between these two groups affected the whole of the Cotabato region in both the south and north which drew in the Philippine Army into full scale war during the 1970s and 1980s which continues in some areas at the present. The Black Shirts joined the Mindanao Independent Movement in the 1980s, a strong secession organization for a separate Muslim country. This conflict involving all of Cotabato has hindered church growth in these Muslim areas during this period. In the early 1970s our churches suffered a lot: the church in Colombio was burned in 1972 by Muslims, Carmen, Lilliongán, and Pinamulaan were closed due the evacuation of our members. (del Rosario Interview: 1992)

Marcos' Quest for Extended Reign. To stay in power, Marcos needed money and an excuse to go beyond the constitution which limited the president to two terms. Thus early in his second term, he began planning how to extend his presidency. Marcos records in his diary, "I have that feeling of certainty that I will end up with dictatorial powers" (Karnow 1989:379).

The *Philippine Free Press* foresaw Marcos' plan and wrote on February 1970 not long after his inauguration, that Marcos "might become a megalomaniac, drunk with his own importance [and] even consider enthroning himself as lifetime president or dictator" (Quoted in Karnow 1989:379). As researchers now interpret developments, Marcos' strategy followed two steps: (1) He engineered a constitutional convention which would grant a third term, and (2) he used martial law under the guise of controlling communism (Karnow 1989:381; Seagrave 1988; Rodriguez 1985).

Martial Law Era: 1972-1981. Marcos' proclamation of martial law on February 21, 1972 brought varied reactions depending on how one viewed this event. Mil Roekaerts suggests that in comparison to other Southern Asian countries, it appears on the surface at least, that Filipinos experienced little harsh treatment since the military did not engage in repression. Roekaerts states:

The casual observer might even remark on the new sense of national pride among Filipinos, who are grateful for the restoration of peace and order, the dismantling of private armies, the construction of roads and buildings, increased economic and social benefits. In their use of power, Philippine martial law technocrats seem to have been successful in giving the masses "satisfaction in a way which generates submission and weakens the rationality of protest." (1977:2)

Even though the beginning of the martial law era seemed good in providing a new measure of security and prosperity, it set the stage for virtual total government control for Marcos' vested interests which sank the country in debt and accelerated poverty and the spread of rebellion and armed insurgency.

The first steps in the process were initiated by the Constitutional Convention Committee that drafted a new constitution which secured the legalization of all martial law decrees and the continuance of the President in office beyond his term's expiration in December 1973. The Supreme Court declared the new constitution "in effect" which legalized the Committee's action and allowed what the Philippine government calls a form of "constitutional authoritarianism." Thus Marcos was allowed dictatorial power under the guise of constitutional authority which permitted him to eliminate opposition.

Martial law affected the role of the legislature, the administration and the judiciary. In 1976, Marcos called for a national referendum. This approved two major



changes: (1) Marcos was granted executive power to appoint local officials without elections, and (2) an interim Batasang Pambansa (advisory body) replaced the Interim National Assembly which then united the offices of the President, the Prime Minister, and the Speaker in the person of the President. Thus this referendum made the suspension of democracy permanent by giving the President the power to suspend the legislature and to rule by decree. In 1975, 2,000 government officials at all levels were removed to “purge graft and corruption” and were replaced by military men who gained considerable power in all areas of civil life. All government servants appointed by the President were asked to submit resignations. This pressured the judicial system which was allowed to function; however, presidential decree transferred most of jurisdiction over civilians to military tribunals (Roekaerts 1977:2-3; Nicksch 1981:101).

Peace and Security. The early martial law days offered a sense of peace and security throughout the Philippines thus it was received and generally welcomed. Filipino writer Rodriguez (1985:89-106), and others like Seagrave (1988:276-77) cite this feeling of relief. Karnow provides a vivid description:

Virtually nobody mourned the closed legislature, whose endlessly empty debates had become a joke. Nor was there much indignation over censorship of the press, which had formerly been sensational to the point of licentiousness. Overnight, city streets were clean, and garbage was collected. The public applauded the wholesale confiscation of private firearms, an army effort that eventually netted more than half-million weapons. Crime dropped sharply, prompting a peasant near the town of Zamboanga to tell an American reporter, “Thieves no longer steal our coconuts or take clothes from our house.” Businessmen were reassured by the promise of a crackdown, or at least reduction, of bribery and corruption. The prospect of sound, honest government suffused citizens with a new sense of civic virtue. (1989:381)

The Aquino Factor, His Assassination and Effects on the Marcos Regime. Ninoy Aquino was a contemporary of Marcos. He was an attorney like Marcos and had served as a war correspondent. He was intelligent and very energetic. He had been the youngest mayor, governor, and he wanted to be the youngest president. He was gaining a hearing among the people in the late 60s and early 70s. He appeared to be the strongest potential threat to Marcos in the next election. But Marcos wanted to stay in power beyond his two terms. Thus he used the threat of communism to declare martial law and do away with his political rivals. Aquino was the first one arrested on September 22, 1972 (Karnow and Pearson cited in *Colonial Days II*).

Aquino was detained for nine years and then released to receive treatment in the United States in 1981. On August 21, 1983, Aquino returned to the Philippines with the intent to try to persuade Marcos it was time to step down from power and was assassinated while being taken from the plane under military arrest. While conclusive proof of who Aquino's killers were has not been found, the Marcos regime has been strongly implicated (Rocamora 1984:9; Rodriguez 1985:263-66).

Cardinal Sin, after viewing the video of the shooting taken by a Japanese journalist Wakamiya Kiyoshi, said: "Immediately you can see who was the culprit, the bullet did not come from somewhere, it came from above" (Seagrave 1988:387). Two other eyewitnesses testified. Rebecca Quijano, a passenger said she saw from her aircraft window a security man behind Aquino shooting him in the back of the head. Jesse Barcelona, who was driving his baggage cart toward the aircraft said he saw and heard the pistol fired into the nape of Aquino's neck (Seagrave 1988:387).

Marcos apparently became increasingly concerned about who would succeed him as his health began to decline in the early 80s. Through a series of events from 1981-1983, he moved Imelda and General Ver into prominent positions. In August 1981 Marcos appointed General Ver, AFT Chief of Staff, and in August 1982, he appointed Imelda to the Executive Committee which would take over in event of his death. General Ver replaced Gen. Fidel Ramos, a West Pointer and a professional military man. Ver began taking control of the whole military establishment. Then it appears that Marcos misread U.S. intentions in mid-1983. Rocamora suggests that Marcos may have thought as he learned in June 1983 that Aquino was planning to return to the Philippines that Aquino was the CIA's pick to replace him. Thus Imelda and Ver were the ones most threatened by Aquino's return (Rocamora 1984:8-9; Niksch 1981:104; Seagrave 1988:382-3). Rocamora said:

Whatever the precise sequence of events that led up to the decision to "salvage" Aquino, it is clear that Marcos himself had a hand in the process. Aquino was murdered because Marcos knew that Aquino would get in the way of his plan to set up Imelda and Ver as his successors. . . . Marcos moved with severity and crudeness because he thought he was fighting for his survival. But he could not have predicted that in the process he would unleash political forces far more powerful than his paranoid fears. (1984:10)

Rocamora states that an estimated seven million Filipinos have demonstrated against the "U.S. Marcos dictatorship" since August 21, 1983 which suggests they hold them responsible for Aquino's death (1984:1). Melvin Baliton put it this way: "The Aquino death was the catalyst to uncap the unrest" (Interview: 1992). The pent-up

feelings and resentments against the Marcos regime gushed forth like a title wave of agitation.

Seagrave lays out a scenario that strongly implicates Ver and Imelda through their connection to those involved in tracking Aquino's arrival and at the airport: Tourism Minister Aspiras, Information Minister Gregorio Cendaña, top crony Eduardo Cojuangco, plus the generals loyal to Ver who were commanding the main security forces.

Immediately after the murder, Aspiras and Cendaña were said to have driven straight to the Via Mare seafood restaurant by the Cultural Center to inform Imelda. Joined by Fabian Ver, Eduardo Cojuangco, and others, they all proceeded to the room where Ferdinand Marcos was recuperating from his surgery. According to one of those present, when he was told what had been done, Ferdinand exploded in anger, seized a small dish from the bedside table, and threw it at Ver, saying: "You fools, they will all blame me" (1988:234-36).

Congressman Solarz of New York who attended Aquino's funeral stated:

Ninoy's murder had almost as dramatic an impact on Washington as it did on the Philippines. I would say that before Nino was killed, Washington's attitude was one of "hear no evil, see no evil, speak no evil" toward the Philippines and Marcos. Whereas afterwards, the Washington administration was prepared to recognize something was rotten in Denmark. (Karnow and Pearson cited in *Colonial Days* 1989:III)

The Marcos regime had been steadily increasing the size of the military from 60,000 soldiers before martial law to 334,000 regulars and paramilitary units and 124,000 reserves by 1982. Emmanuel and Cullinane state that "Military repression has been a

rising trend in the past decade along with the threat of outright military rule” (Emmanuel and Cullinane 1984:15).

Marcos gave the military increasing responsibilities in dealing with the civilian sector and positions heading companies. The military’s role in the business sector fostered graft and corruption in their ranks and increased their wealth. Niksch states, “These responsibilities and problems combine to give the military a political role of significant proportions” (1981:102). Marcos increasingly placed Ilocanos from his own Ilocos region in positions of rank and security as these were the most trusted and loyal such as Major General Fidel Ramos, Chief of the Constabulary, and Major General Fabian Ver (Niksch 1981:103).

General Ver’s increasing control over the military caused dissatisfaction and demoralizing among the ranks, from officers to soldiers. The field troops were often poorly equipped, fed, and trained. The army was being badly beaten. The Communist insurgents were gaining over the army and spreading throughout the Philippines. The demoralized troops at times took out their frustrations on the civilian population which further turned the people against the army and the Marcos government.

The army started what was called the Reformed Army Movement (RAM) within the ranks which began to put pressure on Marcos (Karnow and Pearson cited in *Colonial Days* 1989:II; Niksch 1981:102).

Karnow claims that the U.S. began to fear the Marcos regime was beginning to crumble and at the same time they wanted him to go down as a statesman (Karnow and Pearson cited in *Colonial Days* 1989:III). Karnow cites the United States Joint Chief of

Staff, William Crow). Crow had been watching the situation in the Philippines when he was the Pacific commander before going to Washington. He said:

Things had to change. Marcos was not making the decisions that had to be made, primarily because of personal vanity. His health was a serious problem. He was concerned about his survival, his affluence and his well-being, and the country was sliding downhill. So, I felt, he had to go. So he wrote to Marcos proposing urgent reforms and at the same time sent a report to President Reagan, a strong Marcos supporter, in which he strongly suggested that "we start right now to develop a policy to persuade Marcos to leave office." (Quoted by Karnow 1989:407)

The U.S. pressure to reform caused Marcos in November 1985, to call for a snap election, held on February 7, 1986. Marcos stated in exile in Hawaii, "This was the biggest mistake I ever made" (Karnow and Pearson cited in *Colonial Days* 1989:III). Thus he hoped he could defray United States pressure for reform and gain another six years in office. Cory Aquino, wife of slain presidential aspirant Benigno Aquino, was persuaded to run against Marcos. The election was closely observed by NAMFREL, an independent monitor, and many U.S. State Department and CIA watchers. Voting fraud was sensed when 30 computer technicians who had been counting the votes quit and walked out of the COMELEC headquarters where the vote was being tabulated, stating Cory's lead was being discarded (Karnow 1989:414). Marcos proclaimed victory.

People Power February 22-25, 1986. Cory called for peaceful demonstrations in the streets to protest the Marcos regime's disregard of the will of the Filipino people. First, Minister of Defense, Juan Ponce Enrile, and then Gen. Fidel Ramos defected. They holed themselves inside Camp Aguinaldo, a large military base. Enrile held a news conference in which he recognized Cory as the elected winner. Cardinal Sin, Archbishop of

the Roman Catholic Church, used Radio Veritas, to call people to support them in their protest which brought thousands into the streets to surround the camp and insulate them from the converging Armed forces ordered to crush the rebellion. This has since been called the EDSA Revolution, named after the major highway in front of Camp Crame and Camp Aguinaldo (Karnow 1989:417-18).

The ensuing struggle between the Marcos government forces and Cory's supporters marks perhaps one of the most significant events in Filipino history. The church, both Roman Catholic and Protestant, played a significant role. Within a week after the election, both the National Council of Churches and the Catholic Bishops Conference issued strong statements renouncing the apparent election fraud and urging people to speak out in support of their conscience. Elwood states, "These two pronouncements, from the churches, probably more than any other single factor, not only helped to trigger the February uprising, but contributed decisively to its nonviolent character (1986:5). Over 40,000 people gathered to support Enrile and Ramos. Among this group were 7,000 nuns and 5,000 priests and seminarians. Father James Reuter, a Jesuit priest, said, "It was the most religious celebration you ever saw. People were praying in front of tanks, holding up statues and crosses" (Karnow and Pearson cited in *Colonial Days* 1989:III).

Seagraves vividly describes the event:

At 3:00 PM, under orders from Ver, a contingent of marines rumbled toward Camp Crame in Armored Personnel Carriers. They were stopped more than a mile from the entrance by a mass of humans who linked arms and refused to budge. Most people thought the APCs were tanks, but the result was the same. Nuns knelt before them to say their rosaries. Girls gave the marines bouquets and asked them to climb down and join the crowd. Ver's APCs went no further. Out of this confrontation, ordinary

street Filipinos, Tondo people and faceless, joined with the middle class, and both discovered a kind of spontaneous collective will that they had never exerted before, and a common bond they had never nurtured. It electrified them. Tears streamed down faces. Some began to sing. "People Power" was born. (1988:415)

A young Manila pastor reflecting on the events since Aquino's murder said:

There seems to have been a lot of political unrest since Aquino's death which continued during the last years of Marcos. This condition brought an awareness and a sense of responsibility on every Filipino. During the EDSA Revolution, we saw an outburst of it all. Politically, those things have changed 360 degrees. All various facets of Filipino society have changed. In Manila particularly, it gave a new image to the world [as they watched] the transition of power from Marcos to Aquino. For me, it gave me an awareness to be a responsible Filipino. . . . The political situation changed drastically all the various aspects: the social. This EDSA revolution was the key to all that transpired so it was like starting all over again and seeing democracy restored. There is now unlimited freedom, literally, anything you want to do. (Baliton Interview: 1992)

Evangelical churches across the Philippines for months previous to the elections had been praying for God's intervention and help. Thousands of people were observed kneeling in the streets praying (Jun Balayo<sup>1</sup> Interview: 1992).

"Many believe God in answer to prayer intervened," declared Balayo, "and brought about a change of power without bloodshed" (Interview: 1992). Marcos had ordered General Ver who was urging speedy retaliation, to disperse the crowds without shooting them (Karnow and Pearson cited in *Colonial Days* 1989:III). Through U.S.

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<sup>1</sup> Rev. Jun Balayo serves as the National Coordinator for the DAWN 2000 Movement in the Philippines. He is a member of the Christian and Missionary Alliance Church of the Philippines (CAMACOP) and has worked with the Philippine Crusades organization for many years.



pressure, Marcos finally agreed to accept their offer of political asylum in Honolulu, Hawaii and Cory assumed control of the presidency. A new day had begun!

People power turned the tide of the Marcos regime. Those who came to protect Enrile and Ramos were from every walk of life: rich and poor, young and old, professionals and working class, clergy and laity. They not only prayed, but fed the opposing army amassed against the defected forces joining Enrile and Ramos. At every indication the soldiers were softening, people responded with cheers, applause, and singing of hymns and songs of nationalism (Elwood 1986:14). Enrile commented, "The power is not with us; it is with the people out there." Cory Aquino remarked, "Popular defeats of a military establishment through peaceful means are rare enough in history, but such a victory marked by the people protecting the military is unprecedented" (Elwood 1986:15). Thus the EDSA Revolution has come to be called "People Power."

Media Freedom Fanned the Fires of Reform. With the removal of the Marcos controlled media, those seeking reforms took advantage of their freedom to utilize the media for their cause. New dailies sprang up overnight to supplement the opposition papers. Circulation increased as public confidence was restored. New talk shows on TV hosted guests from the entire spectrum of opinion in the society. For the first time those who had worked for land reform in the NPA were heard. New programs were designed to reach the rural audiences (Friesen 1988:112-13).

The nation out of desperation had turned to Cory with great hope for reform and renewed prosperity. Could Cory fulfill these expectations?

### The Cory Era 1986-1992 and Reconstruction: Hope and Despair

The election of Cory Aquino offered tremendous hope for change from the era of Marcos' control of the economy and repression of human rights. Many anticipated quick economic recovery, solutions to the festering land issues and an end to the armed rebellion. However, the problems presented greater obstacles than Cory's good intentions could overcome. The following synopsis of Cory's short administration highlights the sense of desperation permeating the country increasing the desire for change.

Cory's Campaign Promises, Failures, and Results. Cory campaigned with the promise to bring about reforms, particularly land reform, restore peace by bringing an end to the communist insurgency, and establish a sound economy. The record of her six-year presidency shows she provided the country with a new constitution, but only a token gesture was made toward land reform, the underlying evil that fostered the *Huk* and later the NPA armed insurgency. The Communist NPA continued to fight. The army could not overcome, so out of frustration, they continued their attacks on civilians. This in turn brought five military coup attempts against her government. She was unable to solve the country's economic perils. The will of the people that helped bring Cory to power, began to change when their expectations were not met. Their high hopes for land, security, and economic prosperity were dashed with the despair of reality and unfulfilled promises. Insecurity, rising fear, and a sense of despair have caused people to search for answers and be open to the gospel presented by the Evangelical church as never before (Balayo Interview: 1992).

Cory's failed expectations soon produced a backlash as evidenced in the media. . . . Karnow traces Cory's quickly moving downward popularity spiral within a year after rise to power.

A foremost Filipino writer, F. Sionil Jose, originally an ardent supporter, unleashed a tirade in the summer of 1987, faulting her for failing to "translate her massive popularity into action" and warning that "unless she changes quickly she will bring this country to ruin." Jaime Ongpin, her able finance secretary, who had rallied the business community to her side, committed suicide in despair after a series of squabbles inside her cabinet. Father Joaquin Bernas, a Jesuit scholar and one of her closest campaign advisers, vented his frustration publicly. Her "revolution" had been "perfect" he said in an interview, "a 360-degree turn back to where we were before. . . . The people," he added, "are not getting the president they voted for." Amando Doronila, the studious editor of the *Manila Chronicle*, echoed the same theme: "There has been no national agenda, no initiatives. Cory is a passive president who follows, not leads." The army manifested its dissatisfaction in five coup attempts during her first year and a half in office. (Karnow 1989:422)

A change of presidents did not bring about a simple solution to the country's ills of corruption, poverty and oppression. Causes were rooted in culture, traditions, and powerful influences both in and outside the Philippines. Cory, like MacArthur, set about establishing the status quo which meant rule by a powerful and wealthy elite which had been the norm established under what Seagrave calls "American suzerainty . . . enforced by death squads, the democracy of the Ku Klux Klan" (1988:422). Rule by democratic principles through the will of the people was mere talk and a facade. Seagraves says,

Cory Aquino, while apparently genuinely committed to land reform and correction of other long-standing abuses, was confronted by so many entrenched enemies of reform that she was forced to defer action indefinitely in order to concentrate on mere survival. So long as there was no genuine reform, whatever money was produced in the islands would continue to flee to safer places. (1988:422)

A Roman Catholic Country Turns to a Protestant President, 1992. Cory chose not to run for re-election. The Roman Catholic Church endorsed Mitra. A number of candidates ran including Imelda Marcos. Jun Balayo recalls Gen. Fidel Ramos' campaign, a Protestant (UCCP) who ran on the pledge, "If I am elected, I will be president for all the people, regardless of their religious stand. My being a Christian makes me a different president. My responsibility before the Lord is to model the Kingdom of God." Ramos promised to clean up the corruption in government. Jun Balayo stated that the election of Ramos meant a clear defeat for the Roman Catholic Church. This signaled, as Balayo saw it, that "the Roman Catholic Church no longer is a force to be reckoned with. Filipino people are no longer controlled by the Church. They are thinking for themselves" (Interview: 1992).

Balayo believes the Ramos presidency provides an unprecedented opportunity for change. If he can come through on his promise to clean up the corrupt government system that has plagued the country since Independence, and provide good leadership, then the Roman Catholic's confidence will be strengthened in the character of a Protestant who claims to be born again. This prospect suggests that other Protestants would have good chances to be elected to other positions as well in the next election.<sup>2</sup> Balayo said, "They will think that the Evangelicals can provide the best leadership" (Interview: 1992).

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<sup>2</sup> President Fidel Ramos' coalition showed significant wins in a mid-term election May 8, 1995. This sweeping victory signaled endorsement of his three-year old administration. Mr. Ramos said, "His coalition party's landslide victory was the result of an 'unprecedented' consensus about where the nation should be heading" (*International Herald Tribune*, Paris-New York: May 11, 1995).

### Economic Developments Since Independence 1946-1992

The writer presents an overview of the economic development during Philippine Independence period and gives summaries for periods when the economy has shown marked trends. The state of the economy is related to and influenced greatly by political policies during these periods. The following economic profile shows this cause and effect relationship on the country. The declining economic structure during the Marcos era produced increasing pressure for change throughout the Philippines.

#### Post War Period The Marcos Era 1946-1965

The economy of the Philippines after the Japanese occupation was in shambles. The Japanese had stripped the country of everything movable. Millions of Filipinos were without clothing, having sold it for food. Rodriguez describes the people as “demoralized and devastated,” and the country was in total collapse economically. More tragically he said,

the people had degenerated morally into a rabble. The years of Japanese occupation had brutalized the people and forced everyone to survive as he could, a condition which encouraged cheating, bribery, usury, extortion and theft. The survival instinct made brutality commonplace, lawlessness and murder patriotic . . . youth . . . and guerrillas . . . ruled by gunfire. (1985:1)

The economy was stabilized and began to pick up through 1957 under the leadership of Presidents Roxas, Quirino, and Magsaysay. Quirino tried unsuccessfully to negotiate a settlement with the *Huks* but he was able to bring new life to government corporations and funding for development projects, the production of energy, roads, travel, and industry so there was a growth in the economy and inflation lessened. Magsaysay was

credited with breaking the back of the *Huks* and making progress in agrarian reform programs. Industry expanded. But the economic performance of the country from 1957 onward was not good and the rate of growth was not maintained under Presidents Garcia and Macapagal (Rodriguez 1985:4-6). See Table 3.1 on Gross National Product, 1946-1965 and Figure 3.1 Chart on Gross Nation Product on the following pages.

One indicator of this decline shows up in the increased rate of incurred debt. In 1957, 86.5 percent lived within their means; in 1961, this was reduced to 48.1 percent, and in 1965 it reduced further to 33.3 percent. This was an increase of 50 percent in seven years of families forcing two-thirds of the population to live beyond their income level by borrowing or using up the prior year's savings (1985:14).

During this twenty year period (1946-65), the economic development did not benefit most of people. The wide gap between the rich and the poor caused policy makers to concentrate on dividing the wealth rather than figure ways to produce more. Rodriguez (1985) indicates that if the Gross National Product at the time (1965) were divided, every man, women, and child would be getting only P700 per year while the annual per capita national income was just a little under P600 which was not enough to live on (1985:12). See Figure 3.1 Chart Gross National Product and Table 3.1 National Income Per Capita on the following pages.

Table 3.1  
Gross National Product 1946-1965

Years	Current Prices	Constant 1965
1946	4,351	2,951
1947	5,266	4,166
1948	5,471	4,928
1949	5,953	5,489
1950	6,371	5,967
1951	7,071	6,477
1952	7,434	7,001
1953	7,867	7,589
1954	8,176	8,226
1955	8,801	8,801
1956	9,687	9,437
1957	10,566	9,987
1958	11,211	10,365
1959	12,188	11,080
1960	13,000	11,229
1961	14,209	11,961
1962	15,721	12,696
1963	18,135	13,631
1964	19,459	13,970
1965	21,070	14,734

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press, 1985:6).

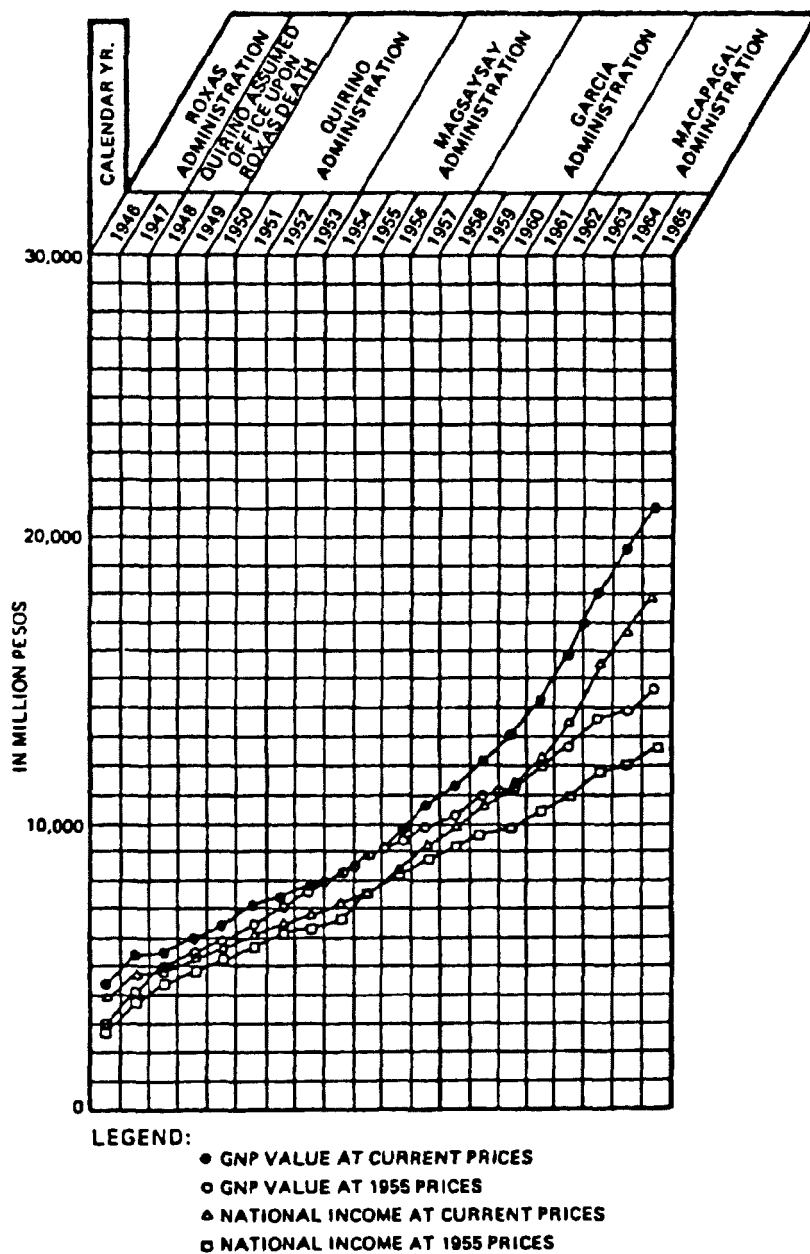


Figure 3.1

National Income Per Capita 1946-1965

(At Current and Constant 1965 Prices)

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press, 1985), 7.



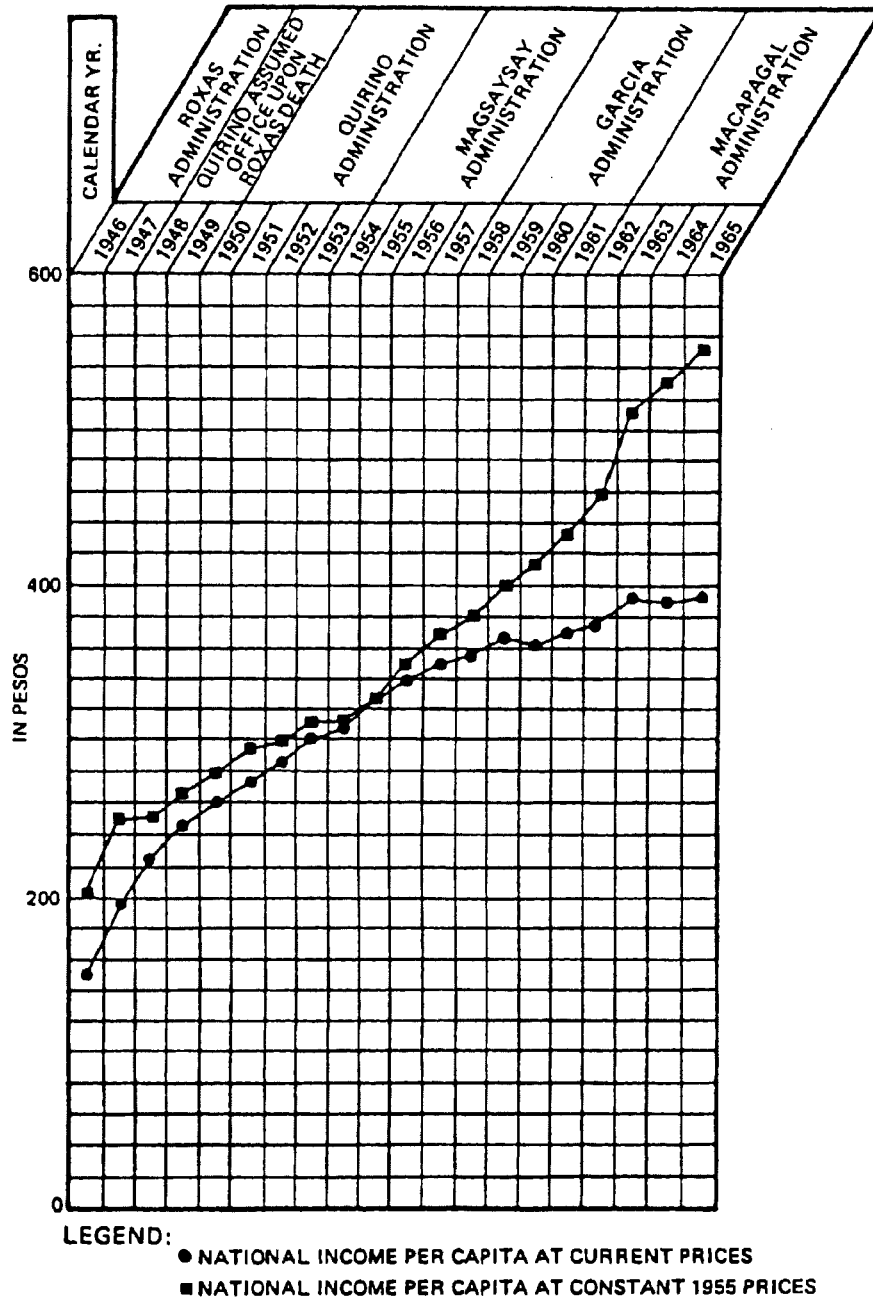


Figure 3.2

National Income Per Capita 1946-1965

(At Current and Constant 1965 Prices)

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press, 1985). 8.

Table 3.2  
National Income Per Capita  
(At 1995 Prices)

Year	National Income in Million Pesos	Population	National Income Per Capita in Pesos
1946	2,696	18,430,000	146
1947	3,699		
1948	4,342		
1949	4,789		
1950	5,257		
1951	5,727		
1952	6,148		
1953	6,679		
1954	7,221		
1955	7,687		
1956	8,232		
1957	8,746		
1958	9,139		
1959	9,765		
1960	9,864	27,087,685	364
1961	10,433		
1962	10,989		
1963	11,812		
1964	12,022		
1965	12,634	32,345,000	390

Source: Filemon C. Rodriquez, *The Marcos Regime* (New York, NY: Vantage Press, 1985), 9.

Family Income Distribution 1956-1965. During this period, income variance increased in the top-to-bottom brackets. The top five percent of families in 1956 earned 27.0 percent and increased to 28.6 percent in 1965. The top ten percent of families for the same period went from 39.3 percent to 40.0 percent of income. Those families in the

second-tenth bracket down to the ninth-tenth bracket had mild fluctuations. However, those families in the bottom 20 percent of income declined from 4.7 to 3.9 percent. Worse yet, the bottom ten percent went from 2.1 down to 1.2 in 1965 (1985:140). Rodriguez points out the gross inequality in the distribution of wealth. See Table 3.3 Distribution of Families Income on the next page.

If all families in 1965 were arranged according to size of income (from highest to lowest), the top five percent would account for 28.6 percent of the total income received by all families in the Philippines. The top 10 percent would account for 40.0 percent of the total income; while the rest of the total income (60.0 percent) would be made up of the bottom 80 percent of income receivers. The bottom 20 percent of families, on the other hand, only accounted for 3.9 percent of total income, while the bottom 10 percent of the families earned only 1.2 percent of the total income (1985:15).

A gross inequality stands out. Families in the top brackets received an increasingly larger share of the aggregate income whereas families in the bottom brackets received a sharply declining share of total income. These figures also highlight the rising number of unemployed without earnings which further depresses the income of the lowest earning group (1985:15).

Table 3.3  
Distribution of Family Wealth in 1965

Distribution Of Families Income By Income Class In 1965		Percent Of Families And Percent Earned Of Total Income In 1965	
Income Class	Percent Of Families Earning Below Class	Percent Of Families	Percent Earned Of Total Income
500	11.6	5	28.6
1,000	23.9	10	40.0
1,500	46.0	20	55.2
2,000	59.5	30	66.7
2,500	69.4	40	75.6
3,000	77.0	50	82.5
4,000	85.9	60	88.1
5,000	90.5	70	96.1
10,000 below	97.4	80	96.5
10,000 above	2.6	90	98.8
		100	100.0

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press, 1985), 15.

There is noticeable inequality when comparing the rural to urban income ratio.

One finds 70.3 percent of the population rural to 29.7 percent urban with the average urban earnings P1.755 to P4.405 or 2.5 times that of rural areas (1985:15).

#### Pre-Martial Law Economy 1965-1972

The country did see growth in agriculture, fishery and forestry, mining, utilities, and construction. A GNP of 5.8 was registered after 1965, however the small progress was achieved at a great cost, says Rodriguez (1985). He cites a number of areas that caused poor economic performance: lack of infrastructure development, continuing decline

in government investment, manufacturing decline, and the worsening of graft and corruption evidenced by the government's dealings in the sugar industry, steel, and cement plants (1985:26-33).

Rodriguez cites Marcos' re-election expenses (\$50 million, Karnow 1989:379) as causing disastrous effects on the economy. He says the overspending during the election drained government resources and caused in the following years economic decline and the devaluation of the peso in 1970. The government also used up its foreign exchange reserves which left it without funds to cover a huge trade deficit and foreign debt. Thus the government was forced to borrow, placing it in severe debt with the following consequences:

Large government deficits, unprecedented internal and foreign borrowing, negative exchange reserves, the highest level of money supply to date, high prices, depleted real wages and unemployment, disorganization of economic activities, and social disorder. (1985:37)

The effects of the economy can be seen in the rising unemployment picture. In 1967, there were 909,000 or 7.7 percent unemployed, which rose to 8.7 percent or 1,067,000. Another one million were underemployed with another two and a half million unpaid family workers and a quarter of a million educated unemployed (Rodriguez 1985:40).

#### Economy Under Martial Law Regime 1972-1980

This eight-year period registers a very low rate of growth in the economy. The national income increased by 58.7 percent, but the population increased by 20.2 percent. Thus, the national income per capita increased only 20.1 percent over the whole period

with an average growth of only 3.5 percent (Rodriguez 1985:208). See Table 3.4 National Income Per Capita 1972-80 on the next page.

From 1971-1980, family earnings in the bottom 30 percent bracket dropped 10 percent, from P957 to P762. At the same time, families in the top five percent continued to increase in real income (Rodriguez 1985:217).

**Distribution of Wealth.** The Center for Research and Communications, a business-supported research group in Manila, reported that before martial law, 10 percent of the country's families received 30 percent of the nation's income and that ten years later, (1982), they received 45 percent of the income. The bottom 70 percent had been receiving 48 percent before martial law, but by 1982 they were receiving only 31 percent. The government also predicted that the lot of the impoverished would worsen in the 1980s (Pool and Vanzi 24-25:1984).

Table 3.4  
National Income Per Capita by 1972-80  
At Constant 1972 Price

Year	National Income		Population		National Income Per Capita	Annual Growth
1971	43,677		37,863		1,153	
1972	45,791	4.84	38,917	2.78	1,176	2.0
1973	49,864	8.89	40,002	2.78	1,246	5.9
1974	52,263	4.81	41,116	2.78	1,271	2.0
1975	55,063	5.35	42,240	2.73	1,303	2.5
1976	59,134	7.39	43,456	2.87	1,360	4.3
1977	63,237	6.93	44,763	3.00	1,412	3.8
1978	66,901	5.79	45,888	2.51	1,458	3.2
1979	70,676	5.64	47,104	2.64	1,500	2.8
1980	74,180	4.95	48,317	2.57	1,535	2.3

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press), 205

The Gross National Product and National Income showed very slow growth from 1966-1980 when compared to the constant 1972 prices. See Figure 3.3 Chart on Gross National Product and National Income on the next page.

The National Income per capita for the periods 1966-1980 show a very slow growth when compared to the constant 1972 prices. See Figure 3.4 Chart on National Income Per Capita on page 87. The rising external debt from \$2.118 billion in 1972 to \$12.628 billion in 1980 also contributed significantly to the gross deterioration in the Philippines' economic position. In addition to this, the Philippines owed the International Monetary Fund (IMF) \$116.6 million (Rodriguez 1985:208).

Economic Effect on Living Conditions. Regarding basic living conditions during the late 70s under the New Society's promise of improvement, Larry Niksch, a specialist in Asian affairs, states:

The situation today appears similar to that of 1971. Average caloric intake is among the lowest in non communist Asia, according to a study by the United Nations's Food and Agriculture Organization. According to a nationwide government survey, over 30 percent of pre-school aged children are malnourished, and 60 percent of the total population lack access to clean water. Diseases related to these deficiencies (TB, pneumonia, intestinal disorders) are also widespread. . . . The bulk of this problem lies in the rural areas where the majority of Filipinos live although similar conditions have existed in urban slum areas. (1981:56)



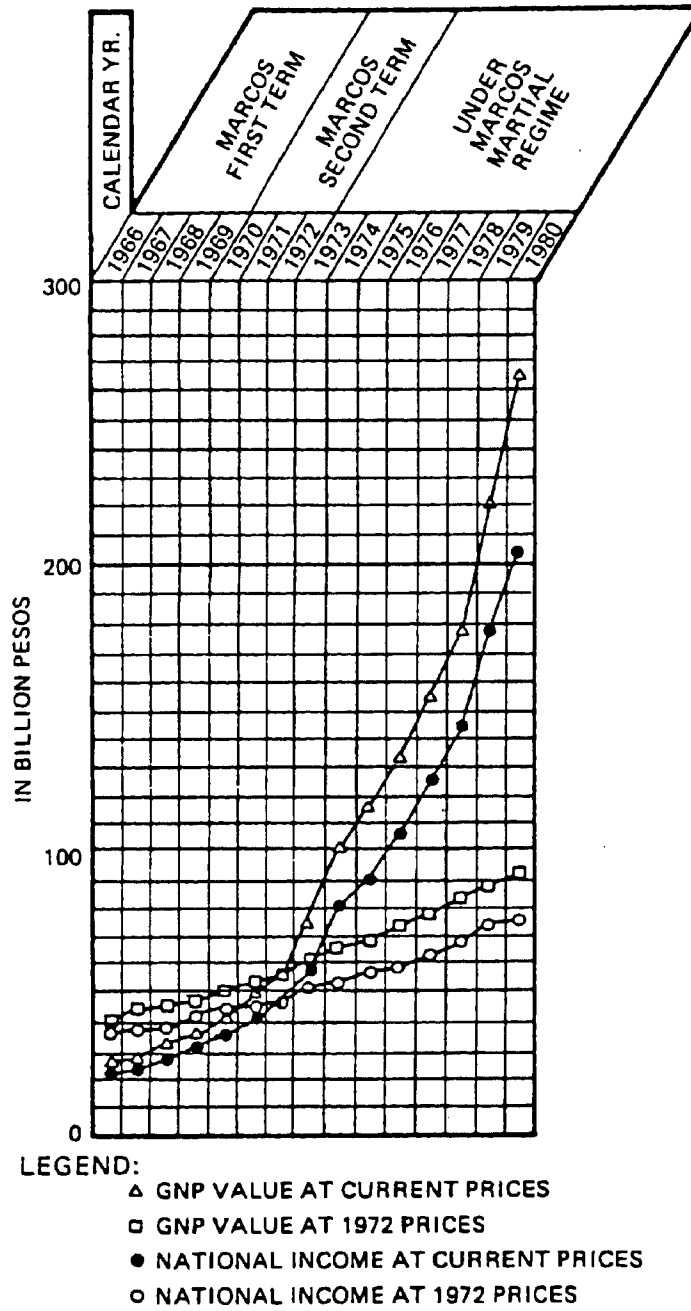
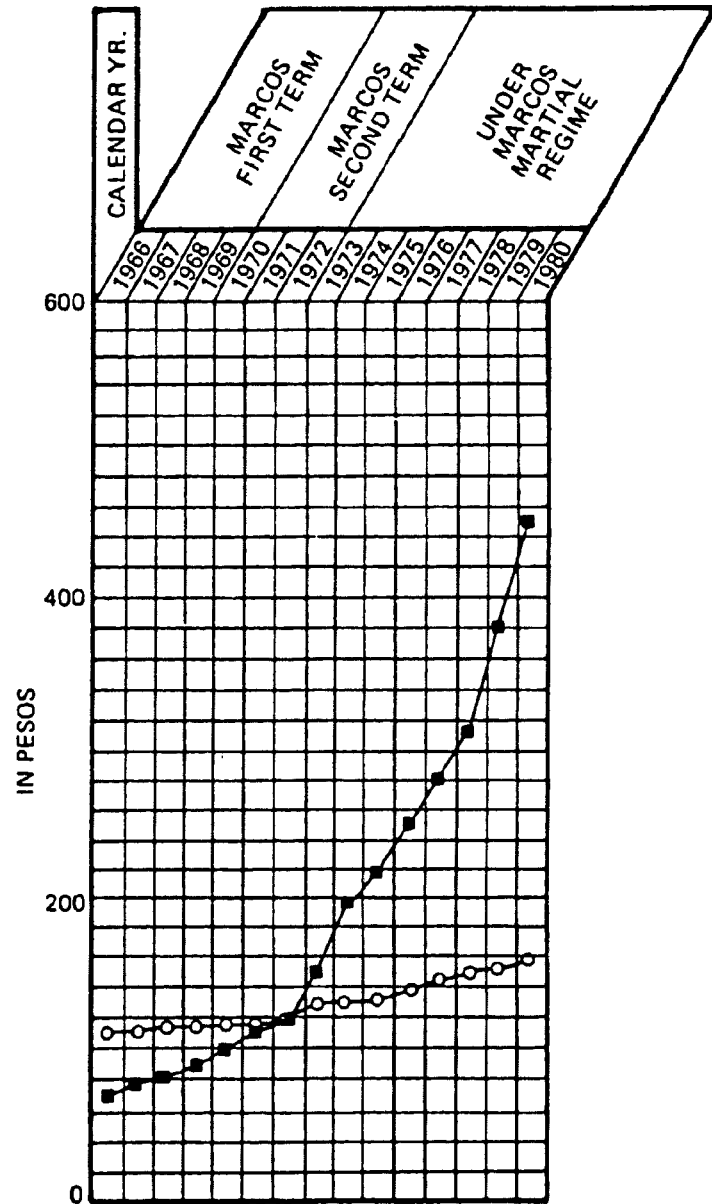


Figure 3.3

Gross National Product and National Income 1966-1980

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press), n. p.



LEGEND:  
 NATIONAL INCOME PER CAPITA AT CURRENT PRICES  
 NATIONAL INCOME PER CAPITA AT CONSTANT 1972 PRICES

Figure 3.4  
 National Income Per Capita 1966-1980  
 (At 1972 Prices)

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press),  
 n. p.

Poverty Level Widens in 1970s. A World Bank study showed that the proportion of people living below the poverty level in cities had risen from 24 percent in 1974 to 40 percent in 1980. It said a third of Manila residents were slum dwellers (Pool and Vanzi 25:1984). Rural areas were no better, especially the sugar areas like the Island of Negros in which many planters stopped paying their workers, causing widespread malnutrition (1989:386). Sugar workers generally earn only \$1.00 per day and work only five to six months out of the year (Karnow and Pearson cited in *Colonial Days* 1989:III).

#### Economy Under the New Republic 1981-1983

The economy continued to worsen during this period. Income distribution continued to be miles apart. Rodriguez cites the average income per family in 1981 as P25,000 per year, but, only about 30 percent of all families earned this amount. Also, the average income for the top 10 percent ranges twenty times the average income in the bottom 10 percent (1985:217). A continual spiral downward of the GNP from 1972-1983 over against the target projection for GNP also suggests the increased souring of the economy. See Figure 3.5 Chart on Comparison of Actual and Target GNP Growth Rates on the next page.

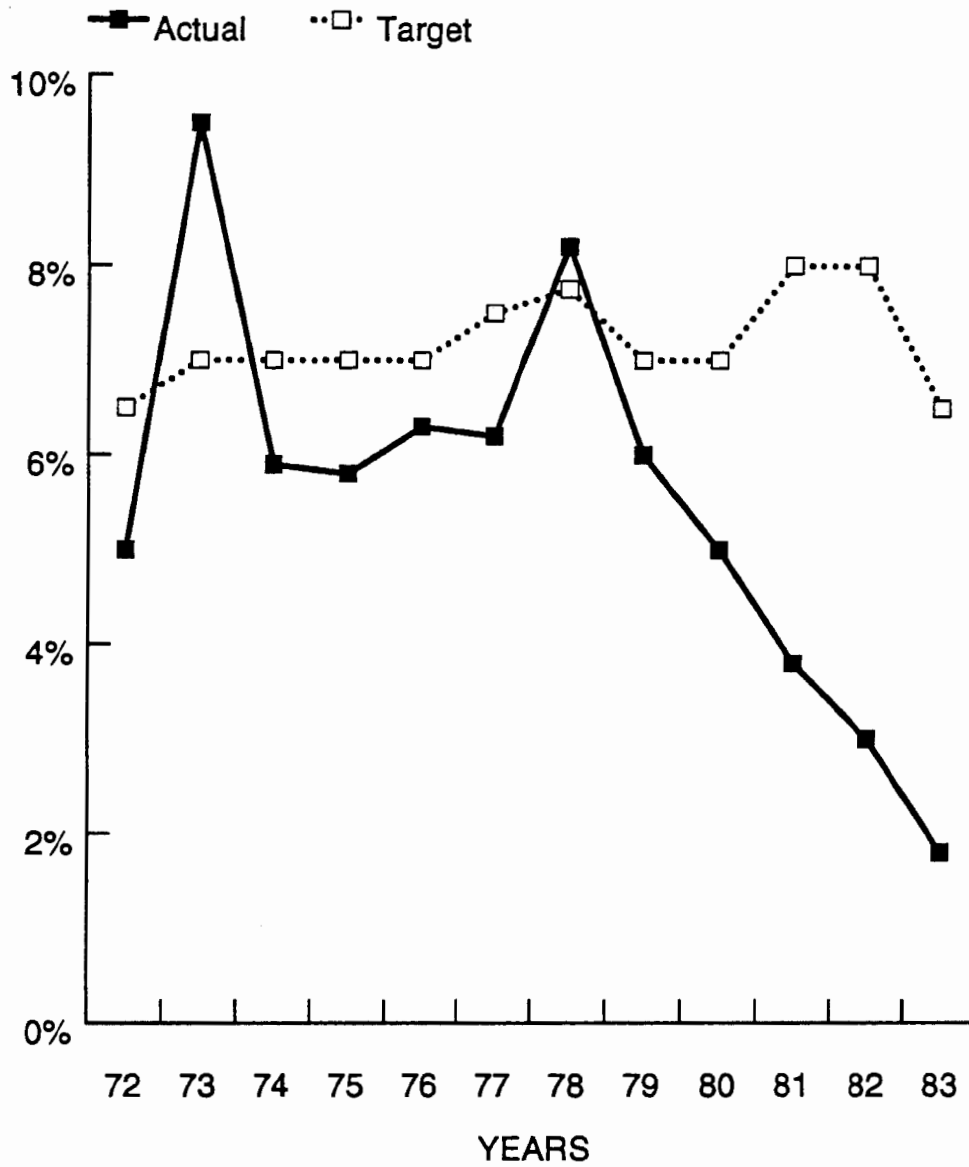


Figure 3.5

Comparison of Actual and Target GNP Growth Rates 1972-1983

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press, 1985, 216.

The external debt continued to worsen, doubling in three years from 1980-1983

with a rise of 42.9 percent in 1983. See Table 3.5 following.

Table 3.5  
Total External Debt

YEAR	BILLIONS	PERCENT INCREASE
1979	\$9,773.3	
1980	12,186.7	24.7
1981	14,824.4	21.6
1982	17,469.1	17.8
1983	24,800.0	42.9
1984 [In four months-May]	25,600.0	3.2

Source: Filemon C. Rodriguez, *The Marcos Regime* (New York, NY: Vantage Press), 278.

During the period, the economy became more bleak witnessed by the downward trend in various segments of the economic picture. Significant declines were noted in school enrollment, hotel occupancy and tourism, and the demand for electricity. Maritime industries suffered severe losses, infrastructure projects were drastically reduced, capital investment declined. The Philippine National Construction Corporation dropped twenty-seven of its original thirty subsidiaries which have either been disposed of or have been idled. Several small banks closed which sent shock waves through the banking system as depositors began withdrawing money (Rodriguez 1985:281-284).

As one looks at the economic picture, the question arises, "Why the decline? What are the causes?" The following sections touch on a few of the key issues.

The Land Question. The question of land ownership has been of vital importance since the earliest days of Filipino history.

As the feudal system began to develop under the Spanish who orchestrated the large plantations creating a wealthy governing class, the masses composed of mostly ten-

ant farmers have become increasingly poorer and more restive. Administrations up to the time of the New Society did little to address the land issue. The *Huk* rebellion and later the Communist insurgency grew out of land ownership rights and feudal position and the poverty of the tenant farmers and the rural masses.

The cornerstone of Marcos' New Society was his declared land reform policy which gave the appearance of a bold major address to this perennial problem. However, upon closer scrutiny, it only scratched the surface and in the end, only a small percent of the landowners were affected and few farmers qualified for land or other benefits. Out of a total estimated number of 410,000 landlords with holdings above 24 hectares only 1.7 percent or 7,249 landowners had their land subjected to land reform. Of the initial 1,078,817 tenant beneficiaries only 230,000 remained eligible after Presidential decrees were amended (Roekaerts 1976:8; Nicksch 1981:61; Rodriguez 1985:142-149).

Cory Aquino campaigned on the promise to correct the landlord-tenant issue. However, in the end, Aquino's administration basically maintained the status quo position of the landlords, the class of her family genesis. Thus the position of the landed and the landless has been a major factor that has determined the division of the classes into the rich and the poor, the rulers and the ruled for nearly four hundred years beginning with the Spanish era. Little has changed except the increased distance between monied elite and the impoverished masses. This unsatisfied longing and the disappointment of unfulfilled political promises has produced a sense of insecurity and hopelessness among the masses. This spirit had spawned the *Huk* and NPA insurrection. On the other hand, this under-

lying discontent and poverty has awakened an unprecedented searching for life's meaning in the spiritual realm beyond the material world.

The Political and Economic Tie. Marcos' New Society turned out to be a new way for Marcos and his supporters, political contacts, family, and friends, to become rich. Marcos created his own plutocracy.

Marcos used his power and influence to parcel out contracts and business to his cronies and family: the Manila Electric Company was given to Imelda's brother Kokoy; The sole auto dealership for Toyota went to friend Ricardo Silverio. His compadres Benedicto received control of the sugar industry in 1974 and Cojuangco, the ruler of the coconut business, the Philippines' largest export earner (Karnow 1989:382-85; Seagraves 1988:276-295; Rodriguez 1985:163-197). Marcos then received large kickbacks from these businesses for his own pocket. Carlos Romulo, former foreign secretary under Marcos, told Richard Holbrook, a former U.S. Assistant Secretary of State, that the Marcoses were "robbing us blind" (1989:382).

A stated martial law objective to extend the concentration of wealth from the few to many failed to materialize. Seagrave states: "If anything, income was now even more concentrated--entirely in the hands of Ferdinand and Imelda and their inner circle instead of the traditional oligarchs" (1988:294).

Foreign Investment in the Philippines. Foreign investment and profit taking had been somewhat controlled by Nationalista presidents and the Philippine Congress. However, with martial law, Marcos virtually eliminated all constraints by setting up free trade industrial zones and guaranteed foreigners, particularly American and Japanese concerns,

a free reign similar to the colonial period. Poole and Vanzi cite a prominent American academic specialist in Philippine Studies, Prof. Robert B. Stauffer of the University of Hawaii, who states that Marcos had accomplished the “refeudalization” of his domain as a result of granting privileges to foreign factories and companies dealing in plantation agriculture, timber, and minerals. “Together, America and Japan had brought about, with the help of Marcos, what Japan alone had failed to pull off in the Philippines in World War II when it tried to bring the islands into a Greater East Asia co-prosperity Sphere” (31:1984).

Increasing Debt. The increasing debt of the Philippines during the Marcos era indicates the downward spiral of the economy. Before Marcos was elected in 1965, the country sometimes had a favorable balance of payments for export, imports, but by 1982, this had become a \$2 billion annual deficit. The foreign debt in 1965 stood at \$600 million, had climbed to \$2.2 billion in 1972, and had risen to \$25 billion in 1984, of which much was in short term loans. Interest payments had reached a point considered by the World Bank to be at the danger level. The annual growth rate of 6.5 percent during the first decade of martial law had slipped to below 2 percent for 1982-83, the lowest in Southeast Asia, and was projected to be a negative growth for 1984-85 (Pool and Vanzi 1984:24; Rodriguez 1985:257-60; 272-279).

Some Major Causes of Debt. Insight into some of the contributing debt factors is given by Karnow. He says that in the early days of martial law, world hunger for commodities produced in the Philippines boosted the economy which supported Marcos’ claim to improve the country under the New Society. But after the Yom Kipper war of



1973, Middle Eastern oil imports sky-rocked and the price of commodities plummeted, for example, sugar went from 65 cents a pound in 1974 to 8 cents a pound in 1976. Thus the balance of payments on import/export developed increasing debt. Marcos began borrowing heavily from foreign banks raising his foreign debt to \$10 billion, up four fold by 1980 which tripled over the next five years. On top of this, by 1983, Marcos spent three billion dollars helping to bail out his cronies who were losing their shirts in this economic crunch. And, Imelda was spending millions on her personal interests and shopping sprees: \$31 million on a coconut guest house and \$21 million on a film center (1989:385-86).

Unemployment. Pool and Vanzi disclosed that the government claimed a fairly high employment rate by citing anyone who worked even a couple of hours a week. But this critical underemployment was “so drastic as to have the effect of unemployment which was at 40 percent by the end of 1979, the last year for which figures had been assembled, and was still rising, according to the World Bank” (1984:24).

#### State of the Economy 1988

The state of the economy in 1988 brought worsening poverty and slow economic growth. A confidential World Bank study completed in the summer of 1988 was cited by Karnow. It said, “There are more poor people in the Philippines today than at any time in recent history,” indicating that their condition “has worsened during the past three decades.” The report stated that more than half of the population of 56 million lived in “absolute poverty”--meaning that their income “did not enable them to satisfy basic needs.”

Contributing Factors. The World Bank study enumerated the problems causing the worsening economic condition: the government's neglect of rural areas, widespread tax evasion by the rich, a grossly inequitable land ownership pattern. In conclusion, the report projected that the Philippine economy would only rebound by 1992 to its 1982 economic level, and that barring a crisis in the world market for sugar, copra and other commodities (1989:425). Other conditions added to economic decline.

1. Foreign debt. As late as 1991, an existing foreign debt of \$28 billion contracted under Marcos continued to plague the country and remained a major hindrance to economic growth since it drains 40 percent of export earnings, 37 percent of its national budget for repayment (Ante 1991:13).

2. Government corruption. Corruption in the government creates another major impediment for economic recovery. Karnow states that in 1988 this plague cost the Philippine treasury \$2.5 billion, or about one third of the national budget. He cites many evidences of this malady which surfaced while he was visiting during Cory's early years. He said, "I again listened to the same old tales of corruption: customs agents engaged in smuggling, kickbacks on government contracts, fake licenses, payoffs to cops. A commission created by Cory to recover Marcos' "ill-gotten gains" was revamped after the revelation that its members had stolen some of those gains (1989:426).

3. Marcos' "money drain." After Marcos left the Philippines, Karnow states clear evidence began to surface pointing to Marcos' plundering of the Philippine finances through racketeering during his rule and even after, during his exile in Hawaii. Nearly a 100 civil suits were filed against him in the Philippines, seeking nearly \$100 billion. On

October 21, 1988, the Marcoses along with eight others including the Saudi Arabian fixer Adnan Khashoggi, were indicted by a New York grand jury and accused of embezzling more than \$100 million from the Philippine government to acquire three Manhattan buildings, defrauding American Banks to finance them (1989:422).

The U.S. Position on the Philippines. The U.S. had financially backed Marcos from the days of the Vietnam War in return for Philippine support for the war effort. Millions were given to build up the Philippine Armed forces. The American bases were a central playing card in this relationship. The United States administration during this period of the 1960 through the 80s did not wish to pressure Marcos for fear of jeopardizing the U.S. base relations. President Reagan stood solidly behind Marcos to the end. On the other hand, Karnow states,

U.S. foreign policy experts realized the longer Marcos' excesses continued, the faster the Communist insurgency would spread and increasingly threaten the bases which threaten American strategic interests. However, as the Philippine economy continued to fall and social unrest and Communist insurgency continued to increase, Washington watched with increasing concern. Therefore, Marcos had to be made to conform. (1989:386)

Overall Impact on the Future of the Philippines. The downward spiral of the Philippine economy seriously impacts the future in several areas as evidenced by Oscar Ante's study completed in 1988. Ante examines the Philippines through a comparative demographic and socio-economic study with nine other Asia-Oceanic countries: Australia, Republic of China, Indonesia, India, Japan, South Korea, Pakistan, Papua New Guinea and Irian Jaya. He said his study shows at least three abnormal features of the Philippines.

1. The Philippines has the second highest growth rate and ranks third with the most people under 15 years old. The implication of this points to the population becoming denser and younger in the next few decades.

2. This population increase coupled with the countries economic debt points to increasing economic hardships. At the present, the Philippines ranks eighth in per capita income. The implications suggest two possible approaches in order to survive. Either the heads of homes have to work double and/or the youth will have to enter the work force earlier if work can be found. This means many new jobs will be needed. This condition also forces more Filipinos to seek overseas employment.

3. The Philippine high debt of \$28 billion with a 37-40 percent repayment schedule drains funds from important social and economic needs of the populace (Ante 1991:11-13).

#### Summary: Political and Economic Influences Affecting Receptivity

In reflecting over this period from independence in 1946 to the beginning of the presidency of Fidel Ramos in 1992, significant factors stand out that have produced crisis and change within the country. These aspects have produced major shifts in attitudes, perception of values, and religious beliefs.

1. The superimposed Western democratic system of government has been syncretized to function along family--tribal and regional lines. Filipino government is supported and maintained primarily through the *utang na loob* system rather than

individual vote and the budget. This has fostered wholesale graft and corruption that has produced a lack of confidence and security in the government.

2. The twenty-one year regime of Marcos spawned a number of change factors:

(1) A planned strategy to extend power through declaration of martial law which established a disguised dictatorship that controlled information, restricted personal freedoms, and disregarded human rights.

(2) Increased graft and corruption was disguised and controlled through the cover of the New Society structures.

(3) Industrialization and development at the cost of staggering debt and national bankruptcy.

(4) Urbanization through industrialization creating industrial dependents and increasing urban poverty and substandard living conditions for many.

(5) The military was significantly increased while at the same time, public trust and confidence was decreasing due to military mismanagement and misconduct.

(6) A crippled economy and increased inflation and debt resulting in increasing poverty, despair, deteriorating national pride, and a decreasing standard of living in comparison to Southeast Asian countries.

(7) A widening gap between the rich and poor with the rich getting richer and poor getting poorer.

(8) A rapidly expanded and increasingly active insurgency movement throughout the islands due to government corruption, control, lack of reforms,

especially true land reform, and increased poverty. This group often persecuted the evangelical churches in areas they controlled.

(9) Aquino's death while in the hands of a Marcos controlled military shocked and galvanized the nation, further weakening public confidence in the government, economy, and the military establishment.

(10) The Roman Catholic Church broke with tradition and became involved in opposing Marcos and finally openly supported Cory Aquino which facilitated the "People Power" movement that brought a change in government. At the same time, the church's position alienated many of the Ilocanos who had supported Marcos.

3. The EDSA Revolution ushered in freedoms to think, speak, and be oneself without fear.

4. The Aquino presidency with continued corruption, the restoration to government of many former elite families, slow economy, weak leadership that failed to produce significant reforms, particularly land reforms, greatly disappointed the public. The change of government had not solved the economic crises and the continuing insurgency. Repeated military coup attempts further threatened security.

The bottom line of these periods, particularly the Marcos era are factors that produced increasing distrust, resentment, fear, and insecurity in the government, economy, and the future stability of the country. The despair of so many in poverty, and the unfulfilled dreams tend to stifle hope for the future. Events during this independent period have produced unprecedented unrest and unfulfilled desires which have caused wide-

spread receptivity to change. This condition reminds us of God's sovereign working revealed through His prophet Hosea "In their misery they will seek me" (Hosea 5:5).

The economic and political crises finally brought a change of government and policy. Significant changes swept across the land:

1. A new sense of freedom prevailed. The government displayed an attitude of forgiveness and tolerance.

2. The widespread perception of God's intervention in the EDSA Revolution in answer to nationwide prayer that spared the nation a blood bath produced renewed God consciousness. This has caused an increased search for answers and security in the spiritual realm.

3. The defeat of the Roman Catholic presidential candidate Mitra and the election of a Protestant signaled that the Roman Catholic majority had freed themselves from the Church's control and were acting independently.

The urbanization process has allowed urban dwellers to experience a new sense of freedom to choose their own destiny and faith. This life style has allowed them to accept the gospel and identify with the evangelical church

A combination of conditions observed above serve as contributors to a climate of receptivity pointed out by Hunter such as: (1) the increasing material needs of the rural and urban poor and much of the population in general, (2) the large segments of the populace experiencing major cultural change and mobility in the urbanization process, (3) increasing population mobility due to urbanization, evacuations resulting from the NPA and Muslim conflicts; increasing access to quicker modes of transportation, (4) the

masses increasingly responsive to change, especially the rural and urban poor, (5) the increasing numbers who are experiencing important life transitions, (6) personal dissatisfaction due to socio-economic pressures, and (7) new groups and classes as the result of industrialization, urbanization, and evacuation of large segments due to the NPA and Muslim conflicts in Mindanao.

This review of the economic perils during the Marcos era indicate the downward spiral of financial stability. The increasing elusiveness of financial security further deepened the sense of hopelessness and insecurity. The economic issue played a major role in preparing a receptive people for the gospel. A review of the social profile follows.



## CHAPTER 4

### Contemporary Social-Cultural Dynamics and their Influence on Receptivity

This chapter dealing with contemporary Filipino socio-cultural profile does not propose to be complete in all aspects. Rather, it serves to highlight selected socio-cultural dynamic factors that have particular relevance in understanding how the socio-cultural dimension has molded the country in both positive and negative ways. Through this study, we want to see how these aspects have been used in the providence of God in preparing receptivity to the gospel today.

#### Contemporary Feudalism: Source of Social Unrest and Economic Stress

The root of contemporary feudalism goes back to the Spanish and American colonial eras. The system of dependency developed between the employer and the employee continue to affect the social and economic fiber of present day life. We briefly look as the sources of this system and then trace its affects to the tenant farmer, industrial employer and its effect on the economy causing increasing social unrest. These conditions ferment a growing desire for change.

#### Feudal Structure: Dependency and Submission

Cultural molding of Filipino Society by the Spanish and the Americans has produced an attitude of dependency and submission according to some analysts (Fallows 1987; Karnow 1989; Seagraves 1988). This has adversely affected the economy of the Philippines. James Fallows, the Asian correspondent for the *Atlantic Monthly* writing in 1987 says that the Philippines is the only non-communist society in East Asia in which

the average living standard is going down. He concludes the cause comes from nearly one hundred years of a culture shaped heavily by the “Fil-Am relationship” (1987:50).

Filipino society warped by the Spanish and American influences has produced a political system that functions on the principle of *utang na loob*, a dependency which in turn sets the stage for graft and corruption that tends to engulf all participants.

Fallows sees Marcos not as the cause of all the Philippines’ economic woes, but rather the one who has intensified them. The basic problems of graft and corruption, the grotesque extremes of wealth and poverty, land ownership disputes, monopolistic industries in cahoots with the government have decades of roots (1987:51). In 1968, Ninoy Aquino described the nation’s plight in *Foreign Affairs*:

The Philippines is a land of traumatic contrasts. Here is a land in which a few are spectacularly rich while the masses remain abjectly poor. Here is a land where freedom and its blessings are a reality for the minority and an illusion for the many. Here is a land consecrated to democracy but run by an entrenched plutocracy. Here is a land of privilege and rank--a republic dedicated to equality but mired in an archaic system of caste. (Quoted in Karnow 1989:25)

#### Contemporary Rural Feudalism--The Dependent Farm Labor

Filipino society has spawned a feudal system that continues to enmesh most of the rural masses. Father Reuter, in describing the country’s socio-economic condition today said, “The word ‘feudal society’ fits the Philippines.” He explains: “There are people who have the education and the money and own the land and the rest of the people work for them” (Karnow and Pearson cited in *Colonial Days* 1989:III).

Bishop Antonia Fortich on Negros Island where feudalism controls rural society has urged reforms for these plantation workers. He declares:

The greatest issue is the poverty of our people. They cannot improve themselves because they are totally dependent on their masters who have created a miserable situation. For example, when a baby is to be baptized, they go to ask money for baptizing the child; when a child is sick, they go to their landlord to get hospitalization; the same for a funeral. The life of the laborer hangs on the benevolence of the landlord. (Karnow and Pearson cited in *Colonial Days* 1989:II)

#### Contemporary Urban Feudalism--The Dependent Industrial Laborer

The Marcos era developed a new type of feudalism which involved industrial laborers. Policies of the Marcos government established huge industrial complexes in the urban centers rather than rural small scale industry according to a study by the International Labor Office in 1973 (Roekaerts 1976:6) in contrast to the stated objectives of the New Society (Rodriguez 1985:284-85). Presidential decrees encouraged foreign investment through special privileges, contract treaties and economic agreements that gave them great advantages. At the same time, wage-price policies were established that reduced Filipino labor to the cheapest levels in the world which Roekaerts states has led to oppression with major consequences for the social and individual rights of the individual laborer (1976:7). Thus the Marcos industrial feudal system developed.

Many workers migrated to the cities, particularly Manila to find employment in the industrial complexes established in the metropolitan areas. The increased costs of urban living over income has placed many of these employees in a dependency position and debt. They can't afford to quit and return to the rural areas, yet they can't earn enough to be self-sufficient thus their standard of living has steadily declined. Roekaerts cites the government statistics substantiating this condition.

Since 1972 the consumer price index has risen by about 80 percent, while workers in the industrial establishment in the greater Manila area have seen their real wages drop by 40 percent over the same period due to inflation. The government's wage commission estimated that in January 1975 food and other basic requirements for one family cost P29.90 a day (or P10,931 a year). For the same year the Metro Manila Management Information and Data Bank Team found that 90.7 percent of the Metro Manila households earned less than P10,889 a year. (1976:14)

#### Impact on Gospel Receptivity

The dislocation of so many people from their roots in rural areas has created an openness to new things and especially the gospel. Melvin Baliton, the senior pastor of the OMS International Faith Fellowship Church in Manila said, "This migration [beginning back in the late 60s] caused change and openness so it was a good period for the gospel. Many of the barrio folk, those living in rural communities, are hard liners and reject the gospel, but when they come to the city, being away from home and influence, they become more receptive. [When they receive Christ here and when] they go back to the barrio, they take their new faith and we follow [them to establish them there] and that is church growth" (Baliton Interview: 1992).

#### Economic Stress and Social Unrest

The deteriorating economic conditions from 1975 on as well as the increasing control of Marcos's political and business associates, fed the fires of the NPA propaganda for rebellion and change which increased their ranks across the islands (Karnow 1989:386). Karnow indicates that the worsening economic conditions during the early 1980s and particularly after Aquino's death with increasing inflation and unemployment served to spur the Communist insurrection. By 1984, it had spread to 62 of the coun-

try's 73 provinces, a fact Marcos minimized to hide his failures. Karnow cites a report sent to Washington in June 1984 by a U.S. Embassy political officer, James Nach. He was well traveled in the Philippines and grasped the developing situation. Nach estimated the communist strength at eight to ten thousand regulars and perhaps half a million supporters, a dramatic increase from the handful of teachers and students a decade earlier. Marcos was at fault. He doubted that Marcos was "capable of turning the situation around." And without "new directions from the top," he predicted, the "continued deterioration" could lead to "ultimate defeat and a Communist takeover" (Quoted in Karnow 1989:406).

#### Fluid Social Structure: Source of National Stress

Filipino society with its distinctive kinship rules and political alliances experiences both closeness and distance. The social structure links classes and separates the masses. The social molding of a sense of dependency and irresponsibility give low national esteem. The growing trend toward urbanization unsettles cultural ties. The diversity of ethnic tribal groups with their language and cultural differences add to separateness. These conditions contribute to a fluid social structure and national stress. As we follow these varied but related social issues, we can see their diverse effects influencing change and a climate of receptivity.

#### Filipino Cultural Distinctive: Kinship-Non-Kinship Tensions

The social foundations of the culture have far reaching effects on national unity, the political system, and the economy of the country. James Fallows cites the strong

Filipino characteristic to identify with and support those from one's own kinship or tribal line, as well as those closely identified with one's group such as a classmate, barrio mate, or even a provincial mate. However, he points that out those outside this circle are looked upon almost as strangers, or even worse, as enemies. Filipinos highly regard and take care of their own kinship associations. One will sacrifice for them, but may take advantage of those outside this circle. Fallows sees this peculiarity as a cultural distinctive formed through the extreme geographic, tribal, and social-class differences of the Philippines. These conditions produce a weak sense of national unity and causes what he calls "its public life to become the war of every man against every man" (1987:56-57). An understanding of this characteristic helps one understand this paradoxical Filipino "love"- "hate" feature.

Socio-Cultural Structure Bonds Political Alliances. Political alliance based on kinship lines well illustrates this cultural distinctive. Support for leadership has always been a strong Filipino characterization, particularly for those of one's community or tribe as previously indicated by Fallows. The Ilocanos strongly supported Marcos. The masses looked to Cory, their hope for change and economic recovery.

The fall of Marcos and the rise of Cory, affected Filipinos on two ends of a spectrum. On one side, those loyal to Marcos as fellow Ilocanos, his cronies and business associates, were disillusioned when he fell, creating a sense of insecurity. On the other side, Cory's unprecedented popularity among the populace, ripe with unrealistic expectations for change, reforms, and economic recovery, soon soured with unfulfilled dreams and hope for the future. Many had identified with the words of one urban worker, "Under

Marcos I had no hope and was poor, I'm still poor, but I have hope" (Kemper 1987:6). However, for Cory, the task was not only overwhelming, but, beyond her natural capabilities. She failed to act decisively and soon her popularity and support began to wane.

Socio-Cultural Structure Linked to Land Reform Issues. The land reform issue represents a case in point on two counts. Cory campaigned on the land reform issue. She said if she became president, farm workers would be her priority. But in 1987, due to her failure to follow through, thousands of farm workers marched on Malacañang to remind the President of her promise to institute land reform. Over 100 were killed when the military fired on the crowds (Karnow and Pearson cited in *Colonial Days* 1989:III).

Then after Cory did get land reform in place, she compromised her public promise to benefit the powerful elite (those of her family rootage). After the reforms were passed, "all oligarchs were given several months in which to transfer ownership of their estates to corporations, which were exempt from land reform measures" (Seagrave 456:1988).

Socio-Cultural Structure Militates Against Reform. Cory was not able to produce on her promises or even live up to her own expectations. The corrupt political system maintained a powerful force which molded Cory as well as brought disillusionment among the masses. After just three years in office, Karnow recognized her reputation had eroded considerably even though she was still popular. Karnow's assessment of the underlying Filipino socio-cultural structure leads him to dimly critique Cory's pledge for economic recovery and national reconstruction:

She could not have conceivably lived up to the image of miracle worker that her own supporters had originally pinned on her. The Marcos legacy was a daunting enough burden for her to bear. But she had inherited a

sprawling archipelago of disparate languages and cultures that owed its semblance of unity mainly to the legal definition of Filipino citizenship and an allegiance to the Catholic Church. Despite its modern trappings, it was still a feudal society dominated by an oligarchy of rich dynasties, which had evolved from one of the world's longest continuous spans of Western imperial rule. (1989:9)

The Filipino kinship cultural distinctive causes an underlying sense of distrust and thus insecurity, precursors to change and receptivity.

### Dependence and Irresponsibility

From a cultural standpoint, America has also left a legacy to the Filipinos. As James Fallows suggests, one can point to the positive, visible contributions such as schools, hospitals, laws, and courts. But on the negative side, American rule seems to have also intensified the Filipino sense of dependence. The U.S. fostered this through its economic and industrial dealings. He states, "The confidence of Filipino industrialists seems to have been permanently destroyed." American military deliverance from the Japanese and subsequent protectionism has as Fallows states, "eroded confidence even further" causing Filipinos to believe they are not responsible for their country's fate. The Filipino's long fascination with Americanism has developed the attitude, "if it's American, it's better." Fallows believes this spirit has created a national identity vacuum. Many aspire to immigrate to the States or other Western countries. Often the educated and skilled leave. When 207 grade school children were asked what nationality they would prefer to be, only ten said Filipino. The upper class seem to lack a desire to give themselves to national improvement. Fallows cites an interview with a foreign banker who said, "If things get dicey, they're off with their money" (1987:58). Fallows analyzes the



impact on the Filipino as a “damaged culture.” Other nations in the region such as Singapore, Korea, and Japan, have cultures that have produced strong nationalistic spirits which has helped them to rise rapidly as modern industrial nations. Their national pride have assisted them to move from a status of inefficiency and poor quality to a standard now noted for efficiency and quality. In contrast, Filipino culture has been molded in such a way as to prevent a strong nationalism and sense of efficiency (1987:54-58).

#### Cultural Damage and Transition: Filipino Identity Crisis

Filipinos today suffer from cultural damage issuing in an identity crisis. The Catholic writer, Jose M. de Mesa, in reviewing the cultural past agrees with the thought of cultural damage resulting from the Spanish and American colonialism. He says “These colonization and acculturation processes have produced an overall effect of disequilibrium; it has upset the traditional balance of the indigenous society” (1979:1). De Mesa believes the indigenous culture became imbalanced and is now in a troubled state of transition as it is heavily influenced in its Western orientation. With an eye to preparing the Philippines for its own national identity de Mesa comments on the need for a new synthesis.

It is a time of uncertainty because what will eventually become the Filipino national culture is still in the process of being born. The country is suffering the birth pangs of her national culture. . . . it is only by a process of decolonization and of synthesizing his [Filipino] three cultural heritages that he [Filipino] will find the cultural equilibrium that is his [Filipino] national identity. (1979:1)

Although the original Malay culture has assimilated and benefited from its Spanish/American relationships and remains as the predominant indigenous culture, de Mesa

says it's a mistake to call this a national culture. This is the crux of the problem of national identity. He alleges:

The national culture is not yet synthesized; it is yet to be and the Filipino is still looking for his national identity. He has to rediscover himself for when he thinks, his own mind seems to elude him; when he speaks his voice does not sound wholly natural; and when he walks he is rather unsure of his direction. The Filipino, indeed, needs to find himself, re-establish continuity with his own past history and culture, gain status in his own eyes as a distinct people, and re-evaluate his achievements and potentialities in view of the future. (1979:2-3)

This underlying identity crisis that is causing a searching for a truly Filipino national image contributes to dissatisfaction and openness, thus preparing receptivity to change.

#### Language Differences Divide the Country

The Filipinos speak nearly 168<sup>1</sup> languages and dialects. Spanish was never learned by the populace in general but was learned by the educated. However, many Spanish words came into the local languages. Pilipino, based on the Tagalog language, was adopted as the national language in 1970 and became the official language in 1985 replacing English. Tagalog, the language upon which Pilipino is based, is the regional language spoken in the National Capital Region (Metro-Manila), Central and Southern Luzon. The use of Pilipino is increasing due to the spirit of nationalism and planned efforts in the past two decades to use it as the medium of instruction and communication in the whole country. English had been the official language, introduced by the Americans, is widely spo-

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<sup>1</sup> Source: *Operation World*. Worldwide Evangelization for Christ (WEC) International (448: 1993).

ken in many parts of the country and provides a convenient vehicle of communication for people in school, mass media, and business. The other main languages spoken in other regions are Cebuano, Ilocano, Ibanag, Bicolano, Waray, Hiligaynon, Pampango and Pangasinan. Filipinos normally speak their own regional language, the national language, and English (Ante 1991:11). However, even with the increasing use of Pilipino as a national language, communication barriers continue which hinder close ties between these diverse groups in different regions of the country (Rodriguez 1985: x).

#### Population Explosion Stresses Economy

Asians in general tend to have large families. In the Philippines, both culture and the Roman Catholic Church combine to foster large families. However, the population growth seriously affects the economic development of the Philippines. The population in the late 1950s was about 25 million Filipinos. The population has doubled since then and is projected to double again by the year 2010. Karnow cites a study in the *Far Eastern Economic Review* that projects that in order to keep up, the Philippines will have to increase food production by 40 percent by the end of the century in addition to providing for thousands of schools and clinics and millions of jobs (1989:426).

Thus the increasing press of humanity produces another factor in the search for survival and hope for the future.

#### Urbanization: Catalyst for Change

Following World War II, two distinct migration streams developed, says Wee. One was from the Visayas region and some parts of Luzon toward the frontier areas in Mindanao, and the other, from the eastern-western Visayas and the Luzon region toward

the National Capital Region (NCR or Metro Manila) and to other expanding urban centers. However, the 1960-1970 migration pattern has shifted from the frontier ward to the urban ward centers. The magnetic pull has changed from expansion and farming to industrialization which has centered in and around the NCR and surrounding communities, particularly the southern Tagalog (Wee 1989:24-25).

Urbanization, particularly in the Manila area, accelerated from the 1960s onward. In 1960, Manila claimed 8 percent of the national population of 27,087,686 or 2,200,000 residents. Overall, 21 percent was urban (Tuggy 1971:129). By the late 1980s, Metro-Manila's city planners project 15 million by the turn of the century. Many of these will belong to the city's squatter population which currently increases from 3.3 to 12 percent annually (*Philippine Daily Express* 1985:3 quoted in Wee 1989:28). Thus many of the migrant job seekers drawn to these urban centers in search of the better life end up living in poverty, a condition which Mercedes Concepcion stated as far back as 1977 seriously affects 50 percent of the estimated 59.1 million Filipinos (1977:51). This condition of poverty presents tremendous human need which in itself has further prepared the urban masses to be receptive through their search for help.

The educational system and the economic conditions of the country have worked together to cause rural-urban migration. In 1973, 37.9 percent of all college level individuals born in rural sectors were living in urban areas (Concepcion 1977:55 quoted in Wee 1989:27). Many of these are ruralites who have been prepared by their high schools for employment that their communities do not offer them. However, their education has caused them to aspire to better jobs, higher education, and opportunities which usually

can only be found in urban settings says Asterio Wee (1989:27). College and university campuses throughout the Philippines are packed with youth who are in the “change” mode as they seek a better future than what they left.

During the 70s, two groups were taking significant advantage of this potential for change on the campus populations. On many campuses throughout the Philippines, the communist movement was actively recruiting students to their cause for radical political and economic changes. Also, Christian organizations such as Campus Crusade for Christ, Navigators, and InterVarsity Christian Fellowship were permeating major campuses around the country and were challenging students to commit their lives to Christ. Even some communist youth leaders were won to Christ.<sup>2</sup> Engineer Gill Valenzuela states that while he was a college student in the late 70s he saw many of his fellow students come to Christ through the ministries of Campus Crusade for Christ and others who are now a generation of Christian professionals, some of whom have committed themselves to full time Christian ministry (Valenzuela Interview: 1995).

On the positive side, urbanization has produced a sense of freedom, a second significant factor influencing change. Wee, in his study on the impact of urbanization in the Philippines comments:

The phenomenon of modern urbanization in the Philippines provides an unusual situation which frees men and women from the tremendous social, religious and even political pressures which have often prevented

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<sup>2</sup> A number of the Communist campus leaders at Mindanao Institute of Technology (MIT) were converted in 1971-1972 and became agents for change as members of the Campus Crusade for Christ organization at MIT that had been instrumental in bringing them to Christ (Bickert personal knowledge).

them from making independent decisions and commitments. For almost four centuries, the Philippines was predominantly a Roman Catholic country. And, as is commonly known, where the Roman Catholic church was in control, other religious faiths had little chance of gaining ground and growing. Pressures of every kind--social and political discrimination, economic and religious deprivation--were heavily applied by the state church (Roman Catholic) in order to restrict the individual's freedom in the choice of his faith. But more recently, especially in the city, such pressures have been minimized, and people are relatively free to make their own religious decisions. (1989:39)

The accelerating process of urbanization has made significant changes in the urban populace. Wee points out that urbanites experience a sense of "anomie," a condition characterized by an absence of social norms and values. For the new arrival, their experiences can be crucial, even traumatic. Their cultural orientation undergoes rapid change when new patterns of living are being adopted. Their uprooted lifestyle causes them to reach out for help, making them more responsive and open to all kinds of new thought, including the gospel (1989:38-39).

One can easily see that this increasing urbanization has brought and will continue to bring far reaching economic and social changes. Immigration from the rural areas has allowed unprecedented changes in attitudes and receptivity to occur which provides great opportunity for evangelism and church planting.

#### National Calamities: Source of Emotional and Spiritual Stress

Unexpected destruction of homes and means of livelihood due to natural sources not only cause great suffering but also force immediate changes in living patterns and one's perspective on life. Three major calamities have hit the Philippines since 1990 with

devastating effects on the nation. Rev. Jun Balayo, National Coordinator for the DAWN movement in the Philippines reflects on their effects.

1. The killer earthquake<sup>3</sup> in Baguio and nearby towns down to the Dagupan and San Francisco, La Union 1990. That earthquake, for example, where one sees the centuries old churches of the Roman Catholics now crumbling and falling down where their statues have lost their heads or just broken. This caused the people to rethink their appreciation for the gods that they have been worshipping. They were not able to save themselves and they had been praying to them all along. And that really affected their faith in these idols. Their faith was shaken. They saw their idols with their bodies dismembered. Then the people were amazed and asked, "How is it that our gods were not able to save themselves?" In Northern Luzon, when people saw their churches starting to go under water, the people began to rethink their commitment to these buildings and gods. People were so afraid as a result of the earthquake when they saw so many people dying. People began to cry out, "Please stop this earthquake. If we have committed sins, please forgive us!" We will stop doing the evils we have been doing for so long. So just stop the earthquakes." This contributed much to the openness of the people.

2. The killer flood in Ormoc, Leyte in 1991. 7,000 people lost their lives in a matter of about ten minutes. Most of the people there were religious fanatics. And when they saw their idols floating in the river, they started to rethink their devotion to them. And they started to be open.

3. Mount Pinatubo in 1991. Many people carried their images and statues to face the mountain and the people asked their statues to request that the mountain stop erupting. The people thought by holding their statues facing Mt. Pinatubo, they could stop the flow. This was natural thinking because [The blessed Mother] Mary was going to claim and the forces would obey. They used the statue of the Santa Niño and other statues. In fact they put up shrines beside Mt. Pinatubo facing it, giant ones costing millions given by rich people in the Philippines, with the thought that these shrines would have power to stop Mt. Pinatubo. This was like magic. And when these religious objects failed, the people began

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<sup>3</sup> On July 16, 1990, a killer quake with a strength of 7.7 on the Richter scale affected 5 regions, 15 provinces, 10 cities, and 101 towns in Luzon leaving 1,609 people dead, over 3,000 injured and 1,059 missing as of July 28. *Manila Chronicle* (MC: a Phil. Daily) July 29, 1990 cited in Ante 1991: 10.

to ask, 'What is this that our gods can't work for us. Why can't they help us?' Now to us, this would indicate religious fanaticism. But this can also work against them. Now these people have a vacuum and an openness. (Balayo Interview: 1992)

The emotional and spiritual stress factors have produced a sudden change in focus and quest for answers to the searching question, Why? Balayo believes strongly that God has used these national calamities to prepare receptivity to the gospel.

#### Summary: Socio-Cultural Influences Affecting Receptivity

In reflecting on these socio-cultural influences, one can see the following cause and effect relationships affecting a climate of receptivity.

1. The feudal system, both rural and urban, has laid a foundation for dependency. The *utang na loob* system contributes to dependency and fosters graft and corruption in the political-economic realm. These contribute to the unmet needs of the populace, causing stress and unrest and a sense of insecurity and frustration producing a receptivity to change.

2. The socio-political and kinship ties turned the Ilocanos against the Roman Catholic Church who turned against Marcos and also hindered Cory from fulfilling her pledge for land reform creating unprecedented rejection of the establishment and receptivity to change.

3. The fluid social structure with the diverse language and cultural groups, increased urbanization and university and college population causes openness to change and a spirit of receptivity.



4. The national calamities have caused great suffering, fear, and have shaken the faith of many, causing insecurity and a reaching out, a fruitful receptivity attitude.

A combination of conditions observed above serve as contributors to a climate of receptivity pointed out by Hunter such as: (1) the increasing material needs of the rural and urban poor and much of the population in general, (2) the large segments of the populace experiencing major cultural change and mobility in the urbanization process and educational process, (3) the increasing responsiveness of the masses, (4) the declining influence of the Roman Catholic Church especially among the Ilocanos since 1986 due to their dissatisfaction with the Church for turning against Marcos, and (5) the increasing numbers who are experiencing important life transitions forced by the national calamities.

The elements of change and resulting receptivity indicators are now presented in summary.

#### Summary: Part One

In Part One, the historical overview, we have seen the religious, socio-cultural, political and economic influences that have shaped the Philippines. This profile presents a macro or big picture of the dynamics of change as we have observed the interaction of innovation (i.e., the Filipino feudal system with *encomiendas*, and blood covenants with the *compadreze* system) and crises and change at work (i.e., the Spanish practice of *reduccion* establishing urban centers). Changes may be traced on two levels: in a diachronic, long-term framework through the 431 year history from the Spanish era to the present time, and in a synchronic short-term, point-in-time, the micro framing history. In

both receptivity to change is demonstrated. Figure 4.1 Dynamics of Change and Receptivity on the page 125 presents these dynamics in a diagram showing the relationship between the diachronic and synchronic time-frames covered in Part One. In this section, we have observed cycles of receptivity in which circumstances have opened short term significant opportunities for change.

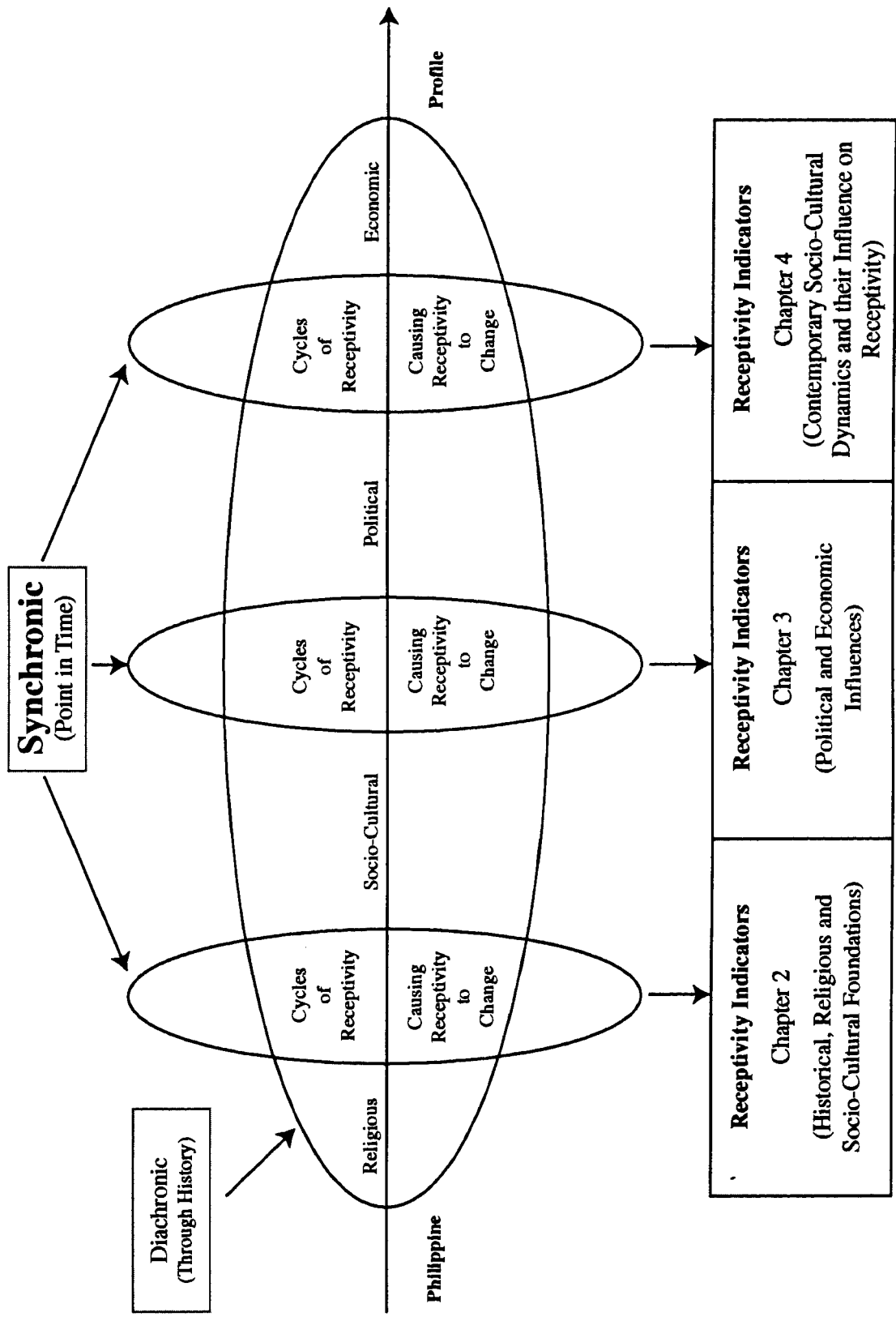


Figure 4.1

Dynamics of Change and Receptivity

In Religious and Socio-Cultural Foundations. In Chapter 2, we have noted the following synchronic “point-in-time” events causing receptivity to change: (1) the arrival of Muslim traders and the teaching of Islam in 1380, (2) Spanish colonization in 1565, (3) the practice of *reduccion* in 1578 and teaching of Christianity resulting in the Christianization of the lowland population within 50 years, (4) the establishment of *encomiendas* and giving large haciendas which relegated the masses to serfdom and strengthened the existing feudal system which later resulted in the formation of the *Huk* movement (1938) followed by the New People’s Army (1969) engaging in armed rebellion, (5) American colonization in 1898 which began almost immediate changes in education with the introduction of English, a representative government, and the separation of church and state, (6) the separation of Filipino Roman Catholics to form *Iglesia Filipino Independiente* in 1902, (7) Vatican II (1962-65) initiated lay involvement in ministry, ministry to the poor and oppressed, and an open Bible to all, and (8) acceptance and teaching of Liberation Theology in the 1970s.

In Political and Economic Influences. In Chapter 3 since Philippine Independence in 1946, we have noted the following synchronic “point-in-time” events causing receptivity to change: (1) The *Huk* insurrection continued after the Japanese war of occupation ended in 1945 (2) the Magsaysay Presidency (1953-1957) resulted in the surrender of *Huk* leader Luis Taruc and the landless resettlement program in Mindanao, (3) the election of Marcos 1965, fostered increasing graft and corruption through the *utang na loob* system, (4) the martial law era 1972-1981, allowing government acquisition of private businesses and property causing increased insurrection, (5) the Aquino assassination

August, 1983, (6) the immediate money drain and devaluation of the peso, October 1983, (7) the Roman Catholic Church turns against Marcos regime February 1986, (8) People Power replaces Marcos Era with Cory February 25, 1986, (9) high expectations in the Cory government for economic recovery, peace and order, and land reform remain unfulfilled causing disillusionment and growing despair, (10) Five army coups attempts to replace Cory government between 1988 and 1991, (11) a Protestant president elected 1992.

Major contributing factors to receptivity coming out of the Marcos Era 1965-1986 were: (1) Rising inflation from 1970-1992 with peso enhance on the dollar going from P5.00 to \$1.00 in 1970 to P28.00 to \$1.00 in 1992, (2) rising unemployment, rising national debt going from \$2,118 billion in 1972 to \$28 billion in 1988, (3) rising poverty with over half of the 56 million in 1988 living in absolute poverty according to World Bank's evaluation, (4) a lowering GNP from 1972-1983, (5) the migration to Mindanao rural areas reversing in mid-1960s and the beginning of migration to urban centers under Marcos and the increasing of urban poverty, (6) urbanization increases sharply from 1960s especially to Manila, (7) rapid increase in births from 1975 through the 1980s, (8) population grows from 25 million in 1950s to 69,922,000 by 1995 [estimated: see Johnstone 1993:15] with an annual average growth rate of 2.3 percent with a density of 233 per square kilometer (Johnstone 1993:446).

In Contemporary Socio-Cultural Dynamics. In Chapter 4, we have noted the following synchronic “point-in-time” events or conditions causing receptivity: (1) Marcos policies establish industrialization in the Metro-Manila region fostering urban feudalism and increasing urban poverty, (2) decreasing economic conditions firing insurrection in the

1970s and 1980s spreading communism to 62 of the 73 provinces by 1984, (3) Ilocanos turned against the Roman Catholic Church when the Church turned against Marcos in 1986, (4) socio-political and kinship alliances hindered Cory from keeping her promise to carry out land reform causing a farmers riot resulting in 100 killed by Cory's troops in 1987, (5) Pilipino replaces English as the official language in 1985, (6) Population projected to double reaching 100 million in the year 2010 requiring an increase in food production by 40 percent, (7) Metro-Manila projected to reach 15 million by 2000 A.D. increasing dramatically the number of urban poor, (8) education increases the urbanization trend since 1960s, and (9) the national calamities in 1991 and 1992.

Receptivity Indicators. The combination of conditions<sup>1</sup> observed in this overview contributed to an extremely favorable climate of receptivity, according to indicators pointed out by Hunter: (1) the strong *kinship networks* and alliance structures, (2) the increasing *material needs* of the rural and urban poor and much of the population in general under Marcos and Cory, (3) the unsatisfied *spiritual needs* of the people, (4) the *declining influence of the Roman Catholic Church* especially among the Ilocanos since 1986 due to their dissatisfaction with the Church for turning against Marcos, (5) people experiencing *major cultural changes* under American influences, the Independence governments and later under Marcos and Cory through the process of rapid urbanization, (6) *major religious cultural changes* due to Vatican II, (7) *increasing mobility* due to large segments

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<sup>1</sup> Hunter underscores their value: "We now have from Church Growth research a body of valuable 'indicators' for spotting receptive people, an immense aid to outreach in a mass society" (1987:35).

of the population being forced to evacuate as a result of increasing NPA control as well as the Muslim conflict in Mindanao, also the increasing availability and access to quicker modes of travel, (8) the *masses increasingly responsive to change*, especially the rural and urban poor, (9) *personal* dissatisfaction due to socio-economic pressures, (10) the increasing numbers experiencing *important life* transitions due to changes in the Roman Catholic Church and as a result of the national calamities, and (11) the *new groups and classes* resulting from industrialization, urbanization, evacuations, and among Roman Catholics in scattered home study groups.

The significance of recognizing these receptivity indicators sharpens when compared to identified receptivity periods effecting individuals/families. Win and Charles Arn have noted increased receptivity during particular events or periods causing stress determined through the Homes-Rahe Stress Test<sup>2</sup> which has isolated 41 indicators and has assigned stress numbers to each beginning with a minor violation of the law (11) to the death of a spouse (100). The higher the number, the greater the receptivity such as: change in residence (20); changing living conditions (25); change in financial status (38); change in family member's health (44); death of a close family member (63); and divorce (73). Arn recognized:

God's love and caring is especially appropriate during significant changes in lifestyle (such as marriage, birth of a child, new job, retirement, etc.), or incidents of stress in our Extended family member's lives (death of a spouse, divorce, family crises, injury, etc.). These times are called "periods of transition." A period of transition is a span of time in which a person's or family's normal, everyday behavior patterns are disrupted by

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<sup>2</sup> University of Washington Medical School (cited in Arn 1982:91).

some event that puts them into an unfamiliar situation. The more recent the 'transition-producing event' in the person's life, the more receptive he or she will be to a new lifestyle which includes Christ and the church. (1982:89-90)

Arn explains the significance of the variation of factors:

Various events may compound on each other when an individual experiences more than one incident over a relatively short period of time. The higher the number, the more receptive the person to the Gospel. For example, someone who was just married and is also having trouble with their boss will be more receptive than if either even had occurred separately. Also, the larger the number or accumulation of numbers, the longer the period of transition will last and the more intense it will be. (1982:90)

Based on Arn's insight regarding the correlation between the stress intensity and the accumulation of events which determines the length and the degree of the intensity of receptivity, one can quickly see the significance for receptivity in the Philippines when drawing the parallel with the large number of factors affecting the country during a relatively short period.

Part One reflects various ways God worked<sup>3</sup> through circumstances in preparing a climate of receptivity through the process of innovation, crisis and change dynamics.

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<sup>3</sup> The late George W. Peters, former professor of World Missions at Dallas Theological Seminary reflecting on God's working states: "First, we must point to a biblical paradox. The Bible makes it clear that God is both working in the world as well as against the world. God is both the Redeemer of the world and the Judge of the world. His judgments may come in the form of special and destructive events, or in the withholding of peace, prosperity and other necessities required for advancement and welfare. Only the illumination of the Holy Spirit can enable us to distinguish within this paradox. Here a spiritual mind is absolutely necessary. Second, we must point to the biblical teaching that God's direct activities in the world are limited in quality. Certainly God is at work everywhere, but it cannot be said that He is at work in everything. No doubt, God, the Holy Spirit, because of His creation-relationship and because of His omnipresence in the world, is at work in the world. But what is the quality of the work He is accomplishing? Three things seem to be evident from the Bible and biblical history: (1) The Holy Spirit resists



This process took place in both the synchronic “point-in-time” events as well as changes that continued to mold and shape thinking in a “long term” diachronic sphere in the religious, socio-cultural and political and economic profile of the Philippines. On both levels, Filipinos became sensitized to change. A timeline of major national events recaps the events from 1946 to 1992 that served as receptivity precipitators and closes Part One with a helpful chronological reference tool.

Observing and understanding the importance of these change dynamics and the resulting receptivity indicators now becomes the intent of our research in Parts Two and Three focusing on church growth. Hunter reminds us: “Indeed, *churches grow as they learn how to identify and reach ‘receptive people’* [emphasis his] whom God’s prevenient grace has prepared to meet him. In every season, the Lord of the Harvest is bringing a ‘harvest’ into being and is calling his church to lift up its eyes, and see where the fields are white for harvest” (1987:35).

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and controls evil in history to the degree that it cannot completely overwhelm mankind [humankind], His church and the people of Israel (Isaiah 59:3-19; II Thessalonians 2:6, 7; John 1:10, RSV). This is also evident from the judgments upon the nations as recorded in the Old Testament. (2) The Holy Spirit also encourages and stimulates general good for mankind (Matthew 5:44-48). Humanistic endeavors and philanthropy are not evils in themselves. Properly applied and motivated, they are good and serve for the betterment of mankind [humankind]. They become evil when they lose their moral nature, or when they become substitutes for man’s religion or build the glory of man. (3) The Holy Spirit also broods over mankind [humankind] and preserves it in a salvable condition (Genesis 6:3; Job 32:8, RSV; John 1:9). Thus, man [humanity] remains psychologically within the realm and in the condition of salvation. Also, the Holy Spirit operates sovereignly and mysteriously to prepare individual hearts and communities in a unique manner for the Gospel of Jesus Christ, creating providentially and mysteriously a ‘fullness of time,’ or, in our phraseology, high potential areas. In all these areas there is a direct activity of God through the Holy Spirit in the world without the mediation of His people” (1970:23-24).

Time Lines and Major National Events 1946-1992

- 1946 Migration resumes to Mindanao.
- 1953-57 Mindanao land offered by government to resettle Huks and landless in Luzon. Great immigration to Mindanao during the 1950s. Tenant farmers in Luzon suffer because no land reform takes place.
- 1954 *Huk* leader Luis Taruc surrenders to Philippine government
- 1960 To date, immigration to Mindanao reaches five million people.
- 1962-65 Second Vatican Council
- 1965 Ferdinand Marcos elected president. Vows during campaign to end waste in government. Economic indicators beginning in mid-1960s point to a downward economic spiral.
- 1969 New People's Army (NPA) organized in March. Unification of communists on campus across the Philippines and those belonging to the former *Huk* movement. Land reform not realized under Marcos, economy declining.
- 1970 The bitterness of Muslims on Mindanao breaks out in armed revolts against both government and Christian colonists. The resulting civil war spreads to other predominantly Muslim regions.
- 1972 September 22, martial law proclaimed. Peace and order imposed. A new society and a new Filipino proposed by Marcos. The prospect of sound government gives sense of security to the country. Churches permitted to hold meetings. However, in Mindanao, NPA continues fighting and many dangerous areas exist with many evacuations.
- 1973 Constitutional Convention legalizes martial law decrees and the continuance of the President beyond his expiration in December 1973.
- 1976 National Referendum approves: (1) executive power to appoint local officials, and (2) an interim *Batasang Pambansa* (Advisory Board) replaces Interim National Assembly, thus making the suspension of democracy permanent and giving President power to rule by decree.
- 1980s Marcos increases radio and TV coverage of the islands. Many gospel programs aired.
- 1981 Martial law lifted in preparation for Pope's visit and curried favor.
- 1983 Ninoy Aquino assassinated August 21. Peso intentionally devaluated from

P6.00 to \$1.00 to P9.00 in three months, money drain. Beginning of Marcos regime decline.

1986 February 22-25, EDSA revolution with People Power. Marcos government replaced by Cory Aquino. Hope for quick economic recovery not realized.

Summary: Effects of Marcos Regime on Country 1965-1986

1. Economy:

Rising Inflation: Peso exchange P5.00:\$1.00 in 1970 to P28.00:\$1.00 in 1992.

Rising unemployment: From 7.7% in 1967 to 8.7% in 1972 plus one million under-employed and another two and a half million unpaid family workers and a quarter of a million educated unemployed. By 1979, 40% unemployed.

Rising national debt:

1965.....	\$600 million
1972.....	\$2.118 billion
1980.....	\$12.628 billion
1983.....	\$24.800 billion
1984.....	\$26.600 billion
1992.....	\$28.000 billion

Downward continual spiral of GNP 1972-1983 vs target projection.

Rising poverty level in cities from 24% in 1974 to 40% in 1980.

Rising social unrest: By 1984, Communist insurrection spread to 62 out of the 73 provinces.

Increasing size of Philippine Army: 60,000 before martial law to 334,000 regulars and paramilitary units and 124,000 reserves by 1982.

2. Migration:

Migration to Mindanao and rural areas reverses in mid-1960s.

Migration to urban centers increases under Marcos.

3. Urbanization increases sharply from 1960s, especially to Metro-Manila.
- 1987 Farmers demonstrate in front of Malacañang Palace in protest over failure to keep promise for land reform. Police kill 100.
- 1988-91 Five military coups fail to replace Cory. Military frustrated with Cory's soft policy on NPA and continuing social unrest and insurgency. Cory unable to solve economic perils left by Marcos regime. Sense of despair and hopelessness grows.
- 1990-91 Period of national calamities, shaking Roman Catholics' faith in their saints and sacred statutes and increasing climate of receptivity.
- 1990 Killer earthquake (7.7 on Richter Scale) in Baguio affected five regions and 15 provinces, 10 cities, and 101 towns leaving 1,609 people dead, 3,000 injured, and 1,059 missing.
- 1991 Killer floods in Ormoc, Leyte killing 7,000 people.
- 1991 April, Mt. Pinatubo volcano devastates parts of Central Luzon.
- 1991 General Fidel Ramos, Protestant (UCCP) elected President on promise as a born-again Christian, he would end graft and corruption. Roman Catholic-backed candidate Mitra defeated. Roman Catholic Church suffers loss of face and confidence. Populace turn to the Protestants in hope of help with their woes and economic crises. Ramos presidency offers unprecedented opportunity for change and receptivity to the gospel.

#### Summary: Mindanao: Major Events

- 1946-60 Five million migrate having started under President Quezon in 1938 who offered farms in Muslim areas to Christian Filipinos from the nation's congested areas. Peace and order and good harvests during this period.
- 1965-95 Civil war between Muslim (Black Shirts) and Christian (Ilagas--Catholic terrorists dedicated to hunting Muslims) factions. Dispute over land holdings by Christian settlers and previous Muslim owners. Government takes lands claimed by Muslims and redistributed to immigrants. From 1970 to 1990, much unrest in some areas. Whole barrios evacuated. Some churches closed, causing great receptivity.
- 1960s Development of irrigation projects beginning later 1960s.
- 1970s Development throughout country of rural electrification.

Summary: Intentional Church Growth Preparation 1966-1980

1966	Berlin World Congress on Evangelism
1968	Singapore Asia South Pacific Congress on Evangelism
1970	Manila All Philippine Congress on Evangelism
1971-75	Christ the Only Way Movement (COWM)
1974	National Church Growth Workshop with McGavran and Gerber
1975-80	Intentional Church Growth Programs Instituted by PCEC Churches
1975-80	Wesleyan Church WEBS Intentional Church Growth Program
1980	Second National Congress on Evangelism-DAWN Program Born Affecting all PCEC Churches
1985	Third National Congress on Evangelism (DAWN) evaluation done
1990	Fourth National Congress on Evangelism (DAWN) evaluation done

Population

(Source: David Barrett)

1946	18,500,000 Est. (The American Annual, 1948)
Late 1950s	25,000,000
1975	44,437,000
1980	52,000,000
1990	62,409,000 (AAGR: 2.5% with 208/sq./kil.)
1992	69,922,000 (AAGR: 2.3% with 233/sq./kil.)
2000	80,707,000 (Projected)

## CHAPTER 5

### Protestant Church Perceptions and Responses to Receptivity

Part Two pursues the second objective of the study: to evaluate how well the Protestant evangelical groups perceived the climate of receptivity and to measure their numerical gain in membership and churches. This chapter demonstrates evangelical Protestants' recognition and articulation of precise elements of the Philippine Profile that made church growth possible during this period. A particular research interest focuses on the means they used in gathering the harvest, and looks for evangelism strategies that involve the whole church in its response to receptive people. Tracing this thread reveals the development of evangelism strategies or "harvest methodologies" among the evangelical churches. The descriptive term "harvest methodology" depicts the church's response dimension of making Christian converts of receptive people.

Two objectives are followed. The first objective observes churches and groups most successful in reaping: (1) Who are they? (2) What "harvest methodologies" have they employed? (3) And what are the results? The second objective raises three points of inquiry: (1) To what extent are fruitful churches using the laity in reaping? (2) To what extent have the pastors trained the lay people for ministry? (3) To what extent is the fruit of reaping credited to the result of the effort of laity?

Observing these aspects of productive harvest methodologies informs this chapter. But first, a brief reflection on the first 75 years of Protestant missions in the Philippines sets this chapter in a larger context.

The mainline<sup>1</sup> Protestant Churches began ministry in the Philippines in 1899 with the arrival of the Presbyterians, followed by the Methodists, Baptists and others. By 1903, the Protestant groups agreed to divide the country into areas of ministry established in a Comity Agreement.<sup>2</sup> These Protestant Churches perceived that the Philippine Islands were ripe for harvest and they responded through various ministries to reap the harvest, experiencing rapid growth during the first ten years. However, these mainline Protestant churches gradually took their eyes off the harvest and began looking more upon the nurture of the church and non-harvest issues, and growth declined.<sup>3</sup> Their for-

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<sup>1</sup> Mainline refers to the older church denominational groups such as the United Methodist, Convention of Philippine Baptist Churches, Philippine Episcopal, United Church of Christ in the Philippines (UCCP composed of the former Presbyterian, United Brethren, Congregational, Philippine Methodists, and Evangelical Church which combined as one church in 1948), Lutheran Church in the Philippines, and others who are members of the National Council of Churches of the Philippines.

<sup>2</sup> These areas by province were: Methodists, Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan, Bataan, Zambales, Isabela, Nueva Vizcaya, and Cagayan, and with the United Brethren jointly, Benguet; Presbyterians, Rizal, Laguna, Batangas, Cavite, Tayabas (Now Quezon), North and South Camarines, Albay, and in mutual agreement with the Baptists, Panay and Negros; United Brethren, La Union, Ilocos Norte and Ilocos Sur, Baguio City and the Mountain Provinces of Bontoc, and Lepanto; Baptists, in mutually decided areas with the Presbyterians, Panay, Negros, Cebu, Bohol, Leyte, Samar, Romblon, and Masbate. This arrangement continued with only slight modifications until the Independence period (Laubach 1925:204).

<sup>3</sup> The Methodists provide an example of what other Protestant churches were experiencing. Methodist growth began to slow down as early as 1908 and during the period from 1908 to 1921, only 10.3 percent growth took place in comparison to a 49 percent in growth from 1900-1908. From 1921 to 1955, the church plateaued with practically zero growth reported.

mer harvest methodologies<sup>4</sup> of evangelism and church planting were gradually replaced with a focus on merger between denominations, ecumenical cooperation, and social issues.

As a result, the Protestant Churches did not gather much fruit during this first 75 years. The dominant Roman and Independent Catholic Churches had lost only one percentage point to evangelical Christianity in 75 years. In 1899, the Roman Catholic Church registered 90 percent of the total population. In 1974, it registered 89.1 percent. The Protestant Church registered only 2.9 percent.<sup>5</sup> According to the estimate of a prominent church growth researcher, James Montgomery, two thirds of the total Protestant body had slipped into the ecumenical movement<sup>6</sup> by 1974, thus losing much of its

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<sup>4</sup> Laubach in reviewing the work of the early American missionaries in the Philippines commented on Methodist growth in 1925: "In the history of modern Protestant Missions there is no parallel in any country to the advance of Methodism during its first twenty-four years." Laubach evaluated the secret of this success thus: Tremendously hard work; close organizational structure of the church which developed a sense of accountability; concentration on evangelism--soul-saving is the single aim with a message that is simple and warmly emotional gripping hearts first and minds afterwards; formalities do not encumber progress [referring to indigenous methods] . . . a street corner or log are suitable for pulpits . . . A man does not have to have a college or high school diploma to preach or speak either English or Spanish, local preachers are made in every town out of the best available material; they ignore nobody, rich or poor, bond or free (1925: 184).

<sup>5</sup> Researches vary in the percentage of total Protestant growth. Tuggy estimates 3.9 percent. He states: "The 1960 census shows that, after sixty years of evangelical missionary work, the entire Protestant constituency totaled 785,400, or about 2.9 percent of the Filipino people. A careful estimate of the communicant members of all Protestant Churches (excluding the independent Catholic groups) in 1968 show a total membership of only 700,000 members. Multiplying this by two to get an estimate of the total Protestant community, we arrive at about 3.9 percent of the population" (Tuggy 1972:163).

<sup>6</sup> Ecumenicalism used here by Montgomery appears to refer to the trend and emphasis among the major mainline denomination for merger, for example those uniting who formed the United Church of Christ in the Philippines (UCCP): Presbyterian, Congrega-



authority and evangelistic zeal. He believes that only about 1 percent of the population had become and remained zealously evangelical (1980:41).

The next wave of evangelism and church growth came through the post-war entrance of evangelical churches and para-church groups.

#### Protestant Evangelical Post-War Entrance: Perceptions, Responses and Results

Some of the Protestant Church bodies in the Philippines reacted to the trend toward liberal theology and ecumenism in their parent churches in the United States. This reaction, coupled with a post-war spiritual awakening, gave birth to new churches and mission organizations. Many new groups entered the Philippines in response to receptivity and social needs created by World War II. Nearly 100 new indigenous organizations were registered in the Philippines by 1957 (Elwood 1968:47). The Pentecostal and conservative evangelical bodies represented the largest number of newcomers. By 1968, there were 75 Pentecostal groups alone. However, many of the groups could not work with the ecumenical spirit generally prevailing in the older Protestant groups, so new groups were formed. Tuggy suggests that the fragmentary nature of Philippine society lent itself to further multiplication of these new incoming groups (1972:20-21).

The major focus in this chapter centers on the evangelical group's perception and response to the climate of receptivity, particularly from the 1960s onward and the development of harvest methodologies that involved an intentional church growth strategy. A

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tional, United Brethren, Philippine Methodist, Evangelical Church, and Disciples of Christ groups, as well as for ecumenical cooperation and unity, social activism and institutionalism rather than for evangelism and church planting (Montgomery 1980:41-46).

sweeping survey characterizes the evangelical movement in this time frame rather than a focus on individual churches.

#### Drawing Factors for Evangelicals

A number of factors contributed to the post-war influx of mission groups and the church growth resulting from these organizations. Elwood cites: the breakdown of the 1901 Comity Agreement which was partly due to the rapid post-war migrations of Filipinos; the spiritual vacuum created by the war which opened people to try new versions of Christianity; the closing of China which transferred mission operations to the Philippines; and the role U.S. military men played in post-war evangelistic vision and social action (such as the founding of Far East Broadcasting Company [FEBC]); urbanization; foreign assistance in various forms; appeal to the lower-income and less literate segment of the society; the influence of American sectarianism over sixty-nine years of “occupation” and “partnership” as well as the realization of the vital role indigenization played in providing relative freedom from direct foreign control and influence (1967:67-70).

The prevenient grace of God can again be seen during this time in the Philippines. The ecumenical trend stopped as a result of the increasing entrance of independent groups. Eighty-four percent of the new Protestant missionaries came from independent mission agencies abroad, mostly from North America. By 1968, this independent group reported 80 percent of the evangelical Protestant membership in the Philippines (Elwood 1968:41-42).

In comparison, between 1955 and 1965 the largest seven churches in the National Council of Churches in the Philippines (NCCP) reported only a 1.5 percent combined

growth rate, whereas the seven largest of the independent groups reported a 7.8 percent increase. Part of this NCCP decline clearly resulted from their lack of perspective and focus. Elwood states that “there does not yet appear to be a sufficiently clear and convincing rationale for mission as a driving force behind the more ecumenical missionary effort” (1968:45).

#### Increasing Evangelical Participation

The number of Protestant groups working in the harvest provides one indicator of the church’s perception of receptive conditions. Groups working in the Philippines have steadily increased since Independence in 1946. The first known tabulation of groups was done in 1953 listing 55 by the Philippine Bible Society indicating church and mission groups [non-Catholic]. In 1961, 61 organizations were listed by the Philippine Crusades/Bible Society indicating churches, mission boards, and related organizations. This number increased to 90 in 1962 cited in the Philippines Christian Year Book. In 1968, Elwood cited 368 separately organized religious bodies or regional associations of greater or lesser Christian orientation which included 20 other interdenominational bodies. Elwood stated this was possibly the largest number of any country in Asia (1968:26-28). Elwood organized these groups into four categories: (1) the more traditional churches which are members-bodies of the National Council of Churches; (2) denominations and service organizations which desire some measure of spiritual unity and functional cooperation with denominations of the National Council; (3) independent groups which cooperate with those only of their own limited circle; (4) those which are definitely hostile toward any kind of cooperation or fellowship with any other denomination or religious body.

The second category embodies groups such as Lutheran, Christian and Missionary Alliance (CAMACOP) Salvation Army, Southern Baptist Convention, and service organizations such as Far East Broadcasting Company and Philippine Crusades who would also be members of the Philippine Council of Evangelical Churches (PCEC) (Elwood 1968:8). In 1980, David Barrett listed 490 total denominations of which 190 were service organizations (1982:567-568). In 1990, Patrick Johnstone listed a total of 664 in four groupings: (1) Protestant 270 (evangelicals 5.1% and Pentecostal/charismatic 2.8% of population); (2) Roman Catholic (including Charismatic and Philippine Independent Church and others) 101; (3) Foreign Marginal (Jehovah's Witnesses and Mormons) 11; (4) Indigenous Marginal (Iglesia ni Cristo and others) 282). Also in 1990, 2,957 Protestant and evangelical missionaries in 170 agencies were listed (Johnstone 1993:448-49).

#### New Evangelical Groups and Evaluation of Ministries

Some of the evangelical groups aggressive in evangelism and church planting to arrive after WWII were the Foursquare Church, Southern Baptists, Conservative Baptists, Nazarenes, Free Methodists, Overseas Missionary Fellowship, the Assemblies of God, the Evangelical Free and others. However, even these groups were failing to reap according to the potential of the harvest, states Montgomery. He cites various reasons such as:

missionaries getting bogged down in administration, too few missionaries, failure to prepare laity for leadership and evangelism, nurturing taking precedence over evangelism and church planting, lack of financial stewardship on the part of the churches, very few churches engaging in evangelistic home Bible studies, lack of follow-up of new believers, poor working relationships between missionaries, concentrating on unresponsive areas, organizational problems and mission/church problems, and communication problems between missions. (1980:48-49)

### Evangelical Perceptions of the Harvest

In the Philippine Independence Era from 1946 to the present, we have witnessed a number of circumstances taking place causing a climate of receptivity. Out of this broad spectrum, three major factors served as key turning points: (1) The second Vatican Council from 1962-65; (2) the overall affect of the Marcos regime from 1965 to 1986 in which these significant events happened: the organization of the New Peoples Army in 1969, martial law in 1972, rapid urbanization, the Aquino assassination in 1983, People Power and the EDSA Revolution in 1986; (3) Cory replacing Marcos in 1986 and the election of a Protestant president, General Ramos in 1992. These major circumstances precipitated unprecedented receptivity. We will observe the evangelical communities' perceptions of this climate at three opportune turning points on this spectrum beginning in the mid-1960s.

The first significant turning point came through the effects of Vatican II. This initiated a positive catalytic effect that coincided with the growing negative effects of the Marcos regime. The intertwining dynamics of these events set in motion powerful forces causing far reaching changes and the most receptive conditions in recent Philippine history. The Roman Catholic Churches' endorsement of Bible reading for the laity offered hope in the midst of growing despair during the Marcos regime serving to bring Filipinos' deep spiritual quest to the surface and open their homes to Protestant Bible study groups.

Evangelicals perceived this responsive condition on two levels. First, missionaries were generally aware of the socio-cultural family structure as a significant contact point

for religious thinking. As we have already pointed out, the structure of the family and kinship relationships are the center of Philippine social life. Tuggy suggested, "The religious life of the family seems to center almost more in the family than in the church" (1971:161). Evangelicals' awareness of the family structure and Roman Catholics' new freedom to read the Bible in the privacy of their homes gave birth to a new emphasis in evangelism, the evangelistic family Bible study. This set forth a wide new approach to evangelism in context of Philippine culture.

Tuggy recognized the cultural appropriateness of the family focused Bible study in reaching the home as he appealed to the church in the late 1960s to consider this approach as a primary method for effective evangelism. He stressed three major reasons: (1) The biblical basis for household conversions. He cites the conversions of households in the book of Acts: Cornelius, 11:14; Lydia, 16:15; the Philippian jailer 16:31, and Crispus, 18:8. Tuggy states, "It is a scriptural fact . . . that families, as families, believed and moved into the Christian faith together, and that the quality of their faith was not in any way questioned by the New Testament writers" (1971:163). (2) The pragmatic basis. "Family Evangelism is really more of an emphasis than a particular method of work," states Tuggy (1971:163). He lists several workable means for reaching families and appealing to group decisions such as witnessing to the head of the household and challenging him/her to decide with the entire family; or to hold a special meeting in the home with the entire family present. But says Tuggy, "I have found in my own experience that an organized program of home Bible studies is particularly effective." Tuggy found this true because this method involved the laity of the church as well as the pastor and or mission-

ary and that this method included as many members of the family as possible which involved a family pattern of response to Christ (1971:163). This approach moved away from the more characteristic Western Protestant method of evangelism that focused on the individual. (3) The cultural basis. Tuggy spells out his vision.

It is a natural instrument to use. . . . Being in the home means that the nuclear family along with the other members of the household will hear the teaching of the Gospel. Although individuals in the home will find it difficult to make a decision alone, if there is a decision of acceptance it is usually a family decision. It has been our experience that usually the husband will make the first positive move toward acceptance, but the decision of the wife is crucial in deciding whether or not it will be a family decision. Once the decision has been made, it is then a very natural development to follow out the bilateral lines of kinship. This will usually produce an abundance of contacts. Focusing upon the family in evangelism is a big step toward making it [a program of evangelism] culturally oriented. (1971:162)

Jim Montgomery assumed the directorship of Overseas Crusades in Manila in 1968. His perception coincided with Tuggy's and added weight to his appeal. Montgomery had been aware of the growing responsiveness of the Philippines and that some evangelicals were responding with effective means of evangelism. He spent a year in 1966-1967 interviewing 200 members of the Four Square Church and discovered that their use of the family Bible study approach was the key to their rapid growth (1989:27). This revelation led him to propose this new approach to the delegates in the All Philippines Congress on Evangelism in May, 1970 (1980:36; 53-62). The family evangelistic Bible study became the center piece of evangelism strategy in the ensuing program called Christ the Only Way Movement (COWM), a program explained later in this chapter.

The second turning point came with martial law. During the martial law era 1972-1981 and through the 1980s, evangelicals sensed the growing restlessness and increasing openness of the country due to the political and economic implications reflected in the rise of the NPA and the growing Muslim conflict in the south which affected the material needs of the rural and urban poor and much of the population in general. Additional factors that contributed to the growing climate of receptivity were the large segments of the populace that were experiencing major cultural changes and important life transitions due to rapid urbanization as well as the widespread dislocation of many forced to evacuate and the deterioration of peace and order as a result of the NPA and Muslim conflicts. These conditions heightened personal dissatisfaction and a growing sense of despair due to the socio-economic pressures.

Many churches responded to the needs of the people, especially the evacuees, as a result of the upheaval caused by the NPA across the country. An evangelical leader, Consuelo del Rosario<sup>7</sup> relates general perceptions and responses of the churches in the Cotobato region in Mindanao during the late 1970s and early 1980s.

We were more awakened as a church [evangelical congregations]. We had more prayer meetings and prayer cells going on. The focus of this prayer burden was upon the situation we were in, the nation to wake up spiritually, and for the political leaders, and toward the church that God would take hold of His church and keep it in the midst of this political and social unrest. But this condition has resulted in good growth, both spiritually and in membership. The spiritual life of our people was strengthened because of these prayer meetings. The more unrest, the more our people drew close to the Lord. Regarding security during those days, we only

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<sup>7</sup> Del Rosario has served as the District Superintendent of The Wesleyan Church in Central Mindanao since the late 1970s.



found it in the Lord. The local churches during this time tried to help our brethren who had been evacuated and to provide them shelter if they did not have relatives in that area. We tried to share what we could to help them.

Para-church ministries worked with the evangelical churches to provide reading materials such as the New Testament particularly. They also gave Scriptures to the military. The Evangelical Fellowship was organized here in Kabacan [a municipal center] in the early 1980s and our group held services for the military stationed here. We also provided food for the evacuees. We accumulated money in this fellowship for outreach purposes.

We had a good response among the military, the officers especially who ministered to their own men with the literature. The response among the evacuees was also good. They began to search for churches that would feed them spiritually and this was a time of spiritual awakening among them as a result of giving them food, shelter, clothing, and scripture portions. This was true [here] in Kabacan and some other evacuation areas such as Libak. (Interview: 1992)

The third major turning point came in 1986 with the change of presidents from Marcos to Aquino. What did evangelicals perceive regarding receptivity during this time? Interviews with several key evangelical leaders<sup>8</sup> in the Philippines in 1992 provide insight to this question. Jun Balayo is the DAWN National Coordinator, Melvin Baliton is a Manila pastor<sup>9</sup> and Jun Cordava is the General Director of Church Growth for the Con-

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<sup>8</sup> Evangelical leaders interviewed were: Dr. Valmike Apuzen, President of CAMACOP, Dr. Alfonso Palo, General Superintendent, and Victorioso Oximas, General Director of Church Growth and Evangelism, of The Wesleyan Church; Rev. David Younts, Senior Pastor at Greenhills Christian Fellowship (CBAP affiliated); Jun Cordava, General Director of Church Growth for the Conservative Baptist Association of the Philippines; Rev. Bill Oden, Director of the OMS International work in the Philippines known as the Faith Evangelical Church of the Philippines; Rev. Melvin Baliton; Rev. Jun Balayo, National Coordinator for Discipling and Winning a Nation (DAWN) and over thirty pastors and leaders of The Wesleyan Church.

<sup>9</sup> Baliton serves as senior pastor at Faith Fellowship, the central church for the Faith Evangelical Church of the Philippines begun by the OMS International in 1984.

servative Baptists Association of the Philippines (CBAP). These men cite changes in the economic, social, and religious areas but first Balayo's overview is presented. Balayo's perspective comes out of his broad exposure to the Philippine profile, the Protestant Church and especially the evangelical wing. His comments provide significant insight on causation factors and the climate of receptivity:

1. Conditions in the Profile. The conditions in the Philippine profile [have caused receptivity]. Except for the Muslims, all the groups are ripe for harvest. The spread of the gospel has become like wildfire. People have interest and there is a general attractiveness to the gospel.

2. Openness of the people. People are beginning to wonder. For example, most Catholics are beginning to wonder why the evangelicals are always using words like "born again." It disturbs them. What is this? They want an explanation to what it means to be born again. Thousands of Catholics are leaving the fold.<sup>10</sup> Why is it that the Catholic church leaders are bothered by losing members all over the Philippines? The tide has started. They are now trying to stop the outflow of water but it is really hard to stop it. We can see that the Philippines is really ripe for harvest. In order to determine the degree of ripeness in any given community, the DAWN 2000 research team used the Campus Crusade for Christ Community Religious Survey form which gives us a good perspective to the point of rating the *barangay* [throughout the Philippines] on a scale from 1 to 5 in receptivity factors.

3. Current stance of the Roman Catholic Church. The attitude of the Roman Catholic Church and its effect on its people also reflects a significant receptivity factor. The Roman Catholics are becoming alarmed. They have tried to stop their people from attending the evangelical Bible studies. But a number of Catholics, those who had stopped attending, have started returning. They state they have discovered that the Roman Catholic Church does not know how to teach the Bible. Their way is different from the evangelical way. The fact that the Roman Catholic presidential candidate was rejected by the people sends a strong signal that the Church no

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<sup>10</sup> Only 15 percent of the Catholics in the country go to church and take part in or hear mass every Sunday according to a survey conducted by a commission in 1986 of the CBCP states Oscar Ante (*Church Situationer* 87:12:50 cited by Ante 1991:28).

longer is a force to be reckoned with. So now when the church tries to forbid its members from attending Protestant Bible studies, they will not listen. The more the Church tries to tighten the screw, the more people are getting curious, seeking to know for themselves what “born again” means and what the Protestants are teaching. They want to know the truth.

4. The fall of Marcos. The fall of the Marcos regime has also opened a great door of opportunity for evangelism, especially among the Ilocanos in the Ilocos Regions I, II, and III [Northwestern Luzon] where Marcos was idolized so much. They have become very antagonistic toward the Roman Catholic Church for its responsibility in helping to topple Marcos. This is a very significant factor. If there is one thing the Lord has used to turn these regions (and Ilocanos in particular) to Him, it is this political factor based on allegiance to Marcos and the Roman Catholic Church’s opposition to Marcos.

5. National calamities. The national calamities also have shaken people’s faith in their saints and the Roman Catholic system.

6. National prayer movement. There are many factors the Lord is using to bring about this receptivity we are now seeing in the Philippines, but to me the most important one is the prayer movement. I believe the receptiveness we see here is the Lord’s answer to the cries and prayers of the believers here for revival. I believe what is going on is the fruit of revival. The earnest prayers of believers over the years are now being answered. We are now seeing the effects of the prayer movement in various government sectors, like Malacañang [Residence of the President of the Philippines], the Senate, the House of Congress. Christian senators are now sharing the gospel with other Senators, inviting them to study the Bible and pray. Now there are prayer groups and Bible studies going on in the Senate, House, and in Malacañang. Also in the army camps.

Now radio stations start their programs with prayer to the Lord, asking the evangelicals to bring a prayer on the radio. Before they end the day, they pray for the nation, and for the people to return to God. During the day, they have talks on the radio. This can only be explained by the fact that God is beginning to shake our country. This is revival.

This happened immediately after the EDSA revolution. At that time, people were expecting a shot to explode and blood to flow at EDSA. That caused millions of people to kneel on the pavement and plead and pray, crying out to God, regardless of their religious positions. There was a national prayer all over the country to spare our country from bloodshed. They knew the movement it would start, people would die. During this

time, those in the streets knelt, Christians at home went to their churches to pray. There was a concerted, national concert of prayer. After that, even newspapers, journalists, were writing about the Lord. The gospel was right on the front page even at this time. There were a lot of columns [in the press] about the gospel. When the journalist started to write more about God, God started to take first place in the life of the Filipino.

7. The conversion of Senator Enrile. The conversion and witness now of Senator Juan Ponce Enrile, the former Minister of Defense under Marcos and Cory, has had a tremendous influence on the Roman Catholics. When you think about this iron man who can even fight against Marcos and now, wherever he goes, he gives his testimony how God changed his life and what the Philippines needs is a change of heart that only the Lord can bring about. He says the Lord is the only solution to our problems, a message he brings wherever he goes. And in the Senate, he would invite his other Senators to have Bible study and prayer.

8. Renewal in mainline churches. Revival is also coming in the older [mainline Protestant] groups. It is significant that the National Council of Churches in the Philippines (NCCP) is experiencing revival now. Churches in this body such as the Methodists are starting to awaken as it moves back to the basics, emphasizing evangelism and church planting again. They have started to look seriously at why they have not been growing. However, the United Churches of Christ in the Philippines (UCCP) still struggles with theology and ecumenical position. About half want to return to basics and the other half want to continue with their social agenda (Balayo Interview: 1992).

Economic. Balayo states that, "Under Marcos, the Philippines went from a nation ranked next to Japan to one ranked next to Bangladesh, the second from the bottom. Our economic conditions have opened people to the gospel." Cordava, commenting about conditions under Aquino said, "The economy after Marcos was even worse. Hope was lost causing insecurity and an increased reaching out for God." Balayo adds, "Poverty and insecurity have led our people to seek the Lord, to seek God for their needs. Poverty is a plus factor in seeking God which has contributed to people in the Philippines seeking

the Lord.” “If affluence comes into the Philippines,” Balayo confides, “then we could become less spiritually interested.”

Social. Baliton cites the urbanization and the mobility factor. He says,

The large migrations of people to the urban centers brought changes. This began back in the 1960s under Marcos who began the urbanization process by establishing industry in the Metro area which brought in many from the provinces. This condition resulted in a spirit of openness making it a good period for the gospel.

Baliton cites the increasing number of contract workers going abroad to work as a socio-economic factor which affects the family. Often spouses are separated for one to two years. This circumstance has caused these families to be more open and searching. While working abroad, many have come to Christ through Bible study groups. In Mindanao, comments Balayo, “the insurgency and instability affected openness. People have been desperate and hungry. This has led them to seek God. Insecurity, the need to be home before dark, all this has pushed people to seek God.” Baliton cites another dimension on the social scale. “Many have become vocal about their faith under the Aquino government which has been a unifying factor allowing people to express their feelings. The EDSA revolution brought freedom to voice out their feelings” Baliton says. He continues, “Now many influential people (politicians and movie stars) have become vocal about their new found faith in Christ. Everyone seems to be talking about “Born Again.” Business magnates also have become zealous in sharing their faith in Bible studies held in their offices and homes.” Cordava adds another dimension from the effects of the national calamities in the early 1990s. He said the earthquake and the Mt. Pinatubo volcanic erup-

tion caused a sense of oneness among the evangelicals. Filipinos saw the love of God displayed more through the combined ministries of compassion during this time.

Religious. Baliton said, "The 1980s have been most responsive. This was a period when the Protestants and the Roman Catholics could sit eye-to-eye and have Bible study. The Roman Catholics are open to the Bible." Baliton believes that the evangelicals have responded so well. The EDSA revolution opened the door of receptivity even more among Roman Catholics. Baliton and Cordava said they saw the EDSA revolution in 1986 as a means of awakening Filipinos to their need of God. Cordava said, "People began to see there was a God." Cordava confides that there was a new sense of freedom after the Marcos regime. Baliton said that he saw the Catholic Charismatic groups increasing during this time as well as Pentecostals and evangelicals. Cordava related that people had interest in the gospel. The term, "Born Again" created curiosity and interest among the Roman Catholics. He says, "The tide has started among the Catholics that the Roman Catholic Church is finding hard to stop." Baliton relates that home Bible study groups meeting for fellowship also sprouted as a result of this new openness. "Even Cory Aquino," states Baliton, "established during the last half of her reign a monthly breakfast prayer with her cabinet led by Bishop Castro." Baliton, who had attended three of these meetings, interpreted this as "Cory's desire to seek God's will as the only solution to the country's problems."

The comments of these evangelical leaders reveal that the evangelicals were sensitive to the general climate of receptivity. Their reflections, detailing their perceptions of conditions in the Philippine profile identify ten of Hunter's receptivity indicators: (1)

kinship networks in the home Bible study groups, (2) people with needs seen in the spiritual and material realms, (3) the growth of various Protestant groups: evangelicals, independent and charismatic groups, Pentecostal groups and even mainline Protestant groups, (4) the declining influence of the Roman Catholic Church seen among the masses such as the election of a Protestant president, (5) increasing mobility through urbanization, evacuations, contract workers abroad, (6) major cultural changes through the socio-economic circumstances, urbanization, industrialization, overseas contract workers, (7) the mass responsiveness as seen in the formation of the NPA and MIM among the Muslims, the reactions of the rural tenant farmers as well as the growth in Protestant membership and churches, the increasing media witness to Christ, and the election of a Protestant president, (8) people experiencing important life transitions as a result of urbanization, industrialization, and forced changes in many areas of the country through NPA control and the Muslim conflicts in the southern region, (9) increasing personal dissatisfaction with the political structures under Marcos and later Cory, which caused deteriorating economy and increasing poverty among the masses and the growing despair and hopelessness as well as through the wide-ranging effects of the national calamities, (10) new groups and classes brought about through urbanization, evacuations, and many new small study groups in the homes and offices of Roman Catholics.

Montgomery, in 1980 reviewed the Philippine profile and listed the following factors which involve receptivity indicators but also extended beyond them which he called “highly favorable conditions” for the growth of the church.

(1) Economic situation allows new believers to be organized into self-supporting congregations with sometimes simple yet adequate church facilities. (2) There is a conscience on religious freedom and almost a total lack of persecution of converts. (3) The high degree of education and the widespread use of English speeds the gospel message and enhances the adequate training of new disciples. (4) The still largely friendly attitude towards Americans makes possible the effective utilization of personnel, money and training resources of the many American mission societies in the Philippines. (5) There is little in the culture that hinders a natural acceptance of the Evangelical Faith. (6) The existing Church must be counted one of the chief assets of church growth. The membership at every level is well integrated with its surroundings. Churches are so thoroughly in touch with their environment that Christian conviction is free to flow almost everywhere. (7) The extent of Filipino leadership . . . must also be counted high on the list of factors favoring church growth. (8) The non-Roman world of the Philippines provides a fruitful source of church growth. These hundreds of thousands--perhaps millions--would call themselves Protestants and have some vague connection to denominations or sects from the extremely orthodox to the extremely heterodox. They are inactive "members" of these denominations or perhaps children who have grown up vaguely Protestant. . . . Research of various evangelistic endeavors reveals that about 30 percent of the converts comes from the category. Here is a large unit of society with no deep religious conviction to be overcome that is part of the massive opportunity for growth. (9) The Roman Catholic "world"--its nominal fringe--itself, of course, is one of the most favorable factors in the whole Philippine situation. The vast majority of Catholics belong to the Church of Rome in a very nominal sense only . . . . To many of these people (who consider themselves Christian but have never experienced Christianity's dynamic) the evangelical message looks *right*. . . . These two categories cover a large majority of the population, . . . a guarantee of responsiveness many years into the future. (1980:36-38)

How did evangelicals respond to this climate of receptivity? What means did they employ in reaping this ripening harvest? In order to set this inquiry in perspective, we need to understand the developments that helped these evangelical groups prepare for an effective response.



### Genesis of Evangelical Cooperation and Intentional Church Growth Strategies

Our study now traces the development of intentional harvest methodologies of the evangelical groups from the 1960s onward. The winds of worldwide evangelism and church growth began to draw evangelicals together to sharpen their focus and efforts in evangelism and church planting.

Four separate catalytic forces working together over a period of ten years set in motion a dynamic pattern of church growth that continues to widen yet today. Previous to 1960, the crusades approach to evangelism was considered a primary means of bringing people to Christ. But a program begun in Central America in 1960 added a major new dimension.

#### Evangelism In Depth

Evangelism In Depth began in Nicaragua, Central America, in 1960 by Kenneth Strachan, the director of the Latin American Mission. As director and campaign evangelist, he observed the rapid population growth in the region as well as the rapid growth of such groups as the Communists, Jehovah's Witnesses, Latter Day Saints, and the Pentecostals (Roberts 1967:33; Peters 1970:52). He searched for causes behind the growth of these groups and discovered that the one thing they had in common was their success in mobilizing their total constituency in continuous evangelistic action. Strachan came to the conviction that the secret to expansion was found in this thesis which became known as the "Strachan Theorem." "That the successful expansion of any movement was in direct proportion to its success in mobilizing and occupying its total membership in constant propagation of its beliefs" (*Evangelism In Depth* n.d.:25). Strachan developed a com-

pletely new model of evangelism that emphasized “Depth” rather than the traditional model he had previously emphasized in campaign evangelism which focused on “Breadth” (*Evangelism In Depth* n. d.:3). This shift in emphasis significantly changed the approach to evangelism in the following years. See Table 5.1 below, “Comparison of Evangelistic Emphasis” that outlines the major differences in approaches.

Table 5.1  
Comparison of Evangelistic Emphasis

<i>Traditional Evangelistic Campaigns</i>	<i>Evangelism In Depth</i>
Emphasizes role of evangelist and his team	Emphasizes role of every Christian in witness
Outside specialists train an elite group of campaign counselors	Local pastors and leaders prepare all believers as soul-winners
Goal: Broaden the audience of the gifted evangelist, multiply his hearers	Goal: Multiply the number of active evangelists--every hearer a proclaimer
“Come and Hear the Gospel”	“Go and preach the Gospel”
Does not mobilize the church in witness	Centers on mobilizing the church for the evangelistic task

Source: *Evangelism In Depth* n. d.: 3

The Evangelism In Depth strategy set in motion around the world programs<sup>11</sup> that were inspired into existence by its success or patterned after it (Bradshaw 1969:50-52). Evangelism In Depth impacted strategy adopted in the Philippines in 1970 which, coupled with the church growth emphasis on evaluation and goal setting, set in motion a ma-

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<sup>11</sup> These have occurred in the United States (Appalachia) Canada (Winnipeg), England, Portugal, Belgium, Nigeria, Congo, India, Singapore, Thailand, South Vietnam, Japan, Indonesia, and the Philippines (Bradshaw 1969:50-52).

major shift in the methods of evangelism. We will see how these two influences blended together through three significant channels to forge a dynamic new approach.

### The Church Growth Movement Genesis

The church growth movement represents the first channel. A church growth workshop held by McGavran at Winona Lake, Indiana in 1966 began action in the Philippines. Representatives of five churches and missions working in the Philippines<sup>12</sup> attended this workshop. The gathering commissioned<sup>13</sup> a research project called Church Growth Research in the Philippines (C-GRIP). In 1970 this research was published entitled, *Seeing the Church in the Philippines*. This study greatly impacted Filipino church leaders meeting in Manila later that year concerning growth strategy.<sup>14</sup>

### The Berlin and Singapore Congresses on Evangelism and NAFE

The second channel came through the insights, inspiration and impetus received from the Berlin and Singapore Congresses on Evangelism in 1966 and 1968 respectively. The Filipino delegation<sup>15</sup> came home from Singapore with determination to implement

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<sup>12</sup> Representatives were: Baptist General Conference, The Evangelical Free Church, the Conservative Baptist Foreign Mission Society, the Far East Gospel Crusade and the Overseas Missionary Fellowship (Montgomery 1980:53).

<sup>13</sup> Gordon Swanson, Ralph Toliver and Leonard Tuggy were commissioned by their missions to research the growth of the Church in the Philippines (Montgomery 1980:53).

<sup>14</sup> This gathering at Union Church in Manila brought together Donald McGavran, Leonard Tuggy, Ebbie Smith, Jim Montgomery, and other church growth people (Montgomery 1980:53).

<sup>15</sup> Sixteen Filipinos attended the Berlin Congress and 60 attended the Asia South Pacific Congress in Singapore. The later delegation committed themselves saying, "Let's

their vision which culminated in the formation of the National Fellowship for Philippine Evangelism. This organization called NAFE organized the first All Philippine Congress on Evangelism ever held with 350 delegates from virtually every wing of the Evangelical Church in the Philippines.

#### The First Congress on Evangelism (COWM)

The third channel came through the work of Philippine Crusades, a service organization to Filipino churches. This organization, directed by Jim Montgomery, assisted NAFE in implementing Christ the Only Way Movement, a five-year (1970-1975) church growth program set in motion by this historic congress on evangelism modeled after *Evangelism In Depth*<sup>16</sup> (1980:62) with an objective to evangelize the Philippines. Montgomery declares this was one of the best interdenominational efforts in the nation to that date (1980:60). The COWM divided the country into 17 regions and placed a full-time coordinator over each region to supervise this evangelism program. Montgomery's study

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not repeat the story of Berlin. Let's make sure we come up with a plan and program for the evangelization of our country" (Montgomery 1980:54).

<sup>16</sup> Montgomery reflects on the differences in emphasis and evaluates the time span. "Evangelism In Depth attempted to get the whole church involved in every type of evangelistic method all within one year. COWM was spread out over five years but it still would have done better, in my opinion, had it not tried to get churches trained for youth evangelism, social action evangelism and door-to-door evangelism and a number of other activities all at once. It was too much to be communicated to a whole nation. In reality, churches did not participate in all these facets. It was LEGS and Cores and church planting that were most significant in focusing the Churches of the Philippines on the discipling of their nation" (Montgomery 1980:62).

of the rapidly-growing Four Square Church in the Philippines<sup>17</sup> in 1966-1967 revealed that the churches' use of the evangelistic home Bible study was directly related to their spectacular expansion (1989:26-27). Montgomery believed that these Bible studies in the home could be used effectively by other evangelical churches. Thus he presented the challenge to the delegates to use their lay people to conduct evangelistic Bible studies. These Lay Evangelistic Groups (LEGS) and the small Christian follow-up and nurture groups called Cores<sup>18</sup> formed the back bone of the evangelism program which envisioned the establishment of 10,000 LEGS and 10,000 Cores functioning throughout the country by March 31, 1973. This projection was based on an estimate of 3,000 evangelical churches (out of the known 5,000 Protestant churches) starting three to four such groups per church (1989:28). This program was conceived as the means to evangelize the Philippines. However, when 10,697 LEGS and 6,538 Cores had been established by March 1973, the realization dawned that the country was basically untouched. The strategy had generated a lot of good steam<sup>19</sup> but lacked the momentum and sadly missed the objective.<sup>20</sup> What was lacking?<sup>21</sup> (Montgomery 1980:53-62).

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<sup>17</sup> Montgomery's research was published in the book, *New Testament Fire in the Philippines*. (Manila: Church Growth Research in the Philippines, n. d.).

<sup>18</sup> COWM strategy designed small solidly Christian groups (Cores) for Bible study, prayer and fellowship. In these fellowships, Christians would encourage and pray for each other in relation to their evangelistic outreach in homes. Cores along with LEGS became the "twin dynamites" of the movement (Montgomery 1980:57).

<sup>19</sup> Montgomery in reflecting on the accomplishments of the COWM cites the following positive effects: 1. COWM was a Filipino movement. 2. It was a movement in partnership. 3. As a saturation evangelism movement, it broke new ground. It emphasized a basic method of evangelism that through research had been founded the most ef-

National Church Growth Workshop<sup>22</sup> - DAWN Fore Runner

What happened next documents a turning point in the program of evangelism that continues to have implications for the Philippines and the world. NAFE<sup>23</sup> prayed for direction which seemed to be promised in the historic National Church Growth Workshop held in October 1974 with Donald McGavran and Vergil Gerber in Manila. Jim Montgomery, through his own reflection, reading,<sup>24</sup> and prayer felt led to present a new vision. Through weeks of prayer, he sensed Christ saying to him,

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fective for the nation at that time. It emphasized not just evangelism but the bringing of new disciples (D2) into existing churches and ultimately the multiplication of new churches. 4. Most significantly, the movement performed the service of a scaffold. Its existence was not an end in itself, but a temporary structure to help produce something significant and long lasting. Five years after the end of the Movement, for example, eight of the 40-50 denominations participating reported having 6,928 LEGS.

<sup>20</sup> Research since this time shows that most evangelical groups as of 1974 were decreasing or at best plateauing. Only about four denominations indicated some kind of growth (Balayo Interview: 1992).

<sup>21</sup> Montgomery provides a complete overview of the COWM in *The Discipling of a Nation* (1980), Chapter 6 entitled, "Christ the Only Way Movement."

<sup>22</sup> These workshops were sponsored jointly by the Philippine Council of Evangelical Churches (PCEC), Church Growth Research in the Philippines (C-Grip), and the Christ the Only Way Movement (COWM) (Montgomery 1989:34).

<sup>23</sup> The last major event of the COWM five year plan was to hold an evaluation and church growth workshop (Montgomery 1980:59).

<sup>24</sup> Montgomery cites the following major influences on his thinking moving him toward reaching a whole nation through planting churches: George F. Peters, *A Biblical Theology of Missions*, pp. 265-66; Han Chul-ha, Korean leader's paper given at Lausanne Congress on World Evangelism; David Womack, *Breaking the Stained Glass Barrier*, p. 88; Ed Dayton, *God, Man and Church Growth*, p. 417; and *Church Growth Bulletin*, vol. 3, no. 4, p. 225; Shewmaker, *God, Man and Church Growth*, pp. 221-222; and Radar, *Church Growth Bulletin*, July, 1973, p. 343 (*The Discipling of a Nation* 1980:64-65).

“See to it that I, the Lord, truly become incarnate, as you have been suggesting, in every small group of people on the earth.” In a flash of insight from the Lord it all became very clear. Where does the Lord now dwell? “Christ in you, the hope of glory” (Colossians 1:27). “Greater is he that is in you than he that is in the world” (First John 4:4). “Where two or three are gathered in my name, there I am in the midst of them” (Matthew 18:20). Christ could be alive and well and present in all his power and glory and compassion while communicating his wonderful message of the Kingdom in a totally contextualized way in every small community of people if only there were some truly born-again believers exercising the gifts of the Spirit and functioning there as the body of Christ.

Montgomery saw the application to the Philippines almost immediately with its *barangay* structure. He challenged the 75 delegates from the Philippine Council of Evangelical Churches to work to the end of seeing a church planted<sup>25</sup> in all of the nation’s 50,000 *barangays* by the year 2000 A.D., an increase of 45,000 from the present 5,000 in 26 years. They responded unanimously in favor!<sup>26</sup> The thrust of evangelism moved from proclamation to church planting as all returned home to formulate five-year plans for

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<sup>25</sup> Concern over terminology and definitions for church and pastor became very important states Montgomery. He covers in detail these concerns in chapter 7 of *DAWN 2000: 7 Million Churches to Go*. Key points are given here in summary. The DAWN movement leaves the determination of these two terms up to the denominations involved, however, DAWN puts forth these considerations. (1) The idea of a “church” is to see “Jesus Christ become incarnate in every small group of mankind” based on the Chinese Christian’s concept, “Where there are Christians, there is a church.” (2) The idea of a pastor tends to be more in the direction of spiritual gifts, spiritual qualifications, and appointment by apostles with minimum biblical requirement and academic achievement (Montgomery 1989:78-82).

<sup>26</sup> Jim Montgomery reflects on his reaction to his address to this body when he challenged them to work toward the goal of 50,000 churches by the year 2000, “I’m not in the habit of giving invitations, and I want you to think this over carefully. But if there are any here who would like to commit themselves and their organizations to this goal, would you please stand. To my utter amazement, everyone in the room instantly stood to his or her feet. It was in that electrifying movement that the DAWN movement . . . was born” (1989:34).

church planting as their new focus for evangelism (Montgomery 1989:33-34; Balayo 1990:2). This concluding segment of the COWM five-year program had also set the strategy for the formation of the intentional harvest methodology later known as DAWN 2000.

The evangelistic home Bible study serves as the channel for evangelism and the link in planting the church. In 1980, Montgomery evaluated the LEGS approach he had proposed as the backbone of the COWM<sup>27</sup> in 1970. "It meets all the criteria for an effective evangelistic tool," claims Montgomery. He lists the following reasons why he considers this Bible study group method of evangelism most significant.

1. It follows the New Testament pattern with churches in the home and its teaching of the Word from house to house.
2. The systematic week-by-week teaching of the Word produces "disciples" and not just "decisions."
3. Follow-up is an intrinsic part of the method and not a separate program that must be begun after the fact.
4. The method is eminently reproducible on a local level in that there is potential leadership in every congregation, the cost is nothing or next to nothing and there are always meeting places available.
5. This evangelistic approach leads to whole families considering the gospel and accepting the Lord instead of individuals being plucked out one by one against the grain of family solidarity.
6. This opens the door to people movements by making it possible for the gospel to continue to flow to an ever-widening network of family relationships. This approach makes this especially appropriate to the Philippine culture and effective in a Roman Catholic setting where the Bible is

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<sup>27</sup> Montgomery cites two studies done on the effectiveness of COWM: A doctoral dissertation by Clyde Cook and a supervised study by Darwin Sokoken that have provided partial evaluations (Montgomery 1980:55).



eagerly sought after. It also overcomes the problem of Roman Catholics fearing to enter a Protestant church which for many have been taught is of the devil.

7. Finally, and most significant, LEGS is a most direct approach to the planting of new congregations. As non-Evangelical neighbors and relatives who have been meeting regularly together start making personal commitments to Jesus Christ, it is necessary to begin the nurture of these new believers. Elements of worship are added to the meeting, problems of the new convert are dealt with from the Word, Christians give testimony of successful efforts to witness to friends and associates and so on. In the meantime, the group leader, a layman, is beginning to function as the pastor-teacher. Perhaps in time he will become the lay pastor of this fledgling congregation, or perhaps another worker will be sent. As the congregation grows, it gains spiritual organization and financial strength and ultimately can stand on its own. Evangelism, making disciples and planting a church is therefore part of one continuum and not separate disjointed activities. (1980:56)

Montgomery concluded in 1980 that “the evangelistic home Bible study is at the heart of virtually every effective denomination program of evangelism now going on in the Philippines” (1980:57). He cites the Declaration prepared by the Philippine Leadership Congress on Evangelism in 1979 which reads in part:

Many of our churches today grew out of home Bible Studies conducted by ministers and in most cases by laymen. Existing churches are growing because their members are engaged in evangelistic Bible Studies in offices, campuses and homes. It is one of the surest ways of carrying out the Great Commission. . . . We resolve to develop in our churches evangelistic Bible Study programs directed to equip every member to become a Bible Study leader. We are calling upon all Bible Schools and Seminaries to incorporate Evangelistic Bible Studies and its lay-orientation in their curricula. Also, we are urging for a partnership among evangelical bodies to share resources, personnel and expertise in developing trainers to assist local churches in this ministry. (Montgomery 1980:61)

### Second National Congress on Evangelism

In 1980, a second National Congress on Evangelism gathered in two locations. About half of the 500 delegates met in Cebu City in the Visayan Islands and the other half in Baguio City on Luzon Island. Delegates were challenged by a progress report.<sup>28</sup> A thorough study outlined church growth from 1964 to 1978. This study indicated that an “elbow” had occurred in 1974 as a result of the commitments made by the churches who met together in 1974 for the National Church Growth Workshop. For ten years prior to 1974, Montgomery states that a representative group of denominations had been adding members at a 5.6 percent AAGR and planting new churches at a mere 1.7 percent AAGR. (The low church-planting figure in part reflects the loss of many churches in Mindanao because of the conflict in the area.) However, for the next four years, the respective AAGRs were 9.7 percent and 10.1 percent representing a doubling in growth.

This congress drew eighty-one denominations and para-church groups who set new five year goals. Over 500 signed a covenant to establish 50,000 churches by A.D. 2000 (1991:2). Montgomery states, “Never before had a major portion of the body of Christ in a whole country banded together to reach a national goal that would call for a greatly increased rate of growth” (1989:36). In 1985, another congress convened sponsored by the Philippine Council of Evangelical Churches and was called DAWN 2000 (Discipling A Whole Nation) (1989:36). A new movement had been officially born.

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<sup>28</sup> Background on 23 denominations in the Philippines and a study of growth from 1964 to 1978 comprised this report published under the title, *The Discipling of a Nation* written by McGavran and Montgomery in 1980.

Balayo presents a detailed analysis of the growth patterns during the 1975-1990 period giving the reasons for growth, decline, and renewed growth during this fifteen year period.<sup>29</sup>

Growth rates reported after 14 years (1974-1988) of DAWN influence showed 16,000 churches had been added to the 5000 existing in 1974 for an AAGR of 11.67 percent. At that growth rate, churches would increase to 88,185 by the year 2000 A.D., 38,000 over the projected goal. Research showed five denominations growing at 15 percent or better per year, one at over 43 percent! Another seven were between 9.5 and 15 percent. Plus, literally thousands of evangelical churches existed who were not connected with any denominations studied in the research. This suggested that “the DAWN idea of multiplying churches had so permeated the thinking of Christian workers that it had become the natural thing to do” (Montgomery 1989:37).

Growth rates 1986 to 1990 increased over the previous five years. Churches increased from 13,500 in 1985 to 21,000 in 1990 and to 23,000 in 1991.

### DAWN Distinctives

DAWN grew out of the Christ the Only Way Movement and the Evangelism/Church Growth Workshops of Gerber.<sup>30</sup> Montgomery admits DAWN stands

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<sup>29</sup> See Appendix A “An Evaluation of Church Growth 1975 to 1990: Increase, Decrease, and Reasons.”

<sup>30</sup> “Historically, DAWN is the linear successor of the Vergil Gerber church growth workshops,” states C. Peter Wagner. “During the 1970s, Gerber taught in over 50 countries church growth principles to pastors and encouraged them to set faith goals for growth and motivated them to pay the price to accomplish the goals. Gerber’s “manual”

squarely on the shoulders of these great movements, but with distinct differences not seen in Evangelism In Depth.

- DAWN is built on thorough contextual and institutional research,
- It is a long-range strategy of up to 25 years or more rather than one year or two year programs,
- It emphasizes completing the task of the Great Commission in a country rather than just getting bigger,
- It includes the more recent understanding of people groups, and the discipling of the still unreached groups in a given country,
- It mobilizes the whole Body of Christ around a nationwide goal rather than a number of set activities,
- It focuses on saturation church planting rather than saturation evangelism,
- It puts denominations and local churches to work in their own backyards rather than pulling resources out of the church into unified projects,
- It encourages para-church organizations to work truly alongside churches in developing their evangelism and church-planting ministries. (Montgomery 1989:92)

#### Growth Analysis by Church Bodies/Groups

Jun Balayo, National DAWN Coordinator, reflects on the size of the 12 largest denominations and rapid growth of three of these from November 1991 to December 1992 that has been reflected in the *DAWN 2000 Nationwide Survey Report* (Allison 1992). This *Survey* includes more than 27,000 entries on churches, outreaches, schools, and para-church organizations. Growth in denominations and groups of independent churches reported as of December 1992 follows in order from the largest group downward:

1. Alliance (CAMACOP): from 1,537 churches to about 2,000
2. United Church (UCCP): 1,438 (plateauing or in reverse)

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was translated into over 40 languages and continues to exert a powerful influence among church leaders” (Montgomery 1989: viii).

3. Full Gospel [charismatic]: 1,321
4. Phil. Baptist Mission: 1,281
5. Assemblies of God [charismatic]: from 1,241 churches to 1,800
6. Independent Churches: 1,184
7. Fundamental Baptists: 901
8. Four Square: from 857 churches to 1,400
9. United Methodist: 843
10. Convention Baptists: 478
11. PIC (Aglipayan): 471
12. Church of Christ: 454 ( Survey 1992:4).

Balayo observed that in the twelve largest denominations, the fastest growth has taken place among the independent and charismatic church groups comprising 16.0 and 22.6 percent respectively of the relative size of the total evangelical bodies. Most of the churches in these two groups were planted after 1980. In comparison to the Baptist groups with 17.1 percent, the National Council of Churches in the Philippines (NCCP) with 19.7 percent, and the 33 denominations, independent church groups and ministries who are members of the Philippine Council of Evangelical Churches (PCEC) (such as Alliance (CAMACOP) Wesleyan, Free Methodist, Nazarene, Conservative Baptists), with 24.7 percent, one can see that these two newer groups will soon surpass the two largest Philippine Council of Evangelical Church groups especially since the PCEC group of churches is not growing very fast (Balayo Interview: 1992 [based on *DAWN National Survey*]).

The reason why the independent and charismatic groups have grown so fast during this past decade Balayo believes, lies with the structure and philosophy of these churches. Many of these have rather loose organizational structures and a high degree of lay involvement. Their use of the laity in evangelism has particular significance. Balayo says, "their laity could be characterized as people who have fallen in love with Jesus and His work and they have put themselves wholeheartedly into it." Lay involvement, particularly in conducting evangelistic home Bible studies opens doors that otherwise often are closed. Many of the laity in these groups witness in their daily living to Christ's work and love in their individual lives rather than emphasizing a relationship to an evangelical church. Often Bible studies will begin simply on a person-to-person basis without identity to a church. Identity with the "organized Protestant Church" tends to frighten Roman Catholics. Balayo put it this way:

If our laymen, for example, state they are connected with a church such as the Alliance, the hosts will connect the study to the church as something that is expected to be done [by the laity] and they will not have the same openness to it. However, . . . when a layman goes out and starts a Bible study and when he is asked, "Whose study is this?" and he responds that, "I am doing this Bible study out of my own love for the Lord and it is not identified with any church [or my church]. I just want to share God's Word!" The Catholics will say, "We can attend this study because it is not connected with any church. We would like to be a part of your group." And this difference makes their efforts very, very, effective (Balayo Interview: 1992).

### Growth Recommendations

Balayo suggests that evangelical churches change their strategy for conducting Bible studies from church-associated to laity-associated. He said the laity should be instructed to conduct their studies as a part of their personal witness such as "I am doing

this out of my love for the Lord, not at the request of my church,” and then, only after good rapport has been established, identifying the study with the church rather than with themselves.

Protestant Church Growth 1900-2000 A.D.

David Barrett shows the steady increase of the Protestant Church from 1900 to 2000 with the Evangelical members growing from 3.6 percent in the mid-1970s to a projected 5.2 percent by the year 2000 and the marginal Protestants growing from 0.4 percent to 0.7 percent during the same time frame. The Anglicans remained at 0.2 percent during this period. See Table 5.2 following.

Table 5.2

Protestant Church In The Philippines 1900-2000

Churches	1900	Mid-1970	Mid-1975	Mid-1980	2000
Evangelical	0	1,360,000 3.6%	1,730,000 3.9%	2,200,000 4.2 %	4,620,000 5.2 %
Marginal Protestant	0	165,925 0.4%	215,000 0.5%	270,000 0.5%	600,000 0.7 %
Anglican	0	63,276 0.2%	76,000 0.2%	89,000 0.2%	160,000 0.2 %

Source: David B. Barrett, *World Christian Encyclopedia*, 1992:562.

We have witnessed a progression in the emphasis of evangelism beginning in 1966 that went through three significant phases. Each thrust added a new dimension. Evangelism In Depth emphasized mobilization of the total church. The “church growth school” emphasized study and evaluation, goal setting and follow-up evaluation, and reaching receptive people, the Berlin, Singapore, and All Philippine Congresses on Evangelism gen-

erated a renewed thrust for evangelistic outreach with intentional methods and objectives. The COWM drew together these causation factors placing emphasis on family evangelism through the Lay Evangelistic Group Studies (LEGS) and prayer and nurture in Core groups. In these emphases, the objective generally sought to build up the local congregation. However, in the third emphases resulting from the National Church Growth Workshop, the objective focused on planting another congregation. Another significant dimension of these last two emphases was the stress on laity empowerment for ministry. The LEGS and Core method, empowering laity and planting churches, provided the dynamic synergism and foundational principles in the formation of the intentional church growth program known since 1985 as DAWN. Next we look at individual churches that have applied intentional church growth programs and their results.

#### Growth Pace Setters: Models of Intentional Church Growth Strategies

A deeper look now at the methods of two leading church groups and a brief survey of 13 Metro-Manila groups provides insight into their responses and their specific harvest methodologies. The Christian Missionary and Alliance Church of the Philippines known as CAMACOP is a member of the Philippine Council of Evangelical Churches, and Jesus Is Lord Fellowship is a member of the Full Gospel affiliation.

This brief overview looks at growth patterns, reasons for growth, and specially observes to what extent these churches have involved the whole church in ministry by empowering the laity.



Christian Missionary Alliance Churches of the Philippines (CAMACOP)

The Christian Missionary Alliance Churches (CAMACOPS) is the largest Protestant denomination in the Philippines with 1,887 churches at the close of 1992. The Alliance began work in 1902 and was one of the first groups to emphasize indigeneity in its work, states Dr. Valmike Apuzen, CAMACOP's President, and established its own national identity in 1947 with just 13 charter churches. Even though the Alliance was assigned work by the Comity Agreement in the predominantly Muslim area in Southwest Mindanao and Sulu Island region, today the CAMACOP has work in many of the islands and major urban centers, with Manila being an urban center started in 1961. In the beginning they worked primarily with the Muslims, but gradually began to reach out to other tribal groups and lowland immigrants. Since the start of a Bible School in 1926, the work began to gain speed (*Alliance Family* 1991:5). Apuzen states that their goal for 1993 focused on establishing work on every island (Interview: 1992). Balayo stated that the CAMACOP plans to double every five years and they estimate their churches will triple in membership [in that time span] (Balayo Interview: 1992).

A shift began to take place in the CAMACOP focus in the 1970s as they saw the need of reaching the upper and middle classes in the urban contexts. One hundred missionaries work in partnership with the CAMACOP and are able to assist where help is needed such as in urban ministry. Balayo said, "We could not do it without help" (Balayo Interview: 1992).

In 1974, the CAMACOP participated in the National Church Growth Workshop and as a result designed plans to plant 400 new churches and add 40,000 members in a

plan called Target 400 "79". This program added 416 churches and 31,767 members in five years. An evaluation of this plan follows in Chapter 7, page 271.

Today CAMACOP churches thrive in many urban centers with many churches conducting a Lima type program called "Encounter with God"<sup>31</sup> which combines a program of nurturing, lay Bible School training, evangelism, and church planting emphasis through a local church training center. A host of CAMACOP's laity now pastor local churches. CAMACOPS has placed strong emphasis on lay ministry early on and has strengthened their lay training with the use of Theological Education by Extension (TEE). CAMACOP developed their own materials back in the early 1960s. CAMACOP took a significant step several years ago in dropping the title of lay pastor in order to give due recognition as well as to eliminate class distinction to those pastoring.

Apuzen stated that their most effective means of church growth has come through concentrating on the basics: one-on-one training and outreach, Sunday school education, expository preaching and evangelism (Balayo Interview: 1992).

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<sup>31</sup> An Alliance missionary, Kenn Opperman began a program in Lima, Peru in 1961 to reach the middle class of Lima through a two week campaign each month for a year period. This yielded 1,400 decisions with 200 attending the church at the year's end. This led to a plan in 1971 to plant four churches of 1,000 member size in Lima following this plan. This plan now called Encounter with God operates on four pillars: (1) Prayer cell ministry, (2) intense evangelism with each church conducting from six-to-eight two week campaigns yearly, (3) Intense discipleship training of converts and all members, and (4) daughter churches begin through selected groups from within relocate called "hiving off" to begin a new congregation. This plan envisioned 220 churches in Lima by A.D. 2000. The Alliance now follows this plan in other countries as well as other mission groups such as OMS International (*Encounter with God*. Unpublished document)

The Alliance policy to train and empower their laity for ministry provides a key element in their strategy for growth. The removal of the term “lay” from the laymen pastoring churches indicates the churches’ commitment to lay empowerment for ministry.

### Jesus Is Lord Fellowship

The Jesus is Lord Fellowship (JIL), a charismatic body, now has over 100,000 in nation-wide attendance and is recognized as the fastest-growing group in the Philippines. The central Manila congregation now averages between 28,000 and 30,000 for Sunday morning and afternoon services, and branch churches are now being planted around Metro-Manila. Its genesis came through the conversion of Eddie Villanueva, an instructor at the Philippine College of Commerce (now Polytechnic University of the Philippines) in 1973.

Eddie was discipled in the Pentecostal persuasion through Foursquare pastors and others. He carried on aggressive evangelism on campus, emphasizing a signs and wonders ministry that was saturated with prayer and fasting. Eddie, a former college activist, seized every opportunity to proclaim Christ, often speaking to college classes with absent instructors. He conducted his first Bible study with fifteen students in 1978 at the former Philippine College of Commerce where he served on the faculty. The Bible studies quickly developed into a movement that was reaching outside the campus to all levels of society and the Jesus Is Lord Fellowship was born on September 8, 1978.

A number of vital church growth principles attend the Jesus Is Lord Fellowship.

1. Dynamic preaching. Eddie Villanueva's preaching, usually in Tagalog, is always geared towards meeting the needs of the people, which is simple and "scratches where they itch."

2. Dynamic leadership and empowered laity. The secret of JIL's phenomenal growth seems to lie with its dynamic leadership and its emphasis on an equipped, spirit-filled laity schooled in an aggressive evangelism and church planting philosophy, who believe God to do the impossible.

3. Follow-up and education. The JIL Fellowship emphasizes follow-up and education. JIL conducts Divided Bible Seminars which emphasizes Bible knowledge and doctrinal truths. New converts go through eight Basic Seminars plus they are encouraged to attend twenty more designed to enrich and fortify growing believers and equip them for fruitful ministry. Some fifty seminars are conducted weekly at JIL Manila before the worship service. JIL also has a School of Ministry which trains those called to ministry offering an Exhorter's Course for six months and a two-year Evangelist's course. Additionally, JIL maintains a Mobile Ministry School offering the same courses to branch churches in the provinces. They have an Educational Ministry which conducts regular leadership seminars, teaching retreats, and camps at the JIL Campsite. Other educational ministries include the JIL Christian School founded in 1983 offering education from elementary to college level to over 2,000 students in a system fully accredited by the government.

4. Aggressive evangelism. Aggressive evangelism characterizes JIL which conducts multiple ministries such as Soul Winning Multi-Ministries; Community

Outreach which has 695 home churches in Metro-Manila and 140 in Bulacan and 428 cell groups; Provincial Outreach with 130 ministries in 46 provinces; School Outreach involving 52 schools and universities in Metro-Manila and touching over 1,000 students weekly through Bible study groups; and Company Outreach which conducts Bible studies among professionals in over 50 firms in the Metro-Manila area.

5. Mass media. JIL utilizes mass media and owns its own TV studios from which it produces four programs. One, “Jesus the Healer,” is seen by millions throughout the Philippines.

6. Meeting needs. They have a multi-strata outreach with heavy concentration on the lower classes, reaching people with needs.

7. Reaching across social networks. The work continues to expand as the gospel travels outside their urban base to the provinces and overseas through the web system to family and friends. Overseas Contract Workers has served as another avenue for expanding overseers ministry to evangelize abroad among fellow Filipino workers. JIL churches have been founded in Hong Kong, Canada, Australia, London, France, Singapore, and the U.S. (Galaraga and Dimalanta 1992:3-7).

#### Thirteen Outstanding Metro-Manila Churches’ Growth Factors Analyzed

Two significant research studies on outstanding growth patterns among thirteen of Metro-Manila’s evangelical churches were completed in 1989 and 1990 at Fuller Theological Seminary. These two Filipino pastors studied sixteen churches—three of the sixteen were studied by both men. The growth factors discovered provide additional in-

sights into perceptions of the harvest and successful responses in developing intentional harvest methodologies.

Oscar Baldemor (1990), a Conservative Baptist pastor, studied the ten fastest growing churches in Metro-Manila. These are:

1. Asian Christian Charismatic Fellowship
2. Bread of Life Fellowship
3. Capital City Baptist Church
4. Cathedral of Praise
5. Christ's Commission Fellowship
6. Corpus Christi Community Foundation
7. Greenhills Christian Fellowship
8. Jesus Is Lord Fellowship
9. Life International Ministries
10. Love of Christ Ministries

Baldemor based his selection on five criteria: (1) Located in Metro-Manila, (2) relatively new, (3) operate with a minimal or without outside help in personnel, (4) or without outside finances, and (5) led by national leaders.

Three of the churches did not fit all five of the criteria: Capital City Baptist Church, Cathedral of Praise, and Greenhills Christian Fellowship. These first two were "old" churches who bounced back after a period of decline or non-growth. The third is led by an overseas missionary. Greenhills Christian Fellowship, though pastored by a non-Filipino, is fully supported by the church and not a mission board elsewhere. The

study focuses primarily on the charismatic churches because they are the ones experiencing unprecedented growth in such a short time frame. Other factors of interest were: (1) their size in comparison to other groups in their location, (2) their use of unconventional meeting places such as hotels, auditoriums, cinema theaters, etc., and (3) their having pioneered new ways of planting churches in urban centers.

Baldemor states he chose these because he was personally acquainted with them. He acknowledges other churches also have remarkable records of growth and could serve as models as well.

Baldemor analyzed sixteen growth factors in his study of these churches which he has categorized in nine broad areas:

1. Dynamic pastoral leadership
2. Properly motivated lay leaders
3. Biblical education of the membership
4. Continuing training of lay leaders
5. Meaningful worship experiences
6. Goal setting
7. A sense of identity
8. Constant exposure to the public
9. Effective service to the community

Baldemor noted that he selected these characteristics from the model of Kennon Callahan's Twelve Keys to an Effective Church (1983), nine of which are considered to be generally used by effective, successful churches (1990:121-122).

Asterio Wee (1989), an Alliance pastor, studied six rapidly-growing churches in Metro-Manila. These are:

1. Jesus Is Lord Fellowship
2. Christian Life Fellowship
3. Word for the World Christian Fellowship
4. Cathedral of Praise
5. The Greenhills Christian Fellowship
6. Pasay City Alliance Church

All these churches are evangelical, all possess growth patterns which to some degree are distinct and different from the others, and all represent different denominations. Three belong to independent fellowships, one represents a traditional Pentecostal church, another is Conservative Baptist, and the last one is an Alliance church modeled by the Key Cities Project: Metro Manila. Wee points out that one of the distinguishing marks of the church growth movement during the 1980s has been the rise of large, independent churches and fellowships which have become almost the size of, or even bigger than many denominations (1989:113).

Wee summarizes the growth factors of these six churches in seven categories.

They are:

1. The pastor
2. A large church concept
3. Aggressive outreach ministries



4. Full spectrum of education and discipleship
5. Combination of celebration, congregation and cell
6. Centrality of prayer
7. Worldwide missionary emphasis.

Wee concludes his study on these churches with this insightful comment: "With all these programs and activities, it is clearly evident that these churches have one purpose in common--the business of making disciples. This is eloquently demonstrated by their aggressive program of evangelism and outreach" (1989:168). As with Wee's study, Baldemor draws the same conclusion stating, "One of the areas this study noticed as a factor for growth among the churches is the continuing training of the lay leaders in ministry skills. These skills are both for the edification of the body and the reaching of the lost. It is noteworthy that Biblical education is coupled with practical ministry" (1990:130).

It is interesting to note the combination of factors in these two studies and the overlapping of a number of them. In Baldemor's study, six of his nine growth factors overlap with five of Wee's seven categories of dynamic growth.

Both of these studies highlight the fact that all thirteen churches have perceived the ripe harvest conditions about them and are responding to the exceedingly receptive conditions in the Philippines today. Even though these two studies did not focus on receptivity factors of the harvest, but rather on the harvest methodologies used in responding to these conditions, the rapid growth of these thirteen churches in recent years

underscores the extreme receptivity in the Philippines during the last 25 year period from 1970-1995.

#### Summary and Evaluation: Results and Reasons for Numerical Increase

The church recognized the exceedingly white harvest prepared by the tremendous physical needs, struggling economy, and socio-cultural changes following the war with Japan and Independence. New groups of Protestants began arriving composed primarily of non-ecumenicals of the evangelical brand. The growing list of denominations and parachurch groups numbering 490 in 1980 with over 2,957 missionaries by 1993 testify to their keen sense of awareness of harvest conditions. We will observe their perceptions, responses, and results.

#### Perceptions

These groups, composed of both denominations and parachurch entities, represent a broad range of ministries focusing on a variety of needs. The evangelicals were sensitive to the underlying receptivity indicators in the profile that attested a responsive climate of the country. Our study cited three major receptivity precipitators: the Second Vatican Council, the Marcos Era and particularly the effects of martial law and the Aquino presidency. The increased openness among Roman Catholics to the Bible due to Vatican II combined with the political turmoil, growing insecurity and economic decline during the 1970s and 1980s spawned a very receptive harvest. The presidential election of General Ramos, a Protestant, indicates the increasing openness of the Roman Catholic populace, a significant receptivity indicator.

### Response

The evangelicals as a body have been the most perceptive and as a result the most responsive. The Philippine Council of Evangelical Churches employing the harvest methodologies of the DAWN program have shown remarkable growth. The Alliance as a representative of the PCEC group has the largest membership. The Jesus Is Lord Fellowship as representative of the charismatic group has the largest membership as a single organization. All the above witness to active pastors in equipping their laity for ministry and active lay participation in reaping. The growth in the independent and charismatic groups can be traced directly to the lay people's vital role in evangelism. The evangelical's harvest methodologies have involved a mix of causative factors comprising an effective dynamic means for reaping: (1) Strategic planning, evaluation and unified evangelical cooperation, (2) mobilization of the whole church through empowering the laity, (3) the evangelistic home Bible studies used widely in the hands of laity as the center-piece of evangelism, and (4) aggressive evangelism designed to plant churches resulting in an increase from 5,000 churches in 1974 to 28,000 by 1994.

### Results

Overall results indicate the success of this renewed emphasis on evangelism and church planting. In 1993, Christianity in the Philippines ranked 90 percent with an overall growth rate of 2.5 percent in comparison to the 2.3 percent population growth rate (Johnstone 1993:448). This is broken down as follows: Protestant 7.5 percent, with growth rate of 5.1 percent; Roman Catholic 65 percent with a growth rate of 2.1 percent; Other Catholic at 8.1 percent with growth of 1.4 percent. Since 1960, evangelical Protes-

tants have grown to 7 percent and Pentecostals close to 4 percent (Johnstone 1993:448-449).

A reflection on the post-war period reveals God's providence in the preparation of the harvest and the harvesters. Today's responsive climate represents unprecedented opportunity. Evangelicals have perceived this condition and have joined hands in reaping in a new form of ecumenism through cooperation in working together toward a common goal of evangelism and church planting, the church growth movement.

Our study now focuses in Chapters 6, 7, and 8 on how one of the PCEC group members, The Wesleyan Church, entered the Philippines, perceived the harvest, designed effective means for harvesting in their response to receptive conditions, and analyzed the results after 62 years of ministry.

## PART THREE: WESLEYAN CASE STUDY

### Introduction: Historical Development of The Wesleyan Church of the Philippines Setting Forth Five Success Patterns of Perception, Response and Results

The third part of the dissertation is a case study and evaluation of one evangelical church group's response to receptivity, The Wesleyan Church. This study seeks to understand the development of The Wesleyan Church in the context of its socio-cultural, political and economic milieu that have shaped its perceptions and responses to the profile. This helps the reader discern how The Wesleyan Church of the Philippines perceived the Philippine profile and responded to it in ministry. This case study will follow a pattern of research that evaluates Wesleyan harvest methodologies on the basis of perception, response, and results. Five particular situations and strategies of response will be noted in sequential periods of The Wesleyan Church development and growth (1932 to 1994) covered in Chapters 6, 7, 8, and 9. Chapter 6 begins the presentation of three eras. Throughout the study, particular attention focuses on the changing perceptions of Filipino pastors and laity and the correlation between lay involvement in ministry and church growth.

Chapter 6, the period of genesis (1932 to 1946), focuses on the church's early roots and history. This period provides a paradigm of Filipino lay perception and response through indigenous channels to the climate of receptivity. The first missionary R. K. Storey, arriving in 1937, focused on revival, church planting and starting the Bible School to train leaders. Non-professional lay involvement increased from one in 1932 to 45 in 1949.

## CHAPTER 6

### Genesis and Focus on Receptive Families and Church Leadership: 1920s to 1941

A sizable Filipino migration had settled in the States, particularly in California during the first two decades of American colonial rule of the Philippine Islands. Many worked as fruit pickers in the California orange orchards, sugar cane fields in Hawaii, in restaurants, hotels, and as farm harvesters or as unskilled laborers” (Hidalgo 1983:1; Paul W. Thomas 1994 personal correspondence).<sup>1</sup> Holiness people of various denominations<sup>2</sup> carried on a ministry among these Filipino immigrants.

Rev. Will Chambers of Pomona, California carried the burden and responsibility for Filipino ministry. Rev. and Mrs. Garnett Palmer came into contact with this work through Chambers. Palmer’s growing concern led them to give several years entirely to

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<sup>1</sup> Paul William Thomas arrived in the Philippines in December, 1949 as the appointed field superintendent. His father, Paul Westfield Thomas served as the first General Secretary of Foreign Missions for the Pilgrim Holiness Church and played a major role in the development of the church’s mission policy published in 1931 as well as in the Philippine Pilgrim Church in 1934. Paul William Thomas played a major role in developing policy for the Filipino Pilgrim Holiness Church following the war, serving until 1966. Thomas wrote a “Historical Survey of Pilgrim World Missions” for his B. D. Thesis at Asbury Theological Seminary in 1963. He wrote a short history of the Philippines included in the history of the Wesleyan Church entitled *Reformers and Revivalists* edited by Wayne E. Caldwell in 1992. The writer drew heavily from these two works, plus personal correspondence with Thomas who read the first draft and gave many insights.

<sup>2</sup> Meetings were held in the dining room or any available place at the work camps for the fruit orchard workers. Mrs. Anne Eisenhower, an aunt of General and President Dwight D. Eisenhower, a member of a Brethren in Christ group was one of these. Antonio D. Campos, a work camp convert, relates that the only reason he went into the place where a service was held one Saturday night is that he was penniless and was unable to participate in gambling (Thomas 1963:279-280).

special evangelistic effort among the Filipinos. As a result, the Palmers became pastors of this holiness group at Alta Loma, California (which later joined the Pilgrim Holiness Church) (Thomas 1963:279). Palmer wrote:

There seems to be a revival spirit among us at all times when doing this work among these precious souls. . . . Many were saved and sanctified. Those fellows would join the church and immediately feel led to go back to their people with the gospel message. That was why we endeavored to get the fundamentals of the gospel grounded in their thinking and as we preached we taught them the Bible. (Letter cited by Thomas 1963:280)

Palmer indicates the church not only perceived the need to evangelize, but also the need to ground converts in basic Christian beliefs and the sanctified life. Some of these men<sup>3</sup> felt called to preach and began to take classes held in the Alta Loma Church with evening and weekend courses such as doctrine, theology, pastoral administration, and homiletics.<sup>4</sup> Some took from three to five years to obtain a local preachers license from the California District (Hidalgo 1983:1-2; Thomas 1967:20). Also Cornelio T. Bolayog took a few classes at the Pasadena Pilgrim Bible College (Storey 1945:7-8). This church became an important Filipino center and base of outreach to the Philippine Islands (Thomas 1963:279).

When the hard times of the 1930s Great Depression hit California, American men were forced to apply for jobs held by immigrants, thus replacing Filipinos. Many Filipi-

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<sup>3</sup> Miguel Zembrano, Antonio Campos, and C. T. Bolayog were among these early leaders who took training. Zembrano had completed a Bible study course (Thomas quoted in Caldwell 1992:526).

<sup>4</sup> Paul William Thomas suggests these classes conducted at the Alta Loma Pilgrim Holiness Church by Rev. Garnett Palmer no doubt had some good teaching but this training was very limited (Personal correspondence 1994).

nos returned home, including at least ten Pilgrims<sup>5</sup> from California. Some of these early converts became instrumental in evangelism and church planting in the Philippines (Thomas 1963:277-279; Hidalgo 1983:1).

Alta Loma's evangelism and discipling ministry appears to have modeled a pattern that the Filipino converts followed in their own ministry in the Philippines. Alta Loma's love and concern for their Filipino converts also prompted the church to follow their children's ministry and assist them financially.

#### Perception One: Filipino Focus on Receptive Families

These converted Filipinos recognized the spiritual need of their families back in the Philippines. All of these converts except one, Ludivico Ganibe who came from an Aglipayan background, came from Roman Catholic families. They responded by proclaiming the gospel to their family members through letters, personal witness and preaching. They also desired to introduce their converts to the church and doctrines that had brought them salvation and standards of holy living. Two other factors should be noted about these converts' origins which affected where the Filipino Pilgrim Holiness Church took root and the type of people who would become members. First, all but one

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<sup>5</sup> Returning Filipinos were: Miguel Zembrano, Ilocano from San Francisco, Balaoan, La Union; Antonio D. Campos, Ilocano from Caaringayan, Manaog, Pangasinan; Ludivico Ganibe, Ilocano from Tamurong, Candon, Ilocos Sur; Enrique Caindec, Ilocano from Badoc, Ilocos Norte; Moises D. Alejo, Ilocano from Ilocos Sur; Poinciano Asuncion, Ilocano, Max Attractivo; Cornelio T. Bolayog, Cebuano from the Island of Siquijor (off the northwest corner of Mindanao); after W.W. II: Estanislao B. Albano, Ilocano from Pinili, Ilocos Norte and Aurelio Sabado, Ilocano. Asuncion joined another denomination. Sabado returned to the States. Five of these men became pastors (Thomas quoted in Caldwell 1992:608).



of these converts, a Cebuanao, were from the Ilocano group. Second, their families were lowland rice farmers located in remote areas of Luzon. Ilocanos are noted to be industrious, thrifty, and venturesome, traits which have motivated Ilocanos to migrate to greener pastures. Thus the focus of ministry initially concentrated on the rural Ilocano communities in north central and western Luzon.

Response: Evangelism and Church Planting Through Family Networks

Miguel Zembrano<sup>6</sup> was the first to carry the gospel to the Philippines from Alta Loma. He had found Christ in San Francisco, California while a sailor in the United States Navy. Later he affiliated with the Alta Loma Church and completed a course of study given by the church. Zembrano returned on April 17, 1932 to his home in San Francisco, a remote rural farming *barangay* of several hundred people in the municipality of Balaoan, La Union Province in the foot hills near the mountains in northwest Luzon.<sup>7</sup> He began to witness to his family and soon began to hold preaching services. His role overseas as a U.S. sailor gave him considerable prestige.

Thomas states,

Zembrano was an eloquent and forceful preacher. Services were held in the open air, in homes, under homes and most anywhere. A genuine revival erupted in San Francisco as people turned from their vices and were born from above by the power of the Holy Spirit. (1963:281-282; Thomas quoted in Caldwell 1992:526)

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<sup>6</sup> His religious background was United Brethren (Briones Interview: 1992). His home *barangay*, San Francisco had a United Brethren Church and was in the United Brethren Comity area.

<sup>7</sup> Philippine population in 1932 was estimated at 14 million. Only two percent were estimated to be Protestant (Thomas quoted in Caldwell 1992:528).

However, Zembrano soon lost out spiritually. His extravagant promises for a splendid church building, for which he lacked official backing, were not fulfilled. This humiliating experience may have contributed to his failure. However, a member of a converted family, Francisco Angway, appealed to Alta Loma for a pastor to shepherd the converts (Thomas 1963:282).

The Alta Loma Pilgrim congregation responded by sending Rev. Cornelio T. Bolayog in January 1934, paying his travel expenses and providing him with financial support. But, being a Visayan from the Island of Siquijor, he could not speak the local Ilocano language and had to work through an interpreter.

Antonio Campos, an Ilocano, realized the problem Bolayog faced. He joined Bolayog in May 1934, paying his own way back. This Ilocano congregation immediately accepted Campos as their pastor. Thus Campos and Bolayog working together revived this fledgling body and on June 26, 1934, organized the Pilgrim Holiness Church in the Philippines (Thomas quoted in Caldwell 1992:527).

From this growing church in San Francisco which quickly reached upwards to 100, preaching points were soon established in nearby *barangays* of Apaleng, Sugpon, and Mangaan reaching other related kinship groups and friends (Thomas quoted in Caldwell 1992:526; 1994). Wayne Wright, a former missionary and field superintendent, reflecting on the region and conditions then said that the first churches clustered around the mother church in San Francisco were near the base of the mountains. The people were a mixture

of the Igorot and lowland Ilocano tribes (commonly known as *Bago*<sup>8</sup>) who were more open to the gospel and more humble than the pure Ilocano people. (Interview: 1995).

Also, it should be noted that this area had been evangelized earlier by the United Brethren who had planted a chapel in the *barangay* of San Francisco. Thus perhaps a spiritual hunger had been awakened among the United Brethren as well as Roman Catholics in this area given to the United Brethren in the Comity agreement of 1901<sup>9</sup> referred to earlier in this paper.

The gospel was spreading through the homogeneous Ilocano family networks, touching distant *barangays*. Home meetings and open air services were common channels for gospel witness. Antonio Campos also visited his home *barangay* of Caaringayan in Pangasinan and witnessed to his family<sup>10</sup> who were Roman Catholics and established a

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<sup>8</sup> *Bago* means “new” referring to the offspring from Ilocano and Igorot parents. The openness of this group may be due to the peoples’ Igorot religious rootage rather than from the Ilocanos’ Roman Catholic syncretistic religion.

<sup>9</sup> These areas by province were: Methodists, Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan, Bataan, Zambales, Isabela, Nueva Vizcaya, and Cagayan, and with the United Brethren jointly, Benguet; Presbyterians, Rizal, Laguna, Batangas, Cavite, Tayabas (Now Quezon), North and South Camarines, Albay, and in mutual agreement with the Baptists, Panay and Negros; United Brethren, La Union, Ilocos Norte and Ilocos Sur, Baguio City and the Mountain Provinces of Bontoc, and Lepanto; Baptists, in mutually decided areas with the Presbyterians, Panay, Negros, Cebu, Bohol, Leyte, Samar, Romblon, and Masbate. This arrangement continued with only slight modifications until the Independence period (Laubach 1925:204).

<sup>10</sup> Campos’ family was bitterly disappointed with his testimony because they expected him to bring home money from rich America. Campos told his father: “Father, I have not brought you any silver or gold from America, but I have brought you something more precious than gold--the message of salvation” (Oral report to Thomas quoted in Thomas 1963:283).

church composed mostly of family members. Also, he preached the holiness message<sup>11</sup> in the surrounding *barangays* (Thomas 1963:283). This area was in the Methodist Comity area which was central Luzon. Also Enrique Caindec returned to his home in Badoc, Ilocos Norte in northwest Luzon and started a church among his family.<sup>12</sup> Moises Alejo, a former Roman Catholic, returned during this period and married Lengbacan of San Francisco in 1936. The Roman Catholic Church had deep roots in this area, dating to the sixteenth century, but also, this section was now part of the Methodist Comity area.

During the initial two years, a clear vision for their country was taking shape in these first Filipino pastors. They turned to their spiritual mentors for assistance in reaching their goals. Thus Bolayog contacted the leadership of the Pilgrim Holiness Church in the States on May 14, 1934 setting forth his concerns:

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<sup>11</sup> In one of Campos' first letters sent to the States, he wrote: "Last Wednesday attended a funeral service. I met four pastors of other denominations, and they asked me what church do I belong. I said to the Pilgrim Holiness Church. They asked me how much my salary. I said, they promised me no salary. Anyway I am not working for salary but working for God. Oh, many pastors are afraid to preach holiness because [they are] workers of salary. May God help us to be workers of God and not salary. My purpose if people will not support a holiness preacher, I'll preach holiness just the same" (Letter to E. B. Albano October 10, 1934, quoted in Thomas 1963:283).

<sup>12</sup> The church in Badoc and Caaringayan remained basically one family churches (Thomas quoted in Caldwell 1992:528).

La Union  
Philippines  
May 14, 1934

Dear Brethren:

Since our Pilgrim work was started in the Philippines about two years ago, the Lord of the Harvest had blessed it . . . People are getting saved and established in holiness. We are in the needy places where ignorance, paganism, superstition, and evil worship are being practiced . . . We need some of your suggestions and helps for the evangelization of the Islands of the Philippines. The problem before us is how we can reach or establish a Pilgrim Holiness Church in every one of these Islands . . . I believe the Lord is going to help us. We must have at least one holiness light-house in every island . . . We have already five preaching stations around the neighboring district where our work started.

Source: Cited in Thomas 1963:277

Two things of significance stand out in this letter: (1) Bolayog requested assistance in evangelizing the Islands of the Philippines, and (2) Bolayog intended to identify each established church in the Philippines with the Pilgrim Holiness Church in America.<sup>13</sup>

This letter, one of many, was most important, according to Paul William Thomas. In reflecting on this letter, Thomas said the leadership of the Pilgrim Holiness Church interpreted two important concerns of these Filipino pioneers: First, they wanted to incorporate the Pilgrim Holiness Church in the Philippines, which was their most compelling reason for writing, and second, they wanted help to establish a Bible School (Thomas 1963:277-278).

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<sup>13</sup> Perhaps these Filipino congregations felt a bit of *utang na loob* (an inner debt of gratitude) since they had received the gospel through their American spiritual mentors and thus they desired to identify with the Pilgrim Holiness Church in Alta Loma which had been their source of spiritual life as well as some financial support.

These letters of request from Filipino pastors caught the attention of Paul Westfield Thomas, the General Secretary of Foreign Missions. He knew some of these men when they were in California (1963:277, 283). Thus the General Secretary visited them in December 1934 and held services in San Francisco and a number of their nearby *barangay* groups (1963:283).

Secretary Thomas' visit was significant to the founding of the Pilgrim Holiness Church in the Philippine Islands. He perceived that the Filipinos were receptive and ripe for harvest. Son Paul William Thomas said the thing that most impressed his father was the Filipinos' manifest hunger for the saving gospel truth (1963:284). He also saw the potential for extending the Pilgrim Holiness Church in the Islands through the leadership and work already started by these Pilgrim Filipinos who were burning with compassion to carry the message of full salvation to their own people. Thus he took immediate action to incorporate the existing churches and to establish guidelines for organization, financial support, and leadership. Paul William Thomas recounts his father's actions:

A plan was made to recommend the sending of a missionary to shepherd the work and to set up a training school for workers. A simple organization was outlined which was an important factor in stabilizing the work. C. T. Bolayog was appointed as the leader and a temporary district council was formed. They were to take the 1934 *Manual* of the Pilgrim Holiness Church and use it as a guide until one could be adapted to the field. There was no attempt to set down a list of regulations for new converts. Brother Bolayog was urged to emphasize two things to the believers: (1) every follower of Jesus Christ must be a soul winner, and (2) everyone should honor the Lord with their tithes. (1963:285)<sup>14</sup>

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<sup>14</sup> This is drawn from sources: (1) Letter from P. Westfield Thomas to Cornelio T. Bolayog, April 26, 1935; and (2) Letter from C. T. Bolayog to "Dear Faithful Pilgrims," February 18, 1935.

Thomas recognized the importance of building on and strengthening the indigenous principle<sup>15</sup> that was propelling this ministry, an emphasis that both Foreign Missions and the Filipinos continued through 1941. At the same time, it appears that the Pilgrim Foreign Missions Department viewed this baby Pilgrim Filipino work as needing a degree of financial assistance as well as a missionary. These two aspects may have been implied in the “helps” requested in Bolayog’s letter. In May 1935, the Department of Foreign Missions assumed responsibility for sending a small monthly support which had been sent previously from the Alta Loma Pilgrim Holiness Church. Foreign Missions Department viewed this as “another means of maintaining the interest of the workers in the Philippines” (Thomas 1963:287). In 1936, the General Board of the Pilgrim Holiness Church assumed responsibility for the work in the Philippines, and the following year on June 18, 1936, the Pilgrim Holiness Church was registered in the Mercantile Register of the Bureau of Commerce in Manila (Hidalgo 1983:2). Thus, the U.S. Pilgrim Church assumed in these initial days, a partnership role in helping their Filipino brethren establish their own church. Growth during this two-year period from 1935 to 1937 as an organized Pilgrim mission work shows one additional organized church.

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<sup>15</sup> In 1931 the Philippine Holiness Church adopted a *Policy* that governed its foreign missions operations. The new policy outlined four major objectives governing the oversight of the mission fields. The first objective was: The development of the indigenous church as the primary goal of missions. Underneath followed five divisions: (a) Evangelization, (b) Establishing indigenous churches, (c) The use of a trained native ministry, (d) Training schools for native ministers, (e) Placing all churches on a basis of self-support and self-government as soon as possible (*Policy of the General Board of the Pilgrim Holiness Church with Reference to Foreign Missions*, November, 1931 Indianapolis, Indiana: Department Committee on Foreign Missions, 1931 (as cited by Thomas 1963:234).

### Results 1932-1937

These Filipino lay workers (Bolayog and Campos) had organized one church (San Francisco) with a membership of 100 and had established five preaching points (Apaleng, Sugpon, Mangaan, and Carringayan) in the Central Luzon region and Badoc in Ilocos Norte started by Caindec. Ludivico Ganibe and his family had immigrated to Mindanao in 1933. Ludivico and later his brothers Isidoro and Rufino became engaged in ministry and church planting in Mindanao.

### Perception Two: Missionary Focus on the Spiritual Development of the Church

One thing was very clear to R. K. Story when he and his family set sail for the Philippines May 16, 1937. He wrote, "Wife and I went to the Philippine Islands 'to take charge' of the missionary work there for the Pilgrim Holiness Church" (Storey 1945:5). Storey went with the assignment as Field Superintendent according to the 1931 *Policy* of the Pilgrim Holiness Church.<sup>16</sup> This study will observe these aspects and try to interpret how Storey's perception and response brought significant changes in the work.

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<sup>16</sup> The *Policy* of Pilgrim Foreign Missions adopted in 1931 stated that the development of an indigenous church was the primary goal of missions, a plan that called for "Placing all churches on a basis of self-support and self-government as soon as possible." A framework for organization to this end called for setting up of genuine church organizations just as in the United States. This type of organization called placing each field under the supervision of a Field Superintendent, a plan that Paul William Thomas said, "Was to prove decisive for the development of the fields and since that time there has been a steady development of field organization" (1963:236). The progression of field organization followed this pattern: First, the field superintendent, then the formation of a committee working with the Field Superintendent, followed by a field council much like the district council for the districts in the States (Thomas 1963:235-36).



Response: Ministry through Revivalism, Church Planting, and Bible School Training

Storey's ministry role developed in three areas: revivalist, church planter, and school administrator.

Revivalist. The Storeys arrived in Manila June 20, 1937, almost two and a half years after the visit of Secretary Thomas. They remained in Manila for a month to plan and orient themselves to the work and then went up to Baguio City where it was much cooler to get out of the heat of summer. While in Baguio, they made their first visits to the churches in the La Union and Ilocos region.<sup>17</sup> Storey stated: "We were both surprised and delighted to see what God had already done through these workers and thoroughly enjoyed our evangelistic trip among them" (1945:7).

The Storeys attended the United Brethren Church while in Baguio and after about two months, met a Mr. Encarnacion. He had been converted in the States through the Nazarenes and was now attending the Methodist Church in Cabanatuan City. Storey learned from Encarnacion that there was a group of about sixteen Methodists in Cabanatuan who were dissatisfied with the Methodist Church because it had left the teaching of holiness. Storey immediately went down to Cabanatuan City where he contacted Bolayog and Campos in Manila to come and meet him. Bolayog, Campos, and Storey decided they should start a Pilgrim Holiness Church there and to start holding meetings as soon as possible.

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<sup>17</sup> Thomas states that there was an outstanding United Brethren missionary, Dr. Howard W. Widdoes, who spoke Ilocano fluently. After R. K. Storey came, he wrote a sharp letter to Storey about the Pilgrims invading his turf in San Francisco (Personal correspondence 1994).

Both R. K. and Rachel Storey graduated<sup>18</sup> from Asbury College in 1928, a school with Methodist heritage. Their association at Asbury would have given them a degree of affinity and understanding for Methodism. Thus they may have felt a sense of identity with the Methodists in Cabanatuan City.

One of the Methodist families, Geronimo Briones<sup>19</sup> ran a bakery in the heart of the city and he offered a large empty building for meetings which were held nightly through October (Briones Interview: 1992; Storey 1945:7-8; Thomas 1963:287). Bolayog and Campos were present during this time. Out of the approximately 100 attenders by the revival's end in October, fifteen people, five families, had come over from the Methodists: Encarnacion, the Briones family of seven, Mr. and Mrs. Pagdanganan, Marvin Paez, and Mrs. Espina, a widow with her five children. Of these, the Briones and Pagdanganan had no prior experience of salvation (Briones Interview: 1992). Briones states that the Methodists<sup>20</sup> were not happy about their leaving. "They made fun of those who left and mocked us in the way we were worshipping and believing, calling us 'Holy Ones.' However in the early days of Methodism there were those holding to the teaching

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<sup>18</sup> R. K. Storey and his brother Mark attended Kingswood Holiness College first started by John Wesley Hughes, founder of Asbury College (Thomas personal correspondence 1994).

<sup>19</sup> Thomas comments, "The Briones family were 'upper crust.' Geronimo Briones, Sr. was a concert guitarist in the Manila symphony in his younger days (Personal Correspondence 1994).

<sup>20</sup> Thomas relates that a Methodist bishop denounced Storey for coming to Cabanatuan City. However, Thomas comments, "There wouldn't have been any evangelical work in the Philippines if everyone had been intimidated by these comity-conscious individuals" (Personal correspondence 1994).

of Wesley on salvation and holiness. They would cry at the altar and they preached holiness here” (Briones Interview: 1992).

Church Planter. Storey took action to conserve the fruit of his revival. By early 1938 he rented an apartment on Burgos Street near the West Central School. This had living quarters upstairs and a large room downstairs adequate for meetings and classes. About 70 attended regularly the Sunday school, worship and evangelistic services and the Wednesday prayer meeting (Briones Interview: 1992). Thus Storey established the first Pilgrim church in a major town or city (Thomas quoted in Caldwell 1992:528).

Bible School Administrator. In the spring of 1938 the Storeys received funds and instructions from the Secretary of Foreign Mission Paul Westfield Thomas for beginning the Bible training school. This was Storey’s primary concern, states Thomas. Storey chose Cabanatuan City which was the provincial capital of Nueva Ecija and a railroad and communications center in the rice-producing plains of central Luzon. They purchased five acres just outside the eastern side of Cabanatuan in Bitangkol and erected a simple two-story frame building with walls of *sawali* (bamboo matting) and a roof of *nipa* leaves. The Storeys lived in one room and took their meals with the students (Thomas quoted in Caldwell 1992:528). They began school in 1939 with 11 students. Storey’s main concern focused on preparing pastors for ministry.

After the first year, they took the students on an evangelistic tour of the churches for preaching and prayer. After the tour, Storey conducted revival services in between getting the boys’ dormitory up on the Bible School campus. One could assume Storey intended to equip his students for evangelism and an effective prayer ministry based on

the character of his own life and ministry. It appears Storey's primary approach to training followed the apprenticeship method with experience working with another.

Thirty students came the second year and Storey added to his Bible School staff Rev. Bolayog who had been a student at the Pasadena Pilgrim Bible College and Rev. Rufino Ganibe<sup>21</sup> who had arrived from Mindanao, having graduated from Ebenezer Bible School operated by the Christian and Missionary Alliance in Zamboanga (Storey 1945:8; Briones Interview: 1992; Hidalgo 1983:6).

Storey states that "the native missionaries" were busy for Christ in many places citing a wonderful revival in the *barangay* of Labayog with many conversions and a church built which remained strong even during the war, running over 200 in Sunday school (Storey 1945:8-9).

As the Bible School began to grow beyond the means of the budget, Storey says he was forced to consider seriously the concept of indigenous support for operating the school. The third year 50 students came which stretched their budget beyond what they were receiving from the missions department. Storey added a poultry and piggery to their garden and put the students to work on campus in the afternoons to help support the school. Storey related,

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<sup>21</sup> Rufino Ganibe was the brother of Ludivico who had found Christ in the States in the late 1920s and had been instrumental in bringing Rufino and other family members to Christ who had been members of the Aglipayan Church (Independent Catholic). The Ganibe family moved to Kiamba, Mindanao in 1933. Isidoro and Rufino returned to Luzon in late 1938. Both Rufino and Isidoro graduated from the Ebenezer Bible School in Zamboanga, Mindanao operated by the C&MA (Briones Interview: 1992; Hidalgo History 1983:6; Hidalgo E-mail 1996).

I as well as the home administration were beginning to think in terms of developing the workers along the lines of self support. Up to this time all our native work had been on this basis. The young ministers, with their people, had built their own churches out of whatever materials they had at hand. (Storey 1945:10)

The next period is a four-year interlude during the Japanese occupation when this infant church experienced suffering and testing.

### World War II and the Japanese Occupation

The Storeys had been encouraged to return to the States as the threat of war with Japan increased, but they chose to remain with their beloved Filipino brethren trusting God for their care. When the war with Japan erupted in December 8, 1941, the students were sent to their home provinces of La Union, Pangasinan, and Nueva Ecija. Three students from Mindanao remained in Luzon during the war. The Japanese soldiers quickly took Cabanatuan and possession of the Bible School, looting and destroying the buildings and taking Storeys Ford car (Thomas personal interviews with students cited in Caldwell 1992:529). The Storeys<sup>22</sup> fled to the mountains and first tried to walk the 75 miles to Manila through the mountain trails at night but soon returned to Cabanatuan. They found Filipino members<sup>23</sup> of their church who accompanied them in their attempt to hide in the mountains nearby. Lola Mae, their 12 year old daughter, drank water from a stream, contracted typhoid fever and died. The family buried her on Bondoc Pait (Bitter Mountain)

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<sup>22</sup> R. K. Storey recounts their experiences in the book Storey's Own Story, published by the Foreign Missionary Office of the Pilgrim Holiness Church in 1945.

<sup>23</sup> Paterno Briones was one of these who later became a leader in the church and was a teacher in the Bible School from 1947 to 1951.

on February 1, 1942. While visiting her grave the next morning, they were captured by Japanese soldiers. They were interned in Santo Tomas University in Manila, the infamous prison camp where close to 2,000 expatriates were incarcerated where they thought they would die of starvation (Storey 1945:40).

The Pilgrim Holiness Church, having no other holiness denomination or church with which to affiliate, joined with the Fundamental Baptist Church, a body with evangelical doctrines, since churches under 500 members were required by the Japanese Imperial Army to join a larger group (Thomas quoted in Caldwell 1992:529-30).<sup>24</sup>

Many Pilgrim members suffered during these war years from privation and abuse. Many died of malaria and other diseases, and many families lost babies or young children. (Letters to Thomas from Bolayog, Campos, Alejo and personal interviews cited by Thomas in Caldwell 1992:529-30). During the battles of liberation in 1944-1945, six Pilgrim churches were burned together with the *barangays* in which they were located. Some members were casualties due to the ground fighting and U.S. air attacks. The Japanese accused Bolayog falsely of being a guerrilla captain and he nearly lost his life due to a beating by Japanese soldiers.<sup>25</sup>

The church continued to grow during the Japanese occupation. Antonio Campos accompanied by brethren from Caaringayan and Labayog, started a church in Saytan,

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<sup>24</sup> Thomas cites two documents, a letter from Cornelio Bolayog, Field Superintendent and Administrator, and a letter from Paterno Briones, Secretary, to the Moderator, Baptist Church of the Philippines, Aug. 26, 1942; A reply was received from Dr. Santiago G. Cruspero, General Moderator, August 26, 1942.

<sup>25</sup> Letter to Thomas June 24, 1962 from Bolayog (Citing Caldwell 1992:530).

Rosario, La Union and at Sagunto, Sison, Pangasinan which is near Saytan (Campos 1985:30; Thomas 1994). Open evangelism during this time was greatly suppressed,<sup>26</sup> however, the church used occasions such as birthdays, weddings, and anniversaries to gather people and preach and share spiritual blessing (Briones Interview: 1992). The pastors held district conferences and pastors exchanged pastorates (Hidalgo 1983:3).

C. T. Bolayog continued as superintendent as well as Storey's role as field director during the 1940s. He translated many hymns into Ilocano and published the first hymn book<sup>27</sup> (Wright Interview: 1995). Wright commenting on Bolayog's leadership commends his work stating, "Bolayog's visitation among the churches during the war years and following kept them alive. We may not have had a church after the war had Bolayog not been faithful to those congregations" (Interview: 1995).

When the American Armed Forces landed on Luzon in 1945, the Santo Thomas prison was liberated on February 3 by the First Cavalry and the Storeys returned to the United States, leaving a growing but hurting church behind (Storey 1945:40). Following the war, the Pilgrim Holiness Foreign Missions office resumed sending monthly workers' support which the leaders, field superintendent Bolayog and secretary Briones adminis-

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<sup>26</sup> Permission was secured from the Japanese officials in Rosario. Pastors had had to wear badges and submit their sermon outlines for approval (Letters from Bolayog and Campos to Thomas quoted in Caldwell 1992:608).

<sup>27</sup> Wright acknowledged that even though Bolayog's translation was imperfect Ilocano, the hymn book was a great blessing to the church (Interview: 1995).

tered (Thomas quoted in Caldwell 1992:531).<sup>28</sup> The U.S. Government also assisted members and the church through “war damage claims” giving money to rebuild several Pilgrim Holiness Churches.<sup>29</sup> Following the war, the church faced new challenges and the job of rebuilding the Bible School.

#### Results: First Decade 1932-1941

The church had grown during this first decade through the combined ministry of the early Filipino pastors and R. K. Storey. Storey’s ministry, even though only five years, resulted in a center in the Tagalog region in an urban context which had significant implications on the developing church. In reflecting on the church at the outbreak of the war, Storey expressed a degree of accomplishment for their ministry.<sup>30</sup> See Table 6.1 on page 203.

The church had shown good growth from two full time Filipino workers and six regular preaching points at the time of our arrival in June 1937 to seven full time Filipino workers, eight organized churches, twenty-one preaching points, and eleven Sunday schools with a membership of close to three hundred<sup>31</sup> at the outbreak of the war in 1941. (1945:10)

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<sup>28</sup> Thomas cites letters from his father, Paul Westfield Thomas to C. T. Bolayog, Aug. 18, 1945; letters from Paul William Thomas to Paterno Briones, 1945.

<sup>29</sup> Thomas citing a letter from Bolayog June 25, 1962 quoted in Caldwell 1992: 531.

<sup>30</sup> Storey returned to the Philippines in 1968 for a preaching tour.

<sup>31</sup> Thomas gives the figure of 400 members based on a letter received from Storey in 1941 (Quoted in Caldwell 1992:529).



Table 6.1

Pilgrim Holiness Church 1941

Organized Churches	Preaching Points	Sunday schools	Members	Pastors
San Francisco	21**	11**	300**	Bolayog
Caaringayan	26		400	Campos
Cabanatuan				5 additional***
Labayog,				
Canaan				
Mangaan				
Apaleng *				
Sugpon *				
* Since these were listed as preaching points in 1937, it is assumed they had become organized by 1941, thus accounting for 8 cited.				
** These statistics were cited by Storey 1945:10				
*** Bolayog and Campos took meager training in the States and had received a license, however the other 5 listed as pastors would have been in the lay category and may not have had any special training or attended the Bible School in Cabanatuan. Two may have been Isidoro and Rufino Ganibe who graduated from Ebenezer Bible School and returned from Mindanao to Luzon in 1938. See footnote 21.				

Source: Letter from R. K. Storey to “Dear Young People of Northside,” Oct. 21, 1941 (cited by Thomas in Caldwell 1992:529).

What influenced growth and development of the church during this period? Interviews with early workers give insight.

Causation Factors Employed in Harvest Methodologies

What methods did these early workers and missionaries use in their response to the receptive conditions during the first 20 years to establish the church? One of the first converts under R. K. Storey reflects on this period. Paterno Briones, who was saved at the age of twenty-two, became a right hand helper to R. K. Storey. He cites the following causation factors for growth which focus primarily on Storey’s methods in starting the

church in Cabanatuan City. Also, they give significant insight into the spiritual life, philosophy, and compelling love and fervency that characterized Storey's ministry.

Strengths. In reflecting on what Briones considers strengths, he recounts the following characteristics:

1. Gospel Campaign. This preaching mission in a *barangay* was preceded by extended seasons of prayer.
2. Preaching. During the evangelistic service, much emphasis was placed on being born again and living a separate life from worldly things. Nurturing of our new believers came through our services and from the special missionary guests who visited the Philippines. They gave short lecture series on topics like "How to Maintain our Spiritual Life," and the "Second Coming." A lot of emphasis was placed on eschatology.
3. Vital witnessing. This was a very important aspect. The converts were told to go out and tell others about the message they had heard in church and to invite their friends to come and hear this same message—come and SEE what is happening!
4. Fasting and prayer. We fasted meals and had early morning prayer services.
5. Spiritual preachers. The early preachers were soundly converted. They proclaimed the message with power. People listened with interest and were attracted to their lively messages.
6. Clear and powerful messages. The message was very clear. The preachers emphasized salvation and holiness. There was conviction when they preached and it was easy for people to be converted. Characteristics are representative of the holiness message preached in the late 1930s and early 1940s: (1) complete repentance, (2) sins of the flesh overcome, not radicated.<sup>32</sup> (3) outward standards such as no jewelry, long sleeves, no men's clothing could be worn by women.
7. Healing. When a member got sick, we prayed for healing. Some were healed, and some were not. We were not as strong as the Pentecostals who emphasized that all should be healed. We placed emphasis on soul healing.
8. Baptism. This was not a strong emphasis.

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<sup>32</sup> Thomas comments that the teaching of eradication was a strong emphasis in the holiness movement at the time the Filipinos were converted. He also states that he knew from personal experience that Storey believed and taught this (Personal correspondence 1994).

9. Literature. Literature was not used so much in these first years under Storey. We were not like the Baptists, however, we did go to the graves on All Saint's Day to distribute tracts but using tracts was not a general practice.

10. Annual conferences. Annual district conferences were held three days in April.

11. Prayer conventions. [During Storey's time] 1937-41 a prayer convention was held during September for three days in San Francisco and Caaringayan. These conventions emphasized such things as: (a) lecturing on evangelism, (b) reading the prophets, (c) gathering in the early morning for lectures, and (d) praying together about an hour in the morning.

In the afternoon, convention participants went out in the communities for visitation. In the evening, they had preaching followed by an evening of prayer. Briones relates that, "during these times of prayer, we would pray long and loud with much emotion. We would seek to pray until the fire fell on us and our hearts burned with zeal to testify and tell others" (Interview: 1992).

After these three-day conventions, Briones explains that they would go out to a *barangay*, seeking to find relatives or people they knew if they could, but they went out, usually in teams, to hold gospel campaigns in the *barangay* for several weeks or months until there was a group of believers ready to organize a church. Rufino and Isidoro Ganibe and Elesio Saplaan were very active in preaching and holding gospel campaigns. The provinces of La Union and Pangasinan were the target places. Churches organized through the Prayer Convention emphasis were: Labayog, Canaan, (Aringay, Santa Rosa<sup>33</sup> in 1938 or 39), Sudipen,<sup>34</sup> and Mangaan<sup>35</sup> (Interview: 1992).

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<sup>33</sup> These two churches did not continue (Thomas, Personal correspondence, 1994).

<sup>34</sup> Thomas states that this was in the *barangay* of Apaleng, which was a *barangay* of Sudipen started by Zembrano in 1932 about five kilometers from San Francisco. This

Weaknesses. In reflecting on what Briones considered weaknesses, he cites the following characteristics:

1. Nurturing. Our converts were not well trained in the study of the Word of God. Our converts could not answer the false cults, etc.
2. Outreach. We did not place a lot of emphasis on evangelistic outreach. Rather, we placed emphasis on the preaching of justification and sanctification.
3. Dealing with altar seekers. Instruction from the Bible was not given on how to claim God's promises or point out from the Word our needs. The emphasis was on prayer, lots of loud praying, shouting in one's ear, pounding on the back with urging to pray through and confess everything.
4. Emotional Praying. In these early years of 1939-41, emotional, loud prayer became the norm in the Bible School after it started in 1939.<sup>36</sup>
5. An overall emphasis on eschatology.<sup>37</sup> A lot of emphasis was placed on eschatology focusing on the second coming.

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church may have been organized as a result of the prayer convention influence (Personal Correspondence 1994).

<sup>35</sup> Thomas states this was a *barangay* near San Francisco just a few kilometers down the trail. This was one of the first places started by Zembrano in 1933. He believes the prayer convention may have been the means of strengthening it perhaps to the point of organization (Personal correspondence 1994).

<sup>36</sup> This did not come from Storey's emphasis but perhaps more from some of those Filipinos who came from the States. The students would gather for prayer in groups of about ten. They would pray together, loud and long. Often one would stop and state he wanted to testify. Maybe two or three would testify telling what God had spoken to them. This was like a prophecy or a preaching to the group. Sometimes these testimonies were out of harmony with the Bible. At times these prayer sessions got out of control, reaching to a such a high pitch of emotion that it seemed one could almost speak in tongues. Also, people would pound on the walls with their fists, kick the pews, or flower pots, punch the flower pots, and beat the altar. Pots would be knocked over. This emotional flailing with arms and legs was common. However, by the time Paul Thomas arrived in 1949, this practice had waned in Luzon but had continued in Mindanao under the influence of Rufino Ganibe who tried to continue the prayer conference concept (Briones Interview: 1992; Thomas 1994).

<sup>37</sup> Artemio Rodin, a young man growing up in the church at the time, reflects on this emphasis as he saw it in Mindanao "Rufino Ganibe carried this emphasis back to

6. Isolationist philosophy. Isolationism regarding fellowship with other church groups was the prevailing attitude since others were not holding the same standards as the Pilgrim Holiness Church or proclaiming the same holiness emphasis. Urban states that members often felt hesitant to invite neighbors or the unsaved to attend services. The church had very little contact with people outside their church circle. This attitude continued into the early 1970s. (Briones [plus Bonifacio Urbano, Artemio Rodin and Severino Dasalla comments on item 6 in Chapter 7] Interviews: 1992)

7. Ethnocentric in focus. Many of the churches were family groups such as Tagalog, Visayan or Ilocano. Usually the Ilocanos are all related within the church and they did not reach out to other groups such as the Cebuanos. The focus in the early days centered on their own (Bonifacio Urbano Interview: 1992).

#### Bible School Characteristics 1938-41

Briones reflects on the first three years of Bible School (1939-1941) citing the following characteristics: (1) The student body grew steadily. (2) The students were sent out for ministry. Briones remembers:

We were sent to nearby *barangays* in teams of two. We were assigned to visit people and to conduct Sunday school classes for the children. We would call the children and teach them. We conducted many extension Sunday schools in the area. However, the students were mostly Ilocano

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Mindanao in his pioneering work there. He would often devote the Sunday evening service to eschatological teaching, using the dispensational chart of Clarence Larkin. Ganibe believed strongly that Christ's coming was imminent. Therefore he urged people to live for today and be ready and not to be involved in business ventures or buying up more land to plant more than people could use at the time. He discouraged building substantial homes or churches with lasting materials. His common statement was, "The time is so short that you will not taste the fruit of your labor." This emphasis had a deep effect on the membership in the late 1940s and 1950s. Many were hindered from becoming good stewards of the resources who could have purchased properties cheaply at that time. This emphasis also affected many of the members' children who grew up thinking the church was too narrow-minded to consider wise investment of time and resources and thus disassociated themselves from their parents' church. However, from 1968 onward, this particular eschatological emphasis ceased and a more balanced approach prevailed in the church" (Rodin Interview: 1992).

and Cabanatuan was a Tagalog place which meant that the Ilocanos had to hunt around to find pockets of their own to reach. The adults were reached through their children. We carried big Bible picture rolls to illustrate our stories. We held home services, exhorting the people to seek the Lord. The emphasis was clearly on evangelism, not on church planting. Some students helped in the church started by Storey located in the center of Cabanatuan. R. K. Storey pastored this, assisted by Pagdanganan.

#### Summary and Evaluation of Response Methods

The outreach and discipling ministry of the Alta Loma Pilgrim Holiness Church in California brought a number of Filipinos to Christ and prepared them to share their faith and the holiness message. Ten Filipinos returned to the Philippines during the 1930s and 1940s. Five became church planters and pastors. They worked primarily among their families at first, preaching and planting churches through their kinship networks. The visit of the General Secretary of Foreign Missions Paul Westfield Thomas in 1934 resulted in the immediate action to incorporate these churches and gave guidelines for organization, financial support and leadership. He appointed Bolayog as the leader with the instruction to tell the converts to follow the *Manual*, tithe, and witness to their faith. The Pilgrim Holiness Church accepted these new congregations in 1936. Two lay pastors and six regular preaching points existed when the first missionary family, the R. K. Storeys arrived in 1937 to establish a Bible School. Storey succeeded in planting the church in Cabanatuan City and operating a Bible School for three years. In 1941 the Japanese invasion resulted in the closure of the school and the capture and imprisonment of the Storeys. The pastors shepherded the congregations during the war and even planted two churches. The church continued to grow during the war, almost doubling in churches,

more than tripling in membership (300-1000) and increased in workers from 7 to between 40 to 50 by 1950.

Next, we evaluate the perception and response of the Filipino pastors, Pilgrim Foreign Missions, and the Storeys during this period from the late 1920s to 1941. What lasting results can we see from the harvest methodologies employed?

### Filipino Perceptions and Responses

First, this research looks at look at the perception of the Filipinos who returned from the States. They saw the spiritual need of their countrymen whom they considered not Christian. (These first pastors such as Zembrano, Campos, and Caindec focused on reaching their immediate and extended families, who were Roman Catholic. Bolayog, in reflecting on their ministry said, "We are in the needy places where ignorance, paganism, superstition, and evil worship are being practiced" (Thomas 1963:277). They were compelled with compassion to bring spiritual life and holy living to their own families. In fact, Bolayog expressed a desire in 1934 to plant "At least one holiness light-house in every island" (Thomas 1963:277).

At the same time, these Filipino pastors sensed a need to be identified with their mother church in the States. The Pilgrim Holiness Church had been the source of their spiritual roots even though their congregations were now located in the comity area of other denominations. San Francisco was in the United Brethren area and Pangansinan was in the Methodist area. These Filipino Pilgrims did not consider affiliating with either the United Brethren or the Methodists who by this time had generally ceased to preach holiness and perhaps even a clear-cut salvation message. Also, Protestant presence may have

been very weak in these areas. Secretary Thomas reports he observed real gospel hunger as well as a very scarce gospel witness (1963:286). Bolayog's letter to the General Superintendent of the Pilgrim Holiness Church in May of 1934, at the genesis with one church and five preaching points, clearly implies their intention to be identified with their mother church in California as well as their need and desire for assistance.

These pastors and their converts desired to come under the government of a foreign group which suggests they were more concerned about spiritual identity than national, cultural identity. Paul William Thomas, son of Secretary Thomas comments that it was certainly within the power of these Filipinos who returned to have worked independently, but they loved and appreciated the Pilgrim Holiness Church and they wanted to maintain their relationship and extend the kingdom as loyal Pilgrims (1963:278). Furthermore, they may have considered this arrangement advantageous since money came periodically from the Alta Loma group and other Filipino contacts. Financing was promised to continue through the Department of Foreign Missions and began coming in May of 1935 (Thomas 1963:287).

#### Perception and Response of The Pilgrim Holiness Church

The Pilgrim Holiness Church leaders recognized the exceedingly ripe harvest conditions and the success these Filipino pastors were having among their people. At this point, the writer raises the question regarding the degree of indigeneity that was in focus by the Pilgrim leadership and the Filipinos. The seed concepts of indigeneity can be seen early and changed during the developmental stages of the church. The writer seeks to determine what indigeneity meant in the time frame it is mentioned. Would this Filipino



embryo be encouraged to develop its own organizational guidelines and be truly indigenous with Filipino cultural design or would it be an American cultural and organizational transplant or a combination of both? As we follow this through, we discover that indigeneity as viewed by Foreign Missions implied a church that resembled more of an American cultural transplant. Foreign Missions instructed Bolayog to follow the *Manual of the American Pilgrims* which set a strict standard of dress codes and guidelines applicable to the American culture as well as the American form of church government with rules and guidelines for membership and qualifications for pastoral and lay workers. Even though these Filipinos were having success in reaching their own, having already established five churches/preaching points, both groups appear to have perceived that a missionary would be needed to “shepherd” these new followers as well as begin a training school that promoted American Pilgrim traditions, polity and the U.S. educational patterns. Also, it appears that both parties seemed to believe that the Filipinos were not adequately prepared to develop the fledgling work they had started. After all, Bolayog had written for “suggestions and helps for the evangelization of the Islands and how they could establish a Pilgrim Holiness Church” (Letter cited by Thomas 1963:277). The *Pilgrim Policy* called for fields to be placed under a field superintendent, a position assumed by a missionary. Since a U.S. model and relationship was desired by the Filipinos, American leadership, denominational structure, and control was instituted for this new Filipino church according to the *Policy* written in 1931.

Thus, it appears that indigeneity at this time was understood to mean the following: Filipinos would build and maintain their own churches (Storey referred to this

[1945:10] and support themselves but not totally. Members were expected to pay their tithes that would cover most costs but a small regular offering was sent for the pastors from the Alta Loma Church and after 1936 by Foreign Missions. Filipino leadership with a Filipino superintendent (Bolayog was appointed in 1934) and Filipino pastors (but also a missionary field director appointed by Foreign Missions who was ultimately responsible for the work); reproduction appears to have been understood to take place naturally through the process of conversion moving through the kinship lines with gifted spiritual lay people feeling the call to preach. At the same time, the trained workers prepared in Bible School for evangelism and pastoral work appears to have been the major focus for reproduction. It seems that the Foreign Missions understood indigeneity to be a cooperation and partnership with the Filipino church carrying most of the responsibility for evangelism, church planting and the financial support and the missionary taking responsibility for overall leadership and for training pastors who would continue the evangelism and church planting cycle as well as eventually lead the church. The concept of self propagation was not addressed directly but appears to be assumed that this will take place through equipping a pastoral staff. Nothing is said about the role of the laity except that every member should be a witness and pay tithe as directed by Secretary Thomas in 1934.

#### Missionaries' Perception and Responses

How did the Storey family perceive their role? R. K. Storey stated, he came "to take charge" of the work. In keeping with the *Policy*, Storey was sent as the field superintendent. He also sensed a ripe harvest acknowledging,

The Philippine Island of Luzon seemed to me to present a wonderful field for full salvation work. There was opposition, yes, and some persecution, but for the most part we met a hungry and appreciative people. Good seed had been sown and things were beginning to move. (1945:10)

The Storeys' ministry may have shown that their gifts and ministry were more suited for revivalism than for evangelism and church planting. He traveled among the Ilocano *barangay* churches but settled down to hold an extended holiness revival among the Methodists. He focused on an urban, Tagalog society rather than the Ilocano *barangay*, selecting Cabanatuan City for his center of operations and Bible School training. However, this location and focus raises three questions regarding Storey's perception: (1) Why did he go to a Tagalog region on the eastern edge of central Luzon in the heart of the Methodist Comity area to hold a year-long revival among the Methodists and plant a church? (2) Why did he locate the Bible School in this Tagalog region? and (3) Why did he not consider locating the Bible School in a central location to the Ilocano churches?

The following tentative answers are proposed: (1) Storey's association at Asbury College with its holiness roots and Methodist heritage may have provided Storey with a sense of identity that would serve as a bridge to communicate the message of holiness to these Filipino Methodists. Storey's statement regarding a wonderful field for "full salvation work" which was in the Methodist Comity area may be an allusion to this concept, (2) Cabanatuan was a major urban and rail transportation center providing an entrance to reach another class of people, and (3) Storey may have felt the existing churches located in remote rural *barangays* did offer much advantage for expansion.

Some of the apparent results of Storey's response is seen in the following areas. The year-long revival drew a total of 15 people from five Methodist families. Storey organized the church and assumed pastoral responsibility for this group of about 70 composed primarily of middle class and business people who had a good grasp of English. This congregation was now equal to or larger than the first Ilocano church in San Francisco begun in 1932. Another reason "Storey assumed the pastoral role may lie in the language issue. Cabanatuan understood Storey's English and accepted Storey as an American where as they may not have been as accepting of an Ilocano shepherd whom they could not have identified with as well. Thus Storey was needed in Cabanatuan. Therefore by starting the Bible School there, he could continue pastoring as well as direct the school.

Placing the Bible School in Cabanatuan had several disadvantages: (1) This located the school at a considerable distance from the Ilocano churches, and (2) the Ilocano rural *barangay* students were culturally out of place in this urban setting and among the Tagalogs which made evangelism difficult due to the communication and tribal barriers.

The church grew slowly during this first years with church attendance remaining under 100. The Cabanatuan Church did not grow significantly for more than 40 years until the 1980s. Only three churches were started in the region, Canaan, Llanera and Mayayapyap<sup>38</sup>, all Ilocano congregations out in the province. The writer proposes the following reasons: (1) the Pilgrim message of salvation and holiness did not continue to

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<sup>38</sup> Nothing permanent resulted from the work started in Llanera and Mayayapyap (Thomas 1994).

spread among the Methodists, (2) the younger age<sup>39</sup> of the Bible School students may have caused a degree of rejection in their outreach since Filipino culture reveres age, and (3) the Ilocano students had to travel back to their provinces for effective evangelism which was done during their school breaks.

How much faster the work could have grown if Storey had located the Bible School in the center of the Ilocos region perhaps near the city of San Francisco in La Union province closer to the existing Ilocano Churches? As we will discover, the school was moved in 1962 to Rosales, a more central location for the Ilocano population, for this reason.

Storey's perspective on evangelism seems to have focused on a preaching approach. He may not have grasped the significance of working through the family web system by establishing family centered home meetings. Storey concentrated on open air meetings and Sunday school evangelism in an effort to find entrance to homes but this approach often centered more on winning individuals rather than families. Storey's revivalism, Pentecostal praying and gospel campaign emphasis continued in the church.

The foundation was laid. We will now observe how the church developed following the war.

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<sup>39</sup> In contrast to the more rapid church planting done by the Filipinos coming from the States, those Filipinos were older and they were readily accepted by their families and extended kinship groups.

## CHAPTER 7

### Missionary Focus on the Church and Leadership: 1947 to 1969

How did the church expand and grow after the war? Beginning in 1947, when the Bible School reopened, to 1969, we will trace the development of the Bible School program and watch the emerging plan that the missionaries applied in their response to the receptive conditions which continues to influence the church.

We begin with the perceptions and responses of the missionaries returning after the war which was a period of transition. During the interim between the closing of the first Bible School in December 1941 due to the Japanese invasion and the opening of the Bible School in 1947, the church continued to grow. Filipinos bore the responsibility of evangelism, church planting, and leadership. Thomas states he was given a list of close to 50 pastors when he arrived in Cabanatuan in 1950 (Personal correspondence 1995). In 1950, the *Luzon District Conference Journal* lists 26 organized and 26 unorganized<sup>1</sup> churches and 1,006 members. Mindanao, the rapidly expanding pioneer area in the south, lists six churches, 63 members and 216 attending Sunday school in 1950.

During this period following the war, the Foreign Missions Department resumed sending monthly support for the pastors which was administered by C. T. Bolayog and Paterno Briones (Thomas as quoted in Caldwell 1992:531).

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<sup>1</sup> Wright suggests that most of these unorganized churches should be considered as mere preaching points (Interview: 1995).

### Perception Three: Missionary Focuses on Lack of Spiritual Life and Qualified Leadership

With the arrival of missionaries beginning in 1947, responsibilities for the church began shifting, particularly in areas of leadership and planning. Paul W. Thomas states that “missionary leadership resumed in January 1950 with the arrival of Paul William and Frances Thomas in Cabanatuan” (Thomas quoted in Caldwell 1992:534). Thomas came as the assigned field superintendent, a position he maintained until 1966 when he was recalled to the States to work in the Foreign Missions Department. His administration functioned as a guiding architect for the development of the work. The missionaries’ primary concern focused on the spiritual condition of the Pilgrim Holiness Church that had survived the war. Two features soon became apparent: First, the church suffered from spiritual anemia evidenced by a lack of spiritual depth among the general membership and a surface profession of faith for many.<sup>2</sup> Second, the church appeared to lack strong, spiritual leadership (Thomas quoted in Caldwell 1992:534-35). Thomas recognized that “the important accomplishment during the next ten or twelve years [1950-1962] was the establishing of the work on a good spiritual foundation, or perhaps it should be said re-establishing after a decade of turmoil and difficulty” (Quoted in Caldwell 1992:533-534). First, we will look at the condition of this foundation Thomas referred to and how the missionaries worked to reestablish it before we trace the reopening of the Bible School.

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<sup>2</sup> Thomas claimed, “There was no spiritual life in the work” (cited in Caldwell 1992:534).

Getting a perspective on conditions during this period is very important in understanding later development in the formation of the church and its growth patterns.<sup>3</sup>

Wayne Wright states the years 1941 to 1951 were the most critical years in the history of the Pilgrim Holiness work in the Philippines. This was due to the Japanese occupation, the imprisonment of the Storeys, and the lack of leadership. "These took their deadly toll

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<sup>3</sup> Paul W. Thomas, arriving in December, 1949, offers discerning insights into the condition of the church when the missionaries began returning in 1947. This refers to the sins and compromises during the Japanese occupation and the immediate post-war years. That is the reason we eventually discerned there was no life in the church. There was a form of godliness without the Spirit. The workers [pastors] for the most part were unqualified due to the lack of opportunity for training during the war and postwar periods. Very few members had experienced the grace of regeneration but just had a form of religion. A good beginning had been made before the war but now there was a desperate need of revival and renewal. It took years of "blood, sweat and tears" to see it turned around. The years of Japanese occupation and the liberation time had taken a fearful moral toll. Many compromises were made in those desperate times. As an example, confessions by those who found spiritual victory revealed that many had inflated or falsified their war damage claims and had restitutions to make. There was a great moral letdown in the country and the church did not escape. Through the leadership of the Holy Spirit and the preaching and teaching of the truth, often on a one-on-one basis, eventually revival came. However, one can be sure, the Pilgrim Holiness Church was not the only one in this condition. I believe other churches were affected more but did not have the spiritual breakthroughs that God gave us. It took time for new missionaries like the Thomases, Slater, and the Wrights to learn something of the culture, the language, and the people, and the workers and students individually. Basic truth had to be declared about sin, righteousness, salvation, holiness, and Christian living in conferences, ministerial meeting, seminars, Bible studies, and often on a one-to-one basis. The most important factor was the step-by-step leadership of the Holy Spirit but it was a slow process. There were crisis times of deep conviction of sin and unrighteousness, resulting in glorious victory for those who responded to the truth. There were some dark hours and a time when we all wondered if the Luzon Bible School should be closed, at least temporarily, as not enough students were enrolling. This severely tested the Wrights. As the truth was declared and the Spirit worked, there was a great sifting out. Most of those listed as workers returned to a lay status. Three of the older workers were placed on probation (Personal correspondence 1994; Thomas cited in Caldwell 1992:534-35).



through the ranks of the church.<sup>4</sup> It was not until the end of this period<sup>5</sup> that the missionaries were able to take hold of the work again and lead<sup>6</sup> it on in the direction God had intended for it to follow” (Quoted in Eubanks 1960:16-17).

The missionary solution focused on reviving the Bible School program and strengthening the indigenous church.

Response: Preparing Spiritual Leaders for Church Development

The first step in this process involved reconstructing the campus, recruiting staff and establishing the guidelines for the Bible School program that would set the church back on course.

Cabanatuan Bible School Reopens. The Foreign Missions Department wanted to reopen the Bible School as soon as possible following the war. The first missionaries sent to assist the Filipinos in re-establishing the Bible School were William and Mary Dudley

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<sup>4</sup> Thomas comments that even the district superintendent Bolayog and Paterno Briones were included. Only three of the older workers were not tarnished with some sin or compromise. The guilty ones were all disciplined as well as nurtured and encouraged (Quoted in Caldwell 1992:535; Personal correspondence 1994).

<sup>5</sup> Due to these conditions, any statistics before 1955 are not correct according to the standards of the Pilgrim Holiness Church which emphasized that regeneration was the fundamental requirement of church membership and thus should not be quoted (Thomas 1994).

<sup>6</sup> As Thomas reflects on the previous leadership up to this point, he gives his opinion, “The workers who returned from the U. S. did not provide effective leadership. They made their contribution in starting the work and in a measure transferring the holiness revival from the States to the Philippines. They gave the work some maintenance. Most of the Filipinos did not have much education to qualify them for the ministry through no fault of their own. Effective leadership came from the Bible School graduates in the 1950s and 1960s” (Personal correspondence 1994).

who arrived on January 6, 1947 to spearhead the property purchase and relocation.<sup>7</sup> However, they were forced to live in a rented home in Manila due to the hectic conditions in the Cabanatuan area. Inflation was very high. Filipinos returning from the States such as Sabado, Alejo, and Albano, gave funds for the purchase. The U.S. Army surplus provided a Quonset hut to replace the buildings destroyed by the Japanese. Dudley converted this into a two-story building with funds sent by the Foreign Missions office. The Bible School reopened in September, 1947, with an all Filipino staff<sup>8</sup> after relocating in Valdefuente,<sup>9</sup> a more advantageous place on the western side of Cabanatuan opposite the former campus by several miles.

Additional missionary staff arrived to help in the Bible School, first the Paul William Thomas family in December, 1949 and Miss Flora Belle Slater followed by Wayne and Virginia Wright in November, 1951. Thomas, serving as the field superintendent of the work, supervised the school, a project he chose to give top priority,<sup>10</sup> as well as the new work beginning in Mindanao.

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<sup>7</sup> Dudley had a vision for a Bible School in Manila, an excellent location, states Thomas, however he lacked funds for this higher priced urban property (Thomas 1994).

<sup>8</sup> Letter to Flexon from Dudley, September 21, 1947 (Thomas Quoted in Caldwell 1992:608).

<sup>9</sup> By 1949 when the Thomases arrived, the campus consisted of three buildings. Thomas describes the campus: The Quonset was two-story and consisted of a three room apartment and a two room apartment upstairs but with no running water and three classrooms underneath. Across the campus from the Quonset stood a two story frame building for a girls dorm up and a dining room down and a two story boys dorm constructed with *sawali* exterior walls (Personal correspondence 1994).

<sup>10</sup> Thomas 1994.

The Wrights assumed the leadership of the school and the district when the Thomases moved to Mindanao in May, 1952. Thomas gave full time to the leadership of the new Mindanao work and to assist Flora Belle Slater who had assumed responsibility of the Bible School in Kiamba as principal during the latter part of the second semester (Thomas cited in Caldwell 1992:534). Paterno Briones claims that first Thomas and then Wright and Slater began to curb the loud Pentecostal type of praying that seemed to focus on the emotional extremes in demonstrations and the prayer conferences were discontinued after 1950 (Briones Interview: 1992; History 1967:23; Thomas 1963:340-42). The school at Cabanatuan was later relocated in Rosales in 1962 closer to the heart of the Ilocano work in Central Luzon. The wide campus with a large tabernacle serves as a meeting center for the work in Luzon yet today.

Briones provides insight on these early days giving this reflection on the approach of Thomas:

Thomas envisioned the Bible School as the medium to develop a strong indigenous work, thus he began up-grading the curriculum and quality of teaching. Those without adequate training were replaced such as myself who had only had training under Storey.<sup>11</sup> (Interview: 1992)

The Bible School Program. Missionaries placed priority on the development of a Bible School program. Missionary Paul W. Thomas observed, "The Bible Schools, for the training of ministers and deaconesses, were and are the heart of the work. The character of the work is largely determined by the character of the workers, and this is formed in a

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<sup>11</sup> Thomas states that he does not remember replacing Briones because of his lack of training but for other reasons, plus as the only Tagalog worker, he was needed to begin work in Manila (Personal correspondence 1994).

great measure in the Bible Schools (Quoted in Caldwell 1992:535). A harvest methodology through ministerial training was developed and conscientiously applied.<sup>12</sup>

The Bible School program pursued three objectives: (1) Spiritual formation, (2) Qualified faculty, and (3) Curriculum.

1. Spiritual Formation. The Bible Schools closely followed a strategy for the spiritual formation of the students by emphasizing six major areas: (1) daily spiritual disciplines, (2) disciplinary guidelines, (3) scholastic application to studies, (4) regular campus work assignments, (5) evangelism, and (6) sacrifice (Urbanao 1967:1-6).

The missionaries established a new standard for the ministry during the early 1950s and emphasized this in Bible School training. Thomas in reflecting on this period comments that an important part of the history of the developing church relates to what he calls, “The lifting up of scriptural standards for ministry” which was integrated into the two major concerns being pursued, indigenous financial support and Bible School training (Quoted in Caldwell 1992:538). Thomas outlines the new ministerial standard:

These important principles were upheld: (1) the only scriptural basis for being in ministry besides the experience of salvation is a call from God; (2) if there is a call from God, He will supply your needs; and (3) those who are called should be separated to full-time gospel work. (Quoted in Caldwell 1992:538)

Thomas underscores the essential role of the Bible School in preparing workers who will have a clear scriptural basis for their pastoral ministry. He says,

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<sup>12</sup> See Appendix B for a full text of this philosophy, “Church Growth through Ministerial Training.”

The key again is the Bible college training. Many times the conviction of a divine call to the ministry and the Lord's will was not clarified until time had been spent in the Bible School. The answering of the divine call and the commitment to full-time gospel ministry usually precipitated a spiritual crisis in the individual's life. It was also in the Bible School that many learned to trust God to supply their material needs. There was often severe testing along this line. (Quoted in Caldwell 1992:538)

During the 1950s and early 1960s, only those sensing a call to ministry could remain in Bible School since the curriculum and objectives were designed solely for ministerial students. However, in the mid-1960s, a two-year course was designed to give those not entering ministry a foundation for Christian growth and character and ministry in the local church in a lay capacity as Sunday school workers and soul winners. Those not sensing a special call to ministry graduated with a two year Christian Service certificate.<sup>13</sup> Thus this program was intended to encourage and strengthen lay involvement. Since many ladies attended the Bible School but fewer ladies entered full time ministry, this prepared them for a ministry of assisting in the local church. However, many ladies also felt called and finished the five-year Bachelor of Theology degree and entered the ministry, either as pastors' wives, or alone. Often, two single women *pastoras* would be assigned together to a local church.<sup>14</sup>

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<sup>13</sup> Paul Meeks stated: "The two year Christian service course for laymen is planned to give a general knowledge of the Bible plus other practical courses to aid laymen in becoming local church leaders" ("The Importance of Bible Schools." *The World Missions Bulletin*, 26(11) 1965:9).

<sup>14</sup> Wright comments that the preparation and utilization of female pastors and workers is unique to the Philippines from his observation of other fields as the former General Secretary of Wesleyan World Missions. He states, "I have not seen this anywhere else in the world, but I believe it was a strong element in the growth of the work,

2. Qualified Faculty. The best available faculty were assigned to the Bible School work which drew primarily upon the missionaries in the early days. Filipinos were gradually prepared for ministry in the Bible School and by 1967, eleven Filipinos were teaching (Thomas 1967:3). In the early 1970s, Filipino faculty began working toward higher degrees in education. By the mid-1970s, Filipinos did the majority of teaching which increased to a complete Filipino faculty in the early 1980s. In 1976, a program was undertaken to provide faculty with advanced degrees (Ganibe 1979). As a result, several have earned doctor's degrees and many of the faculty have earned one or more master's degrees in biblical, theological and ministerial studies (Thomas quoted in Caldwell 1992:538).

3. Curriculum. The curriculum followed closely the U.S. Bible School pattern set by Moody Bible School. The Philippines followed the curriculum used by Frankfort Pilgrim Bible School which had a strong biblical base. Character-building courses were added in the late 1950s by Flora Belle Slater and evangelism courses were added later such as Literature Evangelism (late 1950s), Personal Evangelism and Methods of Evangelism in 1967.

Indigeneity. Indigeneity was a second major response that began to emerge early and guided the development of the church during the years of Philippine Independence in the 1950s and 1960s. This principle became a foundation stone of the Bible School program. In 1959 Wayne Wright reflecting on this decade, stated:

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and probably was a form of lay ministry, although most of ladies were credentialed as pastors" (Personal correspondence 1995).

One of the most urgent purposes being pursued by the missionaries on the field is the establishment of the church as an indigenous holiness church in the Philippines. Anything that is not really ingrained into the natural setting as a truly Filipino organization will never stand the coming storms of nationalism. . . . This, then, is the objective of the missionary work of our church in the Philippines. (Quoted in Eubanks 1960:73)

The Bible School program served the objective for establishing a truly Filipino indigenous church organization by preparing future leaders who could carry out the administration, pastoral ministry and evangelism of the church. Wright in 1959 represents what the missionaries' indigenous philosophy had been in the 1950s as he describes the process through which the missionaries' ministry in the Bible School finally achieves a strong indigenous church. Indigeneity in the context of Wright's statement appears to be understood to mean a church culturally Filipino, led and administrated by Filipinos.

Missionaries also saw the spiritual needs of the country which began to come into focus after the immediate spiritual needs of the church had been addressed. They clearly recognized the receptivity of the Filipinos, especially those in Mindanao who were undergoing tremendous changes due to the rapid influx of immigrants. One catches this perspective for the work in Wright's article "Pilgrim Missions in the Philippines" in 1959 in which he cites areas of the Philippines needy for evangelism and church planting.

In Luzon, there is the tremendous city of Manila open for evangelism. There are the hundreds of thousands of Igorots in the Mountain Province. And there are the vast areas of favorable lowland *barangays* (villages) where evangelism would bring gracious results. In the Visayan Islands . . . we have only one recent opening . . . this entire section of the Philippines is almost entirely without any message of full salvation. There are many denominations working in the area, but little or no message of holiness and complete deliverance from sin. We have not even one missionary to work among the *millions* [emphasis his] of people inhabiting these important islands in the Philippines. Then there is Mindanao . . . village after village is

open to the gospel message and there are numerous openings to the church, just waiting for someone to come. Then in addition to that, Mindanao's native peoples similar to the Igorots in Luzon need to be reached which would give half a dozen missionary families more than they could do in just one section of Mindanao trying to reach them . . . plus the need to reach the 600,000 Mohammedans of Mindanao where almost no gospel work exists. (Quoted in Eubanks 1960:72)

Wright continued to appeal for prayer and workers for the ripe harvest in the Philippines. In 1964, he wrote in the *World Missions Bulletin*, 25 (9):4.

Opportunities still are very great. Many areas still are pagan and without any form of Christian work. There are great cities with hundreds of thousands of young people; and the great lowland rural areas are a fertile field. The number of true Christians probably is much less than one percent. . . . I believe the Philippines is one of the most open doors to the gospel today.

Wright concluded his descriptive appeal in 1959 with this statement: "What is needed? Missionaries are needed to pioneer the holiness work in these new areas where we have never yet have gone" (Quoted in Eubanks 1960:72-73).

Additional missionaries were requested. The Philippine Missionary Council at their general session in Kabacan, April 30-May 5, 1965 requested the secretary of World Missions to send two missionaries for evangelism and church planting as district missionaries.

Whereas Luzon District has no district missionaries yet who are devoted only to this work; and, Whereas there is a great open door in the Tagalog area; be it resolved that this conference request to the Secretary of World Missions, through the Philippine National Council, that two American missionaries will be sent, one to be a district missionary for the Tagalog area, and the other for the rest of the district. (*Philippine Missionary Council Minutes* 1965:13-14)



However, additional missionaries were not sent until April 1970 when the Bickerts arrived, but they were again assigned to the Bible School work (Kabacan) after a year of language study in Manila. The Thomas family had been recalled in 1966 to U.S. ministry and the Wrights were returning home in July 1970 soon to be followed by Flora Belle Slater in 1972. Perhaps World Missions did not share the same perspective as the missionaries of the need for evangelism and church planting. Not only were additional missionaries not sent, but replacements were not recruited for the five families who left between 1966 and 1972.

However, we will note as we study the development of the work, that the missionaries that arrived were assigned to Bible School work rather than pioneer evangelism. Developing the indigenous church appears to have been the driving objective that consumed the missionaries' energies which would in turn become the channel God would use to reap the ripe harvest.

### Results 1950-1969

The results of the missionaries concentrating on rebuilding the spiritual foundation of the church and the re-establishing the Bible School program brought renewal and the expansion of the work. The stages of development, the strategic effects of the Bible school program and the numerical growth in Luzon and Mindanao present a case study on the long range outcome of the missionaries' response to the conditions facing them during this era.

Church Expansion and Bible School Openings. During the 1950s, the church began to rekindle its earlier vision of planting the Pilgrim Holiness Church throughout the

islands. We will follow this outreach, first into the regions of the Mountain Province of Northern Luzon among the Igorots, to the urban masses in Manila, and then with the flow of immigration to the southernmost island of Mindanao, the frontier land of the Philippines. Establishing a Bible School to serve these frontier regions became the focal point of engagement for the missionaries as well as district involvement.

1. Igorot Ministry and Bible School Opened. A coincidental meeting between R. G. Flexon and two Igorots<sup>15</sup> sparked a vision for Igorot evangelism. In January of 1950, Flexon, Secretary of Foreign Missions while on his first visit to the Philippines, met two Igorots while visiting the mother church in San Francisco.<sup>16</sup> Through conversation with C. T. Bolayog, guide for Flexon and Paul W. Thomas on a tour of the churches, these men stated that they had never heard of Jesus Christ. This meeting served as a catalyst. R. G. Flexon and Bill Thomas sensed a yearning to evangelize the Igorot tribes in the mountains of Northern Luzon. Upon returning to the States, Flexon sent \$500 to underwrite the

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<sup>15</sup> Igorot means “people of the mountains of Northwestern Luzon” (*Webster’s New Collegiate Dictionary*: 1981). According to Dr. Trinidad Pardo de Tavera, eminent Tagalog scholar at the turn of the century and partner of Dr. Jose Rizal in forming the official Tagalog alphabet, the word Igorot is composed of the root word *golot*, meaning, “mountain chain,” and the prefix *I*, meaning “people of” or “dweller in” (A. E. Jenks, *The Bontoc Igorot* Manila 1905:27, cited in Scott 1969:155). Scott says Igorot has had several shades of meaning beginning as an indigenous Filipino word originally meaning “mountaineer”; as used by the Spanish meaning pagans living in the mountains of Pangasinan, Ilocos Sur, Benguet, Bontoc, and Ifugao; by some American anthropologists designating all mountaineers of supposedly “Malayan stock,” and by others for the Benguets and Bontocs, and yet by others for only the Benguets (1969:171).

<sup>16</sup> This encounter took place on the road to the *barangay* of Mangaan, Santol, La Union.

launching of ministry among the Igorots. Two exploratory trips were conducted in 1950 in the Mountain Province to find a suitable place to begin.<sup>17</sup>

During 1951, the burden for reaching the Igorots continued and the Bible School emphasized Igorot evangelism. The district conference that year carried the theme, "Revival and Conquest." Wright states that during the annual conference, "The decision was made to enter into a new missionary venture," launching Igorot ministry (Wright 1969:6).

In January 1952 missionaries Thomas and Wright accompanied by the Policarpo Labaddan family, and two Bible School lady students<sup>18</sup> hiked into Bakun, a remote Igorot village among the Kankanay tribe.<sup>19</sup> Labaddan conducted services first in the old municipal building and then constructed a simple chapel. He stayed only one and a half years

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<sup>17</sup> C. T. Bolayog made the first exploratory trip through the Mountain Province by bus in early 1950. In December, 1950, Bolayog, Paul and Francis Thomas and infant daughter Evelyn, and several students from the Cabanatuan Bible School made another trip via a Jeep station wagon (Thomas personal unpublished document of the beginning of Pilgrim Igorot ministry 1993).

<sup>18</sup> Teodora Manabeng and Salvadora Bangaoil, the later coming from Sugpon (Thomas unpublished Igorot history 1993:6)

<sup>19</sup> Thomas relates that after much prayer and consideration, they decided to enter the interior from the location of the mother church in San Francisco where the initial contact had been made with Igorots who had descended from their mountain haunts for provisions at the local market. Policarpo Labaddan, who pastored the church at Sugpon in the early 1950s had made contact with the Igorots buying supplies such as clothes, medicine, salt, sugar and soap at the market in Sugpon. Labaddan made an exploratory visit to Bakun, an Igorot village about 40 kilometers distance, a one and a half to two day hike over Bolisay Mountain and reported his finding to the district who then approved the plan to begin (Hidalgo 1983:5).

due to illness, but he baptized 27 converts<sup>20</sup> just before leaving (Hidalgo 1983:6; Thomas 1994; Kimao 1992 Interview).

Bonifacio and Lolita Urbano, graduates of Cabanatuan Bible School in 1953, felt called to Igorot ministry. They succeeded Labaddan and established the church which in turn pioneered other Igorot churches (Urbano 1992: Interview).

During this same period, Pilgrims were migrating to the northeastern side of the Mountain Province where they came into contact with the Kalinga people. Pastor Estanislao B. Albano pioneered this work in 1958 after he retired, planting churches at Magnao and Nansibakan in the late 1950s and later in Tabuk (Urbano Interview:1992). By 1962, a total of seven churches existed among the Benguet and Kalinga Igorot groups (Thomas 1963:333).

A Bible School at Sinipsip in Benguet opened in September 1967 with 15 students (Smith 1967). Today a growing district exists called Skyline. Twenty-five students enrolled in the Cordillera Bible College in 1995 (Turner correspondence 1995).

2. Manila Urban Center Opened. Greater Manila comprises the Philippines' key urban center. Following World War II, several million people migrated hunting for work. The desire for education brought several hundred thousand students to the universities (Thomas quoted in Caldwell 1992:532). Thomas suggested to the 1951 District Conference meeting under the theme "Revival and Conquest" that the Pilgrim Holiness Church needed a center in Manila where incoming missionaries could stay as well as those coming

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<sup>20</sup> The first reported converts were: Carmen, Mariano, and Fermin Bal-i and Calixto (Hidalgo 1983:6).

in from the provinces. He envisioned an outreach to this metropolis and an identity for the Pilgrim Church. This historic conference projected urban as well as Igorot mountain evangelism. The conference stationed Paterno Briones with Maxie, his new bride, a former United Brethren, in 1951 to establish the "Pilgrim Gospel Center" since he was a Tagalog and had grown up in the Cabanatuan urban culture and understood the city (Briones Interview:1992). The Gospel Center converts later relocated in Quezon City forming the nucleus for the La Loma Church but remained the only Wesleyan Church in Greater Manila until 1972.

3. Mindanao Resettlement and Church Planting. God had also prepared a ripe harvest in the Southern Philippines. Mindanao, the second largest island of the Philippine archipelago, about the size of the State of Indiana, has rich untapped mineral resources, vast timber forests, and fertile soil (Thomas 1963:339). The American Colonial Government had subdued the Muslims through superior military force, thus opening the door for migration. Due to the desperate conditions in Luzon following the war, many sought a new life in Mindanao. The government in an effort to defuse the *Huk* uprising in Luzon, took large tracts of land and divided it among settlers on a homestead plan, thus giving an opportunity for the landless to become landowners. The promise of land plus a three-crop growing season brought approximately five million settlers<sup>21</sup> between 1946

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<sup>21</sup> Thomas gives an eye witness description of resettlement scenes. "It was a fascinating sight to see families debarking from crowded inter-island vessels in the port cities, usually with a *carabao* (water buffalo), a *carriton* (cart), a plow, sometimes with a sewing machine, and a few boxes containing their possessions, then loading the boxes into the cart and making their way to the place of their choice. Usually they went to a place where some townmates or relatives had gone before them. There were few roads in the

and 1960. Many Luzon Pilgrims members and some pastors relocated. In several towns Pilgrims secured a free lot for a church in the town central. Mindanao became a melting pot of religion, cultures, and tribes of Ilocanos, Tagalogs, Ilongos, Cebuanoes and many others mixed together (Thomas quoted in Caldwell 1992:533, Wright quoted in Eubanks 1960:17).

Thomas perceived the significance of this wide door of opportunity declaring, “Economic forces were responsible for opening in Mindanao one of the greatest gospel harvest fields ever set before the Pilgrim Holiness Church” (1963:338-39).

Kiamba was the first church organized in 1947<sup>22</sup> with about 100 people. The Ganibe brothers Isidoro and Rufino, had returned from Luzon after the war and began preaching holiness in Kiamba (Hidalgo 1983:4-5). Rufino Ganibe had taught a year in the Cabanatuan Bible School when it opened in September 1947. The members were Ilocanos drawn from the UCCP and Roman Catholic Churches, in about even numbers (Hidalgo Interview: 1992).

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1940s and early 1950s and they were not graveled or paved. A good rain left buses, jeeps, carts and everybody stuck in the mud until it dried out. Along the coast, transportation was by small passenger-carrying boats. Stevedores carried passengers to and from shore on their backs.

New towns and *barangays* were springing into existence everywhere. For several years in many places giant trees of beautiful hardwood, three and four feet in diameter, had to be cut down with a two-man handsaw and then burned in order to clear the land for the cultivation of rice and corn” (cited in Caldwell 1992:532-33).

<sup>22</sup> The year 1947 is in question since Rufino was one of the teachers at Cabanatuan Bible School when it opened September 1947. However, Isidoro may have actually begun the work earlier and was joined later by Rufino.

The Luzon District had concern for their members who had migrated to Mindanao to clear the land and establish their rice farms. They sent Pastors Elesio Saplaan and Conrado Arconado to make contact and hold gospel campaigns in their *barangays* (Briones 1992: Interview). Five churches were started along the Western Cotabato seacoast at Kiamba, Salaman, Lenek, at Maitum, and in central Cotabato at Sinawingan. Ludivico Ganibe, who had been saved in the States settled first in Kiamba in 1933 and then in Lupon in 1935. He bought land where he planted coconut and later built a chapel and worked with the UCCP people in the area before the war. He was joined later by the Ramos family, also Pilgrims. Conrado Arconado held a meeting with these brethren in Lupon which resulted in the organization of a Pilgrim Church (Bosuel Interview: 1992). In 1950, a provisional conference was organized under the direction of Paul W. Thomas (Thomas 1963:341; 1994; Hidalgo Interview: 1992).

4. Mindanao Bible School Beginnings. Thomas claims that the situation in Mindanao gave birth to the indigenous concept<sup>23</sup> in his thinking, a seed which began to blossom through his leadership in the formation of the developing church in the post-war years. While on his first visit in early 1950, he said the Lord gave him a burden and vision for another Bible School there for two reasons: (1) the potential for church growth on the Island of Mindanao was great and prospective students would need access to a regional school within the context of their own culture and language in order to draw adequate pastors for the growing work, and (2) parents were hesitant to send their youth far north to

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<sup>23</sup> Personal correspondence 1994.

the Island of Luzon, even though some students were going to Cabanatuan which was located in the midst of the rebel *Huk* territory. The school often witnessed artillery duels between the *Huks* and the Philippine Army (Thomas 1994).

Thomas shared his vision with the Secretary of Foreign Missions, R. G. Flexon. He responded negatively due to a lack of funds. When Thomas returned to Mindanao for a convention in November 1950, held at Sinawingan, Midsayap, Cotabato, he reported Flexon's response. However, Thomas reports that God came in the service in an unusual way.<sup>24</sup> A prolonged spirit of prevailing prayer resulted in repentance and the conversion of many. It seemed the Holy Spirit<sup>25</sup> sparked a vision in this body with Thomas's desire for the Bible School who then responded with a significant spontaneous faith pledge of 2,000 pesos for this project. A committee was then assigned to locate property in the

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<sup>24</sup>There was a Pentecostal outpouring of the Holy Spirit during and after the service. God smote that congregation with conviction. Many of them were new people. Almost everyone was on their knees praying to God for forgiveness. Earnest prayer went on for two or three hours. As the praying subsided, Ludy Ganibe, a quiet man, jumped up in the air and declared: "*Dayaw ken Apo Dios!!* (Glory to God). We can have a Bible School in Mindanao. I will give a half year of my income." That's the way I remember it. Ludy had a coconut grove and a good income from the copra. The Spirit of giving came upon the people. A spontaneous offering began. They began to pledge pesos, sacks of rice or corn, pigs, chickens, and the like. Some from that meeting became full-time workers. Those pledges paid for a two-story frame building of good materials on the Davao campus. The labor was voluntary. Men came from the churches, paid their own bus fare and brought their own food. Often the church people combined to provide the bus or boat fare and the food for them to bring (Thomas 1994).

<sup>25</sup> Frances Thomas, wife of Paul W. Thomas gathered the students at the Bible School for special intercessory prayer for this meeting. She related to P. W. upon his return stating, "We sensed the unusual moving of the Holy Spirit and had the assurance that God was going to answer prayer" (Thomas personal correspondence 1994).



Davao City area which was considered an excellent decision at the time.<sup>26</sup> The convention pledges, when received, paid for the first Bible School building on the Davao City Campus. Thomas affirms, “this was one of the important happenings that gave me a vision for the indigenous church” (Personal Correspondence 1994). This historic event was a pivotal point in the Mindanao work which proceeded to develop from that point forward on the indigenous principle of self-support (Thomas quoted in Caldwell 1992:536; Correspondence 1994).

5. Kiamba Bible School Opens. The first Bible School opened the next year in Kiamba where some classes were initiated unexpectedly under Rufino Ganibe’s leadership, the Assistant District Superintendent in Kiamba. Classes began in 1951 with 26 students attending taught by Rufino Ganibe and Rev. Casiano Macagba. Flora Belle Slater came later in the second semester in 1952 (Tony Hidalgo, Bustamante, Macagba 1992: Interviews; Thomas 1994). However, Thomas and others in leadership intended to establish the school in the Davao City area.

6. Bible School Relocates in Davao City. In mid-1952, a two hectare lot was purchased in Catalunan Pequeño, a *barangay* only eleven and a half kilometers from Davao City. The students transferred there from Kiamba. Flora Belle Slater continued as Bible School principal, assisted by the Thomas family, who also directed the district work. Meredith and Elsie House and family arrived in 1954 and Paul and Darlene Meeks

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<sup>26</sup> Thomas 1994.

joined the faculty in 1958 (Rodin 1992: Interview; Thomas 1963:341; Thomas cited in Caldwell 1992:534).

The missionaries were strongly motivated with an indigenous philosophy for this developing work in Mindanao which pursued two lines of teaching as seen in the statements of Thomas: "It was decided that the Bible School students and the local churches would depend on local resources, and so within a short time Mindanao became the first self-supporting district in the foreign work of the Pilgrim Holiness Church" (1963:342). Members were schooled in tithing and sacrificial giving. Students were admonished to trust God for all their school expenses and personal needs.

Developing strong, capable pastors who would be able to take charge of leadership of work in the near future formed a compelling second emphasis. Wayne Wright, president of the Rosales Bible School on Luzon, described the Bible School's objectives.

The purpose of the schools is to train ministers for the Pilgrim Holiness Church in the Philippines. These preachers must be qualified in several ways. They must have clear and definite experiences of regeneration and sanctification, for no one can be a holiness preacher who has not experienced two works of grace in his own life. Second, they must be capable workers, with a knowledge of the Bible and its doctrines and of how to do the work of the ministry. Third, they must have vision, and courage to launch out, even into the most difficult places. And finally, they must be willing to work toward an indigenous church. All the curriculum and rules of the schools . . . are calculated to produce these results. The principal emphasis is upon Christian experience and character. (Quoted in Eubanks: 1960:47)

These two concepts prevailed as guiding principles that dominated Bible School philosophy to the present time. Building and maintaining a vital relationship between the

Bible School and the supporting districts and their churches formed a third underlying principle.

The move from the Kiamba area, a predominantly Ilocano immigration center and growing municipality, to Davao City, a predominantly Visayan language center raises some interesting questions regarding perception and perspective.<sup>27</sup> All the churches were predominantly Ilocano with only a few Cebuanos, composed of rice farmers, and all were in the western and southern side of the Island, with the exception of Lupon in South Eastern Mindanao. On the one hand, perhaps accessibility<sup>28</sup> determined the selection of Davao City since Kiamba was a small town on the southern coast of Cotabato accessible only by sea whereas Davao was the third largest city in the Philippines with a seaport and airport. Also, the missionaries had a strong desire to evangelize in this metropolitan area as well as to establish work among the Visayan people. A preaching point was established in Davao City.<sup>29</sup>

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<sup>27</sup> Thomas comments, "If it had been attempted to establish a Bible School there [Kiamba], the missionaries would never have controlled it. Missionary influence and authority at that juncture was important as the Filipinos were not ready to take over. If one knew the [true] situation in Kiamba and what was later manifested about Rufino Ganibe's character you certainly would not have tried to locate your school there. Filipino control is a fine thing when the Filipinos involved are spiritually and academically qualified" (Personal correspondence: 1994).

<sup>28</sup> Thomas comments that there were many advantages for the school to be in or near Davao City and for the missionaries (Personal correspondence: 1994).

<sup>29</sup> However, as in the Tagalog center of Cabanatuan, the congregation has remained small, under 100 by 1992 and comprises more Ilocano members than Cebuanos. No other churches were started in Davao City until 1990 when two preaching points were established through Metro-Move Seminar held in Davao City. However, some Cebuanos converted in the Davao City church have become pastors who have begun work in other Ce-

7. Bible School Relocates in Kabacan. As Ilocano churches multiplied in the central and southern areas of Cotabato province, the Bible School moved in 1959 to Kabacan in the heart of Ilocano rice farming country which was centrally located in the island as a transportation and college center. A large tabernacle was erected in the early 1960s to provide a facility for a central camp meeting and conference.<sup>30</sup> Within the first ten years after beginning the Bible School, 40 students were in attendance,<sup>31</sup> a self-supporting district with 29 organized churches existed plus other preaching points (Thomas 1963:342). The new incoming missionaries, the Robert Smiths (1962) and the Paul Walborns (1965) joined the Bible School staff (Thomas 1967:23).

Revival at Mid-Course 1954. Thomas, as the field superintendent of the work, began in 1953 to apply the standards of the Pilgrim Holiness *Discipline* for membership. Pastors were asked to establish new membership lists composed of only those who witnessed to a clear born-again experience.<sup>32</sup> As a result of this new standard, Thomas states

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buano centers such as Mabini in Davao del Sur province and Cebu City on the Island of Cebu.

<sup>30</sup> This was a wonderful accomplishment, says Thomas. He saw the value of the camp meeting gathering which fit the rural culture. This was built with voluntary labor. Most of the lumber was brought from the forest and hand-sawed by two man teams with as many as 75-80 men working at a time. They paid their own fare and brought their own food often provided by the church family. The work was done so expertly it looked as if it had come from a saw mill (Personal correspondence: 1994).

<sup>31</sup> Thomas comments that this increase was largely due to the fact it was through these first graduates who were on a good spiritual foundation and were qualified to minister and whose lives and ministry bore witness (Personal correspondence: 1994).

<sup>32</sup> Wright recounts his experience with this new policy. Thomas had directed him as the leader of the work in Luzon to notify all the pastors to establish a list of true mem-

that “the membership count dropped from about 1,000 to about 300” [in the Luzon District] (Quoted in Caldwell 1992:535).

Wright reflects on these events and changes. In 1954, Flora Belle Slater conducted an extended lay members institute for the Luzon District at the Labayog Church. A revival spirit came on the group and the meeting went on two weeks or more. Wright relates:

The confessions and repentance for sin that came about at that time were truly remarkable, but also devastating to the existing roll of leadership and pastors. In essence the district was dissolved, students were sent out to pastor churches, and most of the pastors brought their families to Cabanatuan to Bible School for several months of study. At that time, I took over the position of DS<sup>33</sup> in Luzon and held that for several years until Paz [Bonifacio] Urbano came on the scene. (Personal correspondence 1995)

Briones, one of the workers who received discipline, reflects from a Filipino point of view on the events of this period and their significance [however his dates differ from Wright's by two years]:

In the early 1950s, a crisis developed in the work in Luzon. Pastors were having problems with immorality, doctrine, and administration. In early 1952, Wrights and Slater brought all the pastors, perhaps between seven to ten, into the Bible School for three months of retreat with classes, special prayer, and Bible study. They sent the students out to pastor the churches. Following this time, a great revival occurred in the Labayog

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bers who could give a clear witness to the new birth in preparation for the annual church conference. Only this list would be accepted for membership. When he arrived at one church for the annual meeting, the building was full. He asked the pastor to read the list of members who would then constitute the voting members in the bar. Many people objected such as the mayor of the town, stating they were also members. A number of those not included ceased to attend the church (Personal conversation with the writer, June 1995).

<sup>33</sup> C. T. Bolayog had served from 1934 up to this event in 1954.

church during a gathering of the workers. All the workers were revived and a deep conviction characterized this gathering and many pastors sought the Lord with earnestness. This special retreat and revival<sup>34</sup> brought a turning point in the Luzon work. (Briones 1992: Interview)

Thomas reflects upon the changes that took place in the work:

As the standards for Christian life were taught and applied, it became meaningful to be a member of the Pilgrim Holiness Church. Gradually a distinct change came in the churches. Spiritual life was manifested. There was a better foundation and an inner spiritual dynamic began to express itself in church growth. (Quoted in Caldwell 1992:535)

Bible School Characteristics. Two former students at Kabacan Peter Lucag and Sevirino Dasalla recall the Bible School as they knew it in the 1960s and as they have viewed it in more recent years during the 1980s and 90s. Both Lucag and Dasalla graduated in the early 1960s. Lucag has been a pastor and Dasalla also served as District Superintendent for 12 years during the 1980s and early 1990s. They comment on the curriculum, training given in evangelism and church planting, and overall preparation for ministry.

1. Curriculum. The curriculum is basically the same, however, the students are better prepared now in organization, mentally, and sociologically, since the faculty have more training.

2. Evangelism and Church Planting. The students during the 1960s were taught to conduct extension Sunday school classes, help in revivals and/or gospel campaigns and to use literature in ministry. Literature training involved giving out tracts and participat-

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<sup>34</sup> Thomas comments that after the pastors were revived, then the lay people experienced victory and revival (Personal correspondence 1994).

ing in the annual *Timek Ti Kinasanto* campaign.<sup>35</sup> “Occasionally we had gospel campaigns going for a week, but only selected students participated, going with Brother Garcia [District Superintendent of Mindanao].

We also went out on weekends to sing, testify, and work as counselors for the seekers in these campaigns” (Lucag and Dasalla Interviews: 1992).

3. Preparation for Ministry. In comparing the Bible School training given during the 1960s and 70s to that of the 1980s and 90s, the present program is considered superior in some aspects, but in other factors such as the nature [characteristics] of the more recent student bodies, the Bible School preparation is not considered as good as that of the 1960s and 70s. The following reasons were given:

One thing we need to consider is the age of the students then, they were older in their early twenties. Second difference is in the attitude. Before, students were more sure of their calling, more mature. Some of the students before were already involved in the local church when they came to Bible School. But by about 1964, there were many young people coming in who had no involvement in their local church. Most of the students going to the Bible School now are much younger, some are at the age of 15 because of their early starting in kinder and grade school. As a district leader for the last 12 years, I have found out that stationing students just out of Bible School was a time of adjustment, they were not really established, and after three years, they would go on or quit. They will overcome their identity crisis [during this period.]. (Lucag and Dasalla Interviews: 1992)

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<sup>35</sup> The *Timek Ti Kinasanto* (Voice of Holiness in Ilocano) published by Word of Life Publishers, the Wesleyan national literature office in Manila, was a 10-page Ilocano monthly magazine designed for the Wesleyan Christian family with strong emphasis on salvation and holy living. Subscription drives conducted annually through the churches but largely carried out by the Bible School students pushed the total circulation to close to 11,000 by the late 1960s. Student teams competed for the most subscriptions during a week break from classes devoted to reaching as many Ilocano *barangays* as possible, a thrust that carried the *Timek* to distant regions beyond the borders of the church.

4. Graduate's Concept of Ministry Role. From the perspective of these two pastors, they felt that graduates reflecting on their abilities to build the church spiritually and numerically, tended to feel inadequate for this responsibility, but they continued to work alone during the 1950s and 60s. However, the later graduates beginning in the 1970s onward, began to see themselves as facilitators to train others for ministry to assist them.

5. Total Bible School Graduates 1951-1995. The three Bible Schools, Rosales, Kabacan, and Sinipsip graduated a total of 626 students from 1951 to 1995. Graduates by school are: Rosales 276, Kabacan 336 and Sinipsip 14. Out of this number, those continuing in ministry by school are: Rosales 188, Kabacan 223, and Sinipsip 10. Graduates currently not in ministry in the Wesleyan Church number 206.<sup>36</sup>

Strategic: Effects of Bible School Program on Church. During the 1950s and 1960s, three trends emerge: 1) indigenization, 2) lay inactivity, and 3) church growth. The concept of indigeneity within the Pilgrim Foreign Missions Department took a step backward under the new administrate of R. G. Flexon who became the General Secretary in 1946.<sup>37</sup> Flexon's philosophy was pragmatic and he emphasized evangelism and job

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<sup>36</sup> The registrars in the three schools provide the following information: transferred to another denomination, 42; deceased, 9; dropped out of ministry, 130; on leave or for rest and recuperation, 11.

<sup>37</sup> Thomas comments on Foreign Mission's concept of indigeneity during this period from 1947 onward. "The indigenous concept was lost under Paul Westfield Thomas' successor, R. G. Flexon. Flexon was a godly man, a powerful and unique evangelist, a great soul winner but had a paternalistic concept of missions. Flexon did not give us or the Wrights any guidelines whatsoever, including the indigenous concept. Uppermost in Brother Flexon's mind was winning souls thru [sic] the gospel. Hence I received no such instruction from Flexon or anyone. I developed a strong conviction for indigenous work in the field on my own in a short time. I did not arrive with it. Flora Belle Slater, a vet-



accomplishment using funds at hand rather than self-support. Indigeneity seems not to have been well understood and the missionaries arriving in the 1950s learned step-by-step.

We proceed to trace and evaluate these trends which affected the subsequent church organization and the rate of growth.

1. Trend Toward Indigenization. The first trend was the progress toward an indigenous<sup>38</sup> church. Self-support and self government<sup>39</sup> were two vital concepts in mis-

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eran missionary, had deep convictions about indigenous work. She was very gifted in training workers and establishing students and workers in Christian character, based on salvation and entire sanctification on a one-on-one basis. Wayne Wright received a lot of instruction and examples of working for an indigenous church from myself and Slater. The Wrights were quick to perceive the values of an indigenous policy. To follow indigenous principles some of Brother Flexon's policies had to be rejected. Example: Flexon promised students a Bible School education on the condition that they sign a contract for a certain number of years of service for the PHC after they graduated. We soon threw that out. The only basis for a good worker is the call of God. Such contracts are a farce indeed and often times are not adhered to" (Personal correspondence 1994).

<sup>38</sup> "The primary issue is to be biblical, not indigenous," comments Thomas. He says there are many traditional practices in any nation that are not proper or correct according to the Scriptures. He cites as an example the Filipino wedding. "It was indigenous, or traditional, to spend large amounts, even plunging into a huge debt, for a wedding and then be under debt for a long time. We went against this in Mindanao, beginning with the Bible School students. We had nice weddings for the graduates but there were no big debts incurred. Some of their parents really objected to this. However, afterwards they all agreed it was better not to be in debt for an elaborate wedding feast. The graduates promoted this in their pastorates and thus we became known as the church with simple weddings. The principal issue is not to be indigenous, but to have a lifestyle according to the Scriptures" (Personal correspondence: 1994).

<sup>39</sup> Thomas comments regarding his personal feelings about the "Three selfs" commonly understood as the basis of the indigenous principle. He says, "Long ago I rejected the term 'self-support' and the three self formula: Self-support, self governing, and self propagating. The issue is not self-support, but support by biblical principles. It is through the Holy Spirit's ministry in the church that people recognize their stewardship

sionaries' understanding toward this goal. They intertwined like two strands of rope, each supporting the other. We will watch how these two dimensions came together to work synergistically.

a. Self-support. Self-support was the first and predominant strand. Paul William Thomas relates that he did not come to the Philippines with the concept of self-support that his father Paul Westfield Thomas had possessed in 1934 when he began supervising the work. He acknowledges that the new missionaries had not been schooled in the philosophy of self-support (Personal correspondence 1994). This suggests that the idea formed as they began to understand the needs of this growing church. Thomas states that: "The missionaries developed the conviction that God's plan for the Church was that it should be supported by tithes and offerings and should not depend on foreign support" (Quoted in Caldwell 1992:539).

It appears that indigeneity in the early 1950s was understood to mean a designed plan to achieve support by biblical principles that would enable the pastors to be supported by the district through the tithes of the local churches and at the same time encourage the church to be self-reliant for construction and maintenance of all buildings. The first concept of indigeneity focused primarily on financial independence. The Bible school program provided the right place to teach these concepts.

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responsibilities through giving tithes and offerings. So the self-support expression to me is not good. The same applies to the other self terms. The church is to be governed by biblical principles and men who are led by the Holy Spirit. Instead of 'Self-governing' could it be stated as 'Government by Filipinos?'" (Personal correspondence: 1994).

Mindanao served as a catalyst. The philosophy of self-support or “support by biblical principles” as Thomas preferred to say, soon took root in this pioneer area and achieved a self-supporting district. Several anchor posts established this principle. First was the biblical basis for the stewardship giving of tithes and offerings. Second was the concept of the full-time pastor who would be supported 100 percent by the tithes and love offerings of the local church. Neither the pastor nor the pastor’s wife were to be engaged in any outside income activities called “side line” in order that the pastor could devote complete attention to the ministry. Third was the central tithe plan.<sup>40</sup> Each local church sent their entire tithes to the district office each month. The district then paid each pastor a set salary based on location, size of family, and years in the ministry. Each church was encouraged to give generous love offerings regularly. Another source of help to the pastor was the “*Renekim*” or God’s faithful hand. Each family brought a sack of rice on Sunday for the pastor which they had collected during the week by separating one handful of rice for the pastor each time they prepared their own rice for the day. The combined “*Renekim*” offering provided most if not all the parsonage families weekly rice needs which was a great financial help plus the blessing of shared love and concern of the members. This plan allowed the district to assign pastors to new locations for pioneer work or to small churches that were not able to provide a living wage to a pastor. This plan continues today with some modifications. In Mindanao, no outside subsidy assisted in the district development from the beginning with pastor’s support, student expenses,

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<sup>40</sup> When R. G. Flexon went to the Philippines in 1950, he initiated this central tithe plan (Thomas quoted in Caldwell 1992:539).

or property purchase or church construction. Students were schooled in faith for their needs as well as in a strong take-charge spirit in preparation for leadership. The indigenous church was taking shape in Mindanao.

However in Luzon, similar steps toward indigenous development did not take place until 1962, which since the war, had come to depend even more on the assistance of the United States for the support of pastors and students. Thomas confessed, "The battle there was a fierce one, extending over several years" (Quoted in Caldwell 1992:540). Thomas relates that the missionaries continued to present self-support as God's plan for His church as revealed in Scripture. Finally, Luzon accepted this concept in a dramatic way. In 1962, at the annual district conference at Rosales, after a missionary delivered a moving message, the conference voted to renounce all U.S. support. The conference sent a cable<sup>41</sup> to Rev. Ermal Wilson, Secretary of Foreign Missions expressing their decision (Thomas quoted in Caldwell 1992:540).

(1) Strengths. The consistent, biblical emphasis on tithing and sacrificial giving took deep root in the developing church. Wright commented that in these early days, the true dimension of the church could be measured more by the size of tithes and offerings than by a membership count (1995). Paul Walborn discovered in his year long study of the 69 churches in Mindanao during the period 1975-1976, that the members were gener-

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<sup>41</sup> The cable read, "It was moved and seconded that we send a cable to Rev. Ermal Wilson, secretary of foreign missions, stating that the Luzon District is now self-supporting, and because of this the amount we have been receiving before be cut off and be used for other projects of the Pilgrim Holiness Church. This motion carried which was followed with a prayer of thanksgiving to God. God was in our midst. The conference sang the song, 'How Great Thou Art'" (Thomas quoted in Caldwell 1992:540).

ally well grounded in their responsibility to support the church. He said of the Southern Mindanao District,

We can see most of our people are tithing plus giving above their tithes for missions, etc. In 1976, the per capita giving based on full membership for the district was 229.00 pesos<sup>42</sup> (\$27.00 approximate) where as the per capita incomes was between 3,000 to 5,000 (\$353.00 to \$588.00) with a few families receiving 10,000 pesos (\$1,176.00). Thus we are sure our people are giving out a heart of love to support the pastor and the church. (1981:21-22)

The Bible Schools functioned on the self-support basis. The students paid for school expenses: food, books, and personal expenses. Funds for the property and the erection of the building in Mindanao came from the churches. Missionaries did most of the teaching in the beginning but by 1967, eleven Filipino staff had been added who were paid by the districts served by the schools. The Bible School succeeded in grounding their students and future pastors in the principle of support that carried over to the local churches in the district which operated completely on the tithes and offerings of the people.

In reflecting on the self-support principle, Thomas comments on the rightness and success of this approach:

Had the Philippine Church depended on U.S. financial support for students and workers it would never have grown as it has. The number of students would have been severely limited. Following the biblical patterns uncapped a great number of unanticipated resources for the work of God. It has also been verified that 'where your treasures are, there your heart will be also.' It is 'giving' and not 'receiving' that builds church loyalty. (Quoted in Caldwell 1992:541)

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<sup>42</sup> The peso exchange rate was approximately \$1.00 to P8.50 in 1976.

(2) Weakness. The principle of self-support itself does not have a weakness because it is God's plan for carrying on kingdom building. However, in viewing the development of the church, perhaps the pastor lacked a proper balance of emphasis in teaching the members. Perhaps the *utang* (inner debt of gratitude) responsibility the pastor felt toward the other pastors in the district<sup>43</sup> overshadowed other necessary emphases such as evangelism, church planting and equipping.

During the writer's tenure in the Philippines from 1970-1977 as district missionary, I often visited churches with the District Superintendent for quarterly and/or annual conferences. I was always impressed with the faithfulness in which the church had given to meet their financial responsibilities as well as the amount of time in which we took to review the churches' financial picture. However, at the same time, I was often disappointed that we took little or no time to evaluate the spiritual life, growth and or outreach of the church. The church was always under pressure for needed funds for its many responsibilities, foremost of which was tithes given to the district which in turn paid all the pastors monthly support. According to the old adage, "The wheel that squeaks the loudest gets the grease."

Paul Walborn observed this aspect also after conducting weekly workshops in the 69 churches in Mindanao in 1975-76. He claimed,

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<sup>43</sup> Since each pastor's salary came from the district office which in turn depended on the faithfulness of each pastor in the district sending in their church's tithes, each felt a sense of interdependence and responsibility and gratitude, a deep feeling of *utang* to the group to collect everyone's tithe.

We notice that most, if not all, of our churches were lacking in evangelistic visitation. Our laymen have not been burdened nor trained for this type of ministry. They all seemed to have the attitude that it was merely their responsibility to support the church with their finances and the pastor was to do the evangelism. They were good in paying their tithes and in bringing offerings but they had no burden for souls. If they did not pay their tithes they felt they were backslidden but seemed to feel no concern or conviction when they did not have any souls to bring to our Master. Perhaps this was the fault of our pastors as there was much preaching on tithing but little on evangelism and missions. (1981:13-14)

Pastors do not forget to stress giving because they must live on their members' tithes and love offerings. However, if the same degree of teaching had been placed on lay involvement, would not a similar success be registered today in the number of Bible studies, home meeting, and church planting resulting from lay participation? I believe the stewardship emphasis on "giving" should be balanced with equal stress on the giving of time and talents. If for example, the pastor's salary was structured on the basis of lay involvement ratio and increased attendance/membership, perhaps this criterion would reinforce and balance stewardship teaching.

Even with a self-sustaining church, the number one hindrance to church planting is lack of finances according to the consensus of thirty-one pastors and laity the writer interviewed in 1992. I discovered that our Filipinos were praying for other members of the body of Christ, who were more financially able, to share in evangelism and church planting projects with them. Tuggy believes that following a rigid indigenous policy, such as cutting off all funds rather than sharing in funding projects such as urban church planting projects which are difficult or next to impossible for the national church to adequately do, can actually hinder rather than promote church growth (1972:72-73).

Thus, we can see that self-support, though right and necessary, which has enabled the church to become a strong indigenous work, also has a potential weakness that must be addressed. We will note this aspect as we proceed into the next section on the church growth era and observe new emphases on evangelism that have tended to bring a balance in administrative focus for the church.

b. Self Government. Self government was beginning to take shape as well as the second major strand of indigeneity. At the outset in 1934, Paul Westfield Thomas used the *Manual* of the Pilgrim Holiness Church as the guide for the infant church to follow. A Philippines edition was prepared sometime later in accordance with the *Policy* set forth in 1931 by the Foreign Mission Department. Paul Westfield Thomas strongly projected the concept of self government for all missionaries to follow in developing structure in their fields. In his report to the General Assembly in 1938 he stated the position he took in directing the mission outreach of the Pilgrim Holiness Church:

The truth is surely clear to the mind of any candid reader of the New Testament that it was the apostolic plan to establish self-supporting and self-governing churches; to promote churches, in a word, that were native to the country where they were, rather than to transplant an institution of foreign character. . . . (Paul Westfield Thomas, "Report of the General Secretary of Foreign Missions," *Minutes of the Eighteen General Assembly of the Pilgrim Holiness Church*, cited by Thomas 1963:244)

The pastors prepared in Bible School became the fibers of this second strand which would gradually grow developing strong capable leaders.

Philippine missionaries worked from this policy perspective, however they may not have been aware of its existence when they arrived. This early *Manual* served until 1968 when it was updated to reflect the merger of the Pilgrim Holiness Church and the



Wesleyan Methodist Church in North America. This edition served until 1972 when a new book of government was needed to reflect the merger of the two mission entities of the new Wesleyan Church located in the Philippines, The Wesleyan Church (Pilgrim Holiness) and the Wesleyan Methodist Church. The new *Discipline*, prepared by the joint comity committee was adopted (Thomas as quoted in Caldwell 1992:549).

When Paul William Thomas arrived in December 1949, he took leadership responsibility for the total Philippines as field superintendent, both in Luzon and in Mindanao, superseding the Filipino leadership of then Field Superintendent C. T. Bolayog. Thomas began to lay out and orchestrate the organizational structure as envisioned by the missionary staff for the young church. Until 1960 the field superintendent was responsible for the supervision of the work. In 1960, the missionaries formed the Philippine Missionary Council which began to coordinate missionary appointments and other plans which followed the guidelines of the 1931 *Policy*.<sup>44</sup> This served as a governing body over the entire work under the chairmanship of the field superintendent (Thomas 1967:22).

A major step toward Filipino leadership took place in 1963. At this point, the missionary staff took the first step toward implementing self government, the second component of indigeneity on self government stated in the 1931 *Policy* and envisioned by the missionaries in the 1950s. The Philippine Missionary Council renamed Philippine National Council expanded its base to include both missionaries and Filipino members as

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<sup>44</sup> According to the 1931 *Policy*, the progression of field organization followed this pattern: First, the field superintendent, then the formation of a committee working with the Field Superintendent, followed by a field council much like the district council for the districts in the States (Thomas 1963:235-236).

the chief governing body of the Philippine work. At the same time, Filipino district superintendents<sup>45</sup> were appointed and the missionaries retreated to an advisory role as district missionaries (Thomas 1967:22).

District councils during this period were composed primarily of missionaries and pastors. A percentage of lay representatives on district and national boards based on the size of the district did not take place until after the merger with the Wesleyan Methodists in 1968.

A national headquarters and literature office were also established in Manila in 1963, transferring these offices from Kabacan. The missionaries planned and worked toward the time when Filipinos would replace them. They mentored and encouraged perspective teachers and leaders for district and national responsibilities. Filipino teachers in the Bible Schools were encouraged to take additional training. The Missionary Council projected 1974 as the year they would no longer be available to serve as presidents of the schools and thus they urged the Philippine National Council to prepare Filipino leadership for the schools.

A final step toward National leadership focused on turning over the responsibility of field superintendent. National Superintendent Wright and the Philippine National Council hastened toward this transfer, setting a date for election one year before Wright returned to the States. In 1969, the conference elected Saturnino Garcia. In 1971, the

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<sup>45</sup> Filipino leadership directed the district work in Mindanao up to 1954 with Rufino Ganibe serving up to 1953 and Antonio Campos in 1954-55 followed by missionaries: Meredith House 1956-57; Paul Thomas 1958-60; and Paul Meeks 1960-62. Filipino leadership resumed in 1963 with Saturnino Garcia 1963-67 (Walborn 1981:32).

Philippine National Council initiated its own missionary enterprise<sup>46</sup> by commissioning Daniel and Adelina Pantangan and family, their first missionaries, to begin the Wesleyan Church in Indonesia. By 1972, two years ahead of schedule, all church administrative offices and Bible School leadership positions<sup>47</sup> were in Filipino hands. Missionaries continued to serve as teachers in the Bible Schools and as advisors, members of various administrative boards, and as church planters. In 1975, an historical step toward maturity occurred when the North American General Conference declared the Philippines through its Department of World Missions, a Provisional General Conference. Steps were taken to hasten development of all areas in preparation for achieving a full General Conference status which was finally realized in 1988 at the General Conference in Knoxville, Tennessee. The Philippines had achieved the first overseas General Conference of the Wesleyan Church and was officially organized on February 21-23, 1989 on the Bible School campus in Rosales, Luzon. The church had reached a place of maturity in financial strength, leadership, and membership size that enabled it to be on its own. Ultimately, the Department

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<sup>46</sup> A second family, the Rufo Lumahans were sent in 1974. Churches and members continue to increase. Two Bible Schools train pastors. The indigenous principles practiced in the Philippines have laid a solid foundation for this growing body which is under the supervision and of the Philippine General Conference. In 1989, two medical doctors, Romy and Linda Garingal were sent to Zambia, South Africa and in 1972, Dr. Vilma Lumahan was sent to Sierra Leone, West Africa. Australia, Cambodia and Hong Kong are the next countries where Filipino Wesleyan missionaries will soon be working. The Philippine General Conference Director of World Missions supervises this mission outreach and raises missionary support throughout the Filipino church.

<sup>47</sup> Martial law declared February 22, 1972 served as a catalyst resulting in missionaries serving as presidents in the three Bible Schools to install Filipino leadership within a month. Leaders had been prepared, even though they felt reluctant to assume this responsibility (Personal knowledge).

of World Missions concluded<sup>48</sup> that it had finished its work and the remaining missionary couple returned to the States in 1989. The church had achieved the objectives envisioned by the missionaries in the early 1950s. The missionaries had indeed worked themselves out of ministry. Or had they? Disengagement raised two areas of concern: continuing need and continuing relationships. First, the national church had asked World Missions for missionaries to continue to assist them in areas they considered needing help such as evangelism and discipleship training, TEE work, Bible School teaching, and urban church planting.<sup>49</sup> Second, the Filipino concept of parenting carries with it the continual maintenance of a relationship with the children which assures their children access to their parents. Even though the children become old enough to leave home, yet the thought of complete independence and self-sufficiency does not exist (Pablo 1992:Interview). Therefore, for the mother Church in America to completely divorce itself from its adult child is anti-cultural. The General Superintendent, district superintendents, and laity expressed their desire to work together in partnership with missionaries.

The question remains, what is the mission of the Church? Had the Wesleyan Church fully understood and fulfilled the ministry objectives set forth in Christ's Great

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<sup>48</sup> During the 1970s, the Green Lake (WI) Conferences for mission executives, mission agencies/denominations were challenged, "Are you big enough to allow the national church to come of age and be itself by withdrawing your missionaries?" During the 1970s and 1980s, agencies/churches taking this bold step in giving independence were affirmed and agencies celebrated this action as a sign of maturity and good missiology.

<sup>49</sup> In 1992, Wesleyan World Missions reversed its policy on General Conference status and acknowledged that if the Philippine General Conference wanted missionaries, it would send available missionaries to work in partnership.

Commission to “make disciples” of all nations (*panta panta ta ethne*)--people groups? Were there no more Filipino people groups to reach? Had all the *barangays* been evangelized? Was the Wesleyan Church actively reproducing itself through the witness and ministry of its lay people?

Paul Walborn, the last missionary to leave in 1989, raises the possibility that the Wesleyan Church had lost sight of its true mission in the Philippines during this period. Walborn<sup>50</sup> in reflecting on our focus in developing an indigenous church admits:

Without realizing it we were involved in a “church syndrome.” All the missionaries were so involved in the Bible School administration and teaching that we seldom did get involved in front line evangelism. We were so committed to developing an ‘indigenous church’ that we did not see that we were not helping it in its outreach ministry. Several times I had heard the statement, we were to “work ourselves out of a job.” When we had Filipinos filling all the positions of administrative leadership then we would have fulfilled our responsibility. (1981:47)

In reality, only part of the missionaries’ earlier vision had been fulfilled. Their vision for the evangelization of unreached and receptive areas remained largely unfulfilled. The missionaries’ vision for the Bible School narrowed their time as well as their focus so that they did not become actively involved in evangelizing these areas. Neither did Bible School administration allow them much time to provide a role model in evangelism, personal soul winning, follow-up, discipleship training, and church planting. Many times,

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<sup>50</sup> Thomas in responding to Walborn’s comment says, “Walborn may be overlooking the fact that most of the time we were very few missionaries. The training of workers had the priority and certainly should have had. I know that during my time we ventured into evangelism as the opportunity came. I think it is wrong to say ‘Evangelism and church planting was obscured behind the primary focus on indigenous development.’ After Bible School grads went into the work, there was a great emphasis on evangelism. Various organizations contributed to this” (Personal correspondence: 1994).

concepts are more “caught than taught.” Impressions gained in Bible School went a long way toward shaping the pastors’ concept of their role in ministry.

Missionaries serving from 1951 through 1989 indicated they gave approximately 71 percent of their time to Bible School ministry in comparison to 29 percent to district ministry. Table 7.1 on page 257, indicates the approximate division of time missionaries gave between teaching and district responsibilities and also describes the type of district responsibilities the missionaries engaged in themselves. Table 7.1 is based on missionary responses indicated in the Missionary Questionnaire in Appendix C

Table 7.1

Missionary Division of Time Between School and District

Missionaries	Percent Time in Bible School (Ave. 71 %)	Percent Time in District (Ave. 29 %)
Wayne Wright	60 (Sometimes almost 100)	40
Paul Meeks	90 (Changed over the years)	10
Bob Smith	80	20
Paul Walborn	50	50
Robert Bickert	90	10
Paul VanCleave	25	75
Paul Turner	100 (1978--then mission coordinator)	
<b>Type of District Missionary Activity/Missionaries participating</b>		
1. Supervision and problem solving: WW, PM, BS, PW, RB(1975-77:10%),PV, PT 2. Evangelism through local church for its expansion: WW, PW, PV. 3. Church planting: WW, PW, RB (1975-77: 90%). 4. Revivalism in local churches: WW, BS, RB. 5. Other: WW--Teaching, ministerial institutes, building. BS--Building. PW--Varied each year of ministry. RB--Assigned to Manila Headquarters ministry and language study 1970-71.		

Source: Missionary Questionnaire 1994.

On the other hand, the envisioned goal for capable leaders and pastors was being achieved through the Bible School graduates at a time when this was essential for the growth and spiritual maturity<sup>51</sup> of the growing work. In 1960 Wright stated with pride that “more than half of all workers in the Philippines are Bible School graduates. This

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<sup>51</sup> A graduate of the Cabanatuan Bible School and assistant superintendent of the Luzon District commented in his district report regarding the spiritual condition of the church, “We have come to the realization of what it means to have a real holiness work in the Philippines. It is only for the past two years that we have realized what it means to have a real holiness work” (*Minutes of the Luzon District Conference, Rosales, Pangasinan, May 3-4, 1962, page 7 as quoted by Thomas in Caldwell 1992:535*).

percentage will increase because, henceforth, no one will receive license to preach without a Bible School diploma” (Quoted in Eubanks 1960:50). And again in 1969 Wright reported, “Out of all the pastors of the churches of the three districts, only two are not graduates of our Bible Schools. These are older men who were among the first workers in the Philippines” (1969:9-10). In reflecting on the work of the Bible Schools, Wright stated: “New Bible Schools were established, producing fine Filipino workers who were fully dedicated to Christ and the church. They rapidly took the responsibilities, not only of supporting the work, but of leading it” (1969:5). Thus the backbone of an indigenous work was gradually being developed and strengthened.

The Bible School’s role seems clearly to have been perceived by the missionaries and Filipinos as of primary importance. Wright stated in 1960: “The work of the districts could not continue without the schools” (Quoted in Eubanks 1960:50). This would explain why all the missionaries, with the exception of the mission director, were assigned to Bible School work. Wright stated in a feature Wesleyan World article entitled, “Bible Schools . . . Key to Kingdom Building,” that “the role of the Bible Schools in the Philippines is one of the clearest and most apparent reasons for its [the church] progress and strength. . . . In the writer’s opinion, they [the Bible Schools] are second to none in importance as a most effective means of establishing the church” (1969:9-10).

In retrospect, were the Bible School graduates trained and prepared to equip the laity of their congregations for the work of ministry so that, like salt and yeast, they could establish the Kingdom in their communities and thus complete the initial vision of the missionaries to evangelize the unreached and receptive areas? This research seeks to



understand this relationship between the roles of the Bible School graduate pastors and the role of the laity in Kingdom building which we now examine.

2. Trend Toward Declining Lay Involvement. A second trend was also gradually developing, however, this one generally was unnoticed. The once active laity within the church that had been on the forefront of evangelism and church planting were becoming inactive. "Remember," General Secretary Paul Westfield Thomas emphasized, "that every follower of Jesus Christ must be a soul-winner" (Thomas 1963:285). Examples of lay involvement are many. Antonio Campos won his four brothers, two sisters, plus his father and mother to Christ when he returned in 1934. These converts went out witnessing to their neighbors and in the surrounding *barangays* and as a result, the church established in Caaringayan established two daughter churches (Paul Turner interview cited by Campos: 1984:29). Active lay ministry gradually increased in the 1930s and by 1941, seven were in ministry. Five had little or no training. This number increased during the Japanese occupation and by the late 1940s, between 40-50 laity<sup>52</sup> were in ministry. Antonio Campos states that "most of the churches established in Mindanao during the decade [1950-1960] were opened by these laymen from Luzon, places like Salaman, Laguilayan, Sambulawan (Quirino), Koronadal, Katiduan, Kabacan, and Bannawag" (Campos 1985:31). Paul Thomas established a "Laymen's Institute" in Mindanao which he held several times a year for evangelistic training during the late 1950s and early 1960s.

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<sup>52</sup> Wright comments that "in those early days, pastors were called "workers," and there was not much in the way of educational standards for licensed or ordained ministers. So, most of everything that was done in the way of pioneer church planting was done by "lay workers," in today's terms" (Interview: 1995).

As a result, some laymen were called to full-time ministry and went to Bible School, while others gave themselves to local ministry and were given a lay preacher's license (Campos 1985:31). However, "this program faded away," states Campos when Thomas moved in 1963 to Manila (1985:31). In 1966 Thomas left the Philippines for an assignment with the Department of World Missions. Saturnino Garcia remembers that the "gospel campaign," a one-week evangelistic crusade which greatly involved laymen, replaced the layman's institute which he said, "faded out somewhere unnoticed in the latter part of the 1960s" (Campos 1985:32).

Because the first lay Filipino pastors or "workers" as they were generally called, had different degrees of training, the writer established two categories in order to clarify their pastoral status as laity in relationship to the regular pastors as currently defined. For clarification, the writer divided pastors into two categories, Bible School graduates and non-Bible School graduates. The non-Bible School workers technically belong in the laity class. However, these non-Bible School graduates were divided into two groups. The first group identifies laity who were actively involved in pastoral ministry and who had received some degree of training from either the States, under R. K. Storey in the first Bible School 1939-1941, or from other sources. The Filipinos considered this first group of laity "Pastors" rather than just laity (lay pastors). These were: Miguel Zembrano, C. T. Bolayog, Antonio Campos, Moises Alejo, Ludivico Ganibe, Ernesto Maglasang, Enrique Caindec, Poinciano Asuncion, Max Attractivo (Stateside Bible training or came from the States); Rufino Ganibe and Isidoro Ganibe (C&MA Bible school graduates); Timoteo Campos, Paterno, Geronimo and Geronimo Briones Sr., and Leoncio Pagdanganan

(training under Storey); Eliseo Bang-as, Honesto Valdez, Policarpo Labaddan, Conrado Arconado,<sup>53</sup> and Elesio Saplaan (from other sources). The second group classifies laity who lacked any special preparation but who helped establish churches and promoted Christian spiritual growth and the teaching of the Pilgrim Holiness Church. These were Rufino Angway<sup>54</sup> and Max Dasalla who were very active in Mindanao.

In the Bible School graduate category, one finds that in 1950, only four of the pastors, Estanislao B. Albano, Aurelio Sabado, Rufino and Isidoro Ganibe had graduated from a Bible School or college and two of these were in the United States. These three categories totaled 23 considered as pastors in the early 1950s.<sup>55</sup>

In addition to this 23 who are remembered, other laymen who have not been identified were active in pastoral work who were on the list numbering between 40-50 receiving pastoral support from the Department for Foreign Missions given to Paul Thomas when he arrived in December, 1949. Since records indicated that in 1950, 32 organized

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<sup>53</sup> Arconado came to Christ under the preaching of Paterno Briones in Sagunto (Briones Interview: 1992).

<sup>54</sup> Angway had been the first convert under Miguel Zembrano soon after he returned from the States and began preaching in San Francisco. When Zembrano failed, Angway wrote to the Alta Loma Church in California requesting another pastor and he held things together until C. T. Bolayog arrived in 1934. One of Angway's daughters Francisca married C. T. Bolayog, and another, Matilde, married Antonio Campos in 1935 (Hidalgo: 1983).

<sup>55</sup> Thomas states that out of the ten who returned from the States, only five became [remained] workers in the Filipino church. Sabado returned to the States and Asuncion joined another denomination (Cited in Caldwell 1992:608). Wright recalls the following who were active in Luzon in 1952: Eliseo Bang-as, Timoteo Campos, Honesto Valdez, Policarpo Labaddan, Moises Alejo, Miguel Zembrano, Paterno, Geronimo, and Geronimo Briones Sr., and Pagdanganan (Personal correspondence June 15, 1995).

churches (26 in Luzon and six in Mindanao) and 26 unorganized or preaching points existed, the number of pastors could have been at least 50. However, this number declined sharply during the 1950s and 1960s as the Bible School graduates began taking over the churches. The non-Bible School graduates dropped from an estimated 45 in 1950 to 15 in 1954 and to 12 by 1962 and to two by 1969, the lowest level. The following method was used to determine the approximate number of lay pastors not graduating from a Philippine Bible School: (1) The list given to Thomas in 1949, (2) estimations by the missionaries of those serving during this period (given in the Missionary Questionnaire), and (3) articles by Wright and Meeks documenting lay pastors in the years 1959,<sup>56</sup> 1965,<sup>57</sup> and 1969.<sup>58</sup> Table 7.2 below lists a chronology of the decreasing number of non-Bible School graduates engaged in ministry and the increasing number of Bible School graduates,<sup>59</sup> and an estimated cumulative list of Bible School graduates who hold a church as pastor. The cumulative number of pastorates is about half the actual number of graduates because graduates often unite in marriage with Bible School mates or single lady graduates often

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<sup>56</sup> Wright stated, "More than half of all workers in the Philippines are Bible School graduates" (Quoted in Eubanks 1960:50).

<sup>57</sup> Meeks speaking as the president of the Rosales Bible School in Luzon in 1965 stated, "Of the 13 pastors, only one couple is not a graduate . . . and there is only one pastor's wife who is not a graduate" (*World Missions Bulletin* 26(11):9).

<sup>58</sup> Wright speaking as the National Superintendent of the Philippines said in 1969 that, "Out of all the pastors of the churches of the three districts, only two are not graduates of our Bible Schools" (*Wesleyan World* 50(10):9-10).

<sup>59</sup> The total Bible School graduates from 1951 through 1995 has been determined through the offices of the registrar in each Bible School beginning in 1951 at Cabanatuan City with six graduates total however only three entered pastoral ministry.

team-up to work together in one church thus reducing the number available to pastor individual churches. This factor becomes important when comparing the number of graduates to the number of churches in the conference.

Table 7.2

## Bible School Statistical Report 1950-1994

## Bible School Graduates Entering Pastoral Ministry

Year	B. S. Grads.	Cum.B.S. Grads	Cum.B.S.in Pastorate	Est.Non-B.S. in Pastorate
1950	0	0	0	45
1951	3	3	0	43
1952	0	0	0	43
1953	5	8	3	38
1954	0	8	3	15
1955	3	11	4	15
1956	0	11	4	15
1957	0	11	4	15
1958	6	17	8	15
1959	3	20	10	15
1960	0	20	10	15
1961	1	21	10	15
1962	7	28	15	12
1963	0	28	15	12
1964	1	29	15	12
1965	2	31	16	6
1966	12	43	22	6
1967	5	48	25	3
1968	14	62	32	2
1969	9	71	36	2
1970	13	84	43	2
1971	12	96	49	3
1972	7	103	52	4
1973	4	107	54	5
1974	1	109	55	7
1975	13	121	61	8
1976	14	135	68	8
1977	7	142	72	9

Year	B. S. Grads.	Cum.B.S. Grads	Cum.B.S.in Pastorate	Est.Non-B.S. in Pastorate
1978	7	149	75	10
1979	8	157	79	10
1980	6	163	82	10
1981	8	171	86	10
1982	13	184	95	10
1983	12	196	99	23
1984	10	206	104	33
1985	20	226	114	44
1986	14	240	120	52
1987	13	253	122	52
1988	13	266	134	50
1989	18	284	143	48
1990	20	304	153	49
1991	27	331	166	49
1992	27	358	180	49
1993	16	374	188	49
1994	20	394	198	48

a. Evaluation of Decline in Lay Ministry. Sevirino Dasalla, a former district superintendent and Peter Lucag, a pastor, who were both Bible School students during the mid 1960s at Kabacan, Mindanao, stated that the laymen during the 1950s and early 1960s were very involved in evangelism through extension Sunday schools, home services, and church planting. The laity were enthusiastic even though they had little training. However, during the late 1960s and early 1970s the laity were only somewhat involved with declining participation in evangelism until the 1980s and 1990s when they have become increasingly involved again in these activities. These pastors gave the following reasons for early lay involvement, decline and rebound: (1) Early lay involvement. More spiritual maturity. The laity were challenged by the example of other laity as well as

challenged by pastors and evangelists to get involved.<sup>60</sup> (2) Decline. Three factors are involved: (a) an increasing trend toward materialism during this period, (b) hard economic times, requiring more time at work, and (c) laity not trained for ministry by the pastor. The pastor was perceived by the laity as adequate to handle all evangelism and church planting, thus not needing their help. Evangelism and church planting were now perceived by the laity as requiring more training than they had and thus they were inadequate for ministry. (3) Rebound. A rebound began in the 1980s and 1990s. Again, three factors are involved: (a) Our Wesleyan pastors, evangelists, and other active lay people in the church have been increasingly challenging the laity to spiritual maturity and involvement in ministry, (b) more pastors are now training their laity in evangelism (Dasalla and Lucag 1992: Interviews), and (c) the Lay Training Institutes (LTI) conducted by Campus Crusade for Christ beginning in 1972 which was held in each district at the Wesleyan Men's conventions and in each Bible School.<sup>61</sup> A district superintendent cited this as the begin-

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<sup>60</sup> Wright adds: "There was a lot of emphasis on preaching point work, open-air Sunday schools, and outreach to neighboring *barangays*, and the pastors always took lay people of their churches along on that. There was a lot of informal involvement of laity all along, I personally believe. My evaluation of the very early days is that everything happened as a result of dynamic, not design. As the years went on, the issues were clearer, and both dynamic and design played interactive roles, with one or the other being ascendant from time-to-time" (E-Mail message October 9, 1995).

<sup>61</sup> In referring to the impact of Campus Crusade for Christ's training, Saturnino Garcia affirmed, "Following the All-Philippine Congress on Evangelism a deep stirring is being experienced here. Campus Crusade made a great contribution to this through campus ministries. Seminars were conducted in each of the Bible colleges by Campus Crusade and Rev. Orval Butcher [pastor of Skyline Wesleyan Church in Lemon Grove, CA]. These seminars have produced lasting fruit. Presently the entire Philippine Wesleyan Church is in a program of training the laymen for evangelism. Many souls have found Christ and are being led into a victorious walk with the Lord through the use of Bible

ning of lay awakening and reinvolvement that has taken place in the mid-1970s onward (Tuason 1992: Interview), and (d) Theological Education by Extension. Increasing emphasis has been given to this program since the mid-70s which has drawn more laity into ministry (Valez 1992: Interview).

In evaluating the declining role of lay involvement in the 1960s, several apparent factors emerge. These are: (1) the leadership/spirituality crisis in the 1940s, (2) the strong (over) emphasis upon Bible School qualifications for pastors, (3) the call and full time ministry emphasis, (4) the psychological/cultural effect on the laity, (5) the missionaries' own lack of a clear understanding of the necessity of empowering laity for ministry, (6) the assumption that laity would continue to be involved as in the past, (7) and subsequent lack of teaching and emphasis in Bible School on empowering laity, (8) as well as a lack of emphasis on evangelism in proportion to the greater emphasis on ministerial subjects, (9) and the pastor's concept of his role in ministry, especially in regard to evangelism and equipping. These factors will now be discussed and analyzed.

In order to better understand these factors and analyze them, insights were sought from missionaries involved. A questionnaire was sent to seven missionary families plus the writer, making eight missionaries who taught in the Bible Schools or who have served in the Philippines from 1950 to 1995. See Appendix C Missionary Questionnaire. These questions asked these couples who had been jointly involved as a team to reflect on the objectives, philosophy, and curriculum of the Bible School during the periods of their

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studies. Revival fires are spreading everywhere. More souls are being added to the Church, and new places are being opened up (Garcia 1971:4-5).



tenure as well as to brainstorm regarding their understanding as missionaries about the pastors' concept of their role in ministry, especially in relation to empowering their laity for ministry. These eight missionaries represent sixteen faculty in the Bible School ministry since both husband and wife taught and were vitally involved. However, these missionaries responded on one questionnaire form as a composite of their insights and thus data is represented on one reply per couple. Not all answered every question. Seven responded.<sup>62</sup> Flora Belle Slater<sup>63</sup> who served from 1951 until 1972 was unable to participate due to incapacity in her 90th year in a rest home in Florida. The following evaluation draws on these responses referred to as Missionary Questionnaire (hereafter referred to as MQ).

a. Crisis, Bible School Training, and the Call. What were the missionaries responses to the crisis in leadership and spiritual decline? It appears that the crisis in leadership and declining spiritual life of the church that evolved during the decade of 1941-1951 focused the missionaries' primary attention upon the preparation of the harvester. "This of course was a necessary prerequisite to foster spiritual life in the local churches and to give direction and lead the church in the days ahead," contends Paul Thomas (1995). However, the missionaries understood and stressed that a necessary prerequisite

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<sup>62</sup> P. W. and Frances Thomas declined to answer.

<sup>63</sup> Flora Belle Slater has since gone to her heavenly reward, April 10, 1996. Had Flora Belle been able to respond, she would have contributed rich insight since she gave her life to teaching and was affectionately called "Mother" by her students. Her colleagues deeply appreciated her deep spiritual insight and giftedness in conveying knowledge and molding spiritual character and have credited her as being the primary architect of the Bible School program.

was the high call of God for ministry. This in turn needed complete separation from secular involvement as well as preparation in Bible School. Thomas stated:

The only scriptural basis for being in the ministry besides the experience of salvation is a call from God and if there is a call from God, He will supply your needs, and those who are called should be separated to full-time work. (Quoted in Caldwell 1992:538)

The Bible School environment provided the setting whereby both God's calling was clarified and experience was gained in trusting God to supply one's needs. Thus students left Bible School with a sense of distinction in both their calling and commitment.

They were trained to give full time to ministry and to depend upon God to provide their needs through the church by tithes and offerings. Wayne Wright underscores this vital principle in an article in the *World Missions Bulletin* in 1968. He reported,

Philippine pastors have agreed together that there should be no side lines. All are full-time workers, dedicated to the task of reaping while there is time (1968:4). At that time, more than 70 national workers were active in ministry, 60 in pastoral work and 12 teaching in Bible college, most of these were Bible School graduates. (1968:4)

The first missionaries may have over-emphasized the importance of having all workers trained in Bible School. Back in 1959 Wright stated that half of all their pastors were trained in the Bible School but all future pastors would be required to have a Bible School degree for licensing and ordination (Eubanks 1960:50). The requirement soon began to reduce the potential labor force for the harvest. The requirement also elevated ministry and preaching to a professional class which may have established a barrier between the specially-trained, full-time, called workers and the untrained, full-time commissioned witnesses in the pew.

On the other hand, the prestige of a degree gives an advantage to graduates who are entering the parsonage in their late teens or early twenties, a great disadvantage for a projected leader whose congregation respects age and experience. This can make the task of discipling older members difficult or threatening. Thus the pastor's *Apong* position may provide a needed sense of security and ego enhancement. Therefore sharing or surrendering responsibility and authority to laity may also be threatening to a young pastor's need for security. Could this be an underlying reason why pastors tend to continue to work alone rather than involve their laity?

Thus, this emphasis upon the call and full time involvement tended to elevate the concept of ministry to a special level for a select few.

b. Ministry Requirement's Psychological/Cultural Affect upon the Laity. The laity who had been active in preaching and outreach ministry but who did not feel this special call of God to pastor in full time ministry, perhaps began to reevaluate their role in the ministry. As several Filipino leaders pointed out earlier, many laity began to feel they were no longer qualified since they had not been called and lacked the special training their pastors had received in Bible School. Some laity have commented they felt now that their responsibility in ministry was to support the church financially and be faithful in attending services. However, this thinking of the lay ranks seems not to have been generally perceived by the missionaries and the Filipino district leaders and pastors. Walborn, after completing a church growth study on each church in the two districts in Mindanao which involved visiting each church for up to a week over the course of a year in 1975 stated, "Our people seemed to feel the Great Commission was only for those called to a full-time

ministry” (1981:11). For the most part during the decade from the mid-1960s to mid-1970s, they left evangelism and church planting to their pastors who had a special calling for ministry.

Missionary Paul Turner who currently (1993-1995) works with the Theological Education by Extension program comments on this issue:

I think another line to trace here is the concept of the “ordained.” I suspect that as this rite became prominent, the non-ordained felt they could not be pastors. The “ordained” and “graduated” [from Bible School] may not have wanted any help and assumed all the work and glory for themselves. It’s hard for me to get across the concept of the ‘ministry as believers’ (Ephesians 4) rather than as ‘professionals.’ Also the 300 years plus of Catholic clergy acting as community brokers of law and order for all issues of life, places a role expectation in the minds of the people. Sorry, but clergymen don’t like to give up power once taken up. It took ten years to gain acceptance of making WESTEE [Wesleyan Theological Education] graduates eligible for ordination. It took ten years previous to that from 1972 even to get WESTEE started. Training local gifted leaders in theology was seen as a threat to Bible College and the ordained elite. (Personal correspondence 1995).

c. Empowering Laity Not Well Understood. It appears that pastoral training in Bible School overlooked one of the pastor’s primary functions cited by Paul when he reminded the Ephesian Church that God had given “pastors and teachers” as gifts to the church for the purpose of “equipping the saints for the work of ministry, for the edifying of the body of Christ” (Ephesians 4:11-12). In part, this may be due to two reasons:

(1) Equipping/Empowering. The first reason focuses on the principle of “equipping” or “empowering” the saints for ministry. This concept may not have been generally understood by the missionary staff then as it is now. Perhaps an insight into the thinking of this period regarding the pastor’s role in equipping laity can be gained

through reflecting on the missionary's understanding of a significant verse often referred to today regarding equipping laity. The MQ asked the eight missionaries families to reflect on this passage in Ephesians regarding their understanding of the meaning of "perfecting" in Ephesians 4:12 when they began teaching in the Bible School.

From the seven MQ responses, two (1951,1973) said they understood this passage to refer to the work of sanctification in the believers and five (1951, 1958, 1960, 1965, 1973) said the process of maturing in Christ; one (1960) understood this to mean the maturing process which would also involve reproduction; and one (1965) said maturation and witness, and two (1970) said training of laity according to their gifts and (1971) preach, teach, train them. These responses indicate a noticeable progression of thought moving from the concept of sanctification to equipping laity for outreach ministries.

(2) Lay Ministry. The second reason was voiced by Wayne Wright who said "lay ministry was assumed then" as he reflected over this period from his perspective as the leader of the Luzon Bible School and the district during the 1950s and 1960s. "Lay ministry continued throughout those years more as a part of the warp and woof of the Philippine church rather than by design" (Wright 1995). Wright states that all through the 1950s and 1960s, the "focus was to establish a worthy pastoral ministry. This may have tended to give the message that evangelism and church leadership were the responsibilities of pastors, but it was the natural trend resulting from the commitment to a felt need" (1995). Walborn comments after evaluating the churches in two Mindanao districts in 1975-1976 that the laity at that time had not been burdened nor trained for ministries in evangelism (1981:13).

d. Lack of Adequate Training in Evangelism in Bible School. The Missionary Questionnaire asked regarding the degree of emphasis the Bible School placed on equipping laity. Five responded, acknowledging that only some emphasis was given in the 50s and 60s and that a moderate to strong emphasis was given in the 60s, 70s, and 80s. See Table 7.3 below for missionary responses to the question, “What degree of emphasis did the Bible schools place on training future pastors on the importance of instructing their laity in ministries outside the church in evangelism in areas such as extension Sunday schools, soul winning, home services/Bible studies, and church planting:

Table 7.3  
Bible School Emphasis Placed on Equipping Laity

Years	None	Some	Moderate	Strong
1950s		xxx	x	
1960s		xx	xx	x
1970s		x	xx	xx
1980s			xx	x
1990s			x	

The Bible School curriculum was weak initially in evangelism, especially during the 1950s. In the beginning, the curriculum followed closely the U.S. Bible College models, notably Frankfort Pilgrim College, which was strong on Bible courses and pastoral ministry, but generally weak in evangelism. In 1967, courses in personal evangelism and methods of evangelism were added. Church growth subjects were added in the 1980s. Wright in reflecting on the early days says,

I agree that the early Bible School programs did not include much specific curricular material dedicated to the concept of the role of the pastor in training laity to be soul-winners. Emphasis was on preaching ministry.

The practical side of evangelism was gained through outreach ministries in week-end activities. However, pastors generally took their laity along in their outreach ministries such as preaching point work and extension Sunday schools. (Personal correspondence 1995)

The objectives of the Bible School for its pastoral graduates during the 1950s and 1960s centered primarily on ministry rather than equipping. In surveying the missionaries through the MQ who have taught in the Bible college, the writer asked them to reflect on the Bible School's objectives for the pastoral graduates and what was expected of the graduate in ministry. The missionary teams listed what they considered to be the number one objectives and then secondary objectives in their order of importance. Five missionaries gave the following responses to what they considered to have been the number one objective: care of the flock, preaching, evangelism, soul winning, nurturing the believers. One missionary team said equipping laity to assist the pastor in their ministries. See Table 7.4 on page 274 for the full response to this question.

Table 7.4

Bible School Objectives for Pastoral Graduates

Bible School Objectives
<p><i>Please reflect on the Bible School's objectives for pastoral graduates. What did the faculty expect the graduate to do? Begin with what you considered the number one pastoral task. Then list several others in the order of importance.</i></p>
<p><u>Considered Number One Pastoral Task</u>                      Do the work of a pastor, which was all inclusive Evangelism/ win souls--Wrights.                      The care of souls--Meeks.                      To preach the gospel and reach the unconverted--Walborns.                      Bring their people to spiritual maturity--Bickerts.                      Equipping believers to do their ministry--Turners.                      I was not involved with the BS enough to know what its objectives were--VanCleave's.</p>
<p><u>Considered Second</u>                      Witness and outreach--Meeks.                      Preaching--Wrights.                      Build up the believers--Smiths.                      To nurture their people and help them grow in Christ--Walborns.                      Equip them for ministry--Bickerts.                      Preaching, feeding, challenging, convicting--Turners.</p>
<p><u>Considered Third</u>                      Preaching--Meeks.                      Evangelism: preaching point work, opening new preaching Pts.--Wrights.                      Be involved in planting another church--Smiths.                      To develop laymen who would reach others for Christ--Walborns.                      Counseling-visiting--Turners.</p>
<p><u>Considered Fourth</u>                      Administration--Meeks.                      Visitation--Wrights.                      Develop an administrative pattern that will place the church on a solid structural foundation--Smiths.                      NA--Walborns.                      Evangelism-personal--Turners.                      Daughter church-Turners PT.</p>

Source: Missionary Questionnaire 1995.



e. The Pastor's Concept of His/Her Role in Ministry. The pastor's understanding of his/her role in ministry is very important in regard to how he/she approaches ministry. Pastoral graduates left the Bible School with the understanding that they were responsible to evangelize their communities as well as nurture the church. However, it appears most pastors approached their assigned stations as a "private" rather than as a "general," working alone, lacking confidence, and feeling inadequate for his/her task, instead of prepared to equip the troops for ministry so that the lay people could assist them in ministry. Both Filipino leaders and missionaries reflect on this subject. Three district superintendents and a pastor gave the following evaluation. Bible School graduates entered the church with a perception of their role as the person in charge and responsible to do the work of evangelism and church planting, not their laity. Thus they may have generally overlooked the laity and failed to train and involve them, even though they felt inadequate to do the outreach ministry. They continued to work at evangelism alone as a rule. Thus one can notice the gradual decline in lay involvement as the number of pastors with Bible School training increased (Tuason, Desalle, Valdez, Lucag 1992: Interviews).

Missionaries reflecting on the pastor's concept of his/her role in ministry in the MQ, express mixed beliefs on this subject. However as a whole, their responses support the views of these Filipino leaders, especially during the period from 1950-1970. Two missionaries felt the pastors took responsibility for the spiritual and numerical growth of the local church as well as taking responsibility to involve laity to assist them in reaching their objectives in ministry. However, three others felt the majority of pastors assumed

the responsibility for spiritual and numerical growth to be theirs alone during the period from 1950-1970. From 1970 onward, missionaries identified a gradual reversal of this trend so that by the 1980s about two thirds of the pastors had changed their concept to see their responsibility to equip others to assist them in causing spiritual and numerical growth. See Table 7.5<sup>1</sup> below for missionary evaluation.

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<sup>1</sup> Source: Missionary Questionnaire 1995.

Table 7.5

Pastor's Understanding Of His/Her Role In Ministry

1950s - 1990s

<p>During the following periods from 1950s-1990s, which of the two concepts do you think the Bible School graduates had regarding their responsibility in the local church:                  A. Pastor was responsible for the spiritual and numerical growth of the church.                  B. Pastor was responsible to equip others to assist him/her in causing spiritual and numerical growth.                  Missionary responses indicated by initials of the missionary followed by the letter A or B under the pastoral percentage category indicating the concept they believe the pastor's held.</p>			
Missionary Families	Less than 1/3 of Grads	1/3-2/3 of Grads	2/3 plus of Grads
1950s			
Wrights	Not like A or B but both for all periods		A
Meeks		A	
Smiths			B
1960s			
Wrights		B	A
Walborns		A	
Smiths			A
Walborns	B		A
1970			
Meeks		B	B
Smiths			B
Walborns	B	A	
Bickerts			A
Turners			A
VanCleave			

1980s			
Meeks		B	
Turners		A	
1990s			
Bickerts			B
Turners			B

A second question closely related to the pastors responsibility in the local church focuses on the pastor’s understanding when he/she left the Bible School regarding what things they needed to do in order to cause numerical growth in their churches. Six missionaries responded in the MQ. Again, the concept of equipping laity to assist the pastor in ministry was not mentioned by the missionaries as something they felt the pastors understood as something they needed to do in order to cause numerical growth during the 1950s and 1960s periods. From the 1970 period onward, only one missionary said he felt pastors understood that training their laity for ministry and numerical growth were related. Missionary answers are given in Table 7.6.

Table 7.6

Pastor's Understanding Concerning Church Maintenance And Growth

1950s and 1960s

<p>Bible School Staff Opinion: During each of the periods below, when graduates left the Bible School and entered the local church, what do you think they understood to be the things they should do in order to cause numerical growth in the church? State briefly in a couple of words or sentences.</p>
<p><b>1950s - 1960s Periods</b></p>
<p>Wayne/Virginia Wright</p> <ol style="list-style-type: none"> <li>1. Have effective church services at which altar calls are made and people get saved.</li> <li>2. Home visitation, home services, out door SS's, new contacts.</li> <li>3. Daughter church planting projects</li> </ol> <p>Note: I believe that there was a strong pastor/lay cooperation in the outreach of the church all through those years.</p>
<p><b>1960 - 1970 Periods</b></p>
<p>Bob/Julia Smith</p> <ol style="list-style-type: none"> <li>1. Create a desire for members to be more like Christ</li> <li>2. Instill a passion for the lost in the hearts of the members.</li> <li>3. Develop an atmosphere of worship in the church.</li> </ol>
<p><b>Late 1960s - 1970s Onwards</b></p>
<p>Paul/Jean Walborn</p> <ol style="list-style-type: none"> <li>1. Have Bible studies, extension Sunday schools, and preaching points in order to build up the local church and also, try to start a daughter church.</li> </ol> <p>Robert/Kay Bickert (1970 period)</p> <ol style="list-style-type: none"> <li>1. Establish the believers in grace.</li> <li>2. Conduct extension Sunday schools and preaching point ministry.</li> <li>3. Train their laity to reproduce their spiritual life in others.</li> </ol> <p>Paul/Janet Turner (1971-1990s periods)</p> <ol style="list-style-type: none"> <li>1. Preach evangelistic sermons</li> <li>2. Hold revivals</li> <li>3. Invite to church-special activities</li> <li>4. Preached at funerals - nine nights</li> <li>5. Bible studies in homes-preaching points</li> <li>6. Look for Ilocanos.</li> </ol> <p>Paul/Nedra Van Cleave (1970 period)</p> <ol style="list-style-type: none"> <li>1. Preach and teach.</li> </ol>

Source: Missionary Questionnaire 1995.

Numerical: Church Growth All Philippines 1950-1969. Three patterns show numerical growth during this period: the Luzon District from 1950 to 1969, the Mindanao District from 1950-1969 and the combined Luzon and Mindanao Districts during this same period. The growth patterns and rates of growth between Luzon and Mindanao districts vary considerably. We will note that Bible School graduates impact growth rates both positively and negatively.

Statistics following the Japanese War of Occupation are not available for membership. When Paul Thomas arrived in December of 1949, the Filipino leadership gave him a membership list of about 1,000 and pastors numbering between 40 and 50. *District Conference Journals* were kept beginning in 1950 which provide most of the records for evaluation of growth from 1950 onward.

1. Luzon District 1950-1969. The Luzon District during this period from 1950 to 1969 shows a sharp decline in both members and churches. Membership dropped from 1,006 in 1950 to 178 in 1956 and then gradually increased to 633 in 1969. Total churches dropped from 52 in 1950 to 14 in 1957 then gradually increased to 44 in 1969. Several possible causes for this sharp decline are: (1) cleaning membership roles in 1954: removing sympathizers who had been counted as members and those who did not testify to having been born again, thus membership stood at 305,<sup>1</sup> and (2) many members immigrated to Mindanao, (3) many of the those listed as pastors returned to a lay status as a result of the clarification of pastor qualification based on the call of God to full time min-

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<sup>1</sup> The members remaining resulted from revival (Thomas 1994).

istry. Some pastors also migrated to Mindanao. These last two factors may partially account for the drop in churches. Twenty-six organized churches were listed in the *District Journal* in 1950. By 1957, organized churches dropped to seven and preaching points numbered seven for a total of 14 (Thomas 1968). The membership change during this 20-year period from 1950-1969 was a minus 37.1 percent with the greatest loss happening in the first decade with a minus 75.7 percent with an annual average loss rate of minus 11.9 percent. But a significant recovery took place in the second period with a decadal growth rate.

The total number of churches declined during this 20-year period from 1950 to 1969 by 15.4 percent. Again, the greatest loss happened in the first decade with a drop of 65.4 percent, an annual average decline of 7.9 percent. However, significant growth took place in the second decade with a decadal growth rate (DGR) of 193.3 percent and an annual average growth rate (AAGR) of 10.9 percent which indicated a slight 20-year overall AAGR of 3.1 percent. See Table 7.7 below.

Table 7.7

## Luzon Growth Rates 1950-1969

Years	Churches			Members		
	AAGR	DGR	20 Yr.GR	AAGR	DGR	20 Yr.GR
1950-59	-7.86	-65.38		-11.93	-75.65	
1960-69	10.94	193.33	-15.38	11.33	137.08	-37.08

Comparing the two decades sheds significant light on the growth patterns of these two periods. During the second decade, Bible School graduates were taking up responsibility in the district. Graduates entering pastoral ministry during the first decade totaled

12, with 11 by 1955. Graduates entering pastoral ministry during the second decade totaled 21, with 14 during the 1965-69 period. This was a 75 percent increase in pastors entering the district over the first decade. Pastors entering pastoral ministry in Luzon during this period from 1950-1969 totaled 33. At the same time, lay involvement in Luzon was rapidly decreasing, especially during the second decade which ended with only one non-Bible School graduate in a local church by 1969, Moises Alejo.

2. Mindanao District 1950-1969. In Mindanao, the church experienced outstanding growth during this period from 1950 to 1969. Membership increased from 37 to 1,282 for a gain of 1,245 members or 3,364.8 percent for a 20-year growth rate and churches increased from 6 to 53 for a gain of 47 or 783.3 percent for a 20-year growth rate. See Table 7.8 below.

Table 7.8  
Mindanao Growth Rates 1950-1969

Years	Churches			Members		
	AAGR	DGR	20 Yr.GR	AAGR	DGR	20Yr.GR
1950-59	12.54	183.33		29.31	762.16	
1960-69	15.41	211.76	783.33	17.35	224.56	3,364.86

A significant insight surfaces in the pattern of growth in Mindanao. Seven churches and 73 members existed when the Bible School opened in Kiamba in 1951 and 16 churches and 281 members existed before the first five graduates from the Bible School in Davao entered pastoral ministry in 1958. During the first decade, 1950-1959, churches increased from 6 to 17 for an annual average growth rate (AAGR) of 12.5 percent and for an decadal growth rate (DGR) of 183.3 percent. During this same period, membership



increased from 37 to 319 with an annual average growth rate (AAGR) of 29.3 percent and a DGR of 762.2 percent. By 1959, eight graduates had entered ministry. Since the Bible School had graduated only eight pastors by 1959, one can assume (postulate) that this significant growth resulted primarily from the ministry of the laity.

In the second decade from 1960-1969, churches increased from 17 to 53 with an AAGR of 15.4 percent and a DGR of 211.8 percent and members increased from 395 to 1,282 with an AAGR of 17.4 percent and a DGR of 224.6 percent.

During this period, graduates increased by 30 for a total of 38 pastors or by 275 percent over the first decade. However, growth rate of new churches increased only slightly over the 1950s period from 183.3 percent to 211.8 percent for a ten year increase of only 28.4 percent, an AAGR of only 4.1 percent. And the rate of membership growth actually decreased in the second decade from 762.2 percent to 224.6 percent, a decrease in decadal growth rate of 537.6 percent over the growth rate of the first decade. This corresponded to a membership drop in the annual average growth rate (AAGR) of 29.4 percent in the first decade to 17.4 percent in the second decade for an overall decline in the membership AAGR of 11.9 percent in the 1960s. Also by this time, the active laity who had been responsible for the significant growth in the first decade had become almost dormant during the second decade and by 1969, only one non-Bible School graduate continued in pastoral ministry.

3. All Philippines 1950-69. The combined districts of Luzon and Mindanao from 1950-1969 showed a total gain as follows: Total members increased from 1,043 to 1,915 for a gain of 862 or 83.6 percent and total churches from 58 to 97 for a net gain of

39 churches or 67.2 percent for this 20-year period. Significant insight into the overall growth comes from studying the rate of growth between the 1950 and 1960 periods. The first period registered overall declines and the second period registered overall increases. Table 7.9 below shows the rate of growth per decade during this 20-year period for members and churches.

Table 7.9  
All Philippine Growth Rates 1950-1969

Periods	Churches		Members	
	AGR	DGR	AGR	DGR
1950-1959	-3.9	-39.7	-4.9	-45.9
1960-1969	12.7	203.1	15.2	189.3

In comparing growth rates between Luzon and Mindanao during the 1950s and 1960s, significant similarities and contrasts appear. In both Luzon and Mindanao, the level of lay involvement was high in the 1950s and then gradually tapered off so that only one non-Bible School graduate pastored in each island by 1969. However, the level remained higher in Mindanao in the 1950s due to the fact that Bible School had not graduated students until 1958 when five entered the pastorate. In Luzon, both churches and members declined significantly during the first decade and then increased during the second decade. The growth pattern observed resulted primarily from the 21 new pastors (totaling 33 by 1969) entering ministry from the Luzon Bible School.

Immigration from Luzon and other island totaling approximately five million between 1946 and 1960 provided an accelerating population, receptive and ripe for harvest.

The immigration factor contributes significantly to Mindanao's rapid growth as well as Luzon's rapid decline.

In Mindanao, both churches and members increased in both periods, but the highest rate of growth was in the first decade. Receptivity among the immigrants would most likely have been higher also. But the bottom line remains that growth primarily came through lay people responding in ministry. A larger number of lay pastors existed during this decade and Bible School trained pastors were fewer. But during the second decade, the AAGR declined in membership (762.16% > 224.56%) as 30 more of Bible School trained pastors entered ministry for a total of 38 and the level of laity declined to one. Growth comparisons are presented in Table 7.10.

Table 7.10  
Comparison Growth Rates: Luzon & Mindanao 1950-1969

Years	Island	Churches			Members		
		AGR	DGR	20 Yr. GR	AGR	DGR	20 Yr. GR
1950-1959	Luzon	-7.86	-65.38		-11.93	-75.65	
	Mindanao	12.54	183.33		29.31	762.16	
1960-1969	Luzon	10.94	193.33	-15.38	11.33	137.08	-37.08
	Mindanao	15.41	211.76	783.33	17.35	224.56	3,364.86

Next, we examine various dynamic factors causing church growth during these two decades.

4. Dynamic Factors for Church Growth from 1950 to 1969. In looking back over the decades of the 1950s and 1960s, missionaries and Filipinos serving in this time frame list (MQ) the following factors for growth: (1) The pioneer spirit that motivated many

people in Luzon and elsewhere to migrate to Mindanao. The Pilgrim immigrants brought their faith with them and started home services and built churches everywhere they moved. A few pastors moved among these congregations and held revivals (Wayne Wright; Saturnino Garcia); (2) Revival continued as a norm, laying foundations for the spiritual life of the church (Paterno Briones; Wayne Wright); (3) Every Church was to have an outreach for preaching and holding gospel campaigns: (Paterno Briones); (4) The district conference lasted several days and allowed time to carefully examine the pastors by the missionaries (Paterno Briones); (5) Morale generated through successful Bible School work, new standards of the ministry, and the move toward a self-supporting work (Wayne Wright); (6) Pastors and laity established on a firm spiritual foundation: (Meeks); (7) Spiritual and aggressive church leadership (Wayne Wright); (8) Emphasis on reproducing Christians: (Paul Meeks); (9) Strong emphasis on church planting and evangelism (Bob Smith); and (10) The laity were very strong in each church. Laity and pastors cooperated in outreach to new areas. Often several churches would work together in church planting effort by taking turns in sending workers to call and preach (Paterno Briones).

In review, let us briefly note the major accomplishments from 1950-1969 when Kingdom-building foundations were laid.

#### Summary and Evaluation of Perception and Response and Results

In retrospect, we will first look at the concept of perception and response that underlay the development of the work during this period. This will focus on first, the

Filipino, then the Pilgrim Holiness Church leadership, and lastly the Pilgrim missionaries followed by the results of ministry at the beginning of this era in late 1940s.

Perception: Filipino

As many Filipino Pilgrims evaluated the condition of the Philippines after the war, they saw opportunity for a better life and economic advantages through immigration to Mindanao. They saw the need to maintain their spiritual life and links to their church and thus they conducted worship services in their own homes or gathered families together for worship. These immigrants also saw the spiritual needs of their neighbors in their new communities. They saw the opportunity for witness and evangelism and ministered to their neighbors through conducting Sunday schools and home gospel meetings which resulted in the formation of at least five churches by the end of the 1940s. The Luzon churches saw the need to keep in touch and maintain the spiritual life of their distant family members and thus they sent pastors to visit and encourage the pioneers who held revivals in these migration centers and helped to establish churches throughout Mindanao where the Luzon members had settled.

The Filipino church also saw the need to continue the Bible School to prepare well equipped pastors. Members in Luzon cooperated with the missionaries efforts to reestablish a Bible School property, buildings, and begin classes two years following the war's end. Mindanao members may have possessed even a keener vision for Bible School training since these immigrants did not have pastors among them initially. They shared in Thomas's vision and need for a Bible School in Mindanao. However, the Mindanao members perceived the resources needed to establish the school differently from those in

Luzon in that they believed God would help them to begin and finance their own school. Their faith and obedience to give sacrificially sparked the self-support concept in Paul Thomas that initiated a major shift in his thinking from dependence upon U.S. subsidy to development on the principle of self-support.

Perception: Pilgrim Holiness--Wesleyan Church (After 1968)

The Pilgrim Holiness Church saw the need to continue the ministry begun in the Philippines prior to the war and continued to send support for the Filipino pastors. The church also perceived that the Filipino church needed trained pastors and that the Bible School program begun by R. K. Storey must be reestablished and that missionaries were needed to assist in the Bible School work. Thus they recruited and sent the Dudleys in 1947 and as well as reassigned Dorothy Abel from Japan in 1948 to teach, followed by the Paul Thomas family in late 1949. It appears that the U.S. Pilgrim Holiness Church also perceived that strong leadership was needed to assist the Filipino Pilgrims to get back on their feet spiritually and to establish the Church through the Islands. Therefore R. G. Flexon appointed Paul Thomas as the new field superintendent who upon arrival, took general oversight of the Philippines but did not preclude the national church district leadership. Filipino superintendent C. T. Bolayog continued on in Luzon as he had been since 1934, and Rufino Ganibe continued on as district superintendent in Mindanao.<sup>2</sup>

Flexon, the Secretary of Foreign Missions, saw the need to evangelize the Igorots and raised an initial \$500 offering to begin Igorot ministry. However, the Pilgrim Foreign

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<sup>2</sup> Wright personal correspondence 1995.

Missions Department does not appear to have shared the same focus the missionaries had regarding expanding ministry in other needy areas of the country such as the open rural *barangays* in Luzon and the Tagalog areas urban ministry in Manila, pagan mountain tribes in Mindanao, and the Visayan Island region. Missionaries were not recruited for these areas initially, however, a lack of funds may have been the cause more than the lack of perspective on these needy regions for which the missionaries were appealing.

The Pilgrim Foreign Missions' *Policy* written in 1931 established a plan for indigenous development requesting fields become self-supporting and self-governing. However, it appears practice may have been determined more by the situation at hand rather than by the established *Policy*. Initially, Pilgrim Foreign Missions seems to have lacked the vision for a fully self-supporting church in the Philippines since they took over the responsibility for sending funds to assist in pastor's support in 1935 which the Alta Loma Church had been doing, and continued to do so, at least for Luzon pastors until 1963 when the Luzon District Conference requested these cease. Also, Foreign Missions' concept of the characteristics and requirements necessary for national leadership at the beginning of this era appears to be in question. The *Policy* did call for a missionary to serve as field superintendent. However, when Foreign Missions assigned Thomas to take this position, he was replacing an experienced Filipino who had been acting as field superintendent as well as district superintendent since 1941, having been appointed as the director of the work in 1934 by Paul Westfield Thomas, then General Secretary of Foreign Missions. However, the concept of a truly indigenous self-supporting and self-

governing Filipino national church begins to come into focus and be accepted in the 1963 as outlined in the 1931 *Policy*.

The Department of Wesleyan World Missions following merger in 1968 failed to contextualize its indigenous philosophy with Filipino culture as it pushed toward a fully self-sufficient General Conference, following the stages of the Provisional General Conference in 1975 and full General Conference in 1988 removing the last missionary family in 1989.

Filipinos have developed a strong *utang na loob*, a debt of gratitude, and relationship bond to the American Church. The Filipino Wesleyan Church desired to continue a relationship with missionaries they have learned to love and appreciate. For Wesleyan World Missions to cut off this relationship not only hurt their Filipino brothers and sisters, but left a question mark on this relationship. Wesleyan World Missions reversed this policy in 1993 and opened the channel for missionaries to serve as fraternal missionaries in partnership. In reflection, the practice of Pilgrim Foreign Missions in the Philippines could be considered on the paternalistic side during this era of development. In retrospect, Filipinos had planted the first church in 1932 and were directing and expanding their ministries when the R. K. Storeys arrived to take charge as field superintendent in 1937. The period from 1941 to 1951 under Filipino supervision, the missionaries considered to be a time of great crisis in leadership. Missionaries coming in the 1950s took over positions as field superintendent (1949) and district superintendent from 1954 to 1962 (Luzon) and 1956 to 1962 in Mindanao. It appears that Filipinos had little official voice in church polity until 1963 when they were appointed to direct the districts in Luzon and Min-



danao. Missionaries did not release their role as field superintendent until 1969. On the other hand, when making this initial assessment, two aspects need to be kept in mind: the Filipino request for help in 1934 and what both Foreign Missions and the missionary staff considered as the best way to help. Foreign Missions asked the Storeys to serve at the request of Superintendent Bolayog and Pastor Campos representing their churches. Again acting Field Superintendent Bolayog and his assistant Paterno Briones serving during the war years and reconstruction interim (1941-1949) acknowledged and accepted the leadership of Thomas, Slater and Wrights. They also accepted responsibility and confessed to their failures and sins occurring during this period. A reflection on missionary comments in this study suggests that the church lacked what the missionaries considered capable, spiritual Filipino leadership, but at the same time, they were fully committed to training leaders in the Bible School as fast as possible. Missionaries in the 1960s recognized the need in their Bible School training to add courses to equip lay people for more effective ministry in the local churches who were not called to full time ministry, thus they added the two year Christian Service curriculum. Wright's comment in regard to missionary focus on preparing pastors took place as he said, "More out of a commitment to a 'felt need' rather than by design" (Letter to author 1995), probably could apply to the bigger picture as well.

### Missionaries' Perceptions

Missionaries Thomas, Slater and Wright clearly saw the great need for evangelism throughout the Philippines as well as the great need for spiritual renewal among the Pilgrim Holiness Churches. The early missionaries saw the need for clear teaching on holy

living and the necessity of establishing a spiritually minded church that would spread the message of holiness throughout the islands, a need previously echoed by C. T. Bolayog.

The missionaries believed that the Bible School program provided the means to provide spiritual pastors and leaders who would in turn establish spiritual congregations and who would go forth to evangelize and reap the ripe harvest. The missionaries, especially Thomas, began to realize early in ministry that the church must be established on an indigenous foundation so that it would not be hindered from lack of foreign financial support in its growth and development. The missionaries envisioned the Bible School as the place to implant and develop indigenous philosophy and practice. Support by biblical principle (tithes and offerings) became the first major emphasis as the vision for indigeneity began to take root in missionary philosophy in the early 1950s.

A second major ingredient that began to take shape in the developing missionary concept of indigeneity was the call to full-time ministry. The call to ministry came to be understood to mean that God's calling to pastoral ministry required that one called prepare for ministry and also give full-time to ministry, leaving all other employment. In 1954, Thomas as field leader began to emphasize the essential nature of the call as the standard for being involved in ministry.

This particular emphasis on indigeneity set in motion three major trends which greatly impacted the development of the church. First, a growing consciousness developed among the membership for their responsibility to support their own work through their tithes and offerings that laid a solid financial foundation. Second, the calling and training emphasis established a special class of pastors and leaders set apart for full-time

ministry who approached their ministry with a deep sense of responsibility for the welfare of the church. Pastors instructed their churches in these two major concepts of indigeneity. The third trend, though not anticipated since the missionaries have stated that they assumed lay involvement as a given, was a gradual disinvolvement of the laity in active ministry during these two decades. This unexpected development reflects the influence of the Filipino culture on two levels, the pastors' concept of authority (*Apong* system) and the laity's concept of themselves as now inadequate for ministry and their responsibility and relationship to their pastor as their leader. Perhaps this disinvolvement also reflects a second aspect as a by-product of the slow process of preparing leadership considered by the missionaries as capable to lead at the top levels as Bible School leaders, teachers, district superintendents, and national superintendent. The fact that missionaries did not consider they had adequately prepared leaders could also have affected the pastors' concept of the laity regarding their ability and qualifications for involvement in ministry at the local level, particularly for leadership in evangelism, church planting and lay pastor responsibilities.

The self-propagating ingredient of indigeneity was not addressed specially either in the *Policy* or by the missionaries. This dimension appears to be assumed to take place naturally through the conversion and assimilation of new people into the church perhaps much like continued active lay involvement was assumed as stated by Wright. The dimension of indigeneity through self-propagation particularly through equipping laity does not seem to be in clear focus during this era.

The result of the missionaries focusing on the spiritual need of the church at the time of their arrival directed their response toward a Bible School ministry. They believed that this specialized ministry would in turn prepare spiritual pastors who could bring spiritual life to the churches as well as be spiritual mentors for the laity so that together they could reap the ripe harvest. The church growth in Luzon regained in the 1960s much of its loss during the 1950s, posting a DGR for the 1960s of 193.33 percent for churches and 137.08 percent for membership. Mindanao posted continual growth in both decades with a DGR in 1960 of 211.76 percent for churches and 224.56 percent for membership; however the AAGR of growth for membership had dropped almost half over the first decade (29.31% > 17.35%). This slowdown reflects in part the decreasing lay involvement in ministry between these two decades.

## CHAPTER 8

### Church's Focus on International Church Growth Strategies: 1970 to 1994

The era explored in this period from 1970 to 1994 identifies and analyses significant church growth factors. This study traces Wesleyan association and involvement with the evangelical intentional church growth programs that began in the 1970s (All Philippine Congress on Evangelism, COWM and the National Church Growth Workshops outlined in Chapter 5), and explains how these programs affected the whole church. Wesleyans were challenged to consider new methods of evangelism in response to the ripe harvest and develop their own intentional church growth program to increase their church growth. Goals and evaluation took on new significance during this period as Wesleyans established four-year intentional growth programs.

The Wesleyan Church began to change its self image through participation in the Philippine Council of Evangelical Churches and began to engage in ministries sponsored by the evangelical community. The concepts of roles for both pastors and laity began to change during this period as pastors began to realize their need to equip their laity for outreach ministries and laity begin to realize that their responsibility went beyond financial support.

A brief review of events shaping the evangelical community's response to receptive conditions during this period sets the context for understanding this portion of research on the development of Wesleyan intentional church growth programs.

Perception Four: Evangelical Churches Focus on Church Growth and Active Lay Ministry

The providence of God was at work in the Philippines preparing both a ripe harvest through receptivity precipitators in the profile such as Vatican II, the Marcos regime, the rise of the NPA and a new united thrust in evangelism. The combined thrust of the historic movements of Evangelism in Depth, Church Growth, the Congresses on Evangelism in Berlin and Singapore came together in the Philippines in 1970 through the National Association for Evangelism which prepared the first All Philippine Congress on Evangelism. The objective concentrated on preparing an effective harvest methodology in response to the existing climate of receptivity. The resulting united intentional church growth program of evangelism in the evangelical community places this era in context for Wesleyan church growth.

Intentional Church Growth Strategies

The National Association for Evangelism initiated a time table for intentional church growth strategy beginning in 1970 through 1975. The events during this period were the All Philippine Congress on Evangelism, the Christ the Only Way Movement, and the National Church Growth Workshops.

All Philippines Congress on Evangelism 1970. The All Philippine Congress on Evangelism held at Faith Academy in Rizal in April 1970 gathered 350 delegates and united many evangelical churches of the Philippines. Jim Montgomery challenged the Congress to equip their laity for home evangelism through medium of 10,000 evangelistic

Bible studies. The Wesleyan Church as an official member of the Philippine Council of Evangelical Churches endorsed this event and sent a delegation to the congress.

Christ the Only Way Movement 1970-1973. The Christ the Only Way Movement (COWM) developed out of this Congress, a five-year program designed to involve the major evangelical churches in cooperation throughout the Philippines in all out evangelism using the Lay Evangelistic Group Studies (LEGS) and Core prayer and nurture groups. The Wesleyans accepted the COWM program. Even though little actual participation by Wesleyan churches took place, the national program brought new awareness to the receptive conditions of the country<sup>1</sup> and of the importance of outreach, particularly through home Bible studies conducted by the laity. The isolation spirit that had generally characterized the church began to change as they watched and accepted other groups. COWM made Wesleyans aware of their low level of lay involvement in outreach ministry, evangelistic home Bible studies and church planting. Filipino leadership and missionaries became increasingly concerned. They turned to Campus Crusade for Christ for help in training during 1972 and 1973, inviting them to conduct Leadership Training Institutes (LTIs) in each district for the pastors and Bible School students. Crusades' specialized training designed with lots of hands-on practical experience in outreach such as surveys, how to share the plan of salvation, lead follow-up Bible studies and small nurture groups gave new insight and incentives for lay training. This specific training coupled with the

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<sup>1</sup> COWM workers reported responsiveness to becoming born again Christians in various age brackets and social-economic groups: Ages 16-20 were the most responsive; then farm workers, students, professional and rural trades. None of the over fifty questioned selected any other socio-economic groups as being responsive (Cook 1974:135).

LEGS and Core methodology spurred local churches to evangelize their communities through home Bible studies and one-on-one sharing the Four Spiritual Laws. This renewed emphasis on lay training, evangelistic home Bible studies, and church planting brought revival in the La Loma Church in Manila and motivated it to renewed outreach resulting in the birth of two daughter churches, San Juan and Valenzuela in 1973-1974. The Valenzuela Church ministered to the Wesleyan National Headquarters leadership and staff. This accelerating growth inspired and gave the national leadership renewed vision for lay involvement and church planting nationwide.

The National Church Growth Workshops 1974. To follow-up the COWM, Donald McGavran and Vergil Gerber came to the Philippines to conduct a church growth workshop in October 1974. The workshop brought into focus the Biblical goal to make disciples (Matthew 28:19) and the ultimate evangelistic goal to make responsible, reproducing Christians and responsible, reproducing congregations (Gerber 1973:13-18). The strong emphasis on goal setting impacted the gathering. Montgomery again challenged the 75 delegates to channel their church's evangelistic program toward planting churches rather than evangelism and building up the local congregation. He projected the goal to plant at least one witnessing church in each of the 50,000 *barangays* in the nation by A.D. 2000.

Wesleyan Mission Coordinator, Paul Walborn attended along with two district superintendents. Walborn, who in 1970 had attended the Institute of Church Growth at Fuller Theological Seminary, had been reviewing Wesleyan church growth patterns and had become concerned about the church's slow growth. He confided,



Our total membership had been growing at the rate of around five and a half percent a year and we were satisfied that we were growing, however, as we began to hear what other churches were doing and started looking at our potential, we felt that we were falling far short of what the Lord wanted us to do. Thus we began to set goals and to apply some church growth principles in order to fulfill these goals. (1981:56)

The workshop inspired all groups attending to commit themselves to planting churches throughout the Philippines and led many denominations to launch a five-year church growth program. The Southern Baptists program 3000 set a goal for 3,000 churches and 100,000 members by the end of 1982. The Christian and Missionary Alliance established a plan called Target 400 "79" to add 400 new churches and 40,000 members by 1979. The Convention of Philippine Baptists plan called Program Thrust called for each circuit of six churches to plant a new one every four months. The Assembly of God set more general goals such as Each One Win One for 1975 and Year of Evangelism for 1976 which resulted in twenty-seven crusades and nineteen new churches (Montgomery 1980:71-113).

#### Response: Wesleyan Intentional Church Growth Programs Developed

Wesleyans also committed to plant churches! Through what means? We now trace the development and results of the new Wesleyan intentional church growth programs. We can see a progression in development in two phases. The first phase comes out of the National Church Growth Workshop to design a supervised program and to set obtainable faith goals over a five-year time span. The second phase beginning in 1979 builds on the previous principle of goal setting that established goals for the next four-years. But these programs, beginning with REAP in 1979 through GROWTH II in

1992, set goals more arbitrarily based on the previous plan but they were not carefully evaluated to determine the strengths and weaknesses affecting achievement. The rationale in each phase will be discussed.

Catalysts for Intentional Church Growth Program Development. The Wesleyans caught the vision of evangelism and church planting and setting faith goals from the McGavran-Gerber Workshop. Walborn and Wesleyan leadership took the shared workshop principles to the drawing board.<sup>2</sup> They developed a plan to “start 200 new churches<sup>3</sup> and see a twenty percent yearly increase in membership, Sunday school, finances, and in every aspect of the church” (Walborn 1980:vii). This would mean that the 125 total churches would more than double. To see an example of how 20 percent yearly gain would add to the church, one year’s growth is given for 1976 and added to the present status: churches (40 to 125), membership (943 to 4,713), giving (P39,077 to P195,386), and Sunday School attendance (144 to 7,205) (Walborn 1981: vii). They called this plan Wesleyan Evangelistic Bayanihan Service (WEBS). In this first phase of

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<sup>2</sup> Walborn reflects, “As we prayed together, shared together, and worked together all of the past reading and lectures seemed to come together in a cohesive unit. I began to study my church with a new perspective. As my two colleagues and I sat down and tried to prepare a church growth program for our church we could feel the guiding hand of the Holy Spirit directing us and leading us to set goals which we could have never felt attainable in the past. We felt by the help of the Holy Spirit that we could start 200 new churches in the next five years” (1980:vi-vii).

<sup>3</sup> The definition of church and pastor in the Wesleyan Church differs considerably from that of the DAWN movement that holds to a simple structure and minimal requirements as explained in Chapter 5. For a complete description of the requirements to become a recognized Wesleyan Church and be a Wesleyan pastor, see Appendix P “Description and Requirements: Churches, Pastors and Lay Pastors” as set forth in the Philippine Wesleyan Church *Discipline*.

goal setting, we see that Walborn and the Filipino leadership established these goals in strong faith that the church could be challenged into a growth mode to achieve significant gains far exceeding the overall annual growth rate in the Luzon and Mindanao Districts.

Were these goals realistic for the Wesleyan Church? The following research brings reality into focus and examines the strengths, weaknesses, and the potentials in this first church growth program. The workshop also inspired Walborn as well as gave him a plan for a thorough church growth study. He laid out the training plan in a manual *Planning for Church Growth*<sup>4</sup> to be used in every church. The Walborns remained in the Philippines an extra year to conduct local church growth workshops and training throughout the two districts in Mindanao and help each of the 69 (55.2 percent) churches establish their WEBS plan and goals for outreach for the next five years. These goals for members, Sunday School and finances were set at 20 percent increase of the 1975 established statistical base line that was carefully qualified through researching the records back as far as ten years when possible to do so. Community (*barangay*) potential determined the goal for new churches.

The heart of Walborn's program concentrated on lay training and involvement. He envisioned laity taking a survey of the *barangay* and conducting evangelistic home Bible studies in receptive homes that would be followed up with weekly preaching services in homes until a church was established. Paul and his wife Jean stayed in each church until they had communicated the WEBS program and thoroughly acquainted the laity in how

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<sup>4</sup> This Manual was published in Walborn's book, *Enabling Growth in the Local Church*, 1981.

to do each part of the evangelism program: take a community religious survey and find receptive homes, conduct an evangelistic home Bible study, lead people to Christ, and nurture them in their homes. However, they lacked time to duplicate the program in the 56 (44.8 percent) of the churches in the two districts in Luzon (Walborn 1981). A detailed description and analysis of the impact of Walborn's church growth study and workshops/training on growth in the two Mindanao districts appears in Appendix D [See Results of Walborn Church Growth Study and Workshops: Central and Southern Mindanao Districts 1975-1976].

Wesleyan Intentional Church Growth Programs 1975-1992. With the initiation of the WEBS program and Walborn's workshop preparation, Mindanao was off and running. Let's now examine in detail the overall success of this plan as well as a brief look at others that followed.

1. WEBS 1975-1978. The Wesleyan Evangelistic Bayahnihan Service program initially pursued goals designed to grow 20 percent annually in membership, Sunday School and finances and somewhat higher in churches, however, the program was shortened to fit the quadrennial four-year time span. The percentage of increase over this four-year period is posted in Table 8.1 on page 302.

Table 8.1  
WEBS 1975-1978 Achievements

Category	Percentage Gain
Membership	14.1
Churches	8.8
Tithe	84.0
Tithe + Mission Giving	72.8

The Director of Church Growth and Evangelism Vic Oximas details WEBS's overall results. He lists the following reasons for success: (1) Good preparation. Walborn prepared a manual to follow based on his church growth study, the church established an office of Church Growth and Evangelism with a part-time director. Full-time Church Growth Directors were appointed for each district to help each church prepare for the program. The Church Growth Directors assisted the churches in establishing their statistical base for 1975 and then established the four-year goals for each area. They helped train the congregation in Bible study methods and assisted them in locating a suitable place for a preaching point to open. The emphasis of this program during the first year encouraged the pastor to train their laity to assist in outreach to these preaching points. The second year was devoted to revival in preparing the members spiritually for this outreach which was conducted either by the church growth director or the full-time district evangelist; (2) Increases in membership were noted within the first year due to revising the membership records and moving junior and preparatory members to full membership if they qualified. Also a number of new preaching points were opened through lay ministry and the converts were quickly given the converts training class and these were then immediately received into full membership which was a distinctive change of emphasis over the former system which waited an extended time to see if the seeker had really been saved. Oximas lists the following reasons for failure: (1) Inadequate supervision. The full time church growth directors were assigned pastorates as well in the second year and then removed entirely in the third year. They also lacked training and did not know how to carry the program forward beyond the first year. The General Director of Church Growth

and Evangelism was part time and had limited time for oversight being very involved within his own district as the superintendent; (2) Pastors lacked a clear focus on goal achievement and means of achievement.<sup>5</sup> (3) Inadequate materials for Bible studies and follow-up.

Even though the Wesleyan Church considered WEBS successful, the failure to reach the goals raises questions regarding the validity of setting such high goals. Was it possible to reach these goals? How were the other church groups doing who also set goals in 1975? Looking at one of these groups, the CAMACOP, for a comparison sheds light on the potential for goal achievement and requirements necessary to reach established goals.

#### WEBS Program Compared with CAMACOP Target 400 "79" Program

The Christian Missionary and Alliance Churches of the Philippines or CAMACOP also took part in the National Church Growth Workshop in 1974 and set five year goals to be the Wesleyans. How did they do on goal achievement? The writer refers to their program to compare with the Wesleyan WEBS's achievement since these two programs ran simultaneously with the same national conditions and similar experiences in getting their programs going. The CAMACOP program called Target 400 "79" aimed at 400 new churches and 40,000 converts in five years. This seemed like an impos-

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<sup>5</sup> The Central Luzon District illustrates this lack of clarity. After almost two years of wondering how to proceed, the district adapted the plan being used in the Cainta Church in Metro-Manila which laid out a program involving saturation evangelism with literature, community survey, evangelistic home Bible studies, film and open air meetings, and several levels of follow-up in preparation for baptism and membership.

sible goal since during the previous 72 years of ministry by missionaries and the whole national church the total church gain stood at 26,830 and 500 churches in 1975. Thus many CAMACOP pastors and members scorned the idea and dubbed the program "Forget 400 '79." But, at the end of their drive in 1979, their achievement stood at: 416 new churches and 31,767 new members added! Asterio Wee in his dissertation study on the CAMACOP divides reasons for success into two major factors: (1) Contextual and (2) Institutional. The contextual factors spring from the exceedingly ripe harvest conditions existing at this time perceived as: (1) Martial Law and the New Form of Government. The martial law proclamation in 1972 proposed to create a new society through new men as suggested by President Marcos. Protestants seized the President's new emphasis as an opportunity to proclaim Christ, the only one who could make new men who could then bring about a new society; (2) The instability of the Peace and Order Situation. The insurgency movements, both the New Peoples Army (NPA) and the Moro National Liberation Front (MNLF) surfaced in force throughout the country and terrorist activities became the order of the day in many communities disturbing the normal patterns of life and creating tension and fear among the populace. These conditions caused many to turn to Christ, in some cases whole villages; (3) The Unusual Receptivity of the Roman Catholics. During these days, the Bible became an open book and many were seeking a personal relationship with Christ. One reporter wrote the following in his editorial:

The age when the Roman Catholic Church used to suppress the reading of the Holy Scripture is over . . . and to think that she who once suppressed it should initiate the enlightenment is doubly gratifying. We cannot help but be compelled to believe that God is working in mysterious ways, His will to perform. Today, literally, hundreds of Catholic indi-

viduals, groups, local parishes, yes, even seminaries are earnestly reading, carefully digging and energetically disseminating the printed Word of God. Significantly, this biblical movement started among people at their grass-roots level who began to open the Bible and share with friends and neighbors. (*Reporter* (Manila: Philippine Bible Society, February 1977) p. 1, as cited by Wee 1989:79)

Institutional factors presented were: (1) Church/Mission Cooperation, and (2) Mobilization and Methods Revised. Wee explains these two areas: (1) The church/mission cooperation was cited as the greatest single factor which encouraged growth. Setting the national goal placed the growth of the church as the number one priority which reprioritized agendas and moved evangelism up front rather than organization maintenance and church beautification; (2) mobilization and methods was revised in three areas: 1) Equip laity.

Wee placed his finger on a major cause for success in pointing to training laity. He states:

It was also during this period when the importance of training lay leadership was reemphasized. With hundreds of people turning to Christ, the church was faced with a serious problem of providing Bible School and seminary trained men to pastor the emerging churches. Because the four Alliance Bible schools in Mindanao proved inadequate to meet the demands of the districts, the CAMACOP districts and churches began to develop extensive lay leadership training, including theological education by extension (T.E.E.), and evening Bible schools. (1989:82)

2) Communication restored. The church had existed for many years with a communication breakdown between the districts, local churches, and the central office. Those in the field did not know what the central office was doing or what its program was. There was little publicity. The church addressed successfully these communication issues: 3) The spiritual dynamic recognized. Every church was implored to organize prayer cells bringing hundreds into existence. Also, the dynamic of the Holy Spirit was demonstrated in renewal and in power encounters with the forces of evil resulting in healings.



Wee suggests that the combination of all these factors contributed to the church's phenomenal CAMACOP growth during the years 1974-1979 (1989:77-85). This comparison study supports the concept of goal setting and potential for achievement. Let's now look at the Wesleyan programs following WEBS.

#### Succeeding Wesleyan Church Growth Plans Through 1992

The success of the WEBS program, though less than expected, carried over lasting effect. The program strategy and goals impacted church leadership who in 1979, made a firm commitment to these church growth concepts by establishing a position for a full time Director of Church Growth and Evangelism.

During the past nineteen years, the Wesleyan Church has launched five church growth programs: WEBS (1975-78); REAP (1979-82); LIFE (1983-86); GROWTH I (1987-88); and GROWTH II (1989-92). In 1993 at the beginning of the new quadrennium, the church began Move 2000 (1993-1997).

#### Program Results 1975-1992

A carefully drawn program for church growth was executed each quadrennium and pushed toward achievement. Each program experienced a degree of success as well as failure. The achievement of these programs is seen from two perspectives. First, the overall growth, and second, the statistical gains, in each program are presented in chart format below to enable the reader to see the comparison.

#### Numerical: Intentional Church Growth Programs 1975-1992

The overall picture from 1975-1992 shows the following growth gains: Membership annual growth rate (AAGR) and new churches (AAGR) stands at 8.5 percent and

5.6 percent respectively. The giving growth rate stands at 20.3 percent. The goals set for finances came closer to achievement than the goals for membership and new churches.

Considering the downward spiral of the economy which has caused increasing hardships on the people, this noteworthy accomplishment deserves praise and appreciation for the solid foundation of stewardship on which the church has been established. See Figure 8.1, Figure 8.2, and Figure 8.3 on Membership, Churches and Tithes following.

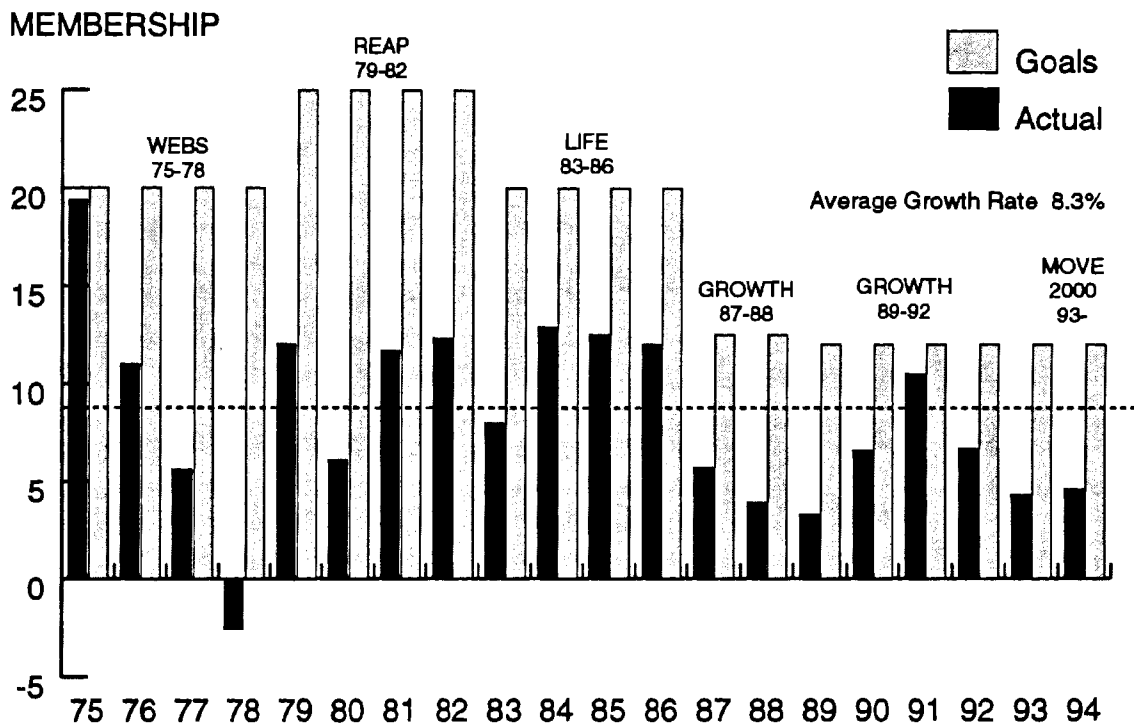


Figure 8.1

Church Growth - Membership 1975-1994

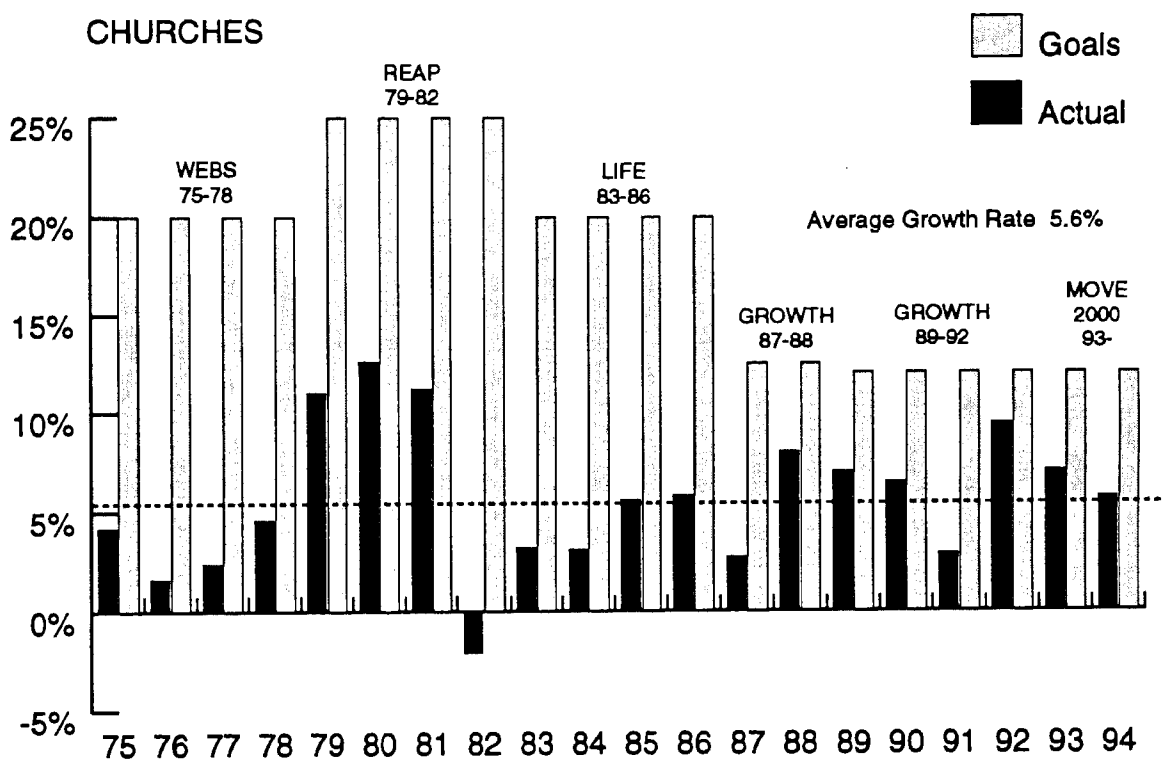


Figure 8.2

Church Growth - Churches 1975-1994

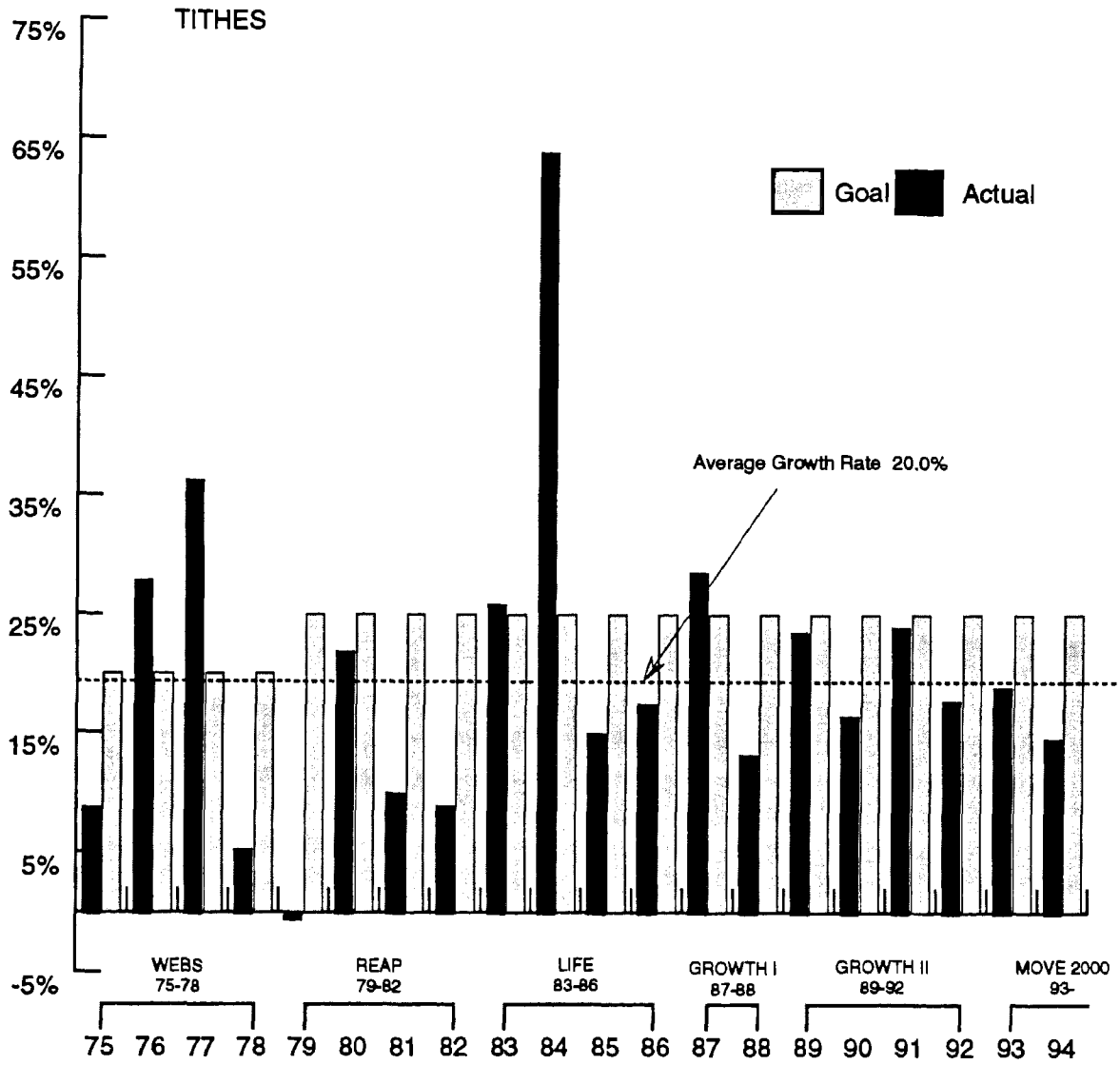


Figure 8.3  
Church Growth - Tithes 1975-1994

The church established new goals and church growth programs for each new quadrennial period. The four-year programs following WEBS are represented by the goal and achievement record of each program in the following tables indicating goal percentage set and the percentage of the goal achieved. For financial goal clarification, the financial gain is separated into two columns: (1) tithe and (2) tithe plus the giving for missions. However, each program set a goal for total financial giving that includes other categories such as building funds. Total giving statistics were not collected for this research project.

REAP 1979 - 1982. Reaping Every Available Person goals were set for a 25 percent annual growth rate in each area. See Table 8.2 below.

Table 8.2

## REAP 1979-1982 Achievement

Category	Percentage Gain
Membership	22.6
Churches	33.2
Tithe	46.5
Tithe + Mission Giving	53.0

LIFE 1983-1986. Lay Involvement for Evangelism goals were set for a 20 percent achievement in each area. See Table 8.3 below.

Table 8.3

## LIFE 1983-1986 Achievement

Category	Percentage Gain
Membership	42.3
Churches	15.2
Tithe	122.1
Tithe + Mission Giving	122.0

GROWTH I and II 1987 - 1992. Growth goals were set for a 12.5 per year per cent achievement in membership and churches for a 75 percent increase in six years and 25 percent in finances for a 150 percent increase over a six year period. The extension was due to achieving full General Conference status in 1988 at mid-point in the quadrennium. Therefore the same program continued for another four-years through 1992. See Table 8.4 below.

Table 8.4  
Growth I & II Achievements

Years	1987-88	1989-92
Membership	3.8	25.6
Churches	7.9	19.9
Tithe	13.2	70.5
Tithe + Mission Giving	17.7	118.6

The goals for membership and new churches however, have consistently fallen far short of achievement. The question then naturally comes, were these goals realistic? An attempt to answer this question becomes a major focus in this research. The Director of Church Growth and Evangelism, Vic Oximas, provides an overview and detailed evaluation of these programs, their results and reasons for success and failure which is presented in [Appendix E, "Evaluation of Wesleyan Church Growth Programs, 1975 - 1992"].

#### Goals Evaluation: WEBS Program

At this point, the writer will put forth his evaluation of these programs based on observation gained to this point in the research and the evaluative insights shared by Oximas. Five areas appeared to contribute to low goal achievement.

1. WEBS lacked adequate training and lay involvement. The WEBS goals were set initially through the influence and insight of Walborn who looked ahead in faith in light of his own conceived program strategy and personal involvement devoted to training. Walborn designed his manual *Planning for Church Growth* on the understanding that laity would be trained and empowered for evangelism and church planting. Mindanao as previously pointed out (Appendix D) experienced phenomenal growth from 1975 to 1976. This suggests that training provided the necessary dynamic. Walborn reflects,

In 1975 when we went from church to church and presented our church growth program and then stayed with them and helped them implement it, we began to see results immediately. Thus they began to be inspired to launch out all the more. (1980:1)

Walborn's workshops demonstrated three significant factors. First, the laity were willing to become involved and were capable of doing the work of evangelism and church planting. Second, many of the pastors who had graduated from Bible School were not prepared to lead their laity in this work. However, when shown how, they also became involved as well as worked with their laity in outreach ministries so that together they could reach the quota goals<sup>1</sup> for new members and churches. Third, specific, hands-on teaching and training is necessary to communicate the principles.

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<sup>1</sup> Each church posted a large bulletin board with their five-year goals to increase by 20 percent yearly in membership, finances, Sunday School attendance based on the size of the local congregation. The District WEBS Church Growth Director helped each church work out their base starting figures and set the yearly goals. A number of new church plants were also assigned which depended on the location, size of the church and community.



Overall, lay involvement fell far short. Samuel Campos<sup>2</sup> concurs with this assumption in his study on Wesleyan lay involvement completed for a master's thesis at Alliance Biblical Seminary in 1985. He cites for his support the low number of evangelistic Bible studies conducted annually during the WEBS, REAP and LIFE programs (1985:34-35).

The one family evangelistic Bible study approach assumes substantial lay involvement since its format provides an avenue for acceptable participation. However, in actuality, this does not prove to be the case as we review the record of accomplishment during this period. In 1970 before the evangelism thrust began, Walborn cites a total of 37 home Bible studies conducted for the entire Philippines. In 1976, Bible studies jumped to 571, a substantial increase due to increased lay participation as witnessed above.

On the other hand, this total could easily have been conducted solely by the pastors. There were 125 credentialed pastors in 1970 who had increased to 177 by 1976. Thus, if each pastor/deaconess conducted just one Bible study lesson per month in 1976, they would total 2,024, which is over three times the total of 571 reported in 1976. Therefore, one can see that not even the pastors were very active in conducting home Bible studies, let alone the laity of 3,262 full members (1981:53; Oximas, statistics: 1992).

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<sup>2</sup> Samuel Campos is the son of Antonio D. Campos, one of the first Filipino converts in California who returned to work with C. T. Balayog in 1934 and has served as pioneer church planter in Luzon and Mindanao. Samuel Campos graduated from Kabacan Wesleyan Bible School in the 1960s and has served as pastor and evangelist in Mindanao as well as president of the Wesleyan Bible College in Kabacan. He completed an M.A. degree from Alliance Biblical Seminary in Manila in 1985.

Walborn projected a total of 1,655 Bible studies to be conducted during the WEBS from 1976-79 (1981:54). However, the 1978 conference minutes did not record any home Bible studies. The reason Campos explains was that the emphasis in 1978 was not on home Bible studies but on the *bayanihan* spirit in evangelistic campaign and revivals (1985:34). These meetings are more pastor-oriented which may have little or no lay involvement.

Campos' study shows that in the REAP program (1979-1982), only 451 Bible studies were reported for the quadrennial by a total membership of 8,041 members. Bible studies decreased by 120 since 1979. The LIFE program (1984-1986) increased some, going from 576 home Bible studies in 1984 to 800 studies in 1985,<sup>3</sup> yet the director of Church Growth, Rev. Oximas, estimates that only about 15 percent of these were handled by laymen (1985:35).

The WEBS's program began to wane in the third year, Oximas acknowledged. In the end the goals fell far short of achievement as witnessed above which underscores the fact that overall, pastors failed to empower their laity.

2. The WEBS program lacked adequate qualified leadership. The WEBS program also assumed that the national church was committing itself to significant on going supervision and training through the assigning church growth directors for the four districts who could continue after Walborn furloughed in mid-1976. However, this anticipated su-

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<sup>3</sup> These statistics presented by Campos are substantially higher than those listed by the General Department of Church Growth by Vic Oximas who reports 377 and 465 for the years 1984 and 1985 respectively. Chapter 7 following gives the goals and goal achievement for evangelistic home Bible studies from 1984-1993.

pervision lasted for only one year, 1976 and even then, these men had not been schooled in church growth principles and particularly in the methods Walborn set forth in his manual involving laity, thus they did not feel confident to promote this approach. The local churches were left primarily with a set of goals not knowing how to implement the plan envisioned by Walborn or to empower their laity for evangelism.

3. The WEBS program lacked strategic planning and evaluation. WEBS was not critically analyzed to discover its strengths, and particularly the causes for its failures, to reach its goals when it ended in 1978. Consistent planning, follow-up and frequent evaluations necessary for long-term achievement were basically lacking throughout the program. George Hunter cites the importance of planning as one of his six major strategies for church growth. He says, "I have observed no church experiencing sustained growth where there was not also an informed strategic plan being implemented and with widespread ownership," (1987:186). Hunter quotes George Odiome, a management guru, who reported (1974) that:

Organizations typically begin with a clear mission and goals, and they devise programs and activities to achieve the goals and fulfill the mission. But over time, the ends are forgotten and the programs and activities become ends in themselves. The people now focus on "the way we've always done things around here," the programs and activities become impotent and less meaningful, and the organization bogs down in "the activity trap." (Quoted in Hunter 1987:186)

Odiome has described the trend that has occurred in all these Wesleyan programs. The tendency has been to return to what has worked formerly as the means of church growth, the periodic revivals and the gospel campaign (Dasalla, Campos Interviews: 1992).

4. The succeeding program goals were set arbitrarily. Goals were based on the Walborn-WEBS precedent, but goals in themselves are not enough to constitute a program for growth. The church did not give the needed leadership to these programs in the form of church growth directors and training necessary to equip the pastors and laity. Walborn's training manual<sup>4</sup> fell by the wayside and was not replaced by any other plan other than the new set of goals for the quadrennium. However, beginning in the LIFE plan, three church growth directors were appointed but as before, were not well equipped for their job in church growth principles and training skills. Their task consisted primarily of checking with the pastors to encourage them to press on toward goal achievement, not in training. These programs have remained primarily a set of goals with reminders from the leadership.

5. Goals were unrealistic. In light of the above limitations, the goals for 20 to 25 percent yearly growth in churches and membership were unrealistic.

As the research examined the Metro-Move Seminar goals and achievements from 1983 onward, additional causes were discovered underlying the low achievement record. These will be discussed in the next chapter on the Metro-Move Seminar.

All Philippines Results: 1970-1994. Each program has greatly increased the overall church growth during the 24 years from 1970 to the end of the 1994 conference year in March of 1995. Churches increased from 101 to 354 or by 253 churches, a gain of 250.5

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<sup>4</sup> When the Walborns returned in July 1981, they were assigned to focus on church planting in Cebu City on Cebu Island and he was not directly involved with these new programs.

percent; membership from 2,101 to 19,217 or by 17,116 members, a gain of 814.7 percent; and finances from P60,121.00 to P5,351,517.00 or by P5,291,396.00 pesos,<sup>5</sup> a gain of 8,801.2 percent (Oximas unpublished statistics 1993: "Church Growth Goals and Achievements: 1970-1994"). To see an overview of the annual growth patterns during this period from 1970 to 1994, see Church Growth Era Charts for Membership (Figure 8.4), Churches (Figure 8.5) and Giving (Figure 8.6), on the following three pages.

In the last quadrennial (1989-1992), 69 churches were planted, a gain of 28 percent in four-years. During the last two years, they averaged a new church planted every two weeks. Membership gained 30 percent during the quadrennial (Pablo 1993: letter to author).

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<sup>5</sup> Establishing a dollar equivalent for this 24-year period would be difficult since the dollar exchange rose from P5.34 in 1970 to over P27.00 in 1994.

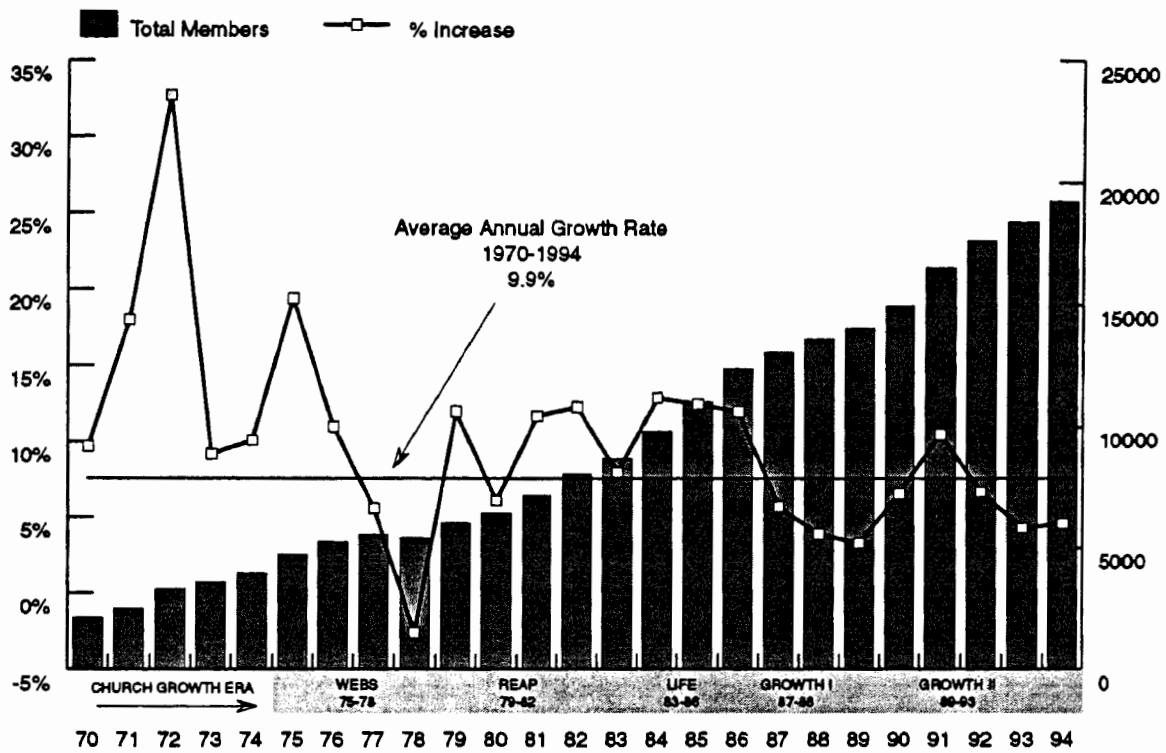


Figure 8.4

Membership: Church Growth Era 1970-1994

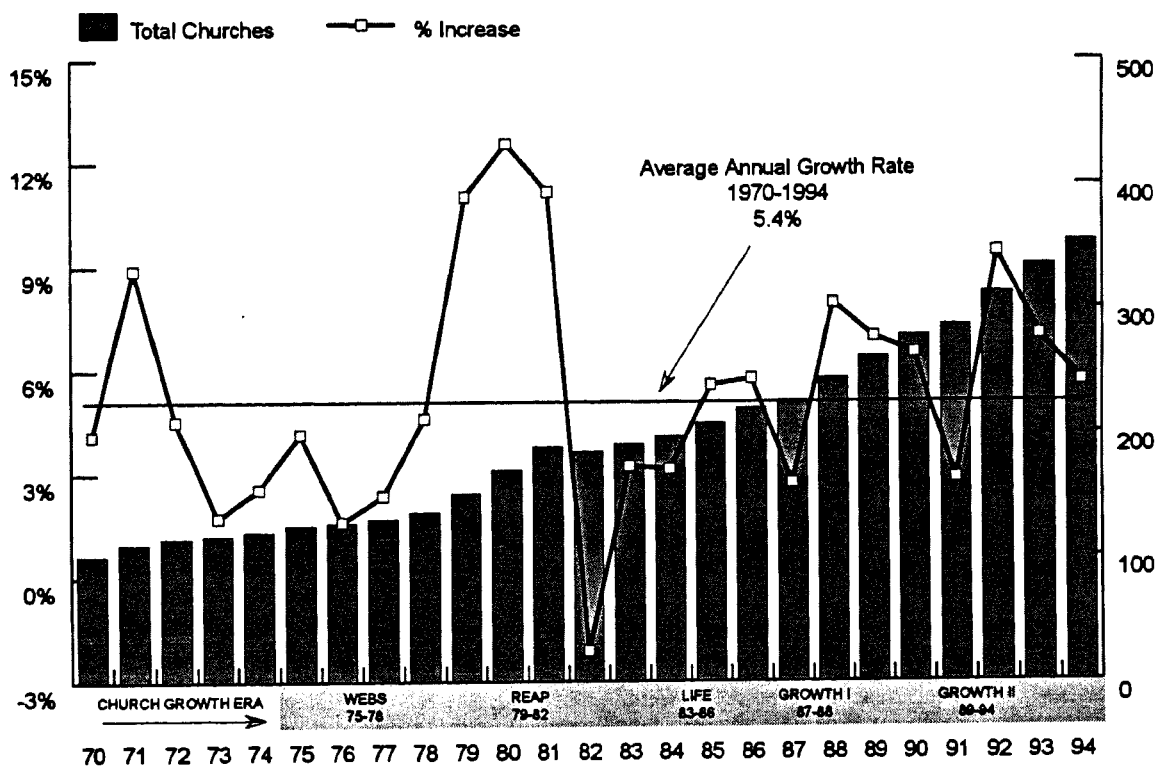


Figure 8.5

Churches: Church Growth Era 1970-1994

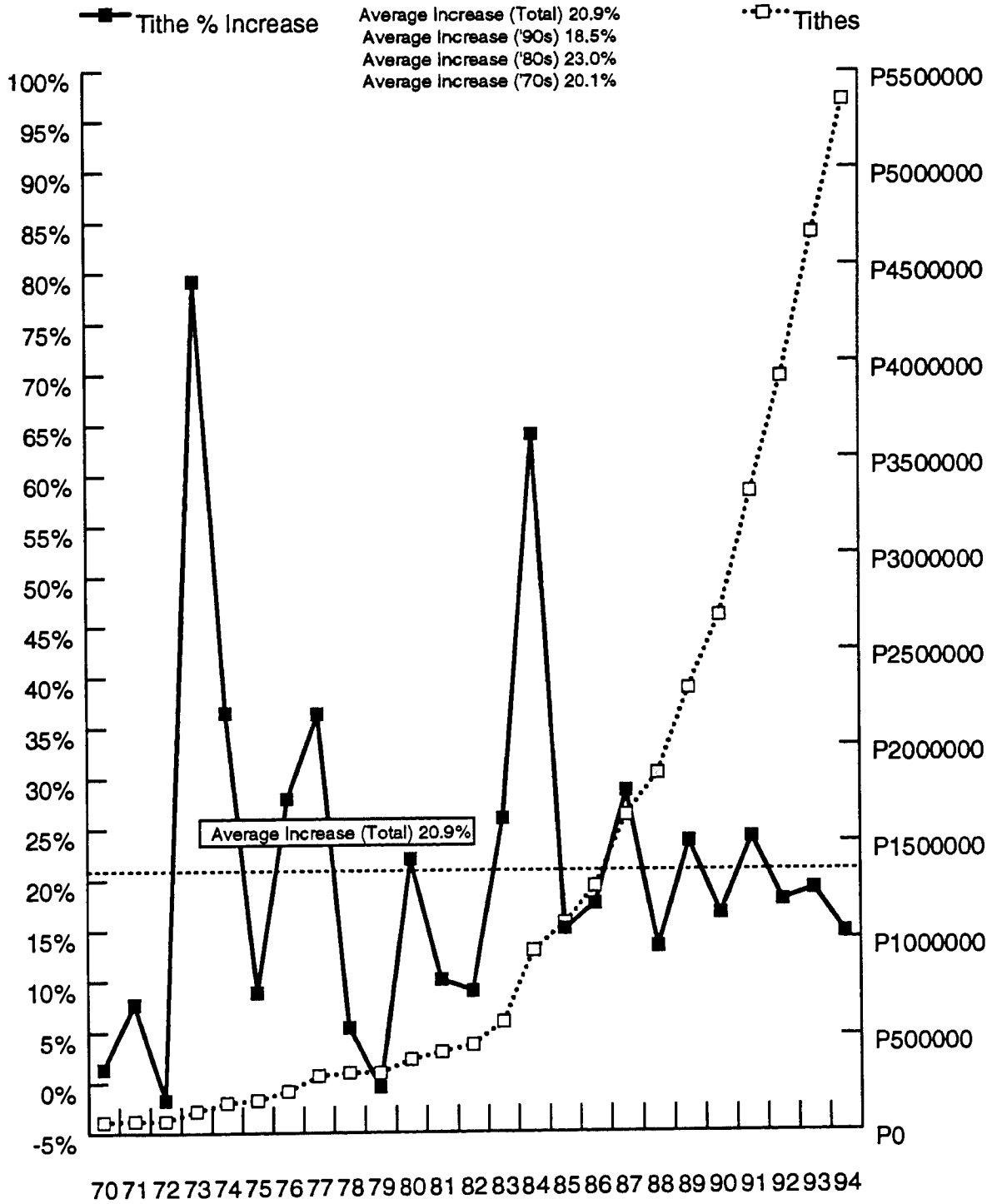


Figure 8.6

Tithes: Church Growth Era 1970-1994



Comparison to Other Evangelical Groups. In comparing Wesleyan lay involvement with that of other groups, one can readily see the Wesleyans are behind. The Alliance stressed lay involvement early on. They developed a complete TEE curriculum by 1983 and had many laity enrolled. They have five lay training centers in Northern Luzon alone.

Recently the Alliance removed the distinction between ordained and clergy in ministry by dropping the title of lay pastor in acknowledgment of the spiritual leadership of any who hold a church as pastor. In 1989, laity composed almost a third of the total ministerial body of the CAMACOP, with 548 licensed lay preachers and deaconesses and 1,184 ordained Filipino pastors. Membership totals 108,260 (Wee 1989:45).

Daniel Ganibe,<sup>1</sup> CAMACOP Northern Luzon District Superintendent, stated that this full recognition of the pastoral role their laity fill has significance for increasing lay involvement (Ganibe 1992:Interview). They have recaptured the concept of the “Priesthood of ALL believers” (I Pet. 2:5) and the spirit of the early church which grew through the scattering of laity who went about “preaching” the word (Acts 8:4). Alliance laity fill many pulpits and greatly assist the church in outreach and church planting enabling the Alliance to have the largest number of churches at this time totaling over 2,000 (Balayo 1992:Interview).

Involved laity also have enabled the Independent and Charismatic groups to be the fastest growing body of churches today, according to Jun Balayo. The Jesus Is Lord Fellowship, the fastest growing church today, involves many laity in frontline evangelism.

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<sup>1</sup> Daniel Ganibe is the son of Rufino Ganibe, Wesleyan pioneer in Mindanao referred to earlier.

The DAWN program places major emphasis on lay involvement as a significant factor in the rate of new churches now being planting in the Philippines. Montgomery states:

In successful denominational programs, members are trained for every aspect of the program. This includes training for starting and pastoring churches, starting and leading evangelistic Bible study groups, leading committees for record keeping and for data gathering and analysis, prayer groups, finances, executive leadership, communications and so on. . . . Equipping and training are the basic ministry of the Church. No program will reach its goals without effectiveness in this area. (1989:217)

#### Summary and Evaluation of Response Methods

The All Philippine Congress on Evangelism began this era in 1970 that produced the Christ the Only Way Movement (COWM) in 1971. COWM enlightened Wesleyans and challenged the church to consider new approaches to evangelism, particularly the evangelistic home Bible study, as well as refocusing Wesleyan attention on the importance of lay involvement in ministry. Extensive in-depth training in personal evangelism throughout the church by Campus Crusade for Christ in 1972 and 1973 continued to increase the vision for renewal and the tempo of evangelism. Two new churches planted in Metro-Manila birthed through this new emphasis increased Wesleyan desire to impact the whole church with these new evangelistic strategies.

The National Church Growth Workshops conducted by McGavran and Gerber in October 1974 served as the catalyst to Walborn and Wesleyan leadership to formulate a comprehensive five-year program designed to motivate the church to double in five years. The heart of Walborn's program focused on equipping laity for outreach ministry.

Walborn's workshops, coupled with the challenge from Wesleyan leadership for total participation in the national program, plus the work of the four district church growth directors the first year assigned to implement the program in every local church, produced significant four-year growth in every area. This success inspired plans for successive quadrennial plans.

Wesleyan Church leadership has been very much aware of the ripe harvest in the Philippines during this 25 year era from 1970-1994. Church Growth Director Vic Oximas twice mentioned this (1975-80 and 1987-92) in his evaluation as a major factor in the churches' growth. Wesleyans have consistently made an effort to take advantage of the very receptive climate in the country.

Wesleyans have geared themselves for reaping through commitment to evangelism and church planting through the successive four-year programs which have challenged the local churches with goals and encouraged them to achieve. Overall, the church has shown steady growth in all areas, though not as much as projected in the established goals.

The growth during this era takes on clear dimensions when seen in relationship to the total growth picture of the church from 1950 to 1994. Church and Membership totals shown in relationship to each other in Figure 8.7 Membership and Churches presented in a Scatter Plot Chart<sup>2</sup> that follows reveals several significant factors regarding growth patterns. First, it shows the relationship between the growth in membership and churches over a time span. Second, it indicates the growth trend.

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<sup>2</sup> A computer analysis program combines separate statistics. In this instance for churches, membership and dates to indicate the synergistic relationship upon growth.

A healthy ratio sees a higher average growth rate in new churches than membership. This type of ratio assures continued rapid growth. Recent research indicates that new churches grow an average of 75 percent per year versus five percent for existing churches.<sup>3</sup> On the other hand, when the annual rate of membership growth dominates growth, this indicates that existing churches are growing bigger. This trend suggests that the overall rate of growth will eventually decline. Montgomery points out that in their studies of all denominations in Guatemala, Central America there existed a high correlation between church-planting efforts and total membership growth. He relates:

When churches were being planted at a moderate rate, denominational growth was moderate. When church-planting rates soared, membership growth soared. When church planting was neglected, membership growth rates declined. (1980:40)

The following Scatter Plot chart Figure 8.7 shows Wesleyans weak beginning during the 1950s and the current healthy trend in the 1980s onward. The following dynamics explain the significance of the Scatter Plot Chart. An upward movement indicates growth rate in churches shown by the vertical line (left side of the chart). The horizontal line indicates growth rate in membership (bottom line of the chart) The upward vertical direction indicates that the rate of new churches is greater than the growth rate in mem-

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<sup>3</sup> Jim Montgomery reports: “Three years of research in England confirmed and re-confirmed that new church plants grow on an average of 75 percent per year. This compares with five percent growth for existing churches. That means new church plants grow on an average of 12 times faster than established churches and in all types of circumstances, whether remote or metropolitan, industrial or agricultural, first or third world. More importantly, 68 percent of new people in church plants come from conversions and recommitments rather than transfers from other churches” (DAWN Ministries letter, December 26, 1995).

bership. The horizontal, downward direction indicates that the growth rate in membership is greater than the rate of growth in new churches. The chart shows three periods of growth. The diagonal line across the chart shows total growth from 1950-1994 and the two boxes highlight two smaller periods for greater clarity of the total growth picture. The box in the lower right contains the growth rates from 1950-1964. In the 1950s, a loss occurred in both members and churches through 1957 indicated by the downward line suggesting the weak condition of the church. From 1957, overall growth began an upward movement but with a greater increase in members than new churches through 1962, when a turning point in the rate of new churches occurred indicated by the sharp spike upward. The box in the upper left contains the growth rates from 1966 through 1978 indicating a greater rate in new churches than members with a sharp spike upward in 1967 and again in 1977 through 1981. From 1981 to 1987, membership dominates growth, but from 1987 onward, the rate of new churches exceeds membership growth rates, a very healthy condition with a very even ratio maintained from 1991-1994. However, membership has slightly exceeded churches in the 1990s, a condition that must be corrected in order to regain long-term accelerated growth.

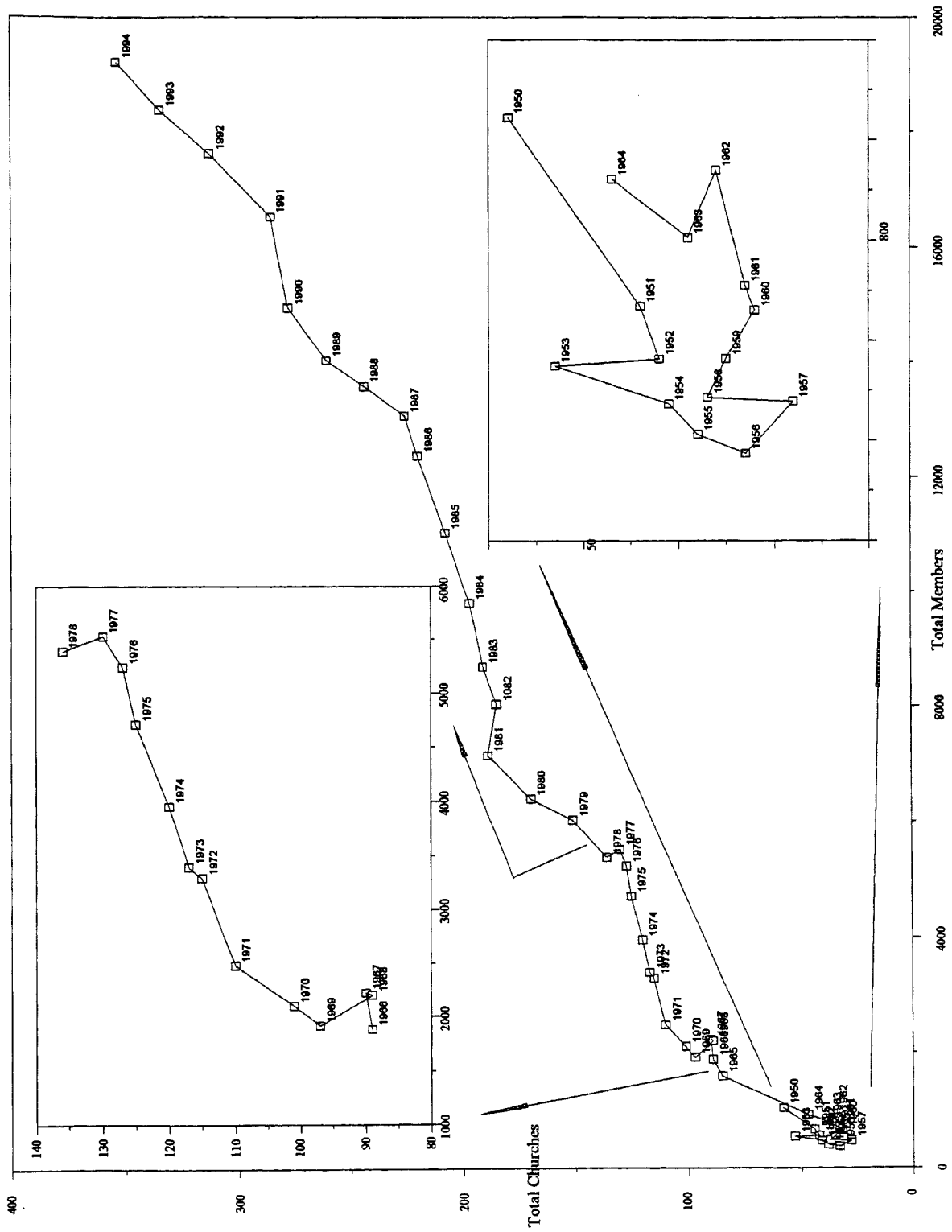


Figure 8.7  
Membership and Churches 1950-1994

Scatter Plot Chart

Decadal growth rates from 1950-1994 for both membership and churches appear in Table 8.5 below.

Table 8.5  
Membership and Church Comparison 1950-1994

Years	Membership DGRS	Churches DGRS
1950s	-45.9%	-39.6%
1960s	189.3%	203.1%
1970s	187.3%	49.5%
1980s	118.9%	53.3%
1990s	28.6%	27.3%

The contrast between the growth pattern of the 20 years from 1950 to 1969 and the last 25 years supports the claim of the missionaries that they were building a foundation during this initial era. These improving relationships between churches and membership from 1970 to 1994 indicate the growing strength and health of the maturing Wesleyan Church.

#### Conclusions from the Wesleyan Church Study

As we reflect over the 62-year history of the Pilgrim Holiness Wesleyan Church, we see the major objectives set forth by the early leaders largely fulfilled. The early Filipino leaders, who had perceived the spiritual need and receptivity among their people believed the way to reap the harvest was to plant the Pilgrim Holiness Church in their communities and on every Island. Because these men had experienced receiving Christ personally through a spiritual birth and spiritual grounding in Spirit filled and holy living<sup>1</sup>

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<sup>1</sup> The Pilgrim Holiness Church taught that a second definite work of grace following the new birth should be sought after and experienced by every child of God. This

through American Pilgrims, they naturally felt a debt of gratitude, an *utang na loob*. This led them to identify with and seek council and help from their mother church. The requested help came for the two expressed needs: (1) evangelization of the islands, and (2) establishing a Pilgrim Holiness Church on every island. The Pilgrim Holiness Church accepted the work of their Filipino offspring and sent the R. K. Storey family in 1937 to help them establish a Bible School. The envisioned school would prepare pastors and evangelists who in turn would evangelize and plant Pilgrim Holiness Churches throughout the islands.

These first Filipino lay people not only saw their people's needs and were compelled to action, but they were capable of bringing their people to salvation in Christ and gathering their converts into churches. They concentrated on *barangay* evangelism, using their family contacts as bridges to proclaim the gospel in homes and in open air preaching services. Lay witnessing and involvement spread the church among the Ilocanos. These early lay pastors and their converts continued planting churches and established a growing network of churches in Central Luzon and in Central Mindanao before any Bible School

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second experience of God's grace is called by various names such as the second work, perfect love, filled with the Holy Spirit, but is generally known as the work of sanctification. The Pilgrim Holiness *Manual* states: "Entire sanctification is Christ's baptism with the Holy Spirit (1), it is subsequent to regeneration (2), it is for all believers (3), it is an instantaneous experience, received by faith (4) cleansing the heart of the recipient from all sin (5), setting him apart and endowing him with power for the successful accomplishment of all to which he is called. Supporting references: Luke 3:16, 17; I Peter 1:2; Roman 15:16; Hebrews 13:12; John 17:19-20; John 17:20; I Thessionians 4:3, 7, 5:23, 24; Acts 2:1-4; 15:8, 9; I John 1:7, 9 and Luke 24:29; Acts 1:8 (*Manual of the Pilgrim Holiness Church*. Ed by committe. Indianapolis, IN: The Pilgrim Holiness Advocate, 1930).



graduates came on the scene to help in the early 1950s for Luzon, and in the late 1950s for Mindanao.

Missionary response to the ripe harvest came primarily through the Bible School program. The Bible School program started at Cabanatuan in Luzon expanded to Mindanao in 1951 and then into the Mountain Province of Northern Luzon among the Igorots in 1966. The indigenous concept guided these schools toward achieving a self-support basis of operation and were staffed first by the missionaries but gradually shifted to Filipino staff teaching most of the classes by 1969. Bible School teaching and life guided the students to experience the new birth and sanctifying grace. They gradually learned the principles of spiritual growth, self discipline, obedience to authority, and trusting God to supply their own needs. The lessons learned from personal experience as well as classroom teaching on God's financial standard for the church based on the tithe and love offerings prepared them for an indigenous pastoral ministry. These principles became accepted as the norm, providing a solid foundation for building an indigenous church. The missionaries' vision for an indigenous church, administered, supported and reproducing itself became reality in 1969. Leadership gradually changed hands from missionaries to Filipinos who once again assumed district supervision in 1963, and finally national supervision in 1969. By 1972, all church administrative offices and Bible School leadership positions were in Filipino hands.

Also, the churches' financial base, drawn from membership tithes and offerings, gradually increased during this time so that by 1962 when the Luzon District rejected subsidy from the United States, the entire church became independent of outside support

for pastors and Bible School students. Movement toward an indigenous and separate Philippine General Conference began in 1963 when the Philippine Missionary Council included Filipino leadership to form the Philippine National Council, the chief governing body of the Philippine Wesleyan Church. By 1975, the Philippines achieved a Provisional General Conference status and by 1988 the church had reached the point in leadership qualities, financial support, and numerical strength to attend General Conference status, separate from all control and support from the North American General Conference of the Wesleyan Church.

Indigenous ministries contributed greatly to the growth.<sup>2</sup> The church used many cultural channels to communicate its message clearly and warmly in order to be accepted. Pastors, students and laity alike carried the gospel to homes in the *barangays* and out to the rice fields, yea, even to the edge of the frontier. Home meetings were common places of worship. Chapels often were made of cheap and easily gathered materials: bamboo, *cogan* grass or palm for roofing. Benches of log or hand sawed boards often rested on dirt floors. Dialect materials attracted and bonded people to the services. The Word of Life Publishers, the Wesleyan National Literature Office prepared and published<sup>3</sup> in Ilocano

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<sup>2</sup> George G. Hunter III lists indigenizing the church's ministries as a major strategy for effective church growth and gives eight guidelines to follow (1987:169-72).

<sup>3</sup> The indigenous approach to dialect literature took two forms: (1) Some materials that were considered essential but also considered beyond the reasonable means of producing due to lack of staff or finances were translated into Ilocano and Tagalog such as the Sunday school quarterlies. Thus the edition used by the Wesleyan Church in America was used as a base source for translation. Also, many of the favorite hymns of the holiness movement were translated as were some selected gospel booklets and tracts. (2) Evangelistic materials such as tracts and the monthly magazine were written in cultural

and Tagalog materials such as: *Timek* (Voice of Holiness), an evangelistic monthly dialect magazine, dialect tracts, translated hymn books in Ilocano and Tagalog, Sunday school quarterlies translated into Ilocano. The literature department operated book and literature centers in the Bible Schools that promoted the sale and distribution of dialect Bibles, booklets, and tracts. A national radio office produced dialect radio programs that were aired throughout the Philippines weekly on FEBC transmitters. Bible Schools were located in the heart of the tribal groups (Ilocano and Kankayan [Benguet Igorot]) to provide easy access and financial support from among the churches who often sent offerings “in kind” such as rice, fruit, potatoes, pigs, chickens, and vegetables. Pastors and evangelists came from within the tribal groups who communicated effectively through their own dialect and in the context of their own cultures. This is particularly true for the Ilocanos. Ilocanos primarily spread the gospel throughout their kinship lines, *barangay* mates and Ilocano communities. On the other hand, crossing over to other groups outside this large Ilocano family seldom occurs. On this point of group identity, the church largely failed to indigenize and thus hindered its growth among those outside their group. When other language groups have been won to Christ and brought into the church such as the Igorots and Cebuanos, the Ilocano language and culture often remain the medium and norm, causing

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context by the Filipino writers employed by the Word of Life office. The *Timek Ti Kinasantó*, a ten-page monthly magazine written mostly in Ilocano with an English and Tagalog page had over 10,000 paid subscribers in 1969, making it the largest religious dialect publication in the Philippines. This popular magazine served not only to inform and unify the Wesleyan membership but also as an effective tool for evangelism which bears testimony to many coming to Christ and even several churches planted through its ministry.

the converts to become Ilocanocised rather than remain indigenous to their language and cultural family. Ministries begun among the Tagalogs and Igorots were initiated by non-Filipinos such as Storey, Flexon, Thomas, and Wrights.

The Bible School program indeed achieved its envisioned objectives in at least three areas: (1) It prepared spiritually grounded pastors to take over the churches once pastored by the laity and to bring an increasing depth of spiritual maturity and numerical growth in the church; (2) It ingrained the indigenous principles of self support and leadership in its graduates who wholly accepted and imparted them to their churches. Also, Bible School disciplines molded students' character and spiritual formation which prepared them to take leadership in the developing church. This enabled the Philippines to become the first self supporting district and then develop through its leadership capabilities, numerical strength and support base to become the first general conference of the Wesleyan mission districts, independent of the mother church; (3) It equipped students for evangelism and church planting and thus has extended the Wesleyan Church to nine major cities, five islands, 17 districts, and sent missionaries to Indonesia founding the Wesleyan Church there as well as sending missionaries to assist in two African countries, Zambia and Sierra Leone.

However, we have also observed that the lay ministry is an area that has suffered serious decline and general neglect during a large part of this history. In 1950, 45 laity, those who had not graduated from Bible School or who had little formal training, were leading the work and pastoring the churches, but by 1969 this number had declined to

only two having been replaced by Bible School graduates. Our study concludes with three major reasons:

1. Laity felt intimidated by the Bible school graduates whom they felt were, first of all, specially called to this ministry, and secondly, equipped for evangelism and church planting. This resulting effect had not been anticipated when the standards for pastors were raised in the 1950s, since strong lay involvement characterized the church and was assumed as a given;

2. The Bible School curriculum and philosophy emphasizing strong pastoral leadership and preaching skills fell short of adequately preparing pastors to equip the laity for ministry. The resulting Bible School stamp on its students has basically shaped their ministry patterns toward independent achievement rather than a mentor-disciple involvement, a characteristic that generally persists to the present.

Our study of the growth patterns with repeated underachieved goals during the church growth era leads us to conclude that pastors by-and-large have not consistently equipped their laity to assist them in outreach ministries such as the one family evangelistic Bible studies. The low number of studies reported serve as evidence. This factor perhaps explains why AAGRs in membership dropped steadily since the 1960s going from 15.2 to 12.5 (1970s) to 8.8 (1980s) to 6.5 percent (1990s) during the first four-years;

3. The laity were very capable and available for ministry responsibilities as Walborn's church growth and training workshops demonstrated. There was high degree of lay involvement and high growth rates in new churches and members in 1975-1977.

These outstanding growth statistics particularly in Mindanao, underscored the impor-

tance of equipping the laity as done by Walborn workshops and by the assistance the church growth directors who initiated WEBS church growth program that propelled the local church into action. On the other hand, when this specialized training and supervision stopped, lay participation declined quickly which underscores the necessity of consistent training and supervision.

Examples of outstanding individual endeavors of lay involvement exist throughout the church, but the overall activity is low. The few existing examples suggest the tremendous untapped potential of the laity that awaits to be challenged and equipped that could greatly speed church growth beyond the present rates—a fact witnessed to by other denominations and groups in the Philippines as mentioned in chapter five.

The overview of the Wesleyan Church shows great strides in growth and leadership since its genesis in 1932. However, problem areas need attention. By the early 1980s, Filipino leadership became more acutely aware of their need to strengthen lay involvement and goal achievement in order to better reap the increasingly ripe harvest. In light of this, the Philippine Wesleyan Church asked the Wesleyan World Missions to send the Metro-Move Seminar team for an eight day seminar in September 1983.

Chapter 9 evaluates the impact of the Metro-Move Seminar program on overall church growth and upon the pastors and laity attending. Did their concept of the pastor's role, discipleship, evangelism and church planting change? The seminar evaluation also provided a means to analyze the five Wesleyan church growth programs. This gave insight to understand why these intentional church growth programs consistently failed to reach their membership and church goals.

## CHAPTER 9

### The Effect of the Metro-Move Seminar on Wesleyan Church Growth

This chapter focuses on the development of Metro-Move Seminar, the unique intentional church growth program of The Wesleyan Church. This seminar built upon the model and lessons learned from the Christ the Only Way Movement (1970-1975) presented in Chapter 5 just as did the DAWN program developed by the evangelicals. The philosophy and practices of the Metro-Move Seminar's four guiding principles are explained and the effects and application of these principles in the Philippines following seminars in 1983 and 1990 are evaluated. Did the Philippine Wesleyan Church apply these four principles? Determining the effect of the seminar on The Wesleyan Church will be done by quantitative and qualitative measurements. These two measurements serve as the primary means of evaluation.

#### Perception Five: Wesleyan World Missions Focuses on Developing a Training Model to Perpetuate Intentional Church Growth Dynamic

Trends show half the world's population living in cities by the year 2000 A.D. Christianity, declining steadily in urban centers since 1985, faces 80,000 new, non-Christian city dwellers daily (Barrett 1985:11). Mission executives in the Department of Wesleyan World Missions believed that The Wesleyan Church must awaken to this crisis and begin to increase its efforts to develop and deploy more effective strategies for urban evangelism and church planting. The Metro-Move Seminar team drew from aspects of

the Christ the Only Way Movement and other models,<sup>1</sup> and incorporated them to equip Wesleyan Churches overseas for mobilizing laity for outreach.

Response: Metro-Move Seminar

The Metro-Move Seminar was sponsored by the General Department of World Missions and devised through the leadership of Paul L. Swauger Sr. and the Metro-Move team members Robert A. Bickert and Donald L. Bray in 1977. The seminar was designed to impact urban church planting world-wide. Towns, villages, and rural areas have experienced the effects of the seminar in terms of churches planted. The seminar trains key national pastors and laity in an eight day seminar. Case studies, classes, workshops, and an outreach practicum built on four principles: (1) discipleship training, (2) home Bible studies, (3) house fellowships, (4) and daughter churches. Metro-Move starts a reproductive cycle, intended to permeate a community. This new harvest methodology model provided the dynamic to strengthen the intentional church growth programs in progress in the Philippines during the 1980s and 1990s.

In 1982 The Wesleyan Church in the Philippines invited the U.S. based Metro-Move Seminar team sponsored by Wesleyan World Missions to hold an eight day semi-

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<sup>1</sup> The Metro-Move Seminar drew from and built on previous evangelism programs such as Evangelism In Depth, the Christ the Only Way Movement, the Every Creature Crusade sponsored by OMS International and "I Found It" sponsored by Campus Crusade for Christ. COWM's Lay Evangelistic Groups (LEGS) and CORES provided successful examples for the One Family Evangelistic Home Bible Study (OFEBS) and the House Fellowship models in the Metro-Move Seminar. The first seminar material was presented for a master of arts thesis by Swauger in 1979. After the Free-town seminar in 1978, the team felt it vital for the next seminar in Bogota, Colombia 1979 to place the four principles into a manual format for the participants which is now in its fifth edition (1990).



nar in Manila to instruct Filipino leaders in urban evangelism and church planting strategy. As observed in the previous chapter, the church had been implementing an evangelism and church planting program since 1975 and currently was starting its third national four-year church growth program called LIFE. Filipino Wesleyans believed the urban populations were responsive to the gospel and they wanted to increase urban evangelism and church planting. By the time the Metro-Move team arrived in September of 1983, seven successful seminars had been conducted in countries<sup>2</sup> in West Africa, South Africa, West Indies, South Africa, and Indonesia. Thus Wesleyans in the Philippines believed that Metro-Move could perhaps strengthen their present program of evangelism and help the church achieve its four-year goals for membership and churches. Because of Filipino appreciation for the program, Metro-Move returned for seminars in Mindanao and Luzon in 1990.

Philosophy and Practices of the Seminar Four Principles. The four basic principles of the seminar were designed to build one upon the other and follow in a sequential pattern. Initially, the Metro-Move team conceived that the maximum gain from the seminar would be achieved by following the sequence of the four principles beginning with discipleship training that laid the foundation upon which the other three rested, enabling the church to expand in an ever widening and accelerating dimension. This process formed the Metro-Move formula. See Figure 9.1 on page 341. Jesus focused three years of ministry in training twelve disciples who in turn carried on His teachings and laid the

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<sup>2</sup> Countries were: Sierra Leone 1978; Colombia, SA 1980; Indonesia 1981; South Africa and Swaziland 1981; Haiti 1982; and Liberia 1983.

foundation of the church (Matthew 28:20; Acts 1:8; Ephesians 2:19-22). The four principles of the Metro-Move Seminar formula are:

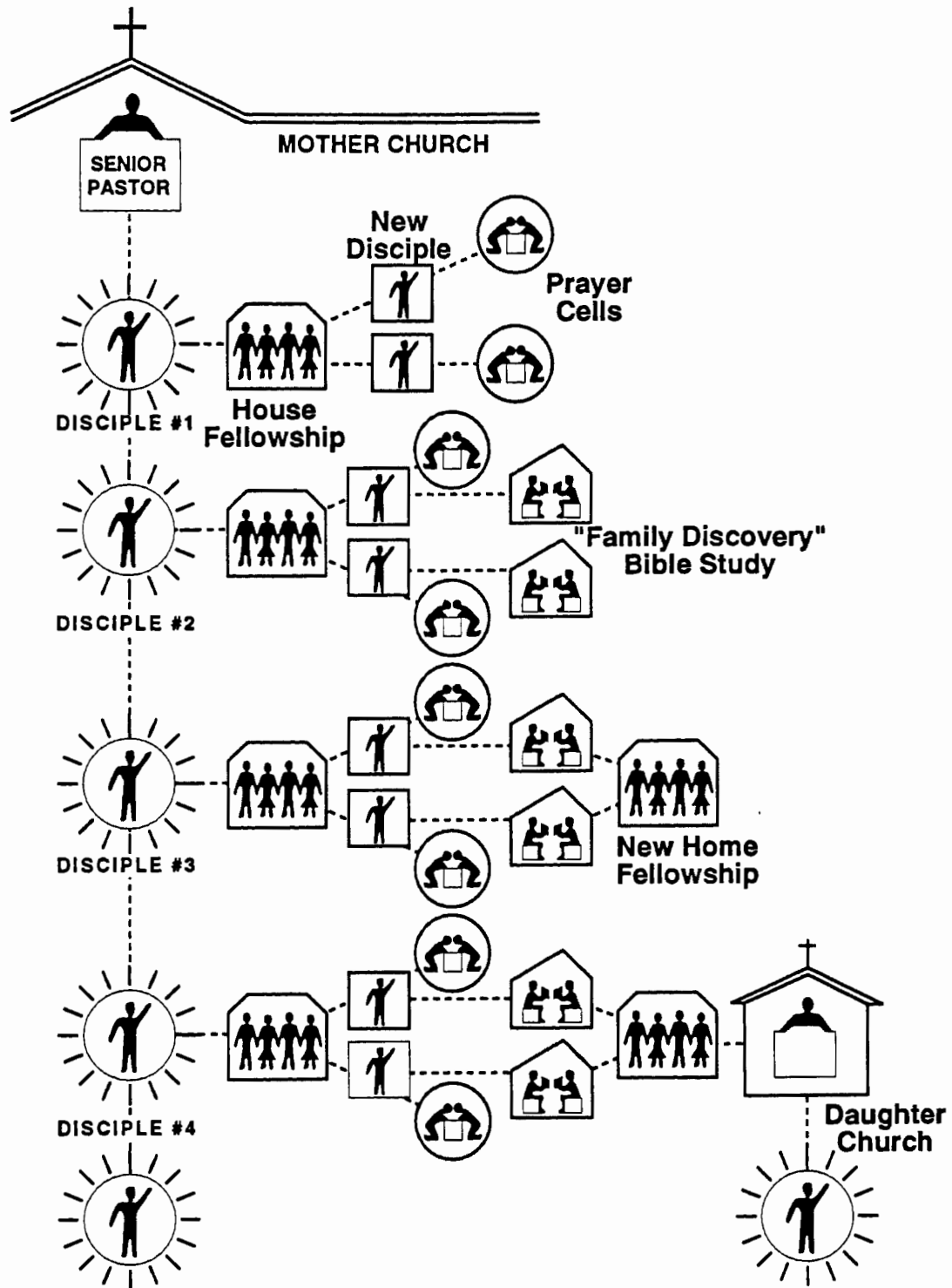


Figure 9.1

The Metro-Move Formula

Source: *Metro-Move: An Urban Church Planting Manual for Metro-Move Seminars*, Indianapolis, IN. The General Dept. of World Missions, 1990, p. 10.

Discipleship Training. In Metro-Move blueprint disciples were designed as the key to multiplied ministry (*Metro-Move: Urban Church Planting Seminar Manual*, 5th ed., 1990:45). The *Metro-Move Urban Church Planting Seminar Manual* presents the image of discipleship based on the following definition.

The word “disciple” means a learner, especially one who learns from another. The term also implies there is one who is teaching. Paul said to Timothy, his disciple, “That which you have heard from me among many witnesses, the same commit to faithful men who shall be able to teach others also” (II Timothy 2:2). Timothy was instructed to follow his teacher Paul. What Timothy learned, he in turn was instructed to teach others (his disciples), who in turn should teach others also. In the first place, the teacher is himself a learner. Paul said, “I delivered unto you first of all that which I also received” (I Corinthians 15:30). Discipleship has been defined by others in the following ways: A disciple is a person who is committed to a regularly scheduled, structured training and ministry program under the leadership of the pastor. A true disciple is one who is being trained, and at the same time is training someone else.

The term “Disciple” may be used in two different ways: The first speaks of one who has come to a personal relationship to Jesus Christ and is in the process of developing and disciplining his/her spiritual life. The second meaning represents one selected to be trained for more advanced spiritual leadership and accepts that additional role as God’s purpose for his/her life. When the term “disciple” is used in this *Manual*, it is to describe the kind of selective leadership training Jesus gave to the Twelve and Paul gave to Timothy (*Metro-Move: An Urban Church Planting Seminar Manual*, 5th ed., 1990: 45). In the Metro-Move formula, discipleship training has at least four major objectives: lead house fellowships, select and train new disciples, develop prayer cells, and conduct one family evangelistic Bible studies. (*Metro-Move Manual*, 3rd ed., 1981)

One Family Evangelistic Bible Studies (OFEBs). The evangelistic Bible study conducted in a household setting of the unconverted is the primary medium chosen to present the gospel and bring people to Christ.

A key Metro-Move evangelistic concept is that of the one-family evangelistic Bible study. One-family evangelistic Bible studies are de-

signed to reach individual families with the gospel. Following conversion and the initial follow up, the new converts of these one-family evangelistic Bible studies should be incorporated into the life of a local church and a house fellowship. The house fellowship has as its purpose the development of believers while the one-family evangelistic Bible study exists to win families to Jesus Christ. It should be fully understood that the one-family evangelistic Bible study precedes and provides members for the house fellowships. (*Metro-Move Manual*, 3rd ed., 1981)

House Fellowship. The house fellowship incorporates two functions: First, the dynamics of this small group can be used by the pastor as a model for discipleship training and preparation for evangelistic outreach. Second, the house fellowship provides the medium for follow-up nurturing and training and thus conserves the fruit of the evangelistic home Bible studies. This research concentrates primarily on the second function. The house fellowship, led by a disciple, meets to encourage, develop, and equip new believers through singing, sharing, praying, and Bible study. As the spiritual giftedness of the group is discovered, people are encouraged to use their gifts to minister to the group. In this way, discipleship training within the body prepares leadership for expanding ministry and evangelism. The house fellowship design provides orientation and a bridge to the local church. Thus house fellowship group/s may serve to strengthen the mother church or provide the nucleus for a new daughter church (*Metro-Move Manual*, 3rd ed., 1981; *Metro-Move: An Urban Church Planting Seminar Manual*, 5th ed., 1990).

Daughter Church. A daughter church congregation is born through the efforts of a parent body called a “mother church.” The Metro-Move formula projects the following goals for a daughter church: Become self supporting, train disciples, begin house fellow-

ships, conduct OFEBS, and plant other daughter churches (*Metro-Move Manual*, 3rd ed., 1981).




Goals and Strategy. In addition to training, the seminar establishes ten-year goals<sup>1</sup> for each of the four principles taught. This process sets forth one of the major church growth principles. McGavran emphasized, “Nothing focuses effort like setting a goal. As Christians seek to do effective evangelism, they need to set membership goals. This focuses their effort on the main task” (McGavran 1990:265). A daily two-hour workshop gives time to strategize and design plans envisioned for achievement on a yearly basis over the next ten years as well as work out what will be needed to reach these goals. The seminar stressed the concept that McGavran cited often, “The church that wills to grow will grow” (Montgomery and McGavran 1980:129). The Metro-Move team members recognized that the goal-setting process can be both good and bad. As Jim Montgomery pointed out, “Goals can be carnally motivated and they can be spiritually inspired” (1989:129, 130). The team provides insight and assists in formulating these plans. The participants group themselves with their local church or district delegation for the purpose of discussing and planning for their unique situations. These groups carefully analyze their local needs and resources and then establish annual goals for the principle presented that day. Then they record their goals including the tools, tasks, and the time

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<sup>1</sup> The Metro-Move team realized that goals and record keeping were not typically cultural in many non-Western countries. However, the decision rested on the belief that still more would be ultimately accomplished by teaching the process and setting faith goals and then encouraging achievement toward these in the most fitting cultural manner rather than to not set goals. This evaluation has substantiated this assumption in both quantitative and qualitative results.

frame for achieving these goals. See *Disciples: Goals and Strategy* next page for an example of the first day goals and strategy work sheet for disciples. The Philippines established 10-year goals for the total church in both the 1983 and 1990 seminars.

# DISCIPLES: GOALS AND STRATEGY

			
1. YEAR	2. DISCIPLES (TRAINED OR IN TRAINING)	3. YEAR	4. YEAR
1. _____	_____	a. _____	a. _____
2. _____	_____	b. _____	b. _____
3. _____	_____	c. _____	c. _____
4. _____	_____	d. _____	d. _____
5. _____	_____	e. _____	e. _____
6. _____	_____	f. _____	f. _____
7. _____	_____	g. _____	g. _____
8. _____	_____	h. _____	h. _____
9. _____	_____	i. _____	i. _____
10. _____	_____	j. _____	j. _____

5. TO BEGIN WE WILL . . .

a. \_\_\_\_\_ by \_\_\_\_\_

b. \_\_\_\_\_ by \_\_\_\_\_

c. \_\_\_\_\_ by \_\_\_\_\_

d. \_\_\_\_\_ by \_\_\_\_\_

6. TO KEEP STRONG MOMENTUM WE WILL . . .

a. \_\_\_\_\_ by \_\_\_\_\_

b. \_\_\_\_\_ by \_\_\_\_\_

c. \_\_\_\_\_ by \_\_\_\_\_

d. \_\_\_\_\_ by \_\_\_\_\_

7. WE WILL KNOW WHEN WE'VE REACHED OUR GOAL WHEN THE ACTUAL NUMBERS ACHIEVED AT LEAST EQUAL TO OUR GOAL.

Church Unit \_\_\_\_\_ Name \_\_\_\_\_

Date \_\_\_\_\_

Figure 9.2

## Disciples: Goals and Strategy Work Sheet

Source: *Metro-Move: An Urban Church Planting Manual for Metro-Move Seminars*, Indianapolis, IN. The General Dept. of World Missions, 1990, p. 10.



Purpose of this Study. Study of the Metro-Move Seminar seeks to evaluate its effectiveness. Programs<sup>1</sup> conducted in the Philippines in 1983 and 1990 and seminars conducted in Sierra Leone, West Africa in 1978 and 1987 are chosen for the sake of comparison and contrast. Sierra Leone, West Africa provides a valid comparative study for this research. Rationale for this selective comparison appears under Population and Sample in Appendix F, Metro-Move Research Methodology. In Sierra Leone, West Africa in 1978, the church at Kissy set ten-year goals for its outreach plans in the city of Freetown and during the Metro-Move Seminar set ten-year goals for the five districts comprising the whole church. A thorough understanding of the methods of the seminar provides significant insight into how the Philippine Wesleyan Church responded to and worked with the Metro-Move principles and serves as a basis to explain why the Church has consistently fallen short of its goals established at each quadrennium. Evaluation of the Metro-Move Seminar in these two countries was done through: (1) Measuring the results of the four principles: discipleship training, evangelistic home Bible studies, house fellowships, and daughter churches; (2) Goal achievement in the number of: disciples trained, evangelistic home Bible studies conducted, house fellowships organized and daughter churches begun, over a ten-year period following the seminar and by; (3) Determining cognitive changes

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<sup>1</sup> Metro-Move Seminars by 1992 had been conducted 33 times in 19 countries with tentative schedules set through the decade. An in-depth evaluation would find strengths and weaknesses and other suggestions to enhance an already effective church planting strategy. The most recent seminar was conducted entirely by a Colombian team in Colombia, SA in December 1995 with marked success.

and contextualization factors involved in implementation of these four principles derived from interviews.

### Measurement of the Seminar

The basis of evaluating the Metro-Move Seminar focuses on two aspects, quantitative data derived from seminar goals and achievement statistics, and qualitative data derived from interviews with the participants. Field research was conducted in 1992 in both the Philippines and Sierra Leone to collect this information. The methodology followed in determining the population and sample in the Philippines and Sierra Leone, developing the interview instrument, determining reliability, and collecting the data, and suggestions regarding delimitations and generalizability is presented in Appendix F, Metro-Move Research Methodology.

#### Quantitative Measurement:

Two sets of statistics have been used to provide a basis for evaluation. One comes from the Metro-Move goals and achievements. Metro-Move established ten-year goals for each of the four principles in each seminar conducted. These printed goals were then used as a base to determine achievement. Achievement statistics were gathered on site in the Philippines and Sierra Leone in 1992 from the general director of evangelism and church growth and the district superintendents respectively. District conference reports on membership and churches provide the second set of statistics from each country.

The quantitative study is broken out into three sub-categories of measurement: the first-year goal achievement subsequent to following the first and second seminars in each

country; the ten-year goal achievements, and the statistics in members and churches in the five years before and after the seminar; and a twenty-year span from 1974-1993 in both countries.

Research seeks the following objectives: (1) To compare the first and second seminar results in each country to see if repeating the seminars affected achievement of the goals. Then to determine the percent of achievement within the first year following both seminars; (2) to determine the percentage of achievement for each principle goal established over a ten-year period and observe if the seminar sustained long-term achievement; (3) to determine if repeating the seminars increased the rate of achievement and overall growth; and (4) to determine by comparison the rate of growth in members and churches before and after the seminar to indicate to what degree the seminar impacted this growth, if any at all.

Statistical Data on Goals by Year Periods for Philippines and Sierra Leone. The quantitative study focuses on analyzing three categories of raw numerical data (RND) in the Philippines and in Sierra Leone: the first-year goal achievement following the first and second seminars in each country; the ten-year goal achievements, and the statistics in members and churches in the five years before and after the seminar; and over a twenty-year period from 1974-1993 in both countries. The Philippines and Sierra Leone will then be compared and evaluated. Goal setting for both countries followed the procedure outlined on the work sheet "Goals and Strategy" displayed in Figure 9.2 (Disciples: Goals and Strategy ) on page 346.

The Philippines

The Philippines repeated the Metro-Move Seminar in 1990. Did repeating the seminar result in better understanding and a higher goal achievements? Table 9.1 below indicates that repeating the seminar produced higher achievements in the principles for discipleship training, house fellowships and daughter (new) churches at almost double the 1984 achievements. However, achievement in one family evangelistic Bible studies (OFEBS) was lower.

Table 9.1  
First-Year Growth Comparison Between Seminars

<i>Principles</i>	<i>1984 Goal Achievements</i>	<i>1991 Goal Achievements</i>
Disciples	18.9%	43.7%
OFEBS	143.5%	111.1%
House Fellowships	14.3%	85.2%
Daughter Churches	24.0%	32.0%

Ten-Year Metro-Move Goals and Achievements 1984-1993 and 1991-2000

Ten-year goal achievement for the four principles of the Metro-Move Seminar from the first seminar fell considerably short of reaching established goals in each category as indicated in Table 9.2 and below. An evaluation of this period, and reasons for this low achievement will be stated below under the section on evaluations. However, the second seminar's ten-year achievement of goals reached a higher percent of accomplishment thus far during the first three years from 1991-1993 as indicated in Table 9.3 below.

Table 9.2  
Philippines 1984-1993 First Seminar

<i>Principle</i>	<i>AAGR</i>	<i>% of Goal</i>	<i>% Short of Goal</i>
Disciples	17.7%	8.0%	92.0%
OFEBs	16.6%	61.5%	38.5%
House Fellowships	34.5%	13.0%	87.0%
Daughter Churches	30.8%	10.0%	89.9%

Table 9.3  
Philippines 1991-2000 Second Seminar  
(Tabulated through 1993 (3 Years))

<i>Principles</i>	<i>AAGR</i>	<i>% of Goal</i>	<i>% Short of Goal</i>
Disciples	25.8%	33.9%	66.1%
OFEBs	36.25%	129.7%	29.7%
House Fellowships	(-6.45%)	57.2%	42.8%
Daughter Churches	109.5%	45.7%	54.3%

Five-year Growth Comparison Before and After Seminars A comparison of the growth of the church in membership, new churches, and giving before and after the seminar indicates the degree of seminar influence on growth. Significant growth did not take place following the first seminar, but growth took place in membership, new churches and giving following the second 1990 seminar. The detailed reasons for growth or lack of it after the first and second seminars is explained in the evaluation section in the Appendix I, Evaluations of Goals and Achievements by Year.

1. Membership. The seminar did not have any impact on membership growth; in fact, the five-year annual average growth rate (AAGR) following the seminar 1983 was 6% slower. See Table 9.4 on page 352. An overview of the five-year spans before and after show the five-year growth rate (FGR) was 43 percent and 33 percent respectively.

However, after the 1990 seminar, membership grew at an AAGR of 2.9 percent faster during the first three years from 1991-1993. An overview of the five-year spans before and after show the (FGR) was 19 percent and 11 percent respectively for the three years up to 1993.

2. New Churches. Again, the seminar did not impact the rate of church planting, in fact, church planting was 2.2 percent faster before the 1983 seminar. See Table 9.5 on page 353. An overview of the five-year spans before and after show the FGR was 26 percent and 23 percent respectively. However, the number of churches grew 4 percent faster following the 1990 seminar. The overview of the five-year spans show the FGR was 26 percent and 12 percent for the three years after, up to 1993, which indicates a faster growth following the seminar.

3. Giving. Giving tithes was a national church growth program goal so this result is also included here for the sake of comparison. See Table 9.6 on page 353. The percent of tithe was 14.5 percent higher following the seminar in 1983 but only 4 percent higher during the first three years following the 1990 seminar.

Table 9.4

Five-year Comparison Before and After Seminars for Members  
(Tabulated through 1993)

<i>Seminar Year</i>	<i>AAGR Before</i>	<i>AAGR After</i>
1983	1979-1983 10.0%	1984-1988 9.4%
1990	1986-1990 6.3%	1991-1995 7.2%

Table 9.5

Five-year Comparison Before and After Seminars for Churches  
(Tabulated through 1993)

<i>Seminar Year</i>	<i>AAGR Before</i>	<i>AAGR After</i>
1983	1979-1983 7.2 %	1984-1988 5.0 %
1990	1986-1990 6.0 %	1991-1995 6.4 %

Table 9.6

Five-year Comparison Before and After Seminars for Tithes  
(Tabulated through 1993)

<i>Seminar Year</i>	<i>AAGR Before</i>	<i>AAGR After</i>
1983	1979-1983 13.3 %	1984-1988 27.8 %
1990	1986-1990 20.0 %	1991-1995 20.4 %

### Sierra Leone

In looking at Sierra Leone, the two seminars are examined differently. In 1978, the seminar set goals for the first church planted in Freetown called Kissy Mess and the Freetown area, not for the whole country. Therefore focus centers first on the Freetown goals and achievements. In 1985, the Freetown area had increased to the point it could become a separate district called the Western District. Thus the Freetown statistics reflect the achievement for the Kissy Mess Church and the Freetown area as well as the Western District that comprises Freetown. Next, the goals and achievements set in 1987 for all Sierra Leone comprised of the five districts existing then: Central, Koinadugu, Makeni, Northern, and Western.

First-Year Comparisons. Sierra Leone repeated the Metro-Move Seminar in 1987.

Did repeating the seminar result in better understanding and in higher goal achievements?

Kissy Church-Freetown and Western District. The first seminar set goals for members rather than disciples and prayer cells rather than one family evangelistic Bible studies. The second seminar replaced goals for membership with goals for disciples and goals for prayer cells with goals for one family evangelistic Bible studies (OFEBs), thus neither “disciple” nor OFEBs goals exist by which to measure achievement up to 1987. Therefore it is not possible to compare the first and second seminars for membership and discipleship achievements. Repeating the seminar produced greater achievement in preaching points (prayer cells and house fellowships) and daughter churches. See Table 9.7 following.

Table 9.7

## First-Year Growth Comparison Between Seminars

<i>Principles</i>	<i>1979 Goal Achievements</i>	<i>1988 Goal Achievements</i>
Members (1978 goal)	82.5%	(Not a 1987 goal)
Disciples (1987 goal)	N/A	273.8%
Preaching Points	11.8% (Prayer Cells & House Fellowships)	446.2% (OFEBs & House Fellowships)
Daughter Churches	0	400.0%

Ten-year Metro-Move Goals and Achievements 1979-1992. Ten-year goals were established in the first seminar in 1978 for the Kissy Church and the Freetown area. These goals were for membership, house fellowships, prayer cells, and daughter churches. The house fellowships and prayer cells took place together in one meeting which was designated as a home cell and reported on the district form as a preaching point. In the second seminar in 1987, ten-year goals were established for all Sierra Leone. The goal for membership was replaced with the goal for disciples and the goals for prayer cells were



replaced with goals for one family evangelistic Bible studies (OFEBs). The goals established for OFEBs and for the house fellowships, were carried on together under the designated term home cells (preaching point). Table 9.8 and Table 9.9 below indicate the average annual growth rate (AAGR), and the percentage of the goals achieved for each of the principles established in the 1978 and 1987 seminars. During the first ten-year period, the goals for membership and preaching points fell short of established goals by 19.2 percent and 82.2 percent respectively. However, the goals for new churches exceeded the goal by 9.3 percent. Following the second seminar in 1987, achievement far exceeded all goals through 1991 when data was collected: disciples trained by 90.5 percent, preaching points by 71.4 percent, and new churches planted by 110.8 percent. On the other hand, the average annual growth rate has been slower thus far after the second seminar for preaching points and daughter churches. These corresponding goals and achievements for the Metro-Move principles have been charted for the Kissy Church-Freetown 1979-1988 period, and for all Sierra Leone 1988-1992 period.

Table 9.8

## Kissy Church &amp; Freetown - Western District 1979-1988

<i>Principles</i>	<i>AAGR</i>	<i>% of Goal</i>	<i>% Short of Goal</i>
Members	11.9%	80.8%	(19.2%)
Preaching Points (Prayer Cell & House Fellowships)	42.2%	18.9%	(82.2%)
Daughter Churches	25.4%	109.3%	+9.3%

Table 9.9  
All Sierra Leone 1988-1997  
(Tabulated through 1991)

<i>Principles</i>	<i>AAGR</i>	<i>% of Goal</i>	<i>% Over Goal</i>
Disciples	54.3 %	190.5 %	90.5 %
Preaching Points (OFEBs & House Fellowships)	11.5 %	171.4 %	71.4 %
Daughter Churches	13.4 %	210.8 %	110.8 %

Five-Year Growth Comparison Before and After Seminars. A comparison of the growth of the church before and after the seminar has been done in an attempt to determine the degree of influence, if any, the seminar had on growth. The seminars impacted membership growth which grew 7.1 percent faster following the first seminar and 2.5 percent faster following the second seminar.

However, determining the seminar's impact on churches must take into account a variant factor in recording the preaching points which figures into the total number of churches. Before 1984, preaching points were defined as villages contacted with the gospel (which may not have been more than once). From 1984 on, preaching points were defined as places receiving a regular gospel witness more or less on a weekly basis with the intent to establish a church. The annual statistics reported since 1984 have been less than half those reported previously. Therefore, just the organized churches will be analyzed for growth rates.

The AAGRs of these two periods are compared in Table 9.10 and Table 9.11 following.

Table 9.10

## Five-year Comparison Before and After Seminars for Members

<i>Seminar Year</i>	<i>AAGR Before</i>	<i>AAGR After</i>
1978	1974-1978 3.7%	1979-1983 10.8%
1987	1983-1987 9.8%	1989-1992 12.3%

Table 9.11

## Five-year Comparison Before and After Seminars for Churches

<i>Seminar Year</i>	<i>AAGR Before</i>	<i>AAGR After</i>
1978	1974-1978 73.1%	1979-1983 48.3 %
1987	1983-1987 (19.2 %)	1989-1992 12.8 %

A more accurate understanding of growth can be gained from a twenty-year overview from 1974-1993 period showing trends in membership and churches. This time-frame will be broken into two ten-year periods to give a clearer comparison and contrast of growth in each of these two decades.

1. Membership. From 1974-1983, total membership grew at the annual rate (AAGR) of 3.34 percent and the decadal growth rate (DGR) was 39 percent. From 1984-1993, the total membership grew at the AAGR of 10.1 percent and for the decade at 52 percent. The combined decades shows a 6.67 percent growth rate for the twenty-year span. See Table 9.12 below.

2. Organized Churches. From 1974-1983, organized churches grew at the AAGR of 3.12 percent and the DGR was 31 percent. From 1984-1993, organized churches grew at the AAGR of 10.42 percent and for the decade, 64 percent. The combined decades shows a 6.77 percent growth rate for the twenty-year span. See Table 9.13 below.

Table 9.12

## Twenty-Year Membership Comparison

<i>Rate of Growth</i>	<i>1974-1983</i>	<i>1984-1993</i>	<i>1974-1993</i>
DGR	39.0%	52.0%	
AAGR	3.34%	10.1%	
Twenty-Year Total			6.67%

Table 9.13

## Twenty-Year Organized Church Comparison

<i>Rate of Growth</i>	<i>1974-1983</i>	<i>1984-1993</i>	<i>1974-1993</i>
DGR	31.0%	64.0%	
AAGR	3.12%	10.42%	
Twenty-Year Total			6.77%

Evaluation of Goals Achievement by Year Periods for Philippines and Sierra Le-

one. In comparing these two countries, differences confront us in the contextualization of the seminars making a direct comparison impossible. Sierra Leone combined the principles of the OFEBS and house fellowships into one meeting called a "preaching point" up-country or a "home cell" in Freetown. However, both countries had goals for discipleship and new churches. These two areas of similarity provide a basis of comparison. We examine goal achievement for discipleship and new churches from two dimensions: the first and ten-year periods.

1. First-Year Goal Achievements. For the Philippines, following the 1984 seminar, discipleship achievement was 18.9 percent and new church achievement was 24.0 percent, and following the 1990 seminar, discipleship achievement was 43.7 percent and new church achievement was 32.0 percent. For Sierra Leone, following the 1978 seminar, discipleship was not a goal in the first seminar. New church achievement was 0 percent

and following the 1987 seminar, discipleship achievement was 273.8 percent and new church achievement was 400.0 percent.

Table 9.14 compares the percent of goal achievements for each country for the first years following each seminar in each country.

Table 9.14  
Philippine-Sierra Leone Percent of Goal Achievements

<i>Principle</i>	<i>Philippines 1984</i>	<i>Sierra Leone 1979</i>	<i>Philippines 1991</i>	<i>Sierra Leone 1988</i>
Disciples	18.9%	N/A	43.7%	273.8%
Churches	24.0%	0%	32.0%	400.0%

2. Ten-year Annual Growth Rates. For the Philippines following the first seminar in 1983, the 1984-1993 period showed a 17.0 percent AAGR for disciples trained, which was 8.0 percent of the goal and for new churches, 30.8 percent AAGR which was 10.0 percent of the goal. For Sierra Leone following the first seminar in 1978, the 1979-1988 period showed for disciples trained, a 0 percent AAGR because discipleship was not a goal set in 1978 and for new churches, 25.4 percent AAGR which was 109.3 percent of the goal. For the Philippines following the second seminar in 1990, the 1991-2000 period showed a 25.8 percent AAGR for disciples trained, which was 33.9 percent of the goal and for new churches, 109.5 percent AAGR which was 45.7 percent of the goal. For Sierra Leone following the second seminar in 1987, the 1988-1997 period showed for disciples trained, a 54.3 percent AAGR which was 190.5 percent of the goal reached through 1993, and new churches 13.4 percent AAGR which was 210.8 percent of the goal reached through 1993. See Table 9.15 and Table 9.16 below which compare the average annual

rate of growth for disciples and new churches in each country during the two ten-year periods following the seminars.

Table 9.15

## First Seminars: Philippine-Sierra Leone Ten-year Annual Growth Rate

<i>Principle</i>	Philippines 1984-1993		Sierra Leone 1979-88	
	<i>AAGR</i>	<i>% of Goal</i>	<i>AAGR</i>	<i>% of Goal</i>
Disciples	17.0%	8.0%	(Not a 78 goal)	
Churches	30.8%	10.0%	25.4%	109.3%

Table 9.16

## Second Seminars: Philippine-Sierra Leone Ten-year Annual Growth Rate

<i>Principle</i>	Philippines 1991-2000		Sierra Leone 1988-97	
	<i>AAGR</i>	<i>% of Goal</i>	<i>AAGR</i>	<i>% of Goal</i>
Disciples	25.8%	33.9%	54.3%	190.5%
Churches	109.5%	45.7%	13.4%	210.8%

Another way to look at the growth of both countries is to compare them from the same time period and to look at the rate of growth as well as compare the average membership size.

This research has looked at a 21-year span for both countries, beginning in 1973, to compare the total membership and the organized churches.

3. Membership. For the 20-year span from 1974-1993, Philippine membership grew at the rate of 7.8 percent and Sierra Leone membership grew at the rate of 6.7 percent.

The Philippines has a faster growth rate by 98 percent over the 20-year period than Sierra Leone.

Next, the 10-year period growth rates are presented. By comparing the two ten-year periods, one readily sees that the Philippines had slowed considerably in its rate of growth in the second period from 1984 to 1993 going from an AAGR of 8.3 percent to 7.2 percent, and from a DGR of 54.5 percent to 46.6 percent. On the other hand, Sierra Leone has significantly increased in rate of growth going from an 3.3 to 10.0 percent, and from a DGR of 38.6 percent to 52.0 percent. Sierra Leone passed the total membership of the Philippines in 1990 and has since surpassed it by 2,462 members in 1993. See Table 9.17 below and Figure 9.3 (Membership Philippines vs. Sierra Leone) for a line graph comparison between the AAGRs for the Philippines and Sierra Leone. Full members were used as the most accurate comparison for the graph.

Table 9.17

Philippine-Sierra Leone: Membership Growth Rate Comparison 1974-1993

	1974-1983	1984-1993	1974-1993
<i>Philippines</i>			
DGR	54.5%	46.6%	7.8%
AAGR	8.3%	7.2%	
<i>Sierra Leone</i>			
DGR	30.8%	63.6%	6.7%
AAGR	3.3%	10.0%	

Organized Churches. For the 20-year span from 1974-1993, Philippine churches grew at the rate of 6.0 percent, and Sierra Leone churches grew at the rate of 6.8 percent.

Sierra Leone has had a faster rate of growth by .8 percent over that of the Philippines for the 20-year period.

Next, the 10-year growth periods are presented. By comparing the two ten-year periods, one readily sees that the Philippines has slowed considerably in its rate of growth in the second period from 1984 to 1993, going from a AAGR of 6.7 percent to 5.2 percent and from a DGR of 50.4 percent to 32.9 percent. On the other hand, Sierra Leone has significantly increased in rate of growth going from an AAGR of 3.1 percent to 10.4 percent, and from a DGR of 30.3 percent to 63.6 percent. See Table 9.18 below and Figure 9.4 (Organized Churches 1973-1993 Philippines vs. Sierra Leone) on page 364 for a line graph comparison.



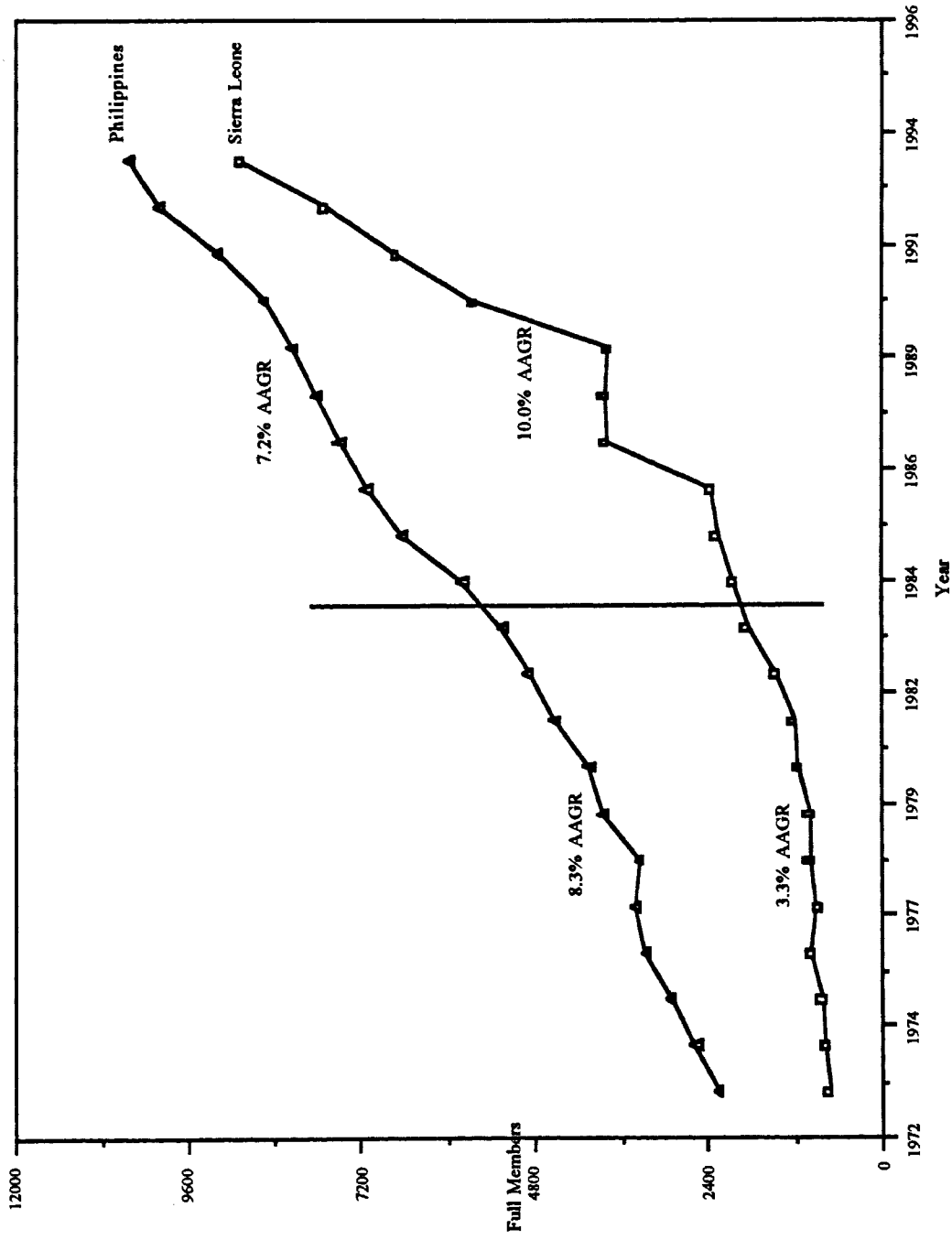


Figure 9.3

Membership: Philippines vs. Sierra Leone

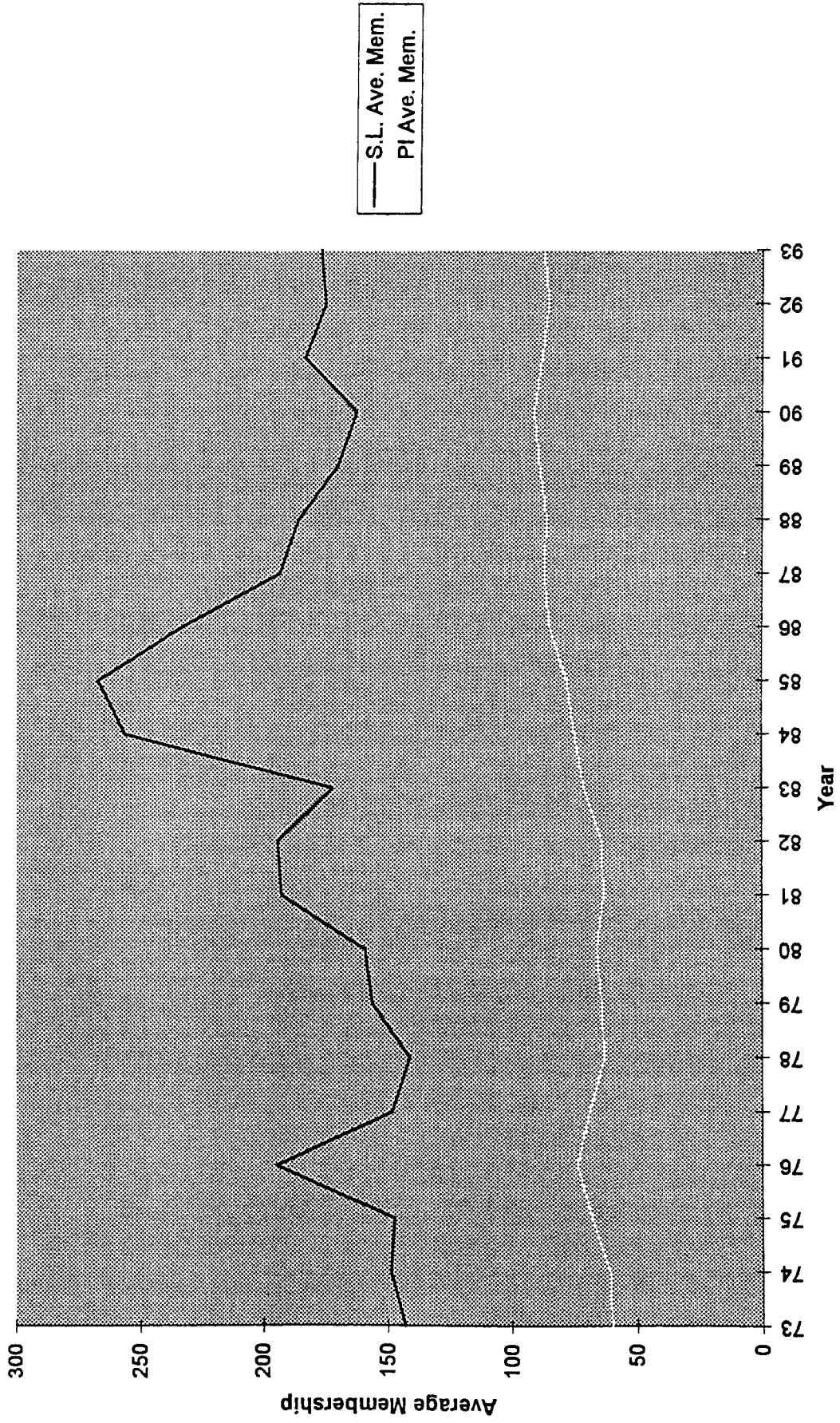


Figure 9.4

Organized Churches: Philippines vs. Sierra Leone

Table 9.18

Philippine-Sierra Leone: Organized Church Growth Rate Comparison 1974-1993

	1974-1983	1984-1993	1974-1993
<i>Philippines</i>			
DGR	50.4%	32.9%	6.0%
AAGR	6.7%	5.2%	
<i>Sierra Leone</i>			
DGR	30.3%	63.6%	6.8%
AAGR	3.1%	10.4%	

4. Average Church Membership. The second comparison between the Philippines and Sierra Leone concerns the average membership size of the individual churches. The following statistics are based on the total membership and the number of organized churches in each country from 1973-1993. In the Philippines, the average size of a church was 75 members over this 20-year time span. In Sierra Leone, the average size of a church was 181 over this same 20-year period. In looking at the two ten-year periods, both countries have increased in membership size significantly during the second ten-year period. The Philippines increased from 66 members during the 1974-1983 period to 85 members in the 1984-1993 period, an increase of 19 members. Sierra Leone increased from 165 members during the 1974-1983 period to 199 members in the 1984-1993 period, an increase of 34 members per church. See Table 9.19 and Figure 9.5 (1973-1993 Philippines vs. Sierra Leone Average Church Membership Comparisons) following on page 367.

Table 9.19

Philippines-Sierra Leone: Average Church Membership Size Comparison 1974-1993

Years	Philippines	Sierra Leone
1974-1993	75	181
1974-1983	66	165
1084-1993	85	199

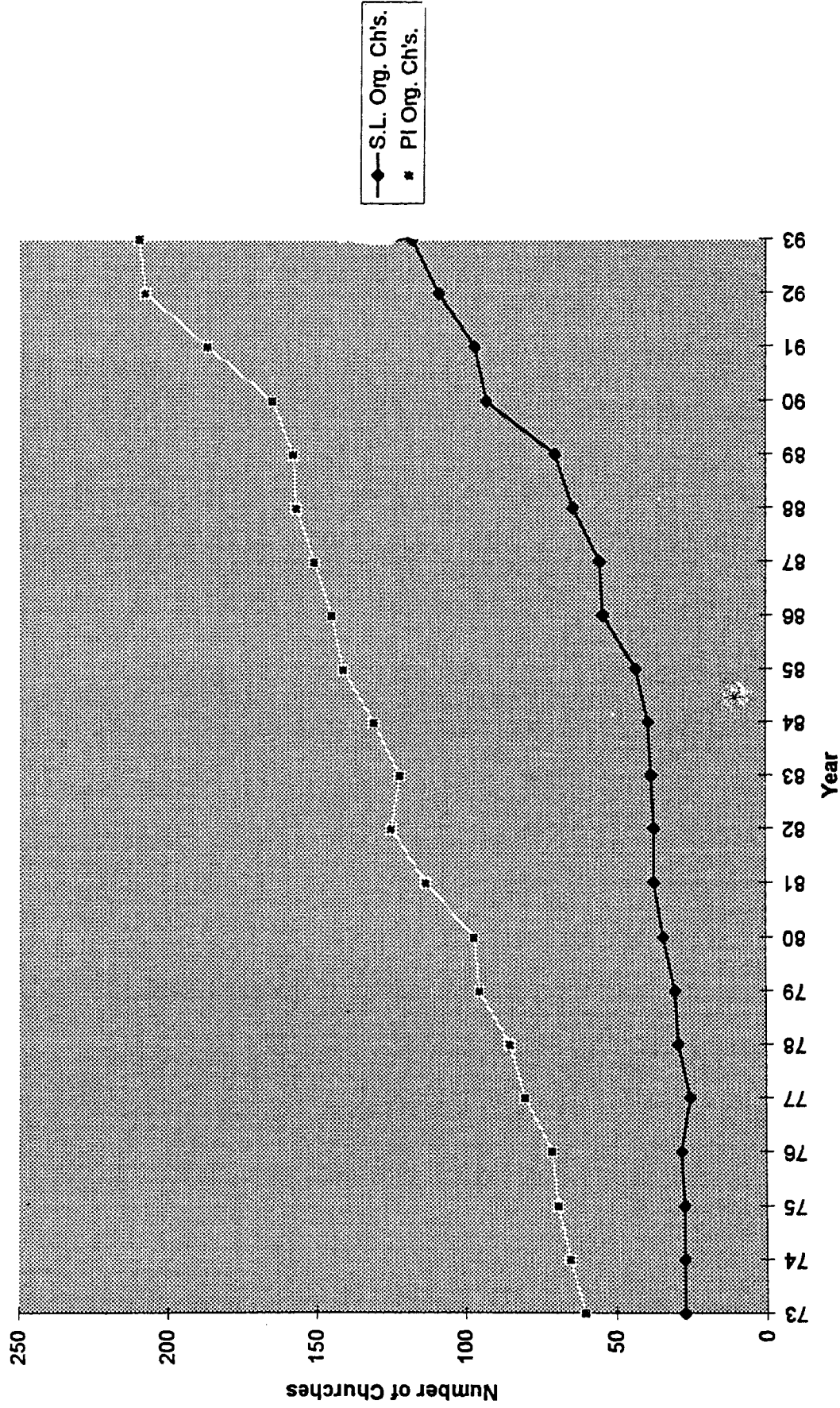


Figure 9.5  
Average Church Membership 1973-1993 Philippines vs Sierra Leone

5. Comparison Indicators. Presently, Sierra Leone leads the Philippines in three areas: membership, new church plants and in church average membership size. Why? The answer drawn from this research points to the factor of equipping and empowering lay people for ministry.

First, Sierra Leone trained more laity for ministry. The first Metro-Move principle emphasizes that discipleship training provides the key for multiplied ministry. Sierra Leone has gone beyond their goals for both disciples (109.3 percent set in 1987) and churches. In the disciples category, Sierra Leone more than doubled the AAGR over the Philippines (54.3 percent as compared to 25.8 percent). In contrast, the Philippines achieved less than half its goals for both disciples and churches and, for the first ten-year period, reaching only ten percent of its goals in these categories. Discipleship posted the lowest achievement. Even though the Philippines posted higher AAGR for new churches, yet it has reached less than half of its new church goal for the second ten-year period from 1991-2000.

Second, a larger average church membership (181 as compared to 75) suggests that the pastor may have empowered more lay people to assist him in ministry in order to better shepherd a larger congregation. Empowered laity would also contribute to the faster rate of growth in both membership and new churches, both accelerating in Sierra Leone's second decade.

Effective discipleship training in Sierra Leone and in the Philippines have been documented and illustrate the potential for significant growth as a result of lay empowerment. The stories of Pastor Lumpri Koroma in Sierra Leone and Pastor Albert Patacsil in

the Philippines, appear in Appendix J, Accounts of Discipleship Training in the Sierra Leone and the Philippines.

This study next focuses on the second means of evaluating the seminar's effectiveness—response of participants. Seminar participants were interviewed using specific questions to determine the degree of change the Metro-Move Seminar had on their ministries. The Metro-Move Interview Protocol Questions appear in Appendix G. Participants' narrative descriptions of their experience provides another dimension of evaluation.

### Qualitative Measurement

The qualitative analysis looks at two areas: first, the demographic data of the Philippines and Sierra Leone and, second, the effect of the Metro-Move Seminar on the participants.

Demographic Data. Demographics provides information regarding the countries studied and the people attending the seminars in each country.

1. The Countries. The following demographics<sup>1</sup> looks at factors within the Philippines and Sierra Leone bearing on the seminar's effectiveness: birth rate and life expectancy, literacy and economy.

a. The Philippines. The Philippine Islands comprise a total land area of 298,170 kilometers (115,600 square miles), only slightly larger than the state of Arizona. The coastline measures 36,289 kilometers (22,499 miles). Arable land measures 26 percent

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<sup>1</sup> Data comes from the CIA *Fact Book* taken from the Internet with number estimates of 1995 and from Johnstone *Operation World* 1993 edition.

with eleven percent in permanent crops, four percent in meadows and pastures, 40 percent in forest and woodland, and other comprising 19 percent. Total irrigated land measures 16,200 kilometers (10,044 miles) as of 1989 estimates (CIA World Fact Book 1995). The population totaled 62,409,000 in 1990 and 69,922,000 is projected by 1995 with birth rate running at 1.97 percent (1993 Estimate) and a life expectancy at birth for the total population, of 65.13 years (Johnstone 1993:448). Literacy for ages 15 and over for the total population runs 90 percent for both male and female. The labor force is 24.12 million in the following categories: agriculture 46 percent, industry and commerce 16 percent, services and other 9.5 percent. The Philippines' national product per capita was \$860 (1992 estimate). Unemployment was 9.8 percent (1992 estimate) (*CIA World Fact Book 1995*).

b. Sierra Leone. Sierra Leone comprises a total land area of 71,620 square kilometers (44,404 square miles), slightly smaller than South Carolina. The coast line measures 402 kilometers (250 miles). The climate is tropical: hot, humid with a summer rainy season (May to December) and a winter dry season (December to April). The terrain begins along the coastal area with a belt of mangrove swamps, then moving inland, to wooded hill country with a upland plateau and mountains in the east. Arable land measures 25 percent with two percent in permanent crops and 31 percent in meadows and pastures, forest and woodland 29 percent and other comprising 13 percent. Total irrigated land measures 340 square kilometers (210 square miles) as of 1989 estimates. Current environment issues facing the country are: (1) Rapid population growth pressing the environment; (2) over-harvesting of timber, expansion of cattle grazing, and slash-and-



burn agriculture resulting in deforestation and soil exhaustion; (3) civil war, depleting natural resources; and (4) over-fishing. The population totaled 4,753,120 as of July 1995 estimate, with birth rate running at 44.65 births per 1,000 population (1995 estimate) and a life expectancy at birth for the total population, of 46.94 years (male: 44.07; female: 49.89). The total fertility rate averages 5.9 children born per woman with an infant mortality rate of 138.8 deaths per 1,000 live births (1995 estimate). Ethnic divisions comprise 13 native African tribes representing 99 percent. The religious identity is Moslem 60 percent, followers of indigenous beliefs 30 percent and Christian 10 percent of the population. Literacy ranks at 21 percent among those age 15 and over. Out of the total population, who can read and write English, Mende, Temne, or Arabic: male 31 percent; female 11 percent (based on 1,990 estimates). The labor force counts 1.369 million by occupation: agriculture 65 percent, industry 19 percent, and services 16 percent (1981 estimate). Sierra Leone's national product per capita was \$1,000 (1993 estimate) with an inflation rate of 22 percent based on 1993 estimates. Unemployment rate not available. (*CIA World Fact Book 1995*).

2. The Participants. In the Philippines, 139 attended the seminars conducted in 1983 and 1990, 34 and 105 respectively. In Sierra Leone, 79 attended the seminars conducted in 1978 and 1987, 30 and 49 respectively. From this population, a sample of 52 participants from both groups was selected to interview. The background and composition of this group affects to a degree the evaluation process. The analysis reflects the percentage who were pastors and laity, those who were from urban and rural back-

grounds, and those who had taken two seminars. This group provided what is known as a composite population for analysis.

The qualitative analysis is derived from the focused interviews using the questionnaire instrument. See Appendix F regarding the instrument development. Valid research required that at least 60 participants be interviewed. Thirty-two were interviewed in the Philippines and thirty were interviewed in Sierra Leone for a total of 62. From this number, only those who had experience in applying the seminar in ministry were included in the questionnaire analysis, leaving 27 in the Philippines and 25 in Sierra Leone for a total of 52 tabulations. Table 9.20 following on page 372, indicates seminar participant data for each country.

Table 9.20  
Seminar Participant Demographics

Category	Philippines		Sierra Leone	
	Percent	Number	Percent	Number
Pastors	74.1	74	40.0	10
Leaders	14.8	4 (2 DS; 2 CG)*	24.0	6
Lay People	11.1	3	36.0	9
Other				1**
Seminars Attended				
One	82.0	22	80.0	20
Two	18.0	5	20.0	5
Rural Background	33.4	9	56.0	14
Urban Background	66.6	18	44.0	11

\*District Superintendent and Church Growth Director. \*\*Student

Ten participants were not included as district leaders and one mission director in the computer tabulation. However, their unsolicited and informal comments provided me

with valuable insight which is reflected in my evaluation and recommendations. Data derived from the 52 participant interviews was analyzed by the Statpack Gold Computer Analysis<sup>2</sup> program at the media center at Asbury Theological Seminary and is presented below.

Application of the Four Seminar Principles. The assessment of how the four seminar principles were applied by participants following the seminars largely determines seminar effectiveness. The interview questionnaire process provided a structured means by which the effects of the Metro-Move Seminar could be evaluated. The questionnaire was designed to reveal participants' cognitive changes and the degree of continued usage following the seminar of the four principles: (1) Discipleship training (DT) (2) Evangelizing an area and starting one family evangelistic Bible studies (OFEBS), (3) Organizing and conducting house fellowships (HF), and (4) Starting a daughter church [DC].

The interview questionnaire focused on five aspects: (1) Ministry involvement. The interviewee related whether or not he/she was using these four principles both before and after the seminar. Responses were then tabulated in a "yes" or "no" table; (2) Degree of understanding. How well did the interviewee understand his/her role in ministry in regards to these four principles before and after the seminars. The clarity of understanding was rated on a Likert scale of 5-1; (3) Degree of helpfulness. How did each interviewee consider these four principles to be helpful in his/or her ministry. The degree of helpfulness was determined by rating each principle on a Likert scale of 5-1; (4) Degree of con-

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<sup>2</sup> This statistical program can analyze many facets of data and indicate such things as percentages, the mean, means, variance, standard deviation, Chi-square, *t* and *f* tests.

textualization. How much contextualization was needed in order to apply the principles effectively was determined by rating each principle on a Likert scale of 5-1; (5) Degree of usage. How much was each principle used in ministry. The interview sought to determine: (1) the percentage of those who set goals for each principle, (2) the percentage of those setting goals who considered them realistic or not realistic, (3) the achievement totals of these goals, (4) the percentage who have continued to apply these four principles in ministry, and (5) why the participants used each principle followed by a step-by-step description of how the participants had or were continuing to use each principle.

Research evaluated participant responses by computer statistical analysis using the Stat Pack Gold program to determine the mean, variance, and standard deviation of each participant entry for each of the four seminar principles applied to these five categories. Each country's analysis is compared. This essential analysis data provides definitive insight regarding the participants' understanding and application of the four principles as well as a reflection on the strengths and weaknesses of the seminar. The complete analysis is presented in Appendix K, Analysis of Participant Application of Four Seminar Principles in order to spare the casual reader the tedium of technical narrative.

#### Evaluation of Behavior Before and After Seminar in Philippines and Sierra Leone.

The evaluation of the seminar participants' before and after interview responses presented (in Appendix K) draws from the analysis of their application of the four principles. The evaluation reflects how well the participants understood and applied the four principles of the seminar as well as how well each country applied the four principles. The format for the analysis evaluation is as follows: First, a summary of the analysis is

presented followed by a focus on each country, its application, and the principle having the greatest impact. The final step draws this data together for a concise comparison between the Philippines and Sierra Leone for the purpose of seeing the differences and similarities. The before and after analysis and evaluation, following this sequence, covers the following categories: ministry, understanding, contextualization, usage, and helpfulness.

1. Ministry Involvement. The evaluation approaches the research data with the understanding that the computer program “measured” (range) and “ranked” (deviation and standard deviation) the before and after changes of the interviewees’ ministry involvement resulting from their seminar experiences. Also, the analysis indicated the degree of change that took place both individually (variance) as well as in the group as a whole (standard deviation). These changes in ministry involvement are presented in the following order: first, the principle/s that have the least variance and the most narrow standard deviation. These scores indicate the “greatest agreement” among the interviewees; next, from this high point of conformity, the principles are ranked according to scores that move toward the greatest variance and widest standard deviation. These scores indicate the “least agreement” among the interviewees. In addition, if a significant difference exists between the before and after scores, this report cites the difference and supports it by the Chi-square analysis.<sup>3</sup>

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<sup>3</sup> The Chi-square tests to see if two groups of data have more difference between them than is accountable to randomness. This is a test of significant difference.

a. Philippines. In looking at the data of the pre-seminar status, the one family evangelistic Bible study (OFEBS) principle was practiced more than the other three principles. The OFEBS principle showed the least variance and the most narrow standard deviation. Based on variance and standard deviation, usage of the other principles was in this order: discipleship, house fellowship, and daughter church. In the post-seminar condition, again participants showed the greatest agreement in ministry involvement with the OFEBS principle which had the narrowest standard deviation and variance rating. One hundred percent of the pastors and laity responded “yes”: they were now using the OFEBS in ministry. When the Chi-square analysis was done, it showed that a significant difference ( $X^2 = 34.778$ :  $CV = 5.991$ )<sup>4</sup> had occurred in the pre-and post-seminar scores. Discipleship training came second, followed by house fellowships and the daughter church concept last with the widest standard deviation and variance. Again, the Chi-square analysis indicated a significant difference had occurred in the house fellowship principle ( $X^2 = 9.175$ :  $CV = 7.815$ ). Before the seminar, 17 pastors indicated they were not using the house fellowship model and three said they were, but after the seminar, a definite switch occurred. Only two indicated they still were not using the house fellowship model whereas 18 stated they were.

Application. The participants applied these four principles in their ministries following the seminar. However, the OFEBS principle had the greatest emphasis overall.

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<sup>4</sup>  $X^2$  is the symbol for Chi-square. CV stands for Critical value which is the cut-off point for determining significance. When the Chi-square figure is higher than the CV figure, it means that a significant difference exists between the two sets of data.

The Metro-Move Seminar's effect on ministry was realized more with the OFEBS principle than with the other three principles.

b. Sierra Leone. In looking at the data of the pre-seminar condition, the house fellowship principle was practiced more than the other three principles. This had the greatest agreement with the least variance and the narrowest standard deviation. Discipleship and OFEBS scored the same in variance and standard deviation. The daughter church principle had the least agreement. In the post-seminar condition, the discipleship principle showed the greatest agreement. Both variance and standard deviation scored a zero which indicates complete agreement. The OFEBS concept had almost as close agreement within the standard deviation as well as the variance. The variance within the group changed the greatest in the discipleship principle. The daughter church principle had the greatest variance and the widest standard deviation.

Application. The participants applied these four principles in their ministries following the seminar. However, the discipleship training principle had the greatest emphasis overall. The Metro-Move Seminar's effect on ministry was realized more with the discipleship principle than with the other three.

Comparison/Contrast Ministry Involvement. Following the seminar, the Philippines indicated the greatest application of the OFEBS principle followed next by discipleship training. On the other hand, Sierra Leone indicated the greatest application of the discipleship principle followed next by the OFEBS principle. Both countries indicated the least agreement on the daughter church principle which also had the least change overall.

2. Understanding Ministry Roles. This evaluation begins at the level of knowledge that interviewees seem to have understood best regarding their roles in ministry when they arrived at the seminar and moves toward what they understood least. The analysis “measured” (range) and “ranked” (variance and standard deviation) the before and after changes in understanding derived from the answers to the question, “How would you rate your understanding of what your role in ministry was before and after the Metro-Move Seminar as it related to the four seminar principles?” Also, the analysis indicated the degree of change that took place both individually (variance) as well as in the group as a whole (standard deviation).

These changes in understanding ministry roles are presented in the following order: first, the principle/s that have the least variance and the most narrow standard deviation. These scores indicate the “greatest agreement” among the interviewees; next, from this high point of conformity, the principles are ranked according to scores that move toward the greatest variance and widest standard deviation. These scores indicate the “least agreement” among the interviewees. In addition, if a significant difference exists between the before and after scores, this report cites the difference and supports it by the Chi-square analysis.

a. Philippines. In looking at the data of the pre-seminar condition, the OFEBS principles were understood better than the other three principles. It had the least variance and the most narrow standard deviation. Based on the variance and standard deviation, the understanding of the other principles was in this order: discipleship, house fellowship and daughter church principles. In the post-seminar condition, the discipleship principle



had the greatest agreement with the least variance and the most narrow standard deviation. Next was OFEBS, then house fellowship followed by the daughter church principle which had greatest variance and widest standard deviation. The Chi-square analysis showed a significant difference in group understanding had occurred following the seminar regarding the OFEBS ( $X^2 = 16.015$ ; CV 12.592); house fellowship ( $X^2 = 14.054$ ; CV = 12.592); and daughter church ( $X^2 = 12.661$ ; CV = 12.592) principles in this order.

Application. The participants left the seminar with a clearer understanding of the four principles. This understanding prepared them to use these principles in their ministries. However, the group had the best understanding of the discipleship principle. For the Metro-Move Seminar, this analysis suggests that the seminar caused a significant difference in the way the group as a whole understood the principles of the OFEBS, house fellowship, and daughter church principles.

b. Sierra Leone. In looking at the data of the pre-seminar condition, the group understood best the OFEBS principle. This showed the greatest agreement with the least variance and the most narrow standard deviation. Understanding of the other principles followed this order: daughter church, discipleship, and house fellowship principles. In post-seminar condition, again, the OFEBS principle had the greatest agreement with the least variance and the most narrow standard deviation. The house fellowship principle came next. The greatest degree of overall change in understanding took place with the principle of OFEBS. This showed the widest movement on the range scale, plus the greatest change in variance as well as the greatest mean change.

Application. The participants, based on the above analysis, gained in their understanding of all the principles. However, the OFEBS principle indicated the greatest overall gain in understanding. The Metro-Move Seminar enhanced the understanding of all the principles with the greatest input being in the OFEBS principle and the least input in the daughter church principle.

Comparison/Contrast Regarding Understanding. Following the seminar, the Philippines indicated the greatest agreement in understanding of the discipleship principle followed by the OFEBS principle. On the other hand, Sierra Leone indicated the greatest agreement in understanding of the OFEBS principle followed by the discipleship principle. To a lesser degree, participants in both countries increased their understanding of the house fellowship principle. However, the participants in both countries indicated little change regarding their understanding of the daughter church principle.

3. Contextualization of Seminar Principles within the Host Culture. How did the Metro-Move Seminar agree with the cultural context in each country? The cultural changes are compared/contrasted between the Philippines and Sierra Leone on each principle. See Tables 21-24 on pages 381-383. Two means of comparison were used: computer analysis scores looking at range, variance, and standard deviation and scores based on a Likert Scale.

Analysis Indicators. Sierra Leone scored the highest difference in the variance changes and standard deviation between countries on each principle. See Table 9.21 below. The variance with the group changed the greatest in the house fellowship principle followed by discipleship, OFEBS, and daughter church. See Table 9.21 below.

Likert Scale Ratings. Both the Philippines and Sierra Leone scored the discipleship principle as the one that required the least degree of change in order to use effectively in their cultures. The Philippines ranked OFEBS second, daughter church third, and the house fellowship greatest in change necessary for cultural adaptation. Sierra Leone ranked the daughter church principle second, house fellowship third, and OFEBS greatest in change necessary for cultural adaptation. Chi-square analysis verifies that a significant difference had occurred in contextualization of the daughter church ( $X^2 = 40.2604$ : CV = 26.296); OFEBS ( $X^2 = 45.7118$ : CV = 36.415); and house fellowship ( $X^2 = 46.1250$ : CV = 36.415) principles. See Table 9.22 to Table 9.25 below.

Table 9.21  
Contextualization Comparison

Philippines And Sierra Leone Based On: Range, Variance, and Standard Deviation Rankings					
<i>Agreement</i>	<i>Philippines</i>	<i>Sierra Leone</i>	<i>Variance Changes between Countries</i>	<i>Philippines</i>	<i>Sierra Leone</i>
Closest	DS-HF	DS	<i>Greatest</i>		HF
2nd		OFEBS	<i>2nd</i>		DS
3rd	OFEBS	DC	<i>3rd</i>		OFEBS
Least	DC	HF	<i>Least</i>		DC

Table 9.22

## Contextualization Comparison - Discipleship

Philippines And Sierra Leone Based On: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 26 Interviews</i>	<i>%</i>	<i>Scale of Change</i>	<i>%</i>	<i>Sierra Leone 24 Interviews</i>	<i>RANK Country Comparison</i>
<b>LEAST</b>	9	34.6	<i>No Change</i>	45.8	11	<b>LEAST</b>
	9	34.6	<i>Slight Change</i>	8.3	2	
	2	7.7	<i>Somewhat Ch</i>	16.6	4	
	6	23.1	<i>Ch Greatly: Same Principle</i>	20.8	5	
			<i>Ch Greatly: Different Principle</i>			

Table 9.23

## Contextualization Comparison - OFEBS

Philippines and Sierra Leone Based on: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 27 Interviews</i>	<i>%</i>	<i>Scale of Change</i>	<i>%</i>	<i>Sierra Leone 24 Interviews</i>	<i>RANK Country Comparison</i>
<b>SECOND</b>	9	33.3	<i>No Change</i>	12.5	3	<b>GREATEST</b>
	9	33.3	<i>Slight Change</i>	16.7	4	
	1	3.7	<i>Somewhat Ch</i>	25.0	6	
	8	29.6	<i>Ch Greatly: Same Principle</i>	37.5	9	
			<i>Ch Greatly: Different Principle</i>	4.2	1	

Table 9.24

## Contextualization Comparison - House Fellowship

Philippines and Sierra Leone Based on: Scale 5-1						
<i>Rank Country Comparison</i>	<i>Philippines 23 Interviews</i>	<i>%</i>	<i>Scale of Change</i>	<i>%</i>	<i>Sierra Leone 24 Interviews</i>	<i>Rank Country Comparison</i>
GREATEST	3	13.0	No Change	12.5	3	THIRD
	8	34.8	Slight Change	8.3	2	
	2	8.7	Somewhat Ch	20.8	5	
	9	39.1	Ch Greatly: Same Principle	33.3	8	
	1	4.3	Ch Greatly: Different Principle	4.2	1	

Table 9.25

## Contextualization Comparison - Daughter Church

Philippines and Sierra Leone Based on: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 18 Interviews</i>	<i>%</i>	<i>Scale of Change</i>	<i>%</i>	<i>Sierra Leone 24 Interviews</i>	<i>RANK Country Comparison</i>
THIRD	6	33.3	No Change	50.0	12	Second
	3	16.7	Slight Change	8.3	2	
	2	11.1	Somewhat Ch	8.3	2	
	7	38.9	Ch Greatly: Same Principle	33.3	8	
			Ch Greatly: Different Principle	4.3	1	

4. Degree of Usage of the Principles. Did the participants continue to use the four principles following the seminar? Interviewees in both countries indicated a significant carry through for most of the principles. In the Philippines, the Chi-square analysis indicated a significant difference in the continuation of the discipleship training principle ( $X^2 = 8.308$ : CV = 7.815); and in Sierra Leone, a significant difference was indicated in the continuation of the house fellowship principle, ( $X^2 = 10.882$ : CV = 9.488). Interviewees

in both countries established personal goals for these four principles: the Philippines: 100 percent, and Sierra Leone: 23 percent. A high percent in both countries indicated they considered the goals established were realistic. In the Philippines 88.5 percent said yes and in Sierra Leone, 100 percent said the goals were realistic. See Table 9.26 following on page 384.

The interviewees' achievement for individual goals set for each principle is indicated and compared between countries in Table 9.27 on page 385. Each country reports a high percentage of principle application as well as significant achievement. However, Sierra Leone, even with two less interviewees, reports a significantly higher achievement in each principle category, totaling four times the number of house fellowships and three times the number of churches.

Table 9.26

Continuation of Principles Achievement of Principles Compared

<i>Categories</i>	<i>Philippines</i>			<i>Sierra Leone</i>		
	<i>PI Answered.</i>	<i>Yes %</i>	<i>No %</i>	<i>SL Answered</i>	<i>Yes %</i>	<i>No %</i>
No. Interviewed	27			25		
No. Setting Goals	27	100.0			100.0	
Goals Realistic?		88.5	11.5	19	90.9	9.1

Table 9.27

Continuation of Principles/Achievement of Principles Compared

Category	Philippines				Sierra Leone			
	<i>PI Answered</i>	<i>Yes %</i>	<i>No %</i>	<i># Achieved</i>	<i>SL Answered</i>	<i>Yes %</i>	<i>No %</i>	<i># Achieved</i>
DS	26	96.3	3.7	171	23	92.0	8.0	233
OFEBS	26	96.3	3.7	287	21	84.0	16.0	348
HF	22	81.3	18.5	91	19	76.0	24.0	375
DC	15	62.5	37.5	24	20	80.0	20.0	74

5. Degree of Helpfulness.<sup>5</sup> How did participants reflect on the Metro-Move Seminar regarding providing them with helpful tools for their ministry? The degree of helpfulness is compared/contrasted with the Philippines and Sierra Leone on each principle (see Table 9.29 to Table 9.32 on pages 386-387) with a concluding comment on the principles considered most helpful. Two means of comparison have been used: computer analysis scores looking at range, variance, and standard deviation and scores based on a Likert scale.

Computer Analysis Indicators. Sierra Leone scored the highest difference in variance changes and standard deviation between each country on each principle scored. The house fellowship principle had the greatest degree of variant change as a group followed by discipleship, OFEBS, and daughter church. See Table 9.28 following.

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<sup>5</sup> Determining the degree of helpfulness from the participants' point of view provides one of the most important gauges for evaluation. David Hesselgrave states: "One of the greatest things you can do at this stage of evaluation is to determine from the participants how helpful the seminar was to them as they look at it in retrospect." Participants will evaluate the success of the seminar based on how helpful it was to them rather than in terms of goals met (Interview 1992).

Likert Scale Ratings. Both the Philippines and Sierra Leone considered each of the principles to be helpful in the same order which ranked the discipleship principle first followed by OFEBS, house fellowship, and the daughter church. See Table 9.29 to Table 9.32 below.

Table 9.28  
Helpfulness Comparison

Philippines and Sierra Leone Based on: Range, Variance, and Standard Deviation Rankings					
<i>Agreement</i>	<i>Philippines</i>	<i>Sierra Leone</i>	<i>Variance Changes between Countries</i>	<i>Philippines</i>	<i>Sierra Leone</i>
Closest	DS	OFEBS	Greatest		HF
2nd	HF	DS	2nd		DS
3rd	OFEBS	HF	3rd		DC
Least	DC	DC	Least		OFEBS

Table 9.29  
Degree of Helpfulness Comparison - Discipleship

Philippines and Sierra Leone Based on: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 27 Interviews</i>	<i>%</i>	<i>Scale of helpfulness</i>	<i>%</i>	<i>Sierra Leone 25 Interviews</i>	<i>RANK Country Comparsson</i>
MOST	22	81.5	<i>Very helpful</i>	72.0	18	MOST
	4	14.8	<i>Helpful</i>	20.0	5	
	1	3.7	<i>Somewhat helpful</i>	4,0	1	
			<i>Slightly helpful</i>			
			<i>Not Helpful at all</i>			



Table 9.30

## Degree of Helpfulness Comparison - OFEBS

Philippines and Sierra Leone Based on: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 27 Interviews</i>	<i>%</i>	<i>Scale of helpfulness</i>	<i>%</i>	<i>Sierra Leone 24 Interviews</i>	<i>RANK Country Comparison</i>
SECOND	17	63.0	<i>Very helpful</i>	41.6	10	SECOND
	7	25.9	<i>Helpful</i>	58.4	14	
	2	7.4	<i>Somewhat helpful</i>			
	1	3.7	<i>Slightly helpful</i>			
			<i>Not Helpful at all</i>			

Table 9.31

## Degree of Helpfulness Comparison - House Fellowship

Philippines and Sierra Leone Based on: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 25 Interviews</i>	<i>%</i>	<i>Scale of helpfulness</i>	<i>%</i>	<i>Sierra Leone 23 Interviews</i>	<i>RANK Country Compariso n</i>
THIRD	15	60.0	<i>Very helpful</i>	50.0	11	THIRD
	8	32.0	<i>Helpful</i>	34.0	8	
	1	4.0	<i>Somewhat helpful</i>			
	1	4.0	<i>Slightly helpful</i>	4.3	1	
			<i>Not Helpful at all</i>	13.0	3	

Table 9.32

## Degree of Helpfulness Comparison - Daughter Church

Philippines and Sierra Leone Based on: Scale 5-1						
<i>RANK Country Comparison</i>	<i>Philippines 20 Interviews</i>	<i>%</i>	<i>Scale of helpfulness</i>	<i>%</i>	<i>Sierra Leone 24 Interviews</i>	<i>RANK Country Compariso n</i>
LEAST	15	75.0	<i>Very helpful</i>	54.2	13	LEAST
	2	10.0	<i>Helpful</i>	33.3	8	
	1	5.0	<i>Somewhat helpful</i>	5.0	1	
	2	10.0	<i>Slightly helpful</i>	10.0	2	
			<i>Not Helpful at all</i>			

### Summary: Influence of Seminar Principles on the Participants' Behavior in Countries

The next step takes each principle and looks at the overall effect on each country. This composite picture will draw from the quantitative results based on the raw numerical data and the qualitative analysis of the interviews integrating insights gained in the evaluation of the five areas: ministry, understanding of ministry roles, contextualization, continuation of principles, and the degree of helpfulness in ministry.

### Comparison: Quantitative and Qualitative Data in the Philippines and Sierra Leone

This comparison takes the evaluations from both the quantitative and the qualitative data in the Philippines and Sierra Leone and applies them to each of the four seminar principles.

#### Discipleship Training.

In the Philippines, *Discipleship Training* goal achievement in the first year following the seminars in 1983 and 1990 was 18.9 percent and 43.7 percent respectively and for the ten-year goal achievements 1984-93 and 1991-93: 8.0 percent and 33.9 percent respectively (See Table 9.1, Table 9.2, and Table 9.3 on pages 341 to 363); ministry usage ranked second in conformity; understanding of the ministry role of this principle ranked first in conformity; required the least contextualization for effective use in the culture; scored the highest percent (96.3) among the interviewees indicating continued usage since the seminar with a total of 171 disciples trained (Table 9.22 on page 382); and was scored the most helpful for ministry of the other principles.

In Sierra Leone, *Discipleship Training* goal achievement in the first year following the 1988 seminar was 273.8 percent; for the ten-year goal achievement 1988-91 was 90.5

percent over the goal (Table 9.8, Table 9.9, and Table 9.10 on pages 355 to 357); ministry usage ranked first in conformity; understanding of the ministry role of this principle ranked second in conformity; required the least contextualization for effective use in the culture; scored the highest percent (92.0) among interviewees of continued usage since taking the seminar with a total of 233 disciples trained (Table 9.27 on page 385) and was scored the most helpful for ministry of the other principles.

### OFEBS.

In the Philippines, *OFEBS* goal achievement in the first year following the seminars in 1983 and 1990 was 143.5 percent and 111.1 percent respectively and for the ten-year goal achievements 1984-93 and 1991-93: 61.5 percent and 129.7 percent respectively (Tables 1, 2 and 3 on pages 369-370); ministry usage ranked first in conformity; understanding of the ministry role of this principle ranked second in conformity; ranked second in contextualization needed for effective use in the culture; tied with the highest percent (96.3) among the interviewees indicating continued usage since the seminar with a total of 287 disciples trained (Table 9.27 on page 385); and was scored the most helpful of the four principles in ministry.

In Sierra Leone, *OFEBS* was combined with the house fellowship principle and was reported as a preaching point. Therefore this principle could not be determined separately, however *OFEBS* were conducted within the context of the house fellowship model (Table 9.8, Table 9.9, and Table 9.10 on pages 355 to 357); ministry usage ranked second in conformity; understanding of ministry roles regarding this principle ranked first in conformity; required the greatest degree contextualization for effective use in the culture;

ranked second with 84 percent of interviewees indicating continued usage since taking the seminar with a total of 348 disciples trained (Table 9.27 on page 385); and was scored as the second most helpful the of the four principles in ministry.

#### House Fellowship.

In the Philippines, *House Fellowship* goal achievement in the first year following the seminars in 1983 and 1990 was 14.3 percent and 85.2 percent respectively and for the ten-year goal achievements 1984-93 and 1991-93: 13.0 percent and 57.2 percent respectively ( Table 9.1, Table 9.2, and Table 9.3 on pages 341 to 363); ministry usage ranked third in conformity; understanding of the ministry role of this principle ranked third in conformity; required the greatest degree of contextualization needed for effective use in the culture; scored the second highest percent (81.3) among interviewees indicating continued usage since the seminar with a total of 91 house fellowships conducted (Table 9.27 on page 385) and was scored third in helpfulness in ministry in comparison to the other principles.

In Sierra Leone, *House Fellowship* was combined with the OFEBS principle and was reported as a preaching point. Therefore this principle could not be determined separately, however, house fellowship type services, reported as preaching points in 1988 for the first year following the 1987 seminar, was 446.2 percent over the goal ( Table 9.8, Table 9.9, Table 9.10 on pages 355 to 357); ministry usage ranked third in conformity; understanding of the ministry role of this principle ranked second in conformity; ranked third highest in the degree of contextualization needed for effective use in the culture; scored the lowest with only 76 percent of the interviewees indicating continued usage

since taking the seminar with a total of 375 house fellowships conducted (Table 9.27 on page 385); and scored third in the degree of helpfulness for ministry in comparison with the other principles.

Daughter Church.

In the Philippines, *Daughter Church* goal achievement in the first year following the seminars in 1983 and 1990 was 24.0 percent and 32.0 percent respectively and for the ten-year goal achievements 1984-93 and 1991-93: 10.0 percent and 45.7 percent respectively (Table 9.1, Table 9.2, and Table 9.3 on pages 341 to 363); ministry usage ranked last in conformity; understanding of the ministry role of this principle ranked last in conformity; ranked third highest in the degree of contextualization needed for effective use in the culture; scored the lowest percent (62.5) among the interviewees indicating continued usage since the seminar with only a total of 24 churches planted (Table 9.27 on page 385); and was scored third in helpfulness in ministry in comparison to the other principles.

In Sierra Leone, *Daughter Church* goal achievement in the first year following the seminars in 1988 was 400.0 percent and for the ten-year goal achievements 1979-1988 and 1988-1991 were 109.3 percent and 210.9 percent respectively (Table 9.8, Table 9.9, Table 9.10 on pages 355 to 357); ministry usage ranked last in conformity; understanding of the ministry role of this principle ranked last in conformity; ranked second in the degree of contextualization needed for effective use in the culture; scored third with 80 percent of the interviewees indicating continued usage since taking the seminar with a total of 74 churches planted (Table 9.27 on page 385) and scored the least helpful for ministry in comparison with the other principles.

Comparison: How the Philippines and Sierra Leone Applied Four Seminar Principles

This concise summary draws together how the Philippines and Sierra Leone applied each of the four seminar principles and notes the similarities and differences between them and offers possible explanations.

Discipleship Training. Discipleship training principle ranked very high overall in both countries. However, discipleship training had a greater effect in terms of usage and goal achievement in Sierra Leone than in the Philippines. Table 9.33 below.

Table 9.33  
Discipleship Training Application

Categories	Philippine Rank	Sierra Leone Rank
Goal Achievement 10 Year		
First & Second Periods	8.0 percent and 33.9 %	N/A
Ministry	Second	First
Understanding	First	Second
Contextualization	Least	Least
Continuation of principle	Highest (96.3%) 171 Trained	Highest (92.0 %) 233 Trained
Helpfulness	Most	Most

In looking at the differences between these two countries, one asks why did this principle appear to have had more effect in Sierra Leone than in the Philippines?

First, Sierra Leone participants placed more importance on discipleship training. Also, Sierra Leone appears to have had a better understanding and application of the duplication aspect of training as set forth in II Timothy 2:2: “training faithful men who can train others also” which results in multiplication.

In response to the interview question “What is the greatest difference Metro-Move has made in your role in ministry?”, ten out of thirty responded that it was the seminar’s teaching on discipleship training and their application of this principle. In contrast, in the Philippines seven out of thirty gave this a similar response. A difference also was noted between the type of response that was given between the two countries. In Sierra Leone, interviewees stated clearly that discipleship training was the factor, that is, the concept of preparing another person to duplicate their ministry. Comments such as: “The multiplication of disciples in my church”; “Training disciples”; “Discipleship training”; “train more people”; “Metro-Move principles such as discipleship training and teaching them how to teach others”; “I am making more disciples”; “The training I received in discipleship training, I have used it repeatedly.” In the Philippines, some of the answers implied more of the idea of involving others in ministry and evangelism rather than training to reproduce ministry. Answers such as: “Recruiting others”; “I must train the laity, I am challenged with the Metro-Move Seminar emphasis on discipleship training”; “I became matured to the discipleship training and in conducting OFEBS and in starting daughter churches”; “I saw the necessity of training others to assist me in ministry and I was able to accomplish much more with less effort”; “We have not followed every detail in the Metro-Move Seminar, but we have gotten the principles there: like in discipleship training. We no longer say to our people go out and win others and work, but now we know how to teach them. The people also in the church are really challenged in God’s work”; “The case studies challenged me to grow through training others. This is what we lack here in the Philippines. We are not carrying through the discipling in the

Philippines.” Appendix L Reflections on the use of the Principle of Training Disciples: Philippines and Sierra Leone, for a complete transcript of the sixty interviewees’ responses to this question.

Second, Sierra Leone’s implied orientation to training disciples was more experience oriented than the orientation approach used in the Philippines. In answer to the question: “Why did you train disciples?”, and “How did you train disciples?”, the interviewees in Sierra Leone gave more answers on the basis of an apprenticeship approach to learning, whereas in the Philippines, the interviewees gave more answers on the basis of a classroom or classroom/apprenticeship combination approach to learning. Both countries were similar in terms of the “why” orientation with a theological, theological/practical combination and practical mix. Table 9.34 following on page 395. One should also consider the fact that Sierra Leone has not had the accessibility to formal ministerial training as the Philippine Church has had.<sup>6</sup> Sierra Leone has operated a vernacular school for basic ministerial training for those who were able to attend. However, not everyone sensing a call to ministry was encouraged or expected to attend before they could pastor. Church leadership recognized the need for additional training at a higher

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<sup>6</sup> The Philippine Church established its first Bible school in 1939, only seven years after the first church was planted in 1932 (see Chapter 6, The Bible School Era 1950-1969). The Philippines has maintained two Bible schools since 1952 and at this writing has four schools, two Bible Colleges and two Bible school level institutions. Also, those sensing a call to ministry have been urged as well as expected by church leadership to prepare for ministry in the Bible school setting. In fact, by 1960, the church established a policy that “no one would receive a license to preach without a Bible school diploma” (Wright quoted in Eubanks 1960:50). Thus ministerial training required formal training in a traditional classroom type orientation.



level which led them in 1966 to co-sponsor with two sister denominations the founding of the Sierra Leone Bible College near Freetown which was an upper level course of study on the Master of Divinity level. However, again, only a few could attend due to the cost and the qualifications. The church had to choose the most able and then help to finance their education which limited those preparing for ministry there to a small number, usually two or three students a year. Thus, some who sensed a call to ministry studied with a pastor as an apprentice. One of the older pastors said the reason he was training disciples was because he wanted someone to take his place when he was gone. If he did not train, then his place would be vacant. It appears that this pastor's position may be shared generally throughout the church and that pastors possess more of an awareness of their responsibility to pass their torch on to others. Therefore they have benefited more from the seminar's teaching on discipleship training.

Table 9.34  
Implied Orientation On Discipleship Training<sup>7</sup>

Country	WHY			HOW		
	Theological	Theological/ Practical Combo	Practical	Class- room	Classroom/ Apprenticeship Combo	Apprentice- ship
PI 23 Involved	2	3	18	7	10	6
SL 22 Involved	4	3	15			22

<sup>7</sup> See Appendix M Definitions for Discipleship Categories for an explanation of each topic.

OFEBS. The OFEBS principle also ranked very high in both countries. However, OFEBS appears to have had a greater effect in terms of overall application and goal achievement in the Philippines than in Sierra Leone. Two factors here are significant. First, the home setting for a group meeting is a cultural norm that is not only well accepted but also welcomed in Filipino culture. Second, the Roman Catholics who were denied access to the Bible until Vatican II in 1967 possess a deep desire to know the Bible. Thus the culture and the receptivity provide an exceptional opportunity in recent years for evangelism through the OFEBS principle. The Philippines has used the evangelistic home Bible study for many years (Chapter 6, The Church Growth Era), thus this concept was generally known. This principle indicated the least overall change in variance in understanding as a group following the seminar which suggests that less new information was gained through the seminars. This principle is the only one of the four that has gone beyond the first-year goals and overall has the highest goal achievement. This principle carries the weight of the evangelism trust of the Metro-Move Seminar. Since the Philippines has exceeded goals with this tool, it perhaps also suggests that the major focus of the Philippines church has been more on evangelistic methods rather than on the basics of long-term church growth such as discipleship training and using the house fellowship model for further discipleship training. Table 9.35 below.

Table 9.35  
OFEBs Application

Categories	Philippine Rank	Sierra Leone Rank
Goal Achievement 10 Year		
First & Second Periods	61.5 % and 129.7 %	N/A
Ministry	First	Second
Understanding	Second	First
Contextualization	Second	Greatest
Continuation of principle	Highest (96.3 %) 287 Conducted	Second (84.0 %) 348 Conducted
Helpfulness	Most	Second

House Fellowship. The house fellowship principle ranked third in both countries.

However, Sierra Leone appears not to have had as much trouble in using this principle since this was scored third in contextualization over the Philippines which indicated this principle needed the most contextualization. Even though Sierra Leone had the lowest percent (76 percent) using this principle, they reported over four times the number of house fellowships conducted, 375 as to only 91 in the Philippines. The Philippines was weaker in the use of the house fellowship principle with lower goal achievements than was Sierra Leone. See below. Appendix N, Reflections on the use of the Principle House Fellowship, provides a complete transcript of these interviews.

Table 9.36  
House Fellowship Application

Categories	Philippine Rank	Sierra Leone Rank
Goal Achievement 10 Year First & Second Periods	13.0% and 57.2%	446.2%
Ministry	Third	Third
Understanding	Third	Second
Contextualization	Greatest Needed	Third
Continuation of principle	Second (81.3%) 91 Conducted	Lowest (76.0%) 375 Conducted
Helpfulness	Third	Third

Sierra Leone's implied orientation (Table 9.27 following on page 385) in the use of the house fellowship was more discipleship oriented than the orientation approach used in the Philippines. In answer to the question: "Why did you conduct house fellowships?", and "How did you conduct house fellowships?", the interviewees in Sierra Leone gave more answers regarding the preparation of leadership than did the Philippines. In Sierra Leone, the training objective was higher than the Philippines: (75 percent > 70 percent); the leadership model involved more disciples (75 percent > 50 percent) than the Philippines; and the methodology of leadership focused more on equipping (81 percent > 70 percent) and transferring leadership to a disciple (62.5 percent > 50 percent) than the Philippines. Sierra Leone's leadership model involved more the apprenticeship approach with 75 percent of those involved in training stating they worked together with their disciple. Another interesting contrast is observed under the "Why" category. In the Philippines, 15 percent of those conducting house fellowships focused on planting a new church and 80 percent focused on strengthening the mother church. In Sierra Leone, 62.5 percent of those conducting house fellowships focused on planting a new church and 56.2

percent focused on strengthening the mother church, about half and half. Overall, Sierra Leone has followed more closely the house fellowship model presented by the Metro-Move Seminar.

A school teacher's ministry with house fellowships in Sierra Leone offers an excellent example of the training and outreach of this principle. Daniel Y. Koroma, the headmaster of Kalangba Church's elementary school, attended the Metro-Move Seminar in Freetown in 1987. When he learned the house fellowship principle, he was challenged to apply it at Kalangba. Moslem and African Traditional Religion beliefs dominate this area. Koroma desired to strengthen the Christians and to help them carry their faith into the areas. He shared his vision with his pastor and asked if he could disciple qualified laity in the church to become house fellowship leaders. Koroma had also been responsible to lead the six o'clock morning prayer service in the church. He envisioned taking this morning prayer service into the homes of believers in town and those living far from the church through the house fellowship format. These people normally did not attend. Koroma began teaching the seven literate members of the congregation how to lead a house fellowship and conduct these services in homes in the area. The house fellowship meetings served to strengthen the believers as well as evangelize unbelievers since often two to three households lived in one home. Some families in a household would be non-Christian, ATR and/or Moslem. Koroma said, "But through the house fellowship, even though they are in their rooms, they will hear the Word and the songs which will move them. So they will come out and listen and join you. So he will say, 'From today, I will come and join you.' This is the way we were able to get more [members] here in

Kalangba.” By 1992, Koroma was directing laity in conducting 60 house fellowships with an average daily attendance between 200-250 in the area which has resulted in the planting of two daughter churches, Makiti and Makati. The permeation of the Christian faith here has resulted in Kalangba becoming a Christian town<sup>8</sup> states Koroma (Interview: 1992).

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<sup>8</sup> When the church was started in Kalangba between 20-25 years ago by pastor Amadu Harding Kanu, this rural community was approximately 80 % Moslem, 15 % African Tradition Religion (ATR), and only 5 % Christian. In 1992, approximately 60 % was Christian, 30 % Moslem, and only 10 % ATR states the District Superintendent, J. Y. Konteh.

Table 9.37

## Implied Orientation on House Fellowship

Categories <sup>9</sup>	Philippines-Interviewees Involved: 20 out of 31		Sierra Leone-Interviewees Involved: 16 out of 28	
	<i>Number</i>	<i>Percent</i>	<i>Number</i>	<i>Percent</i>
	<b>WHY:</b>			
Evangelism	16	80	14	87.5
Nurture	14	70	15	94.7
Training	14	70	12	75.0
Edify the body	11	55	15	94.7
Establish New Church	3	15	10	62.5
Strengthen Mother Ch	16	80	9	56.2
	<b>HOW:</b>			
1. Leadership Model	<i>Number</i>	<i>Percent</i>	<i>Number</i>	<i>Percent</i>
a. Led by Discipler	6	30	4	25.0
b. Led by Disciple	4	20	0	0.0
c. Combination of a & b	10	50	12	75.0
2. Methodology	<i>Number</i>	<i>Percent</i>	<i>Number</i>	<i>Percent</i>
a. Group Centered Bible Study	18	90	16	100
b. Preaching format	2	10	0	0.0
c. Equipping disciples	14	70	13	81.0
d. Transferring leadership to disciples later	10	50	10	62.5

Daughter Church. The daughter church principle ranked last overall in both countries. However, again, Sierra Leone appears to have worked with this principle a bit better than did the Philippines. Sierra Leone scored this only second in contextualization needed and ranked it third in continual usage with 80 percent with a considerably higher

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<sup>9</sup> See Appendix O Definitions for House Fellowship Categories for an explanation of each topic

number of churches planted than in the Philippines, 74 vs. 24 with 62.5 percent indicating continued usage. See Table 9.38 below.

Table 9.38  
Daughter Church Application

Categories	Philippine Rank	Sierra Leone Rank
Goal Achievement 10 Year First & Second Periods	10.0 % and 45.7 %	109.3 % and 210.9 %
Ministry	Last	Last
Understanding	Last	Last
Contextualization	Third	Second
Continuation of principle	Lowest (62.5 %) 24 Planted	Third (80.0 %) 74 Planted
Helpfulness	Last	Last

Each of the four principles witnessed acceptance and success in increasing the ministry skills of the participants as well as enhancing a degree of fruitfulness through the use of each one. In evaluating the importance and application of the four in ministry, overall, participants have ranked them close to their natural sequential order: discipleship training, OFEBS, house fellowship, and daughter church. Sierra Leone placed them in this order, however, the Philippines ranked OFEBS ahead of discipleship. Differences in ranks of understanding, contextualization, and helpfulness were noted which one would expect to occur due to the varying cultures and needs between the two countries. Generally, the participants rated all of them very helpful in their ministries. Thus, one can conclude that these principles were inherently simple and accessible enough to allow acculturation and usage in both countries with a major degree of success. Perhaps it should be noted that even though the daughter church principle was ranked last in both countries, this does not mean that planting churches was considered least important. Rather, this



principle, being the last in the process which has moved from preparing a person to be engaged in ministry, and then equipping that person with the tools by which evangelism and soul winning takes place, most of the participants had not yet reached the stage of experiencing the end goal to which they were working.

#### Conclusion: Metro-Move Seminar Evaluation

In conclusion, the analysis indicates that the seminar made a significant difference in the ministry of the participants as supported by the before and after scores. This is further supported by the individual achievement of the goals he/she set for each of the principle categories. These achievement totals verify that individual participants applied the principles in his/her ministries following the seminars. Sierra Leone indicates higher individual achievement than the Philippines for each of the principles even with less reporting. See Table 9.39 (Continuation of Principles) below.

Table 9.39  
Continuation Of Principles

<i>Category</i>	<i>PI Answered</i>	<i>Yes %</i>	<i>#/ Person</i>	<i># Achieved</i>	<i>SL Answered</i>	<i>Yes %</i>	<i>#/ Person</i>	<i># Achieved</i>
DS	26	96.3	6.6	171	23	92.0	9.7	233
OFEBS	26	96.3	11.0	287	21	84.0	16.6	348
HF	22	81.3	4.1	91	19	76.0	19.7	375
DC	15	62.5	1.6	24	20	80.0	3.7	74

On the other hand, the overall effect of the seminar on each country is more difficult to state with certainty. The increase in membership and churches in the Philippines and in Sierra Leone over a twenty-year period from 1973 to 1993, shows significant growth. In the Philippines, overall growth decreased both in membership (AAGR 8.3

percent > 7.2 percent) and new churches (AAGR 6.7 percent > 5.2 percent: See Table 9.40 below) in the second decade from 1984-1993. This suggests that the seminar did not impact the country as a whole. However, as noted above, individual participants benefited. On the other hand, Sierra Leone indicates an accelerated growth in both membership (AAGR 3.3 percent < 10.0 percent: Table 9.40 below) and churches (AAGR 3.1 percent < 10.4 percent: Table 9.41 below) in this same time period from 1984-1993. This suggests that the seminar contributed to this increased growth rate.

Table 9.40  
Membership Growth Rate Comparison  
1974-1993

<sup>10</sup>	1974-1983	1984-1993	1974-1993
Philippines			
DGR	54.5%	46.6%	7.8%
AAGR	8.3%	7.2%	
Sierra Leone			
DGR	30.8%	63.6%	6.7%
AAGR	3.3%	10.0%	

Table 9.41  
Organized Church Growth Rate Comparison  
1974-1993

	1974-1983	1984-1993	1974-1993
Philippines			
DGR	50.4%	32.9%	6.0%
AAGR	6.7%	5.2%	
Sierra Leone			
DGR	30.3%	63.6%	6.8%
AAGR	3.1%	10.4%	

<sup>10</sup> See Figure 9.3 on page 363 for chart showing membership comparisons.

Overall, based on the higher individual achievement scores, the higher annual rate of growth scores, it appears that Sierra Leone received a greater impact and benefit for individual participant development as well as overall church growth than did the Philippines.

The evaluation of the Metro-Move Seminar revealed that each country did understand the principles and the degree to which they applied them in ministry. Each country considered the seminar as a whole effective in causing changes in the way the participants approached their ministry in relationship to discipleship training, evangelistic home Bible studies, nurture in groups and church planting. The comparison showed significant differences between the application of the seminar in the Philippines and Sierra Leone. The Philippines placed primary emphasis on evangelism, using the one family evangelistic Bible study as the medium. Sierra Leone placed primary emphasis on discipleship training, a strategy that has caused accelerated growth in both the number of churches and membership surpassing the growth rate of the Philippines.

This comparative study shows the vital role the pastors play in equipping their laity for ministry and the significant relationship between empowered laity and church growth. Sierra Leone has grown in full membership much faster than the Philippines in this last decade primarily because the pastors concentrated on training disciples for ministry. This suggests that if the Philippines also would have placed major emphasis on discipleship training, Philippine church growth rates would have increased rather than declined overall in this last decade which has had a noticeable drop beginning in 1992. This realization places great importance upon the necessity of preparing pastors to empower

their laity for ministry in order for The Wesleyan Church to reap effectively the waiting harvest in its sphere of responsibility.

Chapter 10 presents recommendations for equipping pastors based on the evidence and conclusions drawn from this research.

## CHAPTER 10

### Learning From The Wesleyan Church Perceptions And Responses

Parts One and Two provided historical and cultural context to understand The Wesleyan Church case study presented in Part Three. We briefly review their major contributions for grasping a better understanding of how church growth in the Philippines was enhanced when the evangelism strategies recognized receptivity in a population, and when laity were equipped for ministry.

#### Conclusion: Parts One, Two and Three

In Part One, the historical overview, we saw evidence of God's prevenient grace working through circumstances in the Philippine profile to prepare a climate of receptivity. A number of major events beginning in the 1960s served as receptivity precipitators. Two events in the mid-1960s, Vatican II and the election of Marcos, are especially significant because they initiated long-term changes that altered Filipino outlook. These two factors served as catalysts for other major events during the 1970s and 1980s such as: 1969 NPA organization; 1970 Muslim-Christian conflict eruption in Mindanao; 1972 martial law; 1983 Aquino assassination; 1986 Cardinal Sin's turn against Marcos resulting in the rise of People Power, replacing Marcos with Aquino. Two additional events are: the national calamities (1990-92) and the election of a Protestant president, General Fidel Ramos, by the Roman Catholic populace in 1992. These events worked together, almost synergistically, to precipitate a spirit of change.

At least ten of Hunter's receptivity indicators can be identified with conditions developing during this period: (1) kinship networks in Filipino culture, focusing on the family/extended family web-links; (2) spiritual need among Roman Catholics, witnessed in their turning to the Bible and to Protestants for help; (3) expansion of Protestant groups, especially evangelical, independent and charismatic (from 2.9% in 1974 to 7.5% [growth rate of 5.1%] in 1990); (4) the declining Roman Catholic membership (drop from 89.1% in 1974 to 65.0% [growth rate of 2.1%] in 1993) and declining Roman Catholic influence, especially among the Ilocanos after Cardinal Sin turned against Marcos in 1986; (5) pressure for material goods as the economy spiraled downward (1970s to early 1990s); (6) significant cultural changes, witnessed in urbanization and overseas contract workers; (7) mobility as seen in migrations to Mindanao, Mindoro, and Palawan in 1946-1960 and in rapid urbanization and migration to urban centers; masses of rural *barangay* tenant farmers, industrial workers, college students open to change; (8) personal dissatisfaction due to the economy, peace and order conditions, growing poverty and hopelessness; (9) multitudes experiencing important life transitions due to increasing control of the country by NPA, Muslim conflicts in South, growing rapid industrialization and urbanization; and (10) many new groups and informal Bible classes as the Roman Catholics join in small study groups throughout the country. These indicators substantiate that a very responsive climate prevails in the Philippines today.

Part Two, Chapter 5, witnessed God's preparation of harvesters through intentional church growth programs for reaping. This took place almost simultaneously with receptivity precipitators beginning in the 1960s. *Evangelism in Depth* in 1960 set in mo-

tion a dynamic program coupled with the impetus of the World Congress on Evangelism held in Berlin (1966) and the Asia South Pacific Congress on Evangelism in Singapore (1968) that took shape in the First All Philippine Congress on Evangelism in 1970. Filipino evangelical leaders were keenly aware of the increasing conditions of receptivity and felt compelled to take decisive action. This congress gave birth to a five-year (1970-1975) intentional program of evangelism called Christ the Only Way Movement (COWM) that focused on evangelizing the family with lay led evangelistic home Bible study groups (LEGS). The National Church Growth Workshops in 1974 initiated plans for five-year intentional church planting programs (1975-1980) that gave birth to the "Discipling a Whole a Nation" (DAWN) Movement program. A gradual switch in emphasis took place during this time span (1960-1980) from a focus on evangelistic proclamation (1960s) to family centered evangelistic home Bible studies (1970-1973) to church planting (1974 to the present). The intentional church growth program strategy became the major objective for all evangelical churches.

Hunter's ten receptivity indicators, although not yet published at that time, are seen to appear in programmatic form in the development of the COWM and DAWN programs and other intentional church growth programs. These were implemented by evangelical churches, and the results of these programs were analyzed and presented in Parts Two and Three.

Part Three, in Chapters 6, 7 and 8, The Wesleyan Church case study focused on how one church perceived conditions of receptivity, responded, and benefited. Chapter 9 presented results of the in-depth evaluation of the Wesleyans' intentional church planting

program, the Metro-Move Seminar. The Metro-Move Seminar program sharply illustrates four of Hunter's six mega-strategies for church growth: (1) receptivity as stressed in the second principle which features receptive homes, and (2) reaching across family networks, also stressed in principle two, which emphasizes reaching families through the one family evangelistic Bible studies (OFEBS); (3) starting new recruiting groups and ports of entry as applied in principles two, three and four which stresses the home Bible study groups, house fellowships, and planting daughter churches respectively, and (4) planning to achieve the goals intended as stressed in the goals and strategy sessions for each principle. The Metro-Move Seminar, built upon solid church growth theory and biblical principles, provides a proven harvest methodology for effective reaping and intentional church growth. The seminar's total emphasis focused on recognizing and reaping the responsive harvest God has prepared. The four principles hold great potential to help The Wesleyan Church to equip its lay members. Empowered lay people will greatly increase Wesleyan rate of growth as well as provide training to the evangelical community engaged in the DAWN program to enable it to reach its goal of a church in every *barangay* by AD 2000.

#### Insights from the Metro-Move Seminar that Guide Future Wesleyan Church Evangelism Strategy

The Metro-Move Seminar evaluation sheds significant light on why goal achievement in both the Metro-Move as well as the five Wesleyan church growth programs failed to reach their goals. The Metro-Move program introduced a training model as a re-productive harvest methodology to enable the church to reach its goals through applica-



tion of the four successive principles of the seminar. Equipping laity was the centerpiece of the program. The seminar program progressed on two fundamental principles: pastors are God's gift to the church (Ephesians 4:11) for the purpose of involving and equipping the saints (laity), and (2) equipped laity are God's channels for ministry (Acts 8:2, 12, 34,<sup>1</sup> II Timothy 2:2). Empowered laity can evangelize through the home Bible studies and nurture and equip their converts in the house fellowships. The evaluation showed that the Metro-Move goals set for training disciples fell far short of achievement. This meant the foundation for the program had not been laid that would enable the other goals to be reached. Applying the first principle on training disciples was key. All other outcomes depended on this initial effort. This was also true in the Wesleyan church growth programs for new members and churches. Since these goals were first planned with the thought of strong lay involvement, the failure to provide training that would equip and use laity left the program without a viable means for goal achievement. The basic thrust

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<sup>1</sup> Acts 8 describes the activity of the believers (other than the Apostles) who fled persecution in Jerusalem. These *lay members*, led of the Holy Spirit, simply went about "evangelizing" or telling of *good news* to people who had not heard it before (evangelization) (Barrett 1987:11). Barrett's landmark study on the word *Evangelize* traces the origins, changes and usage of this concept through periods of history beginning before Christ. Evangelizing understood by the early church simply meant sharing the gospel story of Christ's atoning work for humanity. The total body of Christ shared the *good news* through daily experiences. The concept of "preaching" became attached to the concept of evangelizing in recent translations. These passages in Acts that read in the Greek text "evangelizing" such as Acts 8:4 "Those who were scattered went everywhere evangelizing (telling the good news), now are consistently translated "preach" or "proclaim." Ron Crandall asserts that "When the average Christian or church member today hears the words "preach the gospel," . . . he or she hears only "preach" and says "OK, it must be your job preacher!" . . . Thus those not called to be preachers, believe they have every good reason to be "off the hook" on evangelism" (1995:85).

of the Wesleyan intentional harvest methodology programs boiled down to the unified challenge of a set of goals. The failure in the Philippines of both Metro-Move and the Wesleyan programs resulted from an inadequately recruited and trained membership.

Why did the church not apply this fundamental principle? Evidence seems to point back to the pastor's concept of his/her role as pastor, developed largely through training in Bible school. Our study of the Bible School Era revealed strengths and weaknesses in preparing pastors for ministry. On the positive side, Bible School training gave:

- (1) spiritual formation establishing the student in a clear witness to personal salvation, and for many, the experiences: entire sanctification, the discipline of daily devotions, tithing, and learning how to trust God for personal and financial needs, personal discipline and a work ethic;
- (2) a clear sense of God's calling to full-time ministry preaching the gospel,
- (3) leadership formation preparing the student to minister in the local church and establish the congregation in their Christian life and in their responsibilities in supporting the church through their stewardship (tithes, offering and time commitment) and building loyalty to the Bible School and The Wesleyan Church as a whole;
- (4) and a sense of responsibility to evangelize the parish community, establish extension Sunday schools and preaching points.

On the negative side, the Bible School graduate was often understood by the local congregation as a professional who not only knew how to perform his/her pastoral role within the church, but who was also actively involved in expanding the church through evangelism, extension Sunday schools and preaching points. Thus the laity often tended to feel unqualified by comparison and/or not needed except to support the church with their tithes and offerings.

The fact that these professional clergy failed to equip their laity may be due to several reasons: (1) they lacked understanding regarding their responsibility to equip, (2) they did not know to train or possessed a low self image and felt threatened (3) they did not want to give up or share responsibilities, and or (4) some combination of these factors.<sup>2</sup>

Based on the above perspective of the pastor's role in the Philippine scene, one has greater insight to understand two other basic dimensions related to the growth factors revealed in the Metro-Move evaluation.

The evaluation revealed that the Philippines placed primary emphasis on evangelism through the one family evangelistic Bible study (OFEBS) rather than on discipleship training. OFEBS emphasis may post quicker initial gains, but in the long run discipleship will bear more fruit. One of the delightful surprises in the comparative study with Sierra Leone was to discover how well Sierra Leone illustrates this point. As disciples were trained, the AAGRs for membership and new churches increased from 3.3 and 3.1 percent to 10.0 and 10.4 percent respectively from 1974 to 1993 (see Table 9.40 on page 376).

Rev. Joseph Y. Konteh, Sierra Leone, District Superintendent, underscores this principle

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<sup>2</sup> In 1923, Roland Allen, missionary statesman, raised an important question that continues to warrant serious consideration in regard to the lack of workers for the harvest: "Can it be that in the Divine Will and Order the experience of the world and of life which older men have had is needed in the ministry for the well-being of the Church, and that God is teaching us these things, teaching us to accept a larger and a truer view of vocation to the ministry, and larger and a truer view of the work and character of the Church, by forcing us through the failure of our self-imposed limitations to learn the truth?" (1923:12). Allen's writing on the role of the ordained volunteer clergy (laity) and the trained professional clergy provides biblical guidelines in clarifying and resolving this issue.

in his reply to the question why he trained disciples, “The district needs pastors so I needed to train pastors to take our place. So I train men who will train others so we will have more leaders even when we (the older ones) are not around, so that the ministry will continue” (Interview: 1992.. Full text found in Appendix L, Reflection on the Use of the Principle Training Disciples: Philippines and Sierra Leone.<sup>3</sup> See also Appendix R, The Greatest Difference Metro-Move Made in My Ministry). Table 10.1 on the next page clearly illustrates this fact in the comparison of the results of discipleship to evangelism.

The evaluation revealed that the Philippines had a low discipleship achievement which implies that the pastors were the primary source of evangelism. This situation again underscores the pastor’s concept of his/her responsibility for church growth. Support for this supposition comes from the analysis of the goal achievement totals for one family evangelistic Bible studies (OFEBs). Even though OFEBs had the highest achievement score out the four categories, the total yearly numbers were small, an average of only 32 Bible studies per week total for the highest year (1992) reported. This suggests a large proportion of the studies probably were conducted by the pastors. On the other hand, if we were to assume that all of these Bible studies were conducted by laity (excluding the pastors), the yearly numbers recorded in comparison to the total church membership suggest that a corresponding number of lay teachers involved in conducting Bible studies would be very low. Therefore, the pastor’s failure to train disciples, espe-

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<sup>3</sup> This Appendix presents 52 Metro-Move Seminar participants’ responses to why and how they trained disciples. Note the number of pastors in Sierra Leone who had similar answers to Joseph Y. Konteh’s response.

cially in light of their commitment to make disciples made in the Metro-Move Seminars, suggests the seriousness of this problem.

The consistent failure to reach projected growth goals corresponds to the pastor's failure, a situation that underscores the fact that the pastor alone cannot do all the work nor did God intend that he/she should. Rather, God designed that the pastor would equip the laity for ministry with the objective that each member would contribute according to their abilities so that the body would be built up together in love (Ephesians 4:11-12, 16).

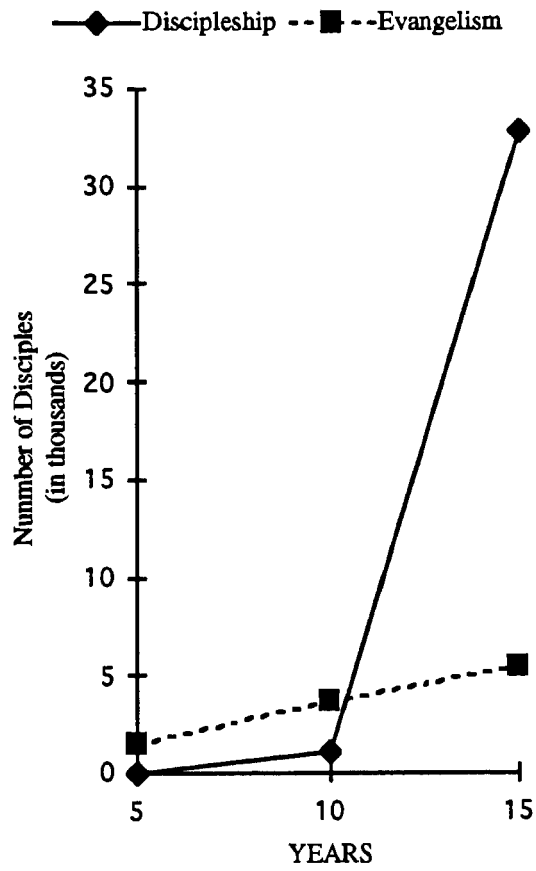
Discipleship training will result in much faster growth over time. For example, if a pastor won one person to the Lord every day of the year, for 32 years, he would have a total of 11,680 added to the kingdom. However, if the pastor trained his/her lay people how to win and disciple others so that the winning and discipling cycle continued with each new member adding one a year, in just 14 years, the combined effort would have totaled 16,384. See the comparison between the results of evangelism and discipleship in Table 10.1 and Table 10.2 below on pages 416 to 417.

Table 10.1  
A Comparison of Discipleship and Evangelism

Year	Evangelist	Discipler
1	365	2
2	730	4
3	1095	8
4	1460	16
5	1825	32
6	2190	64
7	2555	128
8	2920	256
9	3285	512
10	3650	1024
11	4015	2048
12	4380	4096
13	4745	8192
14	5110	16,384
15	5475	32,768
16	5840	65,536
17	6205	131,072
18	6570	262,144
19	6935	524,288
20	7300	1,048,576
21	7665	2,097,152
22	8030	4,194,304
23	8395	8,388,608
24	8760	16,777,216
25	9125	33,554,432
26	9490	67,108,864
27	9855	134,217,728
28	10,220	268,435,456
29	10,585	536,870,912
30	10,950	1,073,741,824
31	11,315	2,147,483,648
32	11,680	4,294,967,296

Note: Assumes evangelist reaches one person a day,  
and discipler trains one person a year.

Table 10.2  
A Comparison of Discipleship and Evangelism



The evaluation of the Metro-Move Seminar has served to substantiate assumptions observed in the Wesleyan Church study regarding the effect of the pastor-laity relationship upon church growth. Based on these insights, the writer offers the following suggestions to strengthen the intentional harvest methodology quadrennial programs.

### Recommendations for Wesleyan Church Growth

Four patterns have been identified through this study that have hindered church growth through inadequate or improper use of lay members. First, pastoral training has overemphasized pastoral leadership resulting in the pastor's apparent lack of understanding regarding his/her role as an "equipper" of laity for the work of ministry. Second, lay people in general have not been equipped for ministries in the church, especially through involvement in: evangelistic home Bible studies, house fellowships, and church planting. Third, the harvest methodologies concentrated on evangelism rather than training laity for evangelism. Fourth, the church's four-year evangelism programs lack hands-on training that provides a means to achieve established goals and means of regular evaluation and correction.

In light of these patterns, the following recommendations are offered for consideration:

1. That the Department of Educational Institutions develop a philosophy and curriculum for the Bible colleges/schools that balance the pastor's concept of his/her role as "pastor-leader" with "teacher-equipper."



2. That the Department of Church Growth and Evangelism prepare adequate materials designed for the laity to use in evangelism, nurturing, and discipleship training.
3. That each district provide annual training for the pastors through workshops and seminars that will prepare them to equip their laity for ministry.
4. That the districts and Bible colleges/schools work together to provide internships for ministerial students under pastors who model lay empowerment and church planting.<sup>1</sup>
5. That Bible college/schools schedules provide pastoral students time for regular experiences in soul-winning, nurturing, discipleship training, and church planting.
6. That the Metro-Move Curriculum be incorporated as a core course in the present Bible college program and that course be open to church leaders/laity outside The Wesleyan Church.
7. That Bible college/schools train teams to conduct the Metro-Move Seminar annually in each Wesleyan district and for other denominations/groups and to serve as resource personnel for pastors.

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<sup>1</sup> Wesleyan Pastor Albert Patacsil in Cabanatuan City and Pastor Levi Ramboyong in Lucena City provide successful models for consideration: Pastor Patacsil asked a Bible College student from his congregation to return during the school break periods and work with him in various church ministries. This young pastor stated this internship training prepared him for the work in church ministry better than all of his Bible College training. Pastor Ramboyong's church has given birth to 39 daughter churches since 1980 who are pastored by students of his Bible school. Each student is assigned internship under and guidance of an experienced pastor who provides close supervision in a "Paul and Timothy" relationship. One of the student's assignments requires him/her to work on the establishment of a daughter church. When this pastor graduates, he/she pastors this church (*Philippine Challenge* 1992:1-2).

8. That the Department of Church Growth and Evangelism establish a fund for Metro-Move Seminars, materials, and equipment.

9. That the Department of Church Growth and Evangelism establish a plan to evaluate frequently the quadrennial evangelism and church growth program to measure short-and long-term objectives and adjust strategies to enhance goal achievements.

10. That the Department of Church Growth and Evangelism clarify and teach the house fellowship principle so that the pastors and house fellowship leaders understand how to use small group dynamics for discipleship training, nurturing new believers and church planting.

11. That each district establish Theological Education by Extension centers, supervise them with qualified teachers, and encourage the membership to develop their gifts and reward them with recognition and ministry responsibility.

12. That the larger urban churches be encouraged to establish extension Bible school centers to equip Wesleyan laity in the areas for ministry..

13. That church policy be reevaluated regarding the training, licensing and ordaining of lay people for ministry in order to fully recognize and empower them for ministry and promote unity between the professionally trained Bible school pastor and the locally-equipped lay minister.

14. That the Department of Education and Bible School faculty consider the implications for contextualizing leadership and church structure<sup>2</sup> to fit the social

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<sup>2</sup> Salvador D. Eduarte presented both the need to contextualize and also gave a number insightful ways to contextualize in the areas of music and church organizational

structures in the local *barangay* community,<sup>3</sup> and particularly in the leadership roles of the *barangay*; and that these roles shape the structure of the church community described variously in the New Testament as: the “body of Christ” (Ephesians 1:22; 4:15-16; Romans 12:4-8); a “household of God” (Ephesians 2:19); and “a habitation of God in the Spirit” (Ephesians 2:22). A similar cultural and biblical study should be done on the traditional leader of the *barangay* (the datu) and the pastor--teacher model set forth in Ephesians 4:11 with the intent to contextualize roles for the purpose of empowering members for ministry within the body, thus building it up through labors of love (Ephesians 4:15-16). The New Testament church displays vital relationships between its members. Responding to indigenous patterns could provide a basis for contextualizing leadership and affirming community structures that would assist the process of lay empowerment for local ministries.

15. That the Holy Spirit be allowed to pour new wine into new wine skins in order to fully empower The Wesleyan Church of the Philippines for effective reaping.

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structure in his article “Religious Imperialism in the Philippines: Some Critical Reflections” (*Asia Journal of Theology*, 1989, pages 473-482). Paul Hiebert presents a critique of missions in three eras: colonial period, post colonial and a look at the future in which he explains the current trend in approaches to contextualization in the article “Beyond Anti-Colonialism to Globalism” (*Missiology*, July 1991, pp. 263-81).

<sup>3</sup> F. Landa Jocano’s explanation of Filipino social structure in the pre-history of the Philippines showing the relationship between the *barangay* leader and the community was cited in Chapter 8, “Community Organization” (1975:171-180). This basic social structure remains and has parallels to the early church portrayed in the New Testament.

### Recommendations for the Church at Large

These suggestions are put forth with the conviction that the church of our Lord must strengthen the “pastor-equipper” model set forth in the New Testament by Jesus, Paul, and the developing church in Acts in order to fulfill the Great Commission entrusted by Jesus to “Make Disciples” (Matthew 28:19). If the traditional ministerial training programs, so effective in preparing professional reapers, will broaden their biblical and practical curriculum to also prepare the pastor as an equipper of the saints, and if the pastors now serving the church will expand their ministry to empower their laity, then the church is prepared to thrust into the harvest with a united force of reapers to gather the ripened harvest.

### Areas For Further Study

This research project and reflections on various facets of church life, growth or lack of it have raised areas of concern as well as interest for further study.

The relationship between church growth and ministry to the needs of people was outside the central focus of this study. However, we have seen that the range of human need in the Philippine profile was a major factor in preparing a climate of receptivity. Hunter, in recognizing the importance of ministry to human needs, rated this as a mega-strategy for church growth stating that “churches grow as they minister to the felt needs of undisciplined people” (1987:35). In light of the second commandment of Scripture to “love our neighbor as ourselves,” the compassionate example of Jesus, the ministry of the disciples, the early church, the evangelical and charismatic churches in the Philippines and

the Roman Catholic Church especially since Vatican II, the relevance of this issue presents a major area to be addressed by the church. I suggest that research be done to show the relationship between ministry to human need in Christ's name and church growth. Research should be done on those presently involved in social ministry as a channel to represent Jesus and bring the gospel. The following denominations, organizations and parachurch groups represent a sampling of those now involved in meeting needs in the Philippines: United Church of Christ in the Philippines (UCCP), Christian and Missionary Alliance Churches of the Philippines (CAMACOP), Christ for Greater Manila, Philippine Council of Evangelical Churches (PCEC), Campus Crusade for Christ (CCC), Jesus is Lord (JIL), World Map (medical), The Lutheran Church, Mennonite Central Committee, Mindanao Life Rural Life Center, Medical Ambassadors Philippines, Inc., and The Salvation Army.

A second area for further study focuses on discovering and/or developing effective approaches of follow-up and discipleship training in Filipino contexts. This study should address at least two levels of discipleship. The first level study should determine the most effective ways to incorporate the new believer into the body of Christ (Ephesians 1:17-19), what barriers had to be overcome, what factors the new convert found most helpful in finding identity and assimilation into the body, the time factor involved before the new believer felt a part of the group and began to find ministry (Ephesians 4:13-14, Romans 12:1-2). The second level study should determine the most effective content and methods for taking new believers beyond individual assurance and incorporation into the church family and preparing them for ministry within the body of Christ to build it up in

love Ephesians 2:21-22; 4:15-16, 20-24; 3:14-19; Romans 12:3-8), and guiding mature members to communicate the gospel with compassion to hurting humanity (II Timothy 2:2).

A third area for further study focuses on a comparison of the apprenticeship approach of learning to the formal institutional model of instruction in Filipino contexts. The Philippine and Sierra Leone study brought out variations of these models in regard to the approaches taken in discipleship training and preparing pastors. Question 7 of the Metro-Move Interview Protocol Questions (Appendix G), focused on “why” and “how” training was done in preparing “disciples” and “house fellowship leaders,” revealed that Sierra Leone relied on an apprenticeship approach. Filipinos used a combination of a classroom/apprenticeship approach in preparing their disciples and house fellowship leaders (See Table 9.34 and 9.37 and Appendix M, O and R). Areas for study should look at the differences in the rate of learning, the accessibility to a learning model, the drop out comparison, cost factors, effectiveness measured in application and in long-term commitments, growth or multiplication of workers between the two models, and the ease in contextualization.

### The Philippines: A Model for Missions

In God’s providence, this archipelago was strategically placed on the outer rim of Southeast Asia in the “10-40 Window”<sup>4</sup> whose inhabitants comprise a major portion of

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<sup>4</sup> This term “10-40 Window” was originated by Luis Bush at the Lausanne II Congress in Manila in 1989. It refers to an imaginary line from the 10th Degree Parallel North to the 40th Degree Parallel North and over the areas from Japan to Northwest Af-

earth's population. Filipino culture has been uniquely blended with four cultures: Asian, European, Latin, and American. Filipinos have a natural ability with languages and most speak two or three or more different dialects--thus, being bi-lingual or multi-lingual, they normally learn languages faster than Westerners. The Philippines is the second largest group of English-speaking people in the world (Perry 1992:6). Their Westernized education, technology, and command of English serves as a passport to the world. Their endurance and degree of tolerance, congeniality, and comfortableness allow them to be accepted and feel at home in other cultures (Zaide 1992:9). Bill Perry<sup>5</sup> asserts, "Filipinos have everything needed to go into the "10-40" area as an army" (1992:6). In 1925, Philippine missionary statesman Frank Laubach had a similar vision of the Filipinos playing a vital role in evangelizing Southeast Asia (1925:461).

Christian Filipino historian Sonia Zaide acknowledges, "With the decline of the West, in terms of power and moral influence in global affairs, and the ascendancy of the East once more, the Philippines can be expected to play a great missionary role—possibly its *raison d'etre*—as a Christian light unto Asia and the Middle East (1992:9).

Thousands of Filipinos serve overseas as teachers, doctors, nurses, engineers, accountants, in construction and as domestic workers. They work throughout Southeast

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rica. It is in this area where 95 percent of the unreached people of the world live (Perry 1992:6).

<sup>5</sup> Rev. Bill Perry ministers in the Philippines and is the founder of Frontline Evangelism International which serves the body of Christ through various ministries. He has written most recently on the place of Filipinos in world evangelism in his book, *A Prophetic Vision for the Philippines*.

Asia, the Middle East,<sup>6</sup> Europe, Canada and America. Jesus Is Lord members serving as overseas contract workers<sup>7</sup> have started churches in Hong Kong, Singapore, Australia, France, London, Canada, and America. Wesleyan contract workers minister to other Filipinos in Saudi Arabia<sup>8</sup> and the Sultanate of Oman and have won many to Christ through small group Bible studies. In the Sultanate of Oman, Engineer Gil Valenzuela and his wife established a Bible study in their home in 1987, resulting in the largest expatriate church in the country today.

Regarding missionary outreach, The Wesleyan Church of the Philippines sets an example. Filipino Wesleyan missionaries planted the church in Indonesia in 1972 and others have served as medical doctors in Zambia and Sierra Leone, Africa in the 1980s and 1990s. Still others are preparing to minister among Filipinos in Hong Kong and Australia and establish Wesleyan congregations in those locations.

Funding for missions first came entirely from Wesleyan Churches in the Philippines channeled through their own General Department of Missions. More recently (1991), the Philippine General Conference of The Wesleyan Church has entered a new

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<sup>6</sup> Contract worker to the Sultanate of Oman, Engineer Gil Valenzuela reports that three quarters of a million Filipinos are presently employed in the Middle East (Interview: 1995).

<sup>7</sup> Foreign governments and companies have contracted with Filipinos for extended employment.

<sup>8</sup> In the article "Lito" Percy Alejo relates how an electrical engineer conducts Bible studies among fellow Filipinos resulting in numerous converts who in turn have contacted their families in the Philippines and encouraged them to attend Wesleyan Churches near



phase of partnership with its parent body, the North American General Conference. The Philippines will supply missionaries (and funding as possible) but churches in the North American Conference will also contribute support. In 1996, a pastoral couple went to Cambodia to plant the Wesleyan Church and partial funding was assumed by the North Dakota District Conference.

#### Metro-Move Seminar's Four Principles as Bible College Core Curriculum<sup>9</sup>

Incorporating the Metro-Move Seminar curriculum into the Bible college/school program would provide an effective training model for intentional harvest methodology that would offer consistent training year after year.

Four broad objectives comprise the curriculum content: (1) Teach how to find receptive people and conduct one household evangelistic Bible studies, lead families to Christ and nurture them in Christian maturity; (2) Teach the Biblical basis of discipleship and train students in discipleship principles; (3) Teach the role of the house church in the early church, small group dynamics and through participation in a house fellowship model

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them, thus uniting whole families in Christ through Lito's ministry ("Lito." *The Wesleyan World* 1987:8-9).

<sup>9</sup> Many of the nineteen countries hosting Metro-Move Seminars requested the Metro-Move team to prepare a curriculum based on the four principles suitable for teaching in Bible School. The writer undertook this present study on the Philippines and particularly the Metro-Move Seminar evaluation as background preparation for curriculum development based on the Metro-Move Seminar. The plan was finalized in 1992 with Dr. Alfonso Pablo, the General Superintendent of the Wesleyan Church of the Philippines who has approved the curriculum outline and will also serve as co-author, assisting in the Filipino contextualization of the material.

in the target community; and (4) Teach the biblical basis of the church and plant a daughter church in the target community.

The curriculum design covers a year of study composed of four nine-week courses offering four units of credit. The first semester covers: (1) Community evangelism and one household evangelistic Bible studies, and (2) Discipleship training. The second semester covers: (3) House fellowship model of the house church, and (4) Planting a daughter church. Each course consists of classroom and practicum participation both in small groups and involvement in the target community where students will apply the course objectives for teaching the four principles. The overall course objective walks the student through the four principles beginning with finding receptive homes and teaching the evangelistic home Bible study, discipleship training, nurturing in small groups, and planting a church. Each principle receives classroom instruction as well as practicum experience so that upon completion of the course the student can duplicate his/her learning and experience in their parish assignment. This curriculum<sup>10</sup> will appear as core courses beginning in June, 1996 at the Wesleyan Bible College in Rosales, Pangasinan, Philippines.

As mentioned earlier, the Philippine Wesleyan Church trained two Metro-Move Seminar teams to conduct their own seminars on a district-wide level. The writer will assist the General Director of Church Growth and Evangelism in conducting Metro-Move Seminars in each of the 17 districts of the Philippine General Conference. The Bible Col-

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<sup>10</sup> A curriculum outline appears in Appendix Q, Proposed Metro-Move Curriculum for Bible Colleges and Schools.

lege classmembers enrolled in the Metro-Move course will also participate by assisting in these seminars.

The present long-term objective for this Metro-Move Curriculum envisions the following stages. During the first stage, writer will teach the curriculum one year in each of the four Bible Colleges in the Philippines, training both students and the teachers of evangelism and church growth. The curriculum will be printed after the first year of teaching and copies will be left with each school. After four years of teaching the curriculum will be edited and prepared for publication. The second stage envisions teaching this curriculum in Wesleyan Bible Schools and seminaries in countries where the Metro-Move Seminar was conducted and impacted church growth, thus fulfilling the need expressed by field leadership for an ongoing means of training at the Bible School level. Far East Field Director for the Wesleyan Church, Dr. Barry Ross, commented, "As soon as the curriculum is published, I know that schools where I have taught in the region will want it" (Interview: 1992).

#### Conclusion of Study

The solid foundation laid by the early Filipino pastors and missionaries positioned The Wesleyan Church for growth. The Metro-Move Seminar principles provide strategy and training to empower Wesleyan membership for effective reaping and church planting. With application and the anointing of the Holy Spirit, The Wesleyan Church will move forward with increasing momentum, carrying the message of full salvation from

all sin for all people. The vision of Pastor Cornelio T. Bolayog and the early lay leaders remains a challenge—“to establish a holiness church on every one of these islands”!

## APPENDIX A

### An Evaluation of Church Growth 1975 to 1990

Author's interview with Jun Balayo, DAWN National Coordinator PCEC Church Growth Programs, conducted at Mandaluyong, MetroManila, December 1992.

Synopsis: Evangelical groups united together through the Philippine Council of Evangelical Churches to pray, plan, and evaluate their progress periodically. Many Evangelical groups went to the drawing board to develop intentional church growth programs in response to the receptive harvest. Jun Balayo, DAWN National Coordinator, discussed with the author the progress and achievements of these intentional programs and evaluated their strengths, weaknesses and lessons learned. The following description contains both the author's own condensation of discussion as well as direct quotes from Balayo and excerpts from his unpublished evaluation document presented to DAWN in 1991.

#### Church Growth Comparisons: 1965 to 1975.

Balayo gives an overview of growth during the years 1965-1975:

Comparison in church growth statistics for the 1965-75 period show membership additions at 5.6 percent Average Annual Growth Rate (here after referred as to AAGR) and new churches at 1.7 percent AAGR. But the growth rate for the next five years (1976-1980) was 9.7 and 10.1 percent respectively (1989:35). The number of churches had increased from 5,131 in 1975 to 10,006 (93 percent) and members had grown from 453,433 to 1,054,870 (133 percent). The church rate had almost doubled and at that rate it would reach the 50,000 goal by the year 2000. What had taken the evangelicals 75 years to accomplish was surpassed in just five years (Balayo 1991:2).

#### Church Growth Factors: 1965-1980

Balayo gives the following growth factors:

1. A high degree of interest to study the Bible started in the early part of the 70s especially within the ranks of the dominant religious groups in the Philippines. The use of LEGS either became the factor that popularized Bible study or the popular use of it fits the right timing.
2. Increased influence of Church Growth thinking which climaxed with the holding of the National Church Growth Workshop in Angono, Rizal in 1974.

3. Denominational goals emphasized growth by the number of new churches to be planted. The mother churches naturally looked far beyond their immediate vicinity where the target people were more open and responsive, and where there was possibility of establishing new churches.
4. Denominational objectives were regularly brought before the attention of the constituency through publication, seminars, conferences, etc. This precisely developed maximum awareness and effectively rallied the active participation of members to support the program financially and most especially through their prayers.
5. Appropriate evangelistic and follow-up materials for Bible studies and discipleship were developed and supplied to their constituencies.
6. Foreign mission and the national church pursued programs on partnership level and pooled their resources to accomplish a common objective, instead of each doing their own.
7. Denominational leaders became increasingly aware of the need to infuse management techniques in the ministry. Basic management functions and principles such as planning, organizing, leading and controlling were discovered to be vital tools for efficient administration of the goals and programs of the churches. From being activity and program oriented, leaders became more goal-oriented and were more selective in implementing programs with potential to contribute more significantly to accomplish the goal (1991:3).

#### Church Growth Rate Increase: 1975-1980

A second national congress on evangelism was called in 1980 to receive a report on the analysis of growth for the previous 18 years and set new five-year goals (1991:2).

#### Church Growth Rate Decline: 1980-1985

A third congress sponsored by the Philippine Council of Evangelical Churches was held in 1985 which showed a period of sharp decline with the rate of growth dropping from 93 percent to 35 percent during the 1981-1985 period. Balayo analyzes the reasons as follows:

1. A general feeling of weariness after the hard push from 1974-1980. The common trend especially at the local level was to relax their zeal and enthusiasm.
2. Change in the emphasis in goal-setting from church planting in 1974-1980 to adding members in 1981-1985. Since future performance was to be evaluated and measured in terms of the number of new members added, the implementing arm, which were the local churches tended to concentrate on the population within the vicinity of the church. This was perceived as more economical in terms of cost and time. What leaders failed to realize was that they were actually trying to win people from a section of the community which had been the perennial target of gospel witness, and had become spiritually calloused and indifferent.
3. A strong trend towards urban cathedral-type church planting. This was premised on the assumption that rapid urbanization was taking place and that financial resources were also in the urban center. Church leaders failed to anticipate the worst economic crisis that disrupted and destabilized the entire country from 1982-1985 and that even the budget intended for urban church planting could withstand. Thus the inflation and devaluation caused plans to be either altered, revised, or altogether abandoned (Balayo 1991:4).

Balayo suggested a more balanced approach should have been to maintain a strong program for both urban and rural areas since 63 percent of the population lives yet in rural areas. He points out that “present government policy points toward dispersion and deurbanization. Therefore, if evangelicals have strong rural based churches, they would have a better chance to carry out a strong urban work.” (1991:4).

#### Church Growth Rate Increase: 1986-1990

The next period from 1986-1990 showed recovery. Balayo states that the churches corrected their strategy weakness cited above resulting in the following growth: Churches increased from 13,500 in 1985 to 21,000 in 1990 and to 23,000 in 1991.

1. Emphasis in goal-setting that had characterized the 1980-1985 period changed back to a placing emphasis on planting new churches and focused on areas and barangays without churches as the main target.
2. The formation of a Discipling A Whole Nation (DAWN) National Coordinating Committee in 1985 assumed more leadership.
3. A nationwide research project provided vital statistical data which gave a clear picture of the evangelical churches in the Philippines which was extremely valuable in planning and strategizing.
4. The para-church organization exerted tremendous influence in assisting the evangelical community in evangelism, discipleship, church planting, and missions, for example: Campus Crusade in the area of discipleship and training for church planting such as their "Church Life Manila program"; Christ for Greater Manila with its various ministries toward church planting; as well as other groups like Evangelism Explosion, Navigators, and Inter Varsity Christian Fellowship with their materials and programs; and Philippine Crusades which has been in the forefront in assisting churches for a long time.
5. A clear trend developed among evangelicals to work together regardless of theological persuasion, toward accomplishing their common goal to disciple the whole nation.

A natural trend toward an increasing work force base grew as the number of believers and churches increased (Balayo 1991:5).



## APPENDIX B

### Church Growth Through Ministerial Training

by

Reverend Bonifacio Urbano

Superintendent of the Luzon District

Document presented to Joint Study Conference of the Pilgrim Holiness and Wesleyan Methodist Churches, Marion, Indiana, 1968

**Synopsis:** Bonifacio Urbano, Filipino District Superintendent for Luzon, spelled out the significance of ministerial training in the growth of the church in 1967. He prepared this document for the Joint Study Conference on Church Growth held at Marion, Indiana on June 17-21, 1968 in preparation for merger between the Pilgrim Holiness Church and the Wesleyan Methodist Church in 1968. This report was published in the report of the "Joint Study Conference on Church Growth." Urbano sets forth the criteria of the Pilgrim Holiness missionaries and national church leaders for ministerial preparation established in the mid-1950s. This criteria continues to guide the Bible College program.

Training workers is a very rewarding work; it is indispensable to the growth of the church. God's plan is to make much of man, for more of him than anything else. Men are God's method. The glory and efficiency of the Gospel are staked on the men who proclaim it. The Holy Spirit does not flow through methods, but through men. God makes the man while man makes the preacher. Furthermore, E. M. Bounds says in *Power Through Prayer*, "The preacher's sharpest and strongest preaching should be to himself, his most difficult, delicate, laborious and thorough work must be with himself. The training of the twelve disciples was the great and enduring work of Christ. Preachers are not sermon makers, but men makers, and saint makers. And he alone is well trained for this business who has made himself a man and a saint. It is not great talent or great learning or great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, and great for God."

To show that training workers is indispensable to the growth of the church, let us consider three evident facts:

- I. The Significance of Ministerial Training in the Growth of the Church.
- II. Bible School Policies are Fundamental in Training Workers.
- III. The Importance of Practical Application of Policies During Training.

The Significance of Ministerial Training  
In The Growth of The Church

1. The spiritual birth of the church largely depends upon the spiritually equipped worker. The spiritual preparation of the worker or the minister is the basic foundation of the entire life of the church. His life, his concepts and convictions of the truth are three great factors in helping a church to be born. The minister cannot preach above himself. True ministry is God-touched, God-enabled, and God-made. It is the man that is spiritually equipped that knows the mind of God, and is the man through whom God can transmit His will.

2. The establishment of the church in the truth also depends on pastors well trained in the work of the ministry. Training preachers in the Bible School is not merely giving out religious theories and techniques, but includes helping them that such teaching in the form of doctrine or theory becomes a part of their lives. In preparing the worker, therefore, it is not only an informative or instructive process, but the subjects studied must actually become a part of their lives. It is to impart to them that the main objective in the ministry is not to win men to and for themselves, but for Christ. It is our aim in training workers to enable them to present the simplicity of the gospel to the lost, and to establish the believers in the grace of Jesus Christ.

3. The numerical growth of the church depends upon trained workers. The Bible School should be exclusively intended to prepare workers for the Lord, ready to go out and serve their own people. It is not to specialize in the field of education alone, to improve their livelihood, Christianize them, change their culture, or bring them to a Christian atmosphere, but to prepare them to bring back the message of salvation to the lost world. The intent of the Bible school is by all means to give them the necessary preparation to be effective soul-winners of Jesus Christ. We can only push on the work, conquer new territories for Christ, when there are Spirit-called and Spirit-filled pastors fired with a zeal for reaching out. God does not work through machinery, but through men whose lives are not dear to them, but only to Him who has given His all.

4. The financial growth of the church depends upon trained pastors. When a church is born it is natural for the Christians to find a way to express the love they have received from the Lord. We should not underestimate and overlook the ability of the new converts to begin supporting the work, no matter how poor they are. People born into the kingdom of God quickly respond to the laws of the kingdom. The pastor must cast aside all human regards and prayerfully teach them the Biblical principles of giving. The church should be taught not to be a mission, but to be a missionary.

Bible School Policies Are Fundamental In Training Workers

I. Who may enroll in Bible school?

- A. The Bible school is only for those who have proven faithful in their local churches as Christians.
- B. The Bible school is designed to help the Christian youth of the churches to find and prepare to do the will of God in their lives. The Bible school curriculum and program is built upon a two step plan.
- C. The first two years provides courses to give the student a foundation in Christian doctrine, experience, and service. Students are encouraged to seek God's calling and plan in their lives. Those who are not called to the ministry are thus prepared to find their place in their local church as Christian lay workers. The second three years of study is designed for those called to full-time Christian ministry. A year of practical field training must be satisfactorily completed between the fourth and fifth year. [Normally the student is assigned a small church to pastor].

## II. Who may complete the ministerial course?

The policy in our Philippine schools is to require that only those who profess a call to full-time Christian ministry are permitted to graduate from the ministerial course. All graduates are prepared to be assigned within the districts as workers in the churches. The one great emphasis of the schools is the matter of the call to a full-time ministry for the Lord and the church. The church can only be built by men and women who are dedicated, consecrated, whose mind is undivided, and whose primary concern is the salvation of the lost. The purpose is to train men and women who are entirely separated for the work of the gospel, whose dependency is upon God. They are willing to go, willing to stay, willing to die if need be. They should go out from the school with the deep conviction that they are called to the greatest work in which one could ever be engaged.

## III. How will a student finance his or her schooling?

The indigenous principles of finance in regard to the work of God must be taught from the very beginning. There is no way for the student to adhere to or practice later what he himself has not proven. We may wonder how a person with only a "hand-to-mouth" earnings can finance his schooling in Bible School. There is really only one answer to this. They must feel that it is the highest calling, so that they are willing to sacrifice anything and everything they have to fulfill it. It may require using patched or second hand clothing, worn shoes, and giving up other personal comforts of life so as to fulfill the purpose to which God has called them. They must exercise themselves to look nowhere, and entirely live by faith. They have to learn the meaning of what Christ told to his twelve disciples when he said, "Go ye and bring no purse with you."

## IV. How is the prospective minister tested?

Before graduating, all ministerial students are to be recommended by the school president and faculty to the district conference for a year of stationing. It is for the purpose of giving them a chance to apply their learning in actual practice. Those who become successful are then recommended by the district council for their return to their senior year in Bible School. Those who could not make the pastoral work a success are disqualified. This is where the difference between a student and a real worker may be seen. Some may be given a second chance. The minister called of God is usually a successful soul winner, thrilled with his work.

### The Practical Aspects of Bible School Life Which Prepare The Worker To Be Effective

1. Spiritual Emphasis. Students are taught to observe their personal devotion with God, to take the Word of God as a source of their spiritual strength and guide for daily living. Chapel hours are arranged each day. They are taught to pray and exercise faith for their needs, to share the problems of others and to pray for victory. They are taught to keep the atmosphere of the school spiritual, yet with freedom of spirit and Christian fellowship. There is a time to pray, time to work, and time to play. Students learn to make tremendous adjustments, improve public relations, be sociable-all with the intention of influencing others for Christ. Each is encouraged to respect and give preference to others.
2. Discipline. It is inseparable with the scope of the school life and work. Rules are formulated by the joint suggestions of both faculty and students. Any student who violates the school rules is given a certain measure of discipline. The motive is not to punish but for these reasons: the uplifting of a Christian standard, vindication of the truth, proper exercise of authority, and the molding of the character of the student. We have met more opposition on the implementation of discipline than anything else. But to produce the man and woman God uses, it is a "must." Undisciplined workers are going to bring heartaches in the work. It is a rigid process but it produces men and women. Students are disciplined in the way they hold their money, their use of time, relationship to the opposite sex, and other important areas of life. The student that takes discipline is used of God.
3. Scholastic emphasis. Study hour is carefully observed. A chaperon for the girls and a monitor for the boys are assigned to supervise. They have to utilize all vacant hours for study. They have their respective places of study in order to accomplish their assignments efficiently. Students are required to study so many hours each semester, and must get passing grades. They are required to write term papers or do extra reading projects. The curriculum has been arranged by the Philippine National Council of the Pilgrim Holiness Church [Wesleyan Church since 1968] of the Philippines which is at present the highest governing body of the church. Subjects such as Evangelism, Sunday School, Principles of Teaching, Pastoral Theology, Theology, Sociology, Psychology,

Philosophy, Homiletics, and History are intended to meet the practical and spiritual needs of the Filipino people.

4. Working hour emphasis. Work also has a part in training workers. Students are willing to work for the school without any remuneration. It is a means of creating unity, greater love for the school, all of which is to be expected to continue when they finish their training. Each student gives 2 to 3 hours a day to work for school. All of these are the practical aspects which enable the workers to be successful. They are taught to preach and at the same time to put their hands to work, knowing that a pastor's work is an all around job.

5. Evangelism emphasis. Students have their spiritual outlets, too. Each one is assigned to one of the preaching points around the Bible School. They go out to teach Sunday School classes and at the same time preach, pass out gospel literature, and obtain subscriptions to our church paper, "TIMEK TI KINASANTO or VOICE OF HOLINESS." It is through their efforts that this paper has become the largest circulating gospel paper in the Philippines. They also hold revivals or assist when called to do so.

6. Sacrificial emphasis. Missionary challenge is one of the strongest emphases of the school. Students are taught what is involved in being a worker of the Lord. They must be ready to go anywhere as soon as their ministerial training is over. They give regularly in missionary offerings to help in the district missionary projects.

In conclusion, I would like for you to look at the life of Brother Rufino Kemaio, a young man with a pagan background who grew up on the wild mountainside of Northern Luzon. God saved him and after a couple of years called him to prepare his life for the ministry. As a young man, not knowing much about the outside modern life, he came to Bible School with only the promises of God with him. He was an orphan boy and much despised and rejected by friends and relatives when he came to school yet he knew that he made the greatest decision of his life. He lost his relatives, but found the greatest Father. He came to school full of excitement, and with much to learn. He did not know where to get the next bar of soap to wash his clothes; he didn't know where to get the few pesos to cover his accounts, or where to get the next pair of shoes. He even did not know where to get the next pants to use, but because he knew that God had called him, he made up his mind to go through.

After graduation, he was not assigned to any church, but was requested to go back to his own people and open a new work. He started toward the mountains one day with his three little boxes. Under the heat of the sun and the cold of the night, up and down the mountain he went. He went through untrodden paths to look for the lost, his own people that he had prayed for so long. For days he tried to find a place to work for the Lord, until one day he found one. Although he had no acquaintances there, he began to approach homes to tell the wonderful story and the Name he loved most, Jesus Christ, One that heals the blind and saves sinners. People listened to him intently for they had

never heard the story before. He introduced himself as a gospel preacher of the Pilgrim Holiness Church, and that he was sent of God to them to preach the gospel. He stayed there until God began to give him souls.

By faithfully sowing the seed, before long there was a nucleus of people who love the Lord. He taught them what was involved in being a Christian, and taking their stand for the Lord. He taught them how to give and support the work of the Lord. He taught them how to build a church and in four years the church was organized. Today we have one of the finest church buildings and group of people in that area of the work. The ministry of this Bible School trained worker has been blessed with God-given victory. He was successful in starting an entirely indigenous church. Where is the secret: That depends upon his training back in Bible School. When a church is started on these principles, it has its natural setting. People have greater respect, love, and loyalty to the church and God. They feel that they are a part of it, and a copartner of Christ in spreading out the message of salvation.

The birth, establishment, and growth of the church depended [sic] entirely on the quality of the worker trained for the job. We must have trained workers if the church is to grow. The Bible School is therefore one of the most important aspects of the church, for the quality of the training will determine the growth of the church.

## APPENDIX C

### Missionary Questionnaire

Letter Sent to missionaries working in Philippines  
from 1949 to 1995

322 Thacker Dr.  
Wilmore, KY 40390

20. December 1994

To: Bill and Frances Thomas (1949-68), Wayne and Virginia Wright (1952-1970), Paul and Darlene Meeks (1958-1980), Bob and Julia Smith (1960-1975), Paul and Jean Walborn (1965-1989), Paul and Jan Turner (1970-1986; 1992-), Paul and Nedra Van Cleave (1973-78).

Dear Colleagues:

Warm greetings from chilly Wilmore.

I have arrived at a critical place in my dissertation: Perception and Response: A Study of the Growth of the Wesleyan Church in the Philippines. I lack adequate data in some areas.

Brother Bill Thomas has already read over an earlier study I did on the Philippines in 1993 as background for my dissertation and has given me many pages of vital data, historical facts and insights. For example, P. W. recounted the historic meeting at Sinawingan in which the "self support" principle took root in his mind. This provided me with a major perception that guided the developing church.

As you can see from my dissertation title, I am seeking to determine major perceptions such as P.W.'s and then determine what response occurred in the life of the church. My objective focuses on determining major underlying philosophies and principles and how these affected the growth of the church.

While in the Philippines, I interviewed Paterno Briones, the Hidalgos, Sam Campos, Daniel Ganibe, Rufino Kimao and Paz Urbano plus many pastors, district and church growth leaders regarding early history and philosophy. I believe I have read all P.W. Thomas has written on the historical development of the work.

Since my dissertation now includes an overall study on the growth of the Wesleyan Church in the Philippines as well as how the Metro-Move Seminars (1983 & 1990) have impacted Philippine church growth, the necessary scope of research material has expanded since I visited the Philippines in 1992 to collect data on Metro-Move. I have

developed a skeleton of the post WWII period up to 1970 and have pulled a thin layer of material over it, but I desire more verified data to flesh-out this section. I believe most, if not all of what I am requesting resides only in memory.

I have searched the archives in Indianapolis. Mindanao conference journals before 1969 are missing as well as Luzon from 1965-69. Vic Oximas told me he does not have any records before 1969. I have asked various ones in the States and at headquarters for records for the 50s and 60s but none have been found. I have hope you can assist me, providing your memories are intact and you can spare some time to reflect. OK?  
THANKS SO MUCH!!!

Some questions will be outside of your time-frame of service and understanding. Try to answer only those parts you can relate to with confidence. Together, I believe we can put together an accurate composite picture from the bits and pieces each one of you can contribute.

I deeply appreciate you taking time to assist me during this very busy holiday season. Your reflection, insights, and data will provide a much broader base for analysis and interpretation. I would much appreciate receiving this by January 9, sooner if at all possible. THANKS SO MUCH. I pray the Holy Spirit will inspire and enable you and bless your memories with joy for the fruit of your labors of dedication and love.

Sincerely,

Robert Bickert

### Reflective Questions on The Philippines

1. What percent of your time/ministry was given to:
  - a) Bible school related work. \_\_\_\_\_ %
  - b) District related work. \_\_\_\_\_ %
  - c) Indicate activities engaged in by checking beside:
    - ⇒ Supervision
    - ⇒ Supervision and problem solving
    - ⇒ Evangelism through local church for its expansion
    - ⇒ Church planting
    - ⇒ Revivalism in local church
    - ⇒ Other



2. Please reflect on the Bible school's objectives for pastoral graduates. What did the faculty expect the graduate to do? Begin with what you considered the number one pastoral task. Then list several others in the order of importance.
  
3. What subjects were taught focusing on equipping laity for ministry, outreach and church planting such as: evangelism, pastor theology, church administration, and church growth type material, other? I am interested particularly in the period previous to 1970. I believe Paul Turner can send me a college handbook that will list the curriculum taught in more recent years.

	EVANG	PASTORAL THEO	CH ADMIN	CH GROWTH	OTHER
1947-50	_____	_____	_____	_____	_____
1950s	_____	_____	_____	_____	_____
1960s	_____	_____	_____	_____	_____
1970s	_____	_____	_____	_____	_____
1980s	_____	_____	_____	_____	_____
1990s	_____	_____	_____	_____	_____

4. Estimated number of pastors in local churches who had not graduated from a Bible school in the Philippines. Classify according to:

Lay worker = LW Qualifications  
 Licensed pastor = LP Qualifications  
 Ordained pastor = OP Qualifications

Number pastoring in each category:

Years 1932-1941  
 LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1941-1946 (During Japanese occupation)  
 LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1947-1954  
 LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1955-1960  
 LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1961-1965  
 LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1966-1969

LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1970-1974

LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1975-1978

LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1979-1982

LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1983-1986

LW \_\_\_ LP \_\_\_ OP \_\_\_

Years 1987-1993

LW \_\_\_ LP \_\_\_ OP \_\_\_

5. Estimate the number of churches started by laity in the following time periods.

IN LUZON

	Few 0-?	Several ?-?	Many ?-?
1932-1937	_____	_____	_____
1937-1941	_____	_____	_____
1941-1949	_____	_____	_____
1950s	_____	_____	_____
1960s	_____	_____	_____
1970s	_____	_____	_____
1980s	_____	_____	_____
1990s	_____	_____	_____

IN MINDANAO

	Few 0-?	Several ?-?	Many ?-?
1932-1940s	_____	_____	_____
1940s	_____	_____	_____
1950S	_____	_____	_____
1960s	_____	_____	_____
1970s	_____	_____	_____
1980s	_____	_____	_____
1990s	_____	_____	_____

OTHER ISLANDS

	Few 0-?	Several ?-?	Many ?-?
1932-1940	_____	_____	_____

1940s	_____	_____	_____
1950s	_____	_____	_____
1960s	_____	_____	_____
1970s	_____	_____	_____
1980s	_____	_____	_____
1990s	_____	_____	_____

6. **OPINION.** List factors you believe caused dynamic church growth during the 1950s and 1960s.

7. The Apostle Paul said that God had given certain gifts to the church in the form of “Apostles, prophets, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ” (Eph. 4:11-12).

a) What was your understanding of the phrase, “perfecting of the saints” when you began your missionary ministry?

b) What is your understanding of this phrase today?

c) If your understanding has changed, what is it today?

8. What degree of emphasis did Bible school place on training future pastors the importance of instructing their laity how to assist them in ministries outside the church in evangelism? (extension Sunday schools, soul winning, home services/Bible studies, and church planting). Check the following:

	None,	Some,	Moderate,	Strong
1950s	_____	_____	_____	_____
1960s	_____	_____	_____	_____
1970s	_____	_____	_____	_____
1980s	_____	_____	_____	_____
1990s	_____	_____	_____	_____

9. **OPINION:** During each of the above periods, when graduates left the Bible school and entered the local church, what do you think they understand to be the things they should do in order to cause numerical growth in the church? *State briefly in a couple words or sentences.*

10. During each of the following periods, what do you think the Bible school graduates believed was their responsibility in the local church?

**Choose one of the two categories for each time period.**

- (A) Pastor was responsible for the spiritual and numerical growth.
- (B) Pastor responsible to equip others to assist him/her in causing spiritual and numerical growth.

Write in Number A or B.

Example: Of the total Bible school graduates during the period of the 1950s, I think two thirds believed they were responsible to equip others to assist them in their local church in causing spiritual and numerical growth.

1950s	Less than 1/3 _____	1/3-2/3 <u>B</u>	2/3 plus _____
1960s	Less than 1/3 _____	1/3-2/3 _____	2/3 plus _____
1970s	Less than 1/3 _____	1/3-2/3 _____	2/3 plus _____
1980s	Less than 1/3 _____	1/3-2/3 _____	2/3 plus _____
1990s	Less than 1/3 _____	1/3-2/3 _____	2/3 plus _____

## APPENDIX D

### Mindanao Church Growth Study and Workshops

#### Central and Southern Mindanao Districts 1975 - 1976

Synopsis: This report on the Walborn workshops conducted in Mindanao during 1975-1976 presents an overview and the basic evaluation done by Paul Walborn as presented in his book, *Enabling Church Growth* (Cebu City, Philippines: William Press, 1981). The author interacts with this material and presents condensations, direct quotes and draws conclusions in an effort to emphasize the contribution Walborn made to church growth in the Philippines and particularly in Mindanao where the WEBS program was "more" productive than Luzon. Walborn's week training workshops in Mindanao made a lasting impact on lay participation and significant growth resulted in churches, membership, and giving in both districts in 1975 and 1976. Taking a look at the background of these districts helps to set the importance of Walborn's work in perspective.

#### Walborn Workshops

Mindanao had divided in 1967 into two districts as a result of the expanding church in the central area. Pilgrim work had begun first in the southern region in the Kiamba area and gradually spread along the coast and then into other parts of Mindanao, but the majority of growth was taking place in the central lowland rice farming plains. The Southern region witnessed active lay participation right from the start. After the division, the new Southern District lagged behind in growth. Membership growth for the first eight years (1967-1974) had been very slow, only 1.7 percent AAGR. Growth in the number of new churches had been even slower, growing at only 1.0 percent during the first eight years. But from 1975-1976, overall growth exploded. Membership jumping from 757 to 1,239, an increase of 482 members in the last two years, an average increase of 19.2 percent annually. Also, churches jumped from 19 to 37 churches, up 16 in the last two years, an amazing average increase of 40 percent annually. However, due to the Muslim conflict in Mindanao affecting the District during the decade, a total of 10 churches had been closed. On the other hand, 19 new churches began over this time span with 11 during the 1975-1976 period. See Table D.1 below.

Table D.1

#### Southern Mindanao District 1967-1976

Years	Membership		Churches	
	AAGR	DGR	AAGR	DGR
1967-1976	5.2	82.2	8.7	95.0
1967-1974	1.7		1.0	

1975-1976	19.2		40.0	
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In Central Mindanao, growth continued steadily with a membership AAGR of 9.9 percent and 108.0 for the decade from 1967-1976. Churches also increased steadily at the AAGR of 4.9 percent and 52.0 percent DGR. However, again as in the Southern Mindanao District, the rate of growth accelerated greatly during 1975-1976, with membership jumping from 1,108 to 1,537, an increase of 429 in just two years or by 18.0 percent yearly. Again, from 1975-1976, churches increased from 34 to 44, for a total gain of 10. However, as in the Southern District, due to the Muslim conflict affecting the Central District area during this decade, a total of six churches were closed. On the other hand, 24 new churches began during the decade. Nine began during the 1975-1976 period, an AAGR of 14.0 each year. See Table D.2 below.

Table D.2

## Central Mindanao District 1967-1976

Years	Membership		Churches	
	AAGR	DGR	AAGR	DGR
1967-1976	9.9	108.0	4.9	51.7
1967-1974	10.3		3.0	
1975-1976	18.0		14.0	

Evaluation

Reasons for slow growth in Southern Mindanao District. In Walborn's study of the Southern Mindanao District, he discovered that the eight years from 1967 through 1974, the total membership had only grown 26 percent or at the slow rate of only 3 percent per year while the full membership had only grown 12 percent or 1.5 percent per year. Since the biological growth rate in the Philippines during that period was 3.2 percent per year, the church was not keeping up with even the biological growth rate. The overall statistics during this period for finances, membership and Sunday School indicate that the church peaked in 1967 and then began a gradual decline.

Total members dropped from 680 in 1967 to 578 the next year and did not again surpass the 1967 high until 1973 with a total of 687. The same can be said of the Sunday School which peaked in 1967 at 1,307 and then dropped to 1,069 in 1972 and did not regain its 1967 peak until 1975 with 1,465.

The first consideration must be the Christian-Muslim conflict in the area which closed nine churches in three years between 1970 and 1972. Two reopened in 1973, but two more closed in 1974. In addition, Walborn suggested several other possible causes for the Southern District's decline: (1) The loss of their previous dynamic district leader, Saturnino Garcia, when the district was divided as well as several frequent subsequent

leadership changes, an average of every two years during the first seven years of the district (1981:20); (2) Size and Location of the churches. Out of the 37 churches, the average was 21 full members and only three had 50 or more members. Often the churches are located outside the main community on the farm of a Wesleyan member thus lacking appeal and convenience to the general populace of the area. Only one church was located in a city, six in municipalities, and 30 in *barrios*. Many of the *barrios* were small, one only had 21 families (1981:21). In Central Mindanao District in comparison, the average membership size per churches was 23 full members and only three had 50 or more (1981:36). (3) General weakness in three major areas: (1) leadership and ministry of the pastor, (2) evangelistic visitation, and (3) Sunday School evangelism. Walborn described the general situation of the pastors as follows:

While we have some very fine young pastors with great potential for the future yet we can see most of them are young and inexperienced. Many churches have merely had field trainees<sup>1</sup> from the Bible School as their pastors for most of their lifetime. Then too many of these have been single ladies who were limited in a full pastoral ministry. Thus we saw that many of our churches had not grown since these young, inexperienced, and single pastors could not effectively carry out a total church ministry. Their ministry was often lop-sided and only the young people or mothers were reached and the entire family was not brought into the full fellowship of the church. Also most of our churches have had pastoral changes every year and only a few churches were able to keep their pastor for as long as three years at a time. The administration was poor in many places because of so many pastoral changes. It takes a new pastor some time to get to know his people. In some churches the new pastor did not even know who all were members. In many places preparatory members had continued in that classification for one to two years because the pastor did not have convert training [taking the convert through a ten lesson book on how to grow in the Christian life and relate to the Wesleyan Church] with them. Then the new pastor did not know them so they still were not full members. (1980:11-13)

Additional considerations. The lack of lay training and subsequent lay involvement from the mid-1960s onward may also have been a major contributing factor. In the beginning of the work, laity as well as lay pastors had been primarily responsible

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<sup>1</sup> Field trainees had completed four years of Bible School and were assigned for one year to work under the supervision of the district superintendent or a zone leader or pastor in the area. They served as the pastor for one year and if they completed this assignment satisfactorily (evaluation by the DS and Bible School president), they returned to Bible School for their senior year.

for many of the church plants in their communities, especially before the Bible School graduated its first class of pastors in 1958. These active lay pastors gradually withdrew from pastoral ministry during the late 1950s and early 1960s as due to the increasing number of professionally trained pastors from the Bible School so that by the late 1960s, only one remained. Walborn's year study seem to support this. He disclosed that the laymen had not been burdened nor trained for an outreach ministry such as the WEBS program was calling for.

They all seemed to have the attitude that it was merely their responsibility to support the church with their finances and the pastor was to do the evangelism" (1981:23). "Perhaps this was the fault of the pastors," Walborn concludes, "as there was much preaching on tithing but little on evangelism and missions. Our people seemed to feel that the Great Commission was only for those called to a full-time ministry. (1981:14)

#### Reasons for Accelerated Growth.

Four reasons account for overall Philippine growth noted from 1966-1976: (1) The Wesleyan Methodist merger in 1972, (2) The National Preaching Point Plan, (3) Martial Law, and (4) Walborn's church growth workshops and the WEBS program.

The Wesleyan Methodist Merger. The merger between the Wesleyan Methodist Church and the Wesleyan Church primarily affected growth statistics in Luzon where 99 percent of the Wesleyan Methodist churches were located. The Wesleyan Methodist merger with the Wesleyan Church occurred in April, 1972 and united the Wesleyan Methodist churches in Luzon, notably in Isabela Province in North East Luzon. The merger resulted in the formation of Luzon into two districts: the Central Luzon District with 15 churches<sup>2</sup> and seven preaching points in Pangasinan and La Union Provinces, one licensed and ten ordained ministers, 16 commissioned and licensed deaconesses and 473 members; the Cagayan Valley District in Northeastern Luzon with 20 churches and 14 preaching points in Isabela and Quezon Provinces, eight ordained and three licensed ministers, ten commissioned and licensed deaconesses and 623 members (Thomas<sup>3</sup> quoted in Caldwell 1992: 546). The one Wesleyan Methodist Church located in Baganwag, North Cotabato, Mindanao was added to the Central Mindanao District. Also, the merger added between 800-1,000 members to the Sunday School (Smith 1995). This

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<sup>2</sup> One of these was the Wesleyan Methodist Church located in Rosales, Victoria (Robert Smith personal correspondence 1995).

<sup>3</sup> Thomas draws this information from an oral report by Missionary Paul Turner; "Report of Luis E. Ordonez," *Minutes of the First National Conference*, Rosales, Pangasinan, April 26-30, 1972, p. 39.



merger accounts for the big percentage increase in the rate of growth for members, churches and Sunday School noticed on the graphs for the Philippines 1970-1994.<sup>4</sup> However, during the next several years, seven of these churches and about 500 members withdrew from the merger and joined another denomination, an episode that consumed much time and energy until the legal proceedings were finalized in 1976 (Thomas as quoted in Caldwell 1992:551) and tended to withdraw attention from the national church growth program that was also being directed by the superintendent of Isabela District. Yet, on the positive side, the merger drew the Wesleyan Church into Isabela, a heavily Ilocano Province that was very receptive to the gospel which has resulted in a large and growing district.

The National Preaching Point Plan. In 1971, the Philippine National Council set forth a challenge to the local church to begin a preaching point during the year. This challenge also requested the pastor to report on this outreach ministry the next conference year and if the church had failed to begin a preaching point, state the reasons why this was not done to the conference. This challenge and added accountability pressure spurred a number of churches to launch out in renewed evangelism.<sup>5</sup> General Superintendent Garcia reported this new evangelism spirit to the General Board in 1971:

Among the countless blessings God bestowed upon the work, the two outstanding ones are the new dimensions of evangelistic fervor and missionary thrust [referring to work begun in 1971 in Indonesia]. (Report of S. P. Garcia, *Minutes of the Philippines General Board of Administration*, 1971, p.50 as cited by Thomas in Caldwell 1992:552)

Martial Law. On September 22, 1972, President Marcos imposed Martial Law. This brought immediate peace and order in most parts of the country. The prospect of a stable government brought a sense of security and churches even in remote areas could hold meetings safely with the exception of some parts of Mindanao. The government's

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<sup>4</sup> The merged church had a total of 3,577 members, 85 organized churches, 39 provisional churches, 64 preaching points, 56 ordained and 70 licensed ministers and an average Sunday school attendance of about ten thousand (Minutes of the First National/Merging Conference, April 27-30, 1971; Melvin H. Synder's correspondence file The Wesleyan Church Archives as cited by Thomas in Caldwell, 1992:550). However, these statistics report more than the official records on file in the office of the General Secretary of Church Growth and Evangelism at the national headquarters office in Valenzuela.

<sup>5</sup> Yearly reported preaching points from 1974-76 totaled about half the number of organized and provisional churches (Walborn statistics, *Enabling Growth in the Local Church*, 1980:53).

goal for a “New Society” and a new Filipino provided a context to preach freely and forcefully the necessity of repentance and being born again, a message generally accepted.

Walborn’s church growth workshops and the WEBS program

Many laity in the local churches rose to the challenge of ministry after Walborn presented Biblical principles outlining their responsibility to be involved in outreach ministries. He then trained the laity in how to minister in their communities through evangelistic home Bible studies, follow-up new believers in their homes and hold home services, and organize converts into daughter congregations. Walborn gave an overview of a two-year growth dimension in the Central Mindanao District from 1975-1976:

Goals were set to start 58 new churches in five years and also to have each church conducting a minimum of 5 evangelistic Bible studies weekly. The first year of our program 4 new organized and provisional churches were started as well as 5 new preaching points. Also 43 weekly Bible studies were conducted. Then a total of three new churches were started the second year and 114 evangelistic Bible studies were conducted each week. Many new preaching points were started which have strong possibilities of becoming organized churches. Many laymen have accepted the challenge to serve as lay pastors of these new congregations.<sup>6</sup>  
(1981:31)

In evaluating his own program, Walborn cited six principles he believed accounted for the success he saw during those first two years.

Homogenous Principle. The Wesleyan Church traditionally has been composed primarily of Ilocanos. At one point, the entire church membership was over 90 percent Ilocano. The Southern Mindanao District at one point was 99 percent Ilocano. Ilocanos have reached out to their own quite successfully especially in predominantly Ilocano *barrios*. Family evangelism works well in this setting, carrying the gospel through the natural social networks composed of relatives and friends. These web-links compose what McGavran called the Bridges of God (1955). George G. Hunter III cites this principle as one of his six mega-strategies for growth, “The social networks of believers

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<sup>6</sup> Laity pastor five daughter churches of the Koronadal Church in Southern Mindanao District. Two churches were started in 1974 and three in 1975. The laity during the mid-1970s became so involved in outreach ministry on Sunday mornings that they requested the pastor to move the time of service to the afternoon so that they could have the most opportune time on Sunday mornings to reach people in their extension Sunday Schools and preaching points, a request granted by the church (Walborn 1981:26, Bickert interview with Pastor Campos, 1992).

provide opportunity for a 'web movement' of the Christian faith" (1987:93). Walborn states that practically every church they visited had an average of five or six families closely related. However, the challenge of this evangelistic program has been to help the Ilocano churches to also reach outside their own tribal family setting to other classes as well as other tribal groups, who in many areas comprise the majority. For the most part, the Wesleyan Church has been composed of a single class, lowland rice farmers. Thus, in these situations, where Ilocanos have already evangelized their own, in order to grow, they must begin to win other classes and groups (1981:56-59).

Group Conversion. Within the homogeneous setting, we have focused on two key factors: (1) the closely related family web structure which also provides the social foundation of the *barrio*, especially the rural *barrios*; (2) the evangelistic home Bible study culturally fits this social structure.

In the Philippines the masses of people live in the *barrios* or rural communities. The key leader of these communities is generally the *barrio* captain. Thus we have begun working to reach the *barrio* captain who in turn has been influential in reaching many in his *barrio*. Now many of our lay-pastors in the Philippines are *barrio* captains. (Walborn 1981: 61)

In the *barrio* of Kulaman in North Cotabato, one key family was reached in 1975 and in less than six months a church with 32 members was organized which reached 76 members in 1976 resulting in the entire *barrio* coming to Christ (Walborn 1981:39;61).

Divide to Multiply. The WEBS plan envisioned starting 200 new churches in five years. One way to do this was to capitalize on the mobility of the Ilocano membership which in some areas moved frequently, since most of the membership were tenant farmers. Members who moved to a new location were challenged to begin home Bible studies and then encourage converts to attend home services. "Organizing new recruiting groups and ports of entry," says George Hunter, is a major strategy for church growth (1987: 36:109-129).

Cultural Identification. The push for new churches through the WEBS program takes into account that the new congregations won to Christ will erect their own churches in keeping with their cultural surroundings with which the community can identify (Walborn 1981:65).

Responsive Areas. Walborn said he picked Mindanao over Luzon for his year of study and training because he believed Mindanao was more responsive, being considered yet the frontier area of the Philippines and as a whole, open to the gospel. Concentrating on receptive people characterized John Wesley's evangelism strategy for the Methodists. Wesley taught that "the supreme opportunity is always people who are 'ripe for the gospel,' meaning that 'they are earnestly desirous of being instructed in it; and [usually] as utterly ignorant of it they are, as any Creek or Cherokee Indians'" (Journal October 30,

1739 cited by Hunter 1987:65). He cited the growth of the Southern Mindanao District as an example which grew by 36 and 21 percent respectively in 1975 and 1976. He said he also found an openness and eagerness on the part of the churches to launch out for Christ. Walborn realized that the perception of receptivity and a timely response was very important to growth. He said,

Timing is very important and we have lost too many opportunities in the past because we did not move when the fruit was ripe. Thus we have found that if we will move and put the right person in an area when it becomes ripe for evangelism that we can see results. (1981:71-73)

Pragmatic Methodology. Walborn asked, “What method does God want us to use to reach the people? All methods,” he suggested. “But what works well in one place may not fit another.” Thus Walborn urged the church to seek new and culturally suitable methods that would fit the situation. He said his study discovered that it was much more effective to go into new areas and evangelize through a survey approach to discover receptive families and begin home Bible studies through which families were won and established which in turn prepared the community for further evangelism rather than to go in cold with a gospel campaign, even though this method had been used for many years with good success. Another change of approach that worked well was to move the Bible study from a believer’s home into the home of the unsaved (1981:73-77).

## APPENDIX E

### Evaluation: Wesleyan Church Growth Programs 1975-1992

Synopsis: The author had the following interview with Rev. Vic Oximas, General Director of Church Growth and Evangelism conducted at the National Headquarters of The Wesleyan Church in Valenzuela, Metro-Manila, November, 1992. The interview was recorded and transcribed verbatim.

Our church growth program really began in 1975. Our first program started after the McGavran-Gerber Church Growth Work Shop in Rizal, November 1974. Paul Walborn assisted in developing the plan to double in five years or grow 20% per year in every area. We have had four, four-year programs since 1975 which are:

1975-1978	WEBS (Wesleyan Bayanihan Service Program)
1979-1982	REAP (Reaching Every Available Person)
1983-1986	LIFE (Lay Involvement Evangelism)
1987-1988	GROWTH (Go Reach Our World For Him)
1989-1992	GROWTH II (continued)

#### I. WEBS 1975-1978 (Wesleyan Evangelistic Bayanihan Service)<sup>1</sup>

Goal was 25% per year for four years in the following areas:

	<u>Achievement</u>	<u>Short</u>
Members	14%	86%
Preparatory and Junior Churches	N/A	N/A
Sunday School	8%	92%
Finances	50%	50%
	84%	16%

#### Program to reach the goal.

Walborn prepared a church growth handbook. This included ten steps to follow in order to start a church. Suggestions were to preach on the great commission, train the laymen in outreach, take a survey of the community, begin Lay Evangelistic Group Studies (LEGS) and CORES, use literature and the Four Spiritual Laws, begin converts training, receive members, baptize them.

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<sup>1</sup> Initially set for 20% over a five-year period through 1980, however the plan was changed in 1978 to start a new 4-year program to run concurrently with the church's 4-year quadrennial time table.

Reasons for growth:

1. An office of Church Growth/Evangelism was designated with a part-time director, Mil Baliton.
2. A full-time church growth director was selected for each of the four districts: Vic Oximas, Southern Mindanao; Ben Ganibe-Central Mindanao, Teofilo Tuazon-North Eastern Luzon; Fred Guiang-Central Luzon. Each director spent several days in each church establishing the base statistics in each area designated for growth: full, preparatory, junior members, Sunday School attendance, tithes, and preaching points. These base figures were charted with the yearly percentage calculated up through 1980 with a gain/loss column. This was posted in the church. This process took about a year.
3. The church growth director also helped train the congregation in Bible study methods and assisted them in locating a suitable place for a preaching point to open. The emphasis was that the pastor should train laity to assist him in outreach to the preaching point. The second year was devoted to holding a week revival in each church throughout the district conducted either by the church growth director or the full time district evangelist. In Central Luzon, Tony Hidalgo was the evangelist.
4. Increases in membership were noted within the first year due to revising the membership records and moving junior and preparatory members to full membership if they qualified. Also a number of new preaching points were opened through lay ministry and the converts were quickly given the converts training class (seven or ten weeks, depending upon the books used) and these were then immediately received into full membership, a change of emphasis, rather than waiting a long time to see if the seeker had really been saved.
5. Results.
6. Achievement for all but finances were short of the goals.
7. Reasons why the WEBS program fell short of the goals.
8. This period was the first time the church had a national goal for total growth. Thus it took time to learn how to work on goal achievement.<sup>2</sup>

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<sup>2</sup> One former church growth director evaluated the failure partly on the basis of a lack of strong follow-up of the program. Contact with the church growth directors was lacking. There was strong goal orientation but a clear cut proposal for reaching the goals was not carefully, clearly presented. Materials were not available to be presented to the churches. Each pastor was responsible to discover and provide the materials he would use

9. There was a negative spirit on the part of some. It takes a lot of education, especially in Luzon.
10. The second year, the church growth directors were not full-time, but also had to pastor churches. Growth was not as rapid as expected in some areas, and finances were short, thus full-time directors could not be retained. Also, it seemed they did not know what to do next. [Dr. George Peters told us that it would be very important to train these men in order for them to succeed in their responsibility. Comment by Bickert].
11. Perhaps job descriptions were not prepared for them to follow.
12. The third year, 1978, the position of church growth director ceased to exist and the district secretary was assigned to receive and record the statistics pertaining to the church growth goals.
13. The fourth year, this plan was discarded and the REAP plan was formed with a five percent increase in goals-25%.
14. The church growth director was part time with many other responsibilities plus he was located in Ilagon, out of contact with the headquarters and the missionary assigned to work with him who was assigned in Manila.

## II. REAP 1979-82 (Reach Every Available Person)

### Goals: 25% Annual Growth Rate in Each Area.

	<u>Achievement:</u>	<u>Short:</u>
Memberships	54%	46%
Churches	34%	66%
Finances	132%	

### Reasons for Growth in the REAP Program.

1. Evangelistic campaigns. Strengthened the areas of failure in the WEBS program, e.g. we emphasized the revival campaigns. Our goal was to have a revival in every church in the months of October and November throughout the Philippines. In most places, there is no rain during this time. However, the North East Luzon District/North Luzon District does have rain during this time and they have had to adjust their revival schedule. Also, they suggested consultation should have preceded this plan because when this plan was announced to their pastors, they were lax in holding revivals when they could

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for Bible study. One district used the Project Philip materials prepared by the Philippine Bible Society.

have done so to their advantage without rain, and they waited until this time since it was a directive, and then they had less turn-out of people due to the rains during October and November. Proper consultation before making this national plan in Manila would have prevented this problem and thus the poor results throughout these districts.

2. OFEBS conducted in homes before the revivals to prepare the people.
3. Church planting was undertaken by zones as a united effort of the zone churches.
4. Church had a full-time church growth director for the first time who could monitor the program, goal achievement, and assist.
5. Churches had been planted in the urban areas which contributed to growth in finances especially as well as growth numerically. We now have ten urban churches:

1972	San Juan
1974	Ft Bonifacio
1976	Cainta
1977	Valenzuela
1980	Legaspi
1982	West Ave (Project Seven)
1985	BagongNyong
1987	Santa Mesa
1990	Green Park
1991	Palmera

III LIFE 1983-86 (Lay Involvement for Evangelism)<sup>3</sup>

Goals:

20% /year. (Reduction by 5% from WEBS)

Membership 20% (4 x 20% = 80%)

Churches 20%

Finances 25% (Remained the same as WEBS)

Results: (Overall considered good)

	<u>Achievement</u>	<u>Short</u>
Membership	44%	36%
Churches	32%	48%
Finances	127%	

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<sup>3</sup> Metro-Move Seminar occurred in September, 1983.



Advances during this program.

Appointment of full-time church growth directors in the three of the districts

(three still without church growth directors)

Evaluation:

Membership fell short by 36%

Reasons why LIFE fell short.

Base of membership increased to 7,000 which would require a much larger increase in numbers to reach the percentage of 20% per year.

1. Some churches were closed due to the conflict in country: Tribal wars in north, five (three have now reopened 1990-1992, however some of the members transferred to Pentecostal groups when relocated due to the fact that a Wesleyan church was not close or in their area stated their DS). Five Moslem wars in south. The total membership was affected.
2. Switching of emphasis from winning to discipling. Wesleyan Theological Education by Extension (WESTEE) came into existence in 1985 which enrolled about 60 laity across the church. These are concentrating on knowledge, not evangelism/church planting during this time of study. (One district superintendent who was also a WESTEE teacher disagreed with this as a result because he said that WESTEE emphasized outreach as part of the program.
3. Some are tired of pushing toward the goal in winning others and church planting. A "Ningas cogon" mentality still prevails (refers to a type of tall Filipino grass which burns rapidly and then dies out quickly). The same reasons affects the church planting goals also.

IV. GROWTH PROGRAM 1986-1988, 1989-1992 <sup>4</sup>Goals:

Membership 12.5/year = 75% / 6 years  
 Churches 12.5%  
 Finances 25% = 150% for the six years

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<sup>4</sup> A short program due to the up coming general conference in 1988. However, this was continued on for another four years making it a six-year program.

Achievement:

	<u>1986-1988</u>	<u>1989-1991 (1 year to go)</u>
Membership	12%	46%
Churches	12%	42%
Finances	41%	122%

Evaluation:Reasons for growth in the GROWTH PROGRAM.

1. New national leadership. We have had a major change of attitude here in Luzon due to new national leadership in our national administration who is not as abrasive, tends to lead, not drive the workers. Also, we now have a number of Mindanao men in the leadership and also in pastorates in Luzon.
2. Ripeness of the field. Causes:
  - a) Martial law years 1972-1983 during which time the Filipino people began to lose confidence in their government to implement lasting changes in the corrupt society and provide economic security.
  - b) An increasing sense of hopelessness pervaded the country.
  - c) Economic conditions. Workers were holding rallies in the streets, not satisfied with their wages. The economic condition of the country was going down.
  - d) Social conditions. The economic situation affected society. The rich were getting richer, poor getting poorer.
  - e) Outgrowth of Vatican II 1962-1965. Roman Catholics have shown an increasing openness to Bible study.
3. Positive leadership of the pastor in the local church. People will go with the enthusiasm of their pastor.
4. Aggressiveness in church planting now characteristic. However, several problems exist:
  - a) The property barrier is our biggest obstacle. Lacking money to secure land, especially in urban areas is a major problem. The house church seems to be the answer as a means of beginning for several years while funds are being accumulated.
  - b) In rural areas, the house church concept is short lived because the people will be dissatisfied. A church building is a status symbol, therefore they want to get into a building as soon as possible. The answer is to help them secure land and build their own church just as soon as possible. [Five families are

sufficient to build a church in the barangay stated one Luzon DS. Comment by Bickert].

5. **Goals.** Consistently making and asking a report of goal achievement every six months has helped keep the pressure on to work toward the goals.
6. **Seminars in church planting** such as DAWN. The Wesleyans are always asked to report in these meetings. We are part of the big five groups in the Philippines: C&MA, Four Square, Conservative Baptist, Assembly of God, and Wesleyan.
7. **Metro-Move Seminars:** (1983, 1990, plus local MMSs). The impact of MMS first comes through the delegates who attended: 1983 - 34; 1990 - 105. Those attending the second seminar got a clearer picture. The two Filipino MMS teams have had two seminars in 1991 and will have had four in 1992. The hands-on experience given by the MMS is the big change agent and advantage of the MMS over other growth seminars. We now have a slot in our annual report form for the report of achievement of the goals set. People see the discipleship factor as the number one reason for goal achievement. We have many laymen who now pastor churches as a result of discipleship training.
8. **Para-Church groups.**
9. **The Wesleyan Church** now has a 17 year history of church growth programs which has helped keep the pressure and momentum going.
10. **We have a full-time church growth director.**
11. **The manner in which the goals are set** also affects achievement: National, district, and local levels.
12. **We have strong district leadership** pushing the goal achievement. They are very committed.
13. **The society conventions of the men, women, youth** tie into the national program which helps us move toward goal achievement.
14. **The local church pastor** pushes these programs.
15. **We have a strong unity and sense of cohesion** in the church now which motivates us to work together in one spirit.
16. **Financial goals achieved because:**
  - a) **More people to give their offerings.**
  - b) **The dollar rate of exchange is higher,** this multiplies the number of pesos.
  - c) **People are earning more pesos.**
  - d) **Faithfulness of people in giving.**
  - e) **Salaries rose in 1986,** thus tithe was increased (Cainta church gave over 100,000 pesos in tithes).

- f) Urbanites earning more and we have increased the number of urban members.

Evaluation of Our Weakness in Achieving National Goals

1. We lack finances to push church planting. The high cost of property and buildings prohibits rapid expansion in the city. Last year, the national church gave 5,000 pesos to each church that was newly organized. This was a great encouragement.
2. In comparison to the rapid growth of some of the other churches such as the Baptists, we must realize that we have a very strict church membership standard which holds down statistical growth in comparison to them in membership.
3. One area to consider which might indicate a place where we are losing some prospective members is in examining the new members received and the total baptisms for the year.

## APPENDIX F

### Metro-Move Research Methodology

#### Population and Sample

**Synopsis:** This section is the writer's overview of the extent of Metro-Move Seminar activity, reasons for selecting two countries out of the nineteen for comparative use in this study, and how seminar participants were selected for interviews.

#### Population

Since 1978, the Metro-Move Seminar team has conducted a total of thirty-three seminars in nineteen countries. Six of these countries have passed their ten year mark for goal achievement: Sierra Leone 1978; Colombia 1980; Indonesia 1981; Swaziland and South Africa in 1981. Seven countries have repeated the seminar: Puerto Rico 1984 and 1987; Sierra Leone in 1978 and 1987; Swaziland in 1983 and 1987; Honduras 1987 and 1988; Indonesia 1981 and 1989; the Philippines 1983 and 1990, and Peru 1986 and 1991. For the sake of comparison, the research needed a country that had a ten-year longevity and had experienced two seminars.

#### Sample

Sierra Leone and the Philippines provide a contrast in case studies at the extreme opposites of each other. Sierra Leone did not have any churches in urban centers, where as the Philippines had twenty churches in major urban centers throughout the country.

Republic of the Philippines. An evaluation of the two Metro-Move Seminars conducted in the Philippines should provide significant insights into the effectiveness of the seminar as a whole as well as provide a basis for better understanding the reasons for the successes and failures in The Wesleyan Church growth programs we have looked at previously. The Philippine study provides significance for the following reasons:(1) The Philippines has progressed in independence more than other Wesleyan mission countries having achieved General Conference status in 1987 only 52 years after the first church was planted in 1932 by Miguel Zembrano, a Filipino converted in the United States while serving in the United States Navy; (2) The Philippines has urban church planting experience, having started four urban churches in Metro-Manila in the previous eleven years before Metro-Move arrived in 1983. In fact, the methodologies used in planting these churches provides one of the Metro-Move case studies emphasizing the daughter church; (3) The Philippines in 1983 had been one of the few Wesleyan fields to develop its own church growth program and was just beginning its third four-year program called LIFE when Metro-Move arrived; (4) The Philippines spawned aspects of the Metro-Move Seminar. The writer, while assisting in the church planting in Cainta, Rizal, Metro-

Manila from 1975-1977, began to integrate a number of concepts regarding discipleship training, saturation evangelism, and home Bible studies. Some of these concepts were later assimilated and incorporated in the seminar practicum for the evangelistic outreach; (5) The first Philippines Metro-Move Seminar gave birth to a Metro-Move director. Victorioso Oximas, the General Secretary of Missions and Church Growth served as the writer's practicum assistant as well as the local manager and follow-up supervisor for the seminar. As the practicum assistant, Rev. Oximas received training in conducting the practicum training and outreach and follow-up. Because of this experience, Rev. Oximas was able to serve as the practicum consultant for the Indonesian Metro-Move Seminar in 1989 and for the two seminars conducted in the Philippines in 1990. Oximas has since organized, trained, and directed two Filipino Metro-Move teams who have conducted five seminars in 1991-1993 in Mindanao and Luzon. No other Wesleyan mission country has produced a national Metro-Move director or had such an extensive program for implementation of the seminar; and (6) The Philippines hosted its second seminar in October of 1990. Two seminars were conducted, one in Davao City (in Mindanao) and one in Cainta (Rizal in Metro-Manila). The second seminar in Cainta had been an outreach area in the 1983 seminar. Many of those in the 1983 seminar repeated the 1990 seminar; this then provides a basis for evaluating the impact of repetition on the participant.

Sierra Leone. The seminars in Sierra Leone provide a foundational study for the Metro-Move Seminar and comparison with the Philippines for five reasons: (1) Sierra Leone is the oldest Wesleyan mission work, now celebrating 104 years of ministry. Wesleyan missionary work began in the capital city of Freetown in 1889 (Metz 1978:21). Two years later, the missionaries moved up-country to evangelize Limba, Temne, and Loko tribal chiefdoms (1978:34) where schools, churches, and medical clinics were started and took root; (2) Sierra Leone lacked churches in its major centers after 90 years of church planting up-country. The interior ministries flourished but when members migrated to urban centers without Wesleyan places of worship, the Wesleyans "lost" them. The church counted by 1976 over 1000 members lost over the more recent years. Several unsuccessful attempts had been made to plant a church and reclaim these members; (3) Sierra Leone's request for urban church planting assistance initiated the Metro-Move Seminar. Sierra Leone requested the General Department of World Missions in 1977 for assistance in planting a church in Freetown. This request initiated the planning and development of an urban church planting seminar called Metro-Move. The pilot seven day seminar was conducted in September 1978 in Freetown with thirty participants. Ten year goals were established for membership increase, house fellowships, prayer cells, and daughter churches in the city of Freetown through the mother church in Kissy; (4) Sierra Leone exceeded its ten-year goals for daughter churches. The church in Freetown located in the Kissy Mess area set goals to establish six daughter churches in ten years. The Freetown mother church achieved this goal in nine years, the only known country out of nineteen to reach its goals for church planting. The Freetown Kissy Mess Church serves as a model case study now being shared in other seminars;(5) Sierra Leone hosted a second Metro-Move Seminar in October, 1987. Many

of the participants from the first seminar attended and expressed positive attitudes toward the four principles taught in 1978 as a result of observing these strategies at work in church planting in Freetown; and (6) Sierra Leone has experienced significant overall church growth as a result of the seminar. In 1978 only one district existed. However, today the church has multiplied to six districts. Application of the four principles has caused growth even in towns and villages throughout the country.

### Interview Sample

For the interviews, a total of sixty participants were solicited from the total attending the seminars, thirty from each country. These were selected by the process of the proportional stratified sampling procedure.<sup>1</sup> The proportional stratified sample method was chosen because it allowed for selecting from the larger body of participants an equal number from each stratum. Interview participants were drawn from the following strata: first and second seminars, urban and rural areas, pastor and laity and leadership personnel at both the national and district levels. Those having success as well as those not having as much success in the implementation of the seminar's principles were selected. Selection was done by Filipino and Sierra Leone national leaders following the above guidelines for selection. This proportional stratified sample will provide a cross section of seminar participants without bias to their location, occupation, or present position in ministry so that a fair representation of the universe can be interviewed. This group provides the basis of evaluation of the qualitative aspects of the seminar's dynamics and its local adaptation factors.

### Instrument Development

Instruments must be developed which will produce valid and reliable results, and the source of the evidence must be identified (Long, Convey, Chwalek 1988:89). Qualitative research relies on detailed, accurate, and extensive fieldnotes . . . this term refers collectively to all the data collected in the course of such a study, including fieldnotes, interview transcripts, official documents, official statistics, pictures, and other materials (Bogdan & Biklen 1982:74).

An instrument was designed that would provide accurate measurement of the field testing among the participants in the Philippines and Sierra Leone. The interview method was used to help evaluate the qualitative aspects of the seminar. Bogdan and Biklen point out that the interview method allows for open-ended responses and is flexible enough for the observer to note and collect data on unexpected dimensions of the topic under study (1982:71). The focused type of interview was used. Questions examined expectations,

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<sup>1</sup> The proportional stratified sample allows one to select interviewees from the universe (a larger body) based on a proportionate number from various groups (Parten 1966:227).

experiences, attitudes, and responses prior to, concurrent with, and following the seminars (Young 1966:219). The interview questionnaire observed measurable differences with the period concerned and factors related to those differences. Metro-Move Interview Protocol Questions are presented in Appendix G. Interviews provided the more subjective, qualitative data which supplemented the quantitative data from the statistics gathered on the seminars. The questionnaire instrument was pre-tested for clarity, as well as time and ease of completion.

The focused interview probed five areas.

1. Ministry of the participant before and after the seminar regarding application of the four seminar principles,
2. Understanding of one's role in ministry regarding the four seminar principles,
3. The degree of helpfulness in ministry of each of these principles,
4. The degree of contextualization needed for local application,
5. The degree of continued usage of these principles.

Responses to these questions have revealed significant insight into the effect and dynamics of the seminar and has provided a means for evaluating its overall strengths and weaknesses.

### Validity

Data for this study came from statistical reports and the focused interviews.

The statistics came from three sources:

1. The established annual goals for ten years set during the seminar taken from the Seminar Goals and Strategy documents recorded by the General Director of Metro-Move,
2. The achievement statistics reported to the general director and or the district superintendents, and
3. The District conference journals containing the annual statistics for membership and new churches.

These recorded statistics provide a valid base for quantitative comparison and evaluation of the goal achievements and overall church growth within these countries.

The cognitive information comes from the focused interviews among participants. Out of the 60 requested, 30 from Sierra Leone and 32 from the Philippines were actually interviewed. It is believed that this body selected from the universe has provided a valid basis for a representative evaluation of all the participants attending the first and second seminars.



### Reliability

The goals established during the Metro-Move seminars have been carefully developed by the participants based on their understanding of the procedures and objectives for the seminar. These goals were carefully checked and evaluated by the Metro-Move director who led each workshop on goals and strategy. These goals have been recorded and kept on file and provide a reliable basis for evaluating the achievement results.

Achievement statistics do not have the same degree of reliability. In the Philippines, the general director, Vic Oximas had collected annually achievement reports from the districts which were tabulated and filed in his office at the national headquarters in Valenzuela, Metro-Manila. These provide a reliable basis for determining achievement. In Sierra Leone, achievement results had not been kept. Upon my arrival for research, achievement statistics were recounted by the six district superintendents based on actual counting and estimates and then given to me. These were then reviewed and verified by the mission coordinator, missionaries, and national leaders. Thus achievement records for total laity trained in the districts lack complete accuracy.

The statistics for membership and churches have been taken from the conference journals located at the national headquarters in both the Philippines and Sierra Leone<sup>2</sup>

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<sup>2</sup> Sierra Leone Mission Director Dr. Marion J. Vreugdenhil comments on statistical reliability based on the cultural perspective: "Be aware that the felt need to record statistics in a wide variety of categories is not shared by our Sierra Leonean brothers. They function with a set of values, many of which are quite different from ours in North America. For example, the recording of statistics and the preservation of statistical records does not have a high value in the village churches, or in many urban churches for that matter. Their value system is much more relational than organizational. So, over the years we have had to struggle to get and keep statistics. . . . In the Western world we tend to organize into discrete categories with mutually recognized parameters. For example, we place a high value on organizational membership with rather rigid distinctions between who is and who is not a member. Likewise, we make very clear distinctions between types of churches, such as organized and unorganized, etc. In contrast, Sierra Leonean culture is what I call "fluid." Such organizational distinctions are rarely made with precision. In addition, one needs to understand, as in all cultures, there is a difference between the "ideal," which is in print, and the "real," which is actually practiced. The *WCSL Discipline* carefully spells out the above distinctions, but the *Discipline* has little influence over actual practice. So it is not surprising to find all kinds of problems, apparent discrepancies, and even false information on the statistical reports from pastors and even from district statistical committees (Personal Correspondence 12 September, 1994).

which are the most reliable records available for measuring church growth between 1973 for Sierra Leone and 1978 allowing five years previous to the first seminars.

### Procedures

Procedures followed three steps: preparation for data collection, data collection, and, assimilation of data. Permission to visit for research was secured from The Wesleyan Church in the United States and national leaders in the Philippines and in Sierra Leone in the fall of 1992. The interview instrument was prepared and sent to leadership in each country to be reproduced and delivered to the interviewees whom the appropriate leadership personnel in these countries had selected to be interviewed based on the guidelines of the proportional stratified sample.

The writer conducted thirty days of research in Sierra Leone in September and six weeks of research in the Philippines in November and December. A prearranged schedule had been established which took the writer to key centers throughout both countries to meet with the interviewees. I conducted interviews using the questionnaire as a guide which each interviewee had received and brought with him/her. I recorded on my copy of the questionnaire responses given as well as recorded on a cassette the entire interview which lasted for approximately two hours. I later transcribed these interviews.

Statistical data were collected in each country for Metro-Move goal achievements and reflection on the growth of the membership and churches.

### Data Collection and Analysis

The quantitative and qualitative data for this study came from the Metro-Move and district statistics and the focused interviews.

The following records provide the quantitative statistics:

1. The Metro-Move Seminar goals established for each of the four principles during the seminar. These were collected from my personal files and from the national Metro-Move office at the International Center of The Wesleyan Church in Indianapolis, Indiana.
2. The Metro-Move achievement records were collected in each country as indicated above. In the Philippines, the general director of church growth had a file of previously collected achievement records which he gave me as a yearly tabulated report. In Sierra Leone, I interviewed each of six district superintendents who tabulated the achievement reports which were based on their records and their memory. These goals and achievement records have been tabulated and charted.

3. Statistics for membership and churches were drawn from the district conference journals of the respective countries. In the Philippines, these statistics for years 1969 to 1992 had been withdrawn and tabulated from files copies by the general director of church growth and given to me upon arrival. We then reviewed these statistics together before I left. Statistics for 1993 were mailed to me. In Sierra Leone, I was given the district journals from which I tabulated the needed statistics from 1974 to 1992. Therefore the goal achievements differ one year between the two countries.

The qualitative data were derived from the focused interviews. Initially sixty interviewees were requested. In the Philippines, 32 were interviewed and in Sierra Leone, 30 were interviewed for a total of 62. From this number, only those who had experience in applying the seminar in ministry were included in the questionnaire analysis which left 27 in the Philippines and 25 in Sierra Leone for a total of 52 tabulations. The ten interviewees not tabulated were district leaders and one mission director who have provided valuable reflective insights and recommendations which will be reflected in my evaluation and recommendations. This interview data were then entered into the Statpack Gold Computer Analysis<sup>3</sup> program at the media center at Asbury Theological Seminary and will be discussed under the qualitative data section below.

#### Delimitations and Generalizability

This research was conducted within certain limits. However, the evaluation and applications have a wide range of value for church growth in other countries.

Limitations. The Metro-Move Seminar research examines the Philippines and Sierra Leone, only two countries out of the 19 where seminars have been conducted. In the Philippines, this study is limited to the narrower ten-year scope of church growth study from 1983 to 1993. In Sierra Leone, research covers a fifteen-year period from 1978 to 1993. The impact of Metro-Move on the total church growth program of these two countries will be observed during these dates. Also this span provides a time frame in which to evaluate the degree of acceptance and assimilation of the seminar principles in the life of the churches' pastors and laity.

Generalizability. The analysis of the understanding and application of the four Metro-Move principles provides insight into the effectiveness of the seminar for church growth which can be applied to other countries. An understanding of the degree to which the Metro-Move principles were accepted and applied in the Philippines can enlighten the causative factors behind the repeated shortage in the goals of the national church

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<sup>3</sup> This statistical program can analyze many facets of data and indicate such things as percentages, the mean, means, variance, standard deviation, Chi-square, *t* and *f* tests.

growth programs since 1975 to the present which can be used to strengthen and redirect future programs.

## APPENDIX G

### Metro-Move Interview Protocol Questions

NAME \_\_\_\_\_ POSITION \_\_\_\_\_

DISTRICT \_\_\_\_\_ CHURCH \_\_\_\_\_

Dates when you took the Metro-Move Seminar? \_\_\_\_\_

Where \_\_\_\_\_

Date: \_\_\_\_\_ Place of Interview \_\_\_\_\_

May I use this information in my research? (Yes) \_\_\_\_\_ (No) \_\_\_\_\_

(Bickert State : Appreciation, Metro-Move reflections, and INTRODUCTION to interview objectives)

Would you please share with me your family background, religious roots ([Muslim, African Traditional Religion, Christian: In Sierra Leone], [Roman Catholic: In the Philippines], church affiliation), and how God led you into ministry.

#### Questions

1. What were the major things you did in your role in ministry before the Metro-Move Seminar relating to:
  - a) Training others for ministry (discipleship training)? Yes \_\_\_ No \_\_\_.
  - b) Evangelizing an area and starting one household evangelistic Bible studies? Yes \_\_\_ No \_\_\_.
  - c) Organizing and conducting house fellowships (cell groups)? Yes \_\_\_ No \_\_\_.
  - d) Starting daughter churches? Yes \_\_\_ No \_\_\_
2. What major things changed in your role in ministry after the Metro-Move Seminar in relation to:
  - a) Training others for ministry (discipleship training)? Yes \_\_\_ No \_\_\_.
  - b) Evangelizing an area and starting one household evangelistic Bible studies? Yes \_\_\_ No \_\_\_.
  - c) Organizing and conducting house fellowships? Yes \_\_\_ No \_\_\_.
  - d) Starting daughter churches? Yes \_\_\_ No \_\_\_.

3. This question focuses on the change agent factors influencing the changes in the way you did your role in ministry before and after Metro-Move.

a) Was Metro-Move the only factor influencing the changes you made in your role in ministry? Yes \_\_\_ No \_\_\_

If no, what other factors contributed to/influenced these changes?

Reading \_\_\_ Other seminars \_\_\_ College/Bible school \_\_\_

Other \_\_\_\_\_

b) Within the Metro-Move seminar itself: (Check all that apply)

i) Biblical command \_\_\_

ii) Case study presented \_\_\_

iii) Lecturer \_\_\_

iv) Lecture presentation \_\_\_

v) Practicum participation in outreach \_\_\_

vi) Group interaction \_\_\_

vii) Orientation to strategy and goals \_\_\_

viii) Sequence/relationship between the four principles from discipleship to

ix) daughter church \_\_\_

x) Metro-Move manual \_\_\_

xi) Prayer and sharing \_\_\_

xii) Final service of commitment of strategy and goals \_\_\_

xiii) Overall seminar impact \_\_\_

xiv) Other \_\_\_

From this list, which has served as the strongest change agent factor for you? # \_\_\_ Why?

4. How would you rate your understanding of what your role in ministry was before and after the Metro-Move Seminar as it related to:

a) Training others for ministry? Before \_\_\_ After \_\_\_

b) Evangelizing an area and starting one household evangelistic Bible studies? Before \_\_\_ After \_\_\_

- c) Organizing and conducting house fellowships? Before \_\_\_ After \_\_\_
- d) Starting daughter churches? Before \_\_\_ After \_\_\_

Based on a scale of 5 to 1 with

5 meaning: very clear

4 meaning: clear

3 meaning: somewhat clear

2 meaning: slightly clear

1 meaning: not clear at all

5. How would you rate your remembrance today of these same principles taught five years ago?
- a) Training others for ministry? \_\_\_\_\_
  - b) Evangelizing an area and starting one household evangelistic Bible studies? \_\_\_\_\_
  - c) Organizing and conducting house fellowships? \_\_\_\_\_
  - d) Starting daughter churches? \_\_\_\_\_
6. Did you set goals for yourself and/or the church after the MMS? Yes \_\_\_ No \_\_\_  
If yes, what were they?

Were they realistic? Yes \_\_\_ No \_\_\_ If no, why not?

7. How many of these four principles have you continued to use?
- a) Training others for ministry? Yes \_\_\_ No \_\_\_ Why/why not. Total trained since MMS? \_\_\_\_\_
  - b) Evangelizing an area and starting one household evangelistic Bible studies? Yes \_\_\_ No \_\_\_ Why/why not? Total conducted since MMS? \_\_\_\_\_
- Using the following? (Circle Y or N)
- Survey: Y N
  - Lit. Q: Y N
  - Literature: Y N
  - What Titles?
  - Bible study series of four: Y N

- c) Organizing and conducting house fellowships? Yes\_\_No\_\_ Why/why not?

Total organized since MMS? \_\_\_\_\_.

Using materials provided in the MMS? Yes\_\_No\_\_

- d) Starting daughter churches? Yes\_\_ No \_\_ Why/why not?

8. This question focuses on the condition of the harvest, the receptivity factor.

- a) Why would it be easy to plant a church in your area, i.e., what are the existing advantages? Why?

- b) Why would it be hard to plant a church in your area, i.e., what are the existing hindrances? Why?

9. What have you needed to change in these principles in order to work in your location of ministry?

- a) Discipleship training. (Tell me how you do it)
- b) Evangelizing an area and starting one household evangelistic Bible studies. (Tell me how you do it)
- c) Organizing and starting a house fellowship. (Tell me how you do it)



- d) Starting daughter churches. (Tell me how you do it)

Based on a scale of 5-1, rate the degree of change in the adaptation of these principles with:

5 meaning: changed completely-not the same principle

4 meaning: changed greatly but same principle

3 meaning: somewhat changed

2 meaning: slight change

1 meaning: no change at all

i) Training others for ministry \_\_\_\_

ii) Evangelizing an area and starting one household evangelistic Bible studies \_\_\_\_

iii) Organizing and conducting house fellowships \_\_\_\_

iv) Starting daughter churches \_\_\_\_

10. Rate each of the four principles on the basis of overall helpfulness to your ministry. Based on a scale of 5 to 1 with:

5 meaning: very helpful

4 meaning: helpful

3 meaning: somewhat helpful

2 meaning: slightly helpful

1 meaning: not helpful at all

i) Training others for ministry \_\_\_\_

ii) Evangelizing an area and starting one household evangelistic Bible studies \_\_\_\_

iii) Organizing and conducting house fellowships \_\_\_\_

iv) Starting daughter churches \_\_\_\_

Follow-up question: Can you give me examples (an experience, a story) illustrating how this principle was helpful?

11. Which one of these same principles have been least helpful?

- a) Training others for ministry? \_\_\_\_\_
  - b) Evangelizing and area and starting one household evangelistic Bible studies? \_\_
  - c) Organizing and conducting house fellowships? \_\_\_\_\_
  - d) Starting daughter churches? \_\_\_\_\_
- Follow-up question: Why?

12. What is the greatest difference the seminar has made in your role in ministry?
13. Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?
14. May I have your permission to quote you in my research documentation?  
Yes \_\_\_\_\_ No \_\_\_\_\_

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(Signed)

## APPENDIX H

### District Superintendent - Church Growth Metro-Move Questionnaire

#### Questionnaire and Answers

Synopsis: The following 15 questions were given to church leaders some of whom had participated in the Metro-Move Seminar. These questions were the means of gaining an outside evaluation of the seminar as to how it was perceived to have impacted the whole church. These interviews took place in the Philippines in November and December, 1992 with the writer. Answers were transcribed from taped interviews and remains in verbatim format as transcribed. The following leadership personnel interviews are given. Six district superintendents (four attended the 1983 Metro-Move Seminar hereafter referred to MMS), one former district superintendent for twelve years who took a pastorate two years ago, two district church growth directors, and one Bible college faculty member who directs Department of Supervised Ministries. The interviewees have coded identities presented here as [a], [2], [3] etc.

1. *From your perspective, how has the MMS impacted:*
  - [a] I have seen that the MMS has been a booster of the church growth program of our church and encouraged our pastors.
  - [2] It has a very good impact, but focusing the attention of all the workers to church growth and church planting. Church growth: meaning growth within a particular congregation and church planting is starting a new church.
  - [3] The church has grown since the MMS in membership, number of OFEBS being conducted, and daughter churches based on the records from the time of the 1983 MMS.
  - [4] I do not have a perspective on the national church.
  - [5] It has helped a lot through encouragement. After the first MMS in Manila, we came back to the district to try to re-echo the MMS. We gathered the pastors by zone and interested laity. We wanted our people to know its impact on rural as well as urban. Some went back to disciple, house fellowship (here after referred to HF or HFs), and implemented the program as they went on.
    - The MMS review was a whole day. The percent of attendance in 3 zones 100%, about 80% in the fourth zone.
    - We have 34 churches now in 92. In the 83 MMS, only 4 pastors attended, no laity. In the 90 MMS, 7 attended, no laity.

- With DISCIPLESHIP TRAINING: 45% now
  - With OFEBS: 45%
  - With HFs: 45%
  - Have planted Daughter Churches: since 83, four churches planted through MMS principles.
  - On the national level, I detect the pastors have more vision and are encouraged to the work of evangelism and church planting which would be more of the characteristic of our church in the Philippines now.
- [6] MMS has helped the church to grow. It has encouraged our workers to approach people in witnesses and conducting Bible studies as a result of the practicum training. This is a very important part of the MMS program.
- [7] I base my thoughts on the district reports at the conferences. Some are going ahead, some are going very slow in church planting, or ministries. However, the overall condition has improved, particularly in goal setting, a clearer idea of when and how to set goals because of the concepts of the MMS.

*The Local church?*

- [a] Just the same, but is a real booster in helping us attain the National Church growth goals.
- [2] I have observed in my district that those who have attended the seminar are now actively conducting home Bible studies in the local churches and also active in the visitation program. Now for this quadrennium, I have made a plan for our district that will involve all the churches in implementation of a program of church growth. I have designed a statistical report form that requests a report for church plants, OFEBS, HFs, and disciples trained through Wesleyan Theological Education by Extension (hereafter referred to as WESTEE). This report is based on the seminar attended. We want all churches to participate in this program.
- [2] Some workers have the idea these principles are optional and they can take or leave them in their ministry. However, for those who took the seminar, they realized these principles are really God's plan for the church to operate by and He wants His church to grow. They are not optional and it is their duty to apply these as shepherds of the flock. Of course they are to apply these principles with love and a proper attitude toward the church.

*Q. How many pastors attended the seminar?*

*A. About 15% of the workers attended the seminar.*

*Q. What plan does the district have to help those who did not attend the seminar?*

- A. We invited the rest (85%) to attend a two-day seminar here with a specific assignment for those attending the Manila seminar to present the aspects of the seminar. This meeting was attended by almost all the other workers (about 80% of the 85%) of the district. We interacted on the principles, strategy and goals and then each pastor made a plan to be implemented by his local church when he arrived home.
- Q. *How do you evaluate the effectiveness of this two-day interaction seminar in comparison with the actual seminar as to its effectiveness/impact on the workers?*
- A. It is a little bit less effective. If only more workers could have attended the MMS in Manila, it would had more impact on the district.
- Q. *What dynamic can you identify in the actual seminar that was absent in the two day interaction?*
- A. I don't know. Our motive was to just relay what we had learned in Manila. Also we wanted them to be encouraged and enlightened in the work they would be doing in their local churches so they could program their work in their local churches for a better growth within the year. This is the motive of the two-day sharing time.
- Q. *I am looking for the factors in the actual seminar that seems to be lacking in the two-day interaction. What could this factor be?*
- A. To us Filipinos, when our own people do the lecturing, we tend to pay less attention whereas when an outsider speaks, we tend to give more credibility to what they will say. Thus when the U.S. team speaks, we all take notice. Since they were not present for the two-day gathering, our workers may not have determined to followed through with the same degree of commitment since they were not as deeply convinced of the validity of the seminar principles and procedures.

COMMENT: But if Filipino speakers send out the workers to get the practicum experience, will not they receive the same actual experiance regardless of who sends them out.

RESPONSE: To us Filipinos, we will look on our own to see if they have not had the experience from which they can give direction, then we will tend to question if what they are telling us is practical and even if they go out to do the practical, they may not apply it when they return home for the same reasons.

- [3] Only one from our district attended the 1983 MMS. When I returned, we conducted a mini seminar in the district lasting four days. We conducted a practicum outreach to the community also. Our pastors were thrilled with the outreach. About 85% of our pastors attended this MMS in 1983.

However, in 1990, none from our district could attend due to the lack of finances.

- [4] After the 1983 seminar, our DS gathered the pastors here by zones and had a two-day and one-night review of the MMS and tried to explain the MM plan. (But the present DS said who was then pastoring, that they did not understand the MMS plan, they did not grasp the HF concept at all. They still do not understand the HF even after attending the 1990 seminar.

In our district, seven pastors attended the 1990 MMS. Discipleship training now being done by over half of the pastors of the district. 80% of the pastors now holding OFEBS since MMS, about a 100% increase from before MMS. However, none that I know are holding House Fellowships. This concept has not been understood in our district.

- [5] The same would be true as we have said for the national level. However, at the local level, I notice that most of our pastors have more of a vision for church planting. For example, the work of one pastor here, he will be able to plant a DC within this next year due to the work of the laymen's work through OFEBS and HFs. I have another church that have involved their laity in outreach and they have gathered a congregation already and hopefully this next year it will be organized.

At the present, I have given out the *MMS Manuals* to seven pastors who did not attend the MMS, so at present 14 out of the 34 pastors have a *MMS Manual*.

- [6] In 1983, only four pastors attended the MMS in Manila. When we returned, we conducted three day seminars throughout the district in the three zones to inform our workers about MM. About 80% of the pastors attended these three day seminars. As a result I could begin to see an increase in membership and some of our pastors were conducting HFs and were starting new churches. In 1990, more pastors attended the MMS in Davao. As a result of the Davao MMS, two churches were organized: Davao and Carmen and HFs were begun in Davao City. The pastors were challenged and the opened some preaching points upon returning to their stations.

The second MMS gave more impact than the first MMS in Manila.

Reasons:

1. One, the MMS was held in the district, thus more pastors could attend.
2. We also participated in planting a church in the target area so those participating in this experience were more challenged and the MMS sequence relationship from discipleship to daughter church was carried back to the local church.

The third MMS in my own district has had the greatest impact. This followed two years after the Davao MMS.

Reasons:

1. We structured the practicum so that on Friday, we began evangelistic services in the evening continuing through Sunday evening
2. We also held the MMS in a new church recently begun just last September. We concentrated our outreach in the area close to the church so our people could easily follow-up and the people contacted could also easily come to the church, just within walking distance.
3. Tracts distributed impacted the community as well as the Bible studies. people in the community were awakened to the presence of the church.

[7] The same would be true for the local district as I have stated for the national church.

2. *Was the church/district using the principles of discipleship training, literature saturation and evangelistic home Bible studies, house fellowships, and the daughter church prior to the MMS?*

[a] We had the LEGS and CORES working in our district, but the MMS has intensified these for us. A very important aspect is that MMS is our very own program which we have accepted more readily.

Discipleship: Before our workers were not really training in how to train others for ministry except for about 2 churches. About 60 % not discipling.

After: About 90-95% were trying to disciple others. One of the setbacks was the lack of materials for this. They are really needed.

[B] OFEBS: Before 1983, laymen were conducting OFEBS

Daughter churches: In Southern Mindanao, 7 churches were started from a mother congregation and 3 were started by a pastor or a layman since 1983.

[3] Some pastors before were using some of these, but afterwards, we were more enlightened. About 16 pastors or 60% have implemented these principles in their ministry.

[4] Some were training disciples and having Bible studies, but not having house fellowships. Some were involved in church planting.

[5] DISCIPLESHIP TRAINING: Before MM 83, there was a growing emphasis due to the need for training laity to conduct Bible studies in the outreach program of Philippine Council of Evangelical Churches (PCEC), but many of our pastors were in the dark about it until the MMS and then this began to become more of a practice among our pastors.

OFEBs: this was a strong emphasis in the late 70s and early 80s by PCEC and in the Christ the Only Way Movement (COWM) and the Church growth emphasis, and even in our Walborn program.

HF. The House Fellowships were preceded by the Small Nurturing Groups called CORES under the COWM, however, only a few of our pastors attended the COWM. Our church leaders at this time did not encourage us much to become involved in this program or anything outside our church. Therefore only a few pastors tried to conduct CORE groups and even the Lay Evangelistic Group Studies (LEGS). Perhaps another reason for lack of implementation is that we did not have extra manuals for the laity. I only had a manual for the COWM. However, MMS did provide us a manual and this helped a lot. But only four out of the whole group of our pastors had a MMS in 83. However, in the 90 seminar, there were extra manuals and I was able to secure 7 for my district.

DC: yes, we were pushing this one.

[6] Not so much. Bible studies were being done some.

[7] DISCIPLESHIP:

BEFORE: Almost none in the true sense of discipleship training.

AFTER: About a 30-70% relationship here. Some were, some were not as they considered this as an optional aspect of their ministry.

OFEBs:

BEFORE: 20-80% ratio.

AFTER: About a 40-60% but these are not the real OFEBs because many of the pastors are not consistent, it was more of a stop and go type Bible study and also they tend to do their own type of Bible study, rather than follow a book or a definite planned study.

HFs:

BEFORE: Just having a devotion in the house and a prayer. No HF before MM.

AFTER: 10-90 % ratio of the 34 churches.

DCs:

BEFORE: The average for the whole district, it took three to four years to have one new organized church.

AFTER: An average of one per conference year for the whole of Mindanao.

[8] In our district where I have been church growth director for five years, we have 22 organized and 6 unorganized for a total of 28 churches. Before the



1990 MMS in Davao City, I would estimate the application in our district of the MMS principles as follows:

1. Discipleship training 25%
2. OFEBS 75% (only 6 were not doing this)
3. House Fellowship 0%
4. Daughter Churches Two churches in the district had planted a church, General Santos and Mabel with one each.

After the 1990 Metro-Move Seminar in Davao City, application changed to the following:

1. Discipleship training - 25-50% with between 7 to 14 churches doing this.
2. OFEBS - about 66% with all the 22 organized churches involved.
3. House Fellowships - only two out of the 28 (General Santos and Marbel)
4. Daughter Churches - Marbel has 1; General Santos has 2; Lagelayan 1; Lambayang 1 so in two years we have 4 new churches.

3. *Were the ten-year goals set during the MMS realistic?*

- [a] I was there as a lone person in the district to set goals. NO. It was very hard to project for the whole district.
- [B] In 1983- NO. The concepts were not well understood. In 1990-Yes. More pastors attended. The concepts were clearer.
- [2] Yes, the actual goals were realistic. However, ten years is too long a span for us to maintain a challenge. Since our church operates on a quadrennium, I believe a four-year span would be more realistic to set, monitor, and achieve. I believe the shorter four span would be more challenging.
- [3] Some goals were such as for finance. We went beyond this goal. But regarding church planting, we did not reach the goal. The peace and order situation affected achievement.
- [4] No.
- [5] NO, they were quite idealistic. Because we did not think so much on our materials, like the lack of manuals. For example, our younger workers who have just graduated from college have not had a manual or been prepared to these concepts, so we need to train them. Also, only a few out of the district were there to give input, thus it would take time to win them to this concept, and to get them engaged in this program. The strategy and goal setting was a good experience, however, when this did not include all the

pastors, when we tried to present the goals to those not attending, they said these are too idealistic and they did not accept the goals adopted by the MMS. Since only four in the first seminar out of 16 churches (32 workers with wives), then it is easy to see this problem. In 1990 we had 7 pastors attending from 34 churches (48 workers including lay workers-remember wives also are stationed pastoras here). This points out the unrealistic aspect of these goals set during the MMS.

- [6] Yes, as long as we have a follow-up of these goals by the Department of Church Growth to make sure we are working on them. **ALSO, THEY WERE REALISTIC AS LONG AS THE PASTORS DID NOT TRANSFER SO THEY COULD CONTINUE TO PUSH THEIR GOALS** [Emphasis his].
- [7] As I look at our own district goal for disciples trained in 1991, only 21 out of 48 workers in our district, I see this as a very small goal to achieve. However, as I look at the situation, I have no way of knowing what has happened regarding achievement because we do not have a place to report this on our monthly report forms. However, even if this report slot is lacking, we still could have a report given monthly in our zone meeting to our zone leader so that we could have a closer supervision with the MMS goals. We have this kind of supervision and accountability with our other goals such as finance, and there of course they give their monthly report which is carried back to the district. The pastors also share verbally their progress and concerns. They could be done for regarding the MMS goals in this meeting to give a verbal report as to progress. However, this has not been done up to this time.

4. *Did the seminar's ten-year goals break down to:*

District goals?

- [a] Yes, I set district goals for my own district by myself.
- [B] Yes
- [2] Yes, but only in the goal of preaching point (the term we are familiar with) and members. We had a national plan LIFE going at that time and the GROWTH program at the present up to 1992 which has three goals: members, churches, and finances. Thus the MMS goal set for churches would be incorporated into the LIFE program broken down by district and local church. However the other MMS goals were not carried over to the LIFE or GROWTH programs. We did not have a place on our report form to keep track of these goals, nor were we reminded of them during the year by the department of church growth.

- [3] No, our department of church growth nor our district church growth director mention anything about the Metro-Move goals set during the seminar. We do not have a place even to report these statistics.
- [4] No, these did not carry over to the district.
- [5] No, these did not become district goals.
- [6] No, because we were just learning about MM and were not so serious about goals.
- [7] *No.*

*Local church goals?*

- [a] After returning, a month later, I conducted a mini seminar for four days and five nights including a practicum. Our SS Supt. was helped, actually saved during this practicum outreach to his area during the 83 time.

About 70% of our pastors attended this mini MMS. We went through a goal and strategy session and our pastors set goals for our local churches also.

But for most of them, they did not carry through. One reason, lack of materials from the office such as Bible study, literature, and HF materials.

Second reason, this MMS program had not been integrated with our national program of LIFE and GROWTH.

I say this because the MMS was not followed up from the church growth dept. in Manila meaning there is no more mention of it in the monthly report forms. I wanted to make some revisions in our report forms, but since there is no signal from our national church growth dept., I did not feel free to do so.

The MMS was not mentioned follow-up correspondence or by integration in the report forms. So I said, " Maybe national program is enough for us to work on and not the MMS principles since we are hearing nothing about them. Not until Vic returned from the Indonesian Seminar when I asked Vic about having another MMS for the Philippines and he said yes, we will have another.

Again after the 90 MMS, this MMS was not integrated into our report forms just as before.

- [B] Yes, but these goals were not followed up by the Department of Church Growth through a letter nor were these goals given emphasis in the pastor's report form.
- [2] Yes, but like the district goals, it is the LIFE and GROWTH goals that come down to the local church and are reported every six months, not the MMS

goals. The MMS goals were not incorporated into the national church growth program other than the identical goal for new churches (daughter churches/preaching point).

- [3] No. The local church has not been given goals for discipleship training, OFEBS, and House fellowships nor is there a place to report them if they were being achieved.
- [4] No.
- [5] No, because few pastors participated in making the goals and when I as DS shared the goals set in MMS with them, they would not accept them as realistic, and partially because they did not have an input to this goal setting process.
- [6] No.
- [7] No.

5. *Did the district/local church develop action plans for achievement of these goals?*

- [a] I was the DS, and I wanted to develop plans, but when nothing was received from our national church, I sensed our program was focused only on LIFE and later GROWTH, so I did not feel free to push or even change the report forms to allow a place for reminding our workers about these goals and MMS principles.
- [B] In 1992 after the seminar, the district conducted three, three-day seminars: Kiamba zone, Malagaya, and Palimbang zone in Palimbang.
- [2] YES. But these were not the plans for implementing the MMS, rather the LIFE/GROWTH programs.
- [3] NO. In fact, even the national programs LIFE and GROWTH did not have a program to implement other than goals to report. We have lacked a follow-up of the program with implementation to the local level.
- [4]
- [5] No, but we tried to encourage the pastors to adopt the goals and strategy of the MMS as we went around the district, first in the day seminars in 1983 and then in meeting the pastors in their quarterly meetings. However, as indicated above, those who did not participate in the goals setting were negative to this plan. Also some pastors were negative to the MMS concepts since they did not attend. At that time, finances were a problem, so leadership selected those pastors who were in churches who could help finance the expenses of attending the MMS and secondly, since the MMS had a practicum outreach, we chose pastors who had ability with the Tagalog or English as well as other capabilities that suited them to this

exposure. Also the National church gave each district a limit who could attend.

- [6] No. Because we had our own national LIFE/GROWTH program. Therefore we did not consider merging these, thus the MMS GOALS WERE DISREGARDED.

(The DS asked this question: "Did the MMS office in the States follow-up the 1983 seminar? Perhaps if they had followed-up by keeping in touch with our Secretary of Church Growth by asking how we were progressing toward our goals set during the MMS, it would have helped to keep these goals alive. As it turned out, they died.)

- [7] No, what I have seen in the local church is that when they do not participate in making their own goals, they tend to be negative toward the plan handed to them. Thus the MMS goals were hard to incorporate into actual action plans. If these pastors had been at the MMS whereby they could have had an input, their attitude most likely would have been positive toward the program rather than negative. (THIS IS HUNTER'S COMMENT: LOOK FOR THIS ASPECT) What I have discovered in my church visitation is that the local church pastor does not know what his portion of the national church growth goal for membership, finances, and churches planted should be. Perhaps the reason why is that he has a negative attitude to a goal that was handed to him, and he has not had any input into the thinking regarding this plan.

Also, I have discovered from actual interviews and dialogue with members and pastors regarding our very fine church growth goals our church made in the first church growth plan to double in five years, that when these goals were not achieved, the pastor became ashamed to post goals handed to him that most likely would also not be achieved. (Comment: In looking at each of our church growth programs: WEBS, REAP, LIFE, GROWTH I & II, all of these have fallen short of the goals except in the financial area by almost half. Thus this aspect alone is building up a volume of shame to our pastors). I have discovered even the members do not know what their goals are, they are not posted. Nor does the pastor know and he is not anxious to figure out what his portion of the national goal is since he is not the one making it, and also these goals tend to bring shame rather than praise.

In consideration of the shame aspect, culturally, we have two ways of dealing with it.

1. To rationalize and say, well, I did not set the goals, so the person will excuse himself from the responsibility because he is not the one setting these goals.

2. To accept the challenge and determine to try to reach the goals the next year and say, I will try my best to do my part in order to satisfy the leaders.

My suggestion is to allow the pastor to work out their own goals with their congregation in consultation with the DS or the church growth director who may be present to assist in this strategy and goal setting process.

6. *If yes, what percent of the churches are continuing with a plan that is taking them toward their goals?*

- [B] These churches will report to me as their church growth director at this coming district conference in early 1993.
- [2] All of the churches are reporting what they are achieving with the national program that has focused on increased membership, churches, and finances.
- [7] No.
- [2] The DS receives the reports of the local churches that tells the new members, churches, and added finances. The district church growth director has emphasized the missionary program that has primarily been focused on the financial need of our Indonesian/Zambian missionaries and our share in raising this budget. The church growth program rarely receives attention, even in the district gathering.
- [3] No one follows up these goals set during the MMS. They were not mentioned. However, the REAP, LIFE, GROWTH I & II goal achievement statistics were requested every six months via letter from the Church Growth Department.
- [4] The District Superintendent checks every quarterly meeting on the daughter church planting progress. The other goals set in the MMS are not checked since we do not have a place to report these nor did they become part of our district goals. The Church Growth director checks on the district goals twice a year when he visits the churches.
- [5] I remind the churches to report to me monthly on what is happening in their local church and also I conduct a monthly workers' meeting. I also requested our church growth director to make a uniform monthly report form purposely for MM reporting. We have not had such from the beginning in 1983.
- [6] I ask for the goals of the national church growth program every month and I also check with the pastors when I conduct the quarterly meeting.  
The district church growth director secures his report on the pastors' activity from my office. However, he will visit the churches at least once a year.

- [7] The DS visits the churches every quarter, plus receives a monthly report from the pastors.

7. *How are these statistics reported?*

- [2] The MMS goals are not reported. The national program (REAP, LIFE, & GROWTH) goals for membership, churches, and finances have a report form that the department of church growth requests us to send every six months. The district and pastor's report forms will reflect three of the goals of the MMS: BIBLE STUDIES under the pastor's personal report (Are these studies OFEBS or NURTURING BIBLE STUDIES? This appears to be in the category of apples and oranges) and churches planted in the district report for the local church, and DISCIPLES TRAINED under the WESTEE district report form (Again a question of the type of training: an apple or orange category. The MMS discipleship goal focuses on laity being trained to assist the pastor in his role of ministry who may be trained by the pastor or by other laity training their contacts. The WESTEE focuses on another level and would not include all the disciples in training in the local church). The HOUSE FELLOWSHIP activity lacks a slot for reporting.
- [3] The statistical report form is the only means of follow-up of the national program. These goals were not reported except for the overlapping category for churches organized.
- [4] On the district report form.
- [5] There was no form to report MMS goal statistics. The REAP, LIFE, & GROWTH goals were reported on the monthly pastors report form.
- [6] The pastor's monthly report form carries the national church growth goals to be reported.
- [7] On the monthly report form.
- [8] I have just received a report form from the national director of church growth for the 1992 conference year that has a place to report all the Metro-Move goals: Disciples, OFEBS, House Fellowships, and Daughter Churches. In our district, about 90% of our pastors attended the MMS conducted in General Santos in 1991. Each pastor made their own goals, but I as a church growth director did not have a report form to give them to record and report to me their achievement. I receive a quarterly report with the statistics reported for the national GROWTH program achievements but the MMS goals do not have a place to report on this report form. I have been in confusion regarding the two programs we have going on now, the national GROWTH program and this new Metro-Move program. I am receiving the pastor's reports quarterly which record their achievement in membership, finances, and new churches for the GROWTH program, but this report form

does not have a place to report the four Metro-Move goals established in the 1990 Davao City seminar and 1991 General Santos seminar. It seems that the MMS program is not important since I have not been asked to report anything about it to the national office in Manila. I am glad I have just received a Metro-Move report form to begin using from now on.

8. *What organizational structure exists to insure that the principles of the MMS will become part of the national/district/local church growth strategy and methodology?*
- [a] We have a department of church growth which sponsored the MMS in 83 and 90 , however, nothing more was said by the dept. regarding MMS in promotion or to remind us about our goals set during the seminar such as even having a slot for the achievement to be reported monthly on the four principles. There was nothing to show what our pastors were doing. I said, "All we are doing is having seminars, but perhaps this will end up again like Ninges Cogon (a type of grass that burns rapidly and quickly disappears). I reminded our general secretary of church growth each time we talked about MMS, over the past nine years, that we needed to have a place to report the achievement of the goals. If these are really of importance, then these achievements must also be followed up and there must be a consistency in this in that we are pushing this in our church activities and also in the report of our work. We cannot deny the concrete result of the seminar but it has not been pushed from the top. It has not been reflected in the reports.
- [2] What we have is the goals set during the MMS that have a parallel relationship to the national church growth program in the areas of membership and churches planted. These goals are carried to the district and local church through the department of church growth and the district church growth directors if there are ones appointed, and the district superintendent. These goals are reflected in the quadrennium goals of the REAP, LIFE, and GROWTH programs.
- [3] There is no structure to carry these goals to the national church. The MMS goals basically fell into the background and the LIFE and GROWTH program was pushed without incorporating these specific MMS goals into the program. However, even our national programs were pushed only at the level of reporting the statistics.
- [4] No organization exists since this was not an adopted program by our district or the national church.
- [5] We had already a department of church growth and evangelism. I am now on the planning committee for the program of the church for the next quadrennium and we have learned of the plan. Our church growth secretary



is proposing that regional secretaries of Church Growth will be elected which would be two new positions.

- [6] Here in the Philippines, we have our own department of church growth. However, follow-up was needed by our department on the goals made during these past seminars in 83 and 90, even in 92 in our district. Without this follow-up, the MM goals and principles began to slip and were forgotten. So we put our attention to our own national church growth program, LIFE and GROWTH.

After the 1990 MMS, our department organized two MM teams to help each district. It is only now that we are getting serious to our MM goals set during the seminar.

- [7] The concept of our government is central that comes down from the top. Therefore our leadership can give direction to the church body such as the organizations within the church to insure MM principles implementation for example the societies: Men, women, youth. These can carry the principles can be applied by applying the OFEBS, HF's and even the discipling. The report forms for each of these societies have a place for home visitation, Bible studies, home services (fellowships). The national organization can lay out the plan for these societies, provide the materials, and the follow-up. Arrange for seminars for training, the practicum, and all that is needed and the plan for the local level.

However, this direction from the central government has been practically zero since MMS in 1983. Some individuals are doing something with the MMS principles but the overall impact of MMS has not been felt through direction down to these societies.

Regarding direction from the department of the church growth. If we want the MMS to be incorporated into our program, these should be drafted into the district and Bible School programs to insure implementation. Sometimes we depend so much on the actions of the Executive. It is centralization aspect we work under. We should implement the MMS because through it we can have a better growth. Thus the national needs to make official action on the MMS and develop the plan for implementation which carries down to the whole church. ( As we look back over the LIFE, and GROWTH programs, we can see that the MMS principles of discipleship, OFEBS, House Fellowships were not addressed and carried into these programs. Nothing came down to us here in the district or the Bible school regarding these principles. The national program was pushed without these added dimensions. Therefore it would appear that there was no official action regarding the MMS principles for implementation).

One thing more, let's look at the way in which the MMS was approached from the National Office. An invitation was extended to the districts in the 83 MMS with a quota who could attend. It was up to the district to select. Those selected were leaders such as the District Superintendents, church growth directors, Bible school presidents, and key pastors. The local pastors were not affected in this seminar. After the seminar, the feeling among this group not attending was that this MMS was for those people and it was up to them to implement it, not them. Furthermore, the national (Executive or Dept. of Church Growth) never mentioned the MMS again as far as a program to follow since the church had its own national church growth program. Therefore the general feeling was a take it or leave it attitude.

I have heard from some pastors regarding this aspect who have said, "Since we were not invited, perhaps the MMS is just for those who attended and for the urban areas. We will just wait to see the results of this program and the money that was spent for it." Perhaps they thought this way because as they said, they who were living in the remote areas did not receive any follow-up from the National on this. Those not invited tended to think in terms of favoritism and the thought that they were not qualified to implement this plan or that the MMS principles were not designed for them in the rural areas since the very name of the MMS gives an urban concept Metro. Here in Mindanao, we have only a few cities: Davao, General Santos, and Cotobato City. The rest of our work center in the barangay areas where most of our membership exists. Can we not use these principles here in Kabacan and work through the Bible school in outreach as we did in the past with our campus ministry to MIT?

Regarding the 1990 MMS in Davao City, again, the National directed the districts to invite those who would like to attend. However, again, the "TAKE IT, OR LEAVE IT" attitude was projected. The importance of this MMS was diminished when the National (Executive and Dept. of Church Growth) did not strongly emphasize the significance of the MMS by urging all pastors and key laymen to attend. The same can be said for the lack of emphasis given by the DS to his pastors.

However, we must examine another dimension of this, the finance aspect. If the national or district level insists all pastors attend, then they must also make a way to help finance it. The finances are lacking for such emergency meeting held in addition to the regular meeting during the year in which all are expected to attend such as: society conventions, ministerial conventions, annual district conference in which all pastors must come. Now, if MMS participation is given the same priority as these annual meetings, then I believe we will see a great impact of the MM on church growth because of the change of attitude both by the National regarding its importance and on

the part of the pastors/laity toward acceptance and implementation and the encouragement received from the leadership.

- [8] As a church growth director, I do not have adequate finances or a budget for this office to cover my expenses in visiting the churches. I also have to divide my time between my pastor responsibilities, church growth promotion through seminars conducted in the local churches, and the promotion of the World Mission budget to raise funds for our work in Indonesia and Zambia. In 1991, I conducted two hour church growth seminars with the local church board members, pastor, and other key people in the local church in 14 or 60% of the churches. I taught how to do strategy planning and set goals, and urged them to train disciples, conduct OFEBS, and plant daughter churches.

9. *What are the weaknesses and strengths of the MMS in helping your district to reach your goals?*

Strengths:

- [a] The principles are Scripturally based and culturally acceptable. To our own people, it has a psychological affect that it was our own so it was better accepted.
- [2] The MMS serves as a guide to making proper goals for the year. The MMS really energizes us to the work of church growth so we are not sleeping.
- Weakness: There was no follow-up of the program to see if these goals are being followed, not only from the Philippines national office of church growth but also from the U.S. Metro-Move department.
- [3] The pastors went home to implement personal and local church goals at various levels of the MMS principles. Our district conducted a four-day mini MMS complete with the practicum and goal setting for the local churches of the district. About 80% of the pastors were present. Discipleship training by in large was implemented with increased emphasis upon OFEBS and HF's and Daughter churches. The participating pastors were strengthened and encouraged and evidenced significant growth in their churches.
- [5] Daughter churches: In Southern Mindanao, 7 churches were started from a mother congregation and 3 were started by a pastor or a layman since 1983.
- [6] The MMS gave us more strength and encouragement to approach people through the practicum so we were able to reach out to new people and areas.

Weaknesses:

The organizational structure of our church growth programs and the lack of incorporation of the goals for the four principles into the national programs

of, LIFE, and GROWTH. For example, in our district after our mini district MMS, our pastors returned to really implement these principles and work toward the goals set in the MMS. However, there was no follow-up from the top regarding our progress and the goals were never mentioned for a report. However, the national program goals were requested every six months. Thus, since the MMS goals were not mentioned, after about a year our pastors begin to think these goals were not important and they slacked off in pushing these MMS goals because they perceived they were not a part of the national church growth program.

[B] Regarding the inculturation aspect, I do not feel the house fellowship fits the Filipino context. Coming into a rural barrio home with a group tends to work a hardship on the family who may not be financially able to provide a *mierenda* as Filipinos expect when visiting. Also the small homes do not provide enough room. We also lack materials for this concept.

[2] If more of the case studies could have been more Filipino.

1. The goals should have been for a shorter time span. The projection for ten years, to long, quadrennial would be better.
2. Also include other personnel not from the States.
3. Also, we should have a follow-up request regarding goal achievement. This perhaps could have helped our dept. to be more serious about the progress.

[3] Organizational structure and lack of goal incorporation into the present national church growth programs such as LIFE and GROWTH.

[4] The main means of helping the local church reach its goal of planting churches is through the evangelistic campaign and the home Bible studies. We conduct an evangelistic campaign first and then follow-up the contacts with home Bible studies. This has been our plan for church planting ever since.

(The MMS has really not affected the way in which this district has gone about planting churches).

[5]

1. The pastors will learn to become responsible trainers of key laymen in the local church. Also key people trained will become responsible reproducing Christians.
2. The activities of the pastors have been multiplied through the lay training program of MM.

3. There are lay people who are not accepting the challenge to become lay pastors to local churches and hopefully we can have more. This was not true much before MMS.
4. The fellowship of the church people has been strengthened through the house fellowship.
5. The lay people are encouraged to go out for visitation and this aspect has been multiplied because of the commitments they have in house fellowships.
6. The growth financially has been mobilized, there is more being given by the people. Because in house fellowships, in their sharing time, there is a time they will consider giving to others. And this is reflected in the offering in the local churches. I have assessed this condition and have seen that the MMS has greatly contributed to the increase in financial giving in our church.
7. It opens up the mind of the pastor as well as the people to plant daughter churches in areas where we do not have a church. This is also in line with the national program which is in line with the DAWN that we should plant churches in every barangay.

**WEAKNESSES:**

**[5] WEAKNESSES OF THE MMS PROGRAM:**

1. I don't see a weakness of the program, only in the overlapping of the schedules which has prevented the pastors from attending the seminar.
2. The goal and strategy sessions were not realistic as discussed above. Therefore the goals established did not become part of the current church growth program: LIFE, and GROWTH for disciples, OFEBS, and HFs. As stated, those not attending did not accept these goals as realistic and also tended not to accept the MM program since they were also not there to learn about it. Second hand information was not enough to convince them of its merits.
3. We lack a uniform reform form to record MMS goals. Thus these were not reported by individual pastors.
4. The ten-year goals were too long a span to keep in mind and thus these were not realistic also. The strategy and goals setting sessions should plan for a quadrennium parallel to our time frame. We now have a resolution to the general conference that pastors will stay a minimum of four years in their station, thus the goals set for church growth can be carried through by the pastor making them.

**[6] WEAKNESSES OF THE MMS PROGRAM:**

We had no follow-up from the U.S. MMS office that would have put seriousness into the program and especially in keeping on with the goals.

The U.S. MMS office follow-up could have helped our department of church growth to consider the strategy of the goals and their impact on the national program, LIFE, and GROWTH. In fact, MM was not incorporated into our own program.

Some of our members asked us, "Why do we need MM. We grew before without MM." This implies the MMS program was not disseminated well down to the local membership.

[7] WEAKNESSES OF THE MMS PROGRAM:

The expense of attending the MMS is a great obstacle for us here. Only a few can attend. However, in order for the greater impact as discussed above, more of our pastors and laity need to attend. Therefore, one weakness of the MMS is the lack of financial assistance in both attending and even in the providing the follow-up and materials such as the OFEBS and HF lessons, even tracts and training manuals.

10. *Would a follow-up visit from the us Metro-Move Department be helpful and if so, how would it be viewed as helpful and when would you suggest a return visit?*

YES

[a] [B] [2] [3] [5] [6]

How?

- [a] I suggest some regional follow-up sessions. The team has helped us so much, we appreciate it.
- [2] To be sure everyone was working on these goals. Even one person returning for the purpose of checking goal achievement, encouragement, and consultation would be very helpful. Then annual statistical reports should be requested by the U.S. MMS office on goal achievement. I believe this type of oversight would be viewed by us Filipinos positively in the light of the initiating body desiring to keep abreast of the progress of their work.
- [3] In the sense of evaluation and diagnostic research and consultation.
- [5] To me it would have been better for an evaluation of our performance by the U.S. DEPT. of MM at least every quadrennium. (As I mentioned, it would have been better for us to have had a uniform report form for the MM so that if one would come from the U.S., we could show them the report form.) I am thinking that one to come and sit down with us and go over the record of achievement would have been helpful. Because there would be a consistency on the part of all districts to gather and tabulate their reports.

The presence of a representative would be helpful because the Gen. Secretary of Church Growth would be able to communicate properly to the districts, so they will give a priority in reporting of their statistics to the department. As it is now, the fact that we do not have uniform report forms, we have seen this in our last MMS and the consistency of reporting is not good, thus the whole aspect of accountability breaks down. The pressure is not there. Thus if it were known that our program would be checked up by the MM office, we would have become more serious about the whole thing. For the U.S. office to discover the weaknesses of our program, and then to analyze it, perhaps they could extend more help to our program. We also have limitations in our own program. Perhaps the mother church could help us here and thus hasten our growth.

[6]

1. To check what has been done. If our plans are good, then we should be encouraged to go ahead with our program.
2. Make an evaluation of our progress
3. Help if possible with the publishing of materials for the HFs and the OFEBS and for follow-up. This is one of our greatest needs.

NO

[4] I have not thought about a return visit of the MMS team.

[7] Again, the structure of our work here is central government both in the barangay, the provincial and national government as well as our Wesleyan Church.

Filipinos are quick to follow the direction of the barangay captain and those on up the ladder of government.

Directives come down from the top. This is our cultural training to expect this type of leadership. When direction fails to come or directives, then we tend to think silence reflects lack of importance and interest. Therefore silence from the U.S. Metro-Move office regarding follow-up on achievement which would be given through a statistical report sends a message that results is not important. I feel that the U.S. Dept. should request regular reports on progress which would emphasize the importance of this program both to our own church growth department and down to the districts and even the local church. The question, "What is happening?" would underscore the importance of expected results as well as the importance of our accountability to those in a leadership position over us. In our cultural way, we expect to be asked repeatedly about progress. If this is not done, the matter is conceived as unimportant to those above.

This of course carries over to our own department of church growth in regard to its follow-up of the program of the MMS. this is why our own department needs to design a report form that incorporates the four principles with a place to indicate achievement progress of the goals set for these principles during the MMS along with the other pastors' statistical reports.

When?

Six months:

[7] One year:

[2] [3] [5] At least within the quadrennium which would depend of course on finances available for the return. I would suggest within two years at least.

[6]

[7] A person coming back, particularly to evaluate the practicum aspect, at the local church level, even go from church to church if possible to check and see if we are implementing the principles in order to serve as consultant for us. This resource person could be very beneficial especially after having first hand evaluation of what is happening. this would be very helpful. This should happen with in the first six months.

11. *Would repeating the MMS be beneficial?*

YES

[2] [3] [5] (in fact we are now repeating the MMS with our own MM team by districts to train all pastors/laity)

[6]

*If so, how would it be beneficial?*

[B] The pastors as well as the members of the local church boards of administration are attending these MMS conducted now locally. These people attending from the local levels put emphasis on their local needs. They are making their own plans and goals rather than the having the district make plans and goals for them. Thus the implementation of the plans is working better.

[2]

[3] Deepen the awareness of the principles and methods of implementation as well as for clarification.

[4] If the MM team came, then another daughter church could be started just as one was started as a result of the last seminar. Thus we would have two



new churches in the district. (It appears this thought had not been previously considered.)

[5]

1. All workers will be exposed as well as key laity.
2. This will help a lot because we can see if we are achieving our goals or are behind. Repeating the seminar will help us evaluate our program.
3. Also it helps our district in the church planting program, because we will hold it in a place where we are starting a new church, so this work will be strengthened with the follow-up through the impact of the evening evangelistic campaign which begin on Friday night through Sunday, corresponding to the follow-up emphasis in the home visitation. Before the campaign, at least two or three OFEBS will have been conducted in the homes.

[6] Repeating would remind us and give us fresh insight. The more we can know and experience this program, the more it will be alive in our minds. We have already repeated the MMS in our district and the results are very good.

[7] This depends on how people have understood the principles. Also, having different levels of seminars would also be something to consider here. This could be a result of consultation with the Filipino leaders as to what they would recommend as to what aspects of the program need correction or more stress.

1. What I have seen regarding this program, it lacks continuity among the pastors. Each one tends to be doing his own way of implementation. The lack of materials that explain the program as well as provide basic training for discipleship, OFEBS, and follow-up and HF's contributes to this confusion and individuality. Because of this, there is a general lack of motivation on the part of our pastors. They are not really clear what they are supposed to do in implementing these principles.
2. We should not be afraid of repeating. In our Filipino culture, we need to repeat and repeat.

[8] The local MMS conducted in 1991 in General Santos helped us much in giving us challenge, more vision, and enlightened us on how to train disciples and plant churches. We also were encouraged in the use of the OFEBS approach. However, we are still not clear on the house fellowship concept. We need more enlightenment. I see problems with this principle such as:

1. Relationship between neighbors not good

2. People are too busy in the work for a HF. In our own church, only 20% of the members come to this who are the older retired members and the youth and mothers but the working people do not come which reflects the pressure of their schedules.

12. *Are the MMS principles being taught in the Bible schools at Kabacan and Rosales and Grace Mountain Home?*

- [a] I don't think so because I have some students in the B. S. but they do not mention anything about these MMS principles. It seems that the students who are coming from Bible school have lacked the knowledge of evangelism but this has changed recently regarding evangelism and church growth. I was very disappointed in our last MMS 1990, there was no one from the Bible college to attend. This was true even for the local MMS, in 91 and 92.
- [B] I don't know.
- [2] I don't know. I have not been on the board for some time.
- [3] The Bible school graduates lack dedication and commitment. They easily withdraw from the call to ministry to take further study or do other things. some need to be oriented on church administration. It seems they do not know their role as a pastor. A curriculum based on the MMS principles developed for Bible School level would be very helpful.
- [4] I assume these are taught in the class on church growth and evangelism.
- [5] I don't exactly, but a representative of the school was able to attend the MMS in 83. But this would be my suggestion to Bro. Gacal as the secretary of Sunday Schools and Institutions that the principles of the MMS be incorporated into the curriculum so that the graduates will have the knowledge as soon as they become stationed in the district. I have thought also that this MM might disrupt the Bible school schedule since they also need to have the practicum experience in outreach. Because theory alone without the practicum will not do it. I think that without the practicum, the MMS will not be successful. I have seen the graduates now that for many of them, the exposure in outreach is one of their weaknesses in preparation for ministry.
- [6] Not sure
- [7] No, even though I am the teacher here in missions and evangelism. The reason is that I have not had any directive from the department of institutions which is in charge of the curriculum of the Bible school. I have no freedom to change this or I will be in trouble. However, I have tried to incorporate some principles such as discipleship from the *MM Manual* in my course on discipleship.

13. *Does The Wesleyan Church plan to take part in the AD 2000 Program?*

- [a] I have heard about it.
- [B] I do not know.
- [2] I have not heard anything about it.
- [3] Yes, I have heard of it, and we are behind the DAWN program here.
- [4] I have not heard about it.
- [5] I have not had any word about it yet, but I have attended several of the DAWN programs in Manila.
- [6] I don't know.
- [7] I don't know.

14. *In looking at the receptivity factors (ripeness of the field) in the Philippines today, what are the opportunities/advantages as well as the difficulties/disadvantages for planting churches in the Philippines: in rural barangays as well as in the urban areas:*

Advantages?:

- [a]
  1. People are open, they really want BS.
  2. People are even coming to us to ask us to come and teach them.
  3. In some barangays, the people are asking to come and start a church and these are predominately Roman Catholic.
  4. The creation of new subdivision is our area, where new people are coming in. They are displaced it seems, and they are very open. The cults are taking advantage of this.
- [4]
  1. People are receptive to having home Bible studies.
  2. When we survey our place, out of ten contacts, five requested a Bible study.
- [5]
  1. The receptivity of the people in my district are open.
  2. The influence of the family relationship thus when people visit their relatives in an area where we have a church and they attend it, then they want very much to have our church in their own community. They have a strong desire for our kind of church.

3. There are some who will invite us, and even promise to give us a lot for the church building if we will come.
4. People are telling us that if we will start a church, they have promised to support it. This demonstrates their receptivity.
5. People have also said they would even help in erecting a church building.
6. Acceptance of literature and Bibles such as the Gideons that we have given. People are anxious to receive these.

[6]

In the last 20 years, people are more receptive to the gospel due to the political/social conditions. Some have become much more serious in faith and have transferred to evangelical churches.

Disadvantages?:

[a]

1. The increased organized action of the ROMAN CATHOLIC: e.g. Faith Defenders. To them, all non ROMAN CATHOLIC are Fundamentalists and the ROMAN CATHOLIC are coming to tell people we are contacting and telling them not to hold BS with them. But those who want to go through with the Lord do come to the Bible study or go to the church.
2. Finance especially in the urban areas. In the rural areas, we have cogon or bamboo. But not so in the social thinking, they do not go to church if they go to a house. Those from the ROMAN CATHOLIC, worship must be in a cathedral. Not many are accepting the House church concept among the Roman Catholics. The property is also so high to secure.
3. We lack trained workers.

[4]

1. Finances for securing a church lot and building.
2. Lack of commitment on the part of some to open their home for an area Bible study.
3. Lack of cooperation among the church members for outreach.
4. Lack of materials for us to use in Bible studies and follow-up. The GOD, YOU, AND NEW LIFE for converts training is out of stock in English and Ilocano. It never was printed in Cebuano or Tagalog that we know of.

5. The OFEBS booklet prepared for the 1983 seminar, THE WAY TO NEW LIFE is out of stock also.
6. We also lack tracts to use.

[5]

1. We lack workers to send out.
2. We train in the school, in their concept, when they graduate, they anticipate to go to an established church. They are hesitant to go to a pioneering situation. We do not have church planters coming out of Bible school. I have even discussed this with the Bible school faculty. There is a plan now for the Bible schools to present a resolution to incorporate a type of curriculum that will prepare church planters while in Bible school.
3. Our limitation of funds. We do not have enough funds in the district for the additional need for church planting. I have shared that we need to establish a fund in the National for home missions just like we have for the foreign mission fund.
4. We have so many groups within our country such as the cults like the INC, Mormons, etc. which confuse the people. But as soon as the people know who we are, what we believe, they are willing. But at first, some are now hesitant.
5. The ROMAN CATHOLIC are becoming stronger in the grip to their own people. They have adopted the Protestant type service, the priest preaches in the common language, they sing the spiritual songs, not like the old ones, even the lively choruses.
6. Here in my district, we are still suffering with the peace and order situation, especially where we have mixed communities with Muslims. (Muslims want the spelling with an u, not o, because of the Moro connotation which means dirty. Moro in the beginning implied people who were not neat, living along the rivers, and lacked sanitary conditions. They do not want to be called Moro now, but Muslim)

I attended a seminar in September on how to reach the Muslims where converted Muslims testified. There is now more concern to reach them.

We are still having trouble with the New Peoples Army here.

[6]

1. People are more open in the urban areas, but they want to have a church building which is very expensive and hard for us to do.

2. The Roman Catholics have revived the practice of taking the statue of Mary out in the streets. This is being done in our place every morning, a practice which has come back in about two years ago.
3. Roman Catholics now have many ways to hold their people. They have the born again charismatic group who act very much like evangelicals. They have couples for Christ to hold the young married. When a ROMAN CATHOLIC hears that a member has been converted, they will come and do their best to try to persuade the individual to discontinue.
4. We lack finances. We need worship facilities that will be adequate. People will be ashamed in the city of a house church if this is long term. The Roman Catholics here in the Philippines have instilled a cathedral complex on the people. Our lack of adequate building is one reason why I believe our growth has been so slow. We do not have funds to buy or to build.

15. *What is the greatest need The Wesleyan Church in the Philippines has today?*

- [a] The economic aspect, in that the [cost of] property is rising especially in the urban areas. Church growth in these areas must have financial help.
- [B] Financial assistance for church planting.
- [2] The financial backing needed for us to take advantage of buying properties and building churches is lacking. We do not have an established plan for financing church planting. Also, lay training is a great need.
- [3] We need more full time church planters to have a better growth, especially in the urban areas. I suggest the following: The national church should launch a program that will enlist our pastors to this work. We have those capable in our district for this work and we can make a plan for him. The problems seems to be on the financial. I have observed that the C&MA have more than 80 full-time church planters and the Southern Baptists have over 100 church planters. The urban areas are really lacking in this need.
- [4] Lack of workers.

*Suggestions to remedy this situation:*

1. Pray for more workers
2. Continue the WESTEE program
3. Recruit more young people to go to Bible school
4. Begin lay training schools in the local church
5. Conduct more lay training seminars on outreach

6. Train more laity for a preaching point ministry.

[5]

1. We need more workers to help prepare our laity to help us in ministry.
2. In order to have a faster accomplishment of the work, we need funding to the different programs in the church:
  - Church planting, putting up buildings
  - Buying of properties
  - Operate the MMS at the local/district level. This takes funding which we do not have.

[6] Our church needs revival first of all. Our people lack commitment, they are losing their first love and some of the members are ruled by carnality. After revival, we can evangelistic outreach.

[7]

The emphasis on the preaching of holiness.

Conserving our youth

In the area of church planting, we need financial assistance.

***Suggestions Given by the District Superintendents***

1. That the Department of Church Growth director should meet with all the District Superintendents and district church growth directors to:
  - (1) Evaluate the past program by
    - a. Looking at the statistics noting the gains and losses and get a broad spectrum analysis.
    - b. Discover the reasons for gains and losses.
    - c. Do research by interview or questionnaire
  - (2) There should be a meeting with this group at least within six months to evaluate the new program.

## APPENDIX I

### Evaluation of Goals Achievement by Year Periods for Philippines and Sierra Leone

Synopsis: In comparing achievements with goals one notices a poor performance. For the most part, goals have not been achieved. Why? Were goals unrealistic when they were set by the participants attending the seminars? Were the goals not well understood? While collecting the data in the Philippines and in Sierra Leone, it became immediately clear that goal achievement had not been a high priority. Therefore I sought answers from the church leadership and those who had attended. This is the most concise summary of what I discovered.

#### The Philippines

##### *1983 Seminar.*

In the Philippines, 34 participants attended the 1983 seminar.<sup>1</sup> One third comprised national leadership. Six of the seven district superintendents were present. I interviewed eight superintendents, the General Director of Church Growth and four district church growth directors and the director of Christian Service in one of the Bible Colleges. A full transcript of most of these interviews appears in Appendix H. They reflected on the process of goal setting and factors influencing goal achievement. The following explains what happened after this seminar and why as they evaluated seminar application throughout the church.

1. Establishing ten-year goals considered a learning experience. The superintendents indicated that they considered the goal and strategy sessions which established ten-year goals in the Manila seminar a learning experience and thus they did not consider them as the actual goals they were to work toward.

2. The districts conducted Mini-Metro-Move Seminars. Each superintendent upon returning to his district, conducted a Metro-Move report and strategy seminar for their pastors which varied between districts lasting from two-to-four days. About 80 percent of the pastors attended these district seminars. Some districts gave a shortened replica of the Manila seminar including the practicum outreach in the community.

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<sup>1</sup> Luzon had 20 delegates and Mindanao had 14 delegates. This body comprised 21 pastors, 12 in leadership (6 DS, 3 missionary, the national evangelist, Bible School president, and General Director of Church Growth) and one lay participant, a lady from Cainta.



3. Realistic goals established for the district. These mini district seminars applied the goals and strategy planning principles learned in the Manila seminar to establish realistic goals for each of the four Metro-Move principles for the next ten years.

4. Principles applied in the districts. Most of the pastors of the districts set out to prepare their churches for outreach and goal achievement through the means of applying the four Metro-Move principles. Superintendents reported increases in Bible studies and new churches within the conference year. But the house fellowship principle was not clearly understood and thus received the least application.

5. Rural/urban conflict. The majority of the pastors work in rural areas. Most of these were not invited to the 1983 seminar in Manila. Even though many of the rural pastors did come to the mini seminars, yet many did not feel a sense of ownership of the program. Some of the rural pastors who did attend the Manila seminar felt the Metro-Move program was for the urban area and thus they tended to consider the principles unworkable for their situation. Regarding those who did not attend the mini seminars, they tended to resent the plans formulated for the district and handed to them to implement since they did not have a voice in preparing the plans. A feeling existed among these that they would leave the implementation to those who had made the plans.

6. National follow-up lacking. The superintendents stated that following the seminar, they did not receive any new report forms on which to record the data for the established goals: Discipleship training, OFEBS conducted, house fellowships started, and new churches started. Plus, by the year end, the national church growth and evangelism office had not asked them for a progress report on these Metro-Move goals. Thus they stated that they began to think that the Metro-Move goals were not considered<sup>2</sup> priority and that they should concentrate on pushing the national church

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<sup>2</sup> Filipino culture reveres authority and functions under authoritarianism (Gorospa 1988:25-27) which is known as the Apong or Apo system which operates in this manner. If the one on top, the "Apo", sees/feels the sentiments of the ones below and implements what the group desires, then he will have the full backing of the group. However, if the leader fails to see the desires or disagrees with the group's desires, then his wishes will not be granted. In the case of Metro-Move, the fact that established pastoral report forms were not changed or a separate one issued to include the goals established in the Metro-Move Seminar for Disciples trained, Bible Studies, House Fellowships, and Daughter Churches, could be interpreted as no official endorsement. This implied no black and white approval for the Metro-Move program and indicated that it was not considered a part of the national church growth program already in place and therefore, pastors generally would not implement it. To do so would not be pleasing to those in authority. Only a few who are braver and known to be risk takers will implement their own program. (Ermalee Hidalgo, former Wesleyan Bible College faculty member and national staff secretary)

growth quadrennial program called LIFE that had begun in 1983. The superintendents are requested via a letter from the general director of church growth to send their reports every six months for the national church growth program which strives for goals in membership, finances, and new churches. However, the Metro-Move goals were never mentioned. As a result, the superintendents stopped pushing the pastors to achieve the Metro-Move goals for disciples, OFEBS, and house fellowships (Tuason, Catalon, Basuel, del Rosario et al. Interviews 1992). Since report forms to record the Metro-Move goals had not been prepared, pastors and the district superintendents reported their goal achievements on the existing pastor's district report forms. This report has a place to record Bible studies conducted by the pastor, new churches, and laity taking courses through Wesleyan Theological Education by Extension (WESTEE). Bible study, new churches, and lay training overlap three of the Metro-Move categories, however the Metro-Move Seminar objectives for Bible studies and lay involvement are different. Thus the statistics reported by the pastors to the director of church growth may not accurately reflect the Metro-Move Seminar's objectives for the OFEBS type of Bible study and discipleship training intended to prepare laity to conduct evangelistic outreach through the OFEBS and house fellowships. The district report does reflect fruit gathered as a result of activity done. However, the combining of a general Bible study with the OFEBS and WESTEE trained laity with discipleship training for evangelism makes it difficult to distinguish by this report what percent followed the Metro-Move objectives. Because of this, the statistics submitted by the director of church growth for Bible studies and disciples lack clarification for goal achievement regarding the intended Metro-Move principle taught and set as a goal during the seminar. A place to record house fellowships did not exist and thus the house fellowships being conducted were not recorded.

7. Lack of participation by the North American Director of the Metro-Move Seminar. Many expressed that they believed periodic<sup>3</sup> contact by the North American Director of the Metro-Move Seminar with the Philippines General Director of Church Growth would have been beneficial and would have resulted in the incorporation and implementation of the principles in their own church growth program.

8. Evaluation of the whole church growth program. The superintendents and church growth directors stated that the Metro-Move principles were not incorporated into the national church growth programs that followed the 1983 seminar such as LIFE and GROWTH. The disciples, OFEBS, and house fellowship principles were not mentioned at the national level. As these leaders viewed their own church growth programs, they saw them based on a set of four-year goals without a clear program and

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<sup>3</sup> A time frame of contact every six months or once a year was suggested. It was also suggested that a return visit by a member within a year or at least within the quadrennium would have been very helpful (Interviews with district superintendents and church growth directors 1992).

strategy for achievement as well as consistent follow-up at the local level. The means for achievement such as a step-by-step program, materials, training, and supervision had not existed until the 1990 Metro-Move Seminars. One superintendent stated, "The gospel campaign which has been used ever since, continues to be used as the major means of achieving growth." Some pastors are now combining the OFEBS approach conducting Bible studies in the community before the gospel campaign and then following up contacts and new believers again with Bible studies. Several leaders stated this approach brings lasting results. Also, communication from the national director of church growth has tended to stress the mission program of the church and the funds needed to carry on the work in Indonesia and Zambia, Africa more than the church growth program goals. The district church growth directors visit the churches twice a year and check on goal achievements, however, not all districts have church growth directors.

*1990 Seminars: Davao City and Cainta, Metro-Manila.*

Some district leaders and pastors expressed their desire to the General Director of Church Growth to repeat the seminar. One seminar was conducted in Davao City in Mindanao and one conducted in Cainta, Metro-Manila with a total of 105 attending.<sup>4</sup> Leadership gave the following insights and evaluation:

1. Better balance of laity and pastors. Out of the 105 attending, more local pastors participated and 32 laity were invited. This increased representation spread their enthusiasm throughout the districts.

2. Better participation. The division of the seminar between Luzon and Mindanao allowed more of those in the southern Philippines to attend than did in the 1983 seminar. The fact that these Metro-Move trainees actually participated in implementing the Metro-Move principles of outreach through the survey and OFEBS which resulted in many conversions and the planting of a new church, they became convinced of the effectiveness of the Metro-Move principles. Thus the participants returned home with more vision, knowledge, and enthusiasm to implement the principles in their local churches.

3. Two Filipino Metro-Move teams organized. Following the 1990 seminars the General Director of Church Growth organized two Filipino Metro-Move teams, one for Mindanao and one for Luzon. These teams conducted three seminars: Mindanao in General Santos City September 16-22, Luzon in Cabanatuan City in November 11-17, 1991 and one in 1992 in Bukidnon, Mindanao. The seminar repetition greatly increased the understanding and implementation of the principles. Seminars conducted in the

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<sup>4</sup> Luzon had 50 delegates and Mindanao had 55 delegates. Of this number 10 were ladies and 32 were laity.

districts drew the pastors and key laity together which unified and intensified their interest in applying the four principles.

4. Metro-Move goal achievement form implemented. In 1992, the General Director of Church Growth designed and received approval for the use of a separate pastor's report form to report local achievement for each of the four Metro-Move principles. Participants in each of the local seminars worked on strategy and goals and established goals for their own district and local churches. Metro-Move goal achievement interest ran high among those attending these local seminars. The production and use of this report form signals endorsement of the Metro-Move program by the national leadership and allows a greater sense of ownership and participation by all the pastors.

The national statistics from 1990 on reflect the increased application of these principles.

A word of explanation is needed concerning the greater percent of increase in the tithes of the church which did show increase after both the 1983 and 1990 seminars. Financial support through tithes and offerings has always been strong as we pointed out earlier in the history of the church. Two things should be taken into consideration regarding the continual financial gain. First, the membership has increased significantly in the urban areas which provides a larger degree of income per member in comparison to the membership in the rural areas. Second, the peso value changed steadily due to the devaluating spiral since the 1980s. Thus, people take in more pesos that is reflected in a higher tithe on their income.

### Sierra Leone

In Sierra Leone, I saw several problem areas in collecting the achievement statistics. Also, I observed differences between the first and second seminars now presented.

#### *1978 Seminar.*

The 1978 seminar had 24 Wesleyan participants,<sup>5</sup> representing the up-country district. Only five participants came from Freetown. Goals and achievement were affected by the following factors:

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<sup>5</sup> Of this group of 30 participants, 12 were pastors, 8 were laity (4 men from the Kissy Church and 4 Bible school students), 4 were in leadership positions ( the district superintendent and pastor directing the Kissy Church plant, Lumpri Karoma and two missionaries, the mission coordinator and the mission coordinator elect); three non-Wesleyan members plus 6 part-time observers participated.

1. Lack of ownership for the established goals. The total seminar body comprising 24 Wesleyan members set the goals for the Kissy Mess Church and the Freetown area. However, five people were responsible to achieve these goals, the Freetown pastor and four young men he had chosen to train.
2. Recording and reporting procedures. No one prepared an Achievement Report Form to report achievement of the new goals set by the seminar for prayer cells and house fellowships, nor did anyone ask Pastor Lumpri to submit a report. But the district conference report provided a place to report goal achievement for members and churches which Pastor Lumpri recorded.
3. Two principles combined into one meeting. The house fellowship and the prayer cell functions tended to merge into one meeting. House fellowships were recorded on the pastor's report to the district conference under the heading of preaching point, an existing category on the district conference report form.
4. Lack of strategy. I discovered a weakness regarding a strategy for goal achievement. Clear short-and long-range plans were not established as a means to reach the annual ten-year goal objectives.
5. Lack of follow-up administration. The responsibility of follow-up supervision was passed to different missionaries during the first several years, thus the whole program lacked a sense of priority and cohesion.<sup>6</sup> The main responsibility for carry through fell on the pastor of the Kissy Church, Pastor Lumpri, who was also very involved in directing the work at the Kissy Church and the construction of the school, church, and parsonage building. Pastor Lumpri incorporated the Metro-Move principle of the house fellowship as a means of planting new churches, but an actual striving for achievement of the annual goals for each principle was not a conscious factor.
6. Too many and diverse goals. When the Metro-Move team and missionary Marion Birch, the local Metro-Move director returned to the States, the local people left with the responsibility of supervision and follow-up such as the designated local pastor, Pastor Lumpri did not have a clear understanding of how to proceed. Pastor Lumpri felt

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<sup>6</sup>Dr. Gary Cockerill, mission coordinator stated in his evaluation that a plan should have been designed as part of the Metro-Move follow-up to request the district superintendent, Pastor Lumpri, and Lumpri's disciples in training to meet every three months to evaluate progress and strategize for goal achievement. Dr. Cockerill suggested to Mr. Swauger, Metro-Move Director that he request the Sierra Leone national leadership and the newly appointed Metro-Move follow-up supervision, Kerry Kind that such a quarterly meeting be conducted and a meeting report be mailed back to Swauger after each meeting, since "such a request would have more weight if it came from your office" (Correspondence to Paul Swauger February 9, 1979).

confused with four goals to work toward all at the same time. "The poor man hardly knew where to start," stated the mission coordinator, Dr. Gary Cockerill (Personal correspondence 1979).

### *1987 Seminar.*

This seminar comprised 49 selected participants representing five districts. The rural up-country region sent 24 and the six Freetown churches sent 21. More than half were lay people, 26. Pastors numbered 22. The second seminar had a two-fold purpose.

One objective was to gather and train pastors and key laity from the Freetown area churches and help the Western District plant a new church in the Model School area in the heart of the old city of Freetown. The seminar practicum outreach focused on finding receptive homes and conducting Bible studies in the area adjacent to Circular Road where the new church would be started. A plan of supervision and follow-up was prepared to oversee this church planting project and the implementation of the four principles and the goal achievement for these principles for a year after the seminar.

The second Metro-Move objective focused on training all the five district superintendents and important pastors and laity from each of these districts. One of these districts was the Western District which comprised the Freetown area that was focusing on the new church plant. Therefore, each of these five districts established ten-year goals for each of the four Metro-Move principles. However, interviews with the participants revealed that the seminar body had a different perception of the principles and goals they established than did the Metro-Move team. The following describe what the participants understood.

1. Discipleship training. The discipleship training goal was generally accepted as a Biblical mandate and the participants accepted this as a task they must be involved in upon returning to their churches. Participants interviewed stated they believed training others for ministry was a very helpful way to extend their ministry. Their personal goals focused on selecting available laity to train but they did not establish annual numerical goals for disciples to be trained during the next decade. Also, the goal for training disciples was a new objective which did not have a slot on the district pastor's report form to record disciples trained. Therefore, those who did train others for ministry lacked a place to report this to the district conference. During the interview process, each of the discipleship goal achievement statistics were tabulated by each interviewee. The district superintendents have estimated the total number of disciples trained within their districts.

2. OFEBs and House Fellowships. The second and third goals for one family evangelistic Bible studies (OFEBs) and house fellowships were understood as helpful (interview data) in the ministry of evangelism and nurturing believers. However, these were not generally accepted with the same degree of commitment as discipleship training and were not envisioned as separate tasks to be completed requiring separate yearly goals

to be established upon returning to their churches/homes. Most of those working in the village setting incorporated these principles in their preaching point ministry, a type of outreach which they have practiced for many years. The two principles, OFEBS and the house fellowship, were contextualized and incorporated into this one outreach ministry which has taken on two different dimensions: the preaching point approach in the village context and the home cell approach in the urban context (interview data). However, since these seminar principles were taken back to the local churches as separate goals, corresponding statistics do not exist to report OFEBS and house fellowships as separate goal achievements. However, churches do report to the district conference their outreach ministries under the heading of "Preaching Points."

The methods of these two principles were contextually incorporated into the preaching point and home cell ministry. Urban churches report home cells under the heading of "Preaching Points" since a separate "Home Cell" category does not exist on the church report forms. Therefore, I collected statistics for preaching points from the district conference journals which reflects the combined use of the OFEBS and house fellowship type evangelism and nurturing/training ministry of the church.

3. The daughter church. Participants perceived the fourth goal for the daughter church principle as the process of giving birth to a church. It seems they do not necessarily distinguish the concept of establishing a daughter church from that of establishing a new church (participant interviews 1992; Don Kinde interview 9 October 92 Freetown). They have observed churches being planted through a variety of means: Bible student Christian service week-end assignments in a preaching point or home cell ministry, film campaigns, the stationed missionaries' ministry, and district pioneer ministry. Thus when the seminar participants set goals for daughter churches, they did not necessarily distinguish that this goal would be achieved only through the ministry outreach of existing (mother) churches. Therefore goal achievement statistics includes all new unorganized and organized churches established within the conference year and not just daughter churches coming into existence through another church.

Also, as in the first seminar, there was a lack of administration and follow-up. When the participants from outside the Freetown area left the seminar, they did not have a sense of ownership and responsibility for the goals they had formulated during the seminar. Neither the national nor the district superintendents felt a responsibility to work toward achieving these goals in a united way as a church. Participants departed from the seminar with enthusiasm and a desire to apply the principles but they did not have a sense of feeling they were expected to achieve the goals established. Each participant was left to his/her own initiative to implement the principles learned. Therefore, Metro-Move goal achievement report forms were not prepared and those in leadership did not check up on achievement progress or ask for reports. The district superintendents in the Central and Northern Districts wanted to conduct their own district-wide Metro-Move Seminars but they lacked authority and finances to implement their desires.

Regarding the supervision and follow-up of the practicum outreach in the Model School target area where the church plant was planned, the objectives fell short of full realization for several reasons:

1. The pastors assigned by the Metro-Move planning committee to supervise follow-up after the seminar were hindered because they also had full-time responsibilities in their own churches which were at some distance from the Model School area.

2. The follow-up supervisor assigned a lady school teacher to oversee the follow-up. However, she lacked sufficient time for the task. Also, she was not able to recruit enough people on a regular basis to assist her to adequately follow-up the many homes where decisions for Christ had been made or Bible studies had been started. As a result, she basically worked alone.

3. The follow-up plan envisioned using the Model School elementary building in the area for a place to worship on Sundays. New believers and contacts gathered in this place for about a year but a permanent congregation did not form.

4. Other factors for this failure were cited: the existence of many older established churches in the area; the absence of people who had had some contact with The Wesleyan Church previously, (only one Wesleyan family lived in the area); the people living in area were long time residents with well established ties to other churches.

### Observations

The process of working through the goal achievement data and the interviews allowed several important observations to emerge regarding the process of establishing/achieving the goals for the four seminar principles.

First, the strategy and goal setting procedure has the positive factor of teaching how to establish goals, which was one of the primary objectives of the seminar. However, new concepts such as one family evangelistic Bible studies and house fellowships seem hard to identify as separate steps in the churches' present practice of preaching point and home cell ministry. These concepts tend to merge into one basic step in the process of church planting.

Second, two aspects were noted regarding the group format. In the village setting, the evangelistic home Bible study may be incorporated in a preaching point format while the overall order of service may take the house fellowship format, yet both principles are conceived and reported as preaching point activity. In the urban setting, the home cell functions as the channel to evangelize the community. The Bible study which is just one of the important ingredients of home cell dynamics, may or may not be designed to present the plan of salvation to the unbelieving neighbors who have been invited to the service or have been drawn into the service by the singing. The evangelistic home Bible study



lesson tends to merge with the Bible study designed for nurturing and maturing believers. The house fellowship functions in itself as an evangelistic outreach to the community like a preaching point. Thus the reason to plan two steps and set two separate goals is not clear to the seminar participants. A similar sequence of emphasis and teaching takes place in both the preaching point and home cell in the process of bringing people to Christ and then nurturing them in the process of gathering a nucleus to organize a church.

Third, I observed several factors about the Daughter church principle. The Metro-Move Seminar presents the daughter church concept as a mother church giving birth to an infant congregation. Many often overlook this idea as a means of extending the church into new areas. This oversight as well as the naturalness of this concept underscores why the Metro-Move Seminar emphasizes this approach to planting a new church. Thus the daughter church approach receives the emphasis in the strategy and goal setting session. Other effective methods of church planting have not been mentioned so as not to confuse the focus of the daughter church emphasis. On the other hand, this exclusion does not mean that the Metro-Move team believes or teaches that the daughter church approach is the only way or even the best way to plant a church. The process of following the emphasis of the principle in the strategy planning session most naturally falls under the heading of daughter church. But, the participants may not have conceived the concept of planting a church strictly through the mother-daughter approach. Thus the goals they set for new churches may envision new church plants established through a variety of methods, not just from the efforts of a mother congregation. Therefore all new churches are counted as part of daughter church goal achievement.

#### Recommended Changes for Goals and Strategy Sessions

1. Define Metro-Move Seminar terms or contextualize them with the current concept and practice being used in the country so that the seminar participants will indeed establish goals for concepts that will be realistically pursued.

2. Immediately after the seminar ends, the Metro-Move team should schedule a planning period with the decision makers (National Board of Administration/District Board of Administration members) who attended the seminar in order to strategize and decide a course of action for implementing the seminar and establishing an official National/district plan that would translate the seminar strategy and goal learning exercise into realistic action goals and strategy that would have official endorsement.

Interviews with district leaders have indicated the Metro-Move Seminar has assumed too much carry though without providing a forum for implementation and official National Board and/or District Board of Administration action to take place. It appears the Metro-Move leadership assumes that the next step of district planning and official action will take place after the team has left. This may not happen simply because leadership did not realize they needed to take a further step and make a long-range action plan for implementation. Two district leaders commented, "Why didn't you tell us we needed

to do this? We did not think of it” (interview data). It appears that only when goals have been “officially” established with a plan of action that one can expect that there will be both acceptance across the districts, adequate supervision, and a dimension of accountability that will provide sufficient pressure and motivation for realistic goal achievement over the long haul.

District leaders also suggested that the Metro-Move office in the United States should request regular reports, at least annually. Such action would tend to keep pressure on to carry through with seminar principles and goals plus this request would signal a continuing interest in and concern for progress in the country.

## APPENDIX J

### Accounts of Discipleship Training in Sierra Leone and the Philippines

**Synopsis:** The documented accounts of effective discipleship training in Sierra Leone and in the Philippines illustrate the potential for significant growth as a result of lay empowerment. The stories of Pastor Lumpri Koroma and Pastor Albert Patacsil tell how their ministry changed as they used the Metro-Move Seminar's first principle on discipleship, the key to multiplied ministry.

When the Freetown church planting project began at Kissy Mess in 1977, Pastor Koroma began training four young men. He asked John L. Kamara, Moses Y. C. Kamara,<sup>1</sup> Alimamy Seisay, and Santos Sesay<sup>2</sup> to assist him in establishing and leading prayer cells in the community and to lead portions of the Sunday worship services. Lumpri told these men to follow the house fellowship model explained in the Metro-Move Seminar.<sup>3</sup> These prayer cells became known as home cells in Sierra Leone, but they were reported to the district as a preaching point. The first church was organized from the first ten prayer cells led by these young men. The results of discipleship training on church growth in Freetown is illustrated in Figure , Bar Chart Cell Groups and Disciples in the Kissy Church on the next page. This shows the steady increase in the number of disciples in training in the churches and home cells (preaching points) in the Kissy Mess Church and the Freetown area from 1978 to 1984 and then within the new Western District which comprised the churches in the Freetown area. Churches have multiplied in the Freetown area since the Kissy Mess Church plant in 1978 to a total of 11 (9 organized, 2 unorganized). The Kissy church has given birth directly to five churches (Lumley 1982, Wellington 1984, Kissy Dockyard 1985, Gingerhall 1987, and Looking Town 1993) and

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<sup>1</sup> Moses when transferred to Kenema followed Pastor Koroma's example in discipleship training. He asked his roommate to help begin public services and also to teach a Sunday School lesson even though his roommate had never taught before. As Moses coached him, he sensed a call to ministry and now pastors the church in Gbendembu. Moses also established the church in Kenema.

<sup>2</sup> Santos, while under Pastor Koroma's direction in ministry at Kissy led a friend from up-country, Solomon Sesay, to Christ and discipled him. Solomon sensed God's calling to ministry and prepared at Sierra Leone Bible College. He now pastors the Kissy Mess Church and is the district superintendent of the Western District.

<sup>3</sup> The seminar case study on daughter churches was based on the Wesleyan Church in Manila, Philippines which had grown significantly through a mother-daughter church planting sequence. This new concept changed Pastor Koroma's plan from building one big church in Freetown patterned after the National Pentecostal Church to following a plan using the house fellowship to plant many smaller churches.

is a grandmother to three others (Kenama 1980, Grafton Barracks 1986, and Brookfields 1987). Nine of these churches developed from a home cell foundation directed by laity. The emphasis on empowering and training disciples has been a major factor in the planting of these churches. Since 1978, a total of 600 disciples have been trained in the Free-town area and Western District.

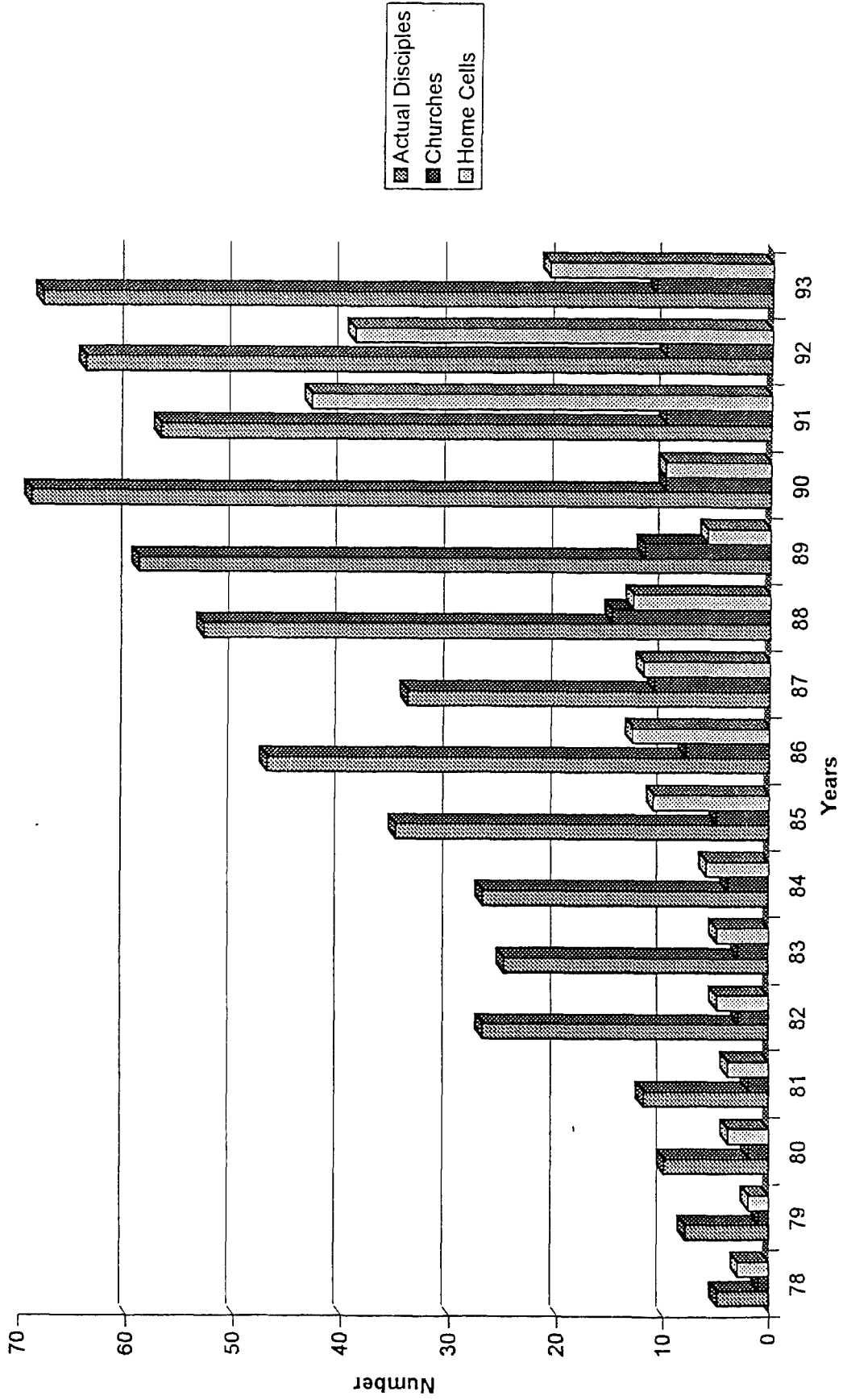


Figure J.1

Cell Groups and Disciples Kissy Church

This is an average of 37.5 disciples per year or an average of 6.78 disciples per church for the 11 total churches in the district. Many of these disciples have been involved in starting and directing cell ministries. A total of 197 home cells have been reported since 1978 which averages 12.3 per year for the last 16 years. Even though discipleship training had not been a goal established in the 1978 Metro-Move Seminar, discipleship training was taught as a Biblical principle modeled by Christ and Paul which is vital for the spread of the gospel and church planting.

In the 1987 Metro-Move Seminar, goals were set for disciples to be trained. The Freetown - Western District has consistently gone over their discipleship goals five of the six years through 1993. These disciples have been involved in overseeing and conducting Bible studies in the home cell ministry. An average of 20 home cells each year carried on ministry since the Western district was formed in 1985. The Kissy Mess Church was supervising 16 home cells and the Kissy Dock Yard Church was overseeing 19 home cells in 1992. Each home cell averages 48 Bibles studies a year (Vreugdenhil correspondence 1994). These home cells operate as mini churches and average 20 in weekly attendance. Nine<sup>1</sup> of the eleven churches in the Western District were organized from a home cell community. One of the laymen in the Kissy Mess Church, Alimamy Sesay has led home cells in four communities which have later developed into organized churches. In contrast, the Philippines has used the house fellowship principle less with only a 13% of the first ten-year goal achieved. The Metro-Move objective for this principle was to involve laity at this level both as leaders and for the purpose of giving those leading the responsibility and experience of selecting and training others for ministry. This perhaps explains the reason Sierra Leone has consistently reported more laity involved in discipleship training. Perhaps this also explains why Sierra Leone has exceeded its goals for new churches by a wide margin for both the first and second ten-year objectives.

Sierra Leone perhaps has reached the state of critical mass, the point from which acceleration begins due to the broad base of trained people whose reduplication of their ministry through training sets in motion a progression of multiplication rather than addition. Luke refers to this aspect in Acts: "Believers were increasingly added to the Lord," (5:14); "The number of disciples was multiplying," (6:1); "Churches being multiplied," (9:31). See Figure 10.1, Tables 10.1 and 10.2 in Chapter 10 on pages 416-417 for a Comparison of Discipleship and Evangelism.

On the other hand, the Philippines does have numerous examples of pastors as well as laity who have been involved in discipleship training. The point being made here is that overall, the statistical reports indicate that the Philippines has not experienced the growth that Sierra Leone has had and thus one must raise the question, "What reasons can

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<sup>1</sup> These are in the order of starting: Kissy Mess 1978; Lumley 1982; Wellington 1984; Fort Loko 1985; Dockyard 1986; Brookfields 1987; Ginger Hall 1988; Bo 1990; and Looking Town 1993.

be discovered, which is the focus of the above discussion. Since the Philippines also has examples of those who are consistently applying the principles of Metro-Move, again the question comes, why are not more people doing so. An excellent example of discipleship training as well as an example that gives insight into the question just raised regarding neglect of application comes from Rev. Albert Patacsil, current pastor of the Cabanatuan City Wesleyan Church and newly elected district superintendent (1993) of the newly organized Nueva Ecija District.

Pastor Patacsil attended the first Metro-Move Seminar in 1983. At that time, he was pastoring in the island of Palawan in a rural area. Therefore, he said he did not take the seminar's overall emphasis very seriously because he just assumed it was geared for urban ministry and did not apply to his rural context. Thus he did not attempt to apply the principles. However, in 1985, the district transferred him to Cabanatuan, an urban center with a population of about 200,000. Cabanatuan was one of the oldest churches having been started in 1937 by the first missionary, R. K. Storey. The congregation was concerned that their young pastor lacked the experience of the older pastors they were accustomed to having. Therefore Pastor Patacsil approached his ministry there with deep earnestness and commitment. He said,

I was a one man army, doing everything myself to be sure it was done right. Every area of the ministry depended on me. I was exhausting myself. I reserved no time for myself or my family. My wife complained that I was neglecting my home responsibilities. The children were suffering.

Patacsil, in reflecting on those days, admits the results of his ministry were minimal. He confesses that he did not consider asking help from the laity of the church because he did not believe they could do the work. On the other hand, he confesses, "About three Bible studies was the most I could conduct a week. I was doing ministry in the traditional way." The church had little impact on the community and during its 48 year history, it had never given birth to a daughter church.

In 1990, Patacsil attended the second Metro-Move Seminar in Manila. Due to the pressing urban ministry now confronting him, he listened with openness to the concepts. The presentation on "Disciples, the key to multiplication," sank deep. This time the principle made a lot of sense and he determined to apply it upon returning home. He set a personal goal to empower his laity to work toward planting four daughter churches.

Patacsil shared his vision with the congregation and then he called them to fully consecrate themselves for service by coming to the church altar for commitment. Eight laity, six men and two ladies, said they would give their time to work with the pastor for training every Sunday from 1-5 o'clock. Pastor Patacsil schooled them for outreach ministry based on the Metro-Move Seminar's strategy and then he took them with him to observe how to contact homes through the community religious survey, lead Bible studies and house fellowships. When he felt his disciples were ready, he entrusted them to con-

tinue. The result has been exceptional. In two years, these empowered laity under their pastor's supervision have achieved a total of four organized churches, three provisional churches and three preaching points in the Cabanatuan City area. In 1992 at the time of this interview, 14 laity were conducting weekly Bible studies and house fellowships. Patacsil has trained eight for ministry. He follows an apprenticeship approach, training his disciples who learn by observation first in the OFEBS and house fellowships and preparing them to take over. His philosophy regarding lay involvement has changed dramatically since Metro-Move. Pastor Patacsil says, "I now look at the abilities of the laity and consider how they could be used from a physical, material, financial, and psychological point of view." Patacsil says a team approach increases loyalty and commitment. "If I do the work, they do nothing and sometimes cause me trouble. Now they understand ministry and as a result, they are sympathetic and supportive," he says. "The team spirit now influences the whole congregation" (Interview: 1992). As of January 1996, the Cabanatuan Church had eight daughter churches, one preaching point, four home Bible studies, and 11 Sunday school extensions with a membership of 257.



## APPENDIX K

### Analysis of Participant Application of Four Seminar Principles

Synopsis: The following text rightfully belongs in Chapter 9 in the discussion of the qualitative analysis of the focused interviews. This material comprises the body of computer analysis on the five areas of inquiry for application of the four Metro-Move principles: Ministry understanding, degree of contextualization, continued usage, and helpfulness. The Stat Pack Gold program provided the mean, variance and standard deviation for each principle in each of the above categories. In order to spare the reader the tedium of technical narrative, this essential data has been placed here for reference in support of the evaluations made in the text.

#### Ministry Involvement

Let us now examine the ministry involvement of the interviewees in both the Philippines and Sierra Leone regarding the use of the four Metro-Move principles before and after taking the seminar. The response of the interviewees is indicated in tables below.

#### The Philippines

In the Philippines, each of the 27 interviewees was asked to answer Yes, or No, to indicate if they were using any of the four Metro-Move principles before attending the seminar. The responses of these 27 interviewees on each principle have been recorded and analyzed and are now described below.

1. Discipleship Training. The before responses indicate the following. The mean of this group was 0.81. Out of this set of 27 interviewees, 95 percent scored answers between the range of 0.67 and 0.96. The variance was 0.16. The standard deviation was 0.40 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 0.96. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 0.89 and 1.04. The variance within this range was 0.04. The standard deviation dropped to 0.19.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.81 to 0.96, an increase of 0.14 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of

this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a change took place among the population of 139 participants attending both seminars.

2. OFEBS. The before responses indicate the following. The mean of this group was 0.89. Out of this set of 27 interviewees, 95 percent scored answers between the range of 0.77 and 1.01. The variance was 0.10. The standard deviation was 0.32 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 1.00. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 1.00 and 1.00. The variance within this range was 0.00. The standard deviation dropped to 0.00.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.89 to 1.00, an increase of 0.11 points in the average score of the interviewees. This shows that the seminar affected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

3. House Fellowships. The before responses indicate the following. The mean of this group was 0.30. Out of this set of 27 interviewees, 95 percent scored answers between the range of 0.12 and 0.47. The variance was 0.22. The standard deviation was 0.47 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 0.93. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 0.83 and 1.603. The variance within this range was 0.07. The standard deviation dropped to 0.27.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.30 to 0.93, an increase of 0.63 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

4. Daughter Church. The before responses indicate the following. The mean of this group was 0.44. Out of this set of 27 interviewees, 95 percent scored answers be-

tween the range of 0.525 and 0.64. The variance was 0.26. The standard deviation was 0.51 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 0.70. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 0.53 and 0.88. The variance within this range was 0.22. The standard deviation dropped to 0.47.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.44 to 0.70, an increase of 0.26 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

In looking at the degree of change among these interviewees regarding the four principles from before and after, the following things stand out.

1. Variance. The daughter church principle had the least variant change, followed by the OFEBS, then the discipleship training principles with the house fellowship principle having the greatest degree of variant change.

2. Standard deviation. OFEBS had the least deviation or the greatest degree of conformity, followed by discipleship, house fellowship, and daughter church has the least degree of conformity among the group.

3. Range. The range of change was greatest in the house fellowship principle, followed by daughter church, with disciples slight movement and OFEBS the least with almost zero movement. Differences were seen between the upper and the lower end of the range in the before and after responses, however none of the principles moved beyond the first point so the range of movement for all the principles was minimal.

4. Mean. Again, the change in mean from before and after was significant. The greatest mean change occurring for the house fellowship principle followed by OFEBS, discipleship, with the least change taking place regarding the daughter church principle.

### Sierra Leone

In Sierra Leone, each of the 25 interviewees was asked to answer Yes, or No, to indicate if they were using any of the four Metro-Move principles before attending the seminar. The responses of these 25 interviewees on each principle have been recorded and analyzed and are now described below.

1. Discipleship Training. The before responses indicate the following. The mean of this group was 0.28. Out of this set of 25 interviewees, 95 percent scored answers between the range of 0.10 and 0.46. The variance was 0.21. The standard deviation was 0.46 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 1.00. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 1.00 and 1.00. The variance within this range was 0.00. The standard deviation dropped to 0.00.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.81 to 0.96, an increase of 0.14 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

2. OFEBES. The before responses indicate the following. The mean of this group was 0.28. Out of this set of 25 interviewees, 95 percent scored answers between the range of 0.04 and 0.46. The variance was 0.21. The standard deviation was 0.46 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 0.92. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 0.81 and 1.03. The variance within this range was 0.08. The standard deviation dropped to 0.28.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.28 to 0.92, an increase of 0.54 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

3. House Fellowships. The before responses indicate the following. The mean of this group was 0.20. Out of this set of 25 interviewees, 95 percent scored answers between the range of 0.04 and 0.36. The variance was 0.17. The standard deviation was 0.41 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 0.80. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 0.64 and 0.96. The variance within this range was 0.17. The standard deviation dropped to 0.41.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.20 to 0.80, an increase of 0.60 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

4. Daughter Church. The before responses indicate the following. The mean of this group was 0.32. Out of this set of 25 interviewees, 95 percent scored answers between the range of 0.13 and 0.51. The variance was 0.23. The standard deviation was 0.48 percent.

However, following the seminar, the after responses indicate the following changes. The mean moved up to 0.72. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 0.54 and 0.90. The variance within this range was 0.21. The standard deviation dropped to 0.46.

In comparing the before and after analysis, one can see significant changes. The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 0.32 to 0.72, an increase of 0.40 points in the average score of the interviewees. This shows that the seminar effected an increase in the awareness of this principle and indicated use. The Metro-Move Seminar also affected the participants by increasing their conformity of understanding and views. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

In looking at the degree of change among these interviewees regarding the four principles from before and after, the following things stand out.

1. Variance. The house fellowship principle had the least variant change, followed by the daughter church, then the OFEBS principles with the disciples trained principle having the greatest degree of variant change.

2. Standard deviation. Disciples trained had the least deviation or the great degree of conformity, followed by OFEBS, house fellowship, and daughter church has the least degree of conformity among the group.

3. Range. The range of change was greatest in the disciples trained principle, followed by OFEBS, with house fellowship and the daughter church least with almost zero movement. Differences were seen between the upper and the lower end of the range in the before and after responses, however none of the principles moved beyond the first point so the range of movement for all the principles was minimal.

4. Mean. Again, the change in mean from before and after was significant. The greatest mean change occurring for the disciples trained principle followed by OFEBS, house fellowship, with the least change taking place regarding the daughter church principle.

### Understanding One's Role in Ministry

This section will examine the participants in the Philippines and Sierra Leone to determine the degree of understanding. Each of the interviewees was asked to rate what he/she considered to be his/her degree of *understanding* of his/her role in ministry regarding the application of the four principles before and after attending the seminar based on the scale of 5-1 with one meaning not clear at all, two, slightly clear, three somewhat clear, four, clear; and five, very clear. The responses on each principle for the countries of the Philippines and Sierra Leone have been recorded and analyzed and are described below.

#### The Philippines

Twenty-seven interviewees provide the following case study on understanding one's role in ministry.

1. Discipleship Training. The before responses indicate the following. Two or 7.4 percent said, they were not clear at all; eleven or 40.7 percent said, they were slightly clear; six or 22.2 percent said, they were somewhat clear; seven or 25.9 percent said they were clear; and one or 3.7 percent said, he/she was very clear. The mean of this group was 2.78. Out of this set of 27 interviewees, 95 percent scored answers between the range of 2.38 and 3.17. The variance was 1.10. The standard deviation was 1.05 percent.

However, following the seminar, the after responses indicate the following changes. Eleven or 40.7 percent said, they were clear and sixteen or 59.3 percent said they were very clear. The mean moved up to 4.59. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 4.40 and 4.78. The variance within this range was 0.25. The standard deviation dropped to 0.50.

In comparing the before and after analysis, one can see significant changes. Forty eight percent moved out of the "not clear at all" or only "slightly clear" category to 100 percent stating they were either "clear" or "very clear." The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 2.78 to 4.59, an increase of 1.81 points in the average score of the interviewees. This shows that the seminar effected an increase in the interviewee's understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

2. OFEBs. The before responses indicate the following. Two or 7.4 percent said they were not clear at all; four or 14.8 percent said, they were slightly clear; nine or 33 percent said, they were somewhat clear; eleven or 40.7 percent said they clear; and one or 3.7 percent said, he/she was very clear. The mean of this group was 3.19. Out of this set of 27 interviewees, 95 percent scored answers between the range of 2.81 and 3.56. The variance was 1.00. The standard deviation was 1.00 percent.

However, following the seminar, the after responses indicate the following changes. One or 3.7 percent said he/she was somewhat clear; eleven or 40.7 percent said they were clear; and five or 55.6 percent said they were very clear. The mean moved up to 4.52. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 4.30 and 4.74. The variance within this range was 0.34. The standard deviation dropped to 0.58.

In comparing the before and after analysis, one can see significant changes. Twenty-two percent moved out of the "not clear at all" or only "slightly clear" category to 96.3 percent stating they were "clear" or "very clear." The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 3.19 to 4.52, an increase of 1.33 points in the average score of the interviewees. This shows that the seminar effected an increase in the interviewee's understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

3. House Fellowships. The before responses indicate the following. Fifteen or 55.6 percent said they were not clear at all; four or 14.8 percent said they were slightly clear; three or 11.1 percent said they were clear; and five or 18.5 percent said they were very clear. The mean of this group was 1.93. Out of this set of 27 interviewees, 95 percent scored answers between the range of 1.47 and 2.38. The variance was 1.46. The standard deviation was 1.21 percent.

However, following the seminar, the after responses indicate the following changes. One or 3.7percent said he/she was somewhat clear; thirteen or 48.1 percent said

they were clear; and thirteen or 48.1 percent said they were very clear. The mean moved up to 4.44. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 4.23 and 4.66. The variance within this range was 0.33. The standard deviation dropped to 0.58.

In comparing the before and after analysis, one can see significant changes. Seventy percent moved out of the “not clear at all” or “only slightly clear” category and 48.1 percent said they were “very clear.” The group as a whole varied less. A decrease in variance between members occurred. The mean moved from 1.19 to 4.44, an increase of 3.25 points in the average score of the interviewees. This shows that the seminar affected an increase in the interviewee’s understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

4. Daughter Church. The before responses indicate the following. Five or 18.5 percent said they were not clear at all; five or 18.5 percent said they were slightly clear; three or 11.1 percent said they were somewhat clear; eleven or 40.7 percent said they were clear; and three or 11.1 percent said they were very clear. The mean of this group was 3.07. Out of this set of 27 interviewees, 95 percent scored answers between the range of 2.56 and 3.59. The variance was 1.84. The standard deviation was 1.36 percent.

However, following the seminar, the after responses indicate the following changes. Two or 7.4percent said they were somewhat clear; four or 25.9 percent said they were clear; and eighteen or 66.7 percent said they were very clear. The mean moved up to 4.59. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 4.35 and 4.83. The variance within this range was 0.40. The standard deviation dropped to 0.64.

In comparing the before and after analysis, one can see significant changes. Thirty-seven percent moved out of the “not clear at all” or “only slightly clear” category and 66.7 percent moved into the “very clear” category. The group as a whole varied less. A decrease in variance between members occurred. The mean moved from 3.07 to 4.59, an increase of 1.52 points in the average score of the interviewees. This shows that the seminar affected an increase in the interviewee’s understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also effected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 139 participants attending both seminars.

In looking at the degree of change among these interviewees concerning their understanding of their role in ministry regarding the application of the four principles from before and after, the following things stand out.



1. Variance. The OFEBS principle had the least variant change, followed by the discipleship and then the house fellowship principles with the daughter church principle having the greatest variant change.
2. Standard deviation. Discipleship had the least deviation or the great degree of conformity, followed by house fellowship, OFEBS, and daughter church has the least degree of conformity among the group.
3. Range. The range of change was greatest in the house fellowship principle, followed by daughter church, OFEBS, and disciples having the least degree of movement. However, significant movement took place for each principle with each principle moving beyond the point of overlap with a wide gap between the before and after point of view.
4. Mean. Again, the change in mean from before and after was significant. The greatest mean change occurring for the house fellowship principle followed by discipleship, daughter church, with the least change taking place regarding the OFEBS principle.

In looking at the overall picture of change, the analysis suggests that the greatest change took place regarding the house fellowship principle, and the least change occurred regarding the OFEBS principle. The discipleship principle had the greatest degree of conformity and the daughter church principle had the least degree of conformity with the greatest variant change. Perhaps this suggests that the participant's experience with the principles ranged from OFEBS, disciples, house fellowship, and daughter church in that order. The fact that the discipleship principle had the greatest conformity and the least standard deviation, perhaps suggests that the group as a whole as well as individually had greater acceptance of this principle since this principle has a clear Biblical mandate.

### Sierra Leone

Twenty-five interviewees provide the following case study on understanding ones role in ministry.

1. Discipleship Training. The before responses indicate the following. Thirteen or 52.0 percent said, they were not clear at all; six or 24.0 percent said, they were slightly clear; four or 16 percent said, they were somewhat clear; one or 4.0 percent said they were clear; and one or 4.0 percent said, he/she was very clear. The mean of this group was 1.84. Out of this set of 25 interviewees, 95 percent scored answers between the range of 1.41 and 2.27. The variance was 1.22. The standard deviation was 1.11 percent.

However, following the seminar, the after responses indicate the following changes. Thirteen or 52 percent said they were very clear, and four or 40.0 percent said, they were clear, two or 8.0 percent said they were somewhat clear. The mean moved up to 4.44. Also, a decrease occurred between the ranges in which 95 percent of the inter-

viewees answered from 4.18 and 4.70. The variance within this range was 0.42. The standard deviation dropped to 0.65.

In comparing the before and after analysis, one can see significant changes. Seventy-six percent moved out of the “not clear at all” or only “slightly clear” category to 52 percent stating they were “very clear.” The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 1.84 to 4.44, an increase of 2.60 points in the average score of the interviewees. This shows that the seminar effected an increase in the interviewee’s understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

2. OFEBES. The before responses indicate the following. Fourteen or 56.0 percent said they were not clear at all; seven or 28.0 percent said, they were slightly clear; two or 8.0 percent said, they were somewhat clear; two or 8.0 percent. The mean of this group was 3.19. Out of this set of 27 interviewees, 95 percent scored answers between the range of 2.81 and 3.56. The variance was 1.00. The standard deviation was 1.00 percent.

However, following the seminar, the after responses indicate the following changes. Thirteen or 52.0 percent said they were very clear, and twelve or 48.0 percent said they were clear. The mean moved up to 4.52. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 4.32 and 4.72. The variance within this range was 0.26. The standard deviation dropped to 0.51.

In comparing the before and after analysis, one can see significant changes. Ninety-four percent moved out of the “not clear at all” or only “slightly clear” category to 52 percent stating they were “very clear.” The group as a whole varied less. A decrease in variance between members occurred.

The mean moved from 1.68 to 4.52, an increase of 2.84 points in the average score of the interviewees. This shows that the seminar effected an increase in the interviewee’s understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

3. House Fellowships. The before responses indicate the following. Fifteen or 62.06 percent said they were not clear at all; three or 12.58 percent said they were slightly clear; three or 12.5 percent said they were somewhat clear, and one or 4.2 percent

said they were very clear. The mean of this group was 1.60. Out of this set of 25 interviewees, 95 percent scored answers between the range of 1.21 and 1.99. The variance was 1.00. The standard deviation was 1.00 percent.

However, following the seminar, the after responses indicate the following changes. Ten or 41.7 percent said they were very clear, eleven or 45.8 percent said they were clear, three or 8.3 percent they were somewhat clear, one or 4.2 percent said he/she was slightly clear. The mean moved up to 4.25. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 3.93 and 4.57. The variance within this range was 0.63. The standard deviation dropped to 0.79.

In comparing the before and after analysis, one can see significant changes. Seventy percent moved out of the “not clear at all” or “only slightly clear” category and 41.0 percent said they were “very clear.” The group as a whole varied less. A decrease in variance between members occurred. The mean moved from 1.60 to 4.25, an increase of 2.56 points in the average score of the interviewees. This shows that the seminar effected an increase in the interviewee’s understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

4. Daughter Church. The before responses indicate the following. Seventeen or 68 percent said they were not clear at all; two or 8.0 percent said they were slightly clear; three or 12.0 percent said they were somewhat clear; two or 8.0 percent said they were clear. The mean of this group was 3.07. Out of this set of 27 interviewees, 95 percent scored answers between the range of 2.56 and 3.59. The variance was 1.84. The standard deviation was 1.36 percent.

However, following the seminar, the after responses indicate the following changes. Fourteen or 56.0 percent said they were very clear, seven or 28.0 percent said they were clear, two or 8.0 percent said they were somewhat clear, and two or 8.0 percent said they were slightly clear. The mean moved up to 4.32. Also, a decrease occurred between the ranges in which 95 percent of the interviewees answered from 3.95 and 4.69. The variance within this range was 0.89. The standard deviation dropped to 0.95.

In comparing the before and after analysis, one can see significant changes. Eighty percent moved out of the “not clear at all” or “only slightly clear” category and 56.0 percent moved into the “very clear” category. The group as a whole varied less. A decrease in variance between members occurred. The mean moved from 1.60 to 4.32, an increase of 2.72 points in the average score of the interviewees. This shows that the seminar effected an increase in the interviewee’s understanding of his/her role in ministry regarding the use of this principle. The Metro-Move Seminar also affected the participants by increasing their conformity as a group in their understanding of the application of this prin-

principle in their role in ministry. It seems fair to suggest that a similar change took place among the population of 79 participants attending both seminars.

In looking at the degree of change among these interviewees concerning their understanding of their role in ministry regarding the application of the four principles from before and after, the following things stand out.

1. Variance. The OFEBS principle had the least variant change, followed by the house fellowship and then the discipleship fellowship principles with the daughter church principle having the greatest variant change. The degree of variant change from before and after ranks the changes from least to greatest in understanding of the principles as follows: daughter church, discipleship OFEBS, and house fellowship.

2. Standard deviation. OFEBS had the least deviation as well as the greatest degree of conformity, followed by discipleship, house fellowship, with the daughter church having the least degree of conformity among the group.

3. Range. The range of change was greatest in the OFEBS principle, followed by discipleship, daughter church, and house fellowship having the least degree of movement. However, significant movement took place for each principle indicating a wide difference between the upper and lower end of the range in the before and after responses.

4. Mean. Again, the change in mean from before and after was significant. The greatest mean change occurring for the OFEBS principle followed by daughter church, then discipleship with the least change taking place regarding the house fellowship principle.

### Degree of Contextualization

Each of the four principles was examined to determine the degree of change was needed in order to use the principle within the cultural setting of the Philippines and Sierra Leone. This degree of cultural contextualization for each principle was determined by asking each interviewee to indicate on a 5 - 1 scale how much change was necessary for useful adaptation by the following response: One, no change at all; two, slight change; three, somewhat changed; four, changed greatly, but the same principle; five, changed completely, not the same principle. The responses from each country follow below.

#### The Philippines

The 27 interviewees in the Philippines responded with the following results.

1. Discipleship training. Of the 27 cases, one was missing leaving 96.3 percent to respond. Nine or 34.6 percent said, no change at all; nine or 34.6 percent said, slight change; two or 7.7 percent said, somewhat changed; six or 23.1 percent said, changed

greatly but the same principle. The mean of this group was 2.19. Out of this set of 27 interviewees, only 26 provided valid cases for analysis. From this group of 96.3 percent, 95 percent scored answers between the range of 1.74 and 2.64. The variance was 1.36. The standard deviation was 1.17.

2. OFEBs. Nine or 33.3 percent said, no change at all; nine or 33.3 percent said, slight change; one or 3.7 percent said, somewhat changed; eight or 29.6 percent said changed greatly but the same principle. The mean of this group was 2.30. Out of this set of 27 interviewees, 95 percent scored answers between the range of 1.83 and 2.76. The variance was 1.52. The standard deviation was 1.23.

3. House Fellowship. Of the 27 cases, four were missing leaving 85.2 percent to respond. Three or 13.0 percent said no change at all; eight or 34.8 percent said slight change; two or 8.7 percent said somewhat changed; nine or 39.1 percent said changed completely but the same principle; one or 4.3 percent said changed completely, not the same principle. The mean of this group was 2.87. Out of this set of 27 interviewees, only 23 provided valid cases for analysis. From this group of 85.2 percent, 95 percent scored answers between the range of 2.37 and 3.37. The variance was 1.36. The standard deviation was 1.17.

4. Daughter Church. Of the 27, nine cases were missing leaving 66.7 percent to respond. Six or 33.3 percent said no change at all; three or 16.7 percent said slight change; two or 11.1 percent said somewhat changed; seven or 38.9 percent said changed completely but the same principle. The mean of this group was 2.56. Out of this set of 27 interviewees, only 18 provided valid cases for analysis. From this group of 66.7 percent, 95 percent scored answers between the range of 1.94 and 3.17. The variance was 1.79. The standard deviation was 1.34.

### Sierra Leone

The 25 interviewees in Sierra Leone responded with the following results.

1. Discipleship training. Of the 25 cases, one was missing leaving 96.0 percent to respond. Eleven or 45.8 percent said, no change at all; two or 8.3 percent said, slight change; four or 16.6 percent said, somewhat changed; five or 20.8 percent said, changed greatly but the same principle. The mean of this group was 2.04. Out of this set of 25 interviewees, 95 percent scored answers between the range of 1.54 and 2.54. The variance was 1.62. The standard deviation was 1.27.

2. OFEBs. Out of 25 cases, one was missing leaving 96.0 percent to respond. Three or 12.5 percent said, no change at all; Four or 16.7 percent said, slight change; six or 25.0 percent said, somewhat changed; nine or 37.5 percent said changed greatly but the same principle, and one or 4.2 percent said changed completely, not the same principle, one did not respond. The mean of this group was 2.92. Out of this set of 25

interviewees, 95 percent scored answers between the range of 2.40 and 3.43. The variance was 1.64. The standard deviation was 1.28.

3. House Fellowship. Out of the 25 cases, one was missing leaving 96.0 percent to respond. Three or 12.5 percent said, not change at all; two or 8.3 percent said slight change; five or 20.8 percent said somewhat changed; eight or 33.3 percent said changed greatly but the same principle; and one or 4.2 percent said changed greatly, not the same principle. The mean of this group was 2.46. Out of this set of 25 interviewees, only 24 provided valid cases for analysis. From this group of 96.0 percent, 95 percent scored answers between the range of 1.79 and 3.13. The variance was 2.78. The standard deviation was 1.67.

4. Daughter Church. Of the 25 cases, one was missing leaving 96.0 percent to respond. Twelve or 50 percent said no change at all; two or 8.3 percent said slight change; two or 8.3 percent said somewhat changed; eight or 33.3 percent said changed completely but the same principle; one or 4.3 percent said changed completely, not the same principle. The mean of this group was 2.25. Out of this set of 25 interviewees, 24 provided valid cases for analysis. From this group of 96.0 percent, 95 percent scored answers between the range of 1.69 and 2.81. The variance was 1.93. The standard deviation was 1.39.

#### Degree of usage

Each interviewee in the Philippines and Sierra Leone was asked four questions regarding usage: (1) Did they set goals following the seminars to which they answered, yes, or no; (2) Did they consider the goals they set to be realistic goals to which they answered, yes, or no; (3) What was the current achievement for each goal set for each of the four principles; and (4) Were they continuing to use the principle in their present ministry to which they answered, yes, or no. These responses are given below for each country.

#### The Philippines

The 27 interviewees responded to the questions regarding goal setting, the realistic aspect of these goals, and their application of the principles since taking the seminar in the following manner. All or 100 percent said they set goals.

Were these goals considered realistic? Out of the 27, one did not answer leaving 96.3 percent to respond. Twenty-three or 88.5 percent interviewees answered yes. Three or 11.5 percent answered no.

Were these goals being pursued? Of the 27 interviewed, the percent of responses yes, or no for each principle as well as the total number realized for each principle follows below.

1. Discipleship training. Continuation: Yes 26 or 96.3 percent; No 1 or 3.7 percent. The interviewees reported a total of 171 disciples trained since they took the seminar which averages 6.33 per person.

2. OFEBS. Continuation: Yes 26 or 96.3 percent; No 1 or 3.7 percent. The interviewees reported a total of 287 one family evangelistic Bible studies conducted since taking the seminar which averages 10.6 per person.

3. House Fellowship. Continuation: Yes 22 or 81.3 percent; No 5 or 18.5 percent. The interviewees reported a total of 91 house fellowships conducted since taking the seminar which averages 3.37 per person.

4. Daughter Churches. Continuation: Yes 15 or 62.5 percent; No 9 or 37.5 percent. The interviewees reported a total of 24 church planted since taking the seminar which averages 0.888 per person.

### Sierra Leone

Out of the 25 interviewees, three cases were missing, leaving 88.0 percent to respond. Twenty-two interviewees responded to the questions regarding goal setting, the realistic aspect of these goals, and their application of the principles since taking the seminar in the following manner. Twenty or 90.9 percent set goals for each of the principles, two or 9.1 percent did not set goals.

Were these goals considered realistic? Out of the 25, nineteen interviewees responded to this question. Six did not answer leaving 76.0 percent to respond. Nineteen or 100 percent of these responding said yes.

Were these goals being pursued? Of the 25 interviewed, the percent of responses yes, or no for each principle as well as the total number realized for each principle follows below.

1. Discipleship training. Continuation: Yes 23 or 92.0 percent; No 2 or 8.0 percent. The interviewees reported a total of 233 disciples trained since they took the seminar which averages 9.32 per person.

2. OFEBS. Continuation: Yes 21 or 84.0 percent; No 4 or 16 percent. The interviewees reported a total of 348 one-family evangelistic Bible studies conducted since taking the seminar which averages 13.9 per person.

3. House Fellowship. Continuation: Yes 19 or 76.0 percent; No 6 or 24 percent. The interviewees reported a total of 375 house fellowships conducted since taking the seminar which averages 15 per person.

4. Daughter Churches. Continuation: Yes 20 or 80.0 percent; No 5 or 20.0 percent. The interviewees reported a total of 74 churches planted since taking the seminar which averages 2.96 per person.

### Degree of Helpfulness

Each of the four principles were examined to determine the degree of helpfulness the interviewees in the Philippines and in Sierra Leone considered it to be to their life and ministry. The sense of helpfulness was determined by asking each interviewee to indicate on a 5 - 1 scale the degree of help that they considered each principle to be in their own life or ministry. Each principle was rated as follows: Five, very helpful; four, helpful; three, somewhat helpful; two, slightly helpful; one, not helpful at all. Responses from each country follow below.

#### The Philippines

The 27 interviewees indicated they considered the following principles based on helpfulness as follows:

1. Discipleship training. Of the 27 interviewees, 100 percent answered. Twenty-two or 81.5 percent said very helpful; four or 14.8 percent said helpful; one or 3.7 percent said somewhat helpful. The mean of this group was 4.78. Out of this set of 27 interviewees, 95 percent scored answers between the range of 4.59-4.97. The variance was 0.26. The Standard deviation was 0.51.

2. OFEBs. Of the 27 interviewees, 100 answered. Seventeen or 63.0 percent said very helpful; seven or 25.9 percent said helpful; two or 7.4 percent said somewhat helpful; one or 3.7 percent said slightly helpful. The mean of this group was 4.48. Out of this set of 27 interviewees, 95 percent scored answers between the range of 4.18 and 4.78. The variance was 0.64. The standard deviation was 0.80

3. House Fellowships. Of the 27 interviewees, two cases were missing leaving 92.6 percent to respond. Fifteen or 60.0 percent said very helpful; eight or 32.0 percent said helpful; one or 4.0 percent said somewhat helpful; one or 4.0 percent said slightly helpful. The mean of this group was 4.05. Out of this set of 25, 95 percent scored answers between the range of 4.18 and 4.78. The variance was 5.9. The standard deviation was 2.43.



4. Daughter Church. Of the 27 interviewees, seven cases were missing leaving 74.1 percent to respond. Fifteen or 75.0 percent said very helpful; two or 10.0 percent said helpful; one or 5.0 percent said somewhat helpful; and two or 10 percent said slightly helpful. The mean of this group was 4.50. Out of this set of 20 interviewees, 95 percent scored answers between the range of 4.06 and 4.94. The variance was 1.00. The standard deviation was 1.00. The seven missing cases were interviewees who did not have a comment.

#### Sierra Leone

The 25 interviewees indicated they considered the following principles based on helpfulness as follows:

1. Discipleship training. Of the 25 interviewees, 100 percent answered. Eighteen or 72.0 percent said very helpful; five or 20.0 percent said helpful; one or 4.0 percent said somewhat helpful. The mean of this group was 4.52. Out of this set of 25 interviewees, 95 percent scored answers between the range of 4.09-4.95. The variance was 1.18. The Standard deviation was 1.08.

2. OFEBS. Of the 25 interviewees, 24 answered. Five or 41.6 percent said very helpful; fourteen or 58.4 percent said helpful; One did not respond. The mean of this group was 4.24. Out of this set of 24 interviewees, 95 percent scored answers between the range of 3.84 and 4.64. The variance was 1.02. The standard deviation was 1.01.

3. House Fellowships. Of the 25 interviewees, two cases were missing leaving 92.0 percent to respond. Eleven or 50.0 percent said very helpful; eight or 34.0 percent said helpful; one or 4.3 percent said slightly helpful, three or 13.0 percent said not helpful at all. The mean of this group was .35. Out of this set of 23, 95 percent scored answers between the range of 3.00 and 4.36. The variance was 2.98. The standard deviation was 1.73.

4. Daughter Church. Of the 25 interviewees, one case was missing leaving 96.0 percent to respond. Thirteen or 54.2 percent said very helpful; eight or 33.3 percent said helpful; one or 5.0 percent said somewhat helpful; and two or 10 percent said slightly helpful; two or 4.2 percent said slightly helpful; One or 8.3 percent said not helpful at all. The mean of this group was 4.21. Out of this set of 24 interviewees, 95 percent scored answers between the range of 3.72 and 4.69 The variance was 1.48. The standard deviation was 1.22.

## APPENDIX L

### Reflections on the Use of the Principle of Training Disciples: Philippines And Sierra Leone

Synopsis: The participants interviewed answered three questions regarding their application of the principle on discipleship training: (1) How many disciples they had personally trained since the Metro-Move Seminar?, (2) Why or why not they did or did not train disciples?, and (3) How did they train their disciples?: Answers were recorded and transcribed verbatim and appear here in the order of the interviews in the Philippines and in Sierra Leone.

#### Philippines

##### *Vic Oximas (General Director of Church Growth and Evangelism)*

11 Trained.

#### Why/why not:

Biblically sound. Not just a program. This is the way the church can really move and grow. History tells us this is the way of growth.

#### How:

Pastor asks his disciples to follow him-no change in the principle taught.

##### *Auring Buenaventura (Lay person Cainta Church who took 1983 seminar)*

She is now the General Director for the Wesleyan Women International for the Philippine General Conference. Her husband Ting works with her in outreach ministries.

Total: None trained.

(Auring comments as a lay person on what she considers to be a failure on the part of the pastors in their responsibility to train the laity of the church)

You, know sir, our pastors are not training their lay persons. The Metro-Move Seminar is very good, but they are not applying. I was challenged with the way our own pastor conducted the Bible studies. What I did is to get all his verses and the questions he would ask people. I copied these down in my Bible. I also liked the way he teaches the

dispensation chart. I would try to use this in my own Bible studies. I would just read the verses and I could also follow. But our pastors are not applying. They are not training. Our own pastor should have trained us, for example me, and Jennifer, and others in the church. He should have gone out and checked what we have done in our studies. And then make a record of what we have done. He is not doing that. In fact, no pastor has done that. They are not. I tell you, the Metro-Move Seminar is very good but they are not applying that.

Bickert comment: Why not? Can you analyze that from a cultural point of view? Is there anything that you see that can explain that? This is just what I was hearing from our missionaries, Walborn and Smith when we arrived in 1970. We often talked about this as missionaries. They were saying that since the pastors graduated from Bible School and came into the churches, the lay people who had been active before in extension Sunday schools and preaching point work had stopped because they felt they had a trained pastor who could do it better than they could. And they were lamenting this condition which was slowing down the overall growth of the church.

Auring's Response: When you were bringing us to the Campus Crusade seminars, I learned many things about evangelism and how to share our faith (1975-77). I also notice in our women's convention. You see these people in the province, in their program, they want their pastor to lead the singing, they want their pastora to teach the subject. I said no. (Auring visits in each district and in many churches in her position as the General Director). We want the laymen to be trained. We will not involve our pastora. When we have prayer, they want their pastor to lead the prayer. I ask them, "Why do you always want your pastora to do everything?"

Bickert: Is this the attitude now?

Response: Yes, this is what I am finding as I am going around the districts for the Women's in the province. I have seen that the TEE is helping our people, especially in Mindanao, but we do not have this going here in Luzon. They don't have time, the people in the city. This is why I believe we are not reaching the goals we have established.

**Why/why not:**

My husband and I are trying to involve other members of our church in going out for Bible study but we have not yet found ones who really have the burden to be steady on a weekly basis with us in our Bible studies. We have started two other churches, in Santa Mesa and Palmera. Probably we are not consistent in bringing these people in our church. Sometimes they are not available to go with us either. I feel that we need to bring the person we are trying to train every time we go out and let them see what we are doing so they can do the same to others.

Soloman Cagungao (Pastor of Cainta Church)

5 trained.

**Why/why not:**

We ministers are limited in ability in what we can do, but the church having growing congregations involve their laity in ministry. Without them, very limited.

**How:**

1. I finish God, You, and New Life booklet with person.
2. Indoctrinate them in the basic doctrines.
3. Discipleship Training. Attend some seminars on evangelism by Campus Crusade for Christ.
4. Share time with disciple in fellowship out to Laguna.
5. I have Bible study with them
6. Ask speakers to come and minister to them.
6. Conduct classes OFEBS, send them out.
7. Ask board members to go hold the Bible study.
8. Training how to witness effectively
9. Take people along with me to conduct OFEBS.

Paz Urbano (District Superintendent, Southern Luzon)

He estimates that 90% of the pastors in his Southern Luzon district have trained at least one disciple.

Rollex Espa. (Pastor of La Loma Church, served on the Metro-Move team)

I set goals for myself after the seminar: Three possible disciples, within the first year. Each one of these disciples will conduct two OFEBS weekly. Then for the second year, we would multiply to twelve disciples because each disciple would get another two. This was our goal for this past year. This was realistic in our first year. We did get these disciples, but in the second year, the problem was they failed to witness. They were not really committed to it, they were students in college and some of them were working. Most of these were young people. Some of the people were Bert Vefis, Mrs. Liongo, Mrs. Bascos and Mrs. Tan, these four. They are the ones going with me. Then the young people. These are the ones going with me.

8 trained personally.

**Why/why not:**

This is the work of the church i.e., it should be a lifestyle.

**How:**

We study together to understand the nature of the church. I show them our part in building the church, their responsibility and we nurture ourselves. But then we also need to evangelize. And by showing those needs and understanding the church, the question arises, what will we do then? 2. I said, We will have training. So we started the preparation. I give training. *What were the steps you used in training them?* First of all, I usually show them the need of being a disciple, what should be the life of the disciple so they can prepare themselves-character, the lifestyle, the equipment. After this, we used the surveys. I taught them how to use the survey, and we established these places. Then, after these surveys, how to conduct Bible studies. *How did you teach them how to use the Bible study?* I usually tell them, this is the way how to present it. I showed them how. We have a demonstration, we illustrate in the training program. I teach them the lesson. Then they go out to the homes. Each one by themselves going out to the homes. Most of these are teachers already, they are the old established members of the church, even the young ones are teaching a Sunday school class so they know how to present the lesson on their own.

Reynaldo Rafael (Older lay worker now pastoring, licensed [ordained in 1993])

2 trained.

**Why/why not:**

For me, this DT is the best way for me to be successful in my ministry. By following this, we can reach our goals, the way to add more souls. (here the tape on this subject)

**How:**

1. I have a conference with them to share my vision with them and the benefits of training disciples to assist in ministry. I select them because of their character (I'm worthy of this).
2. teach them, What is a disciple, the work of a disciple. (Follow the Metro-Move Manual here after referred to as *Metro-Move Manual*).
3. I ask them to go with me to observe what I do.
4. I follow the Metro-Move Manual.

Daniel Benjamin (Pastor)

2 trained.

**Why/why not:**

Our work at Canaan needs helpers to assist me in outreach and church planting.

**How:**

1. Observation of the potential disciples. Look for FAT (Faithful, Available, Teachable) people. I follow the *Metro-Move Manual* exactly.
2. Then I begin teaching them giving them responsibility to teach SS, devotions.
3. I take them with me.

Lorie Sindong (Pastora)

4 trained.

**Why/why not:**

Because this is a way for the local church to grow because it is very important to do so-use other members in ministry.

**How:**

1. I talk with them to see if they are willing to work with me in growing the church. I present the need of our church.
2. Then I begin to train.
3. I used the lessons received in MMS.
4. My disciples accompany me in conducting OFEBS.
5. I let them lead the OFEBS and the HFs.

Alexander Bermudez (Pastor at Canaan Church)

2 trained.

**Why/why not:**

I have seen the ministry is not mine alone, but a church body working together so the task will be easier for me. The laity can enter into the joy of ministry also.

**How:**

Apprenticeship-watch me first, then give them responsibility.

Albert Patacsil (Pastor of Cabanatuan City Church, Served on the Metro-Move Team)

8 trained.

**Why/why not:**

The Metro-Move sessions on “strategy and goals” really spoke to me and changed me. I saw my responsibility to train my church for outreach. I came home and presented the goal that I had set at the seminar to my LBA that this church must build four daughter churches before the end of the 1992 quadrennium. I stood before my congregation and gave them this goal. This goal held me like a fence not to sway to another way which is a tendency of the church. So after the orientation and strategy of the goals and the plan on how to fulfill that goal, I then saw laymen open their heart to respond to meet this goal. The next step was the orientation of my volunteers and discipling them on how to fulfill that goal.

**How:**

1. I give them the foundation of doctrine of The Wesleyan Church, What Wesleyans Believe.
2. I make sure of their salvation.
3. I give close supervision.
4. I consult the DBA-come under authority.
5. Look for a teachable spirit, and give them responsibility.

Teofeo Tuazon (D. S. In North Central Luzon District-did not answer)

Tony Carbonel (Church Growth Director, North East Luzon District)

4 trained.

**Why/why not:**

1. It is the Command of Matthew 28.
2. Mature the people.
3. Participation-involve them in during the work.

4. The more they participate, the more they will be challenged. If they don't participate, they have a lack of challenge. E.g., when I called them, and trained them, and they have seen that one, and they really apply that, they do more to help their pastor.

**How:**

I called my men and talked with them. Then I present to them how to present the Bible study in the homes. And not only that, I called them and let them watch what I am doing and then they could say, not only learning but doing.

Jun Catalan (DS North East Luzon District)

12 trained, four groups of three each.

**Why/why not:**

Because the church is not moving forward, we need to train helpers, we had all ladies, no men in Tabok. Ilocano, Kalinga, Igorot (Kankanay) (listen to tape here)

**How:**

I first gave the lessons to my 12 disciples. I taught lesson 1 & 2, then my disciples taught lessons 3 & 4. The disciples lead the lessons while I as pastor trainer watch them during their two lessons. After this, they are on their own up to the prayer for decision time. Then the pastor returned for the follow-up.

(listen to the tape) Catalan had a very good plan of training and outreach into the community - see steps in the interview form)

Bert Viñas (Layman at La Loma Church)

5 trained.

**Why/why not:**

As a lay pastor I have the commitment to work in the church especially as SS Supt. My goal is to bring many souls to the Lord.

**How:**

1. Establish friendship.
2. Visit them.



3. Commitment.
4. Encourage involvement in the work.
5. Prayer.
6. Socializing evangelism- helping hand in hand business to strengthen and encourage them.

Brix Laya (Pastor at Pioneer Church at Palmera)

4 trained.

**Why/why not:**

Because the MM principles are realistic and practical, not hard to do when understood.

**How:**

Using one-to-one discipleship by Stanley Tam (book) for discipleship training.

Rev. Bustamante (Pastor in Davao City Church)

5 trained.

**Why/why not:**

Because the pastor could not do all the work and he needs someone to assist him.

**How:**

1. Have a class with my members-during our Bible study time with the five who are capable and willing to assist and take the training.
2. Give them responsibility to teach the SS and preach during the prayer meeting time.
3. Use the HF model to give them responsibility, e.g., preaching, leading the Bible study.

Rev. Richardo Baraoil (Church growth director for Northern Provisional District in - Mindanao)

7 trained in the WESTEE program. But some stopped the lessons, too hard to do for them. Of the seven, only two remain.

**Why/why not:**

We need to train others-a great help. Also the command of Christ. The church will grow. There are laymen who are able, who we need to train.

**How:**

1. Character-holy life
2. Love the work of God
3. Education ability-many of our people have little education.
4. Take with me to observe.
5. Instruct the work to them to carry on.
6. I come back to observe them occasionally.

*James Dao-ay (Pastor Kabacan church)*

7 trained.

**Why/why not:**

Because this principle has been proven. Shown by the case studies that making disciples is very vital for church growth. Training others for ministry also multiplies my ministry.

**How:**

1. Impress them that joint effort is the best way to do the work-without them assisting, we cannot expect growth in the church.
2. I recruit those who will work, available. Only a few did.
3. I shared the lessons on how to start and do it, meeting in the parsonage.
4. Study the actual lesson to be given in the OFEBS.
5. We look for open homes.

*Peter Serna (Pastor-did not take the seminar, read book only)*

4 trained.

**Why/why not:**

To widen the ministry of the pastor so the ministry will not just be pastor centered, but they also will know how to win others to Christ.

Jose Damo Alwag (Pastor Banawag Church)

18 trained (9 in Sinawigan, 9 in Banawag)

**Why/why not:**

The very reason why I continued training others, this will help me in reaching my goals in outreach. These are now helping me in my OFEBS and in our HFs.

**How:**

1. I announced to church the purpose for having discipleship training and the goals for outreach.
2. I conducted a revival after returning from MMS to prepare the hearts of my people to be spiritual fit.
3. I conducted training and I gave them the materials on how to do it such as: the survey forms, tracts, and taught them how to use these.
4. I then asked them one by one to go with me to observe what I do. Then I go back to the church and plan another instruction.
5. Then I told them I would go with them to observe them.
6. I gave them the Four Laws and other materials. I told them I would no longer go with them, but they would now take a team mate whom they would train.
7. Then Sunday evening, after going out, all would return to the church for an action group, each would give their report, list their problems, gave instruction, and prayed together. This was a weekly pattern we followed.

Benjamin Pis-o (Pastor interview on diskette)

4 trained.

**Why/why not:**

Because this is also very important in order that there should be faster growth to the church and to involve the laymen so they will feel important which makes the church grow faster. They feel they are a part.

**How:**

1. Have a lecture on discipleship
2. Train them by modeling
3. Let them report about their accomplishment
4. Have an evaluation.

Severino Dasalla (Has been DS up to 1991, 12 years. He has been in pastorate only 7 months)

Listen to tape. (Interview on diskette)

Sonia Marquez (Pastora interview on diskette)

2 trained.

**Why/why not:**

Not so much following the Metro-Move Manual because it seems that the emphasis is on the urban areas. And my place is a small barangay (700 people and mostly Muslims).

Discipling: In order that they will be trained to make other disciples. Also, the responsibility of ministry is not only for the pastor but for the laity as well.

**How:**

I am asking them to come to the church and have some lectures about discipleship training. I meet with them weekly lessons. I also pray with them. During Sunday afternoon, we have visitation. My disciples go calling with me.

Leon Valdez (Church growth director, Western Mindanao District) Interview on deskette.

30 trained.

**Why/why not:**

I can maximize my ministry and to let the people experience the joy of working for the Lord.

**How:**

1. Pray for guidance with my prospective disciple
2. Encourage him to involve himself in ministry

3. Do the actual Bible study weekly until series is finished so he has experience in doing and knowing it, then talk with him, get feedback in the work.
4. I also observe them in their ministry by joining them in OFEBS and HFs.

Patricio Lucag (Pastor-on diskette)

3 trained.

**Why/why not:**

**How:**

I presented some concepts of the MMS. They were challenged because it seemed easy to them at first. But when we tried, they found out it was hard. We felt that to do this we would need to bring a team to help in the visitation.

Jun Sotelo (Church Growth Director Southern Mindanao District)

5 trained.

**Why/why not:**

The re-echo seminar did not have a METRO-MOVE MANUAL. I have stopped training because they are too busy my men are professional and businessmen.

**How:**

1. I selected 5 disciples to train, depending on their character and spiritual growth/gifts.
2. I personally asked them to be a disciple
3. I prayed for them.
4. I let them feel the need.
5. Then I taught them lesson one of the ten lessons, then they taught it in the HF the next week.
6. I met one hour a week to teach these men the lessons.

Merlin Iglesias (Pastor-on diskette)

4 trained (I have 2 disciples now)

**Why/why not?**

A biblical command.

**How:**

1. Through my local church board, we selected some of the local board to assist us, like the Sunday School Superintendent.
2. I had a goal to work with my new converts.
3. During prayer meeting time, before praying, I have my lessons regarding discipling.
4. After the lessons, we have an actual practicum by taking them to a home service. I lead service, they watched. After this, I said to them, you will be the one to lead the home service.

There are reasons why they could not do this again, because of the husband in a disability, he needs her care at home. She is willing to help me, she could handle other things. This is the new convert.

The SS Supt. is continuing in leading the home service but he wants the women society to handle.

*Doming Valdez (Has been DS for 7 months replacing Dasalla*

(On diskette)

15 trained in the WESTEE program. When I was stationed in Namnoma, I had 7 Tee, and when I was in Marbel, I had 8 while I was pastor.

Total trained in the WESTEE program: 231. This the total of all TEE students for the region covering all Mindanao beginning in 1988-91.

**Why/why not:**

I believe that in training people, we can have greater achievement, development of individual members, and involvement of them in ministry.

**How:**

In the course of a year, about 10 OFEBS would be conducted with the involvement of the laity in conducting their own OFEBS. I believe the OFEBS approach is more

effective in leading a person to Christ because of the close personal contact (more so than the home service approach).

1. I recruited the local board of administration must enroll in the lay training, also the prospective people. This is pre TEE.
2. I used the Master Plan of Evangelism and the Campus Crusade for Christ materials. I called it the SALT program (Sunday afternoon lay training).
3. I had a class once a week on Sunday evening, 1:30. In Marbel, 7 people and Lagiliyan, we had 18 with all the board members and prospects.
4. We always incorporated the practicum. Which they would go out Sunday afternoon, 2x2 to a vacant area to visit for home Bible studies and hold Bible studies and they even had seekers. Then in the evening, they would report during the vespers every week. This also challenged the other members to get involved in the work. Sometimes I assigned them to a specific home to visit during their outing. I assigned them to preach and then we would evaluate as a congregation, with feedback. After a year, we switched to the WESTEE program in which we had it on Sunday evening after the evening service for an hour and thirty minutes and sometimes it was held during the Sunday school hour.

### Sierra Leone

The interviews completed in Sierra Leone have been transcribed but not all the material was incorporated here.

#### Bobson Turay (General Director of Church Growth and Evangelism)

14 trained.

#### **Why/why not:**

God's mandate- "make disciples."

#### **How:**

Before the MMS, I used the Four Spiritual Laws in my outreach as I was trained in Bible School based on one-on-one sharing. There was not the point of bringing them into fellowship. The one-to-one sharing helped me in discipleship training with a group of three to five in training. However, I did not have the concept of bringing my converts into a discipleship class for training. I did not have the Bible study concept with a family, only one-on-one sharing with the Four Laws. But after the seminar, I had the concept of bringing a family into the church. The house fellowship preceded by the OFEBS

helped me a lot. This helped me to involve the disciples already trained during my Campus Crusade experience giving them a place to use their training in discipleship. This in turn helped me to grasp the vision of the daughter church.

I look for FAT people, those who are faithful, available, and teachable. These three are basic characteristics I have found necessary in people in order to disciple them. I take them with me to watch, then I gradually endorse what I have been doing to them when they are ready. Then I go with them to observe and help them when they need coaching. We also meet to study and pray together.

Bondu Gbamanja (Lay person Kissy Dockyard)

2 trained for house fellowship

**Why/why not:**

My husband is not favorable to my giving time to the church which limits my time for discipleship training.

**How:**

The way I work is to go and pray with the people over an extended period of time and show care for the people, then after establishing a relationship, I would offer to have a Bible study with them. I would bring two or three people together in one house.

Edward Turay (Lay person Kiss Dockyard)

5 trained who have also trained five others.

**Why/why not:**

I have trained five men and each one has trained one so we now have 10 people trained for evangelism. Each one has trained one also. But their disciples have not trained another yet.

**How:**

Some of these I met by the way. One was a Muslim. I met him one day on the transport. He was going to a soccer game. I said I will go with you so we could sit together. While waiting for the players to come in, I asked him, are you a Christian or a Muslim? He said he was a Muslim. So I asked him if he knew anything about Jesus. He said, "No." They have the opinion we Christians say Jesus is the son of God. They are



against that. On that I invited him to visit me. He was willing, because he lived in my area. He came one evening. I introduced myself as a Christian and I believe in Jesus. I showed him Jesus was the son of God. I went through the Gospel of Luke. He said his family was purely Muslim. He said he would be visiting me, but for two months he did not show. So I found out where he lived, I visited him. I invited him three times and then invited him to the cell group. He came and has become baptized, and comes faithfully. Some of his family have now joined us in the Christian fold. He has his own Home Cell, with about 15 members. Some of these are Muslim background. I gave him that side to challenge to bring his people to Christ. He knows the Koran well and he is now teaching me so I have learned how to share the Koran with other Muslims. They have one chapter called Sura to Miriam. From there you have this passage that says God sent the wind, *Ruff* in Arabic meaning breeze. The air that we breathe belongs to God. That breeze is God's. If something comes out of that breeze, does that not belong to God? They agree, Yes, Jesus is the son of God.

Mary Kamara (Pastor's wife Wellington)

Has not trained any yet. Just learning.

**Why/why not:**

**How:**

Henry Kamara (Pastor Wellington)

1 in training now in Wellington.

**Why/why not:**

**How:**

Solomon Sesay (Pastor Kissy Church and DS of Freetown Western District)

Gave me much material on how Kissy works the OFEBS and House Fellowships I did not ask him about those he had trained personally.

**Why/why not:**

One person cannot do the work, the job. One must train others to help him do it.

**How:**

I teach them by precept, by examples, by letting them do things themselves and letting them know how important they are as disciples. Then I form a model. They see what I am, what I do. I get them to do things along side me, I delegate to them and I stand back and let them go ahead, I encourage them.

John L. Karoma (Lay person, Kissy Church), typed interview).

12 trained.

**Why/why not:**

To prepare others who will continue in my footsteps what I have been doing, to train others also. And to grow in Christ. This is why I have trained them.

**How:**

The way I train some people to lead, first, I must teach someone to read the Bible correctly, then how to impart it to others correctly. Then, he must not be shy to stand before others. His life must be clean, holy before he appears to others to reach them.

Kaprie Sesay (Pastor-listen to the tape on training)

4 trained.

**Why/why not:**

I believe this is one of the commandments of Jesus for us believers-to go out and teach others to bring them to the fold. So I think this is a very important concept of church growth in particular. So the biblical basis is the basic reason. Another reason is that if I know something and do not teach it to another, it is useless.

**How:**

1. I invite the person to come to the home cell with me and watch me and evaluate me. 2. I tell them to look at me. Tell me if the way I am doing is nice or not nice. 3. I take the person out to visit the homes so he can see the circumstances we face-people not ready, they are still cooking, etc. So we would inconvenience them at that time.

J. Y. Konteh (D. S. Central Gbendembu District)

5 trained (three are trained pastor, Jui graduates).

**Why/why not:**

The district needs pastors so I needed to train pastors to take our place. So I train men who will train others so we will have more leaders even when we (the older ones) are not around, so that the ministry will continue. After repeating the seminar (3 times: Freetown 1978, Monrovia, Liberia 1983, Freetown 1987) I have seen the importance of training people. I saw I needed to notice a potential person, get to know them, help them, and disciple them and to encourage them to continue in leadership. This became clear in the 1987 MMS.

**How.**

James Bai Bengura (D. S. Kamakwie) Very good in village evangelism using literacy classes as means of entry.

7 trained.

**Why/why not:**

I am supervising ten pastors as the DS but right now, I do not have personal disciples because I am involved with the DS work.

**How:**Santos Sesay (Pastor)

16 trained.

**Why/why not:**

Biblical principle Matthew 28:19 we are commanded to do so. He sees the principle. He is convinced training others is the key to multiplying his ministry.

**How:**

The MMS changed his concept of training disciples (he worked with Lumpri in starting the Kissy Church in the very beginning). At that time, he thought he should gather a large group to nurture. After MMS in 78, he realized he should concentrate on one or two. Trained 16 since 78.

He was recommended for training in Jui so left Lumpri's work.

After graduation, He was asked by the district to work as a chaplain in Benkola Secondary School and help the Wesleyan pastor with his youth.

He began to win and nurture and disciple two youth in the youth group. These two won and trained 6. These 6 began working with the youth groups in the surrounding churches, organized them, they brought many youth to Christ and disciplined them. This group began morning devotions among the secondary students about 200 of which 60% Christian, 40% Moslems. They led two staff teachers to Christ and their families.

Amadu A. Mansaray (Pastor)

6 trained.

**Why/why not:**

Great commission Matthew 28:19.

How. I select a person with potential, begin training him alone with me such as in singing. I work with this person until they have confidence, then I put them before the group. I watch, encourage, coach. After the service, I spend time with my disciple. I do this same procedure with other tasks.

Henry Fornah (Pastor)

3 trained.

**Why:**

DT is the only way I can keep the work going. They can carry on. Also, when I train them, I teach them to teach others for duplication of methods and ministry.

**How:**

Nurture aspect: I become very close to my disciple. I go to their homes. Usually I work with them one-on-one approach. Sometimes, I call the families together to share. I have 4 House Fellowships going meeting on a weekly basis lead by my disciples. (Size of House Fellowships: 1: 1. Three families-attendance: 20; 2. One family-Attendance: 8; 3. One family-attendance: 8).

Alimamy Kargbo (Student: Has excellent DT procedure, excellent HC concept. He sees the HC as an effective way to draw up country people steeped African Traditional Religion (ATR) into the fold. Listen to the cassette. Jui Bible school student, member from Kissy Mess, won by Solomon. Was a youth leader and president at time of MMS in 87).

6 trained.

**Why/why not:**

If I try to teach people for a time, when I leave, they should be able to continue on, then pass on the torch or not be able to.

**How:**

First, lead a person to Christ and then be a constant source of encouragement to them. Open the Word to them.

Expose them to the Word, materials, work together, learn from me. Test them, give them assignments, do it well, or not. Teaching them well takes time. After 1-2 years, see the potential in them, and tell them to train another. Then I began asking them if they have another they are training.

Background: Solomon disciplined Alimamy. He taught him by involving him in the youth activities OFEBS and in the daughter church formation of the Ginger Hall church. Alimamy had trained two in youth leadership before MM. One of these came to the MMS. He has trained 6 total, four of these have been since coming to Jui. Pastor Solomon entrusted OFEBS and HF to him after the MMS in Kissy and at Ginger Hall.

*Sima Dumbuya (Pastor)*

5 trained:

**Why/why not:**

Training others provides a great help to me. Someone else can assist me. e.g., when I am sick, I can delegate the work.

**How:**

I study the people to look for interest because you just can't train for training's sake. I look for the interest factor in what you want to train them in. Then I start with one person. I love him. Sometimes after church, I will ask the person to come and lead

for me. Then you can see the way they respond. Do they have interest in the work? Do they do it happily and good? Then I express love to them. Then they will respond by visiting my home. From there, I will start to tell him, I have so much interest in you, I love you, and want to make you someone who can work for the Lord. From there you will know if they have interest. Then make an appointment with them. Sit down together, think, study the word of God, show him what you want him to. So this is the way I do it.

*Kambo Kargbo (Former D. S. During 1978 MMS, lay member now)*

24 trained.

**How:**

If not a Christian, I tell them my testimony, he could join you, tell them my life. If the person is a Christian, I give individual training, not in a group.

*Sam Kargbo (D. S. and pastor)*

3 trained. One in training at time of interview.

**Why:**

Biblical command. I want to prepare men to assist me in the ministry.

**How:**

The need for works provides motivation. I pray for workers. I look for a person. When I find a person, I invite them to talk, I share my vision, I affirmed potentials in the person, their ability to witness. We pray together, study the Bible together. I assign person responsibilities in the church, or outside services such as a supply pastor. I have my disciple assist me in Bible study for the youth group (20) in the church plus share food. I encourage my disciple to duplicate their ministry in others.

*Philip Sesay (Pastor of Makeni Church and D. S. Makeni District) Here tape*

20 trained with four of these in training now.

**Why:**

I want them to evangelize. They are working in other churches extending my ministry.

**How:***Amadu Harding Kamu (Retired D. S.)*

20 trained.

*Kabie Y. Konteh (Pastor)*

8 trained (5 have gone to Bible school), 2 in training now.

Why: I know I need help in my ministry like Jesus who called 12 who will carry on my work.

How. After an altar call and those seeking give their testimony to the church, I take two or three of this group and talk to them about helping me. I divide the weeks and then assign these people to help in the services of the church.

*E. L. Kamara (Principal and ordained lay leader)**D. Y. Koroma (Principal)*

7 trained.

**Why:**

I am training others to evangelize the areas around Kalangba.

**How:**

I ground the person in the Word so he will be able to teach the Bible-this is done by the pastor. Then I take the person along with me, let him watch me, then entrust the teaching of the lesson, then I supervise. I let the men loose to teach. I visit them only once in awhile to check up.

Lumpri Koroma (Founder of Kissy Church, now working at Gbendembu Bible School)

10 trained.

**Why.**

The Bible says to train others so they can train others also. This is the best way of meeting people. When we train others, these will go and train others so people will get the Word. It is so good to train others (8-10 trained at Kissy in the first group in the first MMS).

**How:**

Before the MMS, I lived here in Gbendembu (a small up-country village). When I was in the college at Jui (Sierra Leone Bible College), I just attended one church one year. The second year, I was appointed by the district as conference evangelist (graduated 1974). In the first New Life For All, we trained by group. We get a number of people. Then we have certain times to meet and train for 13 weeks before we started to evangelize. After the MMS, the way I tried to train these disciples was to: (1) come together and to discuss about how we will reach out and what places and what houses, (2) then if we marked these places, then we could come together to discuss about which method and what word we will take to these places. Mostly, we used John more to help these people so we discussed with those who have a Bible and know how to read it. Then we take one particular lesson that we would go and teach. So since we had marked plenty of places, I could not go with them (my disciples) at once but I could go one by one. I would take one with me and then we would do this three times. Then I leave him and join with the other persons going out. This is the way I have been doing.

Moses Kamara

(Lay person at time of MMS, has pastored three churches, now pastor and Bible School student at Gbendembu)

40 trained.

**Why:**

Because of the MMS training, which enabled me to succeed.

**How:**

He selects, teaches, grounds them spiritually, then takes them along to watch, then entrusts the tasks: preaching, teaching, while he observes, corrects, etc. until they can do



the work alone. The present pastor at Gbendembu Church was my disciple when Moses went to Kenema. He was a tailor whom Moses trained to teach the SS class.

K. B. Konteh (Lay person)

2 trained.

**Why:**

So they can go out and minister to others which is the most important aspect of whole ministry.

**How:**

My own example-what they see me doing: outreach to the unsaved. Tell them the gospel, win them based on lifestyle, you have peace. I teach the catechism, reading, work on Bible verses. I watch for willingness to learn and teachableness.

## APPENDIX M

### Discipleship Categories and Evaluation Chart: Philippines and Sierra Leone

Synopsis: When the pastor/laity answered the questions, Why do you train others for ministry? and How do you do it? Their answers provided a basis by which I developed the following categories for the purposes and methods which I felt were implied in their statements given.

#### Theological.

The basis for training others centered in a Biblical command or example such as “Jesus commanded us to train others” or “The Great Commission” directs the followers of Christ to “Make disciples.”

#### Theological/practical combination.

Both a biblical basis was cited as well as the practical need for additional trained workers in the church or the need for someone to carry on the work after the present pastor had retired or moved.

#### Practical.

The simple observation that additional people were needed in carrying on the work of kingdom building, particularly people trained in proclaiming the gospel and leading others to Christ and nurturing them to a point of maturity and reproduction.

#### Class Room Approach.

Training was given in a more structured setting such as a classroom or lecture-pupil relationship as in an institutional setting.

#### Class Room/Apprenticeship Combination.

Instruction was given in the institutional teacher-student class room setting (perhaps within the church or the pastor’s study or home) and then the pastor or leader took those in training with him/her into actual field experience. Demonstration was done on the job.

#### Apprenticeship

The teacher took his/her disciple with him/her and taught through the medium of observation and on the job instruction which allowed for more active student participation in the activities being observed.

## APPENDIX N

### Reflections on the Use of the Principle House Fellowship: Philippines and Sierra Leone

Synopsis: The participants interviewed answered three questions regarding their application of the principle on the house fellowship: (1) How many house fellowships had they organized since the Metro-Move Seminar? (2) Why or why not they did or did not use the house fellowship principle? and (3) How did they organize and conduct the house fellowship? These answers were recorded and transcribed verbatim and appear here in the order of the interviews in the Philippines and in Sierra Leone.

#### Philippines

##### Buenaventura

Total (none right now. We have started two churches but we have not followed the Metro-Move Manual approach. Right now we have six Bible studies in progress but these are not structured as a house fellowship).

##### **Why/Why not:**

All the homes where we have had Bible studies are far apart from each other. Our meetings are just within one household.

##### Cagungao

Total 4

##### **Why/Why not:**

This is the strength of the church--continue it. New people added to church from the HF. We move from home to home.

1. Primary reason--outreach for evangelism.
2. Home based training for new members i.e. discipleship training.

##### Rolex Espa

Total: 4 (3 after MMS in 90)

**Why/Why not:**

It is very effective—we can invite friends of the members to come, have evangelistic service-outreach. We use it for training, nurture, and evangelism.

**How:**

The one we have at Caloocan City began from within the church. Mrs. Viñas asked us for help and inviting their neighbors for evangelism and nurture later.

Reynaldo Rafael

Total 10

**Why/Why not:**

The HF is the place where we can meet people from every walk of life and pursuit, to nurture the Christian and discipleship training.

**How:**

1. We explain the reason for gathering them in a home for fellowship: fellowship is important to conserve time, let's meet together.
2. Format of service: like mini church service.
3. WE emphasize all sharing
4. Next, select host for following week in another home. We follow the MM Manual.

Damilig

Total 0

**Why/Why not:**

Not doing. Reason: The place and the people are not at the organization level yet.

Sindong

Total 2

**Why/Why not:**

Helpful to conduct HF because this is a great help to us in continuing this in every house. So we are still doing this and we can see that this is successful. It changes a lot. It is helpful to us.

Bickert: Why is it helpful? It is helpful because when I took the seminar concerning that house fellowship, we are not doing yet before that principle. But after I have learned concerning the principle of that, it really helps a lot in doing those things in our church.

**How:**

Monthly schedule.

1. We were invited to come for the birthday of a child-I began a HF that day.
2. Second meeting, we had a service, i.e., devotion, sharing time.

Sang choro---five, prayer, bible study, sharing-testimony, prayer, mierenda.

1. Third meeting, different home, birthday

**Bermudez**

Total 1

**Why/Why not:**

I have seen the strong aspect-a house church can become a church. Being converted inside a home makes one stronger. Training for my disciples. I can understand the people better in a HF situation.

**How:**

1. Began with members of church as a base, then they invited their neighbors weekly
2. Format: singing, choro, hymns, devotion/BS,/close with prayer Have a special song once a month, eat together.

Purpose of HF:

1. To reach the unreached-evangelism primarily
2. Opportunity for discipleship training, use my disciple in the service
3. To increase membership of the church.

Patacsil

Total 4

**Why/Why not:**

An HF could tighten the bonding aspect of the group, also meets the cultural aspect of Filipino system "baracada," Share and bear the burden-those in the HF the same in the church so they feel drawn to the church. If area is potential for a DC-can be developed there easily. We have one HF church 2 kilometers away.

**How:**

About the same as with establishing an OFEBS, which we do like this:

1. Survey the place,
2. have 2-3 visitations of the people and establish a trust with them.
3. Have 10 BS.
4. 4. Bring disciple with me to become intimate with the group. I explain to the group that after awhile the disciple will be the leader. He observes me- apprenticeship approach of the disciple.

Carbonel

Total 4

**Why/Why not:**

1. To involve the laymen in participation and training.
2. If they are not involved, they will not grow.
3. They can see the possibility of doing God's work through involvement.
4. I conducted HFs 4 years after the MMS, but now no because of my time as the Evangelism and Church Growth Director. Those I trained did about 4 years, but now that I am not available, they have stopped conducting the HFs. Because they lacked confidence to answer the questions given during the HF discussions.

**How:**

We see the near houses-get the distance. Then invite people near by to come, set a schedule and time.

I involve the laymen with me to train them: Give them jobs like singing, lead the service, the pastor lead the BS. The HF could for nurture as well as outreach to evangelize the unsaved neighbor. HF fits more the schedule of the people more for follow-up.

Catalon

Total 4

**Why/Why not:**

I met with the clustered homes and selected one to be host-we organized four HFs. Reason: need not call the unbelievers to the church, but they will easily come to the HF because it is not a church. Our intention is to win the lost while having the HF.

**How:**

I met with the members-find homes where homes are clustered. Then start a HF in that area. We did start four in four areas. Then the people around these families will come to the home for a service. Format of the house fellowship: mini church service. Bible study at times, all fellowship at other times. Service with preaching open forum. Focus Evangelism and fellowship, not nurturing. Disciples not leading HFs, only the OFEBS.

Viñas

Total 3 (Bickert comment: Viñas tells the number of people in each HF: (1) Fur families plus neighbors, (2) 20-21 people, (3) One big family plus workers.

**Why/Why not:**

Discipleship training and OFEBS are very effective, especially the Four Spiritual Laws, people will pray and confess to Christ

**How:**

Three homes were opened through the evangelism of the church:

First one going the home to share; second one, referral from a friend; Third one resulted from going house to house. Each of the above contacts after winning the family, the HF organization developed later through the converts training period. Prayer meetings in their homes, socializing, going out together as a group. They invited others to attend.

Laya

Total 3

**Why/Why not:**

Bonds the members. Most people are open to sharing, more so than in the church. Build us the new ones-closeness in the HF.

**How:**

To recruit men to open their home which are the older and younger members in the area. We grouped them and began a meeting. Set time once a week. A months time set, after which evaluate if they want to continue it. Format: Greeting, prayer, singing, sharing, from the lesson, Victorious Life and growth in Christian experience. Focus of emphasis more on nurturing. Leadership training.

Bustamonte

Total 1

**Why/Why not:**

We don't have many people so if a person has a problem, they can share it. This serves as a means to minister to the needs of the individual

**How:**

1. Invite the mean by homes, even unbelievers to join the BS.
2. Focus of BS-if unbelievers on salvation. Also nurture the believers about 50-50.
3. Sing, prayer, BS, prayer.

Baraoil

Total O

**Why/Why not:**

Is a way to meet them because they are busy- motive to come to church/Roman Catholic background. The new believers will be ashamed to come to church. Peer pressure, negative. However, the same cultural principle of *compadre* system-binding families together-neighbors can more easily go to a friend's home than to an unfamiliar church building or group.



**How.** Gathered the church members-give them instruction on how to have a HF. I ask if they are ready to begin HF. Purpose of the HF- To evangelize the unbeliever. Also to mature the new CHRISTIAN. Size of HF. 8-15 Max.

Order of service:

1. Prayer, sing, test, introduce new people
2. BS-interaction
3. Prayer time: Share victories and take prayer requests and then pray for them.

### Dao-ay

Total 7

### **Why/Why not:**

Because the neighboring people can easily group into one house or center. This is the primary reason for the house fellowship. The center of BS and fellowship. But the focus is still on evangelism just the same as in the OFEBS but it is milder-more fellowship or friendship evangelism - members of other churches are also joining us. They want fellowship also.

### **How:**

delegated my disciples to survey their area assigned and then locate a suitable looking home. They bring this number back to me and then I go and finalize the plan with that home owner. Some of these are members/some not, but friends of the church.

**How:** The above is the plan for doing this.

Order of service:

1. Get acquainted time,
2. Prayer
3. singing,
4. sharing of testimony of members
5. Bible study
6. Interaction
7. Closing prayer
8. Merienda---coffee served.

### Alwag Pastor

Total 26

**Why/Why not:**

I am continuing this because it will give more fruit for evangelism, due to the homes around the HF home for Bible study, also these people will become a part of the church. The house fellowship serves as a bridge from the community to the church.

**How:**

We continued on with the seven groups, but the focus became more on nurture. However, the unsaved were still coming in because they wanted to join. We handled them like friends of ours. Some came to the church and some also were stopped by the Cora Parako (Roman Catholic lay leader in the community) from attending.

1. Pis-o Pastor
2. Total 4

**Why/Why not:**

Follow Metro-Move Manual Yes X No \_\_\_ This is very helpful as a way by which we can penetrate other people. We begin with our members and ask them to invite their neighbors. We have sharing. Helps us to minister to those ones who are among the neighbors who will attend the house fellow, we limit the number from four to six, if this grows we will divide it again. So this gives us more HFs.

**How:**

Usually I conducted the HF among new members with their neighbors. I start only with the attendance of 4-6 and then if the group continues to grow, I divide it into two or more HFs. The primary focus is first on nurturing the new believers. However, I have encouraged these host members to invite their unsaved neighbors. If they come and continue to have interest, then I focus the Bible lessons toward evangelizing the unsaved and seek to bring them to salvation. I also plan these meetings for training my disciples who are observing what I am doing.

Dasalla

Total 2

**Why /why not?**

This serves as the bridge to channel the new ones to the church where they have been meeting in the homes of our member. They have been nurtured there. There are more in the family type situation and they feel a bit more welcomed in this type of set-

ting. The family mentioned above were nurtured in the HF coming for three times, but their schedule some times hinders.

Follow METRO-MOVE MANUAL Yes \_\_\_ No \_\_\_ Not exactly, but we got this principle from it.

**How:**

1. One started on the birthday celebration. These continued on for fellowship meeting.
2. In one place where we had a SS extension, I set aside a leader for this area. Also the other three were in areas where we had SS E.

Focus is to help those having received the Lord to be nurtured.

We learn the Bible study, singing, they enjoy so much, and of course prayer is no. one, a time to prayer together. Especially what they are seeing in the charismatic groups around us.

In one HF, we have four families coming to the church. All Visayan. We are using Tagalog in the services which is a change from the Ilocano.

Marquez

Total

**Why/Why not:**

Sometimes I am having a cottage prayer meeting but not a HF.

Leon Valdez

Total 15

**Why/Why not:**

1. To train the HF leaders.
2. That the house members in the HF will learn to share burdens and pray together
3. To bring closer ties and fellowship among the members of the HF.
4. It is used for evangelism because members also invite the unsaved.

Follow METRO-MOVE MANUAL Yes  No \_\_\_

Using materials provided in the MMS? Yes  No \_\_\_

We used the Grade materials after the 83 MMS but when these ran out, no more and none were given after the 90 MMS.

**How:**

I divide the number of families in the parok where they are located who are members of the church. Then I assign a HF leader, my disciple, to organize and conduct. Different homes are used each week.

The focus is primarily Christian fellowship. New converts are channeled into this HF from that parok for nurturing. Training for additional HF leaders is also taking place by the leader. Training is a continuous process through the HF medium.

Lucag Pastor

Total 0 (Bickert comment: It appears he did not try)

**Why/Why not:**

When I presented this to my people, they seemed not to take the challenge. Most of my people are only elementary graduates though we do have some professionals, but they are not challenged to the work also at this time. These have to be reactivated.

Jun Sotelo Church Growth Director for district. (Recorded interview-listen for this data)

1. Iglesias Pastor
2. Total 3

**Why/Why not:**

There are people around the home who are not coming to church who can hear the Word, and also the people within the home are obliged to come since it is their home. There is a good result from this as we have accepted members from these this year.

**How:**

After the Bible study, and following them up in the church, I talked to the board and suggested this would be a way to reach people. So we go to this home for follow-up

once a week and then the women and men's society go to this home once a month for a service.

We started three but just the two are continuing. The one has some cults around it, we have discontinued.

1. Doming Valdez DS since last year
2. Total 4 since 1983.

**Why/Why not:**

Follow METRO-MOVE MANUAL Yes \_\_\_ No x \_\_\_

The reason why we do not say house fellowship because in our pastor's monthly report, we do not have a place for this, so we do not practice the house fellowship but rather the home service. Reason for home service, from the beginning my ministry, we have used this as a means of winning the members of the home to Christ. This is a very effective means of evangelism.

Using materials provided in the MMS? Yes \_\_\_ No x \_\_\_

**How:**

(Bickert comment: The focus of the home service is strictly evangelism to bring the family to Christ. These services will last about 10 weeks as a general rule).

1. Survey the homes done by my disciples to find homes open for home services.
2. We went to introduce ourselves the next week and the purpose for having a home service: to bring the message of salvation, to help the family in their spiritual life but not to take them away from their religion.
3. Return the next week to conduct the first home service with the members of the church and disciples who had worked out the program of singing, testifying and then to give the sermon.
4. Conduct up to about ten services but after we have a decision of the people we focus on nurturing.
5. Nurturing and preparing the family to be incorporated into the church.
6. When the family comes to the church, we stop the home services, but I as pastor continue to make home visits to follow-up and encourage/nurture them.

We will hold about 10 homes services within a year. We have others calling us to come and have service so we must keep moving as the requests come monthly.

In the course of a year, our laity and myself would also conduct about 10 OFEBS.

I feel the OFEBS are more effective in leading a person to Christ because of the closeness of the people and ministry to a smaller group. The same degree of closeness does not exist in the home service.

### SIERRA LEONE

#### Bobson Turay

Total 8

#### **Why/Why not:**

The principles of the OFEBS and House Fellowships we have combined because in our culture, when we begin to sing in the HF, the unsaved neighbors will join in the group. Therefore, we cannot just structure the HF as a nurture group but must also minister to the unsaved.

#### **How:**

We ask the new believers to testify to their faith which strengthens them and also gives a witness to the unsaved. Then we use the Bible instruction time to instruct the new believers. The unsaved continue to attend often times and will at some point as to become members. This is the sign to us they have sincere interest. So we instruct those we are training in leadership in the HF to contact them in their home, tell them we are glad they wish to become members, but beforehand, we want to have a OFEBS with them. If they are willing, then we conduct OFEBS and this can begin the reproduction cycle again of another HF. Culture here in the home setting is that one dwelling will usually have more than one family along with extended family. Thus OFEBS is not just one family but ministry to one household.

Examples: Thomas Turay. When we went to the HF on Bar street with Thomas, here in Kissy, we began with one man, Thomas and Late Smith now we have about 4 HF in that area. They are ready for a church, but the people still are not happy with us. They are ripe for a church right now. We are just patient with the pastor of the Dockyard church to catch the vision for this.

#### Gbamanja

Total

**Why/Why not:**

I wanted to win people to Christ. I saw that the HC was the way to minister to people and the basis for establishing a church.

**How:**

Start with a Bible study. Bring together new believers. Get FAT (Faithful, Available, Teachable) leaders to come out from among them. Teach the Word of God

Edward Turay

Total 1. (Bickert comment: Thomas started one, his disciples started 5 so actually six were started through Turay).

**Why/Why not:**

Regarding the HF, I saw that this HF was necessary after the seminar as a way to bring the believers together to fellowship and have instruction and through this function, the people would be moved to go to church. The seminar showed me the necessity of doing this.

Regarding the DC concept, after training people, conducting Bible studies, try to bring the people together. When we bring them together and they have gotten the awareness of community, then we invite the mother church to come out to see visit this HF community to give them the same awareness so that a church can be started in that community. During the seminar, we saw the potential in a community to plant a church there because of the needs and response of the people.

**How:**

1. I have to inform my pastor and leadership of my church
2. I train disciples.
3. I share my vision with congregation or community.
4. Plan for group members in the community each group 12-20
5. Fix a time of meeting.

Mary Komara Pastor's wife

Total 1 (Bickert comment: Church is not spiritual, many members not born again. Thus HF at the present serves to bring and hold members. Focus more social/ but Bible lessons are being taught to help them grow.)

**Why.**

See this as a means to help the membership grow spiritually and also for bonding . Mary's disciple in training, leads the HF about half the time.

Mary has been involved in a HF since the MMS, 5 years.

**How:**

(Bickert comment: Mary brings in all the women of the church, all who will come, and tries to help them understand the Christian life, through the Bible lessons. But this HF is not focused on nurturing new believers, even though she understands this is the design of the HF. But she is using the HF to hold the ladies together).

Format: Sing, open with a prayer, then share: I share, from the word of God, then I jot down the things we should pray for, then I ask the people for their own prayer needs. Then there are times we study from the Word of God. there are meetings we discuss ways we can meet our commitment to the church, district, etc. we meet just to plan.

Henry Komara Pastor

Total 0

**Why/Why not:**

His Pastor did not have HF so he did not involve me either. While I was in Bible school, none either. I was sent to teach SS, preaching, etc. I was a student pastor. I was the pastor at Grafton, still pastoring there while holding this church at Wellington.

Solomon Sesay DS for Freetown District as well as pastor of the Kissy Mess Church

Total

**Why/Why not:**

As I have said, We tie the OFEBS to the HF's. These go together, they have more or less the same reasons. We see this principle as the foundation for beginning a new church. The MM principle of the HF has been the foundation for the two new churches we have planted. This was Dockyard and The Ginger Hall Church.



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**How:**

Evangelizing an area and starting one household evangelistic Bible studies (OFEBS)? (Tell me how you do it?)

First, we divide ourselves in the church into zones. I have this Kissy Church. So I know where my members come from. So I divide the church into zones according to where the members come from. Then I plan for two to three HC in each zone with a coordinator for that zone. We then get teachers for the home cells who are then accountable to the coordinator who is accountable to me as pastor and me to the district. We then go to the homes of each member if they have room for the meeting (some do not have). We need them that we want to come to their homes, so we need to get their approval. Some homes have one unsaved spouse. So we must have agreement for the visit. If they say yes, then we go there. We encourage them to invite their near by neighbors/friends. We introduce ourselves to them. We sing together. We then study together sometimes using uniform materials. We take topics. About 20 minutes, ask questions with dialogue, if the disciple cannot answer, then he brings the question to the coordinator, and if he can't, then they come to me for research and I may go and help the leader answer that question in the group. Then prayer requests, tell them about our God who can answer. We see God answer their prayers and these people keep coming as a result of answered prayers. They see what we are saying is real. So they are captured, so we ask if we can come next time to their place as we meet in your friends' home this time. And most of the time they say yes, this would be wonderful to have you. And they feel so good about it.

And all the time, we keep inviting them to the church. Last year, we had 48 new people who came from the house fellowships through invitations there.

Alimamy Sesay Lay person in the Kissy Mess Church.

Total 15

**Why/Why not:**

Evangelizing an area and starting one household evangelistic Bible studies? (Tell me how you do it)

We go there to the area where we have church members living. We sing, pray, present the Bible lesson.

Then we talk with them about our plan to have a daughter church there. We say, we know that you are suffering with the cost of transport to the church, and being a such a long distance away. The cost of transport is increasing. So we tell them, you are the members here. You are the ones to do the workmanship here. So we ask, do you want to have a church here in your place? If they answer yes, then we ask them to tell us how they will work toward establishing a church there. So they will enlighten you, their leader. From that point, they will start holding service there and begin bit by bit. They will not come here again. They are still members of the mother church until they establish their own church before they transfer their membership. However, myself or one trained from the mother church will go regularly to conduct the Bible study and services there as well as help to train leadership.

**How:**

The mother church works through its members who are living at such a distance from the church that transportation costs/time are great so that establishing another church at that distant point would be advantageous to both the area and the mother church. then the members once a decision is made to start a church there, invite their neighbors and begin evangelism in their area. The meeting operates on the basis of a home cell.

*Q. Is there any place you would begin a home service that you would not also plan to start daughter churches? Yes. But we would still evangelize the area using the member's homes as a base of outreach. The HF and OFEBS work together here in the city. (See typed interview for report on how he started three churches through house fellowships)*

You were doing HFs (home cells) before the seminar. What changes took place in the way you conducted them after taking the seminar? Yes there were. First, I did not have the patience to take a long time teaching someone before the seminar. People were thinking that I did not want to teach them. And really this was true, because I did not have the patience. I had some things in my hand where I had to go, but after the seminar, I starting thinking, there is no other way to get happiness unless you live in Christ. There is no other way to gain wisdom unless you read the Bible. This gave me the courage. I started taking time to teach people. We got the Bible studies together until we organized ourselves to bring these studies, questions and other ways. So I think the Bible studies were the way which brought people to Christ more. Because when the doubt you, you have to quote them the Bible. Because first before I was trained, I did not know whether all solutions came from the Bible. But when I got this training, I started searching the Bible and that every problem, the solution is in the Bible. There is no problem that one can have that the Bible does not have a solution. This was the change I got.

*Was there any else that changed about the way you organized and conducted the HFs? Or format of the meeting. First when we gathered them, we did not have a place to bring them i.e., a church building. After the seminar, we had the pan building at Thunder Hill. So they could come to the church. This was the only change here.*

**How:**

We combine B and C and from the HF, reach out into an area to evangelize it through the House fellowships.

First, we pick a time with the family. Then go there. This is a church member or attender. They will call their neighbors to join them for the service. We go there, sing, pray, teach the people, ask questions, and then pray with them. This is the way we begin the house fellowship.

*John L. Komara Lay person in the Kissy Mess Church.*

I have not been involved in this because my leaders have not asked me to participate in this. I have my observation in the church as the secretary.

*Kaprie Sesay Lay person. He was a youth at the time of the MMS.*

Total 3

**Why/Why not:**

After the MMS, he was assigned by the pastor Solomon to be the leader of a HC. He started to implement the training he had received during the seminar. He started to train an other young man in the area to lead the HF.

**Why/Why not:**

He did not answer.

**How:**

He was assigned and just followed the MMS format he had learned during the seminar.

1. J. Y. Konteh Was DS most of the time.
2. Total 0

1. Bai Bengura DS
2. Total 0

1. Santos Sesay Pastors big Makeni Church
2. Total 4

**Why/Why not:****How:**

I have trained 4 people who are doing this now (Listen to Tape).

While I was in Bible school in Liberia, I was assigned outreach with another man. The two of us were assigned to one village for the two years in BS. Worked there for the two years.

Method: First, met the village headman-asked permission. He passed the word to all the villagers they should come. We began with open air services. Preached taking turns. I selected four people to train from those who responded to the gospel. Nurtured them in the faith and then disciplined them to share their faith with their villagers. These became good friends. They were helping us in reaching out. These four people led us every Sunday when we arrived. They gave us names and we went with them from house to house sharing the gospel. We asked these four men if they could find us suitable place to meet in the village. A number were responding. But could not. The town headman had been converted so he opened his home. So as we went around, we invited people to come to his home for a service. So we started having a HF in the town headman's place. We met there for about 6 months. From the time we had the open air service to the time we started the HF was about 2 months. First we went to the homes nurturing the people there, then we invited them to the home for a HF for nurturing. From then on we met there every Sunday.

The next move was to have a church there established from the HF. But we were moved by the BS. But the church was established later.

1. Mansaray Pastor
2. Total 10

**Why/Why not:**

This is more specific, more a direct method. We go to a specific home. We people go to church, it is more general. We have them in collection. But we can't get the feeling of the whole flock until we go to the home, go down to their level. The home is a small group. Just like the church, when it started, it started small. From, Jesus, to the 12 to the 120. The HF is the same way. We have to have the small group because each

household is different problems. And a lot of times, they are ashamed to coming down and share with other people. This is the reason I go down to them to worship, pray, and even conduct Bible studies because of the need. Because some who are ashamed when they are in the public they tend not to share, or even speak. But the same people, in the same family are happy to have the pastor there, but they are themselves. They will be open.

**How:**

Amadu comments on How to reach the ripe harvest. Who could be the ones to go an evangelize these Muslims who are so open? Can you train laymen to reach them?

Yes, we can train them. Right now it is a layman who is going to this preaching point. But it is only because of mobility because it about 50 miles. He uses a motorcycle. This man has his own job. It is his motor bike that the church secretary uses. It is a problem, the distance to these ripe areas. Lack of mobility.

Henry Fornah

Total 3

**Why/Why not:**

The HF made it easy for me to get the people together to share our problems/needs, like a family. People felt good, they could be together in this sharing dynamic in this setting rather than in a church.

**How:**

When I pastored at Lumley before the MMS, I gathered all the converts into the church so the nurturing was done through attending the services, there was no personal type follow-up. But after attending the MMS, I changed my approach. When I went to Kenema, my approach changed. I worked my disciples in the home cells. Some of the nurturing was done by myself.

Nurturing aspect-became very close to them. Most of the times, I went to their homes usually I worked with them on a one-to-one approach. I would ask them questions. I did not gather them as a group on a regular basis however. Sometimes I called the families together to share. I had four HF going on a weekly basis. (1 house fellowship had 3 families; attendance 20; another HF had one family, = 8; another HF one family = 8)

Alimamy Kargbo Pastor

(When he was a student at Sierra Leone Bible College, he worked at Ginger Hall HF assigned there by pastor Solomon.)

Total 0

**Why/Why not:**

What I have observed: people are more comfortable with the home cell. They sing in their native tongue. They will go out and invite people to come to this, even prepare food and feel good about it, and even give their offering. They have a longing for it.

**How:**

I did not start any, just worked in those going already.

The H Cell provides a better African community dynamic than the OFEBS, In contrast to the OBEBS. the HC provides a more natural setting.

Dumbuya

Total 8

**Why/Why not:**

It strengthens the church and this brings more people in giving more members, even the finance. This approach provides a way for the pastor to really know his people.

**How:**

I continue on with the family, nurturing them in the household. Usually a household will average about ten people. I develop this weekly meeting now into a house fellowship format with singing, sharing, giving of prayer requests and teaching them how to pray. I pray before them so they learn how to pray from me. They are normally shy. But I encourage them. I tell them, "you know, we have problems in living today. Loving and prayer is just talking to God. We need to share these with each other and pray to God to help us with these problems. Then I let them pray. I tell them to praise God first, then to repent of our sins, asking forgiveness and waiting for His answer. I teach them to pray for one another. Then I conclude the prayer time.

Kambo Kargbo (Since Kambo had been DS during most of this time, he did participate in actual hands-on experience, therefore he did not have any thing to contribute on this aspect)

1. Sam Kargbo (DS)
2. None

1. Philip Sesay DS
2. Total 0

Why Not? My method of beginning a church is to go to a village and preach so I am not using the HF approach. But we are establishing churches in the villages.

Why does this approach not suited for you?

I normally focus my mind on preaching and follow-up. I have thought if I give them the Bible, this is enough. I think the problem is with me. My mind does not go there. I do not think I should have this Bible study with them. Normally, I consider that if I give them the word of God, they will hear it, believe in it, and accept Jesus Christ. By so doing we have a church there. If I establish the auxiliaries: Men, Women, youth, they will be learning the Word of God if I go there to teach them the Word of God.

Amadu Harding Kanu Retired pastor, from DS

Total. Plenty of people taught in the homes in preparation for Baptism. But HF were not established.

**Why/Why not:**

When I preached, people accepted, and then they want to be baptized. I said, yes, but before, you must have the catechism. But this is not enough. People do not understand. So we must go to their homes and teach them so the people can get a clear understanding. They did not get this understanding in the class. Before MMS, I did the catechism in the class in the church, after MMS, I went more to the homes.

**How:**

Did not establish HFs.

1. Kabie Konteh Pastor
2. Total 4

**Why/Why not:**

HF makes the church grow and to be strong.

**How:**

We go to a village, we call the people, we teach them, and pray with them and God change their mind, until they accept their responsibility.

*What is the first thing you do in the village. Do you know someone in the village before you go? Is there some contact there?*

Even if we do not have a contact in the village, we say to the people, we have come to visit you today. We call the people. When we arrive, we go to the headman, and say we have come to visit you today. He allows us to call the people. We will sing, preach. After two or three times visiting there, people could join the church. After this, we begin to explain the importance of Christianity, so them love, we visit there frequently. This is the way we visit the people.

*This is not a Bible study approach, but you preach and invite them forward and then pray with them, is this right?*

YES.

Even if there is just one person who accepts us. I will go back to him and share with him the Word and pray with him until he accepts Christ as well as his family. This is done in the home. The steps: preaching point, find responsive people, follow them up in their homes.

We teach the people in their homes, the scriptures, how to pray, and share their faith. The format like a HF. These families we gather to become the nucleus of the church. Even one family can be the beginning of a church. After we get one family to begin with, this family will call others to come and join them. So the one family becomes the base of the church.

After I have evangelized in the village through the preaching approach, we can begin a church there.

Mally Kargbo DS



E. L. Kamara Teacher, did not establish HFsD. Y. Koroma A teacher and director of the school, at Kalangba.

Total 60

**Why**

Often people live far off from the church area they do not frequently come to the church services. So we tried to meet them in their homes. And in some houses, not all are Christian. One or two people from that house come to church. But by going to the house, all the people in the house will listen and some others will come and attend the church services. So by doing this, we have increased the number of Christians after the MMS. When we introduced the HF, we were able to get more members to join the church through this house to house fellowship. Because they are not all Christian. We have two to three households in one house. There may be one Muslim family in the household. But they all live together. But through the HF, even though they are in their room, they will hear the Word and the songs which will move him. So he will come out and listen and join you. So he will say, from today, I will come and join you. This is the way we were able to get more here in Kalangba.

*How many more members were added to the church within the year?*

**How:**

In starting daughter churches, tell me how you do it?

We go to the village, we call all the people together, we teach them, pray with them, this we did several times. After some times, we teach them Bible lessons. So then when we have an interested group, we go there on Sundays and hold services so they do not come to the mother church. By so doing, we have started a daughter church.

Lumpri Koroma

Lumpri was the pastor who started the Freetown Kissy Mess Church.

Total 75

**Why**

*How many did you start?* Almost the Kissy area was saturated with home cells. We really concentrated from house to house, especially where we have Wesleyan mem-

bers. We had quite a number, beginning at Thunderhill, down to Dock yard, where we know that we have Wesleyan members. We tried to preach there to each member and especially after these people started to come to our church, we tried to keep fellowship with them and keep showing them we are one family to be with them. So we established plenty of places.

*(Bickert comment: I know you saturated these areas with house fellowships).*

**How:**

*At Kissy, how did you approach the people about establishing a HC after you had had the Bible study and they had made a decision? How did this develop into a HC?*

When these people have real interest and they want to know and they even want to go to their neighbors, then we appoint somebody to hold the prayer cell and the fellowship meetings in these houses, then we cater to help these people who are really interested to those around them, their neighbors together. This is way we established.

What was the format of the service?

1. When we go, we have what we call, call to worship. We go sometimes, you can meet the person and set the time when we will return for service. So they will be ready to invite their neighbors. So when we reach there, we begin to sing praises.
2. And this lets the people nearby know about the service.

They will get ready to come. They want to know what is going on. So we sing and sing and sing.

1. Then we begin the service with prayer.
2. After prayer we begin to talk and tell them what we will do.
3. After prayer, we preach, based on the Bible.

(The service is like a preaching point approach but in the home)

When this home is established, we will go there and give them some tracts so when they study it, the next time we come, we try to explain the tracts and teach them from the Bible.

Moses Kamara Student pastor, has been active lay leader starting several churches.

Total 90

**Why/Why not:**

I have to meet the people personally, and also the people are free, they like to welcome me, more so than in the church.

**How:**

Comment: Moses gives the background on one village where he started a daughter church. He followed the same method in the other two churches where he three DC were started.

In Magbanah, I first went to the place. Then I went to the town headman or chief. I told him I would like to come and preach to the people if he would give me a chance. I could be there for three days, I tell the chief the purpose and what I want them to know about Jesus Christ. So if they will give me a chance, I will be visiting them. If I see the need of the people, I continue to go there.

*What do you do when you go back to this village? Do you go to the individual homes or gather the people in a courtberry?*

If they give me, I will take any empty place, courtberry etc.

What do you do then?

First, I will gather them. I was using a book by Billy Graham, *Where There is God and Where There is No God*. So I will tell them where there where there is no spirit. So I would try to tell all the scriptures before I preach to them. If they make a commitment, then I will come back and gather the people again in a courtberry or the open place wherever. If I have had a good response, in several meetings, I then go to the chief and ask for a piece of land if he is willing where we can build a church. This is free. I thank the Lord. We have a church there now. In another village, they gave us a small room and we knocked out the walls and made it larger. We have a very nice church there now. This was Magbanah just two miles from Kunso. In the places where they gave us land, we saved our funds and within a year, we had enough to put up a building. This is the way I begin a church in the village. The meetings are conducted like a preaching point but conducted more on the order of a HF.

*How do you introduce the concept of organizing a church from this HF body?*

I always suggest to the body, Let's start something on ourselves. "Let's have contributions to help us put up a church here. When we get started, then perhaps other agencies can be approached to help us also. So I also contribute an amount like in one place I gave \$1,000 Leons. So another came and said he would give 4,000L and another 5,000L so we had about 2,500L. This is to buy property. So the first step concerns getting property, then the building, and I approach them and ask, "Where will we get the money? Then I contribute to the cause."

Comment: Moses discusses the costs factors of starting a church. Then take up an offering.

1. K. B. Konteh Pastor
2. Total 6

**Why/Why not:**

This was part of our training from MM. It is my duty to tell others about the good news. It is easier to dialog in the small groups.

**How:**

I visit them and just sit and talk and talk and talk about many things. But when I go back the second time, people begin to ask, why are you coming to our house. So I tell them come to talk about Christianity. I do not do all the talking. I let them talk also. Before leaving, I state I would like to pray. If they accept, then we can pray. This makes an impact. This is the purpose. Later on we can begin. When I return, they will begin to ask questions. I keep going back, invite to church and I have a Bible study with those who can read. I give them tracts to read, and when I come back we talk about these. The approach like an evangelistic home Bible study.

Solomon Sesay

DS of the Freetown District and pastor of the Kissy Mess Church

Total 0

**Why/Why not:**

As I have said, We tie the OFEBS to the HFs. These go together, they have more or less the same reasons. We see this principle as the foundation for beginning a new church. The MM principle of the HF has been the foundation for the two new churches we have planted. This was Dockyard and The Ginger Hall Church.

How did the HF concept change after the MMS in 1978?

I did not know much about the HF before MMS even though we were trying to do it. We learned in the MMS that we should meet together, bridge together, then share the scriptures together, and we went out to apply this which was a great help to the people. What we were doing before was not as effective as what we did afterward the MMS training.

*What did you change after the MMS? You had 10 prayer cells before the MMS. How did you change?*

We gathered together before, but the change was in the way how I conducted it from before. We spent more time after on prayer and in teaching the Bible. Before, more time given to preaching.

*What changed in your teaching after-what was different in the teaching.*

These were Christian people so we met to nurture them. But we saw that they needed some kind of training which involves teaching. The focus became group centered rather than leader centered. More interaction within the group.

*What changes took place in the your Daughter Church concept happened after MMS?*

The number of prayer cells were going up. We began to see that it would not be good for us to continue long term just meeting in the homes. So the thought came that to us to have a daughter church. So we shared this with the people. they were happy about it. Because of the number of people we had approached who were agreed to have a daughter church, we felt it would be a strong church. This was foundation of the Kissy Mess Church.

**How:**

Evangelizing an area and starting one household evangelistic Bible studies (OFEBs)? (Tell me how you do it?)

First, we divide ourselves in the church into zones. I have this Kissy Church. So I know where my members come from. So I divide the church into zones according to where the members come from. Then I plan for two to three HC in each zone with a coordinator for that zone. We then get teachers for these home cells who are then accountable to the coordinator who is accountable to me as pastor and me to the district. We then go to the homes of each member if they have room for the meeting (some do not have). We need them that we want to come to their homes, so we need to get their approval. Some homes have one unsaved spouse. So we must have agreement for the visit. If they say yes, then we go there. We encourage them to invite their nearby neighbors/friends. We introduce ourselves to them. We sing together. We then study together sometimes using uniform materials. We take topics. About 20 minutes, ask questions with dialogue, if the disciple cannot answer, then he brings the question to the coordinator, and if he can't, then they come to me for research and I may go and help the leader answer that question in the group. Then prayer requests, tell them about our God who can answer. We see God answer their prayers and these people keep coming as a result of answered prayers. They see what we are saying is real. So they are captured, so we ask if we can come next time to their place as we meet in your friends home this time. And most of the time they say yes, this would be wonderful to have you. And they feel so good about it.

And all the time, we keep inviting them to the church. Last year, we had 48 new people who came from the house fellowships through invitations there.

## APPENDIX O

### House Fellowship Categories and Evaluation Chart: Philippines and Sierra Leone

Synopsis: When the pastor/laity answered the questions: Why do you conduct house fellowships (the term home cells or preaching points is used in Sierra Leone) and How do you do it? their answers provided a basis by which I developed the following categories for the purposes and methods which I felt were implied in the statements given. I have given each of the following categories a description for what these appear to mean in their context in each country.

#### Evangelism.

The HF service focused on presenting the plan of salvation in the Bible studies or preaching with the intent to bring the unsaved visitors/family members attending to Christ.

#### Nurture.

The HF service focused on presenting material that would be helpful to a new Christian particularly on how to grow in Christ and become a mature, responsible, reproducing Christian.

#### Training.

The pastor or lay leader uses the HF as a place to train one or more younger Christians how to do the various responsibilities of the HF meeting (lead singing, prayer, prayer request times, and even the Bible study, lead others to Christ) and eventually take full responsibility for conducting the existing HF or another one that maybe started later. However, not all disciples have the same intent in their training and some may not plan to eventually turn over the responsibility of the HF to their disciples. They may only want to train them to assist in conducting the meeting. Thus training has various levels and objectives.

#### Building Community.

The service objective and format is designed in such a manner as to pull the members together and bond them to one another so they have a sense of oneness and community.

#### Establish a New Church.

The end objective for selecting the location for the HF gatherings is to plant a new church in that area. The distance between the HF and the mother church makes travel expensive and difficult for people in the area to attend the mother church. Thus starting another church in that area would benefit both bodies.

### Strengthen the Mother Church.

The location of the HF (s) has close enough proximity to the mother church that the HF members can easily attend the mother church thus the focus for the HF gathering centers on channeling its members to the mother church. Thus the duration of this type of HF may terminate after nurturing and discipling new believers, in a time frame between six months to one year. However, some HF's may continue longer depending on their ministry to both the existing church families and to the community at large.

Under the How question, the focus centers on who leads the HF meeting and the methods employed for the service and the end objective of the leader for training new leadership.

### Discipler.

The one overseeing the HF and giving direction to it. This may be the pastor or a lay person in the church who takes charge and leads the HF services at first at least and who may continue as the leader throughout the duration of the HF's existence. This person usually endeavors to locate potential leaders and train them to assist in conducting the HF as well as to eventually take complete leadership of the HF. These disciples may come from within the existing HF or from within the congregation of the mother church or from both groups.

### Disciple laity led.

The person in training or who has been trained previously takes responsibility in leading various aspects of the HF such as the opening, singing, the prayer time by asking for prayer requests and/or leading the time of intercession, testimonies, Bible study, closing prayer, announcements and directives to the group.

### Bible Study-Group Interaction.

The format of the gathering focuses on a Bible study led by the leader or disciple who endeavors to engage the group in discussion on the meaning of the passage through questions and interchange of ideas. The orientation of the Bible study focuses on the interaction with the truth of the passage under study rather than upon the one leading the study.

### Preaching format.

The orientation of the time allotted for presenting spiritual instruction and the gospel uses the preaching or lecture format with limited interaction within the group and with attention focused more on the speaker. This type of service tends to be more leader dominated.



Training Laity.

The HF gathering is viewed by the leader as a place to train future leadership and seeks to locate and train laity during this HF meeting as much as possible depending on the gifts and willingness of people to be trained and take responsibility.

Transfer of Leadership to Disciple.

The HF director has prepared a person to the point that their disciple can take the full responsibility for leading and directing the HF on their own. The first HF director maybe present to observe and give guidance later or the director may only visit on occasion or may not return after once entrusting the leadership to the disciple.

## APPENDIX P

### Wesleyan Disciples Description and Requirements: Churches, Pastors and Lay Pastors

Synopsis: This material is taken from the *Discipline* of The Wesleyan Church, 1992 edition. This shows the requirements for the local church organization, ministers, and lay workers.

#### Local Church Organization

##### A. Function of Local Churches.

(79) The local Wesleyan Church is a body of Christian believers who hold the faith set forth in the Articles of Religion of The Wesleyan Church of the Philippines, who have been duly received as members of The Wesleyan Church and formally organized according to its Discipline, who acknowledge the ecclesiastical authority of The Wesleyan Church, who supports its worldwide mission, and who meet together regularly for the purpose of worship, edification, instruction, and evangelism.

##### B. Types of Organization.

1. Preaching Point. (80) Any place where regular preaching services are conducted under the supervision of a local church, Bible College, or district superintendent, from which a local church may be developed shall be called a preaching point. Such places which cannot be developed into a church shall not be considered a preaching point, but as an extension Sunday School.

2. Provisional Church. (81) A preaching point becomes a provisional church by recommendation of the DS to the District Board of Administration for approval upon meeting the following requirements:

(1) a total of ten or more full members and a minimum of three distinct families.

(2) regular weekly Sunday School classes, preaching services and prayer meetings held under a pastor or supply pastor.

(3) a designated place for worship.

(4) cooperating with district plans and the Discipline of The Wesleyan Church.

(82)--Paraphrased. The DBA approves and the DS conducts recognition service, accepting new members. He instructs concerning district plans and the significance of the Discipline.

- (83)--Paraphrased. Candidates for membership are examined by the assigned worker and the DS. They are prepared according to the regular way for membership.
- (84)--Paraphrased. Local church officers are appointed by the DS upon recommendation of the assigned worker. They may form a provisional local church board if the DS approves. All such appointments terminate when the provisional church becomes an organized church.
- (85)--Paraphrased. All investments in land, buildings, and equipment and other major decisions must be authorized by the DBA, who also reviews LBA actions. The LBA is to assist the DS in qualifying the church for organization as quickly as possible.
- (86)--A provisional church shall have no lay representative to the district annual conference.
3. Organized Church. (87) A provisional church shall be organized upon the recommendation of the DS to the DBA for approval. In order to be considered for recommendation as an organized church, a provisional church must meet the following requirements:
- (1) twenty (20) or more full members including at least five (5) family heads which are approved and ready to be received as full members at the time of its organization.
  - (2) a reasonable degree of financial stability, supporting their pastor with tithes and their free will offerings.
  - (3) cooperating with all the district and general plans.
  - (4) having a designated place as chapel for worship.
  - (5) functioning according to the Discipline of The Wesleyan Church.
- (88)--Paraphrased. Procedure of Organization. The organization of the local church shall be conducted by the DS or a representative. It shall consist of two parts, a devotional service followed by a business meeting. The devotional part:
- (1) Reading of the Articles of Religion, General Rules, and elementary Principles.
  - (2) Reception of new members. First the preparatory members, approved for reception as full members, shall be called forward for the reading of the ritual questions. Then, those already full members shall come forward to join the newly received members to hear the Covenant of Church Membership that shall be read.
  - (3) A charge to the members concerning their responsibility and opportunities by the presiding officer: "On the basis of these mutual pledges. . . ."
- The chairman shall conduct the first business meeting of the local church officers, and the installation of the newly elected officers by the presider.

After the organization of a local church, the DS shall report to the next regular session of the DBA and to the next regular session of the district conference.

### Pastors

- A. Function (133) The pastor is an ordained or licensed minister, who is called of God and appointed by the church to serve as the spiritual shepherd of God's flock and administrative overseer of the local church, preaching the Word, directing the worship, administering the sacraments and ordinances of the Church, taking the comforts of the gospel to the sin-burdened, the sick, and the distressed, and serving as chief executive officer in the government of the local church.
- B. Qualifications (134) Those ministers serving as pastors in The Wesleyan Church of the Philippines should have the following qualifications:
- (1) the inner conviction of a definite call from God to preach.
  - (2) the assurance of being saved and sanctified and a life that is blameless before God.
  - (3) authorization to serve as pastor by the DBA; properly licensed and in good standing.
  - (4) ministerial training from a Bible School or College of The Wesleyan Church or any other approved training program of the church.
  - (5) a proven desire to cooperate with all district and general church plans.
- (135) Supply Pastor. Christian lay workers may be appointed to serve as pastors when needed and shall be known as supply pastors. They will be licensed as deacons or deaconesses. As shepherds of the flock, they should also have the assurance of being saved and sanctified, blameless in conduct, instructed in the Word of God, and cooperating with all the district and general plans.

(Source: Philippine General Conference of the Wesleyan Church *Discipline*. n.d.).

## APPENDIX Q

### Proposed Metro-Move Curriculum for Bible Colleges

#### Four Nine-Week Courses: Discipleship-Church Planting Study

Synopsis: The writer prepared the following curriculum outline based on the Metro-Move Seminar and on the research of this dissertation study for use in the four Bible Colleges in the Philippines.

#### I. FIRST SEMESTER

Overview: Two nine-week courses, comprising an 18-week semester.

##### A. First nine week course: Area Evangelism and One Household Evangelistic Bible Studies.

Objective:

1. Establish a Biblical basis for evangelism
2. Establish ministry in a target area.
  - a. Goals for the class:
    1. Class will participate in outreach with design to plant a church in target area or strengthen an existing preaching point.
  - b. Method:
    1. Class will receive training throughout the school year: In classroom supervised outreach ministry as a class but with individual progress reports and supervision by teacher and/or supervised ministry department (This holds true throughout the year for all courses).
    2. Class will participate in a selected target area: Community survey, OFEBS, and House Fellowships
3. Divide class in small groups with 3-5 members that will meet weekly for personal accountability in spiritual disciplines and prayer.

Materials/suggested reading

1. Class course book, Book of Acts, Metro-Move Manual, texts on evangelism/soul winning specified in the syllabus for each course.

Tentative subject content by week - (9 weeks)

1. Biblical/historical basis  
(Acts, Metro-Move Seminar Manuals, Texts)
2. Biblical/historical basis cont.
3. Personal qualifications of the witness  
Writing/giving personal testimony
4. Analyzing the target area (sociology).  
Learn how to survey area/meaning with class role playing, practice within the group and on campus. Then survey target area.
5. Communication (anthropology)  
Focusing on the target area  
(Target area witness continues via literature distribution and giving and receiving literature questionnaire. Objective: Narrow down most receptive homes for Bible study).
6. Training for outreach  
How to present OFEBS lessons  
(Target area OFEBS begin)
7. Training for outreach  
How to present OFEBS lessons  
(Target area OFEBS continue)
8. Training for outreach  
How to draw the net  
The role of personal testimony/practice in giving testimony  
(Target area OFEBS continue)
9. Training for Follow-up  
(Target area OFEBS continue)

**B. Second nine-week course: Discipleship Training**  
(The OFEBS and follow-up continue in target area)

**Objective**

1. Establish a Biblical Basis for discipleship training.  
Study Jesus' method with the twelve
2. Understand the Metro-Move principle  
The pastor's role in equipping the laity Ephesians 4:11-12
3. Develop principle of accountability.  
Study John Wesley's strategy/class meeting dynamic

4. Learn the dynamics of a small discipleship group

Method:

1. Class room lecture and group dynamics, reading.
2. Each class member participate in a weekly discipleship group for the remainder of school year. The prayer cell groups will expand their focus to include accountability for spiritual disciples.

Materials/ Suggested readings

1. Class course book "Discipleship training," Metro-Move Manual, Coppedge/Coleman books, other texts, cross cultural readings.

Tentative Subject Content by Week - ( 9 Weeks)

10. Biblical Basis
11. Biblical Basis
12. Pastor's Role
13. Pastor's Role (Case Studies)
14. Discipleship Qualifications
15. Cross-Cultural dynamics
16. Teaching modes-Apprenticeship
17. Each one teach one, multiplying disciples
18. Make Disciples of all nations, (*Panta ta ethne*) the WORLD

II. SECOND SEMESTER

Overview: Two nine-week courses, comprising an 18-week semester. The first semester students will continue with the second semester.

A. Third nine-week course: House Fellowships

Objective:

1. Understand the role of the House Church in the early church.
2. Understand small group dynamics
3. Understand Filipino cultural dynamics of the family and the small group
4. Understand the Metro-Move principle in the HF for:
  - a. Discipleship training
  - b. Evangelism

- c. Nurturing
  - d. Establishing a new church
5. Participate in House Fellowship model

**Method:**

1. Class room lecture, group dynamics, readings.
2. Model a house fellowship. Each member will participate in a house fellowship. The small groups formed in the first semester will be restructure to follow a house fellowship format.
3. The target area outreach OFEBS will be formed into one or more house fellowships or be restructured to follow the house fellowship format.

**Materials/reading:**

1. The Metro-Move Manual, books on small group dynamics, books on house churches, case studies.

**Tentative Subject Content by week (1-9 ).**

1. Biblical Basis of the house church
2. The house church in history
3. Understanding the family and the small group in Filipino culture
4. Continuation of study on the family and small group in culture
5. Leadership in the house fellowship
  - The house fellowship host
  - The house fellowship leader's role in discipleship training
6. Nurturing through the dynamics of the house fellowship
7. Evangelism through the dynamics of the house fellowship
8. The house fellowship becomes a daughter church

**B. The second nine weeks: The Daughter Church**

**Objective:**

1. Establish a Biblical basis
2. Understand sequence from discipleship training to a planting a new church
3. Class participate in planting a new church



**Methods:**

1. Class lecture and group dynamics, reading
2. The class members, through the outreach ministry done during the semester, will experience planting a new church. Hopefully, the OFEBS that have been started, reached a level of growth that they were able to be formed into house fellowships. It is further hoped that before the semester closes, a church could be organized. However, if this was not possible, ministry by the students will continue during the last year of school with intent of organizing a church.

**Materials/reading:**

1. Metro-Move Seminar manual, books and readings on the house church and DAWN (Disciple and Win a Nation) materials.

**Tentative Subject Content by the week (10-18).****10. Biblical basis****11. Methods of planting a church**

- A house fellowship becomes a new church
- Other approaches to church planting

**12. The Witness of the New Church to its Community**

- The right place to location
- The member's character
- Members ministry within and without the body

**13. Laying the Foundation**

- The financial base
- Erecting the building

**14. Preparing the Congregation for Continued Outreach**

- The role of the house fellowship

**15. Preparing to Multiply**

- Method and Materials:
- Discipleship training
- WESTEE courses

**16. Preparing the Church for Cross-Cultural Ministry**

- Becoming a missionary church

17. Review over both semesters

18. Comprehensive Examination

## APPENDIX R

### The Greatest Difference Metro-Move made in my Ministry

Synopsis: The participants interviewed were asked to tell what they believed was the greatest difference the Metro-Move Seminar had made in their ministry. Fifty-two responses were given by participants from Sierra Leone and the Philippines. In some cases, a follow-up question asking what else they would like to share provided additional reflection on the difference the seminar had made in their ministry. The following answers were transcribed verbatim from the tape recorded interviews. The years they attended if known follow in parenthesis. Names follow the sequential order of the interviews.

#### Philippines

Vic Oximas (83 & 90 plus conducted 3 MMS in PI)

MMS reinforced the program we were doing before. But it combines theory and practice. Greatly strengthens the program. In MMS, we see the principles at work. Like a person learning to drive a car in the classroom but does not have a car to practice with. MMS gives the practice during the seminar.

Auring Buenaventura (83)

Case studies challenged me to grow through training others. This is what we lack here in the Philippines. We are not carrying through the discipling in the Philippines.

Soloman Cagungao (83 & 90)

Gives me a clear definition on how to establish a local church on Biblical principles, how to nurture and use their gifts.

Paz Urbano (90)

The MMS clarifies all doubts in the mind--gives us a clear direction.

Rollex Espa (90)

I have seen my responsibility as a pastor--the way how to do it.

Reynaldo Rafael (possibly Cainta 90 or Santa Rosa 91)

Before the MMS I did not know my responsibility in handling a church--how to approach people, to pray, to lead Bible studies, but after I am anxious to meet, I am prepared. MMS gave me confidence in my role and that God will help me.

Daniel Benjamin (91 MMS Cabanatuan MMS)

First, my methods and strategy concerning these MMS principles has been more productive, my knowledge have widened. These principles are foundational. They go

First, my methods and strategy concerning these MMS principles has been more productive, my knowledge have widened. These principles are foundational. They go with the book of Acts, Bible based. My devotion and life in the ministry has been greatly challenged. Big difference after MMS.

Lorie Sindong (91 Cabanatuan MMS)

MMS has added to my Bible school training.

Alexander Bermudez (90 possibly or Santa Rosa)

I have seen the ministry as a shared task--not only mine but others must be involved.

Albert Patacsil (83 & 90 & 91 in Cabanatuan)

Enables me to focus on the necessary things e.g. managerial work and the practical/technical work of the pastor. Before MMS I was a one man army, doing everything myself, conducting all the Bible studies.

Teofeo Tuazon (90) DS since early 80s.

The effectiveness of the MMS has served as a spark plug to the work and to give guidance to the work in areas we did not know before. We had some knowledge of these principles but not clear in how to do them. Other seminars we left enthused but not able to carry through. But in the MMS, we heard our own Wesleyan program. When we returned home, we had the *Manual* to follow. It helped us to perform our ministerial role in the development of the church.

*Explain the spark plug and how the seminar gave you guidance to the work.*

The seminar served as a review. We had some knowledge of those things discussed in the seminar but sometimes we are not performing all of them. The repetition and review of the seminar served to rekindle our enthusiasm to the work of the Lord. There have been times we attended other seminars that enthused us, but when we arrived home, the situation (context of the area) would change the desire of the pastor and he would not carry through with the plan of the seminar. But with the MMS, we determined to implement it, if not all, at least 50% of it.

*What was different about the MMS from others seminars you have attended? Why did you leave MMS with a different sense of commitment that was lacking from the other seminars?*

With MMS, all of those attending were Wesleyan pastors, and they were saying as well as myself, "This is our seminar." Our lecturers are our own missionaries, and their concern is the improvement and enlargement, and development of the work of the Lord under the Wesleyan banner. Those realities gave a proper impact to each one attending the seminar.

Comment: *You had a different sense of commitment to the MMS than you did to the other seminars because it was your own program. But was there anything different about the MMS that enabled you to implement it when you returned home that was lacking in the other seminars attended?*

The thing different in MMS from the others is that we had the *MMS Manual* and materials given to us to bring home and follow, thus we could base our review and all of those, and if we lack knowledge regarding implementation, at least we can go back and review the materials.

Tony Carbonel (83 only) District Church growth director

MMS enlightened me more about the need.

Jun Catalon (83 only) DS elected in 86

One of the blessings of the MMS, my ministry became fruitful and I became aware of my personal responsibility and home Bible studies and winning others. My love deepened, my life enriched and I saw my role to evangelize the community.

Bert Viñes (90 in Cainta) Lay

MMS gave me the tools to fulfill my desire to win others and establish the church and teach others how to be fruitful in ministry so they can assist in building the church. MMS has brought great changes in our ministry in all the Metro-Manila congregations. We brought four families to Christ during our practicum outreach work.

Brix Laya (90 in Cainta)

Personally we have to engage ourselves to the application of principles. I am here in a pioneering work (Palmera). I attended the 90 seminar with a closed mind. I did not think the Wesleyan church could say much to me about church growth because I had attended other church growth seminars so I left without much impact. I just forgot about it. But only this year when I reread the *MMS Manual* at Vic's insistence then I saw the value of the MMS. If I had had an open mind, I would have done more.

Mansueto Bustamonta (90 Davao City)

Gave me a plan and a vision for opening a new work that is potential to planting a church. This plan gives more vision to the members to reach out. If we only will start, we will find receptive people who are waiting. The harvest is there waiting for us. If we will only work, God will bless with souls.

Richardo Baroil (90 & 92 in Malaybalay) District Church Growth Director

Challenged me to do my best as a pastor to train others, do my best and strengthen by faith to depend on the Lord who can help me. MMS has given me a great challenge because it has given me understanding on how to handle all these things, how to manage my work as a pastor. If there is another MMS, I will encourage others to come.

James Dao-ay (90 Davao City)

Recruiting others, inviting others, I am not the only person doing the work, I am finding the MMS principles have lightened my work.

Jose Alwag (83 only)

From that time until now, these principles are workable and adaptable to the places where I am going so I have a definite plan for ministry. Also, I see now that it will not be hard for me to be in the ministry, even in a small place, because I know now how to approach this place and build up the church through a proven plan of outreach. I experienced this when we were transferred to Banawag which was a big church, but it was going down in attendance. However, now it has built up. I have confidence in handling my pastoral responsibilities.

*FFQ. Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?*

This MMS has not been just for me, but for other pastors in this Central Luzon District like Peter Serna, Dao-ay, Ben Pis-o and Soloman Cagungao. When I was church growth director, we had 20, we had six pastors who accepted the challenge of MMS. I was appointed church growth director in 84. The reason I can see the other pastors gave for not accepting this, they said MMS WILL NOT WORK, especially the older pastors even though they had not tried. During the one day seminars conducted by the DS after the MMS in each zone, the pastors were saying this will not work because it is the same as the Campus Crusade for Christ. Their contacts fell away and also they looked back on the Campus Crusade For Christ ministry of the Bible College on MIT campus with the students and saw that these did not join the Wesleyan Church.

Also, those who were not invited to attend told me that since we were the ones attending the seminar, we would just be the ones to try this new plan. This was a negative reaction which hindered acceptance or even trying this plan. This was not all the pastors who were not invited however.

I worked out the district goals set in the MMS with the DS for the local churches. These goals were broken down to the local churches about a year later. By this time, the pastors who were moving were showing fruit which began to have an affect on the others who had rejected this plan. These hesitant pastors began to change their minds and stated they wanted to also try. About 75% or 15 churches did accept the goals we gave them and said they would try. But I observed that there goal achievement was not as much as those that attended the seminar. Because some who started soon quite because they did not know how to work the plan. Actually, only five pastors really worked the plan. Remember, this was after the 83 seminar. By the time of the 90 seminar, I would say that 100% of our pastor have accepted the MMS plan and are trying to implement it.

Benjamin Pis-o (90)

I have been helped in knowing new methods of approaching people to introduce them to Christ, also setting goals, and how to reach these goals.

In comparison to the gospel campaign, the former method used as the primary means of evangelism, I believe the MMS approach with the OFEBS and House Fellowships will penetrate the community more effectively and then during the campaign, as I have discovered that these contacts will be easier drawn to the campaign and find help because they have been prepared. The campaign alone would not have as good a result without this preparation.

For example, we went to a *barangay* Lilliongan where we had had a church before but the people evacuated because of the peach and order situation. When we went there for a gospel campaign, we went around and invited the people who are new contacts, not the former members. They were interested in coming, but we did not have a good result. About five to six months after the campaign, we assigned a lay pastor to that place to go during Saturday and Sunday to hold Bible studies with the people and services on Sunday. After five to six months, we had another evangelistic campaign and there was much more fruit. Almost 100% of those attending the Bible studies came and got help and now we are having a church there pastored by a layman.

Severino A. Dasalla (83 & 90)

Personally, I am blessed myself in seeing how the Lord can work through one completely surrendered to the Lord. I can look back in my early ministry, at the close of the conference year being very discouraged because I was the only one doing the work. I had not trained our laymen.

*FFQ. Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?*  
Regarding the impact of MMS, it has made it made it very clear in how to do it, in the methodology in the four principles. It more on the how to do it, the principles have been a great help. We have not followed every detail in the *Metro-Move Seminar Manual*, but we have gotten the principles there. Like in discipleship training, we no longer say to our people go out and win others and work, but now we know how to teach them. The people also in the church are really challenged in God's work.

Also regarding the house fellowship, the women involved in these, last week our women who are involved in the prayer retreat, about 11 were there to pray early and share in the church. Three of these are from the house fellowships. This is a great encouragement. The men are now also challenged to have a prayer rally like the women.

Sonia R. Marquez (91)

My vision was enlarged while attending the MMS. My commitment made in Bible college was renewed. And I have seen the great responsibility to be in the full time ministry.

Leon Valdez (83 & 90, 91 Gen. Santos, 92 Bukidnon, 92 Zone 3) District Church Growth Director

MMS changed my attitude in the ministry of the Lord, because before, I did not take it so serious, but after, I became very serious. Even though I was planting churches before MMS, I was doing this almost all by myself. But after MMS, I saw the necessity of training others to assist me in ministry and I was able to accomplish much more with less effort. In Luzon, while at the church Kalangigan, I had three disciples going out to hold preaching points which our church had begun. I was able to take care of other matters.

Patricio Lucag (Attended the Re-Echo only 83 & 90 conducted for three days by Vic) During the seminar, I was cleared very well regarding my role in the church and I found out that it is through the help of that seminar that I was motivated, but my role became very clear to me. I have also regrets why I did not see this before during my Bible school days.

*FFQ. Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?*

During my days in school under Mother Slater, I was not really developed as a man, but I am walking in such a way that I am not very free. Not as a pastor, not learned to reason, but just obey what was said, because I do not want to be rejected or stand up alone to think independently, but instead of helping me to develop, I have been pushed down. I have carried this attitude down to my church, afraid of my leaders, afraid to make my own plan, but only to accept the plans of the leaders, from the top down. I was also raised up in a family to be submission, not to think independently. Thus my family and the attitude and structure of our government greatly affects me. Also our system of stationing, whereby we can be changed at any time which disturbs. This hinders from making our own plans because next year we will be changed. When we change our workers yearly, not all of course, but this has a negative affect upon setting plans and really working toward them. I wish I was younger now and could have a chance to start again. As I reflect back on the Bible school, during my days as if we worked more on the grounds than in the classroom. It was only when Brother Walborn arrived that changes began to take place.

Jun Sotelo (83 Re-Echo and 91 Re-Echo by Vic)

I became matured to the discipleship training and in conducting OFEBS and in starting Daughter Churches.



Doming Valdez (83 Re-Echo only and 90 Davao City)

MMS has motivated me, widened my vision, helped me understand the principles which have impacted me much more than the 1983 re-echo MMS conducted by Vic Oximas.

*Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?*

The 1990 MMS is continuing to impact me especially in the conviction I must train the laity. I am challenged with the MMS emphasis on discipleship training. The WESTEE program complements this emphasis and must go shoulder-to-shoulder with the MMS.

Merlin V. Iglesias (91 Gen. Santos)

What is the greatest difference the seminar has made in your role in ministry?

This MMS has helped me a lot in changing some of my ways of doing things for example: there is the scheduling of activities before the MMS such as: (1) Starting a Bible study but the hard thing is to start. But after the MMS, we know how to start because we were shown how through the practicum, (2) House fellowships, (3) Daughter churches, and (4) discipling but these were not going right as they should because some things are not clear in how to do them. But the actual seminar provided activities that helped me not to be lazy, by participation, I learned. The strategy planning was very helpful in the MMS in showing us how to plan for these goals.

*Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?*

I think this MMS is very good. This would be applicable in the local church but there are exceptions such as some local churches that lack the number of people.

Sierra LeoneBobson Turay (87 in Liberia, & 87)

MMS has given me *specific* goals and has given me very clear steps toward achieving these goals.

Follow-up question: (FFQ). *What were the specific goals you are following?*

The multiplication of disciples in my church has been very significant to me. The greatest encouragement to my ministry is seeing people before they became believers and seeing how God has changed them. And now only changing them, seeing God use them to change others. If anything God has used to keep me going in the ministry by His spirit, that is the thing. Training men, seeing a life difference, and then they being used to change others also. This is my prayer for my ministry and the Wesleyan Church of Sierra Leone. Not just adding others but discipleship training and reproduction of disciples.

My concern for the work is for the leadership of the national church to see this principle and push it throughout the work.

Bondu Gbamanja (87)

At first, we were just walking along from house to house, visiting and praying with people, but we did not know how to make a survey, do OFEBS or House Fellowships. But now I am knowing how to do this work of evangelism with a definite plan of survey, OFEBS and House Fellowship and this has made a great difference. I have a plan now to follow after the seminar.

Edward Turay (87)

Before, I was not active. Now, we are all active in the church.

Mary Kamara (87)

The training helped to make a big difference in building my own spiritual life and seeing how to work with others.

Henry Kamara (87)

Training disciples. Because if a pastor moves, then he will have people left behind who are trained to continue the work after him. I have this vision and burden. The seed has been planted during the seminar.

Solomon Sesay (87)

I have been able to plant a church using some of the principles/techniques I was taught during the MMS. This makes one feel good especially when the church is growing and doing good. When we believe we can plant a church using the Home Cells (House Fellowship), we have been using that and it has turned out to be very successful. I personally feel the MMS has been a great help, a great blessing to me. By nature, some of us are shy. Meeting people on a one-to-one basis is hard for some of us. Sometimes when Pa Lumpri would send out to meet one-to-one, we would come back and tell a lie, because we had not done it, but did not want to admit our failure.

*FFQ: Do you have anything else you would like to share with me regarding the influence of Metro-Move on your own life, on anyone in your church, or the church as a whole?*

The Two Thousand by Two Thousand program which challenges us to start churches. But the problem we will have is the lack of finances. This is the thing that has held us back here in SL and right here in Freetown because of the lack of funds for buildings. We could have had more churches here in the city if we had not had these constraints. We have reached out to Bo using the same the home cells. We have a church there through the home cells principle. This is second in size to Freetown. But building a sanctuary there will be very costly getting land, etc.

Alimamy Seisay (78)

I have become bold.

John L. Kamara (78)

It is teaching Bible studies and evangelistic training

Kaprie Sesay (87)

I was coming to church but I was very shy about speaking to others. But I have confidence to approach people now. before would be discouraged if I was turned down. I learned persistence in sharing my faith.

J Y Konteh DS (78, 83 in Liberia, & 87)

Discipleship training.

James Bai Bengura (87)

After the MMS, I began being specific, focusing the preaching point to be independent, a smaller group. I wanted each preaching point to be a separate church, not under the mother church (a big church). I wanted to plant churches in each village. I discovered the mother church did not want to preaching points to be free-independent but they wanted them to remain in contact. So since the MMS, I have organized five churches with five full time pastors who are self supporting churches plus self support to the district.

Santos Sesay (78 & 87)

Helped me greatly, the training I received in discipleship training especially. I have used it repeatedly.

Amudu A. Mansaray (87)

It deepened my spiritual life and commitment to the ministry

Henry Fornah (87)

It has given me zeal to train more people. I have gained this from *Metro-Move Seminar Manual*. Also the fact, we need to reach the lost. MMS gave me insight how to reach people and establish the church and plant new churches.

Alimamy Kargbo (87)

It exposed me to ministry-methods in how to do it. I feel equipped and confident for ministry now.

Sima Dumbuya (87)

Training disciples--I was an evangelist before doing it all by myself. I understand now that training disciples helps me in organizing the House Fellowships.

Kambo Kargbo (78)

It has deepened my thoughts in reading God's Word - to teach others, helps the expansion of the Church. I have seen the impact on the people listening to the Word of God after organizing House Fellowships and Bible studies.

Sam Kargbo (87)

MMS has built me up and has helped me in training disciples.

Philip Sesay (87)

MMS has shown me how to add daughter churches

Amudu Harding Kanu (87)

Gave me a plan and a method to do the work and to help me to accomplish my job.

Kabie Y. Konteh (87)

Helped to get a very strong church because I have learned to train others to assist me in my ministry, for example Philip Sesay, the DS now at Makeni was one of my disciples.

E. L. Kamara (teacher ) (87)

I gained a clear understanding of what the role of a pastor entails.

D. Y. (Daniel) Koroma (87)

I know now how to meet people and bring them to Christ. Before, I condemned Muslims and non-Christians. I had no patience with them if they did not come to church. Now I have patience to teach them the gospel, live before them, pray for them and lead them to Christ.

Lumpri Koroma (78 & 87)

I am still using these principles in my ministry where as New Life For All and other seminars I am not using these things. But I am still using the MMS principles such as discipleship training and teaching them how to teach others.

Moses Kamara (78)

Before the MMS, I was afraid to meet people but now I can meet people individually or even in a group. I know the plan of approach and I have confidence.

K. B. Konteh (78)

More conscience of my duty as a Christian. I am making more disciples, house fellowships and daughter churches by planting churches.

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A. Sly, "The Philippines--A Christian Opportunity." Indianapolis:  
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1992 "The Filipinos as Apostles of the Last Days." The Christian Journal  
3(12):7-9.

Personal Correspondence

Birch, Marion

1992 Letter to author giving history of Freetown church planting efforts. July 8. Birch was born in Sierra Leone of Wesleyan Methodist missionary parents and served most of his life in Sierra Leone, retiring in 1978.

Cockrill, Gareth

1979 Personal letter to Paul Swauger. February 9.

Garcia, Saturnino and Magdalena

1995 Letter to author. March 10.

Hidalgo, Antonio and Remedios

1996 E-mail to author. March 5.

Hidalgo, Ermalee

1993 Letter to author. March 23.

Meeks, Paul and Darlene

1994 Letter to author. December 27. Pilgrim Holiness missionaries to the Philippines 1958-1980.

Pablo, Alfonso

1993 Letter to author. April 15.

Smith, Robert E.

1995 Letter to author. September 5.

Smith, Robert E. and Julia

1995 Letter to author. January 5. Pilgrim Holiness missionary serving in the Philippines from 1960-1975.

Thomas, Paul William

1994 Letter to author. April 5.

Thomas, Paul William and Frances

1995 Letter to author. January 28. Pilgrim Holiness missionary in the Philippines 1949-1968.

Turner, Paul and Janet

1995 Letter to author. January 10. Wesleyan missionary serving in the Philippines 1970 until present.

- Turner, Paul  
1992 Letter to author. May 30.
- Turner, Paul  
1995a Letter to author. March 31.
- Turner, Paul  
1995b E-mail to author. July 7.
- Turner, Paul  
1995c E-mail to author. November 7
- Turner, Paul  
1995d E-mail to author. November 12.
- Van Cleave, Paul and Nedra  
1995 Letter to author. March 5. Wesleyan missionary serving in the Philippines 1973-78.
- Vreugdenhil, Marion  
1994 Letter to author. September 12. Wesleyan Mission Coordinator, Sierra Leone.
- Walborn, Paul and Jean  
1995 Letter to author. February 10. Pilgrim Holiness missionary serving in the Philippines from 1965-1989.
- Wright, Wayne W. And Virginia  
1994 Letter to author. December 26. Pilgrim Holiness Missionary serving in the Philippines from 1951-1970.
- Wright, Wayne  
1995a Letter to author. June 15.
- Wright, Wayne  
1995b E-mail to author. October 9.
- Wright, Wayne  
1995c E-mail to author. November 13.

#### Personal Interviews

- Alwag, Jose  
1992 At Wesleyan Bible College, Kabacan, North Cotabato, November 27.  
Pastor of Banawag West Wesleyan Church. Attended seminar in 1983.



**Apuzen, Mike**

1992 At CAMACOP National Office, Mandaluyong, Metro-Manila, December. President of the Christian & Missionary Alliance (CAMACOP).

**Bai Bengura, James**

1992 At Fourah Bay College, Freetown, Sierra Leone, September 21. District Superintendent Madina-Kamakwie. Attended seminar in 1987.

**Balayo, Jun**

1992 At Overseas Crusades National Office, Mandaluyong, Metro-Manila, December. DAWN National Coordinator.

**Baraoil, Richardo**

1992 At District Headquarters, Panabo, Davao del Sur, November 23. Church Growth Director and pastor of Sin-Abuagan Wesleyan Church.

**Basuel, Serjio**

1992 At District Headquarters, Panabo, Davao del Sur, November 23. District Superintendent of Eastern Mindanao. Attended seminar in 1990.

**Bermudez, Alexander**

1992 At Cabanatuan City Church parsonage, Neuva Ecija, November 7. Pastor Sanisidro Wesleyan Church. Attended seminar in 1991.

**Briones, Paterno**

1992 At his home in Cabanatuan City, Neuva Ecija, November. Former Field Superintendent (1942-49) and convert of R. K. Storey, Bible School student and teacher (1946-51) and present pastor of Church of the Nazarene, Cabanatuan City.

**Bueneventura, Aurora and Faustino**

1992 At their home in Cainta, Rizal, Metro-Manila, November. Wesleyan Women Society National Coordinator and pioneer church planters. Attended seminar in 1983.

**Bustamante, Mansueto**

1992 At Davao City Church parsonage, Davao del Sur, November 20. Pastor Davao City Wesleyan Church. Attended seminar in 1990.

**Cagungao, Solomon**

1992 At Cainta Church parsonage, Cainta, Rizal, Metro Manila, November 4. Pastor Cainta Wesleyan Church. Attended seminars in 1983 and 1990.

**Carbonel, Antonio**

1992 At District Office, Ilagan, Isabela, November 10. North East Luzon District Church Growth Director and pastor Santa Lucia Wesleyan Church. Attended seminar in 1983.

**Catalon, Jun**

1992 At District Office, Ilagan, Isabela, November 11. District Superintendent, North East Luzon (Elected in 1986). Attended seminar 1983.

**Damilig, Benjamin**

1992 At Cabanatuan City Church parsonage, Neuva Ecija, November 6. Pastor Canaan Wesleyan Church. Attended seminar in Cabanatuan 1991.

**Dao-ay, James**

1992 At Wesleyan Bible College, Kabacan, North Cotabato, Mindanao, November 24. Pastor Kabacan Wesleyan Church. Attended seminar in 1990.

**Dasalla, Severino A.**

1992 At Koronadal Church parsonage, South Cotabato, Mindanao, November 28. Former Southern Mindanao District Superintendent 12 years (1979-1991), who grew up in the Lagilayan Church under Pastor Antonio Campos. Attended seminars in 1983 and 1990.

**Del Rosario, Consuelo**

1992 At Wesleyan Bible College, Kabacan, North Cotabato, Mindanao, November 24. District Superintendent Central Cotabato District. Attended seminar in 1983 and 1990.

**Dumbuya, Sima**

1992 At Kamabai Wesleyan Church, September 27. Pastor Kamabai Wesleyan Church. Attended seminar 1987.

**Espa, Rollex**

1992 At La Loma Church parsonage, Quezon City, Metro-Manila, November 4. Pastor La Loma Wesleyan Church. Attended seminar in 1990.

**Fornah, Henry**

1992 At Sierra Leone Bible College, Sierra Leone, September 25. Pastored at Kenama five years following Metro-Move Seminar, presently student at SLBC. Attended seminar in 1987.

**Gbamanja, Bondu**

1992 At Kissy Church, Freetown, Sierra Leone, September 14. Home cell leader. Attended seminar in 1987.

**Hesselgrave, David**

1992 At Nicholasville, Kentucky, March 13. Professor at Trinity Evangelical Divinity School.

**Hidalgo, Antonio**

1992 At National Headquarters, Karuhantan, Valenzuela, Metro-Manila, November. Early convert (1947) and Cabanatuan Bible school student, pioneer pastor and national evangelist.

**Iglesias, Merlin**

1992 At District Headquarters, General Santos City, South Cotabato, December 5. Pastor Ligaya Wesleyan Church. Attended seminar in General Santos 1991. Attended seminar in General Santos 1991.

**Kamara, E. L.**

1992 At Gbendembu Bible College, Gbendembu, Sierra Leone, October 3. Teacher at Kamakwie and ordained lay worker. Attended seminar in 1987.

**Kamara, Henry**

1992 At Wellington Church parsonage, Wellington, Freetown, Sierra Leone, September 16. Pastor Wellington Wesleyan Church. Attended seminar in 1987.

**Kamara, Mary**

1992 At Wellington Church parsonage, Wellington, Freetown, Sierra Leone, September 16. Pastor's wife Wellington Wesleyan Church. Attended seminar in 1987.

**Kamara, Moses**

1992 At Gbendembu Bible College, Gbendembu, Sierra Leone, October 5. Lay person working under Pastor Lumpri in helping to start Kissy Church, planted church at Kenama and currently a student at Bible College and pastor at Mambala Wesleyan Church. Attended seminar in 1978.

**Kanu, Amudu Harding**

1992 At Bible College, Gbendembu, Sierra Leone, October 2. Pastor at Kalangba at time of Metro-Move Seminar, served as district superintendent and then national evangelist. Attended seminar in 1978.

**Kargbo, Alimamy**

1992 At Sierra Leone Bible College, Sierra Leone, September 25. President of the youth society at Kissy Wesleyan Church at time of Metro-Move Seminar. Presently at student at Sierra Leone Bible College. Attended seminar in 1987.

**Kargbo, Kambo**

1992 At Kinde home in Makeni, Sierra Leone, September 28. Former National Superintendent at time of 1978 Metro-Move Seminar. Attended seminar in 1978.

**Kargbo, Mallay**

1992 At Gbendembu Bible College, Gbendembu, Sierra Leone, October 3. District Superintendent. Attended seminars in 1978 and 1987.

**Kargbo, Samuel**

1992 At Kabala Wesleyan Church parsonage, Sierra Leone, September 29. Pastor of Kabala Wesleyan Church. Attended seminar in 1987.

**Komara, John**

1992 At Kissy Church, Freetown, Sierra Leone, September 19. Secretary of Kissy Church and lay worker. He worked with Pastor Lumpri in starting the Kissy Church. Attended seminar in 1978.

**Koroma, Daniel**

1992 At Gbendembu Bible College, Gbendembu, Sierra Leone, September 27. Headmaster at Kalangba Wesleyan Elementary School. Attended seminar in 1987.

**Koroma, Lumpri**

1992 At Gbendembu Bible College, Gbendembu, Sierra Leone, October 4. Pastor at Kissy Church at time of first Metro-Move Seminar. Attended seminar in 1978.

**Kinde, Donald**

1992 At Makeni District Headquarters, Sierra Leone, West Africa, October 5. Wesleyan Mission Coordinator for Sierra Leone and missionary serving in Sierra Leone since 1966. Attended seminar in 1987.

**Konteh, J. Y.**

1992 At Fourah Bay College, Freetown, Sierra Leone, September 18. District Superintendent. Attended seminars in 1978, 1983 (Liberia) and 1987.

**Konteh, Kabie**

1992 At Gbenbembu Bible College, Gbenbembu, Sierra Leone, October 3. Pastor of Kagberrie Wesleyan Church. Attended seminars in 1978 and 1987.

**Kontey, K. B.**

1992 At Gbendembu Bible College, Gbendembu, Sierra Leone October 5. Lay pastor. Attended seminar in 1987.

**Kroma, Y. Martin**

1992 At Rest Home Villa in Freetown, Sierra Leone, October 10. National Superintendent. Attended seminar in 1987.

**Laya, Brix**

1992 At Palmera Church parsonage, Cainta, Rizal, Metro-Manila, November 14. Pastor Palmera Wesleyan Church, daughter church plant of Cainta Wesleyan Church. Attended seminar in 1990.

**Licudo, Alfredo**

1992 At District Headquarters, Panabo, Davao del Sur, November 14. District Superintendent of Northern Provisional District. Attended seminars in 1983 and 1990.

**Lucag, Patricio**

1992 At Koronadol Church parsonage, Southern Mindanao, December 5. Pastor Tacarong Wesleyan Church. Attended local seminars conducted by Oximas in 1983 and 1990.

**Mansaray, Amudu A.**

1992 At Fourah Bay College, Freetown, Sierra Leone, September 23. Pastor of Port Loko Wesleyan Church. Attended seminar in 1987.

**Marquez, Sonia**

1992 At District Headquarters, Kiamba, South Cotabato, December 2. Pastor Maligaya Wesleyan Church. Attended seminar in 1990.

**Oximas, Victorioso**

1992 At National Headquarters, Karuhantan, Valenzuela, Metro-Manila, November 3. General Secretary of Church Growth/Evangelism and Missions. Attended seminars in 1983 and 1990. Taught Practicum in Indonesian Metro-Move Seminar.

**Pablo, Alfonso**

1992 At National Headquarters, Karuhantan, Valenzuela, Metro-Manila, November 3. General Superintendent of the Wesleyan Church in the Philippines.

**Pascua, Franklin**

1992 At Wesleyan Bible College, Kabacan, North Cotabato, November 27. Director of Supervised Ministries and faculty, Wesleyan Bible College.

**Patacsil, Albert**

1992 At Cabanatuan City Church parsonage, Nueva Ecija, November 8. Pastor of Cabanatuan City Wesleyan Church. Attended seminar in 1983 and 1990.

**Pis-o, Benjamin**

1992 At Wesleyan Bible College, Kabacan, North Cotabato, November 27. Pastor Kilagason Wesleyan Church. Attended seminar in 1990.

**Rafael, Reynaldo**

1992 At Cabanatuan City Church parsonage, Nueva Ecija, November 5. Lay pastor of Obrero Wesleyan Church. Licensed as lay preacher in 1986, ordained as deacon in 1993. Trained under Pastor Albert Patacsil, Cabanatuan Wesleyan Church. Attended seminar in 1991.

**Rodin, Artemio**

1992 At Wesleyan Bible College, Kabacan, North Cotabato, November 24. President of Kabacan Wesleyan Bible College and former Bible school student in the late 1950s. Attended seminar in 1983.

**Seisay, Alimamy**

1992 At Kissy Church, Freetown, Sierra Leone, September 18. Home Cell Director and lay person. Attended seminar 1978.

**Sesay, Kaprie**

1992 At Kissy Church, Freetown, Sierra Leone, September 18. Youth worker and lay person. Attended seminar in 1987.

**Sesay, Philip**

1992 At Rogboni Wesleyan Church parsonage, October 2. District Superintendent of Makeni and pastor of the Rogbani Wesleyan Church. Attended seminar in 1987.

**Sesay, Santos**

1992 At Fourah Bay College, Freetown, Sierra Leone, September 22. Pastor of Kalangba Wesleyan Church. Attended seminars in 1978 and 1987.

**Sesay, Solomon**

1992 At Kissy Church, Freetown, Sierra Leone, September 17. District Superintendent and pastor of Kissy Church. Attended seminar in 1987.

**Sindong, Lorie**

1992 At Cabanatuan City Church parsonage, Nueva Ecija, November 6. Pastor of Siclong Wesleyan Church. Attended seminar in 1991.

**Sotelo, Jun**

- 1992 At Koronadol Church parsonage, Southern Cotabato, December 5. District Church Growth Director and pastor Wesleyan Church. Attended seminar in 1991.

**Tuason, Teofilo**

- 1992 At District office, Ilagan, Isabela, North West Luzon, November 10. Northwest Luzon District Superintendent. Attended seminar in 1983.

**Turay, Bobson**

- 1992 At Kissy Church, Freetown, Sierra Leone, September 14. National Church Growth Director. Attended seminar in 1983 (Liberia) and 1987.

**Turay, Edward**

- 1992 At Kissy Church, Freetown, Sierra Leone, September 15. Home Cell leader and lay person. Attended seminar in 1987.

**Urbano, Bonafacio**

- 1992 At Southern Luzon District office, Quezon City, Metro-Manila, November 4. Southern Luzon District Superintendent. Graduate of Cabanatuan Bible School in 1953 and first Assistant Superintendent under Wright. Attended seminar in 1990.

**Valdez, Domingo**

- 1992 At District Headquarters, General Santos City, South Cotabato, December 5. District Superintendent of Southern Mindanao District. Attended seminars in 1983 and 1990.

**Valdez, Leon**

- 1992 At District Headquarters, Kiamba, South Cotabato, December 2. District Church Growth Director and pastor, Miatum Town Cite. Attended seminars in 1983 and 1990.

**Valenzuela, Gil**

- 1995 Asbury Theological Seminar, Wilmore, Kentucky, March 5. Engineer Valenzuela is a Filipino graduate student at Asbury Theological and was a scholar at Cabanatuan Wesleyan College.

**Viñas, Roberto**

- 1992 At National Headquarters, Valenzuela, Metro-Manila, November 14. Layperson in La Loma Wesleyan Church. Attended seminar in 1990.

**Walborn, Paul**

- 1995 Telephone interview by author in May. Missionary in the Philippines 1965 to 1989.

**Wright, Wayne**

- 1995 At Asbury Theological Seminay, Wilmore, Kentucky, May 28.  
 Missionary in the Philippines 1951 to 1970. Former General Secretary  
 Wesleyan World Missions 1980 to 1992.

Reports and Minutes**Ganibe, Josue**

- 1979 "Report of General Secretary of Educational Institutions." *Minutes of the  
 Second Provisional Conference*, San Juan, Metro-Manila April 17-19, p.  
 30.

**Pilgrim Holiness and Wesleyan Methodist**

- 1968 "Joint Study Conference on Church Growth." (Marion, IN: World  
 Missions of the Pilgrim Holiness and Wesleyan Methodist Churches).

**U. S. Central Intelligence Agency**

- 1993 "Fact Book on the Philippines." (Internet Information Source).

**U. S. Central Intelligence Agency**

- 1994 "Fact Book on Sierra Leone, West Africa." (Internet Information Source).

Unpublished Documents**Balayo, Jun**

- 1991 "Overview of the DAWN 2000 Movement," unpublished article by  
 DAWN, Philippine Crusades Center, Mandaluyong, Manila.

**Hidalgo, Remedios**

- 1983 "The Pilgrim Holiness - Wesleyan Methodist Church in the Philippines  
 Golden Jubilee. Unpublished history.

**Karnow, Stanley, and Andrew Pearson.**

- 1989 "Colonial Days." Video Cassette. Narrator: Stanley Karnow. The  
 Philippine Project with KCET/Los Angeles, Alexandria: VA. BPS Video I,  
 II, III.

**OMS International**

- "Encounter with God." Unpublished document.



Thomas, Paul William

1993 "Short History of the Beginning of the Igorot Work." Unpublished history.



School teacher at Wheatfield Methodist, the family church. Robert sensed God's leading to take his junior year at Owosso College where he met Karolyn Reese, also called to missionary service at age 12. He also met R. K. Storey, Dean of Students and first Pilgrim Holiness missionary to the Philippines (1937-1941) and founder of the first Bible school who prayed for Robert and Kay and encouraged them to go to the Philippines.

Robert served in the Philippines from 1970-1977 as the Director of the Word of Life Literature Department and radio evangelism, Bible college teacher and president, evangelist and urban church planter. In 1977, World Missions asked Robert to join the World Missions team in planning the Metro-Move Seminar and served as practicum consultant for seminars in 11 countries through 1987.

In 1990, Robert began the doctoral program in missiology at the E. Stanley Jones School of World Mission and Evangelism in Wilmore, Kentucky. His dissertation focused on the history of the Wesleyan Church in the Philippines and the effect the Metro-Move Seminars conducted in 1983 and 1990 had on church growth.

Robert and Kay return to the Philippines in September, 1996 to teach an evangelism and urban church planting curriculum based on the Metro-Move Seminar's four basic principles in the Wesleyan Bible College and serve as consultant to the General Department of Church Growth and Evangelism of the Philippine Wesleyan Church.



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