

A History of Philippine Baptist Pastors 1898 – 2002

Francis Neil Gico Jalando-on

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A History of Philippine Baptist Pastors 1898-2002

Francis Neil Gico Jalando-on

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*This book is dedicated to
the Philippine Baptist pastors who struggled
and committed their lives to the pastoral ministry.*

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Foreword

Actually, I have written very few Forewords like this one I had been requested to write. The reason for it is not complicated: there have been few books with Forewords, whose author or authors had requested me to write such a piece. And so, I am glad to have been requested to write a Foreword to the book which is one of its kind, by Pastor Francis Neil G. Jalandon.

As you may glean from the title of the book itself, “A History of Philippine Baptist Pastors 1898-2002,” it is a historical work spanning more than a century – more exactly, 104 years. With this long span of time covered by the book, one would get the impression or probably would expect more than what could be contained in a book of only more than 200 pages. That would not be fair; and besides, pre-World War II records and documents, if ever they existed at all, about the Baptist churches and church-related institutions/organizations had been either destroyed or not available anymore to the author. Accordingly, many personal interviews had been done instead; aside from the use of writings and reports of early expatriate missionaries, on the one hand, and the research works of present-day Filipino church historians on the other hand. This is a pioneering work on a specific Baptist church history upon which others may build on later.

Under the auspices of the Institute for Advanced Theological Studies (IATS), this book, which started as a Special Paper of Pastor Francis Neil G. Jalandon for his Master of Divinity studies, under the tutelage and advisorship of Dr. Nestor D. Bunda (Professor in the College of Theology, CPU), is now made available to the general public, but more so to the Philippine Baptist Churches and their Pastors, and still beyond, to the constituents and member-churches of the National Council of Churches in the Philippines.

It is hoped that the lessons of the Christian faith, which had been made manifest in the lives and ministries of the early Philippine Baptist Pastors shown in this book, in terms of commitment, sacrifice and perseverance, in spite of real difficulties and human frailties, could continue to inspire and encourage the Baptist Pastors of today, whether Filipino or expatriates.

Rev. Dr. Domingo J. Diel, Jr.

Executive Director, Institute for Advanced Theological Studies (IATS)

Chairperson, National Council of Churches in the Philippines (NCCP), 2002-2003

President, Convention of Philippine Baptist Churches (CPBC) 2000-2003

November 3, 2003

College of Theology

Central Philippine University

Iloilo City

Preface

This piece of work is a dream come true; an idea that has become a reality. Since the founding of the Convention of Philippine Baptist Churches in 1935, there has been a challenge in the leadership of our Convention to come up with a document that would contain an extensive record of the ministry of Filipino pastors. It is a fact that our local pastors have made indispensable contributions in shaping the life of our churches and society. However, they were not emphasized on written historical accounts.

In March 2001, the Convention Baptist Ministers Association (CBMA), during its regular meeting, took cognizance of the urgent need to come up with a history of Pastors. To that effect the board commissioned Francis Neil G. Jalando-on, then CBMA staff, to conduct a research on the history of Convention Baptist Pastors. The CBMA Officers felt that we need to learn from the great faith of our foreparents in the pastoral ministry, to reawaken our sense of history; to develop sense of pride, zealously and nationalism; and, to uncover our faith resources.

This work is an excellent reference to see anew our past. It is said that a person who cannot understand the past has no future. It is necessary to learn from the past because it will serve as a guide in our quest for a successful and meaningful future.

The painstaking labor of Francis Neil is worth commending. This accomplishment marks his love for our past, our present and our future pastors, whose lives are offered for the work of the Lord. Due appreciation and commendation is also given to the Institute of Advanced Theological Studies (IATS) for sponsoring this research as one of its major projects. I would like to thank the Executive Director,

Dr. Domingo J. Diel, Jr. for facilitating what is necessary to make this work complete.

I share with the happiness of Francis Neil for the successful completion of this volume. With the CBMA family, I am excited to take a glimpse at our history from the perspective and interpretation of a Filipino, a pastor's grandson, a pastor's nephew and a pastor himself who is also a *kaupod* in CBMA. Subsequently, every Filipino pastor can call this his/her own, in that this is a compilation of our collective struggle in our different places and areas of ministry.

A person who doesn't know history is a fish out of water. Praise the Lord that one pastor made a part of our history available to us. Certainly, this will awaken our faith and strengthen our resolve to put into practice our Christian mission based on history and challenges of our time.

Rev. Chaplain Jerson B. Narciso

President, Convention Baptist Ministers' Association (CBMA), 2001-2004

Chaplain, Central Philippine University (CPU)

October 16, 2003

Chaplain's Office

Central Philippine University

ILOILO CITY

Introduction

THE STATE OF PHILIPPINE BAPTIST PASTORS: ASSESSMENT AND POINT OF DEPARTURE

After more than one hundred years of Baptist presence in the Philippines there is still a lack of a comprehensive written history on Philippine Baptist pastors focusing on their pastoral identity, their contributions in shaping Baptist churches, and their involvement in the society.

Available written Baptist history usually puts the Philippine Baptist pastors in the background. Seemingly minor players in the course of Baptist history, the stories of Philippine Baptist pastors were less known. The reason for this is that the writers, who are mostly Americans, were influenced by American historiography.¹ Raymond Beaver, an American missionary, whose point of view is largely influenced by American historiography, viewed the Philippine Baptist history as a continuation of the American Baptist mission.² His view is similar to Torbet's presentation of mission work in the Philippines as an "Outpost in the

¹ To illustrate, Nestor D. Bunda noted that Munger's 199-page book entitled, *Christ and the Filipino Soul A History of the Philippine Baptists*, allotted 84 pages or 42 percent of the whole book to the author's personal life. See, N.D. Bunda, 1999, 15.

² R.W. Beaver, 1988, 3.

Pacific.¹ These accounts painted a one sided picture that highlighted the contributions of the American missionaries; and scarcely mentioned the contributions of the Philippine converts. Renato Constantino has this to say about American historiography:

“Since the mass of humanity is still in a state of poverty and ignorance... What was hitherto been regarded as history is predominantly a conscious record of the rich and powerful but by no means the just and correct. . . In the recorded pages of history they have remained in the background, as if they had played only a negligible role. . . The people have been taken for granted and their role has been minimized or even denied.”²

Those who espoused American historiography are often called writers from the “Democratic-Imperialist School.” Writers of this school are “dominated by the idea of the superiority of American culture. This school reduced the Filipino to a silent backdrop and passive recipient of the blessings of American civilization.”³

On the other hand, there are attempts to view history from the Philippine perspective. For instance, there is the *Kaupod* perspective,⁴ which stresses that the year 1898 was the starting point of the Philippine Baptist history. This is in contrast to Beaver’s view of declaring the year 1900 as the beginning of Philippine Baptist history. This book hopes to contribute to the writing of the history of the Philippine Baptist pastors from a point of view that emphasizes the Philippine Baptist pastors.

This study aims at reconstructing a history of the Philippine Baptist pastors from the year 1898 to 2002. This reconstruction will find out who they are and highlight their significant contributions to the church and society. Specifically, this study will describe and analyze their pastoral identity vis-à-vis: a) Their theology and understanding of the ministry; b) Their Political and ideological per-

¹ R.G. Torbet, 1955, 350.

² R. Constantino, 1975, 6.

³ H.F. Funtecha and M.J. Padilla, 1998, 7.

⁴ N.D. Bunda, 1999, 65.

spective; c) Their Socio-economic status; d) Their reasons why they committed themselves to become pastors; e) And their significant strength and weaknesses that led to their present situation.

This study attempts to portrait an image of Philippine Baptist Pastors (1898-2002) from a *kaupod* perspective using published and unpublished documents as well as oral testimonies obtained from interviews and questionnaires.¹

One source of data for this study is the *Manugbantala* -The Herald, old copies of which date back to the 1920's. Another source of great importance is the souvenir programs of Annual Assemblies of *Kasapulanans* (Provincial Associations) and of the Convention of Philippine Baptist Churches, which are readily accessible at the Convention of Philippine Baptist Churches (CPBC) and the Convention Baptist Ministers' Association (CBMA) National Offices. Past records of pastors, including the status of their monthly salaries as well as their Christian beliefs that were put in creed form, are available in the office of the CBMA and the Secretariat of the Ordination Council of the CPBC. Local Baptist churches' histories are of immense significance together with the church records at hand. School records of theological institutions like the Convention Baptist Bible College (CBBC), College of Theology (CPU), and North Negros Baptist Bible College (NNBBC) are valuable references.

All the data relevant to the objectives of this study will be reviewed critically. Sifting through voluminous records and documents is quite exhausting but really necessary in order to retrieve information pertaining to the contributions of the Philippine Baptist pastors and their impact to the life and ministry of the churches.

The study uses the approach developed by Nestor D. Bunda in writing the centennial history of the Philippine Baptist Churches (1898-1998). Bunda termed this approach as *Kaupod* perspective.

“*Kaupod* is an encompassing word with multiple and inclusive meanings. It could mean a comrade, a colleague, a member, an associate, a partner, a companion, a friend. The root word *upod* could mean to go with, to accompany or a companion.

¹ See Bibliography for details.

A person who is a real *kaupod* would commit himself/herself to his/her *kaupdanan* (associates, friends) to the extent of giving his/her life. The prefix *ka* in *kaupod* means affiliation or sense of belonging. This means that in the term *kaupod* the individual person is considered as part of the collective. A Philippine culture has stressed the importance of collective life since pre-colonial times which is expressed in the continued existence of extended family and *Barangay*. In this way, the language of the people, i.e., Hiligaynon, has plenty of words with collective meanings, for instance, *kasaysayan* ('our' history); *kabarangayan* ('our' communities); *kahilwayan* ('our' freedom), *kaginhawaan* ('our' contentment); *kaabyanan* ('our' friends), *kaupdanan* ('our' colleagues). The collective history of the Philippine Baptist churches has been made by its constituents: men, women, children, missionaries, their God, their friends, their communities, and the author who have been together (*nag-upodanay*) in one way or the other in making that history. In a way, the author's 'biography' and the 'bibliography' of Baptist history converge in writing that history."¹

In the same manner, Teodoro Agoncillo's methodology will be considered in this paper. He put forward a viewpoint referred to as the *Pantayong Pananaw*.² It is a pure nationalistic school in which the main idea is to study Philippine history from the Filipino point of view. The history of the inarticulate – peasants, workers, cultural communities, women, children – is paramount. This view is "revolutionary as it was a logical reaction to foreign-dominated and ilustrado-centered theme of Philippine history."³

The emphasis in using a Philippine perspective in interpreting history is based on the following three reasons put forward by Funtecha and Jalandoni: First, "Foreign interpretation is biased and prejudicial." Because of this, "the judgment of Philippine history takes into account the colonial master's interest; Filipino cultures and historical developments are judged on the basis of their foreigners' own cultural development and history; although objectivity cannot really be achieved in the writing of history, in all considerations, a Filipino's view of his history is better than that of his colonial masters." Second, "The Filipinos

¹ N.D. Bunda, 1999, 22.

² H.F. Funtecha and M.J. Padilla, 1998, 8.

³ H.F. Funtecha and M.J. Padilla, 1998, 8.

have greater familiarity with and understanding of their own culture and history.” This is so since “Filipinos know their history, culture and identity better than foreign historians do; Filipinos are more familiar with the historical roots of their problems.” Third, “The Filipino point of view can help promote nationalism and patriotism.”¹

In addition, Renato Constantino wrote:

“But beyond writing Philippine history from the point of view of the Filipino, the task is to advance the writing of a truly Filipino history, the history of the Filipino people. This means that the principal focus must be on the anonymous masses of individuals and on the social forces generated by their collective lives and struggles. For history, though it is commonly defined as the story of man, is not the story of man the individual, but man the collective, that is, associated man. Without society there can be no history and there are no societies without men. . . . An individual has no history apart from society, and society is the historical product of people in struggle. . . . Human society is the cause and the result of people in motion and in constant struggle to realize the human potential. . . .”²

This study covers the years 1898 to 2002. It deals with the history of CPBC pastors with emphasis on their contributions to the church and society, theology, faith, political perspective, socio-economic status; and reasons why they committed themselves to become pastors. Data related to this study include published and unpublished documents and oral testimonies of Philippine Baptist pastors.

Writing the history of Philippine Baptist pastors is both a need and a mandate. In 1969, Dr. Agustin E. Masa, General Secretary of the CPBC, wrote that the purpose of the Annual Assembly of the Convention was to seek the divine guidance in trying to fulfill the servanthood in the perspective of the Great Commission. He continued:

“The fulfillment of this purpose can only be premised by a clear appreciation of the history of the Convention. The knowledge of the people who give thinking, sacrifices and structure to the present organization can only lead to definite inspiration in-

¹ H.F. Funtecha and M.J. Padilla, 1998, 9.

² R. Constantino, 1975, 5.

stead of unkind and critical attitude. Men like Sombito, L. Porras, S.S. Fieldmann, Jorge O. Masa, E. Padilla, V. Remitio, J. Aritao, Victor Gomez, Rosario S. Doromal, Natividad G. Sitchon, Kuroke Hernandez, Roman Ibañez, Teofilo Marte, Cesar Jayme, Fulgencio Jainga and a host of other noble souls, some dead like the martyred missionaries of Hopevale, should serve at least as inspiration if not example in Christian dedication and spiritual vision. The future of the Convention, in particular, and of the total Christian witness, in general, can only be assured when, like them, we can rise beyond the pettiness of selfishness and the destructiveness of partisan intrigues and instead give ourselves and our resources to the service of Him who loved us and gave Himself to us.”¹

In 1984, Dr. Domingo J. Diel, Jr., then General Secretary of the CPBC, in his report, announced that the CPBC would “come out with a Baptist Primer, compilation of selected sermons, and selected biographies of selected Baptist pastors.”² This announcement, though not realized during Diel’s tenure, was an effort to write about the story of Convention Baptist pastors.

Likewise, Dr. Johnny V. Gumban stressed the significance of history as he called for the preservation of the Baptist heritage during the Diamond Jubilee Celebration of Baptist Center Church.³

The new set of CBMA officers (2001-2004) led by their President, Rev. Jerson B. Narciso, commissioned the CBMA Staff to “make a directory and update the file of the Convention Baptist pastors; and to make a history of Philippine Baptist pastors.”⁴ The CBMA’s Vice President, Dr. Nestor D. Bunda, affirmed that the objectives set by the CBMA can only be met if she knows her past because “history serves as a basis to understand and transform the present and a guide to plan for the future.”⁵ Bunda reiterated that “Philippine Baptist pastors, whether we should write about them or not, have a history. But we need

¹ A.E. Masa, in, 34th CPBC Annual Conference Souvenir Program. Theme: *For the Preaching of the Cross is the Power of God*, Dueñas Baptist Church, 1969, May 6-9, 1.

² D.J. Diel, Jr., 1984, 11, Report.

³ J.V. Gumban, in, 60th CPBC Annual Assembly Souvenir Program. Theme: *Youth: Embodiment of Hope or Threat?* Baptist Center Church, 1995, May 23-26, 8.

⁴ CBMA Appointment Letter, 2001, March.

⁵ N.D. Bunda, 1999, 11.

to write about them since we have for a long time a story that is fragmentary and because we are not sure what we are looking for without basis from the past.”¹

Jose S. Arcilla agreed to the importance of writing history because “it brings us face to face with human life, with those who have forged human society ahead of us.” In the context of promoting nationalism and patriotism, Arcilla added, “if properly read or taught, history will put the young in touch with our past, a contact that will make them love their country.”² History “inspires and develops a sense of national pride and a sense of devotion to country by recording the exploits and struggles of forefathers to win freedom and independence.”³

Today, the part of the past that has remained hidden, the “underside” of Philippine Baptist history, is forcing itself into the public consciousness. *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective* written by Nestor D. Bunda has awakened some Baptists about their great contributions in shaping the Philippine society and the churches to which they belong. Some Baptists have also begun to reexamine the past using another perspective, which looks at the Philippine Baptist history not as an extension of American Baptist history, in order to understand and to deal with the conflicts and challenges of the present.

More than the justification for the need to write history, this study attempts to find biblical basis for the Baptist pastors’ commitment to the ministry. Leslie Hill says, “the fact that much of the Bible presents a historical record supports the value of a church history text.”⁴

The handbook for Lutheran Church members entitled “Belonging to the People of God” clearly states:

“History, in the biblical sense, is not only the past but also the present and the future, in all of which God is working toward the accomplishment of his own transcendent purposes. The Incarnation is an event in history; it is the event in the light of which history can be understood as the work of God. The doctrine of the ascension

¹ A friendly conversation with Dr. Nestor D. Bunda, 2001.

² J.S. Arcilla, 1992, 11.

³ H.F. Funtecha and M.J. Padilla, 1998, 3.

⁴ L.D. Hill, 1996, 1.

is the church's way of confessing its belief that not only was Christ a part of history, but that he is now and will continue to be until history comes to its consummation in him. History is *His story with humanity*.¹

This study, therefore, also attempts to show how God acts in the history of the Philippine Baptist churches, in general, and the Philippine Baptist pastors, in particular.

There are fragmentary written accounts related to the history of Philippine Baptist pastors during more than one hundred years of Philippine Baptist history.

There are several important documents written by Philippine Baptist pastors, Philippine Protestant pastors, Philippine Baptists and American missionaries that the author has gathered. Written works describing the Philippine Baptist pastors such as their theology, ideology, socio-economic status, and reasons for becoming a pastor as well as their views of the ministry were reviewed.

Charles W. Briggs, the first American Baptist missionary in the Philippines, wrote a book *Progressing Philippines* in 1913. The book gives a description of the mission work done during the first decade (1900-1910). He also wrote voluminous reports and reflections during his assignment in the Philippines. Notable in his accounts were the descriptions of the pioneer Philippine pastors such as their pastoral work, their theological education, their beliefs, economic status and even how they looked like.

Briggs wrote about how Braulio Manikan, the first Filipino preacher, faithfully proclaimed the need for repentance, forgiveness, faith, character, godliness for all who want to walk in the way of life eternal, telling them plainly that the way the Roman Church is trying to lead them is in the way of death. Manikan was instrumental in translating the Bible into Hiligaynon, a work that he started while he was still in Spain in 1898. Another pastor was Piementel, a Tagalog who lived in Barotac. Briggs described how passionate Piementel was in his preaching. Piementel told Briggs that every time he preached, his eyes were filled with tears, because God's presence overawes him, and all the people wept

¹ B.J. Weaver, 161. Italics mine.

with him. He received no pay for his work except the joy of doing it. He said that he preferred to be financially independent from the Baptist mission. And whatever meager money he had he shared with the peasants who visited him. Another pastor from Negros Occidental was Ambrosio Velasco, a hacienda owner who burned his wooden saints and renounced Catholicism. Briggs described him as a person called by God to be a preacher. His whole heart was in it. His whole time was given to study and prayer and gospel work. Briggs testified that he had seen him preached the gospel for hours at a time to a single inquirer whom he had led to a room for a conference. The Americans described him as not so polished in his ability as a speaker just like they thought of many native preachers. But he was intense, sincere, and powerful, and did all his work in a quiet and unobtrusive way.

Another American Baptist missionary, Henry W. Munger, who served in the Philippines from 1904 to 1945, wrote accounts that described the early Philippine Baptist pastors. His works included *History of the Philippine Baptist Mission 1900-1908*, an essay written in 1925; *Baptist in the Philippines* in 1938; *The Beginnings of Baptist Work in the Philippines* in 1956; and his book *Christ and the Filipino Soul A History of the Philippine Baptists* in 1967.

Munger testified that he bore witness to the earnest, faithful and conscientious works of Filipina pastors who, through their indefatigable labors, brought many souls to the kingdom. He continued to say that these Bible Women, as they were called during that time, often put to shame the male preachers and lay workers by their activities and zeal and by the results of their work.

In 1975, Domingo J. Diel, Jr., wrote a six-page essay entitled *A Story of the Baptist Churches in the Philippines*. It narrated the beginning years of Baptist mission up to the year 1975. From this narrative, glimpses of the pastoral work done by the Philippine Baptist pastors were seen especially those activities from the year 1900 to 1975. This account mentioned the low-income status of Filipino pastors as well as the term given to Filipina pastors as Bible Women.

A decade later in 1985, another Filipino pastor, Rudy P. Acosta wrote *A Brief History of the Convention of Philippine Baptist Churches* in which he recounted the events from 1900 to 1985. Acosta's historical account named a few Filipino Baptist pastors as well as their pastoral ministry. What was significant

though was the inclusion of an important event that happened in the early 1980's. 1980 was the year when the first woman pastor was ordained to the ministry. Bible Woman Angelina Buensuceso was given her proper recognition and proclaimed by the Bakyas Evangelical Church, Bacolod City as Reverend. This issue became the "bone of contention" in the 1981 Convention of Philippine Baptist Churches Assembly held at the Bacolod Evangelical Church, Bacolod City. The gathered assembly affirmed the ordination of Rev. Buensuceso. This significant milestone started a consciousness among CPBC member churches of the role of Filipina pastors in history and their right to be recognized as pastors and not simply as Bible Women.

At the outset, the accounts of Raymond W. Beaver were mentioned. His book that came out in 1988 was entitled *Partners in Mission, American Baptists and Philippine Baptists in Mission Together 1900-1985*. His accounts were derived from printed reports of other missionaries since he was not assigned as missionary to the Philippines.

The printed reports that Beaver quoted gave a view of the economic conditions and the works of the early Philippine Baptist pastors. Before they became pastors, these Filipinos and Filipinas had different occupations. Some of them continued to draw their income from their previous livelihood while most opted to rely on the local churches or on the Americans.

Men were called by the American missionaries as "native preachers," or "native helpers" and women were called "Bible Women." The American missionaries described the Philippine Baptist pastors as "untrained native Christian leaders" who were full of passion. Some of them were former revolutionaries who fought against the Spaniards. Others were prisoners of war who got the chance to read the Bible while in prison. Most of these pastors were farmers from the countryside. Those who were in the educated class were hacienda owners and government employees. Some of them were apprentice in the Baptist printing press where they got hold of the Bible. A number of them worked as carriage makers and *cocheros*. A handful of them were from the *Pulahan* group who came from the mountainous areas of the Visayas.

The early Philippine Baptist pastors involved themselves in the evangelization of their own people. They preached the "good news" that they had heard,

helped in the translation work of the Bible; and distributed the translated gospels and religious tracts to many areas including those places where the American missionaries were not able to visit.

In 1999, Dr. Nestor D. Bunda wrote a four hundred sixty-page book entitled *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective*. Bunda's work was an attempt to look at the history of Philippine Baptist churches from a Philippine perspective. He insisted that the history of the Philippine Baptists started in 1898 and not in 1900, the year the American Baptist missionaries set foot in the Philippines. What is notable in his historical account was the role of women pastors during the pioneering years of the Baptist mission. His account of the courageous acts of Philippine Baptist pastors during World War II corrected the impression made by American historiography that Baptist churches ceased to worship in the war years because of fear. Another important aspect of his work was the information regarding the names of the first eight Filipino pastors ordained by the American missionaries in the year 1906. Published reports of American missionaries never mentioned the names of the eight pastors. But by digging up unpublished letters he found the names of some of them like Donato who was described by Missionary Munger as "one of the stupedest (*sic*) Filipinos" he ever met. The other one was Martin Abysmo who was described by some members of the Sinwaugan (Sinuagan) Baptist Church as "one of the genuine and spirit minded workers" in the vineyard of the Lord.

Another thing of great consequence is the recognition of the role of theological institutions as training ground to prepare pastors for the ministry. He wrote about the College of Theology (CPU), the Convention Baptist Bible College (CBBC), North Negros Baptist Bible College (NNBBC) and the Convention Baptist Development Center. Of particular interest are the emphases of each seminary in terms of the content of their curriculum and the focus on rural pastoral ministry, which cannot be found on their current program thrusts. Bunda also included biographies as well as the extent of influence made by the two distinguished pastors, Dr. Johnny V. Gumban and Dr. Domingo J. Diel, Jr. Gumban served as President of the Convention of Philippine Baptist Churches and served later as chairperson of the National Council of Churches in the Philippines. In

addition, Gumban was the dean of the College of Theology, CPU for quite a number of years and pastored several rural and urban churches. On the other hand, Diel served as General Secretary of the CPBC. He also was elected as CPBC President for two terms. He served as dean of the College of the Theology, CPU for a short term prior to Dr. Gumban. Some churches were also under his care as a pastor. Recently he was elected as Chairperson of the National Council of Churches in the Philippines. These two pastors, as Bunda implied, contributed largely in shaping the CPBC, its members and more specifically the pastors in many ways that cannot be measured.

To some extent, Bunda's work gave due recognition to Philippine Baptist pastors marginalized by American missionaries.¹

At the outset, it was mentioned that there was an effort, though not realized, to write a history about Philippine Baptist pastors. This call was realized through the publication of three books. The first, *Faith and Struggle in the Service of the People* edited by Dr. Nestor D. Bunda came out. This book deals on the theology and other works of Dr. Johnny V. Gumban. It includes Gumban's two lectures: *The Emerging Theology* and *Contextual Filipino Theology: Towards a Filipino Theology*.

In the same year, the second book, *A Moving Faith: Life and Ministry of Pastor Rodolfo Palmerola Acosta* edited by Dr. Nestor D. Bunda and Pastor Rea Angelica D. Faulan was published in the year 2000. This book features the life story of Pastor Acosta, narrating how he became a Baptist, then his calling to become a pastor as well as his theological education. Some of his important sermons and prayers were included in the book. Acosta's *A Brief History of the Convention of Philippine Baptist Churches* and *How to Make a Sermon* were also featured. Former and current church members of Acosta contributed articles about him and his ministry.

In 2001, *Chapters in Philippine Church History* edited by Anne C. Kwantes was published in which Pastor Carla Gay Agus Romarate contributed an article about *The First Ordained Baptist Pastora: Angelina Belluga*

¹ A friendly conversation with Rev. Samuel Talha, Theological Education by Extension (TEE) Director, 2001.

Buensuceso of the Convention of Philippine Baptist Churches, Inc. This article is not an “exhaustive biography of Rev. Angelina Buensuceso, but an attempt to put into writing certain steps of Buensuceso’s faith journey which led to her ordination.”

In 2002, the Convention Baptist Ministers’ Association published *Revisiting Faith Resources* edited by Nestor D. Bunda, Francis Neil G. Jalando-on and Jerson B. Narciso. The volume was a new and big breakthrough in the life of CBMA. It has three chapters that revisited the current state of CBMA, the mission of Jesus in relation to current and future missions of CBMA, and the Constitution and By-laws that govern the organization. The next year, the CBMA published another volume entitled *Managing Faith Resources* edited by Nestor D. Bunda, Rea Angelica D. Faulan, Francis Neil G. Jalando-on and Jerson B. Narciso. The volume offers a variety of published and unpublished works mostly coming from the CBMA membership. It attempts to disseminate the Convention Baptist’s intellectual and theological “properties” to members of CBMA, local churches and the society in general. It proves that to a greater extent, the CBMA has a reservoir of faith and theology resources.

It is the desire of this study that the reader may become aware of the life and ministry of the Philippine Baptist pastors through the years; and that awareness will lead to challenges and actions. It is the hope of this study that the reader may intervene in history and be liberated from the past errors and mistakes. More importantly, the present Philippine Baptist pastors can establish contact with pastors of yesteryears and thereby be enlightened and inspired by the undying commitment to go on with the ministry of Jesus Christ. This study would also benefit CBMA. By knowing its history, CBMA could appreciate the present and look forward to the future.

John Booty states it more clearly:

“More importantly, there is the way in which the past determines the present and the future. To move from one agenda to another without reflection on what has happened is to allow ourselves to be tyrannized by past events. If we are to deal

meaningfully with current issues we must consider our past, both as individuals and as groups—churches and nations.”¹

Lastly, it is expected that this study will generate discussion and criticism that will further lead to the study of the history of the life and ministry of Philippine Baptist pastors.

This book started as a special paper required in my Master of Divinity study at Central Philippine University. Then the CBMA commissioned me to write a history of Philippine Baptist pastors. Later on, the Institute for Advanced Theological Studies (IATS), of which I am a Research Fellow and Administrative Assistant, sponsored this research as part of its Religions, Ecumenics, Mission and Society (REMS) Series.

The task of completing this project is part of my continuing journey of faith. Along the way, I met several people who shaped my ideas, criticized my work and provided valuable assistance. What I am now is partly because of them.

I would like to express my gratitude to my parents, Roberto R. Jalando-on, Jr. and Josita Alpha Gico Jalando-on who supported my decision to study theology, though at first they tried to persuade me to become an accountant. Their support since then has become my guiding light. My grandparents, Rev. Jose T. Gico, Jr. and Pacita H. Gico, provided me encouragement. Their lives and ministry as Baptist pastors inspired me to serve the Lord in full time ministry. I am a third generation pastor because of them. My other grandparents, Roberto A. Jalando-on, Sr. and Estrella R. Jalando-on, influenced me to get interested in reading books.

I am indebted to my wife, Hermely, for giving me warmth, comfort and love when I needed them most. She sacrificed a lot since I neglected her from time to time in order to finish this project. To her parents, Hermando and Melida Agriam, for giving me free lunches, dinners and snacks; Star, my sister, provided me avenues wherein I can relax and just joke around. It released my tensions while I was undertaking this project. Jobert, my brother, for the stimulating text

¹ J. Booty, 1988, 13.

messages; Dr. Nestor D. Bunda, my mentor, guru, friend and older brother who encouraged me to study critically and tap my God-given potentials. His commitment to the pastoral ministry and his teachings are the sources of my inspiration. He also agreed to become my adviser. His insights pushed me to reshape my thoughts and broaden my horizon. He also challenged me to go deeper in my reflections. His extensive archives on Baptist history were very invaluable. His corrections, criticisms, suggestions, assistance as well as friendship paved the way for this project to come into fruition.

Maninay Ella Bunda, my critic and editor. She encouraged me to fill-in the gaps in my research. She also pressed me to re-think some of my ideas.

Dr. Johnny V. Gumbar, my former Dean in the College of Theology, who always reminded me to get in touch with my humanity and explore new possibilities to express my faith.

I would also like to thank the following: Rev. Elena Paulmitan for providing me with old souvenir programs of CPBC and Kasapulanans; Rev. Samuel Talha for providing me assistance in locating old records of Ms. Plasus and Dr. Johnny V. Gumbar; Rev. Jerson B. Narciso, CBMA President, for giving me the necessary push to boost my morale; Rev. Amsil Alubog and Rev. U Ferran-cullo, my pastors in La Carlota Evangelical Church for training me in the pastoral ministry; To the College of Theology and Dean, Dr. Limuel Equiña for my scholarship grant; To the College of Theology library staff for assisting me in finding the old *Ang Manugbantala* that stretched back to the 1920's; To Enoy Geromiano, Ronald Papa, Cris Sian and Bols Mije for reminding me that the pastoral ministry is no bed of roses; To the staff of the Chaplain's Office, CPU, Joy, Pearly and Cristine for typing some of my documents; To Tyay Bella, for providing me coffee and *Wachichao* while I was working; To the officers of CBMA for providing me the time and opportunity to visit and interview pastors or to work with them; To my friends and colleagues who made themselves available for interviews, and to the pastors who submitted their answers to the questionnaires in 2000-2002; To Dr. Domingo J. Diel, Jr., Executive Director of IATS and members of the Editorial Board – Dr. Nathaniel M. Fabula, Dr. Limuel R. Equiña and Dr. Bernabe Pagara for making sure that this project will come into completion; To the Baptist pastors who struggled and committed their

lives to the pastoral ministry, this project is dedicated. And above all, *sa Diwa sang Makaako nga nagapadayon sa pagpanghikot* and continues to surprise me. Indeed, God works in mysterious ways.

Francis Neil Gico Jalando-on
February 14, 2002, December 3, 2003

Chapter I

LIFE AND MINISTRY OF PASTORS DURING THE FORMATIVE YEARS 1898 – 1935

1. WHY THEY BECAME PASTORS?

They joined the Baptist faith for two main reasons. First, they had a strong anti-Roman Catholic sentiment brought about by their resentment against the corruption of the church and the flagrant abuses of the clergy. Because of this sentiment they viewed the Americans as their liberators from the Spanish oppression and the Baptist faith as an answer to their religious confusion. Second, they were given the chance to read the Bible in their own language.

The Spanish rule that lasted more than three centuries was characterized by exploitation, oppression and abuse. The colonial government and the Roman Catholic Church were the two institutions that exploited the Filipino people.

The colonial government instituted various taxation devices. They were the *encomienda* system, the tribute, *polo* and *bandala*. These taxation systems were highly oppressive and exploitative that shackled the masses in poverty.

The *encomienda* was a grant from the Spanish crown to exercise control over a specific place including its inhabitants. The *encomendero* was duty bound to defend his *encomienda* from external incursions, to keep peace and order, and to assist the missionaries in teaching the Christian gospel. In return, the *encomendero* was granted the right of imposing tribute according to the rate set by the government.

The tribute or *buwis* may be paid fully in cash or in kind, partly or wholly as *palay* or tobacco, chickens, textiles or special regional produce depending on the area of the country. Supposed to be the tribute was fixed but the rate was constantly changed according to the whims of the colonizers. Sometimes, the Spaniards seized “the entire quantity of the Filipino’s rice without leaving him a grain to eat.”¹ Consequently, many Filipinos died of starvation.

In the *polo* system, male Filipinos between 16 to 60 years old were obligated to give personal service to community projects like construction, repair of infrastructure, church construction, or cutting of logs for forty days. The negative effects of this system included the forced separation of family members, the decimation of the male population because at times they were killed or forced to escape, and the upsetting of the village economy since the labor drafts usually coincided with the planting and harvesting seasons.²

The *bandala* system was the annual enforced sale or requisitioning of goods, particularly, rice or coconut oil. The farmers protested against this system because they were not paid in cash but in promissory notes. In reality, there was no sale of goods but rather an outright confiscation.³

To describe the brutalities inflicted by the *encomenderos*, the memorial of Fray Domingo de Salazar to the King in 1583 deserves a longer quotation:

¹ T. Agoncillo, 1990, 85.

² T. Agoncillo, 1990, 83.

³ T. Agoncillo, 1990, 82.

“...I can find no words, to express to your Majesty the misfortunes, injuries, and vexations, the torments and miseries, which the Indians (Filipinos) are made to suffer in the collection of the tributes...if the chief does not give them as much gold as they demand, or does not pay for as many Indians (Filipinos) as they say there are, they crucify the unfortunate chief, or put his hand in the stocks – for the encomenderos, when they go to collect have their stocks, and there they lash and torment the chiefs until they give the entire sum demanded from them. Sometimes the wife or daughter of the chief is seized, when he himself does not appear. Many are the chiefs who have died of torture in the manner which I have stated...one who was collecting the tributes...killed a chief by...crucifixion, and hanging him by the arms...Likewise I learned that an encomendero – because a chief had neither gold nor silver nor cloth with which to pay the tribute – exacted from him an Indian (Filipino) for nine pesos, in payment of nine tributes which he owed; and then took this Indian (Filipino) to the ship and sold him for thirty-five pesos...They collect tribute from children, old men, and slaves, and many remained unmarried because of the tribute, while others kill their children.”¹

The Roman Catholic Church was in cahoots with the Spanish government in perpetrating the abuses against the masses. Marcelo H. del Pilar wrote a number of anti-friar pamphlets denouncing the greed and abuses of the friars. One of them was a parody of the Ten Commandments. Changing the first and fifth commandments, he wrote, “Worship the friar above all things,” and “Thou shalt not die without having money for the funeral.” More forthright was his version of the prayer, “Our Father,” in which the first part reads: “Our step-father who art in the *convento*, cursed be thy name, thy greed be far from us, thy throat be cut on earth as it is in heaven.”²

¹ D. Salazar, 223-224, in, R. Constantino, 1975, 47.

² J.S. Arcilla, 1998, 82.

Figures showed that by the end of the Spanish rule in the Philippines, the friars were in possession of more than 185,000 hectares or about one-fifth of the land under cultivation. Of this total, around 110,000 hectares were in the vicinity of Manila,¹ and that 48% of the total arable lands in the Tagalog area belonged to them.² Constantino narrates how some friar lands were obtained through outright land-grabbing. “With the help of corrupt surveyors...additional hectares outside the original boundaries of friar property were simply gobbled up each time a new survey was undertaken. Many times, the priests just claimed pieces of land, drew maps of them, had them titled, and set themselves up as owners.”³ The result of this usurpation was that the original native settlers were summarily declared as squatters because they did not have the legal land titles. Aside from this, the friars abused their converts by charging them a bewildering number of fees for all sorts of rites, from baptism to burial. “The natives paid even if it meant selling their last possessions because they had been taught that such rites were indispensable to the salvation of their souls.”⁴ Unmarried girls were also forced to report to the convent in the guise of helping the priests in their church chores. In reality, these girls were repeatedly molested sexually against their will.

The Bible was forbidden to the people during the Spanish rule. Parish priests preached long sermons warning the people against reading or even touching the “pernicious book.”⁵ People caught with the Bible were excommunicated, tortured and sometimes killed. The Roman Catholics, therefore, relied mainly on the interpretation of the Spanish friars. Moreover, even if they had a copy of the Bible they could not readily understand it since it was written either in Spanish or

¹ R. Constantino, 1975, 74.

² T. Agoncillo, 1990, 79.

³ R. Constantino, 1975, 70.

⁴ R. Constantino, 1975, 72.

⁵ H.W. Munger, 1967, 12.

in Latin. The church mass was also conducted in Latin language. Consequently, only a handful of Filipinos understood what the priests were saying. The Bible was included in the *Index of Forbidden Books* decreed by Pope Paul IV in 1559. The official reason was that “the Church as ‘custodian of divine revelation’ felt bound in duty to protect the faithful from everything that would endanger faith and morals.”¹ But Loraine Boettner thinks otherwise. She wrote:

“One of the most flagrant denials of freedom in the Roman Church is the Index of Forbidden Books, a device which deprives the people of freedom of judgment as to what they may read. This restriction is imposed on the pretense of shielding them from error; its real purpose is to isolate them from liberal and Protestant ideas, to maintain control over them, and so to hold them in the Roman Church.”²

“The Index of Forbidden Books... makes it impossible for Roman Catholics to know both sides of a question... Roman Catholics, therefore, in a real sense are forbidden to think. They let the priests think for them. But the fallacy of that system is that the priests too are forbidden to think. They too are limited by the Imprimatur and the Index.”³

Because the Bible was forbidden, the *Pasyon* or the *Casaysayan nang Pasiong Mahal ni Jesucristong Panginoon Natin* became widespread. It was so popular that an account says, “You can hardly find a boy or a girl, man or woman, who does not know how to sing those phrases from Jesus book. In some towns, the *pasyon* was sung for twenty-hours over a deceased person’s body. In other places, it functioned in courtship rituals.”⁴ In a sense, the *Pasyon* became their Bible. The *Pasyon* narrates the beginning of the world (Genesis) and ends with the Last Judgment (Revelation of St. John).

¹ <http://www.lumenverum.com/apologetics/forbidden.htm>

² Loraine Boettner, “Roman Catholicism,” 1962, 417, in, <http://www.lumenverum.com/apologetics/forbidden.htm>

³ Loraine Boettner, in, <http://www.lumenverum.com/apologetics/forbidden.htm>

⁴ R. Iletto, 1979, 19-20.

Ileto shows how *Pasyon* was used by the Spanish to control the Filipinos. But it was reinterpreted by the Filipinos to subvert colonial domination. Peasants and urban folks constructed an emancipation logic out of a ritual of domination, turning the *Pasyon* into an ideological weapon. “The meaning went beyond the doctrine of Christ’s redemption of man by his passion, death, and resurrection...for the Filipinos, the *Pasyon* is a renewal, a time for ridding the inner self of impurities, for dying to the old self and being reborn anew...for restoring ties in the community.”¹ Bunda, pointed out also, that the Filipinos interpreted the birth of Christ as the birth of *katarungan* or *kataadlungan* (justice). In the *Pasyon* account, Mary gave birth in a dark cave. When Jesus, the Messiah, was born, the cave was illumined and there was complete joy and *bangong humahalimuyak* (releasing fragrance).²

The influence of *Pasyon* can be seen on how Apolinario Mabini and Andres Bonifacio interpreted Christianity in the light of the Katipunan’s struggle for liberation. The *New Decalogue* of Mabini states, “...God is the fountain of all truth, of all justice, and of all activity, and thy honor the only power which will oblige thee to be truthful, just, and industrious...Thou shalt cultivate the special gifts which God has granted thee, working and studying according to thy ability, never leaving the path of righteousness and justice...Thou shalt strive for the independence of thy country: for only thou canst have any real interest in her advancement and exaltation, because her independence constitutes thy own liberty, her advancement, thy perfection, and exaltation, thy own glory and immortality.”³ Bonifacio’s *Dekalogo* (*Katungkulan gagawin ng mga Anak ng Bayan*) states, “*Pakatandaan lagi na ang tunay na pag-ibig sa Dios ay siya ring pag-ibig sa Tinubuan, at iyan din ang pag-ibig sa Kapwa...Dapat mong paniwalaan na ang tinutungo ng*

¹ R. Ileto, 1979, 22.

² N.D. Bunda, 2002, 99-101.

³ T. Obusan, ed., 1998, 280.

*K.K.K. ay may biyaya ng Dios; na anupa't ang mga ninasa ng Inang-Bayan, ay mga nasain din ng Dios.”*¹

The people's anti-Roman Catholic attitude is connected with their anti-colonial sentiment. They believed that the close connection of colonial power with the church hierarchy fostered an atmosphere of exploitation that resulted to human abuse.² The more than three centuries of Spanish colonization made many 19th century Filipinos and Filipinas realized that they wanted a radical change. This realization culminated to a national democratic revolution in 1896. Many Filipino revolutionary leaders, however, believed that meaningful changes could be possible with the assistance of the rising imperial power of the United States of America.

The anti-colonial and anti-Roman Catholic sentiments and the growing faith awareness upon reading the Bible made many Baptist converts feel that they were called by God to the Ministry. However, those who desired to become pastors were not only influenced by the gospel but also by the American missionaries, who inculcated in the minds of the converts that Protestant Christianity is the “true” brand of Christianity, while Roman Catholicism is the corrupted version. Moreover, they taught their converts that the American way of life goes hand in hand with “Protestant Christianity.” Thus, to a greater extent the American missionaries’ understanding of their mission was not only to Christianize but also to civilize the Philippine people. They believed that it is their obligation to bring the benefits of civilization to ignorant people abroad either through conversion or conquest. They thought that they had the “white man’s burden to care for their little brown brother, *the Filipinos.*”³

¹ T. Obusan, ed., 1998, 278-279.

² C.f. H. W. Munger, ca 1925, 34.

³ H.F. Funtecha and M.J. Padilla, 1998, 107. Italics mine. Rudyard Kipling’s poem, *White Man’s Burden* has these opening words: “Take up the White Man’s burden. Send forth the best ye breed. Go, bind your sons to exile, To serve your captives’ need; To wait, in heavy harness, On fluttered folk and wild. Your new-caught sullen peoples, Half devil and half

For instance, Pastor Piementel, a wealthy landowner and a former revolutionary captain who fought the Spanish colonial rule in Panay,¹ preached openly attacking the doctrines of the Roman Catholic Church. He refused to confess his sin to a priest, because to him only Christ could forgive sinners.² To Charles W. Briggs, first American Baptist Missionary sent to the Philippines, Piementel was a genuine pastor - preaching the truth, reproving, correcting, praying, helping in every time of need – and the center and authority of thousands of poor people.³

As the anti-Roman Catholic sentiment intensified, the doors were also opening to the spread of the Christian gospel through the Bible, religious tracts and word of mouth. By reading the Bible in the vernacular, Philippine Christians were illumined by the biblical truths and became interested in preaching the gospel. Miguel Gillergom's conversion was an example. He worked as an apprentice at the Baptist mission printing press. He studied the Bible far into the night. Later he became a preacher and pastor in a rural congregation at Tina, Janiway, Iloilo.⁴ Missionary Lund reported that in January 1901 3,000 copies of the Gospel of Mark were sold. A thousand copies of that were sold in less than a week.⁵ By 1905, Lund pointed out the need for 25,000 copies of the Gospels and 10,000 copies of the New Testament. He added that the Iglesia Filipiniana Independiente ordered 50,000 copies of the Gospels.⁶ On June 14, 1901, Manikan and Lund welcomed a group of peasants from the interior parts of Panay. The peasants presented them with a document signed by 7,090 persons including 35 *tenientes* con-

child." In, J. Zwick, ed., *Mark Twain's Weapons of Satire: Anti-Imperialist writings on the Philippine-American War*, 1992.

¹ C.W. Briggs, Report Letter from the Philippines, 1901, 34, 37.

² C.W. Briggs, Report Letter from the Philippines, 1901, 33-34.

³ C.W. Briggs, Report Letter from the Philippines, 1901, 37-38.

⁴ N. D. Bunda, et. al., eds., 2002, 22.

⁵ E. Lund, January 10, Letter to T.S. Barbour, 1901.

⁶ E. Lund, July 12, Letter to T.S. Barbour, 1905.

taining their decision to leave the Roman Catholic Church and to accept the Protestant faith. The reason for their conversion was the convincing power of the Bible.

Vicente Doronila was among the first Protestant converts in the island of Panay. Lund knew about him as a prisoner in Fort San Pedro. Doronila fought against the American occupation. While he was in prison, he helped in the translation work,¹ and later became a member of the First Panayan Bible Translation Committee. Because of his commitment he even went all the way to Japan with Lund to take charge of the printing of the Hiligaynon Bible.² He was described as a “fighting evangelist”³ since he was a staunch advocate of plaza and market preaching without written permission from the government. He was arrested three times; and thrice he was released before actual imprisonment for lack of evidence.⁴ He served as pastor of Dumangas Baptist Church in 1927-1929. He died on October 31, 1935, at the age of 73. Like St. Paul who was his ideal, Pastor Doronila was obsessed with preaching the gospel. He was depicted as a pastor who had the eloquence of Peter, the courage of John Bunyan, the height of a six footer and the complexion of an American.⁵ He was also described by the missionaries as their “star preacher” who had a “built of an alderman” and had a “voice of a bull of Bashan.”⁶

Pastor Pascual Araneta’s great contribution to the evangelization of Iloilo Province was his zeal as a colporteur. He was a familiar figure with his ‘*Malitin*’ full of Bibles and portions of the Scripture as he roamed around Jaro and the inner towns of Iloilo trying to convince people to buy his books. He was present at all Kasapulanan (provincial association) assemblies with his Bibles. Whenever one was in need of a

¹ H.W. Munger, ca. 1925, 49.

² F. Regalado and R. Ortigas, eds., 1950, 33.

³ F. Regalado and R. Ortigas, eds., 1950, 33.

⁴ F. Regalado and R. Ortigas, eds., 1950, 51.

⁵ F. Regalado and R. Ortigas, eds., 1950, 33.

⁶ H.W. Munger, 1990, 42.

Bible, he/she was advised to go to the house of Pastor Araneta. His house was full of Bibles. As a painter, he often painted pictures of the Bible, displayed between the Philippine and American flags. He also painted favorite Bible verses and hung them in his living room.¹

Because of the importance of the Bible, Philippine Baptist pastors defended it. In one case, a friar preached that “the Bible is a book that is very hard to understand,” and encouraged the people to “burn the book called the Bible because everyone who reads it will burn in hellfire.”² When Rev. Hilario Castillo, the blind preacher, heard these things, he went to the Public Plaza and defended the Bible. He preached about the “Truth” and that the Bible is contrary to the charges of the friar. He addressed the crowd, admonishing, “everyone of you who burn the Bible is a criminal against God and especially so the friar. Why? Because the Bible is the Word of God and the one who burns it will not only remain in ignorance but will in the end lose his own soul.” Rev. Castillo further preached that while “the friar is wearing a long gown and wears a holy frown, inside there is a wolf and a thief and a robber.”³

Early in 1901 Ambrosio Velasco expressed his desire to help in the ministry of the Baptist mission in Bacolod. Missionary Briggs recounted that Velasco had sold the wooden saints in his home and that he wished to become a pastor to preach on “Repentance, as the only door to salvation through Christ.”⁴

To summarize, there were significant reasons why some Baptist converts decided to become pastors. They wanted to change for the better. The people’s bitter experiences under Spanish colonialism and Roman Catholicism encouraged them to find alternatives and to commit themselves to a serious study of Christianity. The coming of the Americans, and with them, Protestant missionaries, presented an alter-

¹ F. Regalado and R. Ortigas, eds., 1950, 51.

² S.S. Feldman, 1924-25, 1033 #219 Fm85.

³ S.S. Feldman, 1924-25, 1033 #219 Fm 85.

⁴ C.W. Briggs, Report Letter from the Philippines, 1901, 12.

native for them. They believed that the Americans could bring meaningful changes. The American missionaries gave them an avenue whereby they could read the Bible in their own language. By reading the Gospel they became aware of their Christian responsibility and ultimately some of them decided to become pastors. In a sense, it was not only the power of the Bible that led to their conversion but also the convincing power of the Americans. Yet the content of their pastoral ministry was based not only on the Bible and the American way of life as introduced by the American Baptist missionaries, but also on their own culture and spirituality.

2. SOCIO-ECONOMIC STATUS OF PIONEERING PASTORS

The economic condition of early pastors was a reflection of the general situation in the Philippines prevailing at that time. The long period of Spanish colonialism left a legacy of economic stagnation. Moreover, the wars against the Spanish and American soldiers led the nation and its citizens into deep poverty.

Missionary Munger described the economic status of the early Philippine Baptist pastors who were “humble” and “uneducated” peasants: “For years our only preachers were barefoot peasants with little or no public school education; but they kept the light burning and passed on the torch. They rebuked backsliders, called sinners to repentance, comforted the sorrowing, and raised the standards of living.”¹

Some leaders, like Braulio Manikan and Ambrosio Velasco, were highly educated and came from well-to-do families. Manikan was a professor of English at the Visayan Institute in Iloilo while Velasco was a hacienda owner. Vicente Doronila was another leader who preached all over Panay and Negros leaving his family almost alone to their own

¹ H.W. Munger, 1967, 98.

resources.

In some cases, like in Bago, Negros, converts held some positions in the government. Although many of them were poor peasants, they were supportive of the ministry of propagating the Baptist faith. For instance, a congregation in Talisay asked for a preacher and offered to pay half his salary; believers in Silay started a campaign to raise funds for a chapel and dispensary;¹ Baptist Christians in Sarabia offered to support a preacher and to build a chapel at the cost of P4,000. In Victorias, both the Catholic and Aglipayan churches were in ruins and the people petitioned for a Protestant pastor. In Toboso, the brothers Basilio and Cenon Calsada, who were branded as subversives, carried on the evangelistic work at their own expense.² They worked as carriage makers and *cocheros* (carriage drivers) to support the Baptist ministry. They were able to organize a church near Escalante. Unable to read, the two brothers memorized hymns and Bible texts which they used in preaching and teaching the Word of God. Later on, Cenon became the pastor of their church.³ Glicerio Segovia worked as a *cargador* (porter). It was Segovia who once carried Missionary Forshee on his back from the boat to the shore when Forshee first visited Negros. Later on, Segovia became a preacher.⁴ Demas and Peter were carriage makers but also worked as colporteurs and preachers. Because of their ministry churches were established in many villages in the island of Negros.⁵

Usually, some preachers were pastors of two or three local churches. They were supported in part by the churches and in part by their own income through farming. Others were itinerant evangelists who preached from village to village. They did not receive fixed sala-

¹ During the early years, churches were supported by missionary fund. Talisay offering 50% of Pastor's salary indicates the church members' willingness to actively participate in missionary work.

² H.W. Munger, 1967, 28.

³ N.D. Bunda, et. al., eds., 2002, 23.

⁴ Book of Remembrance, Bacolod Evangelical Church 1902-1987, 1987.

⁵ N.D. Bunda, et. al., eds., 2002, 22.

ries but they were offered free board and lodging and a little financial help by the church members.¹

Many churches have made progress in helping themselves. The church in Bingawan fully supported its pastor by paying him P 30.00 a month.² In Malag-it, the church and its school were growing. The salary of the pastor was paid entirely from the tuition of the pupils.³ The Sinwaugan (Sinuagan) Baptist Church in Badiangan was hailed as the first self-supporting church in Panay. It paid the salary of their first pastor, Raphael Pobar, without the support from the American missionaries. The pastor of Rizal Baptist Church received P 45.00 a month (5 pesos from the church and 40 pesos from Missionary Munger).⁴

The economic condition of pastors and workers in 1918 can be seen through some figures submitted by Missionary Munger to Dr. James Franklin:

“Jaro Evangelical Church supports entirely 1 Bible Woman and pays all church expenses; Pastor of Janiway (Janiuay) receives 7.50 from Mission; 2.50 from church or is supposed to, though he does not always get it. Pastor of Good Hope gets Ps. 22.50 from mission; 2.50 from church. Pastor of Forward is the same as that of Janiway (Janiuay); church promised 1.50 for his support. Pastor of Agusipan not on salary. In Washington, Principal of Mission School acts as pastor; gets salary as teacher entirely from the people of the barrio including church member; gets no salary as pastor. Pastor of Astorga is a Bible Woman; gets Ps. 5.00 from church and Ps. 5.00 from Miss Johnson. The last pastor of Tina received Ps. 25.00 from the mission; nothing from the church. New pastor will get about Ps. 15.00 from Mission and about Ps. 10.00 from the church. Pastor of Malag-it is principal of school; salary paid entirely by the church and community. Salary Ps. 20.00 a month as

¹ H.W. Munger, 1967, 100.

² H.W. Munger, Report for 1917, #142 M73.

³ H.W. Munger, Letter, March 4, 1918, #423 M78.

⁴ H.W. Munger, “Glimpses of our work in the Philippines,” in, *Missions*, Vol. 12, No.2, Feb. 1921, 94.

teacher rather than pastor. Pastor of Bingawan receives Ps. 30.00 a month. About 18.00 paid by church; 2.00 paid by Ulayan church nearby; and Ps 10.00 by the Mission. Ulayan church pays Ps. 2.00 for support of pastor of Bingawan. Pastor of Ibagon not on salary. Pastor of Tuburan is Principal of school. Salary is paid from tuition of pupils. Pastor of Barotac Viejo not on salary. Pastor of Kawayan gets about 22.50 from Mission and 2.50 from church. Pastor of Burgos not on salary. Pastor of Makalbang gets Ps. 25.00 from Mission and nothing from church. Pastor of Dumangas is Principal of school. His salary is paid from tuition of pupils. Pastor of Barasan not on salary. Pastor of Industrial school not on salary. Pastor of Ito gets 2.00 from church and about 1.60 from mission. He serves three churches. Pastor of Kadagayan is the same pastor as for Ito. Gets same money from this church as from the other and same from mission.”¹

In 1929, Ilog Evangelical Church, described as one of the “largest and most substantial church in the entire Negros field” called Rev. Engracio Alora. He was given a salary of 70 pesos a month.²

To show how poorly paid the pioneering pastors were, the salary rate of the American missionaries are hereby presented. In 1913, the field salary of the American missionaries was \$880.00 per year or \$73.35 per month after it was increased by 20%. Actually, they were requesting for a 30% increase but the Board only approved a 20% increase.³ A few years later, Munger was receiving \$1,000.00 per year. The Peso to Dollar conversion rate during this time was P 0.50 to \$ 1.00. Meaning, Missionary Munger was receiving an average of P 167.00 a month while the highest paid pastor around this time received P 30.00.

Most of the pioneering pastors originated mainly from Western Visayas. The following were the significant reasons. First, the Comity

¹ J. Franklin, 1919, #142 M79.

² Cf. R. W. Beaver, 1988, 190.

³ Letter of Assistant Secretary George B. Huntington to Rev. H.M. Munger, December 1, 1913.

Agreement of 1901, enacted by the Evangelical Union, divided the Archipelago into territories to avoid proselyting and to encourage faster growth of Protestantism and Americanization of the Philippines. Panay and Negros were given to the Baptists along with the Presbyterians.¹ Second, the fact that Pastor Manikan came from Capiz. Most of these pastors were poor peasants from the barrios rather than the towns. This was a mission strategy of Missionary Briggs. Briggs reported that the towns “refused to be evangelized.” Thus, the strategy was to preach from the countryside to the city, from the barrio to the town.² Some early preachers originated from Luzon. They were revolutionaries who came to Panay to either help with the local campaign against the Spaniards or simply because the economic condition was better in the Visayas than in Luzon. For instance, Cornelio Samson, a Tagalog, was baptized on February 3, 1901 in Bacolod. His baptism was the first to be administered throughout the Philippine Baptist mission. Samson organized the first Baptist Church in Negros Island, the Talisay Baptist Church, in November 1901.³

Majority of the early Baptist converts were poor peasants living in Western Visayas. Most of them were farmers and skilled workers from

¹ The actual resolution reads, as quoted in T. Valentino Sitoy, *Comity and Unity*, 1989, pp. 12-13

WHEREAS, several Evangelical Missionary Societies are entering upon their work in the Philippine Islands, and

WHEREAS, the evangelization of these people will be more speedily accomplished by a division of the territory, thus avoiding waste of labor, time and money arising from the occupation of the same districts by more than one Society, which has marred the work in other and older fields, therefore:

BE IT RESOLVED, that each Mission now represented on the field accept the responsibility for the evangelization of certain well-defined areas, to be mutually agreed upon . . .

BE IT RESOLVED, that we recommend that the Baptists and Presbyterians shall become responsible for the work in the Islands of Panay and Negros, they mutually deciding upon the portions of the Islands for which they will be individually responsible.

² Baptist Missionary Magazine, 1906, 369.

³ N. D. Bunda, et. al, eds., 2002, 21.

the countryside. A number of them worked as carriage makers and *cocheros*. Those who were in the educated class were hacienda owners and teachers in Spanish Schools. They became pastors mainly because they were challenged by the message they read from the Bible. As the Baptist mission commenced, some of them became apprentice in the Baptist printing press wherein they got hold of the Bible. Men and women pastors were instrumental in spreading the good news especially in the rural areas. These pioneering pastors – despite their poor education, lowly class origins, and low wages – were committed and successful in preaching the good news. They were successful in converting the masses because they were well aware of the sentiments of the masses, as they themselves came from the ranks of the masses. These pastors knew their aspirations and they became models to the masses.

3. POLITICAL PERSPECTIVES

Many of the early Baptist pastors espoused freedom and independence from Spanish colonial rule. At the height of the national fervor to achieve independence from Spain and then from American expansionism, the Protestant missions came into the picture. It is not, therefore, surprising to know that many Baptist preachers were nationalists. Many of them were revolutionaries who fought against the Spanish forces.

Some of the early converts were members of the *Pulahans* group roaming the Visayas mountains. The *Pulahans* had a long history of fierce resistance against the Spanish colonizers. Their resistance continued when the Americans took over. In Negros, Papa Isio's group, the *babaylanes* or *pulahanes*, burned *haciendas* owned by pro-American elite.¹ But later on, some of these *Pulahans* were converted and became Baptist pastors. Consequently, they welcomed the American

¹ H.F. Funtecha and M.J. Padilla, 1998, 114.

Baptists and soon embraced the kind of Christianity the Americans offered to them. They were grateful to the American missionaries who made it possible for them to read the Bible in their own language. To concretize their faith, the *Pulahans* organized a Baptist church in Janiuay. Without the knowledge of the American missionaries, they established the Calvario Evangelical Church.¹

One example of a former revolutionary turned Baptist pastor was Piementel. His conversion to the Baptist faith angered his revolutionary compatriots who were against the Americans.² At the same time, his being a former “revolutionario” made him a suspect in the eyes of the Americans who suspected him a “double agent.” Several attempts were made by both the revolutionaries and the Americans to kill him but this threat to his life did not dampen his zeal.³ Another revolutionary who became a pastor was the nationalist Vicente Doronila. He was a captain in the revolutionary movement. His nationalist politics, coupled with his newfound Baptist faith, acquired him the title, “the fighting evangelist.” Part of the ideology of the resistance movement during the Spanish occupation was to free the people from the abuses of Roman Catholicism. Pastor Doronila must have sensed that the religious faith offered to him by the Baptists was a far cry from that of the Roman Catholics. His faith deepened when he became a Baptist. The desire of the Baptist mission to translate the Bible into Hiligaynon made an impression upon him. Thus, he volunteered his skills in translation while he was still imprisoned. He committed himself to the ministry of making people aware of the biblical truths as they read the Bible in their own language. His commitment to the translation work was unquestionable.

¹ N.D. Bunda, 1999, 165.

² The atrocities of the war can be partly attributed to the order of General Smith in which Major Waller testified, “Kill and burn – this is no time to take prisoners – the more you kill and burn, the better – Kill all above the age of ten – make Samar a howling wilderness!” M. Twain, *A Defence of General Funston*, in, J. Zwick, ed., *Mark Twain’s Weapons of Satire: Anti-Imperialist writings on the Philippine-American War*, 1992.

³ C.W. Briggs, Report Letter from the Philippines, 1901, 35-36.

He was a faithful worker like Lund, Manikan, Bonifacio Fernandez, and Fernando Salas. The fruit of their labor was the Hiligaynon Bible that was finished on December 9, 1911.¹ The translated Bible was later on printed in Japan.

From a socio-political view, the transition from being revolutionaries to becoming Baptist pastors was partly due to the various techniques of pacification used by the Americans to end people's resistance. During the American occupation of the Philippines, several laws were enacted to suppress pockets of resistance against the new rulers and subdue the Filipinos' desire for independence. In short, laws were enacted that favored American colonialism. The Sedition Law of 1901 made any advocacy for Philippine independence a crime punishable by long imprisonment or death. The Brigandage Act of 1902 classified guerilla fighters as brigands or *ladrones* and made membership in an armed group punishable by death or long imprisonment. To further suppress the nationalistic feelings of Filipinos, the Flag Law of 1907 prohibited the display of all Philippine flags, banners, symbols and other paraphernalia.² The American government even used the missionaries in the pacification campaign. Missionaries Briggs and Munger were actively involved in the pacification campaign, encouraging the *Pulahan* leaders, for instance, to cooperate and in the process they were converted to the Baptist faith.

Furthermore, the shift in political view – from being revolutionaries to becoming pastors under the American tutelage – was also due to the establishment of the public school system with English as the medium of instruction. It was aimed at making the Filipinos “little brown Americans.” With American education, in which American values and culture were taught, they had slowly but surely developed pro-American sentiments.³ According to Constantino, this started the “mis-

¹ N. D. Bunda, 1999, 104.

² H.F. Funtecha and M.J. Padilla, 1998, 109, 110.

³ H.F. Funtecha and M.J. Padilla, 1998, 110.

education” of the Filipinos.¹

In spite of the political reasons, the Philippine Baptists embraced the Baptist faith as their experience with God broadened and their involvement in the Baptist mission deepened.

4. THEOLOGY AND PERSPECTIVE IN THE MINISTRY

The three pronged mission pattern – preaching, teaching and healing – introduced by the American missionaries became the *modus operandi* of the Baptist mission in the Philippines.² Evangelism was the main program while the two other programs were to strengthen evangelism.

The American missionaries indoctrinated the early Baptist pastors with six Baptist principles. These principles guided the pastors in their preaching and teaching activities. Over and above these principles was the objective of leading the people to salvation in Jesus Christ.

The six basic Baptist principles are the following: First, the belief on the sole authority of the Bible in all matters of life. Second, the competency of the soul to work out its religious destiny. Third, the belief in a regenerated church membership. This principle stresses the need to publicly accept Jesus Christ as Lord and Savior and to submit to baptism by immersion. Fourth, the democracy and independence of the local church. This principle guides the Baptist congregation in their church affairs. Fifth, the principle of separation of church and state. And sixth, the principle of religious liberty.

Underlying these principles was the thinking of many missionaries that the Baptist principles could further advance the ‘Americanization’ of the Philippine people. In the process, the early Baptist pastors

¹ R.Constantino, in, P. Limquenco, ed., 2000, 147.

² R.W. Beaver, 1988, 166.

became helpers in spreading the ‘American way of life’ through their passionate preaching and teaching ministry; and their assistance in the building of separate Baptist communities wherein evangelism and American education were intensified. These communities espoused the belief that the true Christianity is the Protestant Christianity. Consequently, the community members with their Baptist pastor became instruments in the propagation of the American way of life.

The Baptist principles also reinforced the conviction that the Roman Catholic faith is distorted and corrupted. The Baptists openly attacked the Roman Catholic Church and proclaimed that its teachings were false. They preached that the confession of sin to the priest was not necessary; and that veneration of the saints was not required to be saved.¹

The methods and principles used – the open attack to the Roman Catholic Church and its tradition – were not particularly Baptist, except probably the practice of baptism by immersion. However, it was because of this type of missionary endeavor that the spread of the Baptist faith in the region of Western Visayas hastened.²

Here are some theological perspectives of the pioneering pastors:

Manikan, considered as the “first Filipino Baptist pastor,” played a major role in the establishment of the Baptist Mission in the Philippines in May 1900 and of the Jaro Evangelical Church in September 1900.³ Manikan’s preaching was focused on “the need for Repentance, Forgiveness, Faith, Character, and Godliness for all who want to walk in the way of life eternal, telling them plainly that the way the Roman Catholic Church is trying to lead them is in the way of death.”⁴

Piementel was described as “a genuine pastor.” Briggs testified

¹ N. D. Bunda, 1999, 120, 121.

² D.J. Diel, Jr., “A Story of Baptist Churches in the Philippines,” in, *75 Years of Baptist Mission in the Philippines*, 1975, 10.

³ N. D. Bunda, et. al., eds., 2002, 20.

⁴ C.W. Briggs, Report Letter from the Philippines, 1901, 26.

that Piementel “believes and teaches the New Testament way of salvation through Christ, emphasizing that which is to him so intense a reality, the truth which Christ uttered as he left his followers: All power is given to me in Heaven and on Earth...And, lo, I am with you always, even till the end of the world.”¹

Rev. Hilario Castillo, the blind preacher, displayed his spirited defense of Protestantism when he encountered the Roman Catholic priest at the Plaza in Ferrol, Odiongan, Romblon. The priest allegedly made derogatory remarks against the Baptists. This incident particularly happened when Rev. Castillo was having a preaching tour together with Rev. Tomas Conejar in Ginberayan and Alcantara.² The priest declared, “that is why the Philippines can not receive immediate independence, because we have so many religions here and especially the Protestantes.” The priest further said that “the protestant religion is against independence.” After hearing this, Rev. Castillo went to the Public Plaza and delivered a sermon. People from the Catholic chapel and others came. While he was preaching the priest came and began to drive the people away, saying “Do not listen to the blind, for then you will become blind too.” The malicious remark of the priest about his disability did not deter Rev. Castillo. He countered that, “The Protestant religion is a religion which teaches freedom. If the Philippines wants independence, they must first have freedom from sin. Why is America independent, and she is Protestant? It is because she is not tied down to a Catholic religion.”³

Rev. Homobono A. Aguling defended Protestantism against the Roman Catholic Church. In his sermon at Forward Baptist Church during the Thanksgiving Celebration, he emphasized the difference between the two religions. “*Ang ginlainan sang duha ka Iglesia – Iglesia Apostolica Romana kag ang Iglesia Evangelica, amo nga ang Iglesia*

¹ C.W. Briggs, Report Letter from the Philippines, 1901, 37-38.

² L.Lamis, “Baptist Mission in Romblon,” in *Ang Manugbantala*, May 2001, 13.

³ S.S. Feldman, 1924-25, 1033 #219 Fm85.

*Evangelica malapit kaayo sa huwaran nga ginbilin sang mga gintoton-an nga yara sa Balaan nga Katipan.”*¹

In 1926, Engracio Alora declared his condemnation of smoking. “*Ang visio nga pagtabaku diri sa Filipinas kag sa iban man nga mga naciones sang kalibutan, isa sang mga visio nga daw naigo sa kalin-golingohan. Kon tulokon lamang naton sa ibabaw niya, daw indi siya makilala o mapain, subong nga visio. Wala sing sapayan, tungod kay siya malain, ang kamatooran nagapabilin gihapon, kag sa may mga mata sa pagkilala sang maayo kag malain, masanag gid nga ang pag-tabako, labi na sa mga kabataan, indi maayo kag dapat nga pagdu-milian sa ila sang mga ginikanan.*”² Alora challenged his audience that “instead of planting tobacco, people should plant corn, tomato or onion so that people can have great use of the land given by God.”³

Theologically reflected, these pastors and preachers were zealous in proclaiming Jesus Christ as the savior of mankind so that those who received Jesus could go to heaven. They proclaimed that the Baptist Christianity is the “true” brand of Christianity. They believed that people should forsake the teachings of the Roman Catholic Church since it is corrupted and distorted. Moreover, piety and spirituality should be practiced by not smoking and drinking or indulging in vices.

5. THEOLOGICAL EDUCATION

During the formative years, pastoral training was mainly “learning by doing.” The Bible School for women was opened in 1904 and for men in 1905. The Bible School for men was closed in 1912, was re-

¹ E.G. Alora, “Sarisaring Balita,” in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 311, Dec. 1926, 1.

² E.G. Alora, “Ngaa Nagatabako Ka?,” in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 308, Sept. 1926, 2.

³ E.G. Alora, 1926, 2. Italics mine.

pened as a Special Bible Course in 1922, and became the College of Theology five years later. The school was first housed in the press building but later on it was transferred to a house in Calle Iznart not far from the sea.¹ In spite of the establishment of these theological institutions managed by the American missionaries, the missionaries still believed that the Philippine Baptist pastors were “untrained native Christian leaders who were full of passion.” Briggs described them as ignorant men who have never learned but are like the apostles.²

In 1908, the regular students in the Bible School for men, which was opened on June 1, 1905 (four months before Jaro Industrial School was opened on October 1, 1905), were required to study English to ensure the propagation of American culture and civilization.³

The real aim of the American missionaries was not to train future leaders but rather to keep the Filipinos as docile helpers. The American missionaries reiterated that there was no need for a theological school and that to be a pastor one should not necessarily have a college education. There was a consensus among American missionaries that education was a “great danger” because once educated the Filipinos will leave their work as pastors. For instance, Missionary Munger thought that college education for pastors was not necessary. His opinion was that a school boy in his twenties who has a knowledge in English language could lead and influence the churches.⁴

These impediments – the inconsistent attitude of the American missionaries regarding theological education – did not hamper the passion of the Philippine Baptist pastors to spread the gospel, to organize churches and to strive for self-reliance. They were interested to learn. They were disciplined, diligent and dedicated in their studies. Night and

¹ Cf. H.W. Munger, 1990, 71.

² ABFMS Annual Report, 1905, 324. Cf. N. Bunda, 1999, 152.

³ Cf. N. D. Bunda, et. al., eds., 2002, 23.

⁴ Cf. N. D. Bunda, et. al., eds., 2002, 24.

day they studied the Bible and some religious literatures. As a result, their preaching was expository and they got at the heart of the Scriptures. They conveyed the message that could best be understood by the listeners.

The kind of learning attitude and subsequent results of what the Philippine Baptist pastors had done could have been the “great danger” that Missionary Munger was talking about. Educating the Filipinos would mean posing a threat to the American superiority. Most probably, it was for this reason that the establishment of a Bible School was of less importance.

Due to the absence of a permanent Bible School, Bible Institutes were held once or twice a year for several weeks in order to provide training and refresher courses for pastors and evangelists.

The theological training of pastors was quite inadequate. In 1912, Missionary Lund regretted: “Had we seriously commenced a seminary six or eight years ago as we ought to have done, we would have as many students for the ministry today as we possibly could receive.”¹ Lund informed Rev. J. H. Franklin on March 4, 1914: “There has been no adequate display of common sense in our Filipino work regarding the training of a Filipino ministry. We have acted as foolish as the man who put the horse behind the cart. We started right, I think, but instead of training preachers first we commenced to train farmers dedicating the larger portion of the mission funds to that work.”² To make it worst, the financial support requested by Lund for the Bible School was not given proper attention by the Board in America. In effect, Lund said that “we had nothing in hand with which to rent or to build bamboo houses for families nor for the support of them while at school...the Bible School ought to have a place in the first rank.”³

To have a glimpse at the poor economic standing of the Bible

¹ R.W. Beaver, 1988, 104.

² Letter to Franklin, 1914. cf. R. Beaver, 1988, 105.

³ R.W. Beaver, 1988, 104.

School, here is the financial report for the year 1911:¹

Receipts		
Appropriation left over	251.80	
Appropriation for 1911	500.00	
Boarding by 2 teachers	2.59	
Profit on labour of boys	.45	
Boarding by <i>muchacha</i>	22.50	777.34
Disbursements		
School books	22.89	
Equipment	73.54	
Electric light and misc.	104.18	
Stationary	8.22	
Wages of cook and <i>muchacho</i>	36.70	
Rent	265.00	
Cash advance	205.18	
Tailoring	26.00	
Gardening	2.50	
Food	421.83	
Discount	.75	1166.79
Total (overdrawn)		(389.45)

The financial report shows that the expenses were more than the income, hence, the deficit amounting to 389.45 pesos. Due to the meager financial support from the Board in America and the inconsistent policies of the American missionaries, the Bible School was closed in 1912. Consequently, the missionary conference contemplated the idea of sending Filipino pastors to the Union Seminary in Manila.² Upon learning of this idea, Lund, in disgust, said that this is “anti-common sense.”³

¹ Letter of H.W. Munger to Rev. T. S. Barbour, January 24, 1912.

² R.W. Beaver, 1988, 105.

³ R.W. Beaver, 1988, 105.

In like manner, Munger, writing to Rev. Franklin on May 13, 1914, insisted that “the most crying need in our mission, in my judgment, is for properly qualified and trained preachers. And we will never get them until we are able to give more attention to this phase of our work; in other words until we have a Bible School. We need a school right here in the center of our work, in close contact with the field.”¹

In 1924, the Department of Theology was opened at Central Philippine College (CPC).² In 1929,³ Engracio Alora became the first Filipino to earn a Bachelor of Theology degree from the Central Philippine College. Dean Joe Howard confirmed, “A significant ordination service, that of Rev. Engracio Alora, was held on December 14, 1928 at the Baptist Student Center. In a few weeks he will receive the degree of Bachelor of Theology and he is our first theological graduate at Central.”⁴ Aside from Alora, the Associate in Theology was also granted to two young men in 1929.⁵ Alora also studied at Crozier Seminary in Pennsylvania and earned his Bachelor of Divinity. Later on, Rev. Alora became the CPBC General Secretary from 1938 to 1946. It was reported in 1950 that Rev. Engracio Alora spearheaded the Convention Bible Institute which was then known as Valentine Memorial Academy offering a two-year Christian Service Training.⁶

In 1925, Missionary Feldmann reported that there was a problem on how to “promptly and fully instruct those who accept Christ in the Christian way of living in such a way that they shall remain to us.”⁷

¹H.W. Munger, May 13, 1914, 423 M58.

²N.D. Bunda et. al., eds., 2002, 25.

³L.A. Nelson and E.S. Herradura stated that Engracio Alora graduated in 1929. In another data, the December 1928 issue of *Ang Manugbantala sang Kamatooran – The Herald of Truth* reported that Alora finished his studies in 1928 and was ordained December 14, 1928 at the Student Center, Lapaz, Iloilo.

⁴J.T. Howard, “The Birth and Growth of the College of Theology,” in, *Centralite*, 1955, 42.

⁵The names were not given.

⁶CBBC Book of Remembrance 1948-1998, 1998, 7.

⁷S.S. Feldman, Annual Report for 1925, 1924-1925, 1033 #219 FM 84.

One of the solutions to this problem was the conduct of a Preachers and Workers Institute for a period of ten days during the month of January. This Institute was made a branch of the theological department of the Central Philippine College. Courses were given in various subjects such as Church Administration and Discipline; History of the Christian Church; Sunday School Administration and Methods; Doctrines of the Christian Faith; Old and New Testament; and Homiletics.¹ For example, it was reported that 40 ministers attended the Pastors' Institute held at Central Philippine College on January 14-25, 1927. The participants came from Iloilo, Capiz, and Negros Occidental. All who came paid their respective fees. They were given pillows and beddings since all came with none. Rev. Rufo Tuanzon was awarded the 1st honor of the institute.² The students of this annual institute were described by the American missionaries as "uncouth (uncivilized) and unschooled but with all their shortcomings these simple gospel messengers are doing a great work." The living condition while they were at the institute was described by Munger: "Each man lives on seven and half cents a day, sleeps on the soft side of a pine board, wrapped in a cloud of mosquitoes while at this School of Prophets...but they are industrious and uncomplaining."³

These Bible Institutes were held annually during the month of January. This could be the reason why the Convention Baptist Ministers' Association still meets in January.

It was published that the program of the "*Convencion sa Eskuela Dominikal*" on April 18-20, 1927 was managed by Filipino pastors. The pastors and laypeople were: Sr. L. Santibañez, Sr. Francisco Gamao, Rev. Pedro Recto, Rev. Tomas Conejar, Rev. Roque Granada, Sr. Vicente Doronila, Rev. C. Constantino, Rev. Domingo Molina, Sr. Urbano Nequin, Sr. Rufo Tuanzon, Rev. Elviro Albaladejo, Srta. En-

¹ S.S. Feldman, Annual Report for 1925, 1924-1925, 1033 #219 FM 84.

² *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 313, February 1927, 1.

³ R.W. Beaver, 1988, 103.

carnacion Tamayo, Atty. Roman Ibañez, Dr. Feliciano Sombito, Rev. Antonio Benebes, Sr. J. Bagaforo, Rev. Ramon Dueñas, and Rev. Homobono Aguilung.¹

In 1932, from June to December, the pastors met in the house of Missionary Feldmann each month for a one day Institute. Classes were conducted in the morning from eight to twelve. Feldmann further reported that the “Books from the Pastors’ Circulating Library have been read each month by all the men and all those who read English, all but two men in our field, have subscribed to the ‘Homiletic Review.’”²

During classwork, the pastors studied on “How to use the Bible in preaching,” “The life of the early church as depicted in Acts,” “Methods of pastoral and young people’s work,” “Life of Christ,” “Sunday School Methods,” “Dramatics and Storytelling.”³

All English-speaking pastors attended the 10-day Rural Life Institute conducted by the College of Agriculture in Los Baños in April sponsored by the National Christian Council. Moreover, they subscribed to the “Advance,” a religious monthly published in the Philippines. Feldmann reported that from “June 1 until December 31 these men read 51 books and numerous magazines. Books from the Pastor’s Circulating Library plus books from my own personal library have been read with great benefit.”⁴

In 1904, Missionary Anna V. Johnson began teaching Bible to women in her own living room. On October 20, 1905, Missionary Johnson started the Baptist Missionary Training School (BMTS) for women. The school was housed in the spacious residence of Missionary Briggs. From 1908 to 1914, 229 women were trained as “Bible Women” in that school. The Bible Women played a key role in evangelizing people and organizing churches in the rural areas of Western

¹ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 313, January 1927, 3.

² S.S. Feldman, 1932 Annual Report, February 1933, 93.

³ S.S. Feldman, 1932 Annual Report, February 1933, 95.

⁴ S.S. Feldman, 1932 Annual Report, February 1933, 95.

Visayas.¹ Feldman reported that “the Missionary Training School is the place where the Bible Women and Kindergarteners are trained and prepared for their share of work in the Islands. In addition to the class room work, they are given the practical experience, which takes the shape of Kindergartens and Sunday Schools in the nearby *barrios*. Sunday Schools are conducted in this way in eleven different places, and there are seven Kindergartens within the radius of one-half mile from the Missionary Training School.”² The women spent six months in the school and six months in the field with different missionaries. While in the field, Missionary Forshee reported that the women “sold more books with less loss than any men whom I have ever had working for me, which I believe is a good testimonial to their training. In evangelistic service they also made a good showing.”³ Missionary Munger testified that “these nut-brown maidens in their cheap patadyongs, their colorful kerchiefs confining their jet-black hair, carried their tracts and Bibles carefully wrapped in white cotton handkerchiefs...trudging along the country lanes in rain or shine on their errands of Light, bearing their torches...they were earnest, faithful workers who brought light to many a darkened mind and life to numberless sin-sick souls.”⁴ In 1936 the BMTS was merged to Central Philippine College (CPC).⁵

Gregoria Jaime was the first Bible Woman who taught at the BMTS. Jaime was also the first woman to be baptized by immersion in the Jaro River in February 1901 after she was examined on December 9, 1900, one among the first 30 candidates for baptism in Iloilo. In 1915 it was reported that Gregoria Jaime was still active in the ministry.⁶ Another teacher of BMTS was Simprosa Sobremisana. Her death in

¹ N.D. Bunda, et. al, eds., 2002, 23.

² S.S. Feldman , 1925 Annual Report, 1924-1925, 1033 #219 FM 84.

³ Cf. R.W. Beaver, 1988, 196.

⁴ H.W. Munger, 1990, 33.

⁵ R.W. Beaver, 1988, 109.

⁶ Cf. N.D. Bunda, et. al, eds., 2002, 22.

1910 was described as “a serious loss” for she was “a valued helper in the school and one of the earliest converts in the mission.”¹ Simprosa was remembered as a courageous “Bible Woman” who preached in front of a band of outlaws who were accused of burning a village and killing several people. These outlaws repented and corrected their wicked ways.²

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

6. THE JOYS AND STRUGGLES OF THE EARLY PHILIPPINE BAPTIST PASTORS

The first official ordination of Philippine Baptist pastors was in 1906 but before that year a great number of Filipino and Filipina Baptists were already active in propagating the Protestant faith. The American missionaries called them “Native Preachers” and “Bible Women” not pastors.

The “Bible women” became involved in the mission work in many ways. They were both teachers and evangelists.³ Their work included Christian education, house to house visitation and personal evangelism. They opened Sunday Schools in rural areas and diligently taught children about Jesus. They also preached in public places amidst prejudice. They even risked their lives evangelizing in areas where the American missionaries could not go because of the war. Some of them established local churches. They also taught women simple home in-

¹ Cf. R.W. Beaver, 1988, 187.

² H.W. Munger, 1990, 59.

³ V. Johnson, in, R.W. Beaver, 1988, 197-198.

dustry and how to read the Bible in their own language.¹

Munger bore witness to their earnest, faithful, conscientious work. They often put to shame male preachers by their activities, zeal and results of their mission. Such was the case of Listina Alabi. In 1917, Alabi organized a church in Libakaw, Capiz. At first she started a kindergarten school which won her friends. By the time Missionary Anna V. Johnson visited her, two baptisms had taken place and a young woman from Libakaw decided to study at the Baptist Missionary Training School.²

Women in the ministry should be considered as pastors not only because they were trained, earlier than men, in a missionary training school starting in 1904³ but also due to their contributions towards the growth of local Baptist churches.

The early Filipino Baptist pastors, who were often referred to as “native preachers” by the American missionaries, were instrumental in spreading the gospel, translating the Bible into Hiligaynon and organizing Baptist churches. Even though they had no formal theological training, they contributed much to the progress of the Baptist faith.

Armed with natural born oratorical talents and joy in their new-found faith these pioneers involved themselves in preaching the gospel either in the church, the streets or in market places. They committed themselves to the painstaking task of translating the Bible in their own language to be better understood by their own people. Some of them traveled with the American missionaries to preaching places to act as interpreters. They devoted their time in teaching the “doctrines” of the Baptist faith. For long hours they would expound on the Scriptures until those who were listening know the Gospel by heart. Lund and Briggs affirmed that the natives were bright and full of promise and much better than the foreign missionaries in preaching and teaching the

¹ N.D. Bunda, 1999, 130, 131.

² N.D. Bunda, et. al., eds., 2002, 24.

³ A.V. Johnson, 1915, 30f.

Bible.

The early Philippine Baptist pastors showed great skills in organizing people. In a short period of time they had established many churches, entirely on the initiative and financial support of the people. Some of these churches were later visited by the American missionaries who were surprised that Baptist churches had already sprouted without their knowledge. Along with organizing the churches, they distributed the translated Bible as well as hymns and religious tracts especially in places where the American missionaries could not go.

To sum, the early Baptist converts were zealous in doing mission work. The men and women involved themselves in the evangelization of their own people. They preached the 'good news' that they had heard, helped in the translation work of the Bible, and distributed the translated gospels and religious tracts to many areas including those that the American missionaries had not set foot to.

6.1. ORDINATION OF PHILIPPINE BAPTIST PASTORS

After six years of Baptist Mission in the Philippines the American missionaries decided to ordain the first batch of Filipinos. In 1906 eight Filipino Baptist pastors were ordained in Panay and Negros. Six of these were ordained in Janiuay, possibly at Calvario Evangelical Church, on March 17, 1906.¹ The qualifications for ordination were based on character and performance such as successful preaching and teaching of the gospel. Even though these early pastors were not theologically trained their ordination shows that the American missionaries had some confidence on their ability to lead. However, the recommendation of Missionary Briggs, on that same year, to ordain Filipina women was rejected by the Board in the United States.² Women were

¹ R.W. Beaver, 1988, 187.

² C.W. Briggs, Report, 1907.

considered unfit for ordination.¹

The first batch of ordained Filipino Baptist pastors was later on followed by more qualified Filipinos. Although these “native preachers” and “splendid workers” were highly regarded by the American missionaries, their complete names, nevertheless, did not appear in any printed documents.²

One of those ordained in 1906 was Martin Abysmo. He was described by the over 400 members of the Sinwaugan (Sinuagan) Baptist Church as “one of the genuine and spirit minded workers” in the vineyard of the Lord.

The Baptist Missionary Magazine reported in July 1908 that “the preachers who were ordained have shown a new sense of responsibility, wisdom, firmness and Christian love as have justified the step taken in ordaining them.”³ Although this was the impression that was published, Missionary Munger made a contrasting impression in his letter to T.S. Barbour. He described Donato, one of the ordained ministers, “a good faithful fellow, but one of the stupedest (*sic*) Filipinos I ever met.” Munger added, “it is a travesty upon this sacred calling to ordain a man who isn’t equal to the work of a humble servant.”⁴ Lewis and Lucio, the other two who were ordained, were dropped from the Baptist mission. They were criticized by Munger as preachers who were “living in open and flagrant immorality.”⁵

In 1909, it was the first time that a duly ordained Philippine Baptist pastor was able to administer baptism by immersion.⁶

Even if more and more pastors were ordained, the treatment they got from American missionaries was tinged with prejudice. Some

¹ C.W. Briggs, Report, 1907.

² Their names appeared in unpublished letters of the American missionaries but not on the official report regarding the ordination of 1906.

³ Baptist Missionary Magazine, July 1908.

⁴ H.W. Munger, Letter to T.S. Barbour, April 27, 1910.

⁵ H.W. Munger, Letter to T.S. Barbour, April 27, 1910.

⁶ Baptist Missionary Magazine, 1909, 177, in, N. Bunda, 1999, 150.

Americans gave little priority to their theological education and continued to look down upon them as second class citizens. Furthermore, their decision to ordain the Filipino pastors was somewhat a token of ‘democracy’ that the Americans proclaimed. The Filipinos were still excluded from holding leadership position within the Baptist institutions. For the women, it was worst. Even if they were qualified, as Missionary Briggs attested, they were nonetheless declared unfit for ordination. By 1934, despite the criticisms, 29 out of the 187 “native workers” were ordained.¹

6.2. OPPORTUNITIES AND INSPIRATION

The Philippine Baptist pastors were described as earnest, faithful, conscientious workers who through their indefatigable labors brought many souls to the Kingdom.

Briggs admired the “native preachers” because they were bright and full of promise, while Lund appreciated them for they were much better than them in preaching and teaching the Bible. Munger described them as natural orators who had the gift of tongues.² For example, Dr. Valentine never occupied the pulpit of Bacolod Evangelical Church. Valentine delegated the “native preachers” to preach since they were effective than the American missionaries.³

The Philippine Baptist pastors showed courage and determination as they risked their lives in crossing the battle lines to disseminate the gospel and organize Sunday Schools in remote villages. The on-going war between the Filipino and American forces made it dangerous for the Americans to go to these places to preach. The American mission-

¹ C.M. Gallup, ed., 1935, 19.

² Cf. H.W. Munger, 1990, 72.

³ Cf. Book of Remembrance, Bacolod Evangelical Church 1902-1987, 1987.

aries were surprised upon knowing that church buildings were already constructed through the efforts of the local people. They did not know the activities of the Philippine Baptist pastors in far flung areas. The areas not visited by the Americans were self-sufficient communities that enabled the converts to support their pastors financially. Briggs reported that in 1902, unknown to the American missionaries, people from six towns of the province established a new town on the mountainside near the market town of Janiuay. They named it Calvary and only Protestants lived there. The people, numbering about 200, in this first Protestant community named Amando Zamora, a Tagalog *teniente* of the revolutionaries, as their leader, pastor, organizer and councilor. They built a bamboo chapel (now, Calvario Evangelical Church) where they held regular service and preaching.¹

Another Protestant community was also established in Bingawan. The pioneer pastor of this community was Antonio Plagata. Before Plagata became the pastor of Bingawan, he served as an instructor of Jaro Industrial School and the “right-hand man” of Missionary Valentine. His training propelled him to establish a school in Bingawan. Plagata was described as a “pastor, mentor, counselor, and father of the community who affected the lives and fortunes of this people.” He built a farmhouse and encouraged others to do the same. He taught the farmers new skills in farming such as breeding of animals, rotation of crops, planting fruit trees and vegetable gardening. The community flourished because of his leadership. Bingawan became a self-governing community. All disputes were settled in the church. Vices such as gambling (cards and cockfighting), smoking and drinking were not tolerated. Bingawan was described as a “God-fearing community where everybody went to church.”²

A few of them made ultimate sacrifices due to their newfound

¹ C.W. Briggs, in, F. Laubach, 1925, 189. Cf. Centennial Souvenir Book, Calvario Evangelical Church, 2002.

² H.W. Munger, 1990, 64.

faith. They were either whipped, tortured, stoned or hacked to death by either Roman Catholic adherents, American forces or Filipino revolutionaries.

Another courageous preacher was Wenceslao Lime. He was described as an “unusually gifted preacher.” He attended Bible courses offered at the Jaro Industrial School. He became an effective evangelist because he personally visited the homes of the people. Thus, he brought many people to be baptized by the missionaries. He also worked with the mountain people and even preached to a band of robbers. In one instance, he was ordered in knife point to stop preaching. He countered by saying that even if he has no authority from the town president or the leader of the robbers, he will continue preaching because his authority comes from the King of Kings. He proceeded by reading to them Matthew 28, the Great Commission. For that, Lime was admired for his courage and wisdom.¹

Miguel Gillergom was considered as one of the “fearless and saintly” early “native preachers.” In one story, a group of bandits stormed the chapel where he was preaching. He faced the full-armed band with a spirit worthy of an apostle and preached passionately about judgment and punishment. The leader of the band, a criminal with a four hundred pesos reward for his capture dead or alive, fell on his knees and cried out for salvation. Subsequently, this band of outlaws has reformed and was permitted by the government to live among the populace.²

In 1910, following the Comity Agreement, the Baptists were responsible for the evangelization of the greater part of Iloilo, Negros, Capiz, Romblon, and Masbate. The Baptist leaders were composed of 31 American missionaries (among them, 12 ordained, 8 single women, 3 physicians), and 109 pastors working in 37 churches, and 71 preach-

¹ Cf. R. Beaver, 1988, 187.

² Cf. R. Beaver, 1988, 188.

ing places.¹ The mission stations established in Jaro, Bacolod and Capiz later on resulted to three provincial Kasapulanans (Associations). The efforts of the Philippine Baptist pastors in spreading the Word of God, establishing new churches and reviving dying ones were rewarded later by a more strengthened organization - the Iloilo, Negros and Capiz Kasapulanans.

In 1915, Missionary J. Francis Russel reported in his article in the *Pearl of the Orient* the following *Filipino Workers* in Capiz: Felix Beluso, the “lover of Scriptures,” Ramon Roldan, “son of a preacher,” and Felipe Inocencio, “nephew of the pastor” of Capiz Evangelical Church. They preached every Sunday without pay. Hilario Castillo was “the blind pastor” who knew the New Testament by heart and sung about 175 hymns in Hiligaynon. Rev. Castillo started as a preacher on January 10, 1910 and was in charge of three churches with the authority to administer the Lord’s Supper. Pablo Bodegas, also preaching without pay, was trained at the Capiz Province Bible Institute. Victorino Agipado was the “promising mountain preacher.” Segundeno Roldan was the “singing war horse of Capiz Province.” Hilario Enate was the “best singer in his church.” He was ordained in November 1914 and knew much of the Latin Scripture.² Pastor Enate was later called in 1927 as minister of *Sociedad Misionera Filipina de Capiz* (Capiz Kasapulanans).³ In 1918, the preachers and Bible women of Capiz made an agreement. They agreed to bind themselves more closely together by reading daily the same Scripture passage and to remember each other in prayer. In this way, their spiritual life was strengthened and the bond of unity cemented.⁴

In 1925, around 100 representatives of Baptist churches came to a

¹ C.W. Briggs, 1913, 130-131.

² Cf. N.D. Bunda, et. al., eds., 2002, 24-25.

³ S. Darema, “Balita halin sa Capiz,” in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 313, February 1927, 1.

⁴ ABFMS, Report, 1918, 128.

fellowship that was held in a church where Rev. Ramon Dueñas in North Negros ministered. The representatives came from the churches in Pacul, Pico, Fabrica Tabok, Fabrica Bakid, Malubon, Lopez Jaena, Jululayon, Cadiz, Dalayapan and Manapla. The occasion was the dedication of the church. After the fellowship, Rev. Dueñas baptized 12 people.¹

On September 26, 1925, Rev. Antonio Benebes from Manapla went to the church in Sicaba Norte to teach the *Eskuela Dominikal* (Sunday School). After the worship, Rev. Benebes baptized the following: Basilisa Balensia, Soledad Padronila, Pampilo Gasfon, Alfonso Gaseon, Lamberto Flores and Francisco de los Reyes.² Rev. Elias Lapatha was the associate pastor of Rev. Benebes.³

Rev. Elias Lapatha was instrumental in establishing churches in North Negros and had influenced Salustiano Cabahug, Isaias Ojoylan, Estelito Bulfa, Amado Leonares, Aldemaro Tupas, and Alfeo Tupas to go into full time ministry. Matthew Arais' life changed the day he went to the market to buy fish and heard Rev. Lapatha preaching the gospel. Wanting to hear more, Arais had an all night discussion with Rev. Lapatha. This talk must have inspired Arais to enter the College of Theology to become a pastor. Pastor Arais died when his church in Jan-ay, Negros was swept by a hurricane.⁴

On December 24, 1926, it was reported that Rev. Rufo C. Tuanzon baptized 6 persons in the sea of Taypo. In the evening, they held a Hiligaynon Christmas program, the content of which was a translation by Rev. Tuanzon of the works of Mrs. Frank V. Stipp. The following day, the group of Rev. Tuanzon went to Nueva Estrella to dedicate a new chapel. Subsequently, he baptized 10 people in the river of La-

¹ "Balita sa Negros Norte," in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 297, October 1925, 6.

² "Balita sa Negros Norte," in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 297, October 1925, 6.

³ L. Lapatha, 2002, February 3, Interview.

⁴ L. Lapatha, 2002, February 3, Interview.

bilabi. In another report, Rev. Juan Sojoko baptized 16 persons after their Christmas presentation in Escalante.¹

In April 1927, Rev. Rufo Tuanzon, pastor of Nueva Estrella, Escalante, reported a mysterious incident after he baptized two women, Marcosa Baynosa and Vidala Acuña. The event happened in the river of Labilabi. They had just come out from the river when the water rose up and then a flood came bringing with it dead woods and other debris from Ilaya. Marcosa Baynosa said, “The Lord is great! He sent us flood to wash away our sins into the depths of the sea so that it cannot be seen anymore.” What was mysterious was that there was no rain during the day or the night before; and that many people complained of the heat of the sun. But still the flood came.²

Meanwhile at Central Philippine College, it was reported that Rev. Homobono Aguilung baptized 17 young people, 13 boys and 4 girls on October 4, 1925.³ Rev. Aguilung was the first Filipino pastor of the Central Baptist Church (now University Church). Rev. Aguilung obtained his Doctor of Philosophy from New York State University, USA. He finished both his Bachelor of Theology and Bachelor of Divinity degrees from Northern Baptist Theological Seminary in Chicago, USA. He is well remembered as the lyricist of the Central Philippine University Alma Mater song, entitled “Central my Central.”⁴

In Barotac Viejo, Rev. Elviro Albaladejo held a Christmas presentation in the Barotac Viejo Private Academy. Rev. Albaladejo was the provincial pastor as well as the Director of the Academy. Even though the Roman Catholic church had its own presentation during that time, still many people attended the Baptist presentation of Jesus’ birth. As a result of the Christmas presentation, many accepted Christ including Sr.

¹ I. Dumdung and P. Pequez, “Mga Balita halin sa Escalante,” in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 312, January 1927, 1.

² *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 315, April 1927, 3.

³ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 297, October 1925, 7.

⁴ CPU Service Award Program, October 18, 2003, 18.

Damaso Fernandez, a councilor of Barotac Viejo.¹ Rev. Elviro Albadejo was trained in the United States. Missionary Feldmann reported that he was “without question the ablest Filipino worker in the entire Philippine Mission, without any exceptions whatsoever.” He took over the missionary work previously done by Missionaries Bigelow and Munger. Miss Johnson, the only evangelistic missionary of the Woman’s Board, worked with him.²

In Capiz, Rev. Tomas Conejar reported in October 1926 that the *Sociedad Misionera de Capiz* helped people who were poor and victims of injustice. The Society facilitated the release of a church member who was wrongfully accused and jailed for crimes of public disturbance and arson. The Society also helped Braulio Pantilaga from Mahabang Sapa, Cuartero in ensuring the title and ownership of a parcel of land that he bought because some people were taking advantage of his ignorance of the law.³ Rev. Conejar was ordained in 1921 during the annual institute for leadership training in Jaro. Later he was sent to Tablas, Romblon and Mindoro to do “frontier evangelism.”⁴

In Antique, the pioneering pastors who labored in this province were Adriano Reyes Osorio, Rev. Domingo Molina and Rev. Maximo Caingcoy.⁵

Rev. Maximo Caingcoy helped organize the first Antique Kasapulan Assembly which was held on February 4-5, 1928 at San Jose de Buenavista. Subsequently, Rev. Caingcoy was elected as Vice Presi-

¹ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 312, January 1927, 6.

² S.S. Feldman, 1926, 1033 #219 Fm87.

³ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 309, October 1926, 1.

⁴ Cf. R.W. Beaver, 1988, 189.

⁵ As this volume is prepared for printing, a book entitled *Called to be Peacemakers: Peacemaking in the Worst of Times* edited by Nestor D. Bunda, Jessana Carmela Lariza and Melchor I. Lariza came off the press. The book features an article *A Brief History of the Antique Kasapulan of Baptist Churches*, pp. 1-26. This article includes the birth of Antique Kasapulan, the Filipino pioneers like Adriano Reyes Osorio, Rev. Domingo Molina and Rev. Maximo Caingcoy.

dent.¹ After the assembly, Rev. Caingcoy preached against the practice of *Babaylan* in San Remegio. In a twist of fate, the leader of the *Babaylanes* died the next day with no apparent disease. Because of that incident, people were convinced that Christianity is more powerful than the practice of *pagkababaylan*. Thus, many people accepted Jesus Christ as their savior and signified their intention to submit to water baptism.²

In February 1929, Francisco Masa reported in the *Ang Manugbantala* the good impact of the Baptist mission in San Remegio. He wrote that the local government officials were pleased in the work of the Baptists because it resulted to none-incidence of robbery, murder and public disturbance in Pandanan.³ The good reputation of the Baptists in San Remegio was further bolstered because the Christian Endeavor Society was continually participated by Rev. Anacleto Tuding, an *Iglesia Filipina Independiente* (Philippine Independent Church) priest.⁴

Rev. Domingo Molina was instrumental in the founding of San Pedro Evangelical Church in 1910. The early pastors of this church were Cirilio Autajay, Rev. Filomeno Honorario, Tomas Masuecos, Aquilino Ardeño, Basilio Calibjo, Nemesio Amaran, and Juan Ardina. When this church was turned over by the Presbyterians to the Baptists, the pioneering pastors were Manuel Doktora and Rafael Masuecos. Rev. Molina also helped organize the Igburi Baptist Church in 1920.⁵

Rev. Filomeno Honorario, Promotional Secretary of Antique, was

¹ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, February 1928, 2.

² *Ang Manugbantala sang Kamatooran – The Herald of Truth*, March 1928, 1. The *binabaylan* tradition has a long history in the Philippines which dates back to pre-Spanish era. There are scientific reasons to believe that the *babaylan* practice endures until now because it is still an active part of the people's spirituality. See Alicia P. Magos, *The Enduring Maaram Tradition An Ethnography of a Kinaray-a Village in Antique*, pp. 111-120.

³ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, February 1929, 1.

⁴ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, September 1928, 2.

⁵ F. Regalado and R. Ortigas, eds., 1950, 58.

active in organizing churches. In 1926, he assisted in the establishment of San Jose Evangelical Church. Later on in March 1936, together with Rev. Jorge Masa, they established the Sibalom Baptist Church.¹

Some Philippine Baptist pastors were also involved in film showing ministry. Rev. Felix Tupas testified that members of the Baptist church in Balabag, Dumangas were happy in the inauguration of their church, most especially by the movie showing operated by Rev. Vicente de Fante.²

In another incident, Rev. Felix Tupas was harassed by a tax collector while he was preaching in the stalls inside the public market of Janiuay. The tax collector ordered him to get out of the market since he had no permit to preach there. He countered, however, that he had procured a permit to preach, telling the crowd to be aware of “Scribes and Pharisees” who were trying to sabotage the mission of Jesus Christ. The crowd was impressed by his eloquence and asked him to preach inside the public market.³

In 1931, Rev. Pedro Cachopero was called by the Bacolod Evangelical Church to be its pastor. Although there were many “native preachers” who occupied the pulpit, Cachopero was considered by the Bacolod Evangelical Church as its first pastor because he was the first preacher who was theologically trained in a seminary. He was a graduate of Andover Newton Theological School in Massachusetts, USA. Rev. Cachopero was the one who baptized Ernesto Ungcho who later on became a pastor.⁴ In 1936, Pastor Tiburcio Tumbagahan became the first pastor to be ordained at the Bacolod Evangelical Church while Constancia Mazo became its first *missionera*.⁵

¹ F. Regalado and R. Ortigas, eds., 1950, 57-58.

² *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 317, June 1927, 6.

³ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 317, June 1927, 2.

⁴ Book of Remembrance, Bacolod Evangelical Church 1902-1987, 1987.

⁵ Book of Remembrance, Bacolod Evangelical Church 1902-1987, 1987.

6.3. VIEW OF AMERICANS ON THE PIONEERING PASTORS

The Filipinos were viewed by the Americans as a “child race.”¹ Thus, the Americans supported and helped them whatever and whenever possible. In the process the Philippine Baptist pastors developed the attitude of dependency, always asking help from the Americans including resources, ideas and leadership. The Americans acted as if they were parents to these “undeveloped,” “untrained,” “extremely childish” and “dependent Filipinos.”²

This paternalistic attitude of American missionaries towards the Philippine Baptist pastors was a result of the ideology of “Manifest Destiny” or the White Man’s Burden.” This ideology promoted the idea that it was the “divine calling” of America to spread Protestantism and the American civilization to all the world, to civilize the “backward people” and to do “missionary activities.”³ This belief led them to have a mentality that they were here as “missionaries for life.” It also bolstered their “superiority complex.”

The “missionaries for life” attitude of the American missionaries was manifested in many ways. First, they did not give priority to the

¹ H.W. Munger, 1925, 35.

² Cf. C.W. Briggs, Letter to T.S. Barbour, February 21, 1901.

³ When the American forces defeated the Spanish armada in the Manila bay, President McKinley made a decision to occupy the Philippines. On December 10, 1898, the Americans bought the Philippines from Spain to a sum of \$20 million in the Treaty of Paris. This started the American occupation. President McKinley interpreted the decision to occupy the Philippines as a gift from God. He said, “The truth is that I didn’t want the Philippines...I walked the floor of the White House night after night and that I went down on my knees and prayed...God answered that it is for us, Americans, to educate, civilize and Christianize our little brown brothers.” After that, President McKinley said, “I told the map-maker to include the Philippines in the map of the United States of America.” This was the ideology of Manifest Destiny. Because of the decision of the American president, the Filipino-American war started. Out of the then 7 million Filipinos, 1 million died as a result of the war. Cf. N.D. Bunda, 1999, 59-60.

theological education of pioneering pastors. The establishment of a permanent Bible School was of less significance. Lund, a Swedish Baptist missionary, was disgusted by the attitude of his American counterparts. He said, "There has been no adequate display of common sense...regarding the training of a Filipino ministry. We have acted as foolish as the man who put the horse behind the cart."¹ It was Missionary Munger who reiterated that there was no need for pastors to have a college education.² They thought that training the Philippine Baptist pastors would result to nothing because they would still need the supervision of the American missionaries. In reality, educating the Filipinos will mean posing a threat to their superiority. The American missionaries wanted them to remain "stupid," "ignorant" and "uneducated" so that they will remain dependent on them. They saw to it that the Filipinos cannot survive without their support. It left an impression among the Filipinos that the Americans were superior to them in culture, theology and just about anything else. The Americans wanted them to have this kind of impression because of ideological reasons. The natural growth of Philippine Baptist pastors to become leaders and to govern their own affairs was impeded. Western ideology and the "missionary for life" attitude led to the treatment of Philippine Baptist pastors as second class citizens. For this reason the Filipinos were not provided a systematic theological training and were encouraged to rely upon the Americans. The aim of the American missionaries was not intended to train future leaders but rather to keep the Philippine Baptist pastors as docile helpers.

Second, the pioneering pastors were poorly paid while the American missionaries received a big amount. The field salary of the American missionaries during this time was \$880.00 a year or \$73.35 a

¹ Letter to Franklin, 1914. cf. R. Beaver, 1988, 105.

² Cf. N. D. Bunda, et. al., eds., 2002, 24.

month¹ while the highest paid Philippine Baptist pastor received P30.00 or \$15.00.² Munger was even receiving \$1,000.00 a year while some Philippine Baptist pastors received none at all. Meaning, the pioneering pastors were not paid enough so that they would become dependent to the American missionaries. It was reported that Manikan sent his meager salary to Piementel so that the money might double through gambling. Briggs accused them of casuistry.³ But what Briggs did not consider was the low salary or no pay at all that the pioneering pastors were receiving that forced them to gamble. Eventually, economically the early Philippine Baptist pastors became dependent upon the American missionaries.

Another case in point was the ordination of Philippine Baptist pastors in 1906. The names of the first eight ordained ministers were not known. There can be many answers why it was so. Perhaps, because of the ideology of “Manifest Destiny,” the Americans treated the Philippine Baptist pastors as second class citizens. Or the Americans simply forgot to write down the names of the ordained. However, the first reason is quite viable because of the perception of the Americans that the Filipinos were still very young, “child race,” and therefore should be under their care in a way they thought best. Furthermore, the “Bible women” were not ordained as per instruction from the American Board. They were only to remain as “native helpers” and not as pastors on equal status to the Americans.

In spite of the “paternalistic and superiority complex attitudes” of the American missionaries, the Philippine Baptist pastors asserted themselves. Prior to their ordination in 1906, they organized churches through their own efforts which probably made them aware of their collective strength. For instance, in 1904, the *Pulahans*, who organized

¹ Letter of Assistant Secretary George B. Huntington to H.M. Munger, December 1, 1913.

² Cf. R. W. Beaver, 1988, 190.

³ Cf. C.W. Briggs, Letter to T.S. Barbour, October 2, 1906.

the first Protestant community in Janiuay, arranged the first associational gathering of Baptist churches at Calvario Evangelical Church. This led to the creation of the Iloilo Kasapulanan in 1907. Consequently, the first Iloilo Kasapulanan assembly was held at Calvario and every year thereafter until 1915.¹ The American missionaries might have felt threatened by the growing strength of the Philippine Baptist pastors that they drafted a resolution in 1908 to officially put into record that Philippine Baptist pastors should not be allowed to assume leadership roles in Boards or Committees directly managed by the missionaries.² The conflict in leadership and theological views might have been the reason why Braulio Manikan dropped out of the Baptist mission sometime in June or July of 1906. Manikan's view for the Filipinization of the leadership of the Philippine Baptist mission was contrary to the paternalistic view of the American missionaries. In another instance, Rev. Homobono Aguilung, the first Filipino pastor of Central Baptist Church (now University Church) left Jaro Industrial School (now Central Philippine University) because he stood firmly against the colonial orientation of the American missionaries. He sensed the elitist perspective, the spirit of condescension and the self-righteous attitudes of the American educators. Embittered by the "constant and interminable conflicts" with the Americans, he left for Manila and later on founded the Republican College where he articulated the concept of free access to education. The epitaph in front of his shrine in the Republican College reads "We insist on the principle of equal opportunity for education for the Filipino people. To this end, I have devoted my whole life, however, humble it may be, so even the lowliest Filipino shall be truly free; free to choose a life that is self-reliant, enlightened; and of service with integrity to the Motherland and Humanity under the canopy of Filipino faith in the Almighty."³

¹ Centennial Souvenir Book, Calvario Evangelical Church, 2002.

² Philippine Baptist Conference, Proceedings, 1908, 26.

³ H.S. Aguilung, "A Son's Message," in, *Church Alive*, Nov. 16, 2003, 1,5,7.

Despite these odds – lack of training, lack of resources and lack of proper recognition – the pioneering pastors made great achievements. Their achievements were signs of maturity and independence. They had proven through their actions that they were not a “child race” as perpetrated by the American missionaries.

6.4. SELECTED BIOGRAPHIES

6.4.1. BRAULIO CIRIACO MIRALLES MANIKAN

Braulio Manikan hailed from Aklan. He could be considered a part of the native elite since his father served as a *Kapitan* of their community and that his family could afford to hire a *yaya* to take care of him. He enrolled at the Jaro Seminary and studied there for 7 years. He proceeded to Spain to study civil engineering. While he was there he met Eric Lund who persuaded him to join the Baptist faith. He was baptized before May 1, 1898.

He was without doubt the first Filipino Baptist. Looking from another perspective, a question has to be raised as to whether he was also the first Filipino Baptist pastor.

Although Manikan was not ordained as a pastor or was ascribed as such, his activities proved otherwise. He was not only a major player in the translation of the Bible and some religious tracts into Hiligaynon language but also a preacher and church organizer in the full sense. His translation work started in 1898 while he was still in Spain. In Spain, he and Lund finished translating the four Gospels and Acts. While in Jaro, they produced the following religious tracts: *The Way to Heaven*, *The Purpose of the Evangelical Church*, *The Purpose of Jesus*, *The Will of God*, *Sin*, *Lying*, *Simon Peter*, *The New Religion*, *The True Faith*, *Prayer*, *The One Mediator*, *Perdition and Salvation*, *Away with*

Doubts, To the Filipinos, Marvelous Protection, Under Way, To the Image of God, and S. Pananglitan (A Filipino Story).¹ Manikan was also instrumental in the publication of *Ang Manugbantala sang Kamatuoran – The Herald of Truth* that started in November 1900. The *Ang Manugbantala* is reputed to be the first Hiligaynon periodical. He played a major role in the establishment of Jaro Evangelical Church on September 1900. The first site of the church was located on a side street half a block from the market, just behind the Roman Catholic Cathedral. Later on, the church was transferred in its present site – just a stone’s throw from the bishop’s palace. Moreover, he assisted in establishing the three Baptist ‘mission stations’ in Jaro, Iloilo, and Capiz in Panay, Island, and Bacolod in Negros.²

His theological training started at the Jaro Seminary and was later augmented and enriched while he was in Spain. While Manikan taught Lund his own language, which was vital to the translation of the Bible into Hiligaynon, Lund also trained Manikan to become a missionary.³ This kind of training, together with his burning desire to spread the gospel among his people, bore outstanding results during his ministry in the Philippines.

He was described as the only competent Sunday School teacher.⁴ “Manikan has been the only teacher in this Sunday school. . . he teaches the lesson to the whole school, taking up verse by verse and explaining and illustrating it.”⁵ He preached regularly. Night and day he expounded on the Scriptures and the way of life until his listeners knew it by heart, and did pastoral counseling to people who seek his advice and instruction.⁶ People congregated every Thursday in the Jaro chapel since Thursday had been (and still is) the market day of Jaro. On one

¹ Baptist Missionary Magazine, July 1903, 258, in, R. Beaver, 1988, 62.

² ABFMS Annual Report, 1900, 643.

³ R.L. George, 1953, 12.

⁴ C.W. Briggs, 1907, Report.

⁵ C.W. Briggs, 1901, 28-29, Report.

⁶ N.D. Bunda, 1999, 151.

occasion, Manikan's preaching literally brought the house down when the 400 to 500 who wanted to listen to him jampacked the small building of Jaro Evangelical Church and caused the floor and walls to crumble.¹ Lund called him a good public speaker and without a doubt the first Protestant preacher in any of the native dialects of the Philippine Islands.²

In 1950, the Odiongan Baptist Church, Janiuay, ascribed to him the title "Rev. Braulio Manikan, one of the first missionaries to have visited Odiongan."³ Hence, even if he was not ordained by the American missionaries, the people ordained him, and acknowledged him as such.

The testimonies show that Manikan should be recognized as the first Filipino Baptist pastor even if he had no formal theological training and was not properly recognized and ordained.

6.4.2. ADRIANO REYES OSORIO

Adriano Reyes Osorio, a member of a small Bible study group in Barcelona, Spain that was organized by Rev. Eric Lund and Mr. Braulio Manikan, left in advance for Iloilo to lay the groundwork for the Baptist missionaries. He brought with him religious tracts in Hiligaynon and distributed them to relatives, friends and contacts in Iloilo. He could be considered as "John the Baptist" who paved the way for Manikan and Lund. While waiting for the arrival of Manikan and Lund, Osorio began working with the Presbyterian missionaries, Dr. Andrew Hall and Dr. David S. Hibbard.⁴ Many churches in Antique under the Presbyterian were founded with the help of Osorio. For

¹ C.W. Briggs, 1901, 25, Report.

² N.D. Bunda, 1999, 134.

³ F. Regalado and R. Ortigas, eds., 1950, 75.

⁴ N.D. Bunda, et. al., eds., 2002, 20.

instance, he founded the Laua-an Baptist Church in 1906.¹ These churches were endorsed to the Baptists in 1925 by virtue of the agreements between the Presbyterians and the Baptists.²

6.4.3. PLACIDO MATA

In the summer of 1900 Manikan went to Ibajay, Capiz province,³ to visit his parents, leaving Lund without a translator. After some search Lund accepted the services of a teacher, Placido Mata, who was living in Mandurriao, some three miles west of Jaro. This man was well educated, and like many other educated Filipinos, he proudly considered himself a “free-thinker” (rationalist). Although reared in the Roman Catholic church, Mata had little faith in that institution and no respect for the clergy so he consented to work for Lund as a translator. He lived with Lund during the week, but spent his Sundays with his family, walking home every Saturday afternoon and returning to Iloilo Monday morning. Lund described Mata as “a native who has such clear ideas of our doctrines.”⁴

As expected, Mata’s association with Eric Lund, a Protestant missionary, in translating the Bible aroused the ire of the local clergy. Thus, he received anonymous warnings to leave the service of the hated foreigner. At first he paid no attention to them. As the threats became more frequent, he decided to move his family to Iloilo and live near Lund. On Monday morning, accompanied by his young son and a woman relative, who was going to market to sell some *jusi* cloth, he left home to look for a house in Iloilo. As he and his companions were walking along the dusty road toward Jaro they were joined by two men. When they reached an isolated spot the strangers seized Mata,

¹ Laua-an Baptist Church, in, *75 Years of Baptist Mission in the Philippines*, 1975, 21.

² For instance, the Iloilo Mission Hospital was endorsed to the Baptists by the Presbyterians.

³ During this time, Ibajay was part of Capiz. Later on, it became part of Aklan.

⁴ R.W. Beaver, 1988, 53.

dragged him near a coconut tree and then hacked him to death with their *bolos*. His terrified son ran to Iloilo and told Lund what had happened. The criminals were never apprehended. It was generally believed that they had been hired by the parish priest to assassinate him.¹ Before he died, he helped in translating all the Epistles of Paul into Hiligaynon. Mata is considered “Martyr of a Translator.”²

6.4.4. AMBROSIO VELASCO

Ambrosio Velasco, a hacienda owner in Negros Occidental, was a man “called by God to be a preacher.” He was baptized in August 1901. His whole heart was in his vocation. His whole time was given to study, prayer and Gospel work. Missionary Briggs saw him preach the gospel for several hours to a single inquirer. While not so polished in his appearance as a speaker, he was intense, sincere, and powerful. He did all his work in a quiet and unobtrusive way. As a devout Roman Catholic he prayed regularly to the saints and burned candles continually. But later on, he burned his wooden saints and renounced Roman Catholicism. As an Evangelical Christian he was even more intense, for he found satisfaction in the truth. The facility with which he learned the essentials of the gospel and all the general teaching of the Bible was remarkable. He preached in Spanish and Visayan. He was an efficient preacher.³ In one instance, while Velasco was preaching in a funeral service in Talisay, the house flooring gave way because of the large crowd. The burial caused a conflict between the Protestants and the Roman Catholics. What the priest did after the internment was to sprinkle the ground with Holy Water and made various incantations over the grave of the so-called “heretic” to ward off any scourge that might visit the town because of the desecration of the Catholic ceme-

¹ H.W. Munger, 1967, 20.

² Cf. N.D. Bunda, et. al., eds., 2002, 20.

³ C.W. Briggs, Report Letter from the Philippines, 1901.

tery. The people who were watching this incident sympathized with the Protestants. Later on, they asked Velasco to preach to them that consequently resulted to their baptism. These people, together with Cornelio Samson, the first person to be baptized in the Philippine Baptist mission,¹ organized the first Baptist church in Negros.²

6.4.5. PIEMENTEL

Piementel was a Tagalog who lived in Barotac. He was a captain in the revolution against Spain. Since he became a Baptist, numerous attempts on his life was made because he was branded as a “double agent” – American spy and an Insurrecto spy. It was reported that General Quintin Salas tried to kill Piementel three times but had not succeeded. He was even hanged in a tree by an American officer who left him for dead. He was also clubbed by Filipino policemen with rifle butts, thus, fracturing his skull, breaking his cheekbones and his forehead crushed. But he survived all these attempts on his life. These escapades left his face and head terribly disfigured. In spite of his disfigurement, Briggs saw a “look of divine joy that shines in his countenance...he was like the Apostle Paul.”

He owned considerable property but lost them during the war, except for the real-estate that he was able to retain. Still owning some land and two large houses, Piementel was economically independent. He used his house as a preaching place, and resting place for poor people who came from the rural areas. He was always surrounded by people. He told Briggs that every time he preached his eyes were filled with tears because God’s presence overawed him, and that all the people wept with him. He received no pay for his mission work except the joy of doing it. He even shared his material blessings to the peasants who visited him. Once, Briggs saw him carrying a large bundle of copper

¹ His baptism on February 3, 1901 antedated by a few days the baptisms in Jaro.

² H.W. Munger, 1990, 19-20.

pennies. He was carrying it back to Barotac to give one piece to each of his poor people. He was described by Briggs as a champion of the peasant class who always stood up for their rights.¹

6.4.6. LUISA

Sometime before 1905, Missionary Munger told a story of a blind woman, named Luisa, who responded to the gospel. As a young girl, Luisa submitted to baptism, an act which angered her father to the point that he rejected Luisa. Years later, Luisa became instrumental in organizing a church in Bolo, Capiz. Munger testified that it was through this blind woman that “the Light came to Bolo.”

Munger lost track of Luisa until one evening when he was in Carles, Iloilo, holding an evangelistic service, a blind woman volunteered to speak. He granted her request and after her sermon Munger realized that “she was Luisa, the blind girl from Bolo, Capiz now a middle aged woman. For 40 years she had traveled through the province on foot, entirely blind, entirely alone, living entirely on charity, telling the ‘old, old story’ to all who would listen.”²

6.4.7. CENON ROSLADO

Cenon Roslado was full of zeal in propagating the cause of Christ. He helped the people in building a chapel in Isabela, Negros using his own money. He played a major role in the Baptist work in Negros because he was influential as the *presidente* of the town of Isabela. He was baptized in August of 1901. He distributed testaments, tracts and papers to the townspeople of Pontevedra, Negros. Everything that Missionary Huse had heard about him speaks of his energy in propagating

¹ C.W. Briggs, Report Letter from the Philippines, 1901, 33-38. His first name is not known.

² H.W. Munger, 1967, 35.

the gospel.¹ While he was winning many converts, Cenon suffered a lot of persecutions. He was arrested several times and brought to Bacolod, Negros to face trial on alleged crimes which he ironically committed because he involved himself in bringing peace and justice to Isabela. For instance, it was reported that Cenon went to the hinterlands of Negros to convince Papa Isio, the head of the *Pulahans*, to surrender to the authorities.²

6.4.8. REV. RUFINO INOCENCIO

Sr. Rufino Inocencio was a well-to-do man who donated a piece of land to be used for the Capiz church.³ He was a senior deacon, but having shown great natural gifts as a preacher, he was called by the Capiz church to be its pastor. No one could have felt the solemn responsibility more than Sr. Rufino, and surely few could have given better proof of fitness for the high calling than he had. The church building of the *Iglesia Evangelica de Capiz* was finished and inaugurated on April 1908, coinciding with the ordination of Rev. Rufino Inocencio, its first pastor.⁴ Missionary Lerrigo testified that “from the time of his ordination a new spirit of confidence has pervaded the church, and the members and officers have shown disposition to think and act by themselves.”⁵

6.4.9. REV. PORFIRIO TOCONG

¹ S. Huse, Dec. 29, 1902, 128 H35.

² H.W. Munger, 1990, 20.

³ H.W. Munger, 1990, 24.

⁴ Capiz Evangelical Church, in, *75 Years of Baptist Mission in the Philippines*, 1975, 21.

⁵ Lerrigo, Report for the Year 1908, 133 L39.

On May 23, 1925, Rev. Porfirio Tocong was ordained. He was described by American missionaries as a “workman who is not ashamed to preach the gospel.” He is willing to make some real sacrifices for the sake of preaching the good news to his own people. He graduated from the International Bible School in Philadelphia.¹

6.4.10. PASTOR ELISEO YANSON

In 1932, it was reported that Eliseo Yanson was a self-supporting pastor of a thriving church in Mambusao, Capiz. The missionaries were not even aware of his pastoral work in that town. He started pastoral work in Mambusao, Capiz after his retirement as assistant engineer of a small coastal steamer. He bought Bibles and Hymnbooks for his people.² The members there had built three chapels entirely on their own without the help of the Mission.³

6.4.11. REV. HILARIO CASTILLO

Rev. Hilario Castillo had been blind since he was 4 years old. He was 7 years old when Missionary Feldman called him to work in the mission station in Capiz. This blind boy was the masseur of the American missionaries at the same time responsible for pounding rice. While he was doing these duties, he was given verses to memorize. Eventually, as testified by those who guided him,⁴ he was able to memorize many verses of the Bible by heart. This blind pastor untiringly woke up at 4 o'clock in the morning everyday to traverse the hills and rugged roads of Romblon, Mindoro, Capiz and even Mindanao to bring the

¹ Cf. N.D. Bunda, et. al., eds., 2002, 20.

² Cf. N.D. Bunda, et. al., eds., 2002, 26.

³ S.S. Feldman, 1932 Annual Report, February 1933. Cf. 1934 Annual report.

⁴ A. Sarmiento, 2001, May 24, Interview; R. Castillo, 2001, May 23, Interview; M. Castillon, 2001, June 18, Interview.

‘old, old story of Jesus and his love.’¹

The favorite text of Hilario Castillo in his messages during their missionary campaign was the parable of the banquet. He said that God gave the invitation to special people but they rejected it. When God extended his invitation to the blind and the cripple they immediately accepted it and their presence was the proof that they accepted God’s invitation.

When Hilario was sent to Romblon in 1920 his zeal in serving God did not diminish but instead it inspired many people to follow Christ. He traversed Romblon and preached walking all the way from Ferrol to Odiongan (10 kilometers), Odiongan to Concepcion (50 kilometers), Ferrol to Looc (16 kilometers), and Looc to Sta. Fe (20 kilometers). There was a time, while being guided by his grandson, the now Rev. Abner Sarmiento, that Rev. Castillo fainted because of hunger. He fainted in front of a store and when he recovered he evangelized the owner of the store. The result was the conversion of the household of Mr. Tinao who was added to God’s fold in Sta. Fe. The favorite Scripture text of Rev. Castillo, which he often preached about, was Matthew 5:13-16, the salt and the light of the world. His favorite song was “I know whom I have believed.” He ministered in areas of Capiz and Aklan for 22 years; and 43 years in Romblon. He died on April 14, 1972.²

The late Dr. Agustin E. Masa, during the necrological service for the Rev. Hilario Castillo, told this story to emphasize how God’s calling and faithfulness was manifested in the life of this late pastor. On a lighter side, Masa said that Rev. Castillo was a member of an evangelistic team composed of three. They were Jose Yap, a polio victim thus he was limping; Restituto Ortigas, a cripple; and Castillo, a blind man. In order to go to their destination with less trouble, they themselves in-

¹ F.N.G. Jalandon, “A Different Drum,” in, *Muklat, The Official Newsletter of the 66th Annual Assembly, OBCCI, Odiongan Romblon*, May 2001, 3.

² A. Sarmiento, 2001, May 23, Interview.

vented a scheme. The two crippled men would ride on a push cart and the blind Castillo would push it. Everytime they came upon a crossing or a street corner, the crippled men would shout to the blind man “to the left” or “to the right.”¹

6.4.12. REV. RESTITUTO ORTIGAS

One of the first pastors the Central Philippine University had was Restituto Ortigas, who was born a cripple. His parents, living in Janiuay, were devout Roman Catholics, and he was brought up in the same communion.

When Ortigas grew old enough to go to school, his older brother made him a little cart in which he wheeled him to and from school. One morning, attracted by the sound of singing, he stopped in the little bamboo chapel and for the first time heard a Gospel sermon. Greatly interested by the message and the whole service he made several visits to the chapel, but secretly of course, for his parents would never have permitted if they had known. He learned to sing and whistle the hymns. He made an agreement with his brother that when he wanted to go to the chapel he would whistle the tune, “Onward Christian Soldier,” which, of course, the parents did not understand. In the course of time Restituto accepted Christ and asked for baptism. On the appointed day, his brother wheeled him in his little cart to the river bank where a large crowd was assembled to witness his baptism. A neighbor told Restituto’s mother that he was evidently to be baptized. Soon after his small brother came running saying, “Restituto, mother wants you; come home immediately.” Before Restituto went home he asked Missionary Bigelow to baptize him. Bigelow, accordingly, picked him up in his arms and, carrying him into the water, immersed him. When he went back home he told his mother that he was baptized. Her mother

¹ G.L. Fabila, “Real Pastor, real stories,” in *Muklat, The Official Newsletter of the 66th Annual Assembly, OBCCI, Odiangan Romblon*, May 2001, 7.

screamed and tore her hair, throwing herself on the floor, and seized a large bolo beside her. His sisters and brothers screamed and the father called down curses upon his son, and told him to leave the house.

A sympathetic neighbor took him in. When Bigelow, the acting principal of Central Philippine College, learned of Restituto's predicament, he decided to bring him to Jaro. A fellow student would pick him up in the morning in the dormitory and carry him to the dining hall for breakfast; another would carry him back; then another would carry him to the class. For several years he went on with his studies, assisted by his classmates. Soon after, a wealthy gentleman from Washington offered to provide him with a pair of artificial legs.

His disability disturbed him because when he stood up on a choir on the stumps of his legs, the people seemed more curious about his deformity than interested in his message. Undeterred by his handicap, he went through college and seminary, was ordained, and became student pastor of the college church. His determination to bear his cross to follow Christ, even at the cost of losing his home and family paid off when he convinced his whole family to embrace his faith. Restituto continued his ministry and went to become the General Secretary of the Convention of Philippine Baptist Churches from 1964-1966.¹

Restituto Ortigas prepared the Hiligaynon version of the lessons for children that were published in *Ang Manugbantala sang Kamatooran* (1925-1929), said to be the oldest paper written in Hiligaynon. He also prepared volumes of *Eskuela Dominikal* in Hiligaynon.² Before he died his *Diksionaryo sa Biblia* was published in 1977.

¹ H.W. Munger, 1967, 121-124.

² "Ang mga Leksion sa Primaria," in *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 307, August 1926.

7. SPIRIT OF NATIONALISM IN THE 1920'S

In 1916, the Jones Law was enacted expressing U.S. intention to grant complete independence to the Philippines as soon as possible. The fervor for independence swept the 1920's and 1930's. The spirit of nationalism and clamor for independence also influenced the Baptist pastors. As part of a national movement for independence, the Philippine Baptists strived to have a significant role in organizing and managing local churches.¹ Because of their clamor for independence, a General Board of the Evangelical Convention in the Visayas was created in order to carry out the 1925 policy of the American Baptist mission of establishing a "truly indigenous," "self-supporting, self-governing and self-propagating churches."²

On February 12, 1927, the Philippine Baptist leaders presented seven resolutions to the American missionaries. These resolutions, if carried out, would improve the understanding of the Filipinos about Christianity since the mission work would be largely undertaken by Filipino Pastors. Moreover, one Filipino delegate said, a Filipino pastor can do better work in the districts than the missionary who cannot speak the language.³

The struggle for Filipinization was opposed at first. The Americans delayed the approval of the resolutions presented by the Filipinos because they believed that the Filipinos were not yet ready to sacrifice and accept the responsibility of a missionary life and they were not yet properly trained.⁴

In 1930, the delegates from local churches in Western Visayas organized an association called the Western Visayas Convention (WVC).

¹ N.D. Bunda, 1999, 171.

² D.G. Daehler, 1960, 6.

³ Conference Regarding the Filipinization of the Convention, ca. 1927, 1, in, ABFMS Records 1817-1969.

⁴ Conference Regarding the Filipinization of the Convention, ca. 1927, 2, in, ABFMS Records 1817-1969.

The highest policy making body of the WVC was the Joint Committee which was composed of the Executive Committee and the Reference Committee of the Mission Conference. The former was composed of Filipinos and the latter was composed of Americans. Thus, there existed two centers of leadership, one Filipino, the other American.¹

In reality, the Americans, through the Mission Conference, still wielded the decisive center of leadership. But then the leadership structure had made a significant shift from wholly American-run Baptist mission to a leadership with Philippine Baptists participating in the highest policy making body of WVC.

On May 10, 1926, a meeting was held in Manhoy, Dao, Capiz in which Philippine Pastors, deacons and “*Manugpangatubang*” in the Baptist Churches in Capiz attended. They discussed and agreed to make a convention (talapuanan) on which they named, “*Sociedad Misionera Filipina de Capiz.*” In that meeting, they elected a “*Junta Directiva*” for the Sociedad. The elected officers were the following: President, Rev. Timotheo Diestro; Vice President, Rev. Tomas Conejar; Treasurer, Mr. F. Acuña; Secretary General, Mr. Policarpio de la Fuente and three “*Manugpangatubang*” for three areas, Ilaya Norte, Ilaya Sur and Aklan, Mr. Bienvenido Daes, Mr. Joaquin Laserna and Rev. Laureano Lahaylahay; and one attorney, Mr. Ramon Ibañes.²

In 1934, after considerable Filipino lobbying in Washington, the Tydings-McDuffie Act was passed to provide for a ten-year period of “Commonwealth” status beginning in 1935, in preparation for independence. The Commonwealth, which granted the Philippines a limited self-rule, was interrupted during the outbreak of the Second World War and the occupation of the archipelago by the Japanese.

Shortly before the beginning of the Commonwealth, the feelings for political independence among the Baptists also heightened; the Phil-

¹ N.D. Bunda, 1999, 174.

² “Balita gikan sa Capiz,” in, *Ang Manugbantala sang Kamatooran – The Herald of Truth*, Isip 308, September 1926.

ippine Baptists were determined to assume leadership roles. They reiterated that they should be given a chance to do the ministry independently.¹

In 1935, when USA granted the Philippines a commonwealth status, a great milestone in the history of the Philippine Baptist churches occurred. In April 1935, leaders from the North Negros Kasapulan and South Negros Kasapulan organized a single Kasapulan called Negros Occidental Kasapulan of Baptist Churches. Its first assembly was held in Bacolod Evangelical Church and Dr. Feliciano Sombito was elected Kasapulan president. Rev. Alfredo Leonardia, the former pastor of La Carlota Evangelical Church was chosen as the Promotional Secretary.² Representatives of the Philippine Baptist churches and the American Baptist missionaries dissolved the WVC on May 23, 1935 to give birth to the *Kasapulanang sang Bautista nga Pilipinhon* (Convention of Philippine Baptist Churches). Dr. Feliciano Sombito was elected President, Lorenzo Porras as Chairman of the Board of Trustees and Rev. Jorge O. Masa became the first General Secretary.³

On May 25, 1935, the *Talapuanang sang mga Manugpangabudlay* now known as Convention Baptist Ministers' Association (CBMA) was organized at the Student Center, La Paz, Iloilo. The elected officers were Rev. Pedro Cachopero, president; Rev. Patricio Confessor, vice president; Rev. Siebe S. Feldmann, secretary; Rev. F.F. Rounds, auditor; and Jose R. Edis, *Manugbalita sang Talapuanan* (PRO).⁴

According to Jorge O. Masa, there were two factors that led to the Filipinization of the Baptist mission and consequently the creation of CPBC and CBMA. First, the mounting pressure of the Philippine Baptists to exercise their leadership and independence. Second, the Ameri-

¹ Conference Regarding the Filipinization of the Convention, ca. 1927, 2, in, ABFMS Records 1817-1969.

² M. Enabe, *History of the Baptist Churches in Negros*, in, NKBC Souvenir Program. Theme: *50 Years of Service to the Lord*, Cosmopolitan Evangelical Church, 1985, 10.

³ *Ang Manugbantala sang Kamatooran – The Herald of Truth*, June 1935, 16.

⁴ N.D. Bunda, et. al., eds., 2002, 26.

can missionaries had recognized the maturity of the Filipinos for independence.¹ Moreover, the growing unity and strength of the *Kasapulanans* (provincial associations) could not be halted by the American missionaries, thus, triggering the dissolution of WVC. The births of CPBC and CBMA were major breakthroughs in the quest of Philippine Baptist pastors for independence.

But the Americans were not yet ready to grant full Filipino leadership. They saw to it that a position of Associate General Secretary of the CPBC occupied by an American would be created. The power of the Associate General Secretary was the same with the General Secretary.² Thus, given with the same power, the American Associate General Secretary was also an implementor of the CPBC programs. To add, the Mission Board in America proposed that the American Associate General Secretary, and not the Filipino General Secretary, become the official conduit between ABFMS and CPBC. Furthermore, because of their hesitancy to give Filipinos full reign in leadership, they created the Philippine Baptist Missionary Group (PBMG) which was solely composed of American Baptist missionaries.³ The purpose of PBMG was to promote Christian fellowship and unity among the missionaries; foster fraternal cooperative relationships with Filipino bodies; render all possible assistance to the Mission Boards in America on such matters not yet committed to CPBC; and administer the work of the American Baptist mission and to act as guardian of Mission properties which were not transferred to the CPBC.⁴

The creation of PBMG was said to be an expression of lack of confidence to the Filipino leadership. Philippine Baptist leaders saw PBMG as another leadership structure, within the Philippine Baptist mission, in conflict with CPBC. The Filipino leadership appealed for

¹ J.O. Masa, 1935, 12.

² CPBC, Article III, Sec. 2 and Article V, Sec. 3, By-Laws, 1-2.

³ N.D. Bunda, 1999, 178.

⁴ PBMG, Article II, Constitution and By-Laws, 1935, 1-3, in, N.D. Bunda, 1999, 178.

the dissolution of PBMG but the American missionaries made known their right to create PBMG and that through PBMG the CPBC could attract foreign aid to carry out its program.¹ Yet, when the Americans brought up money matters, the Filipinos did not challenge their position. In later years, the opinion of the Philippine Baptist leaders was proven true. The creation of PBMG had adverse effects. It affected the leadership, financial, and theological aspects of the Philippine Baptist mission. The programs of CPBC cannot be sustained because the finances were continually tied up to external aid. The decision making capability of CPBC was hampered because it relied on the decision of the foreign funding agencies that provided the external aid. In addition, the voting rights in the 1935 CPBC Constitution favored the American missionaries. A church was entitled to one vote “represented by one delegate for every fifty members or a fraction thereof” while every American missionary was also entitled to one vote.² For example, a Baptist congregation with 50 members and a single American missionary had equal voting rights. Consequently, the theological framework of CPBC should follow that of the American missionaries. In a sense, “the history of the Philippines Baptists is a microcosm of Philippine history – from direct colony (direct supervision) to neo-colony (indirect supervision, with Americans still deciding what/how much aid to give the Philippine Baptists).”³

Despite the establishment of PBMG, the creation of CPBC and CBMA led the Philippine Baptist leaders to assume greater responsibility in managing the Philippine Baptist Churches. Consequently, the leadership role of the Americans was reduced.

Levi Pagsuberon said, “We must thank the Americans for they are the ones who were responsible for the establishment of the Baptist mission but it was the Filipino pastors who nurtured and make the church-

¹ N.D. Bunda, 1999, 180.

² CPBC, Article VIII, Section 4, 1935, 4.

³ A friendly conversation with Mrs. Estrella Bunda, September 10, 2003.

es grow. The Americans did not go to the mountains, the early Filipino Baptist pastors did, even though much of the time they did not receive any financial remuneration.”¹

¹ L. Pagsuaron, 2001, April 24, Interview.

Chapter II

THE SEARCH FOR SELF-IDENTITY AND THE STRUGGLE FOR SELF-RELIANCE 1935-1983

1. THE FILIPINIZATION OF THE LEADERSHIP STRUCTURE

1.1. CPBC AND CBMA

The Baptist pastors were instrumental in effecting significant changes as they strived for the creation of Western Visayas Convention (WVC), the forerunner of Convention of Philippine Baptist Churches (CPBC), and organization of Convention Baptist Ministers' Association (CBMA). The forerunner of CBMA was organized sometime in 1904 during the "First Baptist Associational Gathering."¹ The Philippine Baptist pastors mounted pressure, with the backing of local churches which they had organized and maintained, to push for the Filipinization of the leadership structure. Thus, the CPBC was organized.

¹ Cf. C.W. Briggs, 1913, 131.

Rev. Jorge O. Masa was elected CPBC General Secretary in 1935. He was succeeded by Rev. Engracio Alora in 1938.¹

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

The CPBC was also granted the freedom to make its own policies, and properties were slowly transferred from the hands of the American Baptist Foreign Missionary Society (ABFMS) to CPBC starting in 6.²

1.2. ECONOMIC CONDITION

Although the Philippine Baptist leaders pursued the Filipinization of the CPBC, they were far from self-reliant. They still continued to ask for foreign financial assistance to implement their programs. To some extent, the economic condition at that time played a significant role in the attitude of the Philippine Baptists. The Philippine economy was “completely tied up with and dependent on the United States.”³ Philippine economic policy allowed the continued export of agricultural products to the U.S. and unhampered entry of U.S. goods to the Philippines. During the 1936-1940 period, majority of foreign investments came from the U.S. and 72.6% of Philippine trade to foreign countries were towards the U.S.⁴

¹ Cf. N.D. Bunda, et. al., eds., 2002, 26.

² “It is understood that transfer of property held in the name of ABFMS in behalf of CPBC related churches and institutions in the Philippines will be carried out at the earliest possible time.” ABFMS and CPBC, 1996, Art. VI, Sec. 4,10, General Agreement, in, N.D. Bunda, 1999, 234.

³ R. Constantino and L. Constantino, 1978, 6.

⁴ V.H. Hartendorp, *History of Industry and Trade of the Philippines from Pre-Spanish Times*

The general situation of the Philippine economy at that time was described as follows:

“We had absolutely no industry to speak of. We remained a completely agricultural economy, importing virtually all our requirements of finished goods, and paying for these with the export earnings of the agricultural crops which we were exporting to the United States. We had no motor vehicle, fuel and tire industry that could keep an army mobile and moving; we had no munitions and weapons industry that could equip it with arms and the logistics it required; no pharmaceutical industry that could provide its sick and wounded with drugs and medicines; no textile industry that could clothe it; no electronics and telecommunications industry that could supply it with canned goods; no watch industry that would enable it to keep time. We certainly had neither chemical nor steel industry. We could not produce our own bicycles, flashlights and batteries.”¹

The national economic condition affected the financial status of the Philippine Baptist churches. Rev. Iñigo Delariman, the Promotional Secretary of Negros Kasapulanan in 1936 received a salary of P40 a month while the 40 churches that he visited all over Negros supplied him with travel expenses.² Rev. Juan Empig of Ilog Baptist Church, Inc., asserted that the answer to the economic problems of the Philippine Baptist churches was good stewardship.³ Pastor David Logarto, Circuit Pastor, Dueñas, Iloilo echoed the same tone, “He who shall not work shall not eat.”⁴

to the End of the Quirino Administration, in, R. Constantino and L. Constantino, 1978, 6.

¹ A. Lichauco, in, R. Constantino and L. Constantino, 1978, 6-7.

² M. Enabe, “History of the Baptist Churches in Negros,” in, NKBC Souvenir Program. Theme: *50 Years of Service to the Lord*, Cosmopolitan Evangelical Church, 1985, 10.

³ F. Regalado and R. Ortigas, eds., 1950.

⁴ F. Regalado and R. Ortigas, eds., 1950, 45.

1.3. THEOLOGICAL EDUCATION

Pastors and church leaders were trained in church works through the Pastor's Institute and *Eskuela Dominikal*. In Negros, Rev. Iñigo Delariman established the Institute on Religious Education and Rural Life Institute with Miss Proserfina Plasus. The curriculum of the Rural Life Institute included Animal Husbandry with Swine and Poultry Raising Techniques, and Plant and Fertilizer Analysis. Rev. Delariman used the skills he learned from the Rural Life Institute in Los Baños in 1934.¹ The College of Theology also launched the National Rural Life Institute to provide the ministers with experiences that would enable them to understand rural life and the problems and aspirations of the rural people. Furthermore, the institute provided the ministers with necessary tools and skills in agricultural activities and more importantly, for deeper theologizing and reflection on the meaning of the gospel in such a situation.

By 1940, the Central Philippine College had been offering Bachelor of Science in Religious Education – a degree program for women. The last batch of students of the Bachelor of Science in Religious Education graduated in 1958 since female students were already admitted to the Bachelor of Theology program.²

1.4. THEOLOGY AND CONTENT OF PREACHING

The issue of “Social Gospel” and “Pure Gospel” in America in the 1920's made an impact in the theology of the Philippine Baptist pastors. The missionaries who trained them had two contradicting views of

¹ M. Enabe, 1985, 10.

² G. Reyes and L. Guillergan, *Pastoral Ordination and the Pursuit of the Higher Education among the Women Graduates of the College of Theology, Central Philippine University*, A Research Paper submitted to the University Research Center, CPU, 2003, 1-2.

the gospel message which divided them later.¹ This contradiction stemmed from the theological controversy that swept the United States during that time. Dr. Domingo Diel, Jr. argued that the conflicting issue was between “the ‘pure gospel’ or the ‘social gospel’; which means either the preaching of the ‘pure gospel’ or the implementation of the consequence of the Gospel in all areas of human life.”²

In the United States:

“The social gospel movement united Protestant clergy and reformers with the goal of creating ‘the Kingdom of Heaven on Earth,’ a society where solidarity and social justice would prevail in the here and now instead of the ‘sweet by and by.’ Whether they saw socialism, the single tax, or another reform program as the best answer to social problems, they were united in their belief that Christian ethics had a role to play in the creation of a just society here on earth, not just in preparation of individual souls for departure to heaven.”³

The influence of the “Social Gospel” was evident in the *Eskuela Dominikal* of 1935. It was published and subsequently used by theology students, lay leaders and church members. This curriculum was studied during “the time when the spirit of independence was high among the Philippine population, a situation which finally compelled the United States of America to grant a commonwealth government in 1935.”⁴

The *Eskuela Dominikal* was written in Hiligaynon and printed in the July to August 1935 issue of *Ang Manugbantala sang Kamatooran* newsmagazine of CPBC.⁵ The content of the 8 lessons in the *Eskuela*

¹ The splinter group became the forerunners of Doane Baptist Church.

² D.J. Diel, Jr., 1975, 11.

³ J. Zwick, “The Social Gospel vs. Imperialism,” in, <http://www.boondocksnet.com/ail/gospel.html>

⁴ N.D. Bunda, 1999, 186.

⁵ The *Eskuela Dominikal* in 1926-1928 was written in Hiligaynon. Most of the lessons were made by Restituto Ortigas. There was also a lesson for children, *Ang mga Leksion sa Pri-*

Dominikal of 1935 included: Trust in God (*salig sa Dios*); God cares (*Ang Dios nagatatap*); Learning the Word of God (*Nagatoon sang hambal sang Dios*); Speaking the Truth (*nagahambal sang kamatuoran*); Helping the Poor (*nagabulig sa makalolooy*); Proclaiming Justice (*naga-ampo sa kataadlungan ukon katarungan*); Corrupt or Abusive Moral and Spiritual Practices (*pagpatuyang*); and Everlasting Love of God (*wala pagbaylo nga gugma sang Dios*).

Historian Nestor D. Bunda expressed his understanding of the importance of the *Eskuela Dominikal* of 1935:

“The writers of the curriculum had inculcated in the minds of the Philippine Baptists the importance of trusting God, studying his word and speaking the truth. They maintained that the most important responsibility of a Christian is to help the poor and to proclaim justice in the society. Christians should create a good environment and working conditions in order to convince the people within that situation to become Christians. But they also insisted that a moral and spiritual life is a life that avoids smoking, drinking, gambling, laziness and amusements. It is obvious that the writers believed that those themes were vital ingredients that must be grasped by the Philippine Baptists in order to enhance the existence of the CPBC and its churches...The authors¹ of the curriculum were quite aware of the importance of studying the Biblical passages which related to the church; the history of the Philippine people; and the situation of the Philippine society in the 1930s. They analyzed and interpreted the meaning of the Biblical texts in the light of their situation and problems. In this way, the interpretation of the Bible was not separated from their daily experiences.”²

maria, translated in Hiligaynon by Restituto Ortigas.

¹ The authors are unknown but most probably they were written by Filipino Baptist pastors such as Restituto Ortigas who was the writer and translator of *Ang Manugbantala sang Kamatuoran – The Herald of Truth* in the 1920's and also Jorge O. Masa, then General Secretary of CPBC.

² N.D. Bunda, 1999, 193-194.

The four decades of American missionary presence in the Philippines greatly influenced the theology of the Philippine Baptist pastors. Even the theological controversies in America were imported here. The Philippine Baptist pastors had a choice between “Social Gospel” and “Pure Gospel.” Ultimately, they chose the interpretation of the “Social Gospelers” as evident in the *Eskuela Dominikal* of 1935.

2. THE WAR YEARS 1941-1946

2.1. FACTORS THAT TRIGGERED THE WAR

The presence of the Americans in Philippine soil invited inevitable conflict. The Philippines was trapped in a war not of its own making. At first, America tried to stay away from the war that was going on in Europe. But England was consistently asking for help. Eventually, America committed herself in the war.

Japan’s invasion of the Philippines was the result of conflict between imperial powers – Japan, together with Germany and Italy, promoted fascism and dictatorship versus the Allied forces of Great Britain, America and Russia. Japan wanted to become the leader of Asian nations and envisioned an “Asia for the Asians” by launching the Greater-East Asia Co-prosperity Sphere where Asian countries would become cooperating members of the union.¹

“In 1937, Japan’s plan to annex China angered the United States. *The US saw this as a threat to western imperialism.* By 1938, China’s fertile areas were under the full control of Japanese troops. Now feeling the pinch of the Japanese invasion of China, the US government imposed economic sanctions and restricted Japan’s purchase of vital war materials. On July 25, 1941, all Japanese assets in the US were frozen

¹ H.L. Funtecha and M.J. Padilla, 2000, 126.

as an effective solution that blocked all oil purchases by Japan. The British and Dutch joined the US move two days later and imposed economic blockades. Japan was so affected by the embargo that it cut off 90 percent of its crucial oil supply and cut off 75 percent of their international trade.”¹ Japan had only 18 months left of oil supply.

As a result, Japan viewed these trade restrictions as an effort to destroy her existence and self-defense. Thus, Japan was left with no choice but to wage war against the US. Consequently, Japan attacked Pearl Harbor on December 7, 1941. The following day, as it continued its attacks on known US territories, its war planes dropped numerous bombs in the Philippine islands. The Japanese troops began its occupation on December 8, 1941 in the island of Luzon and on April 17, 1942 in Panay.

Meanwhile, the Filipinos confronted by a war, answered magnificently to the call of duty. They supported the declaration of war made by the United States.² In return, President Roosevelt assured the Filipinos of American help in a message that states, “I give to the people of the Philippines my solemn pledge that their freedom will be redeemed and their independence established and protected. The entire resources, in men and material, of the United States stand behind that pledge.”³

¹ T. Cojuangco, “Setting the stage for Pearl Harbor,” in, *The Philippine Star*, June 10, 2001, L-18. Italics mine.

² “On the eve of the Japanese invasion, the Philippines was a country securely incorporated into the American colonial framework. . . Four decades of American occupation had shaped Philippine society in the American image and had instilled in most Filipinos a colonial mentality which effectively eroded the revolutionary consciousness that had been attained at the turn of the century.” R. Constantino and L. Constantino, 1978, 1.

³ Speech delivered on December 28, 1941, in, T. Agoncillo, 1990, 390-391.

2.2. PHILIPPINE BAPTIST PASTORS DURING WORLD WAR II: THEIR FAITH, MINISTRY AND STRUGGLE

Japan exploited the Philippines to provide for its war needs. Thus, lands, farm products, commerce, transportation and communication were placed under the Japanese control.¹

Pastor Sevilla Gabales, then 14 years-old, recalled, “*Tungod sa krisis wala kami pagkaon kag wala man salakyan. Ginalakat lang namon halin sa baybay (San Enrique, Negros Occidental) pakadto sa tienda para magbaligya sang isda kag kasag para ibaylo sang utan kag mais. Kon kis-a gina kuha pa sang Hapon ang dala namon.*”²

The Philippine Baptist pastors, serving during this turbulent period, had either continued working in the churches or joined the guerilla to fight the enemies. Those who chose the non-violent response to the situation ministered to the churches. Those who opted to take up arms as a way of liberating their country joined the underground guerilla movement. No one supported the Japanese. Rev. Engracio Alora, the wartime General Secretary of CPBC testified:

“None of our Christian workers and Pastors cooperated with the program of the enemy during the occupation, believing that as Christian workers they would be helping to promote the welfare of the invaders if they did, thus they would be counted disloyal to the principle of Christian democracy. But the presence of the Japanese in the CPBC field caused a lot of economic difficulties to all, including our already impoverished workers and their immediate families.”³

Women pastors did their share in the ministry. They slept on the *lamawan* during the night to avoid enemy detection and during the day they continued teaching in Sunday School for children. Remedios San-

¹ F.T Leogardo, et. al., 1999, 195.

² S. Gabales, 2001, June 1, Interview.

³ E.G. Alora, 1945, 7. Minutes.

tellana bore witness on how they lived in the swamps: “Notwithstanding our plight we conducted Sunday School and preaching service Sunday mornings in the hut, and held evangelistic services among our neighbors.”¹

In Romblon, during the war years, Sunday services were held in homes as the churches continued to grow. This growth was the result of the patient labor of Rev. Hilario Castillo, a blind preacher in charge of the Baptist churches in Tablas. He followed the evacuees to their hiding places and organized them into Bible study groups.² Abner Sarmiento, his grandson who became a pastor, recounted how Rev. Castillo helped the governor of Romblon imprisoned by the Japanese in Panay:

“Governor Jose Firmalo, of Spanish lineage, was suspected by the Japanese of instigating ideas against the Japanese occupation. He was imprisoned in Panay because of that suspicion. Rev. Castillo went to Panay and pleaded for the life of the governor. His pleadings were heard and the governor was set free. When they arrived back in Romblon, Governor Firmalo was baptized.”³

Later on, Rev. Castillo helped establish churches in Looc, Patoo, Bati-ano and Mindoro. His son, Romeo Castillo, who later on became a pastor, testified:

“Rain or shine, often hungry, my father would wake me up at 4 in the morning. Oftentimes I would complain that it is still dark and I would like to sleep more. But he would reply that there is neither light nor dark for him. I would guide my father all over Romblon and Mindoro. It sometimes took us months to go back home. We just brought cellophane to cover our heads in case of rain as well as a knapsack to put our clothing.”⁴

¹ R. Santellana, 1946, January 13, Letter to R. Harris.

² Odiongan Baptist Church, in *75 Years of Baptist Mission in the Philippines*, 1975, 22.

³ A. Sarmiento, 2001, May 23, Interview.

⁴ R. Castillo, 2001, May 22, Interview.

In South Negros, Rev. Dioscoro Villalva continued to hold worship services in Hacienda Emma, Isabela. Rev. Villalva served also in a concurrent capacity as Promotional Secretary of the Negros Kasapulan of Baptist Churches.¹ In 1943, Rev. Villalva baptized Jose T. Gico, Jr., now recognized as the longest serving pastor of Hinigaran Evangelical Church. Rev. Gico testified about the pastoral work of Rev. Villalva who subsequently challenged him to become a pastor:

“Didto kami nagapanimbahon sa Hacienda Emma kay may mga hapon sa Isabela. Pero sang wala na hapon sa Isabela nagbalik naman kami sa Isabela. Wala nag-untat ang amon panimbahon kay ang hapon wala man nagpasilabot sang amon simbahan, mga soldado man lang ang ila ginahingabot. Si Rev. Villalva nangin palaagyan sa paghangkat sa amon nga mangin pastor kay nakita man namon ang iya nga ministry. Upod kami ni Belding Familiaran sadto nga nahangkat. Upod kay Lydia Garrido nag-eskwela kami sa seminaryo sang 1946.”²

Atty. Vicente Remitio recalled their wartime experiences in Hda. Emma, Isabela:

“The important incident that made our stay in the place memorable was the holding of evangelistic meeting led by Rev. Villalva. We invited pastors of neighboring towns as our guest speakers. The Rev. Bello Cato from La Castellana, Rev. Empig from Ilog, Rev. Catalino Buensuceso from La Carlota came to deliver evangelistic messages. A number of young people from Ilog also came to render song numbers and helped in many other ways. The affair was a big success and more than thirty-six stood up to publicly confess their acceptance of the Lord Jesus Christ as their personal Savior.”³

¹ M. Enabe, 1985, 10.

² J.T. Gico, Jr., 2001, April 10, Interview.

³ M. Enabe, 1985, 10.

Mrs. Luciana Aritao wrote to Mrs. Munger, who was imprisoned in a concentration camp in Bacolod, that the “last evangelical campaign in Kabankalan brought 150 souls to the feet of Jesus. The whole Negros campaign will probably reap more than 2,000 conversions.”¹

Levi Pagsuberon narrated their experiences in the hills of Najalin, La Carlota, Negros, particularly the hymns that they sang together with their pastor, Rev. Catalino Buensuceso with Mrs. Angelina Buensuceso playing the organ:

“During the early days of the war, ‘Onward Christian Soldiers,’ ‘Marching with the Heroes’ or the ‘Battle Hymn of the Republic,’ were predominant songs we sang. Then the mood became somber, and ‘O God our Help in Ages Past,’ ‘A Mighty Fortress is our God,’ or ‘Abide with Me’ were the frequently requested hymns. Verses such as ‘Be strong and of good courage,’ ‘I will lift up mine eyes unto the hills from whence cometh my help,’ ‘They that wait upon the Lord shall renew their strength,’ were read and exhorted for encouragement. I remember that the hymn, ‘Rock of Ages’ was sung with such depth and conviction the day after Corregidor fell.”²

Levi Pagsuberon testified how Rev. Catalino Buensuceso led his flock in the hills of La Carlota:

“One time, we held a vesper service in one of the hills above La Carlota. When we turned our heads towards La Carlota, our hometown, we saw the spire of the Roman Catholic Church and tears came running down our cheeks since we know that her bells are ringing no more. I cannot forget what Rev. Buensuceso did. While crying, he opened his Bible in Romans 8:35 and read it, ‘and who shall separate us from the love of God? Shall tribulations, distress or persecution or famine or nakedness or peril or sword? Nay for in all these things we are more than conquer-

¹ M. Enabe, 1985, 10.

² L. Pagsuberon, 2001, April 24, Interview.

ors through Jesus Christ our Lord.’ Our faith then, was revitalized because we were reassured that God is with us.”¹

Pagsuberon recalled that “during the war, when fighting was going on, *mabaskug ang hublag sang mga* Baptists. We held a convention of Central Negros composed of La Carlota, La Castellana and Isabela churches in the mountains of Isabela with Rev. Buensuceso, Rev. Villalva and Rev. Cato. Moreover, Baptist members opened their doors to anyone who needed shelter. Because of this, many people were added to the fold.”²

After the war, Rev. Catalino Buensuceso published the Ilonggo Hymnal in 1955. It was later revised by his wife, Rev. Angelina Buensuceso who became the directress of the Convention Baptist Bible College.

In San Enrique and Valladolid, Negros, Sevilla Gabales testified that Rev. Juan Pamplona continued serving as church pastor. “*Indi na kami sa simbahan nagapanimbahon kay naguba na sang giyera. Sa air raid shelter kami nagasimba. May nagabantay lang sa unhan kag nagasinggit ‘ara hapon’ para makapanago kami bangud nagapaburot lang sila sang armas nga wala warning.*”³

In Lopez-Jaena, Negros, Rev. Elias Lapatha established a “hiding place of worship” which only the Baptist members knew. They held worship services even when fighting was going on nearby.⁴

In Panay, Remedios Olivares Vingno recounted their experiences in the southern part of Iloilo:

“*Sa Leon kami sang tiempo giyera. Sari sari man ang mga pastor nga nagkadto didto. Ang iban nga evacuees mga pastor. Waay kami nag-untat sang panimbahon bangud sang una may mga pastor nga naga-*

¹ L. Pagsuberon, 2001, April 24, Interview.

² L. Pagsuberon, 2001, April 24, Interview.

³ S. Gabales, 2001, June 1, Interview.

⁴ L. Lapatha, 2002, February 3, Interview.

entra sa guerilla nga kon makakadto didto sa amon nagahiwat sila panimbahon. Pero kon waay gani sang naga-abot nagapadayon kami sa pagpanimbahon ukon Sunday School. May mga laypeople man nga naga-lead sa amon. Ang Dusacan, Apian, Buga kag iban pa nga mga churches intact gid sa bulig sang Ginoo.”¹

Vingno became the Provincial Missionary of Capiz in 1958. She also pastored various churches in Capiz such as the Capiz Evangelical Church and Dapdapan Baptist Church.

Ramon Gumban, President of CPBC during World War II continued his pastoral work and served concurrently as President of Negros Kasapulanang of Baptist Churches.² He traveled from Negros to Iloilo and back to check on the situation of the churches as well as to uplift the spirit of the pastors. Johnny V. Gumban, his son, recounted this wartime stories about his father:

“At one instance as he traveled the small boat transporting him capsized near the islets between Negros and Panay called Siete Picados. He struggled for life during the next 24 hours but was saved surprisingly by a group of Japanese soldiers. At another time a group of Japanese soldiers captured him and his family and was about to be killed when a Japanese Lieutenant, who happened to be a Christian, saw a pocket New Testament in his possession.”³

Evelyn Tupas testified about the faithfulness of Rev. Ramon Gumban:

“Sang WWII nag-evacuate sila ni Rev. Ramon Gumban, Sr. sa may Dulao, Bago City. Nagpadayon sila sa pagpanimbahon sa orchard ni Mr. & Mrs. Aurelio Ignacio. Ang mga lider sadto nga tion sila ni Atty. Vicente Remitio kag ni Mr. Diosdado Quemada. Pagkatapos sang

¹ R. O. Vingno, 2001 April 28, Interview.

² M. Enabe, 1985, 10.

³ J.V. Gumban, in, N.D Bunda, 1999, 199.

giyera nagpadayon ang panimbahon asta nga natukod ang Dulao Baptist Church. Ang nangin bunga sang sina nga simbahan amo ang Para Bible Center Church nga Sunday School Extension sang una.”¹

Engracio Alora, General Secretary of CPBC, “visited churches especially those situated in areas which were not so dangerous. Having been invited many times to join the guerilla and almost willing to fight for his country he preferred to continue his responsible work for the churches.”²

In 1946, Alora, the Acting Dean of the Department of Theology, published a “Prayer of the Panay Underground.” He said that the prayer was “written in 1943, in the mountain jungles of Calinog, during the heaviest Japanese punitive expeditions to guerilla hideouts, by a member of the Central Philippine College Faculty who joined the “Underground” during the war years. This prayer was circulated throughout the Island of Panay and reached even the office of the puppet governor of Iloilo, who was asked to give the Japanese military police a copy for what it was worth.”³ Here is the prayer:

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

Let the blood, Lord, that was shed by the Freemen of this Island seep into the depths of the native soil to cleanse it of its past, to enrich it for its future; Let the cruelties of the enemy, his deceptions, and his deceits that

¹ E. Tupas, 2001, April 15, Interview.

² N.D. Bunda, 1999, 199.

³ E. Alora, “Prayer of the Panay Underground,” in, *Centralite*, 1946, 37.

have caused many loved ones to perish in death unspeakable and tortures that curdle the blood, drive us on with ever resurging strength to defend our home and fireside.

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

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

And so, dear Lord, when on that morrow Destiny commands us to resume our peaceful tasks, Let there arise a new and purified people led by a new leader guiding us forth in Thy ways onto the heights to which our worth and our heritage entitle us.”¹

Esther Pagsuberon, a Baptist, also composed a guerilla song: “The Fight is On.” Pastor Pagsuberon, a guerilla himself during the war, sang the song from the heart:

“The fight is on, arise a soldier’s brave and true. The call to arms is heard from far and near. MacArthur now is marching on to victory, the triumph of our forces is secured. The fight is on! Brave Filipinos will carry on to victory with carbines gleaming and thompsons roaring will drive those Japanese away. The fight is on but be not weary, for then at last we shall be free. With God before us, his banner o’er us will sing the victory song at last.”²

¹ Most probably, the CPC Faculty member who wrote this prayer was a pastor teaching in the Department of Theology. It is so since this prayer was published in the section under the Department of Theology. E. Alora, “Prayer of the Panay Underground,” in *Centralite*, 1946, 37.

² L. Pagsuberon, 2001, April 24, Interview.

Genaro Diesto, the Promotional Secretary of CPBC, continued his work as a pastor visiting churches despite taking care of his five children after he was widowed on February 4, 1942. He testified:

“I continued the work visiting churches, holding evangelistic meetings, building churches in the communities, holding circuit conferences, dedicating children, marrying couples in the community. The travel was only limited to unoccupied areas of the Japanese. Having no means of vehicle transportation, I used to travel on foot for days and weeks to visit a certain church or community. The way was dangerous because to intercept any Japanese would mean death.”¹

“Later on Diesto organized his home church in the town of Dumangas, Iloilo. As the war ended, he helped facilitate an Iloilo-wide convention of Baptist churches which was held at the Rizal Baptist Church, Sinuagan, Pototan, Iloilo, on April 25-27, 1945.”² Rev. Elias Lapatha was captured by the Japanese while he was preaching in North Negros, in the mountains of Sagay in Lopez-Jaena. He was imprisoned and sentenced to die the day after. His son, Lemuel Lapatha, a layman preacher, recalled that incident:

“My father was imprisoned because of mistaken identity. A spy named Agaw pointed him as Dilag, the purchasing officer of the guerilla movement. The people pleaded with the Japanese that Rev. Lapatha was not Dilag, the Captain who ‘bang bang!’ but a Captain who ‘pray pray.’ Even Dr. Marte of Insular Lumber Company pleaded for his life but the Japanese did not listen. Probably, upon hearing the plight of my father, Dilag the guerilla, attacked the garrison of the Japanese during the night to rescue him but they were not successful. In the morning, my father was freed because the Japanese believed that he was not Dilag since he could not make the attack while imprisoned. The people thanked God because of this incident.”

¹ G. Diesto, 1945, 39, Report.

² N.D. Bunda, 1999, 200.

A missionary, who returned to the Philippines after the war, narrated this story of a pastor who risked his life.

“One young pastor, who had been forced to flee to the hills to escape the invading armies, and who stayed in the hills in order to minister to the members of his congregation, was able to save out of his library only a New Testament and a hymnbook. For a period of months when he had to move frequently as the enemy army searched through the hills, he found it necessary to bury his two books in the ground. From time to time he would slip back through enemy lines at the risk of his life in order to unearth his books and expose them to the sun so they would not mold. When the mission secretary from the Baptist headquarters in New York visited the Philippines in the autumn of 1945, this young minister displayed the two books, somewhat damaged from the dampness of the earth but still serviceable. They were all that he had been able to salvage, aside from the clothes which he wore!”¹

Joining the guerilla movement was seen as part of the pastor’s expression of faith. The pastors did not collaborate with the enemy even if they were forced to. A World War II guerilla proudly said, “There were no Baptist collaborators or else they will be killed.”² They gave information of enemy movements to the guerillas. They treated the wounded and provided shelter to the victims of war.

Rev. Bello Cato supported the guerillas through his corn farm. The guerillas would come to him and he would freely give them the tenth corn in every row. The same was true with the rice harvest. One tenth of the rice harvests of Baptists in Negros were given to support the resistance movement. Pagsuberon testified that Filipina Baptists would cook *camote* rolled them with sugar and delivered them to the guerillas.

¹ E. Fridell, 1956, 66.

² L. Pagsuberon, 2001, April 24, Interview.

Lucso, a Baptist pastor should be remembered as one of the great heroes of faith. Munger narrated:

“He was a leader of a band (of guerillas), a Baptist preacher named Lucso, was so incensed by the insulting and scurrilous things these (four) men said about loyal Filipinos that, looking them straight in the eyes, he said, ‘I think it is in harmony with the decrees in heaven that traitors like you should be liquidated,’ and leveling his automatic at them shot all four. Lucso was later caught and sentenced to be executed. At his execution he asked for a few moments of respite. Opening his pocket Bible he read five verses of Psalm 27; he sang a verse of Jesus Lover of My Soul, then knelt and prayed. The soldiers then subjected him to the most fiendish torture; they cut off his legs below the knees; and then above the knees; and then they beat him until he was a mangled corpse. And so with a Bible in his hand and a prayer on his lips he died.”¹

Levi Pagsuberon bore witness to how the Japanese would convince the Filipinos of their good intentions and forsake the resistance movement:

“For several days planes would fly over the hills and mountains dropping propaganda leaflets urging the Filipinos to join the Japanese. But this was countered with matchboxes, delivered via US submarines that secretly docked in various islands, bearing the crossed American and Philippine emblems with the inscription – ‘I Shall Return – MacArthur.’”²

¹ H.W. Munger, 1967, 188.

² L. Pagsuberon, 2001, April 24, Interview.

2.3. SUMMARY AND REFLECTIONS

Rev. Jesus Vaflor testified about the faithfulness of the Philippine Baptists during the Second World War:

“Four years of the holocaust of World War II did not diminish the faith of the Baptists in the Philippines. During the war, they gathered to worship in the hills and mountains, swamps and even under the surveillance of the enemy’s watchful eyes in the cities and towns. The women did their share in living dangerously their testimony of Christ’s love and concern.”¹

Rev. Agustin E. Masa, CPBC President from 1946 to 1947, bore witness to the struggle of the Philippine Baptists during the war. He exhorted the CPBC members on the occasion of their Golden Jubilee:

“We stand today between two generations. The past, with all its troubles and conflicts, consuming today’s struggles, and the future with all its opportunities and great promise. At a time when the liberties of men are being threatened, the Philippine Baptists have in their hands the highest opportunity to demonstrate to their fellow men what it is to be free in Jesus Christ.”²

Some Americans declared that the Filipinos were afraid of the Japanese and ceased to hold worship services.³ However, eyewitness accounts and experiences of those who survived tell a different story. The Philippine Baptists survived the war. Not only did they participate in worship services but also in the struggle to liberate the Philippines. They became self-reliant not only in their economic activities but in leadership capacity. War “proved to be the testing fire of faith.”⁴ The

¹ R. Vaflor, in *75 Years of Baptist Mission in the Philippines*, 1975, 39.

² F. Regalado and R. Ortigas, eds., 1950, 29.

³ Cf. R.L. George, 1953, 20.

⁴ A.E. Masa, 1965, 6.

pastors continued their unwavering commitment to take care of their flocks. In the words of Rev. Melicio Basiao, “O how we struggled and O how we were blest.”¹

When the war was over the American missionaries took over the leadership again.

3. POST WAR PERIOD TO THE DECLARATION OF MARTIAL LAW 1946 - 1972

Richard Connaughton, an American historian, has this to say about the end of World War II and the liberation of the Philippines:

“When the news of the Death March did become public, the demand for vengeance swept the U.S. When it came, the American invasion forces were larger than that which went into Normandy. His ‘return’ was MacArthur’s obsession. He maintained a fanatic insistence on conquering all of the Philippines. In 1945 in what transpired to be a needless effort that cost thousands of lives, and untold damage, Manila was destroyed in order to be saved. For every Japanese defender, ten Manileños died – the majority to American firepower.”²

On October 23, 1944 three days after the U.S forces returned to the Philippines, the Philippine Commonwealth was reestablished. On July 4, 1946, the Philippines was given its political independence by the United States.

The brutality of the war and the occupation of the Japanese made many Filipinos grateful to the Americans. “When the Americans returned to the Philippines, the Filipinos considered them as liberators

¹ M. Basiao, 2001, September 21, Interview.

² R. Connaughton, *MacArthur and Defeat in the Philippines*, in, M. Soliven, “By the Way,” *The Philippine Star*, September 24, 2001.

and were eternally grateful.”¹ But Constantino contends that the liberation was the reoccupation of the Philippines by the Americans who reimposed their sovereignty.² Slowly but surely, the Philippines was recovering from war, in spite of some opposition, under the protection of the U.S. An American Baptist historian described the Philippine situation during this time:

“Communism is at work underground, the Roman hierarchy is active, and there are some evidences of a rising nationalism; but recent political changes in the Philippines seem to be for the better. There are evidences of gradual economic progress. Agricultural production is on increase and the Philippine currency continues to be one of the more stable currencies in Asia. There is a social awareness among the masses of the people which is noticeably increasing, because of the rehabilitation of schools, the spirited discussion during political campaigns and increased circulation of newspapers throughout the Republic.”³

But this description was far from the reality that the country was experiencing, more so, among the Philippine Baptist churches.

3.1. SOCIO-ECONOMIC CONDITION OF BAPTIST PASTORS

The destruction brought by the war was tremendous. Poverty was widespread because of the loss of property and the means of livelihood was destroyed. “Industries such as rice, sugar, and livestock suffered heavy losses. There was lack of capital to finance and rehabilitate destroyed equipment and machinery.”⁴

The financial crisis faced by the Philippines was partly caused by the Bell Trade Relations Act. The Philippine economy started to go

¹ H. L. Funtecha and M.J. Padilla, 2000, 129.

² R. Constantino and L. Constantino, 1978, 151-152.

³ E. Fridell, 1956, 42.

⁴ H. L. Funtecha and M.J. Padilla, 2000, 139.

down when the Act was accepted in 1946. It was a free trade act that meant unlimited entry of American goods to the Philippines and restricted entry of Philippine goods to the United States. It also deprived the Philippines of its currency sovereignty by fixing the rate of dollar-peso exchange and provided that the rate of exchange could not be changed without the U.S. approval. Agoncillo lamented that “the bad feature of the law, in so far as the Filipinos were concerned, was the provision giving ‘parity’ (equal) rights to Americans in the Philippines, according to which they would have the right to dispose, exploit, develop and utilize all ‘agricultural, timber and mineral lands’ of the Philippines, together with the operation of public utilities and the exploitation of the ‘waters, minerals, coal, petroleum, and mineral resources of the Philippines.’”¹ America left the Philippines with no choice but to accept the Bell Trade Act because if the Philippines had decided not to embrace it, the Filipino people will not be able to receive war damage payments. The unfair condition led to the amendment of the Philippine Constitution in order to give “parity” rights to the Americans and granted the retention of American bases in Subic and Clark for a period of ninety-nine years.² “As a result, American goods swamped the country so that by 1948, imports had increased substantially. The imports drained the Philippines’ dollar reserves.”³

The financial crisis that hit the Philippines had adversely affected the Philippine Baptist churches. The poor economic condition of pastors during this period can be seen in a study published in 1952. The study revealed the annual salary of the pastors. Of the 14 Filipina Baptist pastors respondents, six received no salary, three received a salary in the bracket of P300 – 399, one received a salary in the bracket of P500 – 599, two received a salary in the bracket of P600 – 749, one

¹ T. Agoncillo, 1990, 433.

² T. Agoncillo, 1990, 522.

³ H. L. Funtecha and M.J. Padilla, 2000, 148.

received a salary in the bracket of P750 – 999, and one received a salary in the bracket of P1,000 – 1,249.¹ Out of the 31 ordained Filipino Baptist pastors, nine received no salary, one received a salary in the bracket of P100 – 149, three received a salary in the bracket of P200 – 299, two received a salary in the bracket of P300 – 399, one received a salary in the bracket of P600 – 749, one received a salary in the bracket of P750 – 999, 7 received a salary in the bracket of P1,000 – 1,249, one received a salary in the bracket of P1,250 – 1,499, three received a salary in the bracket of P1,750 – 1999, three received a salary in the bracket of P2,000 – 2,499.² In 1962, the survey conducted by the Philippine Federation of Christian Churches (now NCCP) revealed that out of the 131 graduates of the College of Theology after World War II, 45 were working in the churches, 72 were in other forms of Christian work and 14 had secular jobs. Further, the survey stated that a number of the graduates now working in the churches “feel a deep sense of financial insecurity in their positions as pastors.”³

The son of Rev. Elias Lapatha, a pastor in Cadiz, testified about their economic plight after World War II:

“One time, my father was invited to hold an evangelistic meeting in Magallon for two weeks. My mother was sick but it was she who challenged him saying, ‘be worthy of your calling, the Lord will provide.’ While he was away, I sold what was left of our *kalabasa*, *bahunggay* *kag itlog sang bebe*. During the week, I have no more to sell nor do we have any rice left. I asked myself, what is the meaning of ‘the Lord will provide?’ Then a young couple came looking for my father. They said, they forgot to give him their ‘love gift’ after my father married them. Seeing our condition, they even give more than expected. We received

¹ H.W. Rotz, 1952, 351.

² H.W. Rotz, 1952, 398.

³ Philippine Federation of Christian Churches, *Survey Report on Theological Education in the Philippines*, 1962, 46.

40 pesos from the couple, Mr. And Mrs. Liboon. Afterwards, my mother told me, 'Now you understand the meaning of 'the Lord will provide.'"¹

The Philippine Baptist pastors launched various stewardship programs to uplift the socio-economic condition of the churches.

In 1949, Rev. Jose A. Yap, the CPBC General Secretary asked, "Where does your peso go?" To achieve the goal of the CPBC to raise 6,140 pesos, the Financial Drive Committee and the General Assembly of CPBC agreed in May 1949 to ask every church member to contribute at least "one peso for mission" and all churches to give one-tenth of their gross income to the CPBC work.²

Rev. Emilio Lapatha, Promotional Secretary of Negros Kasapulan, launched a stewardship program called "Every Member Cansass." He had a team that surveyed the income of each member of the church. Afterwards they submitted the survey result to the church council to include in the budget the possible income of the church. Then a small group was created which prayed for members and their businesses to continue giving their 10% to the church.³ "It was a highly successful program for it helped the giving (financial offering) of the churches that joined the program."⁴

3.2. THEOLOGICAL EDUCATION

During the summer of 1946, Rev. Bello Cato, the Promotional Secretary of the Negros Kasapulan, conducted Bible Institutes in the three districts of the Negros Kasapulan. The Institute was a two-

¹ L. Lapatha, 2002, February 3, Interview.

² F. Regalado and R. Ortigas, eds., 1950, 3.

³ L. Lapatha, 2002, February 3, Interview.

⁴ M. Enabe, 1985, 11. Words in the parenthesis are mine.

week intensive Biblical study geared towards equipping the young people on how to understand the Scriptures. Some students of these Institutes were Rev. Salustiano Cabahug, Rev. Amado Leonares, Atty. Ben Barredo, Dr. Rodney Gomez, and Dr. Rex Remitio.¹

In 1948, the College of Theology took responsibility in conducting the Pastors' and Workers' Institute. On that year, 47 people attended the refresher courses. In November 1949, the Pastors' and Workers' Institute had an attendance of 57 laymen and pastors from all parts of the CPBC area except Romblon. The group met at the newly built Roblee Science Hall. The emphases were on agricultural problems and stewardship, with courses on soil conservation, planting techniques, poultry husbandry, credit unions for farm areas, and church finance and stewardship. One pastor who attended said, "It was rich in inspiration and practical suggestions for the enrichment of the life of a minister."² In this institute, it was shown that pastoral work is integral to God's creation. The ministry of the pastor was seen as not separated from the ministry of preserving and caring for the land. Later on in 1956, the Institute had a maximum attendance of 150 pastors and laity.³

In 1951, the College of Theology sent the seminary students to conduct seminars and workshops in ten centers in Panay and Negros as part of their theological training. These groups of students were called Gospel Teams. They taught over 800 children, held 104 evangelistic meetings with 11,500 people in attendance, visited 884 homes and led Bible study classes attended by 500 people.⁴

In 1948, through the efforts of Rev. Catalino Buensuceso, Promotional Secretary of Negros Kasapulanang Baptist Churches, the vision of three women Baptist leaders – Mrs. Teresa Padilla, Mrs. Luciana Aritao and Mrs. Rosario Remitio was realized. Rev. Buensuceso called

¹ M. Enabe, 1985, 11.

² F. Regalado and R. Ortigas, eds., 1950, 13.

³ R.W. Beaver, 1988, 111.

⁴ R.W. Beaver, 1988, 110.

a meeting of Kasapulanan leaders at the University Club to discuss the organization of a Christian school in Bacolod. In October 1948, about 60 Kasapulanan leaders attended the meeting at the University Club where they all agreed to establish a co-educational Christian college in Bacolod to be housed at the Valentine Hall of the Bacolod Evangelical Church. It was decided that the college should be known as the West Negros College. And so it was that West Negros College, now one of the largest colleges in the region, was established through a resolution unanimously approved by the Negros Kasapulanan.¹ West Negros College had a Bible Institute under the Department of Christian Education “to train men and women as pastors to fill the need of the rural churches under the Convention of Philippine Baptist Churches.”² The committee members that made the curriculum for the Department of Christian Education were Rev. Juan Pamplona, Rev. Bello Cato and Rev. Eugene Bjork.³ In 1950, a decision of the Board of West Negros College made the school non-sectarian in order to attract non-protestant students. Later, the West Negros College was transferred to its present site in Burgos St. while the Department of Christian Education remained at the Bacolod Evangelical Church and became known as the Valentine Memorial Academy. Classes were held at the Valentine Memorial Hall of the Bacolod Evangelical Church, Cor. Rosario, San Juan Sts., Bacolod City.⁴ The volunteer teachers were Rev. Engracio Alora, Rev. Francisco Barriesses, Rev. Juan Pamplona, Rev. Eugene Bjork, Mr. Tony Jubela, Mr. Christian Malajay, Mrs. Praxedes Caro and Mrs. P. Ignacio. The first graduates of this school in 1950 were Elena Paulmitan, Lolita Estacion, Elena Encila, Lydia Apurado, Martha Robles, Francisco Dumalaog, Lilia Queñosa Vidal, Elisa Pico, and

¹ M. Enabe, 1985, 11.

² Cf. Book of Remembrance, Bacolod Evangelical Church 1902-1987, 1987. CBBC Book of Remembrance 1948-1998, 1998.

³ Cf. Book of Remembrance, Bacolod Evangelical Church 1902-1987, 1987.

⁴ CBBC Book of Remembrance 1948-1998, 1998.

Paquita Sarmiento Otico.¹ They held their graduation rites on a lot along the streets of Araneta-San Sebastian, Bacolod City, which was then owned by the CPBC.²

At the same time, a Central Bible School was opened in 1950 under the College of Theology. This school was designed for those who cannot qualify academically in the College of Theology. In the first year of its operations, the school had four volunteer teachers and thirty students who studied from 4:00 p.m. to 7:00 p.m., four evenings a week.³ One of the volunteer teachers was Rev. Genaro Diesto, Sr. These classes were held at the Convention headquarters in front of Central Philippine College. The first dean was Dr. Agustin E. Masa who was followed by Dr. Jose A. Yap and Rev. Jesus T. Vaflor. In 1954, the Central Bible School was merged with the Valentine Memorial Academy in Bacolod City, hence the campus was transferred to Bacolod City, Negros.⁴ The name of the school then became the Convention Bible Institute.

The mission of the Convention Bible Institute (CBI) through its two-year program is “to train young people desiring to prepare themselves for Christian service; to serve the churches, especially those in the rural sections of the Convention; to train young men and women for lay leadership in local churches; to give young people a thorough working knowledge of the Bible and to recruit young people for advance training leading to the College of Theology.”⁵

In 1972, during the term of Rev. Ramon Gumban as Director, the name Convention Bible Institute was changed to Convention Baptist Bible College (CBBC). Afterward, the school offered a four-year Di-

¹ List of CBI-CBBC Alumni, 2002. CBBC File.

² CBBC Book of Remembrance 1948-1998, 1998. The author was not able to find out the historical records why the site was sold. It is presently occupied by Plaza Mart.

³ R.W. Beaver, 1988, 109.

⁴ Two lots were donated to CBI: 2,585 sq.m. - Remitio Family; 10, 000 sq.m. - Gonzaga Family.

⁵ Convention Bible Institute, Bulletin, 1968-69.

ploma in Biblical Studies degree and later a five-year Bachelor of Theology degree.¹

It can be seen that the Department of Christian Education of the West Negros College which became the Valentine Memorial Academy and the Central Bible School in Iloilo were the forerunners of the Convention Bible Institute, which was later renamed the Convention Baptist Bible College.²

A resource material called *Outline of Theology Used in Baptist Work in the Philippines* to be used for the continuing theological education of pastors, theology students and lay leaders was distributed in 1952. This material was made possible through the initiative of the Philippine Baptist pastors, in cooperation with the American missionaries.

The *Outline of Theology Used in Baptist Work in the Philippines* had 12 specific topics written by American missionaries and pastors.

The topics written by the Philippine Baptist pastors centered on the moral issues of the time: Ministerial Ethics, How to Make Church Organizations Work, and the Baptist Doctrine of Baptism and Lord Supper.

Rev. Agustin E. Masa, the General Secretary of CPBC in 1951-1952, wrote about Amos as “the prophet of our time.”³ He exhorted that Amos was a prophet who did not compromise. He lived a clean and consecrated life, a man of reflection and action and also a critic of particular evils found in the society. Masa dared his fellow pastors to be involved in the prophetic ministry; that they should follow the footsteps of Amos who was against the oppression and maltreatment of the poor

¹ As of September 2003, the Commission on Higher Education (CHED) gave the CBBC a permit to offer AB Theology and AB Religious Education.

² C.B. Ruña, in, CBI-CBBC Alumni Golden Jubilee Celebration Souvenir Book. Theme: *God's faithfulness through all generations*. CBBC Bakyas, Bacolod City, 2000, June 1-2, 8-9.

³ A.E. Masa, “Amos-Prophet of Our Time,” in, D. Kirkwood, ed., 1952, 1.

and the immoral disregard of the rights and feelings of the underprivileged.

Rev. Dioscoro Villalva, pastor of Isabela, wrote a number of principles on which the pastor's ethics must be based. "The pastor must keep the nobility of his calling and maintain the reputation of the Christian ministry. He must not forget that he is one who serves and therefore must never for reasons of personal safety abandon his people. The pastor must utilize his time properly and must never measure his work by the salary that he receives. The minister must protect his name. He must not intrude in the field of other profession. He must not lower his profession by becoming a 'handy man' for all. The minister must hold the professional service in high esteem, keeping it dissipated in the mass of shallow channels of service."¹ The duties of the pastor include preaching the Gospel, administering the ordinances, watching over the membership, promoting the spiritual interest of the Church, and organizing and developing the strength of the church for the best possible service. In addition, the pastor shall be the Moderator of the Church and member of all Boards and Committees of the Church and its auxiliary organizations.² Further, the minister is called by God like Moses (Exodus 3:4), Isaiah (Isaiah 6), Jeremiah (Jeremiah 1:4-10) and Saul (Acts 9:1-9). The commissioned minister should acknowledge the authority of Christ, the power of the Holy Spirit and his/her own limitation. As such, the minister should "witness," "preach," "teach all things," and "baptize." The called minister should make "an irrevocable commitment to fulfill the task to which he is called." Of course, there will be frustrations and difficulties ahead, but "the minister who is committed sticks to his job in the face of all difficulties."³

Rev. Juan Empig, pastor of Ilog, wrote about *How to Make Church Organizations Work*. He defined the Baptist church "as a group

¹ D. Villalva, "Ministerial Ethics," in, D. Kirkwood, ed., 1952, 15.

² In, D. Kirkwood, ed., 1952, 39.

³ J.L. Sprigg, in, D. Kirkwood, ed., 1952, 7.

of people who bind themselves together as a body of baptized (immersed) believers and place their faith wholly in the Lord Jesus Christ for their salvation.” In addition, this Baptist church should stand “in the teachings and practices of the Baptists and in those great distinctive principles for they have ever stood.”¹ Empig further emphasized that the reason for being the church is to advance the Kingdom of Jesus Christ. “It shall attain this end through public worship of God, the preaching of the Gospel, consistent Christian living by its members, personal evangelism, missionary endeavor, and Christian education.”²

In another topic, *The Baptist Doctrine of Baptism*, Ramon Gumban insisted that baptism by immersion is “the one and only form of New Testament baptism.” His scriptural bases were John 3:23, Acts 8:38-39, Colossians 2:12, Matthew 3:5-16. He maintained that the believers should be baptized by immersion because the Lord Jesus commanded it (Mark 16:15-16; Matthew 28:19-20, John 4:1-2, Acts 22:16). Believers are those who have truly repented of sin and have faith in the crucified and risen Lord (Acts 2:41, 8:12, 2:37-38). Gumban firmly believed that baptism expresses symbolically a series of acts corresponding to the redeeming acts of Christ: immersion (death), submersion (burial), and emergence (resurrection) – Romans 6:4-5. Baptism “represents the truth of the gospel pointing to the death and resurrection of Christ.”³

Gumban also wrote about the Lord’s Supper which, to him, is a symbol of remembering the Last Supper of Jesus Christ with his disciples before he offered his life on the cross. Gumban made it clear that the bread and wine are symbols representing the body and blood of Jesus Christ. In sharing the elements with fellow believers they are re-

¹ J.P. Empig, “How to Make Church Organizations Work,” in, D. Kirkwood, ed., 1952, 36.

² J.P. Empig, in, D. Kirkwood, ed., 1952, 36.

³ R. Gumban, “The Baptist Doctrine of Baptism,” in D. Kirkwood, ed., 1952, 16.

calling the sacrifices of the Lord. "By partaking, the believer expresses, in an outward and significant fact, his faith in that sacrifice."¹

Another topic was about the stand of Baptists with regards to communism. Rex Drilon wrote that Christians should fight against communism. He challenged the readers that there was an "urgent need of studying objectively, seriously, and courageously the facts, challenges, and records of communism."² Because of this, the Philippine Baptists were challenged to fight communism in any way possible. Since this manuscript was widely circulated, many pastors and workers advocated the stand against communism, the same stand espoused by many pastors up to the present.

In 1955, the College of Theology gave emphasis on equipping the seminary students to serve the rural churches. The seminary gave special course in Rural Sociology, Organization of the Rural Church, Rural Christians and Natural Resources, Rural Church and Rural Agencies, Rural Christian Home and Family Life, and Rural Church and Rural Community Relationships.³

In 1962, the *Survey Report on Theological Education in the Philippines* conducted by the Philippine Federation of Christian Churches (now NCCP) stressed the need for writing theological books taking into account the local culture. The survey emphasized:

"Just as every generation must re-think and re-write its own theology, so must every country re-think and re-write its own Christian theology in terms of its own culture. This is an urgent and challenging task and indeed an imperative task in the Philippines. Not much has been done along these lines. It must be done by Filipino theological scholars who have mastered the best Christian thought of the ages, have studied their own culture with wise discernment and are willing to pay the price in thought and hard work to re-think, re-write and re-feel the best of Chris-

¹ R. Gumban, "The Doctrine of the Lord's Supper," in D. Kirkwood, ed., 1952, 18.

² R. Drilon, "Christianity Confronts Communism," in, D. Kirkwood, ed., 1952, 10.

³ R.W. Beaver, 1988, 110-111.

tian thought and life and give it a real *home* in Philippine culture. This has not been done. Only a meager start has been made. The theological school is the place, and the theological professor is the person to do it. Professors in theological schools, especially, should be students of Philippine culture. What is needed is not special courses in Philippine culture, but a knowledge and understanding of it so that all theological studies may be seen in the light of it, and it in the light of the eternal truth of the Gospel.”¹

The challenge of the survey was heeded by some Philippine Baptist pastors. For instance, Rev. Restituto Ortigas made a *Diksiyaryo sa Biblia* in 1967 and published it in 1977. But in general, the CPBC and its theological institutions have not made a systematic program addressing the need to produce theological books written by local scholars.

During the school year 1961-62, the College of Theology has 10 faculty members – four Filipino Baptist pastors and six American missionaries under the deanship of Dr. Joseph Howard. The Filipinos were Cordelia Gobuyan, Alberto de la Peña, Restituto Ortigas and Felix Regalado. There were 33 students enrolled. During this time, the library of the College of Theology had 6,185 volumes.² In 1967, the Bachelor of Divinity program was offered. The following year, the faculty of the College of Theology was strengthened with the arrival of Rev. Jesus Vafloor from his studies in America and Rev. Domingo Diel, Jr. from India. The other Filipino faculty members were Rev. Johnny V. Gumban, Rev. Loel Bacerra and Ms. Proserfina Plasus.

It should be noted that the administration of the College of Theology from 1924 to 1967 was in the hands of American missionaries except for a few times when Rev. D. Galia, Rev. Restituto Ortigas, Dr.

¹ Philippine Federation of Christian Churches, *Survey Report on Theological Education in the Philippines*, 1962, 178.

² Philippine Federation of Christian Churches, *Survey Report on Theological Education in the Philippines*, 1962, 40-42.

Alfredo Catedral and Rev. Engracio Alora served as Acting Deans.¹ After 1967, the administration of the College of Theology was transferred to the Filipinos.²

3.3. DEBATES

In Central Negros, debates among denominations were held in the plaza. Elena Paulmitan recounted her conversion experience that started with the debate of Baptist pastors opposing the Adventists:

“May debate ang adventista kag protestante. Didto nagsugod ang ig-talupangod ko nga indi amo ang ginahambal sang Adventista. Ang nagadebate sacto sanday Rev. Catalino Buensuceso kag Rev. Eduardo Montoyo. Didto nabal-an ko nga ang tadlong amo gid ang iya sang Protestante. Ginpabasa pa gid ako sang libro ni Rev. Montoyo nga, ‘The way to God’ kag ‘The way to hell.’ Ini nga mga libro amo ang naghambal sa akon nga ang ginapanghimo ko indi husto. Pagkatapos ko basa nangin handa na ko sa pagpabautiso, bisan pa kontra ang tiyo ko nga may utod nga mga pari, kay erihes kuno magpabautiso. Sang Agosto 24, 1946 gin bautisohon ako. Nagpabautiso ako kay nanghikot gid ang Balaan nga Espiritu sa tagipusoon ko.”³

Elena Paulmitan has been preaching since 1948 and continued to do so until today.⁴ She was not afraid to preach along the streets. Some people were even surprised to see a “socialite” turned “missionera.”

“As I studied, I worked as week-ender in different churches. I was assigned to Pulupandan, Bago and later in Canla-on churches. As a full-

¹ Cf. R. Beaver, 1988, 117.

² Except in 1970-71 when Rev. Taylor Neely served as Acting Dean.

³ E.B. Paulmitan, 2001, April 12, Interview.

⁴ Rev. Elena Paulmitan is still active in the ministry as of the time of this writing. She is a member of the Pastoral Staff of La Carlota Evangelical Church.

time missionary, I worked for two years in San Enrique Church, ten years in Brgy. Consuelo Evangelical Church; five years in Moises Padilla Church and two years in Langone Inayawan Church. In 1970, I worked with the La Carlota Christian Women Society as a replacement for Miss Grande. In 1971, I was called by our Christian Women Negros Union as a full time worker. I worked with the Negros Kasapulan until the eighties. When the CPBC centralized its governing body, I served in the Convention for two years but later returned to work with the Negros Kasapulan when problems occurred. I was assigned in the central part of Negros until my retirement in 1985.”¹

She is a pastor for 53 years up to the present. She was ordained and currently working as a volunteer minister of La Carlota Evangelical Church.

Rev. Elias Lapatha would often join Rev. Buensuceso and Rev. Montoyo in formal debates against the Iglesia ni Cristo in the plaza. The debate had judges and oftentimes the Baptist pastors won. Their participation in the debates encouraged Rev. Eduardo Montoyo to publish a pamphlet entitled “*Hinganiban batok sa Manalista*.”²

3.4. EVANGELISTIC MEETINGS

Rev. Elias Lapatha was a paid evangelist of the CPBC. He traveled all over the CPBC area holding evangelistic meetings for 3 to 4 days. The content of his preaching had something to do with the dispensation approach in understanding the “God’s plan for the Ages.” He used the chart made by Clarence Larkin published in 1920 entitled, *Dispensational Truth*. During the evangelistic meeting, he would preach about the 7 dispensations: (1) Dispensation of Innocence, Genesis 1:28-31; (2) Dispensation of Conscience: 1656 years, Genesis 3:22-

¹ CBI-CBBC Alumni Golden Jubilee Homecoming Souvenir Program, 2000, 10.

² L. Lapatha, 2002, February 3, Interview.

7:33; (3) Dispensation of Civil Government: 429 years, Genesis 8:20-11:9; (4) Dispensation of Promise: 430 years, Genesis 11:9-Exodus 19; (5) Dispensation of Law – Israel: 1524 years, Exodus 20-Malachi 4; (6) Dispensation of Grace – church: 1970 years up to the present, which include (a) Pre-tribulation rapture (b) tribulation of 7 years (c) Second coming of Christ; (7) Dispensation of the Millennial Kingdom: 1000 years of Golden Age, New Heavens and New Earth.¹

During the evangelistic rounds of Rev. Lapatha, Rev. Ernesto Ungcho went with him. Rev. Lapatha’s chart of the “God’s Plan for the Ages” was later passed on to Rev. Ungcho when the former went to the United States.² Rev. Ungcho became famous as the pastor who untiringly gave religious tracts to people. One of the religious tracts that he wrote was entitled “*Subong Buhi, Buwas Patay*.” Rev. Uncho is considered by Dr. Domingo J. Diel, Jr. as his “spiritual father” who encouraged him to enter the College of Theology.

Many people repented and joined the Baptist church, probably because of the fear that when the rapture would happen they will not be saved but be damned in the eternal lake of fire.³

A significant result of Rev. Lapatha’s ministry was the conversion of Restituto “Totong” Tupas, a hacienda owner.

“Tupas was imprisoned for 9 years in Muntilupa when he was found guilty of murdering a judge. All the while, Tupas was saying that he was innocent of the charges. Later, a woman came and testified that she committed the crime because the judge was molesting her. Tupas was released. When he came back to Sagay, Tupas was very bitter towards God. He indulged himself in drinking, gambling and cockfighting. One day, Rev. Lapatha asked him to visit the church and encouraged to go back to the Lord. Rev. Lapatha told him that it is better for a gambler to go to church than not going at all. Tupas asked permission if he can

¹ L. Lapatha, 2002, February 3, Interview.

² L. Lapatha, 2002, February 3, Interview.

³ L. Lapatha, 2002, February 3, Interview. Cf. N.D. Bunda, 1999, 352-354.

bring his roosters as well as his men in the hacienda. The members of the Sagay church found it difficult to worship since there were roosters crowing inside the church. In one incident, Rev. Lapatha went to Vito, Sagay, a fanatic Roman Catholic Church barrio, to preach. He was welcomed by a carabao full of cans sent by the priest to sabotage his preaching and some people threw carabao dung to him. During this incident, Tupas arrived and the people feared him and thus refrained from slandering Rev. Lapatha. At that moment, Rev. Lapatha asked Tupas if he can give a testimony about his life. For two hours, Tupas made a testimony and promised to forsake all his vices especially cockfighting. When Sunday came, Tupas invited everyone in the church for lunch in his house. To their surprise, all the roosters for cockfighting were cooked and now on the table ready to be eaten.”¹

Restituto Tupas became the CPBC President in the year 1960-1962.² Tupas owed his conversion to Rev. Elias Lapatha.³

Another story was about the conversion of a drunkard named Travelwes in Sagay:

“One time, as Rev. Elias Lapatha was preaching in the market stall, a big man, who can lift a car while another gets the tire, came in front of him and pushed him down. Rev. Lapatha stopped his son in getting revenged by saying that a pastor is someone who is patient and does not exact revenge. During the night, the wife of Travelwes came into the house of Apolinario Malundo, Sr. where Rev. Lapatha was lodging. The wife asked if the pastor could come to their house since Travelwes had high fever and wished that before he died he could ask forgiveness from the pastor. Rev. Lapatha visited Travelwes and massaged him. Afterwards he prayed for him. Miraculously, in the morning, Travelwes was in front of the house of Malundo bringing with him coffee and bananas and wanted to talk to the pastor. In the course of their conversation, Travelwes repented from his sins and committed himself to ac-

¹ L. Lapatha, 2002, February 3, Interview.

² N.D. Bunda, 1999, 398.

³ E. Tupas, 2001, April 15, Interview.

company Rev. Lapatha in his evangelistic tours. Travelwes designed a wooden backpack in which they put the battery that powered the sound system of Rev. Lapatha in their evangelistic rallies.”¹

3.5. WOMEN AND FAMILY MINISTRIES

In 1954, Ruth Corvera, a graduate of the Baptist Missionary Training School, was the Director of two departments in the CPBC. She headed the Home and Family Life Department and the Women’s Department. She recalled:

“I must have slept in more than 1000 homes while I visited the churches under the Convention. I lectured on nutrition, understanding young people and children, home management and family planning before the government did these. I was even labeled as *‘bastos nga pastor’* since I taught family planning. My lecture was entitled ‘Home and Family Life Institute’ in which there were Institute I and II. I used 1 and 2 Peter as my scriptural bases in these two institutes.”²

Pastor Ruth Corvera was instrumental in establishing the Pavia Kabuhi-an Center in 1974, the Katin-aran Center in 1977 as well as the Family Wellness Center in 1984. The Katin-aran Center at present is assisting 70 barangays in Iloilo and Antique. The Family Wellness Center was conceived out of the conviction that the family is the most important unit of society. Later, the Family Wellness Center became the outreach program of the College of Theology in 1997. The goal is to provide preventive, developmental and educational training to affirm and learn about family strengths.³

¹ L. Lapatha, 2002, February 3, Interview.

² R.C. Covera, 2002, February 3, Interview.

³ Calendar Planner of Family Wellness Center, 2002.

3.6. REFLECTIONS OF PHILIPPINE BAPTIST PASTORS IN 1950

The Golden Jubilee of the Philippine Baptist mission in 1950 was both a celebration and affirmation of the Philippine Baptist pastors' commitment to the ministry. They not only look back on their journey of faith and on those who struggled before them, but also look forward to the future with this in mind, "continue on pastoring."¹

Rev. Dioscoro Villalva of Isabela Evangelical Church said, "May the younger generation of preachers heroically pick up the Gospel torch lighted by the sacrifices of our dead-yet-living pioneer evangelists, through an intensive Convention program to evangelize the Philippines in the next 50 years."²

Another pastor, Pastor Jose T. Gico, Jr. of Malawog Baptist Church, Sta. Barbara, "disciple" of Rev. Villalva said, "The Pentecost of the Gospel propagation is now realized in our midst in this Golden Jubilee. Let that time be revealed again, when Peter preached and five thousand souls were brought to the feet of Christ."³ This kind of spirit and dedication strengthened his resolve to continue his pastoral ministry. Today, even after his legal retirement, he still continues to serve Hinigaran Evangelical Church, the church he ministered since 1951.

Pastor Jacobo Celeste of Bingawan Baptist Church aptly said, "May we grow stronger in faith and works, as we struggle on towards our 100th anniversary in 2000 AD."⁴ The pastor of Ito Baptist Church, which was started by the *Pulahans* in 1904, also said, "We pray that this Golden Jubilee will be an inspiration for us all to unite in smashing

¹ H. Castillo, in, F. Regalado and R. Ortigas, eds., 1950.

² F. Regalado and R. Ortigas, eds., 1950, 87.

³ F. Regalado and R. Ortigas, eds., 1950, 74.

⁴ F. Regalado and R. Ortigas, eds., 1950, 77.

the forces of *social evil* and bringing about the Kingdom of God in and out the hearts of men.”¹

Mrs. Angelina Buensuceso, pastor of La Carlota Evangelical Church in 1950 appropriately challenged the next generation of pastors with these words, “there is no telling what a church can do which she tries to conceive of and achieve greater and better things for God. Onward with Christ. United we stand, divided we fall.”² Later in 1980, Angelina Buensuceso became the first woman ordained minister in the Philippine Baptist churches.

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

4. MARTIAL LAW TO PEOPLE POWER 1972–1986

4.1. BACKGROUND

On September 21, 1972, President Ferdinand E. Marcos signed Proclamation No. 1081 imposing Martial Law throughout the Philippines.

There were two contradicting perspectives in viewing the martial law. On one hand:

“Martial Law was declared to save the republic and to reform the society. The President ushered in what he calls the New Society which is a program of broad political, social and economic changes. In it, the President hopes to see an honest and efficient government, a disciplined, civic spirited and law abiding citizenry, and a prosperous country.”³

¹ F. Regalado and R. Ortigas, eds., 1950, 71. Italics mine.

² F. Regalado and R. Ortigas, eds., 1950, 87.

³ F.T. Leogardo, et. al., 1975, 429.

On the other hand:

“The proclamation of martial law was a pretext to lengthen his stay in power. Marcos, whose second term as president would expire in 1973, could only stay in office by imposing a dictatorial regime.”¹

“Marcos ruled by presidential decrees, general orders and letters of instructions. He abolished the congress. He closed down the media and banned strikes. He ordered the arrest and detention of around 30,000 people who were suspected of opposing him.”²

In the early years after the declaration of martial law, many groups including the students spearheaded the opposition against Marcos. Discontented, these groups had organized demonstrations known as the “parliament of the streets.” Mass poverty, powerlessness and blatant human rights violations made many people angry and restless. They protested because Marcos’ New Society failed to attain its objectives.

The number of radical left increased. The notorious abuses of the military and rampant human rights violations contributed to the growth of insurgency. New adherents, especially the youth, supported the Communist Party that was re-established in 1968. Many people took up arms and joined the ranks of the New People’s Army (NPA). In 1972, a broader political group called the National Democratic Front (NDF) was established with an anti-imperialist, anti-feudal and anti-fascist line.³ Christians who were politicized also organized the Christians for National Liberation (CNL). “Politically, CNL like the CPP and NDF, aimed primarily at overthrowing the Marcos dictatorship in order to establish a people’s coalition government. As a religious organization it wanted to transform Christian churches to serve the revolution.”⁴ The CNL believed that to join the resistance to topple the

¹ N.D. Bunda, 1999, 244.

² H. L. Funtecha and M.J. Padilla, 2000, 157.

³ <http://www.tribo.org>

⁴ N.D. Bunda, 1999, 241.

Marcos government is an expression of Christianity. “Our belief in Jesus Christ calls us to incarnate our Christianity, to give it flesh and blood. This we seek in the passion, death and resurrection of the Filipino people – the people’s democratic revolution. . . Because of this faith, we take part in the revolution as a Christian imperative. Within the revolution, we discover the depth and meaning of our faith.”¹

The assassination of Senator Benigno Aquino Jr. in 1983 precipitated an economic and political crisis that further broadened the ranks of those opposed to Marcos. “Strapped for funds, the Marcos regime agreed to a ‘stabilization plan’ from the International Monetary Fund (IMF) that plunged the economy back to 1975 levels.”²

In February 1986, the presidential snap elections were held. The Batasang Pambansa declared Marcos as the winner of the February 7 elections. The Catholic Bishops Conference of the Philippines declared the elections as “unparalleled fraudulence in their conduct.”³ A civilian uprising supported by the military soon followed. The “People Power” overthrew Marcos and Corazon Aquino became the new president.

4.2. SITUATION OF THE PHILIPPINE BAPTIST PASTORS VIS-À-VIS THE “SIGNS OF THE TIMES”

Rev. Jesus T. Vaflor, General Secretary of CPBC (1974-1976) reported the following:

“314 ka iglesia na kita sa CPBC, Inc. nga ginatapu-an sing 43,000 ka mga utod kay Kristo; 310 ka mga pastores kag mga workers; 2 ka eskuelahan – CPU kag Filamer Christian Institute; 2 ka hospital – Emmanuel Hospital kag IMH; 1 ka seminario – CPU College of The-

¹ KSP Kilusan, 1984, 42, in, N.D. Bunda, 1999, 242.

² <http://www.tribo.org>

³ H. L. Funtecha and M.J. Padilla, 2000, 163.

ology; 1 ka Bible College – CBBC; 9 ka Community kag Student Centers; 3 ka dalagku nga mga katilingban – ang Baptist Youth Fellowship of the Philippines, ang Baptist Men’s Fellowship kag ang Federation of Christian Women Societies; 6 ka Kasapulanang Occidental Negros, Iloilo, Capiz, Antique, Aklan kag Romblon-Mindoro; 3 ka Conferences kag pila ka mga sirkuita sa iban nga mga provincia.”¹

He exhorted that during times of crisis, the Philippine Baptists must remember their calling and commitment to the works of Jesus Christ.

“...ginahatagan kita sang Dios sing mahal nga kahigayonan—Sa pagpalapit sa Iya sa hanuot nga paghiambitanay, Sa paghigugma sa Iya sa bug-os tang tagiposoon, kalag kag kusog, Sa pagkilala sing maathag pa sang Iya kabubut-on, Sa pag-alagad sa Iya sa bag-o nga bagay sa ngalan ni Kristo; Sa paghigugma sang aton isigkatawo subong sang kaugalingon, Sa pagpangayo sing patawad sa nasal-an kag pagpatawad sa nakasayup, Sa pagkabuhi upod sa iban nga mga tumoloo subong nga mga utod kay Kristo; Kag sa pagtapus sang aton balaan nga mga katungdanan, Sa pagliwat sang mga liliwaton kag pagkaayo sang naguba, Sa pagpatahum sang mga mangil-ad kag pagtaadlong sang mga tiko, Sa pagluwas sang mga luluwason.”²

4.3 PASTORS JOINING THE MOVEMENT TO OUST THE MARCOS REGIME

Amidst the rising socio-political unrest, the Philippine Baptist pastors took a stand. Many of them joined rallies, formed organizations,

¹ J.T. Vaflor, “Pag-abiabi sang General Secretary,” in, 75th Anniversary of Baptist Mission in the Philippines, CPBC 40th Annual Convention Souvenir Program. Theme: *Great is God’s Faithfulness*. University Church, April 29-May 3, 1975.

² J.T. Vaflor, in, 41st Annual Convention Souvenir Program. Theme: *Towards Maturity in the Fullness of Christ*. Bacolod Evangelical Church, 1976.

made statements, or joined the underground movement to topple an unjust system. The martial law years saw a great deal of pastors “doing theology in the streets.”

Pastor Ruth Corvera said that during martial law years pastors became “activists.” She testified, “I would go to the community and organize them. I see my role as someone that should empower people to reach their potentials before God. I did not baptize them but my teachings are centered on giving the people the ‘quality of life’ that they deserve. Salvation is about raising the worth and dignity of the people and liberating them from their fears.”¹

Rev. Moley Familiaran, President of CPBC 1976-1978, said:

“The life worthy of human dignity is the Christ-like life. It is free. It is true. And it is the only way to live. On the editorial pages of the Bible we read the Good News that Jesus Christ gives light to the darkened eyes; he removes resentment that breaks the heart; he sets them free, those who were bound by many invisible chains; and he announces the arrival of the new age – the age of liberation! In everyone of us there is a Christ going to be. Dignity is only one of the flowers of that Christ-seed. It is the flag flying in the brilliant sky proclaiming Jesus’ sovereignty over a human life. Where there is no freedom, there is no dignity.”²

Other pastors joined the Movement for the Advancement of Nationalism. Some joined the Kabataang Makabayan, the National Union of Christian Democrats and some the National Democratic Front, Christians for National Liberation and still others joined the underground movement and took up arms with the New People’s Army.

¹ R.C. Corvera, 2002, February 3, Interview.

² M. Familiaran, in, 42nd Annual Assembly Souvenir Program. Theme: *Life Worthy of Human Dignity*. Capiz Evangelical Church, 1977, May 8-11, 7.

Pastor Samuel Antonio, presently the Kasapulan Minister of Negros Oriental churches, clearly stated the reason why pastors joined the underground movement:

“Ang mga Baptists freedom fighter. Sadto nga tion kinahanglan gid nga mag-respond bangud ang atrocities sang military nagabiktima sang miembro sang simbahan. Ang concern amo ang paghatag protection sa aton mga kasimbahanan sa kabukiran. Bilang shepherd, nakita ko nga ginataban ang akon mga obeha, indi ako maka palagyo sa sitwasyon kag sa akon nga role. Ini nagtulod nga nagbatu ako sa mga lobo nga naga pang-it sa ila.”¹

Pastor Antonio stressed, *“Ang spirituality dapat mag-angut sa reality. Faith is something that has a motivating force and should produce evidence.”* Furthermore, *“Ang akon training sa NCCP about community organizing nausar ko sa akon nga pagbulig sa mga pumuluyo nga nangin biktima sang human rights abuses.”²*

In Aklan, Pastor Cecilia Cruz recalled that, together with Rev. Villanueva, she worked in the mountains educating the people and organizing them. *“Nakita ko nga sang sadto nga time ang role namon as pastors was to make people aware of our national situation and encourage church members to be active politically.”* Pastor Cruz also remembered how they were at first terrified to continue on working. *“May liquidation squad ang Marcos regime. Budlay mag giho. Sa ulihi gindakop kami sang mga military kay suspected kami of subversion. Pero nag-continue kami gihapon sa amon work kag nagahiwat pa kami sang mga Ecumenical Summer Youth Camps with Mr. Mike Pillora.”³*

In Negros, Pastor Norberto Tabligan engaged in what he called “the other side of ministry.” *“Naga-engage kami sa seminars sa Human Rights upod ni Pastor Rudy Bernal kag ni Pastor Rodio Demetil-*

¹ S. Antonio, 2001, June 1, Interview.

² S. Antonio, 2001, June 1, Interview.

³ C. Cruz, 2001, May 29, Interview.

*lo. Gina-surveillance kami sang military. Ang amon obra was part of the ACM work of the Convention.”*¹

Pastor Jacinto Castillo, presently the President of the Negros Kasapulanan Baptist Ministers’ Association, recalled, “*Sang init-init ang sitwasyon sa sur (Negros), madamu ang nagpabukid. Isa ka adlaw, gin ‘kidnapped’ ako kag gintabonan ang akon mata sang mga NPA. Gindala ako nila sa bukid kag ginpangabay nga mag bunyag sang ila mga bata.*”²

Rev. Joel Valdez, the dean of the CBMA during this time conducted various seminars in Negros, Iloilo and Capiz. The focus of the CBMA seminars was on biblico-theological reflections in the light of the national situation that confronted the church and society. The objective was to raise the consciousness of pastors on theological, socio-economic and political issues for a more effective and relevant ministry in the local church and community.³

In Antique, Pastor Melchor Lariza, presently the Executive Minister of Antique Kasapulanan of Baptist Churches, involved himself in various ecumenical movements that promoted social justice and human rights. He was instrumental in organizing M.A.S.A (Movement of Antiqueños for Solidarity and Action) in 1985. This group later evolved into Hublag E.V.E.L.I.O. (Enlightened and Vigilant Endeavor towards Liberation from Injustice and Oppression), a name coined by Pastor Lariza. This ecumenical group was composed of members coming from the churches of Iglesia Filipina Independiente (PIC), Roman Catholic, Convention of Philippine Baptist Churches and United Church of Christ in the Philippines. Pastor Lariza was appointed as Provincial Coordinator of the movement. He was tasked to organize a local *hublag* in every *parokya* of the Roman Catholic Church. In 1988,

¹ N. Tabligan, 2001, June 1, Interview. Pastor Demetillo was later killed. It was suspected that the military was responsible for his death.

² V. Castillo, 2001, July 2, Interview.

³ N.D. Bunda, 1999, 274.

Pastor Lariza became the Coordinator of the Church People's Desk of P.R.O.C.E.E.D. (Protection and Rehabilitation of the Oppressed through Church Ecumenical Endeavor Towards Development). This ecumenical group was spearheaded by Bishop Tomas Millamena who later became the Chairperson of the National Council of Churches in the Philippines and Supreme Bishop of the Iglesia Filipina Independiente.¹

In Iloilo, the Philippine Baptist pastors formed the Protestants Propagating Human Enlightenment for the Transformation of Society (PROPHETS). In one instance, during a protest rally of the PROPHETS, members of the group together with farmers and urban workers were arrested and imprisoned. One of those was Sharon Rose Ruiz-Duremdes, a teacher of the College of Theology, CPU and the first Chairperson of the PROPHETS. During this time, Ruiz-Duremdes was a leading figure in the "parliament of the streets."² Presently, she is the General Secretary of the National Council of Churches in the Philippines (NCCP).

Rev. Ciriaco Lagunzad Jr., a UCCP pastor, made this reflection:

"Philippine Society today, in the midst of turmoils and upheavals, is rather empowered with a wisdom of the 'coming' which is the basis of all the revolutionary movements of our times. Today we seek not the past as the life to be lived for today, nor do we want merely to live for the present and preserve the 'status quo,' but rather it is the 'future,' the 'not yet' that gives us hope, stimulus, courage and will to continue to revolt for liberation and justice. It is the world of tomorrow that impels them to go into the streets and into the barrios. A vision of the morrow is one that forces us to be on the go."³

¹ M. Lariza, 2003, August 26, Interview.

² N.D. Bunda, 1999, 274-277.

³ C. Lagunzad, Jr., 1975, 2.

4.4. SOCIO-ECONOMIC CONDITION OF PASTORS

“Marcos’ preferential treatment for foreign investors further contributed to the deterioration of the Philippine economy, particularly with the use of government funds and foreign loans for the Marcos family and their cronies.”¹ The Philippine Baptist pastors were among those who suffered economically.

In 1973, there were 200 pastors in the Convention of Philippine Baptist Churches. The survey conducted in 1973 by the College of Theology revealed that the average salary of pastors and workers excluding the city church pastors was P45.00, similar to the wages of housemaids in chartered cities. Of the total number of pastors in our Convention, 96% did not have a house of their own. If ever they have a Social Security System (SSS) coverage, about 95% of them will not be able to derive sufficient benefits from this upon retirement because of low monthly premium that they give to the SSS.² The survey concludes that Baptist pastors were looking at the future with a great sense of insecurity. Thus, few young people were committing themselves to the Christian ministry; many pastors were shifting to secular ministry; and there was a lack of creative and consecrated pastoral leadership in the churches.

From 1966 to 1973 there had been a marked decline in enrolment in the College of Theology. Of the 89 who graduated from the College of Theology from 1960 to 1972, only 19 applied for ordination; 11 were in Christian institutional ministry; and 59 were no longer actively participating in church work. Of the 46 ordained ministers that the CPBC had since 1946, 14 had shifted to secular ministry. Even though

¹ <http://www.tribo.org>

² *The Baptist Ministers Endowment Program*, A brochure published by the College of Theology, Central Philippine University, Iloilo City, February, 1973.

some of them were working as part time pastors in the churches, yet the trend toward secular employment was very clear. The sense of economic insecurity in the pastoral ministry had also led many to take for granted the discipline of the ministerial profession, thereby weakening their effectiveness as bearers of the “good news.”

The survey of the College of Theology forecasted a bleak future for the Baptist churches in the Philippines if the above conditions were not averted. The College of Theology believed that the important answer to these problems lies in raising the standard of living of the CPBC pastors. Thus, the Baptist Ministers’ Endowment Program was conceived to standardize the ministerial salary. The subsidy will be granted with the end view of strengthening the ministry of a church and ultimately to make the same church self-supporting.

In 1975 Rev. Romeo C. Hervias made a thesis entitled, *A Follow-up Study of CPU Seminary Students from 1950-1970 with Emphasis on their Length of Service in Church and Church-related Institutions in Relation to Recruitment Patterns and Other Factors*. The study showed that there were 186 graduates from 1950 to 1970. Five of them already passed away when the survey was conducted. Of the 117 that responded to the questionnaire, 59 were males and 58 were females.

Hervias’ thesis found out that 42 respondents (or 35%) shifted to non-church-related work or secular work, in which, twenty-three of them (or 54%) indicated the economic reason as the strongest factor which forced them to get out of church work.

In 1975, Dr. Domingo Diel, Jr., reacting to the economic problems of the pastors, wrote:

“As CPBC thinks beyond ’75, it must think of its pastors more seriously now than before; the ‘sacrifice mentality’ has still a place in a Christian life (not only in a pastor’s family) but that is a poor substitute for a low salary. The Endowment Program for Baptist pastors – salary standardization and retirement pension – must not only be encouraged, but

supported and implemented. The prospect of this program is indeed favorable; its effect among pastors will be invaluable and the result of it can certainly be beneficial for the CPBC.”¹

In 1975, Kasapulan Minister Rev. Alfeo Tupas, wrote that one of the financial programs of the Negros Kasapulan was the “God’s One Thousand Fund” that “would help standardize the salaries of pastors in the Kasapulan.”²

The Financial Report of the Convention Ministers’ Endowment Fund on March 8, 1975 stated that the total Cash on Hand and in Bank was P18,820.64. Further, Rev. Melecio T. Basiao, Chairman of the CPBC Benefit Board, reported that all pastors and workers of the CPBC were covered with group term insurance with the Insular Life. For instance, the family of the late Rev. Ernesto Carvajal received an amount of P2,000 because of the said insurance. Another recipient was the family of the late Rev. Liberato Bautista who also received an amount of P2,000.00. Rev. Basiao, further stated, that the death benefit was increased to P3,000.00 as approved by the CPBC Board of Trustees with the same premium of P24.00.³

The year 1977 ushered in the new challenge to raise the local support to more than 25% with an incentive plan for the Field Ministers. CPBC President Rev. Moley G. Familiaran reported, “A top level brainstorming session was organized to open more possibilities for the ever growing challenge of the CPBC.”⁴ The goal of the CPBC during this year was the “Affirmation of the Gospel Approach to the Wholeness of Persons.” Because of this, it was pointed out during the brainstorming sessions that “pastors must become our priority concern – and

¹ D.J. Diel, Jr., 1975, 13.

² A. Tupas, in, *75 Years of Baptist Mission in the Philippines*, 1975, 29.

³ O. de Leon, in, *Ang Manugbantala - Herald*, 75th Diamond Jubilee, March-April 1975 Issue, 9.

⁴ M. Familiaran, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 2.

projects must be started to help the struggling church support their pastor.”¹ The result of this brainstorming was the Pastor’s Salary Standardization scheme with the objective: “A Challenging Self-Reliance Movement toward Growth and Maturity.” The CPBC and CBMA are the implementing group and the duration of the project was three years. The project was expected to subsidize the salaries of 200 pastors who were receiving below P150.00 monthly salary. The program will arrange for the pastor to receive a free board and lodging and the honorarium will be added to their income during the year. It will be increased to 250.00 pesos in the second year.²

In the same year, Rev. Edwin Lopez, CPBC General Secretary 1976-1979, launched the CLASP – Carabao Labor to Assist Salaries of Pastors. It was a development program for the pastors who were receiving very low salaries. Rev. Lopez reported: “We have bought 2 carabaos and farm implements for our Mountain Pastors in Lambunao and Calinog. We will arrange to buy one carabao each for Antique, Capiz or Negros, whichever is advisable to our pilot.” The carabaos belonged to the CPBC on loan to churches to assist salaries of pastors. The income of the carabao was to be divided into 2. The half would go to CPBC as payment for the carabao and one half would go towards the salary of the pastor. When the carabao is fully paid, it would belong to the church.³

During the CBMA assembly in Dumangas Baptist Church on January 17-20, 1994, attended by 571 ministers, the officers and members created two programs that would financially assist the ministers who were receiving salary below 500.00 pesos, and working in the rural areas. The first, the Mutual Aid Fund (MAF) was started after the

¹ M. Familiaran, in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 2.

² CPBC New Projects, in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 43-56.

³ E. Lopez, in, 42nd Annual Assembly Souvenir Program. Theme: *Life Worthy of Human Dignity*. Capiz Evangelical Church, 1977, May 8-11, 7.

officers discovered that, out of more than 500 pastors, 371 were receiving below P500. Most of these pastors were working in rural areas. The fund would help pastors in their medical needs. A seed money of 5,500 pesos was raised during the assembly. The second was the Minister's Welfare Program aimed at extending financial assistance to pastors through its livelihood project of swine dispersal. The CBMA set aside a budget of 270,000.00 pesos for this purpose. Pastors working in rural areas were given the priority.¹

In 1996, General Secretary Nathaniel Fabula reported the following: In 1994 the Pastor's Endowment Fund earned an interest of 16,178 pesos which were given to pastors with very low salaries. In 1995 the interest of the fund was 22,563.30 which were distributed to qualified applicants endorsed by the Provincial Ministers' Association and recommended by the Executive Committee of the CBMA.²

4.5. THEOLOGICAL EDUCATION

In 1975, under the deanship of Dr. Domingo J. Diel, Jr.,³ the College of Theology, Central Philippine University defined theological education, as follows:

Firstly, "We, the students of the College of Theology, Central Philippine University, believe that Theological Education should be geared toward making men whole. We believe that it should seek to develop the individual or group into an integrated whole, conscious of his/their individ-

¹ *Ang Manugbantala*, January-April 1994, CPBC.

² N. D. Bunda, et. al., 2002, 40.

³ It should be noted that Dr. Domingo J. Diel, Jr. was the first Filipino Baptist pastor to earn a Doctor of Theology degree. He graduated at the University of Hamburg, Germany in 1974. Dr. Agustin Masa, Dr. Jose Yap and Dr. Jesus Vafloor got their doctorates through honorary conferral. In fact, Dr. Diel was the first Filipino Protestant pastor who graduated from Germany with a Doctor of Theology degree.

uality as a person or group in relation to other persons or groups, of his/their strengths and limitations, aware of his world and of the tasks he/they have to perform, dedicated to his/their mission, and able to participate actively and meaningfully in the celebration of life.”

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

Thirdly, “Theological Education should promote a living involvement in the life situation of the people. Having understood the hows, whys and wherefores of the people, it should seek to put into practice such understanding in terms of involvement in actual life situations of the community, participate in its struggles and become a motive force in the shaping of history.”¹

Dr. Domingo J. Diel, Jr. asserted that theological education must consider “the need of the Church” and “the need of the world.” The issue here is “relevant” theological education in relation to the Church and to the World today and tomorrow. The cry of the decade coming from the so-called Third World Theologies is for “theological relevance.” Diel warned that theological planning for the future should be aware of the danger of “theological irrelevance.”² The challenge of Dr.

¹ The College of Theology, Central Philippine University, 1975, 3.

² D. Diel, *Planning for Theological Education in the 80's*, 1975, 1. The challenge of Dr. Diel was answered by Dr. Johnny V. Gumban. In 1983, Dr. Gumban lectured on *Contextual Filipino Theology: Toward a Filipino Theology* and *The Emerging Filipino Theology*. Subsequently, Gumban published his lectures through the Institute of Religion and Culture, Philippines, Inc. (IRC).

Diel was re-echoed by the CBMA leadership in 1982. The CBMA believed that the pastors were suffering from theological captivity due to the large influence of Western thinking. As a result, the pastors developed a crisis in identity and theology. To systematically address the problem of theological irrelevancy, the CBMA came up with the *Ministers Growth and Development Plan*.¹

In 1973, the North Negros Conference of Baptist Churches (NNCBC) saw the “dire need” for pastors in the north Negros area. Thus, the NNCBC Executive Council approved the establishment of North Negros Baptist Bible College (NNBBC). The first President and Chairman of the Board of Trustees was Rev. Amado Leonares while Rev. Buen Gallenero was appointed as Director of the college. In May of 1984, the college appointed Rev. Sergio Rojo, Jr. as its new director. This marked the beginning of a new lease of life for the school. It started to operate under a new management. The college pinpointed its purpose to train Cebuano leaders for the central and eastern parts of the Visayas.²

In 1982, the Ministry of Education, Culture and Sports authorized the College of Theology to offer two postgraduate degrees – Master of Divinity and Master of Ministry. These programs were opened to both male and female students.³

In 1984, the Convention Baptist Development Center (CBDC) was established in Mindoro. The foremost purpose of this school was to provide pastors and leaders in the area of Mindoro, Romblon and the Southern Tagalog region who will be self-sufficient and have skills that can help in the alleviation of people from poverty. CBDC saw that the basic needs of the people are not only spiritual but also economic, education and health. The target area of ministry will be the poor farmers,

¹ See Chapter III, Section 1 and 2 for more discussion about crisis of identity and theology.

² Cf. R.W. Beaver, 1988, 122.

³ Cf. R.W. Beaver, 1988, 116.

laborers, fishermen, slum dwellers and tribal minorities of the said region. Rev. Samuel Fabila became the first Administrator of the school.¹

4.6. MINISTRY OF PASTORS

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

The program was also an attempt to improve the economic condition of pastors and church members. Rev. Moley Familiaran summed up its main purpose:

“...the thrust of this work plan is to work with people in discovering sleeping assets in the form of interest and readiness to actively participate in the total church work...to call and summon the potentials of its very own members which have yet remained untouched and unused...this work plan rests upon the basic suggestion that what the Convention should attempt is to help the people of the churches realize that we are, in discipleship, called to become fishers of men. When we realize this, we multiply the number of evangelists, preachers and pastors...This is actualizing the ‘priesthood of the believers.’”⁴

¹ Cf. R.W. Beaver, 1988, 125-128. CBDC was closed down due to heavy fighting between the military and the NPA. Later on, the compound was occupied by the military. Today, plans for the rehabilitation of the Bible School are being discussed among Mindoro pastors.

² E. Lopez, “Report of the General Secretary,” in, 43rd Annual CPBC Assembly. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 39.

³ Cf. N.D. Bunda, 1999, 329.

⁴ “Convention Action Plan,” in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 39.

Rev. Apolonio Francia, CPBC Field Secretary to the Iloilo-Antique Kasapulan in 1977, organized a “Management and Planning Seminar,” aimed at improving the management and operation of the church. The topics of the seminar included Management of a local church, Planning Process, Duties of Church Officers, Christian Education, Evangelism and Stewardship.¹

Rev. Penuelito Sacapaño, CPBC Field Secretary to Aklan, Capiz, Romblon-Mindoro and Manila, reported that a “Special Minister” by the name of Rev. Jaime Lasquite was sent to churches of Santa Fe, Guinberayan, Concepcion, Lanas and Lindero in Romblon to assist in specific areas of service. Reports coming from the churches were very encouraging.² Rev. Sacapaño was instrumental in organizing the Romblon Kasapulan of Baptist Churches. He later on served as General Secretary of CPBC when Dr. Domingo J. Diel, Jr. resigned from that position in 1986.

Rev. Alfeo Tupas, CPBC Field Secretary to Negros and Mindanao, also reported that the “*Mga Alagad Kami*” (MAK) trainings were conducted in Negros. He visited 87 churches in his area and presented the Convention Work Plan during Management and Planning Seminars.³

Rev. Sammie Formilleza, Administrator of the Center for Education and Research (CER), reported that in 1976 the Center had conducted 18 workshops in different areas of Western Visayas with a total of 350 participants.⁴ The objectives of the Center for Education and Research was “to find out what people think about their own problems,

¹ A. Francia, in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 27.

² P. Sacapaño, in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 29.

³ A. Tupas, in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 30-a.

⁴ S. Formilleza, in, 42nd Annual Assembly Souvenir Program. Theme: *Life Worthy of Human Dignity*. Capiz Evangelical Church, 1977, May 8-11, 38-b.

to use dialogue as a principal means of clarifying their ideas, to work with them in putting those ideas into action in their own way, in their own community to achieve what they think and believe is a better way of life.” The CER taught the people to think critically about their life situations and to have a sense of community. Out of this collective consciousness will arise solutions to the problems they were facing. In general, CER challenged the people to be united in the actions that they themselves decided to do. The following sectors were the priorities of the Center: Urban Poor (squatters), Wage Earners (laborers), Fishermen, Peasants, and Rural Church Leaders. These sectors comprised 80% of the whole West Visayas population. The Center also opened three special projects for communities and churches, namely: Nutrition Education Program, Agricultural Workers’ Cooperative and Health Education Program. The report concluded that the success of the Center’s work with people from the marginal sectors of the society was made possible because of the willingness of the people in communities to do something about their oppressive and dehumanizing situations.¹

The year 1977 saw the strengthening of work in Mindanao. Rev. Edwin Lopez reported that in 1976 the leaders and ministers of the Mindanao CPBC churches gathered in Mandih Baptist Church, Sindangan, Zamboanga del Norte and decided to expand outside of the Zamboanga Peninsula with Ipil as the center of operation. Subsequently, the program radiated from Ipil to three surrounding cities of Dipolog, Pagadian, and Zamboanga. In 1978, it was reported that the Mindanao Baptist mission has resulted to 12 congregations with 16 extensions.²

A pastor in Mindanao, Mark Cloma said, “I have been praying for 32 years for a Baptist of our kind to come here, and I am happy that now this is being answered.” In 1978, Cloma implemented Phase I and

¹ Center for Education and Research, in, 43rd Annual CPBC Assembly Souvenir Program. Theme: *Our Mission For Tomorrows World*. University Church, 1978, May 2-5, 32.

² E. Lopez, 1978, 55.

Phase II of the CPBC Mindanao Project – training church members in evangelism and “operation house-to-house visit.”¹

4.7. ORDINATION OF WOMEN

It was only in 1980 that the first woman pastor was ordained to the ministry. In 1906 Missionary Briggs had already recommended the ordination of women. Although the Board in the United States rejected it that time, the idea of ordaining women did not die. After 80 years of Baptist mission in the Philippines, the “Bible Women” were finally ordained in the Baptist ministry. Bible Woman Angelina Buensuceso was given her proper recognition and proclaimed by the Bakyas Evangelical Church and Cosmopolitan Evangelical Church, Bacolod City as Reverend on March 22, 1980. The Charge to the Candidate was given by Rev. Jose T. Gico, Jr., the Ritual of Ordination was led by Dr. Johnny V. Gumban, Missionary Ralph George was in-charge of the Vesting of the Ordinand and Presentation of the Symbols of the Ministry together with Rev. Penuelito Sacapaño, Mrs. Sharon Enabe, Rev. and Mrs. Nathaniel Fabula, and Rev. Rafael Gicana. The Declaration of the Ordinand was done by Rev. Esfeamori Tandog.²

“Mommy” Buensuceso, as many called her, was at first not sure whether she was in favor of female pastors being ordained since “nobody gave it importance – neither the churches nor our Convention. The possibility of ordination of women at that time was very remote, and no woman was counted worthy to be ordained, not even the two graduates of our Seminary – Mrs. Jesus Vaflor (nee Miss Remedios

¹ E. Lopez, in, 42nd Annual Assembly Souvenir Program. Theme: *Life Worthy of Human Dignity*. Capiz Evangelical Church, 1977, May 8-11, 7.

² C.G. Romarate, “The First Ordained Baptist Pastora: Angelina Belluga Buensuceso of the Convention of Philippine Baptist Churches, Inc.,” in, A. Kwantes, ed., *Chapters in Philippine Church History*, 2001, 66-67.

Delfin) and Miss Oliva Jovero.”¹ For instance, in the 1970s, the leadership of CPBC “declared that ‘women should not be ordained,’ because there were pastoral and church functions ‘that only men or women (but not both) can do.’”² This kind of attitude was not found in Baptist churches only. Due to the patriarchal system and theological biases, many denominations do not ordain women. Women were only delegated to teach Sunday School and Kindergarten school.³

The issue of ordination of women became the “bone of contention” in the 1981 Convention of Philippine Baptist Churches Assembly held at the Bakyas Evangelical Church, Bacolod City. The gathered assembly affirmed the ordination of Rev. Buensuceso. By 1985, there were three ordained women pastors within the CPBC – Rev. Angelina Buensuceso, Rev. Thelma Gicana and Rev. Josefina Esguia. Rudy Acosta remarked that the ordination of women was one of the “important milestones” in the Philippine Baptist church history since 1935.⁴

Records show that from the year 1950 to 2000, 198 women graduated from the College of Theology. A recent study showed the ordination status of these women graduates. Of the 136 women respondents, 13 women were already ordained and/or applying for ordination while 123 were not ordained and/or not applying. The study concludes that the “figure is quite alarming since they are expected to be serving as full pledge church ministers.” Further, the research recommended that the College of Theology must examine the CPBC ecclesiology and other pertinent documents, policies and polity that inhibit women theology graduates from ordination into the Christian ministry. Moreover,

¹ C.G. Romarate, in, A. Kwantes, ed., 2001, 65.

² N.D. Bunda, 1999, 289.

³ For instance, the Luzon and Mindanao Conventions of the Southern Baptist have a policy that women are not fit for ordination. The same is true with the Iloilo Baptist Church and Doane Baptist Church.

⁴ R. Acosta, 1985, 140f. Cf. N.D. Bunda and R.A. D. Faulan, eds., 2002, 21-22.

there should be more women ordained ministers in the ordination council which is perceived as male dominated and not gender fair.¹

The ordination that happened in 1980 is a significant milestone that awakened the consciousness among CPBC member churches of the role of Filipina pastors in history and their right to be recognized as pastors and not simply as “Bible Women.”

¹ G. Reyes and Leonita Guillergan, *Pastoral Ordination and the Pursuit of the Higher Education among the Women Graduates of the College of Theology, Central Philippine University*, A Research Paper submitted to the University Research Center, CPU, 2003, 16, 24-25.

Chapter III

THE CBMA 1983 – 2002

1. THE SEARCH FOR PASTORAL IDENTITY

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

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

In 1982, the CBMA assembled at Bakyas Evangelical Church and discussed the theme “The Minister vis-à-vis Innovation.”¹ There were three emphases in that assembly: The identity of the Philippine Baptist pastor; their socio-economic problems, and their mission. They discussed issues related to “The Pastor in Personal Dynamics;” “The Pastor in Crises

¹ *CBMA Annual Institute 1982 Program of Activities*, 1982, January 25-29.

Situation;” “The Theology of Money;” “New Trends in Stewardship;” and “The Pastor in the Ever-widening Mission Patterns.”

As a result of this Assembly, on September 26, 1982, a group of nine CBMA members and officers from the different provinces in Western Visayas voluntarily met and discussed the life situation of the association as a whole. After sharing experiences and realities existing in the provincial and national level, they found out that (1) There was no coordination among the circuit, provincial and national ministerial associations; (2) There was no common understanding of programs, structures, orientations, and thrusts; and (3) Corporate life was not strong. From these observations, an expanded consultation involving the CBMA Executive Committee and presidents of all provincial and district associations was set and a meeting was held on December 16-18, 1982. After three days and nights of sharing and deliberation, a five-year program was formulated for approval before the annual assembly in January 1983.¹

The CBMA proposed the *Ministers Growth and Development Plan*. This was the premise of the proposal:

“The challenges of the different and varied ministries where the church of Jesus Christ is called upon to participate is vast and growing and getting complicated. The ministers struggle daily to respond creatively to problems faced by man – sin in its varied forms – alienation forms – alienation from God, poverty, human depravity, ignorance, superstition, greed, injustice, authoritarianism, immorality, colonialism, and tortures and violation of human rights. These are issues which the present ministers of Jesus Christ are daily confronted with and therefore cannot close their eyes to if they will continue to serve as light of the world and salt of the earth.”²

¹ S. Fabila, “CBMA Report,” in, 48th Annual Assembly Souvenir Program. Theme: *The Faith We Live By*. Bacolod Evangelical Church, 1983, May 3-6, 51.

² *CBMA Ministers Growth and Development Plan* prepared by the participants to the CBMA Consultation on 1982, December 16-18, 1.

The *Ministers Growth and Development Plan* was conceived because “the Gospel of Jesus Christ must be interpreted by the minister in the context of the need of the people so that evangelism and church mission will not be stale but be receptive and responsive to people’s real needs.”¹

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

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

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

¹ *CBMA Ministers Growth and Development Plan*, 1982, 1.

The second phase, “Re-orientation program,” was proposed because the developments of the 1980’s in the different areas of life – social, economic, religious and political – were affecting the ministers. Since the traditional concept of the ministry could no longer meet the challenges and demands of the present task, especially the outmoded concepts of the ministry brought from abroad, it was proposed that “new methods, concepts, and techniques to enrich the minister’s experiences were needed...and those outmoded be changed or discarded.”¹

The elitist education of the ministers and the theology they learned from foreign books and instruction must be continuously put to test with real situation to be relevant. Furthermore, in order for the re-orientation to be effective, the minister must undergo a deep process which included human values, development, re-study of prevailing economic and political system affecting people’s lives, elements of Filipino theology, and the development of people’s theology, born of the people’s hopes, dreams and aspirations. The CBMA proposed an educational program to help widen the social consciousness of the ministers, challenge parochial views, and broaden outlooks, and deepen commitment in the service of the poor. It was also proposed that all graduates and students of CPBC-related theological institutions must undergo this orientation before their graduation or before their membership to the CBMA.

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

The third phase, “Re-organization (Re-Direction),” was proposed

¹ *CBMA Ministers Growth and Development Plan*, 1982, 2.

because communities were clamoring for a ministry relevant and responsive to the present needs and problems. The yearly curriculum of the CBMA Institute would be restructured according to the interest and field of specialization of the minister.

“Re-direction of the ministers’ views and concepts” included ministry in the local church setting and different institutions, organizations and community projects. A pastor could bring his/her pastoral identity even in schools, hospitals, business firms, factories, farming, community organizing, labor union, young people’s group, ecumenical ministries, communications, and other fields where the pastor is assimilated.¹

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

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

The emphasis on further theological education should be implemented through the Theological Education by Extension (TEE) wherein indigenous theology reflecting Philippine realities should be developed. TEE should prepare pastors to specialize in theological training according to interest, and need of the local churches.²

The CBMA believed that the *Ministers Growth and Development Plan* would take a long process. The January 1983 CBMA Assembly that tackled the theme *Resuscitating the Minister*, however, laid the five-year program on the table. The CBMA President said, “unfortu-

¹ *CBMA Ministers Growth and Development Plan*, 1982, 2-3.

² *CBMA Ministers Growth and Development Plan*, 1982, 3.

nately, for various reasons, the Association felt that a restudy of the program be made to suit the needs of the members in general.”¹

But then, the aim of the CBMA in training the ministers committed to the task and calling of the Lord to render a relevant, effective and inspired ministry to the Convention churches, institutions and society would surely make an impact.² Eventhough the *Ministers Growth and Development Plan* was not approved and implemented, it was a noble attempt of the CBMA leadership to put priority on broadening the knowledge of the pastors on theological, socio-economic and political issues to enable them to be more relevant and effective in their ministry.

2. IDENTITY AND THEOLOGY

Due partly to the influence of American missionaries, the Philippine Baptist pastors developed an identity crisis. The American culture, language, theology, and ideology were ingrained in the mentality of the Philippine Baptist pastors that to a certain extent they could not think and act by themselves. The identity crisis featured issues on what kind of pastors are needed in the context of Philippine realities what ought to be their theology.

The negative effect of identity crisis caused by “colonial mentality” was stated by Pastor Rudy Acosta:

“In Africa there is black theology. People go back to their experiences to reflect theologically. *Sa aton kalabanan wala pa kalambot sina...May crisis of identity kita. We don’t know what we are. We like hamburger. Joke sang isa ka tawo, ‘Chinese have chopsticks, what about Filipinos?’*”

¹ S. Fabila, 1983, 51.

² *CBMA Ministers Growth and Development Plan*, 3.

What they have? *Kamot. Magpanghilamon kamot, magkaon kamot. Wala kita nagdevelop tools. Nadala ini tubtub sa aton theological endeavors.*¹

Amidst the crisis of identity, the Philippine Baptist pastors struggled to come up with a theology based on Philippine context and culture. They began to re-examine their theological positions which were largely influenced by Western thought. They also started asking questions like, “How to make the gospel relevant to the Philippine people?” “How can we respond to a situation that tramples human dignity?” and “Who are we as Baptist pastors in a local setting?” For example, on August 29, 1983, Dr. Johnny V. Gumban lectured on *Contextual Filipino Theology: Toward a Filipino Theology* and *The Emerging Filipino Theology*.

His theology could be summed up as follows: Theology in a Philippine context should include the affairs of the family, the church, the society, and God in history. A Filipino Theology should be inclusive, as the act of God in history is also inclusive.²

In 1984, Gumban wrote,

“The church today is in the midst of crisis. As members of the Christian Church we should not respond to this crisis on the basis of our individual sentiment alone. It is only when we respond to this crisis on the basis of our Christian faith that we can call that response a part of our missionary task. It is my fervent prayer that your Annual Kasapulan will afford you the opportunity to broaden your perspective and understanding of our Christian responsibility in this critical time in our nation’s history.”³

¹ The text is an excerpt from a friendly talk of Dr. Nestor D. Bunda with Pastor Rudy Acosta on September 6, 1993. See also, N.D. Bunda and R.A.D. Faulan, eds., *A Moving Faith Life and Ministry of Pastor Rodolfo Palmerola Acosta*, 2000.

² N.D. Bunda, 1999, 361.

³ J. Gumban, in, 49th Annual Assembly, Negros Kasapulan of Baptist Churches. Theme: *The Church in the Midst of Crisis*. La Carlota Evangelical Church, 1984, April 24-26, 3.

Contextual theology greatly influenced the minds of Philippine pastors and was favored because many Baptist pastors were concerned about practical questions in daily life, the real situation of the people, and how God could speak to that context.

“Culture and Christian spirituality are intertwined. One appears foreign and unfamiliar without the other...A spirituality detached from culture develops a (spiritual) life without meaning. A culture detached from spirituality develops a (cultural) life without firm foundation.”¹

Rev. Angelina Buensuceso, Directress of CBBC in 1982, revised the curriculum of Convention Baptist Bible College to include subjects like Sociology. “We believe that a pastor should know the culture and situation where he/she is to work.”²

Christian faith must get involve in the crisis situation of the society because the church does not exist in a vacuum but is related to the society. Writing about the “Church in the Midst of Crisis,” Dr. Domingo Diel, Jr., CPBC General Secretary in 1984 had this to say:

“The inter-relatedness of socio-economic and socio-political issues with morality and the Christian faith should be by now a matter of concern for all of us. If our Christian faith has nothing to say to such issues here and now, one questions whether it is at all a Christian faith. The faith that has its source from the Truth, Himself, even the Lord Jesus Christ cannot just leave people and society to manipulators of reality and to the indoctrinated propagandists. The crisis-situation today demands from our Christian faith answers that come from a consensus of the Community of faith.”³

¹N.D. Bunda, in, H.G. Agriam, et. al., eds., 2001, 30.

² A. Buensuceso, in, 47th CPBC Annual Assembly Souvenir Program. Theme: *A More Excellent Way*. Baptist Center Church, 1982, May 4-7, 25.

³ D. Diel, Jr., in, 49th Annual Assembly, Negros Kasapulanan of Baptist Churches Souvenir Program. Theme: *The Church in the Midst of Crisis*. La Carlota Evangelical Church, 1984, April 24-26, 3.

Rev. Alfeo B. Tupas, Negros Kasapulan Minister and CPBC Field Secretary affirmed that the church was really in the midst of crisis. “Let us only remind ourselves that the people of God both in the Old and the New Testaments were most aggressive and fruitful in their ministry in times when they were in crisis situations. We are now having our share of these. Like our predecessors we can take these not as hindrances but as challenges for a more triumphant and productive work on our part for our Lord.”¹

Rev. Amsil P. Alubog challenged pastors and churches, “May we be able to conscientize our emotions, thoughts and will, so that we can gain a clearer stand and a stronger force as we participate in the development of our society which is at the present in a ‘crisis.’ But above all, let’s be aware, that behind these difficult moments, the Almighty God still reigns and has a message to reveal. Let’s be sensitive to this!”²

In 1985, Ronny Luces³ made a theological reflection on theology and action. He said that a *pastor* must look deep into the context of the Philippines because a *pastor* does not operate in an empty space. “He operates in the society that is historically situated and conditioned by the structure or system encompassing it. He has a community with population, lifestyle and culture.”⁴

The society is plagued with problems and manifestations of evil in the socio-economic and political sphere not to mention moral degradation; the *pastor* must do something. The reflection of Ronny Luces deserves a longer quotation.

¹ A. Tupas, in, 49th Annual Assembly, Negros Kasapulan of Baptist Churches Souvenir Program. Theme: *The Church in the Midst of Crisis*. La Carlota Evangelical Church, 1984, April 24-26, 2.

² A. Alubog, in, 49th Annual Assembly, Negros Kasapulan of Baptist Churches Souvenir Program. Theme: *The Church in the Midst of Crisis*. La Carlota Evangelical Church, 1984, April 24-26, 4.

³ A graduate of CBBC batch 1977.

⁴ R. Luces, in, *Centralite*, 1985, 44-A. Italics mine.

“The *pastor* being part and parcel of this society cannot alienate himself and just stay in his ivory tower. He must act and do something because of the mandate of Christ for him as a salt and light of the earth. He cannot afford to just stay idle and remain passive over what is going on. In the church where he is based and on the society where he is operating are opportunities where he can manifest the divine calling of God for him. Foremost of this is the opportunity to educate his people regarding the realities that are transpiring. Coupled with this, is his prophetic role to denounce the evils that cause injustices, to expose and oppose all forces of oppression and support the people’s struggle for change. He must also organize with other *pastors* and religious bodies to build a strong ecumenical network and join forces with other sectors of the society. This way he is actually taking the role of a salt. In his action in society, he must ‘plunge in’ to the actual situation. This process is called integration and Christ has done it when he incarnated with his people ‘being one of them.’ Through these he can have first hand experience about what it’s like to be struggling for a just cause of righteousness, truth and freedom not merely theologizing it but putting it in practice.”¹

The identity crisis, which was a crisis of the theological mindset of the Philippine Baptist pastors, encouraged them to deeply reflect on the Christian faith in relation to the various issues in the society. This reflection gave birth to contextual theology that challenged the Philippine Baptist churches to get involved in the resolution of socio-economic, political and cultural problems that were besetting the country. This theology pushed the Philippine Baptist pastors to re-examine their theological outlook, which was largely influenced by Western thought, in order to become relevant to the needs of the people. They began to realize who they are as Baptist pastors in the local setting and re-evaluated their mission as Baptist pastors ministering in the Philippine context.

¹ R. Luces, 1985, 44-A. Italics mine.

3. THE CBMA OF TODAY

In 1983, the CBMA included in its objectives the following (1) Strengthening the CBMA leadership or line of coordination among national, provincial and district associations; (2) To have a unified grasp of CBMA directions and programs; and (3) to come up with a long-range plan and curriculum for CBMA institutes.¹ The CBMA Officers' dream of having a long-range program adopted by the assembly was partly realized after almost twenty years during the CBMA 2002 Assembly held at La Carlota Evangelical Church.

Rev. Jerson B. Narciso, the present CBMA President (2001-2004), highlighted the CBMA's priorities in his State of the CBMA Address. First, there is a need to overhaul the present leadership structure in order to make sense out of "our chaotic situation." Second, the present CBMA leadership is initiating important steps to strengthen and improve self-reliance program thereby addressing, for instance, the financial needs of low-income pastors. Third, there is a need to come up with a more systematic and efficient theological education program in order to upgrade and enhance the pastor's theological, and pastoral awareness and skills.²

The CBMA Assembly discussed the theme: *Revisiting Faith Resources*. They dug up the buried treasures that they have. As a result, they discovered many resources that could be managed and appropriated for the benefit of their fellow pastors, the church and society.³ Consequently, they approved a ten-year plan. The plan includes the *Kabuhi*

¹ S. Fabila, 1983, 51.

² Cf. N.D. Bunda, et. al., eds., 2002, 14.

³ Accordingly, the CBMA Executive Committee approved the following themes to be discussed in 2003 and 2004: *Managing Faith Resources, Appropriating Faith Resources*. The themes are in line on the approved resolution requesting the CBMA Officers to formulate related themes for the next 5 years.

sang Pastor (Buhay ng Pastor) Endowment Program. The rationale of the Endowment Program states:

“Philippine Baptist pastors play a significant role in the life of Philippine Baptist Churches. However, their efficiency is greatly hampered by the lack of resources to meet the demands of their ministry as many of them still receive a monthly salary of less than 1,000 pesos. . . A solid resource foundation could form the basis for a continuous, effective, and efficient pastoral service for the churches. Consequently, the churches will be strengthened as they do their share in realizing the mission of Christ heading towards an abundant and meaningful life.”¹

According to the CBMA 2002 Annual Assembly Registration Form, the average salary of pastors is P3,451.74 monthly.² The highest monthly salary received by a pastor is P16,000.00 while the lowest is P150.00. The average monthly salary of pastors by Kasapulan is the following: Aklan – P2,660.00, Antique – P2,730.00, Capiz – P4,094.67, Iloilo – P4,087.50, Mindanao – P1,665.00, Mindoro – P2,750.00, Negros – P3,322.00, Luzon – P4,900.00, Palawan – P1,000.00, and Romblon – P3,836.36.

In 2000, the annual per capita poverty threshold was estimated at P11,605.00, an 18% increase over the 1997 threshold of P9,843.00. Meaning, those who received an income below the threshold are under the poverty line. Further, the subsistence (survival) level of income estimated by the government for a family of five was P4,835.00. This means that the family of five should have this monthly income in order to meet its food and non-food basic needs.³ The statistics show that the

¹ *Kabuhì sang Pastor* is also an acronym for *Kabilogan nga Bulig para sa Hilikuton sang Pastor sa Simbahan* (Pangkabuuang tulong para sa Gawain ng Pastor sa Simbahan) or assistance for the ministry of the Baptist pastor in the church and church related ministry. N.D. Bunda, et. al., eds., 2002, 108.

² 298 out of the 614 delegates gave data related to their salary.

³ <http://www.nscb.gov.ph>

Philippine Baptist pastors live not only below the poverty line but also below the subsistence level.

Pastor Chita Naciongayo feels that, “Low salary affects the personality of the pastor. The pastor develops a personality that is withdrawn as well as affects his/her decision-making ability. The ministry is held back because of this.”¹ This Endowment Program has more than 100,000.00 pesos in the bank and more pastors and church members are committing themselves to support it.

Included in the approved plan was a curriculum leading to Master of Ministry degree with subjects such as: (1) Social Analysis (2) Philippine Church History (3) Philosophy (4) Church History (5) Church Administration and Management (6) Networking and Solidarity (7) Community Organizing (8) Project Proposal and Feasibility Studies (9) Contextual Theologies (10) Basic Accounting and Stewardship (11) Computer and Globalization (12) Ecumenics, Missions, and Religions (13) Systematic Theologies (14) National Situationer (15) Ecology and the Church (16) Pastoral Ethics (17) Cross Cultural and Foreign Missions (18) Conflict Resolution and Management.²

The plan for the continuing theological education of pastors is being implemented through the joint program of CBMA, CPBC, Institute for Advanced Theological Studies (IATS), CPU College of Theology, Convention Baptist Bible College (CBBC) and Western Visayas Ecumenical Council (WVEC). In 2002, nine seminars were conducted in Luzon, Visayas and Mindanao. The aim of this seminar is to provide a continuing ecumenical theological education that takes seriously the context of the Philippine society as well as the global situation

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

¹ C. Naciongayo, 2001, June 5, Interview.

² N.D. Bunda, et. al., eds., 2002, 111.

4. REFLECTIONS

The “struggle for democracy and independence” that influenced the theology of pastors in the 1920’s and 1930’s found its offspring in the theology of pastors in the 1980’s. That fine thread continues up to the present generation of Philippine Baptist pastors.

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

Presently, the CBMA action on uplifting the socio-economic status of Baptist pastors is a step towards independence in thinking and action, rather than being recipients to the programs set by the foreigners who are sending the funds. Rev. Malvar Castillon, the president of CBMA when it celebrated its Golden Anniversary in 1985, said, “We have the desire to become financially stable. We are just beginning and struggling for total independence when it comes to money matters and maturity in leadership.”¹

Furthermore, the Baptist pastors enhanced their theology through continuing local theological education program. Instead of depending on foreign theologies which are often spiritualized and alien to the Philippine situation they slowly learned from these theologies critically and began to develop a theology of their own conceived out of the struggle of the Philippine people and God’s revelation in and through cultures and situations in the Philippines.

An undertaking of this contextualized relevant theology rooted in the biblical truths, in Philippine history and culture should be undertaken continuously. For instance, a contextual theology should incorporate Hiligaynon cultures. It should be remembered that the early Philippine Baptist pastors used their own language, that is Hiligaynon, in spread-

¹ M. Castillon, 2001, June 18, Interview.

ing the word of God. Thus, the Gospel was speaking directly in a manner understandable to the people. The present theological reflections of pastors should be geared towards recovering and rediscovering the culture, language and experiences that God has endowed the Philippine Baptist pastors.

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

Traditionally, the mission of the Baptist pastor was mainly within the church and church related institutions. Only those who had extensive church work could be ordained in the ministry. In the course of history, the mission of the Baptist pastor moved out of the “four walls” of the church. The story of World War II guerrilla pastor named Lucso and other pastors like Rev. Elias Lapatha, Rev. Catalino Buensuceso, Rev. Bello Cato, Pastor Remedios Vingno, Pastor Ruth Corvera, and recent pastors like Samuel Antonio, Rev. Norberto Tabligan, Melchor Lariza and Ronny Luces are examples. The concern of many pastors in the 1950s also included ministry in the society, especially in politics and economics.

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

Yet the Baptist pastors are confronted with difficult to solve problems: (1) How to update pastoral skills (e.g. Pastoral Resource Development) to meet the demands of the growing churches and expanding ministry. (2) How to increase income (e.g. Self-Reliance) to meet even the basic needs of pastors especially those working in the rural areas. If

the salary of the pastor is standardized, “even just to the level of public school teachers, the seminary would get a share of promising young people and eventually these young people will find their way to the churches. While the winning of souls for Christ should be a top priority, the caring for them cannot be set aside.”¹ (3) How to strengthen unity and coordination among pastors to ensure the much needed pastoral and other support (e.g. Coordinated and United Ministerial Leadership and Services). The resolution of these difficulties will surely increase the effectiveness and efficiency of Baptist pastors as they serve churches, church related institutions, the community and the society in the name of the Lord of pastors, Jesus Christ.

¹ *Ang Manugbantala*, July-September 1989 issue

Conclusion

Writing a Philippine Baptist pastors' history is preserving the heritage that God has given to the Philippine Baptist churches. The author felt that God is using the Baptist tradition in the propagation of His mission through men and women in the past that accepted it, honored it with their works and deeds, and handed it down to the succeeding generations. According to Dr. Johnny V. Gumban,

“It is clear that from the past, there is a call to preserve the Baptist heritage, a unique heritage of faith which through the years has contributed to the strengthening of our Christian faith as a whole. In the present, there is a challenge to honor and propagate it for the blessing of our people. This Baptist heritage is centered on the belief that by the grace of God in Jesus Christ, the human soul is free in the exercise of his faith in God. This freedom must not be a license to abuse life. This freedom must be used both as a privilege and a responsibility for the betterment of life in relation to God and fellowman.”¹

Rev. Levi Lahaylahay as well said,

“Looking back at our past successes and failures, at our strengths and weaknesses, we could only stand in awed contemplation of the wonder

¹ J.V. Gumban, 1995, 8.

of it all. But yet, in a large sense, it is impossible to reproduce the circumstances of the past. We shall not live, therefore, by recollection, we shall not live by trying to recall especially the strength of old times, but we shall live by reproducing a new time, a new day and age. The process of life is a process of growth, and the process of growth is a process of renewal. And it is only in this way that we shall face the future... Our arrival, therefore, becomes a point of departure... We have felt that... almost terrifying struggle of humanity, that struggle whose object is not to establish forms of worship... but to simply live and let live, to be free and to set free. If there is any word that should epitomize the Baptist heritage it is the word FREE.”¹

Indeed, in studying history, the present generation can see the acts of God in and through the life of the Philippine Baptist pastors. The faithfulness of God as well as the dedication of Philippine Baptist pastors will serve as an inspiration that can deepen one’s faith in Jesus Christ, the Great Shepherd. It will also be an opportunity to broaden one’s perspectives and understanding of Christian responsibility. One can trace the chain of factors and incidents followed by its effect. One can learn from past mistakes and understand the present situation. More importantly, Philippine Baptist pastors can make decisions to improve their pastoral ministry and strengthen their commitment to God.

History, then, will become our loyal companion who walks with us in our daily travel that we may not repeat the pitfalls of yesterday towards our journey to the path of enlightenment. History is “our lighthouse in our spiritual journey towards abundant life.”²

This research has reconstructed a history of the Philippine Baptist pastors from 1898 to 2002. The study attempted to find out who the Philippine Baptist pastors were and highlighted their significant contri-

¹ L. Lahaylahay, in, 75th Anniversary of Baptist Mission in the Philippines Souvenir Program. Theme: *Great is God’s Faithfulness*. University Church, 1975, April 29-May 3, 28.

² Notes from Baptist Heritage Class, 2001.

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

The data at hand significantly portrayed Baptist pastors from 1898 to 2002. The author, however, felt that he was hampered by his own limitations since this is his first attempt at writing a paper on history. Because of this, some gaps may not have been filled in and some puzzles may not have been pieced together sufficiently.

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

1) Reasons why they became pastors:

During the early years, Baptist converts decided to become pastors because they wanted to experience a change for the better. The resentment against Roman Catholicism led them to find ways to study Christianity more seriously. The coming of American missionaries became an opportunity so that they could read the Bible in their own language.

By reading the Bible they became more conscious of their Christian duty and felt that God called them to become pastors. Those who decided to become pastors were not only influenced by the gospel but also by the American culture introduced by the American missionaries. The American missionaries taught their converts that Protestant Christianity is the “true” kind of Christianity, while Roman Catholicism is the corrupted version. Many pastors of the succeeding generations have more or less the same testimony. They decided to enter the full time ministry because they felt called by God and were interested in reading the Bible. While some that committed themselves to become pastors were persuaded by certain circumstances. Their calling and these circumstances became challenges in their Christian ministry and eventually led them to evaluate themselves. In the process, they found out that their contributions as pastors could do much in effecting changes both in the church and in the society.

2) Their theology and understanding of the ministry:

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

After a decade or two, their theology was influenced largely by the “social gospel,” a theology that swept the United States in the 1920’s and 1930’s. The social gospel, which means the implementation of the gospel in all areas of human life, led them to expand their ministry to the society especially to the poor people. For instance, the *Eskuela Dominikal* of 1935 emphasized that Christians have the responsibility to help the poor and to proclaim justice in the society. Moreover, Christians should strive to create a good environment in order to convince people within that environment to become good Christians.

The “God’s Plan for the Ages,” which is a premillennial thought, also influenced many pastors. This kind of theology was largely spread

in evangelistic meetings and debates. During the martial law years, their ministry integrated a program for social justice and transformation. To some extent, they believed that salvation is not only liberation from spiritual sin but also liberating people from evil structures hampering them in realizing their potentials before God and humankind. Their ministry extended outside the “four corners” of the church. Some of them called it “the other side of ministry.” They engaged in family ministries, ministry for the urban poor and victims of human rights abuses, and in “theologizing” along the streets. These experiences eventually led them to develop a contextual theology. They attempted to have a Filipino Theology that is rooted in the struggles and experiences of the Philippine people. This contextual theology aims at establishing a theological framework based on the biblical principles and rooted in Philippine culture and context.

3) Political and ideological perspective:

The Philippine Baptist pastors have a revolutionary past, a nationalist spirit rooted in the historical development of the Philippines. Many pioneering Baptist pastors were former revolutionaries who participated in the Philippine Revolution of 1898. These same revolutionaries welcomed the American missionaries and were converted into the Protestant faith with the hope that these new faith could bring changes and reforms not seen during the Spanish rule. They also felt gratitude to this new religious group who made the Bible, forbidden by the Spanish friars, available to them in the language they understood. This revolutionary past is appreciated by some Baptist pastors of the present generation, pastors who want to learn from their history. This nationalist spirit that run in their veins urge many Baptist pastors to struggle for changes in the leadership structure. They wanted a church by the Filipinos and for the Filipinos. Thus, they struggled for self-hood that eventually led to the Filipinization of CPBC and the creation of CBMA.

During World War II, many Baptist pastors got involved in the guerilla movement to fight the Japanese invaders. Joining the guerilla

movement was seen as part of the expression of their Christian faith. They did not collaborate with the enemy but instead they gave information to the guerillas on the movements of the enemies. They also treated the wounded and provided shelter to the victims of war.

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

4) Socio-economic status:

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

During World War II, the Japanese exploited the Philippines for Japan’s war needs. In spite of the bleak economic situation, the Baptist pastors continued with their church ministry.

During the martial law years, the Baptist pastors felt the need to be economically self-reliant. The economic crisis that hit the country during this period did not deter them to find ways and means to support themselves financially. They saw that the dole-out attitude of “always asking for money” from the foreigners hampered their decision-making

ability as well as their thinking. This led them to conceive plans for the standardization of pastors' salary. They launched programs to help pastors become economically stable.

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

5) Their significant strengths and weaknesses that led to their present situation:

In the early years, their significant strength can be found in their commitment to the pastoral ministry. They were resolved that what they were doing is the will of God. Although their theological education at the start was only "learning by doing," their faith led them to be involved in the translation work of the Bible into Hiligaynon; in organizing people; in the distribution of the gospel and other religious tracts; in preaching; in Bible study; and in going to far-flung areas where no American missionaries have gone. But what hampered the development of the early Baptist pastors was their attitude of dependency on the American missionaries. This kind of attitude developed as the American missionaries supported them financially, morally and intellectually. Moreover, the American missionaries trained them partly to become "assistants" or "helpers." Thus, to some extent, their mentality became dependent on the ideas and perspectives of the Americans. For instance, they believed that the American way of life goes hand in hand with Baptist Christianity; and their perspective in ministry was limited to a "heavenly mission" – to make people accept Christ so that they will go to heaven. Economically, some of them started in the ministry without getting any help from the American missionaries. They supported themselves through their farms and from the income of their members. But in the course of time, the ministry of the Philippine Baptists relied more and more on foreign support. Furthermore, many missionaries saw that the Philippine Baptist mission was an extension of the American Baptist mission. The mentality of certain American mis-

sionaries that they were here as “missionaries for life” reinforced the thought that they had no plan to relinquish the Philippine Baptist mission to the Philippine Baptist leaders. Eventually, the theological thinking as well as the economic status of the early Philippine Baptist pastors became dependent upon the system established by the American missionaries.

The status of being theologically and economically dependent upon the American missionaries did not deter the pioneering pastors to continue with their ministry. In the course of history, their nationalist tendencies were awakened. Many pastors found out that in order for the Christian mission to flourish they must struggle to find their own identity. They believed that the status of being dependent could weaken the commitment of other pastors. As a result, after two decades of Baptist mission, they struggled for self-hood and for the Filipinization of the Baptist mission in the Philippines. With the backing of the local churches, they organized the Western Visayas Convention that eventually led to the creation of the Convention of Philippine Baptist Churches. Although the Filipinization process has begun, the Philippine Baptists were far from being self-reliant. Most of their funds still came from abroad.

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

The leadership of the Philippine Baptist pastors was tested during World War II. Without the assistance of the American missionaries they continued fulfilling their roles as pastors. Financially, the Baptist pastors became self-reliant. The war did not stop the church activities. Amidst the specter of death, the people continued with their worship services in areas where they evacuated. They have proven that they could stand on their own - in leadership and financial matters. To some extent, however, many pastors did not learn from these important expe-

riences on self-reliance. When the war ended, the American missionaries regained the reigns of leadership.

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

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

They found out that two of their significant weaknesses were their reliance¹ on foreign funding for their planned programs and to depend on foreign theologies which were to a certain extent alien to the Philippine context. In revisiting their resources they have found out that there is still a larger space on which they could stand on their own. Many realized too that they should not remain in the receiving end but rather they should also struggle to shift from the position of a receiver to the position of a giver.

In revisiting their resources, they decided to push through a three faceted program to deeply understand their identity as Philippine Baptist pastors. They launched the *Kabuhi sang Pastor* Endowment Program that aims at helping improve the economic provision of pastors. They believed that their pastoral ministry could be strengthened. If they become more self-reliant they could also think more independently. The second facet was the continuing theological education for pastors. The CBMA would like to offer courses which could be credited in the Master of Ministry degree. Among others, this facet aims at developing a Filipino theology – an attempt already started by many pastors two decades ago. This contextual theology would be based on the experiences and struggles of the Philippine people as they reflect on their Christian faith and the revelation of God in their own context. The third facet was in line with the strengthening of the system of leadership of the CBMA so that its envisioned program could be implemented effectively. All in all, these three facets were seen necessary to help Baptist pastors in their continuing search for identity and self-reliance.

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

¹ It is not a tendency to rely anymore but a constant practice, a system.

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

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

Appendix 1: The Role of a Pastor: A Theological Reflection

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

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

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

The meaning of shepherd can best be understood if one is to go deeply into the context of the Old and New Testament. The tasks of the Near Eastern shepherd were to watch for enemies trying to attack the sheep; to defend the sheep from attackers; to heal the wounded and sick sheep; and to find and save the lost or trapped sheep.²

Looking closely at Ephesians 4:11 the construction of the phrase τους δε ποιμενας και διδασκαλους has only one definite article. Because of this Greek grammatical construction of both words, pastors and teachers, it suggests that there were two functions shared by the same individual.³

Let us now see the biblically based role of pastors starting from the Old Testament to the Letters of Paul. Going back to the Old Testament, Ezekiel 34:2-5 states that God expects his pastors to fulfill the role of feeding the sheep, strengthening the weak, healing the sick, bandaging the injured, bringing back those who strayed away and seeking those who are lost. In Jeremiah

¹ *Holman Bible Dictionary*, 1991. CD-ROM.

² *The New Bible Dictionary*. Second Edition, 1962. CD-ROM.

³ *The New Bible Commentary*. Third edition. 1970. CD-ROM.

10:21, it is expected of pastors to conduct themselves wisely and to ensure that their flock stays together in unity.

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

In the New Testament, John 10 states that the task of a pastor is to know his own people. “It is great to get into our people’s homes, to see the circumstances in which they live, to get a picture of their background, to carry the spirit of the church to their heartsides and receive their confidences beneath their own roofs. This kind of pastoral work must always be done. There is no method of shepherding the people that will entirely eliminate the labor of going from door to door.”¹ Shepherds must make themselves beloved to the flock.

From the interviews and testimonies of Philippine Baptist pastors one could glean that they have a clear understanding of their roles as pastors. In fulfilling the role of pastoral care “a pastor must be prodigal with time if he is going to shepherd his people into all the richness of faith.”² Pastor Vingno who is in the pastoral ministry for 43 years said, “Make yourself available *sa tanan nga ti-on. Dapat visible ka*. Be there especially when your members are in crisis.”³

The pastor should have a “ministry of presence.” The pastor should be with his people when they are hurt, confused and frightened; when they suffer loss and feel isolated and cut off; when they have won and need to celebrate; when they have been faithful and need affirmation.⁴ Pastor Chita Naciongayo, who is in the pastoral ministry for 38 years said, “A pastor should take care of the sick because they are in a crisis situation. The ministry of comforting the sick is one of the pastor’s top priorities.”⁵ Pastor Naciongayo served as one of the Board of Directors of Freedom from Cancer Movement, Inc.

The secret of staying long in the pastoral ministry is in the word “caring.” John 10 exhorts that pastoral commitment should be based on caring. “*Ang isa*

¹ W. Sangster, 1952, 82.

² W. Sangster, 1952, 87.

³ R. O. Vingno, 2001 April 28, Interview.

⁴ H.B. London, 1996, Vol. XVII, No. 4, 48.

⁵ C. Naciongayo, 2001, June 5, Interview.

ka pastor indi isa ka empleyado kundi siya ang naga bakabaka sa pag-atipan sang iya mga miembro."¹ The importance of caring for the sheep was stressed by Jesus in John 21:15ff when he repeated three times to Peter the order, "Feed my sheep."

A pastor should seek those who are outside the fold. The shepherd must find ways and means to let other people go inside the "sheep pen." In other words, the role of the pastor is that of an evangelist and a missionary. Jesus affirmed this role in John 10:16 when he said that he must bring into the fold other sheep. Jesus also stressed that a shepherd even leaves the 99 to seek out the one that is lost (Luke 15:4-7). The pastor must feel the burden for those not yet in the flock. Pastor Henriqueta Villegas said, "*Indi lamang siya manugbantay sang karnero kundi nagapangita man sang iban nga nagtalang. Pero mas importante nga clever siya nga manugbantay nga nagatudlo sang doctrinal stand sang Baptist para kon sudlon sila sang iban nga pagtuloohan nakahanda sila.*"²

Rev. Elena B. Paulmitan, a "missionera" who is in the pastoral ministry for 53 years, defines her pastoral role: "*Ginkabig ko ya nga shepherd ako nga nagasunod sa steps sang aton Ginoo.*"³ By looking at how Jesus shepherds the sheep we can see the role of the pastor on how to shepherd the flock of God. In Hebrews 13:20, Jesus was called as the Great Shepherd of the sheep; and in John 10:11 he called himself as the Good Shepherd.

It is evident in Matthew 9:36, 25:32; 26:31; Mark 6:34, 14:27 that the role of a pastor is a shepherd gathering those who are harassed and helpless; and watch over them so that they will not be scattered again.

Jesus described his shepherd role in John 10:1-18. A good pastor leads his flock to a good pasture. He knows his sheep by name and will lay down his life for the sheep. Most importantly, a pastor should show the way that leads to an abundant life.

According to Rev. Jose T. Gico, Jr., a pastor for 55 years, the role of the pastor is that of a shepherd. "*Ang shepherd ya magalead sang iya mga sheep pareho bala sa Psalm 23. Siya ang naga tudlo sa ila, nagatuytuy sa ila, gina pangamuyoan ang iya mga miembro, ginaduaw sila, ginatudluan sila sang*

¹ A. Delgado, 2001 April 28, Interview.

² H. M. Villegas, 2001, May 23, Interview.

³ E.B. Paulmitan, 2001, April 12, Interview.

Christian doctrines *para mangin asin sila sang duta kag kapawa sang kalibutan; kag para maka share man sila sang message of salvation in obedience to the Great Commission to preach the gospel to all nations.*¹ The objective of this shepherd role is to make his members the light and salt of the earth as stated by Jesus in Matthew 5:13-14.

A pastor for 38 years, Evelyn Tupas, explains the role of the pastor: *“Daku gid kaayo ang iya nga katungdanan. Siya ang shepherd nga nagalead sang flock nga amo ang mga members sa simbahan. Siya man ang teacher nga nagapatubo sang spiritual life sang iya mga miembro. Isa man siya ka servant nga nagapaubos.”* Rev. Adino Delgado reiterated that to be a pastor, *“Dapat nga mangdaug sang kalag sang tawo kag magbantay sang ila kalag.”*² True enough, in I Peter 2:25, the pastor, as the overseer of the flock, must watch out for his member’s souls. *“To have a cure of souls is the highest task to which any minister can be called.”*³ The pastor maintains the spiritual health of his/her members; and when they become spiritually ill the pastor must find a remedy to restore the vitality of their spirit.

Before a pastor goes to the pulpit he must bear in his mind that *“nothing keeps preaching closer to reality than for the preacher to keep close to the people themselves.”*⁴ A pastor should visit his/her members so that his preaching will center on the needs of the people. *“Dapat nga sa pagwali mapa athag niya kon ano ang himoon sang kristohanon santo sa Balaan nga Kasulatan.”*⁵

Paul instructed Timothy that he must preach the word in season and out of season; and that a pastor must convince, rebuke, exhort with all longsuffering. Manay Elen stressed her boldness in preaching, *“Nagawali na ako sa mga inkrosan sang mga bangga sa kilid sang dalan. Waay na ako sang huya sa pagwali sa kay Kristo.”*⁶

Shepherding also denotes a leadership role for the pastor. *“Kon siya may pamilya dapat atipanon niya sila. Ang Biblia naga siling nga kon indi ka*

¹ J.T. Gico, 2001, April 10, Interview.

² A. Delgado, 2001 April 28, Interview.

³ W. Sangster, 1952, 81.

⁴ W. Sangster, 1952, 80.

⁵ J.T. Gico, 2001, April 10, Interview.

⁶ E.B. Paulmitan, 2001, April 12, Interview.

*kaatipan sa imo pamilya indi ka bagay sa pastoral work.*¹ Paul writes in I Timothy 3:4-5 that “He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?)”

To make the church effective the pastor must develop management skills like in planning, organizing, staffing and finding resources. Pastor Pacifica Sanchez insisted that a pastor should be a manager. “*Dapat kabalo magpatigayon. Indi lang preaching ang iya obra.*”²

Pastor Vingno sees her role as a pastor, “*Sa akon iya dapat magpangabuhi sang “exemplary life.” Be an example. Amo gid ni ang hambal ni Paul sa kay Timothy nga dapat ang pastor in words, actions, kag sa imo painu-inu.*”³ Rev. Paulmitan agrees that a pastor should live an exemplary life. “*Dapat ang pastor magkabuhi nga moral kag indi salawayon.*”⁴ Paul in I Timothy 3:2-4 says, “Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect.”

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

Another role of the pastor, which is not divorced from shepherding, is teaching. In the words of Pastor Vingno: “*Ang isa pa gid nga dapat patug-silingan sang isa ka pastor amo ang Christian Education. I considered my teaching for 27 years in Filamer Christian College as part of the ministry. One*

¹ E.B. Paulmitan, 2001, April 12, Interview.

² P.A. Sanchez, 2001, May 23, Interview.

³ R. O. Vingno, 2001 April 28, Interview.

⁴ E.B. Paulmitan, 2001, April 12, Interview.

⁵ A. Delgado, 2001 April 28, Interview.

way of continuing the mission is to make yourself available to teaching institutions.”¹

To a large extent, the Philippine Baptist pastors have grasped and internalized their role taking into consideration the Biblical mandate of a pastor. They saw their role as ministers of the church as defined in the context of the Baptist tradition and as servants of the community at large. They believed that their calling was in preserving the integrity of creation. Thus, they struggled to find ways to uplift the dignity and worth of the people. “In a way, the pastor was expected to know the situation and problems in the society and to be involved in resolving those problems.”² In fulfilling their role, they felt that the people must experience the “fullness of life” promised by Jesus Christ. They felt they should help the people in eradicating the barriers that impede them to attain an abundant life. Moreover, pastors must empower people that they may experience a meaningful life before God and humanity.

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

Dr. Nestor D. Bunda developed a pastoral model based on the culture and tradition of the Philippines. The foundation of his model is the *barangay*. The *barangay* was the pre-Spanish form of government that consisted of 30 to 100 families living near the coast. The Tagalog word *barangay* was derived from the Malay *balangay*, a boat, which transported them to the archipelago, now called the Philippines.³

The *barangay* as a boat is Dr. Bunda’s parallel to our church today that set sail towards a destination of an abundant life (*kabuhì nga may kaginha-waan*). While the boat (church) is in the sea (society) there are various roles that need to be fulfilled. The rowers (*manugbugsay*) are members of the church rowing in one direction towards the mission of Jesus Christ which is their compass; the Holy Bible is their map showing them the right direction; and their anchor is Jesus Christ who is the Rock. The pastor’s role in this setup is that of a person who steers (*timonil*) the boat. The task of steering (*na-*

¹ R. O. Vingno, 2001 April 28, Interview.

² N.D. Bunda, 1999, 226.

³ T. Agoncillo, 1990, 40.

gatimon) involves direction-finding, map-reading, course-plotting, routing and navigating.

In 1935, Feliciano C. Sombito, made this illustration while stressing the importance of theological education for pastors and church members:

*“May duha ka paagi nga maluas sa katalagman ang sakayan nga gina ital-ital sang mabaskog nga unus. (1) Nga maungut sia sa mapag-on nga sinipit sang mabakud kag mahunit nga cable. (2) Nga may iya siya nga fuerte, matinlo, kag mayad nga compass. Ang cable amo ang educado nga mga tumalapu. Ang educado nga ‘ministry amo ang naga bantay sang pag tudlo sang compass kon diin ang norte agud mahibal-an kon diin pakadtoon ang sakayan suno sang mapa nga amo ang Balaan nga Kasulatan.”*¹

On making that illustration, Sombito was using the Philippine culture of a baranganic society. It is apparent that on this baranganic pastoral model the role of the pastor is of crucial importance. A thorough study of this model developed by Dr. Bunda is imperative since it does not only provide a parallel pastoral model to shepherding but it gives us the understanding that God has endowed us a useful culture and tradition.²

¹ F.C. Sombito, 1935, 9.

² See Appendix 4: Sige lang Bugsay! For a thorough discussion regarding *Baranganic Church Model*.

Appendix 2: 1967 Statistical Survey of Pastors of CPBC¹

Results of the Survey

In the statistical survey of pastors of the Convention of Philippine Baptist Churches, compiled at the Pastors and Workers Institute in 1967 at Camp Higher Ground, there were a total of 105 respondents. This of course does not represent all the pastors in the Convention, not those in attendance at the Institute – some survey sheets were never completed. However, the number is sufficient enough to show some of the problems, desires, feelings, working circumstances, etc. of the pastors of the Convention.

As these statistics are given, it must be remembered that they are based on the 105 respondents, and of these some were doubtful as to the proper response to give, some did not answer all the questions.

To help the readers make a better judgment of the responses to the questions, in a bracket () the number of pastors who answered that questions will be listed – wherever possible.

1. (105) Pastors come from the following provinces: Aklan – 4, Antique – 8, Capiz – 10, Iloilo – 33, Mindanao – 2, Mindoro – 1, Negros 42, and Romblon – 5.
2. (105) The number of pastors that are serving in the various provinces are: Aklan – 5, Antique – 7, Capiz – 12, Iloilo – 33, Mindanao – 3, Mindoro – 1, Manila – 5, Negros – 33, and Romblon – 8.
3. (86) The age range of the pastors was: under 20 years old – 0, 21 to 30 years old – 24, 31 to 40 years old – 35, 41 to 50 years old – 13, 51 to 60 years old – 2, and over 60 years old – 12.
4. (105) The 61 pastors who said they were married have a total of 186 children.
5. (102) The educational attainment of the pastors is: Elementary – 10, Secondary – 33, Special Training – 1, Pastor's Diploma – 3, B.M.T.S. – 2, C.B.I – 12, A.A. – 4, B.Th. – 36, and B.D. – 1.
6. (96) There are 23 who are Ordained pastors.

¹ Source: A.E. Masa, *Statistical Survey of Pastors and Workers of the CPBC*, 1969.

7. (105) The pastors have been in their present positions for the following years: less than 2 years – 40, from 2 to 4 years – 29, from 4 to 6 years – 14, from 6 to 10 years – 12, over 10 years – 10.
8. (113) The pastors are performing in the following tasks: Students Worker – 3, Pastors – 87, Institutions – 1, Kasapulan – 9, Convention – 9, and others – 4. Several are working in two areas at once.
9. (105) The pastors are active in the following tasks: preaching, teaching, Sunday School, Prayer meetings, church administration, visitation, counseling, church youth work, children's work, extension work, Bible studies, choir, women's work, teaching in an institution, promotional work, pioneering work, lay-leadership training, religious instruction classes, translation work, church gardening project, literacy program, participation in community affairs – development, community youth work, social center, medical clinic.
10. (93) The pastors classified their salaries as: sufficient – 20, too low – 62, too high – 0, and unsure – 8.
11. (59) Of the number given 15 said their wife or husband was employed besides themselves. Of those 15, four were working in the church.
12. (16) Of those married that responded, 11 said their wife earned more than they did.
13. () The estimated income of their church members was: more than 300 pesos a month – 230, 300 to 180 pesos a month – 512, 180 to 150 pesos a month – 408, below 150 pesos a month 1009.
14. (95) The number of pastors that belong to the Social Security System is 23.
15. (76) An estimated total church membership was given at 8936.
16. (83) An estimated church attendance at any one given Sunday (individuals over 12 years of age) was given as 4921.

The questions that followed required a value, or judgmental response – one where the pastor had to give his/her opinion or idea of the question.

17. When asked from a selected list to state what the pastor best like to do, the following were given in the order of preference: 1. Preaching Sunday morning, 2. Visitation, 3. Prayer meeting, 4. Teaching Adult Sunday

School, 5. Teaching Children Sunday School, 6. Counseling, 7. Preaching evangelistic meetings; The following were given as desired Above Average, in there order of preference: 1. Serving in the lowland (rural) church, 2. Teaching a Youth Sunday School Class. The following items were listed as Average, again in the order of their preference: 1. Serving a mountain church, 2. Church Administration, 3. Teaching in a church related institution, 4. Camp counselor, 5. Serving a city church, 6. Serving as a missionary overseas, and 7. A chaplain.

18. The following suggestions were given as to how to bring more people in the local community to a knowledge of Christ: (there is no particular order of importance) 1. Personal witnessing, testimony, and evangelism. 2. Introducing helpful reforms into the community by participating in community affairs, and becoming involved morally, physically, and spiritually. 3. Holding seminars and institutions and putting up Sunday School Centers and extension work. 4. Living conscientious lives by being true examples of Christ in life and ethics. 5. Showing open-mindedness and tolerance towards neighbors, and people of other faiths. 6. Showing more enthusiasm and cooperation in every church activity and endeavor. 7. Mass evangelism.
19. The following were the comments given why the church is failing to make the Gospel meaningful in the local community: 1. Church members indulge openly in vice and are hypocrites. 2. Prayerlessness. 3. Materialistic attitudes of members and pastors, along with indifference and unconcern. 4. Emphasizing the preaching aspect of ministry only. 5. Inconsistencies in the lives of the members. 6. Lack of follow-up work, especially in evangelism. 7. Ignorance of Evangelical doctrines and beliefs. 8. Too much emphasis on tradition rather than on the Spiritual aspect of Christianity.
20. Given ways by which Theological Training is most helpful in your present church work: 1. It broadens ones knowledge and deepens the spiritual life, helps in solving the many problem of men, helps one understand the wants and needs of others, and helps one meet the responsibilities as they arise in the Lord's work. 2. Most helpful in setting up a study discipline, and understanding the various personalities of people. 3. Systematic Theology is a great help.

21. These suggestions were given as ways of improving the present Theological Seminary training: 1. Raising the standard of the seminary. 2. Offering courses of study that is more relevant to the present day situations and stature of the churches and community today. 3. More thorough training in sacred or church music. 4. Upgrading the curriculum and offering courses and subjects that will prepare the students to initiate new forms of ministry. 5. Adding more years of study. 6. More practical and research work. 7. More emphasis on special studies, lectures, etc., as well as Baptist doctrines and beliefs. 8. Emphasis on rural and pioneering work. 9. Access to more religious literature. 10. More emphasis on students' religious life. 11. More social contact with other students in the campus for training in Christian upbringing. 12. Utilizing the services of spiritually and intellectually able professors. 13. Training in first-aid and hospital work. 14. Reinforcing Practical Theology course.
22. When asked to give their opinion of the good qualities of being in the ministry today, the following were given: 1. Peace of mind as one grows in the knowledge of God's grace. 2. Contributor to family and community welfare. 3. Real joy and satisfaction in serving the Lord and the privilege of knowing that one is doing the will of God. 4. Wide and varied opportunity for service. 5. Lessons on perseverance, endurance, and patience as compensation for the hardships in the work. 6. Cooperative and appreciative spirit learned in the work. 7. Good vantage point for looking at the world and helping bring about its spiritual, physical, and moral healing and redemption. 8. Spiritual, moral, and academic fitness. 9. Strength to face life in every situation. 10. Privilege of dealing and fellowshiping with different religious affiliations. 11. Privilege of serving mankind and introducing Christ to alleviate its miseries and ills. 12. Challenge to consecration and faithfulness in the service. 13. Reward of being loved and being appreciated by those you work with. 14. Crown of life and knowledge that what I am I owe to the Lord's ministry. 15. Being sanctified and a sanctifier of others. 15. Eternal security and value of immortality. 17. Christ centered life.
23. Of the faults of the ministry today, these were given: 1. Unstable and insecure in the work. 2. Spirit of jealousy and rivalry in the lives of some ministers. 3. Lack of clearer understanding of God's calling. 4. Inadequate preparation and training, no positive or regular plan of work. 5. Poor pub-

- lic relations with members and non-members alike. 6. Preaching is not backed up by life and actions. 7. Most ministers are not fully dedicated to the work. Too critical of co-workers, church members and persons of other faiths. 9. Using the ministry (and seminary) as a stepping stone to some other more beneficial job. 10. Crowded life, too many side-lines. 11. Lack of initiative to grow spiritually and professionally. 12. Conservatism and intolerance. 13. Prejudices and selfishness. 14. Low regard for moral and spiritual values. 15. Lack of consecration, beset with anxiety for petty things. 16. Failure to practice Christian courtesy and ethics. 17. Lack of pioneering spirit. 18. Not completely consecrated to Jesus Christ.
24. What is the price you think you are paying for being in the ministry: 1. Neglecting my family, property and other interests. 2. Giving up a comfortable means of livelihood. 3. Denying oneself of a financial security. 4. Moral and financial support of parents, and high regard of other members of my family and relatives. 5. Good health and self.
25. In what way do you think the Convention can help in the local ministry: 1. Proper support; constant communications, inspiration by dedicated lives of leaders, and closer ties through personal visitations. 2. Sending division personnel to the districts to hold special seminars and institutions. 3. Introducing new ideas and programs that usable to the local churches. 4. Promoting stewardship and lay leadership training. 5. More action from the Convention. 6. Prayers and encouragements. 7. Help face and solve church problems. 8. Provide reading materials and religious education aids for church use. 9. Holding refresher courses for pastors in the field. 10. Retirement plan, mutual aid plan, and educational scholarships for the ministers. 11. Provide audio-visual aids for the use of the churches. 12. Help elevate the standard of living of its pastors. 13. Give special lectures on basic understanding of center work and other community developments. 14. Helping with legal matters and problems. 15. Strengthening pastoral counseling aspects of its work among ministers. 16. Providing material aid to pastors and churches.
26. The pastors said they have worked in their local community affairs in the following ways: 1. As an officer, leader, lecturer, and speaker in programs, forums, etc. 2. As a religious instructor in the public school. 3. Participating, promoting, and encouraging work profitable for the community and its agencies. 4. Writing a regular column in the local weekly news pa-

per. 5. Having personal contact and close fellowship with various community leaders. 6. Taking part in relief distributions. 7. Providing recreational activities and facilities for the young people of the community. 8. Acting as a public official (councilor in the community).

Analysis

This is one of the two surveys that the Convention has conducted. The other is the "Census" of our Convention churches. The latter is not ready for proper evaluation due to the fact that only about half of the churches have turned in their reports. This of the pastors although not all have turned in the survey sheets, yet the sheets of those who kindly turned in are sufficient to indicate the picture of the state of our ministry.

Any fair thinking reader of the survey will easily reflect that our ministerial force is far from ideal. We have a long way to go in order to sufficiently meet the growing demands both of the churches and the communities. We must always be reminded that the stature of the ministry is the determining factor for the moral and spiritual stability of the nation. "Like priest, like people" so we are reminded.

The educational standard of our pastors is not one for which we should be apologetic. We hope we could have been of the higher level. With more than 80% of secondary education and the rest with elementary education our pastors as a whole can be depended upon for responsible cultural association.

We note with feeling of grave alarm the fact that almost half of our pastors stay in the ministry for at most only two years. Less than 10% stay for over ten years and less than 30% for no more than four years. The cause or causes of this instability should be properly determined. We shall make this our serious concern.

We are of course not too happy over the fact of the "too low" salary of more than two thirds of the total number of the Convention's pastors. Only less than one fourth expressed satisfaction on their salary. This is of course pathetic.

We also share the embarrassment of two thirds of our pastors who have wives earning more than theirs. We can only wish that these wives could consider the Christian ministry as a family rather than a personal concern and therefore take it as a privilege to be a pastor's wife. How soon this situation could be reversed we do not know. We would hope, however, that in spite of

this embarrassing situation, the spiritual dedication of the pastors involved could be the driving force for an effective ministry.

It is our conviction that this survey will be an eye-opener for our minister, church people and theological training schools. Above all we hope that those concerned might look upon these facts not as a judgment but as a challenge to improve the standard of an effective ministry.

REV. AGUSTIN E. MASA, D.D
CPBC General Secretary 1966-1970

Appendix 3: Lupang Hinirang in Hiligaynon¹

Dutang bilidhon nga amon natauhan
sa may kaisog ka nagaambahan
Dutang balaan sang mga baganihan
ang manlulupig amon pamatukan
Sa kalangitan mo, sa panganud dagat kabukiran
amon ginapaabot ang pag-apin mo sa kahilwayan
Sa imo hayahay makita ang bituon ga siga,
indi malupig kag mapintasan
Ang kadutaan niya matahum duta,
duta ka sang kapawa nangin sa imo ang kalipay
Ang kabuhi tanan gid iga-unong kon luiban ka sang kaaway.

¹ Composed by Pastor Samuel Antonio. He sang this song during a video interview with Dr. Nestor D. Bunda and Riel John D. Rafols on January 24, 2002 at La Carlota Evangelical Church.

Appendix 4: Sige Lang Bugsay!

A Sermon on the Baranganic Church Model¹

Ang aton nga pamalandungan sa sini nga aga nahanungod sa lawas ni Kristo. Ang tigulo sang aton nga pagpamalandong amo ang paborito nga mot-to sang aton first Convention President sang 1935 nga si Dr. Feliciano Sombito: “Sige Lang Bugsay.”

Si San Pablo nagsulat sang mga ginbasa naton nga mga dinalan sa mga taga Corinto nga simbahan. Ang Corinth isa ka daku nga syudad sang mga Griego kag sentro sang negosyo. Ang mga tawo mga maalam bangud sa daku nga impluwensiya sang mga pilosopiya nga halin sa Athens – Plato, Socrates, Aristotle. May problema sila nga ginaatubang – Ang mga miembro sang sina nga simbahan ginsakaan sang espiritu nga maiya-iyahon kag wala naga-kooperar.

Nagapa-indis-indis siguro ang mga taga Corinto kag naga-inagaway sila sang ulobrahon. Ayhan gasiling ang isa, “Deacon ka lang ya, ako di ang Pastor.” Basi masabat man ang iban, “basi nalipat kamo, Board of Trustees ako diri.” Sa malip-ot nga istorya, siling ni Pablo, ang mga tiil gusto mag-ulo, ang mga mata gusto magdalunggan, ang mga dalunggan nagapang-indi, kag ang mga kamot nagapanginwala. Indi na mahangpan kong ano ang kahimtangan sang ila nga simbahan. Ang napierdi sa ila nga pagbinasulay kag bina-isay amo ang misyon sang simbahan. Bangud sini, ang misyon ni Ginoong Jesus nalipatan.

Nag-libog ang akon nga ulo sa una nakon nga pagbasa kon nga-a ang lawas gid sang tawo ang gingamit nga ginpa-angay ni Pablo sa isa ka simbahan. Ayon sa akon nabasahan, ang pagpa-angay sang isa ka organisasyon sa isa ka lawas amo ang nagatuhaw nga kultura sa sina nga ti-on; kag gin gamit ina ni Pablo para mahangpan dayon siya sang mga katawhan.

Bangud si Pablo nag gamit sang ila nga kultura sa amo ina nga panahon, luyag man ako mag gamit sang aton nga kultura sa pagpa-angay sang isa ka simbahan.

¹ Palatukuran: I Corinthians 12:12-31. Tema: Equipping the Mind. San-o ginwali: January 20, 2002. Diin ginwali: La Carlota Evangelical Church. Sin-o nagwali: Francis Neil G. Jalando-on

Kon aton nadumduman ang aton natun-an sa kasaysayan, aton mata-lupangdan nga ang aton nga mga kalolohan kag kalolahan nga nagkari diri sa Pilipinas nag-usar sang isa ka sakayan sa ila nga pagpanakayon. Ang ini nga sakayan pang-dagat gintawag sang aton Malay nga ginikanan nga *balangay* ukon *barangay*. Kag sang nagpangabuhi na diri sila sa Pilipinas, ang tawag sang ila nga pagpalakat ukon pagpatikang sang pagpangabuhi amo man ang *barangay*. Ang *barangay*, sang wala pa nag-abot ang mga katsila, may kapin sa 100 ka pamilya nga nagapangabuhi sa kilid sang mga baybayon. Halin sa Luzon, Visayas kag Mindanao may mga *barangay*. Autonomous ni sila pero nagapangabuhi inter-dependently. Buot silingon, may kaangtanan sila sa isa kag isa sa bahin sang negosyo, kalan-on kag sa pinamilya.

Ang aton nga pagatun-an sa sini nga aga amo ang *baranganic church model*. Para mahapos ang aton nga paghangop, manami nga makabutang kita sa aton nga paminsaron sang isa ka debuho sang sakayan nga pang-dagat ukon baroto. Pwede man ninyo mapicture-out ang logo sang aton National Council of Churches in the Philippines. Para mabatyagan pa gid naton kag mapadalumdaluman, ibutang naton ang tagsa nga kaugalingon sa sini nga sakayan nga nagapanakayon sa dagat.

Antis naton pagasipad-siparon ang katungdanan sang tagsa-tagsa sa sini nga barangay ukon sakayan, aton anay dapat hibal-on kon ano ang palakadto-an sang sini nga sakayan; kag kon sa diin siya nagalutaw nga baybay.

Mga utod, ang aton nga sakayan nagapanakayon sa baybayon sa sosy-odad sang Pilipinas. Ang balod sa sini nga baybayon tama ka madlos kag ang hangin tama ka mapagros. Ang aton nga sakayan adlaw-adlaw nga ginabati-bati sang mga madamu nga problema kag isyus nga nagaapektar sa mga nagasakay sini. Bangud sa grabe nga balud ang iban sa aton nagasululuka, ang iban nagapalamuti, ang iban nagalingin ang ulo, ang iban nagalumpat sa lawod, ang iban nga sakayan nagtalang sang palakadtuan kag ang masubo, ang iban nagakalunod.

Ang La Carlota Evangelical Church nagsugod sang iya nga panakayon sang June 17, 1922; kag malab-ot na sa 80 anyos ang iya nga panakayon sa subong nga tuig. Ang aton nga sakayan nakaagum sang tuman ka dalagku nga mga balud. Bangud sini, ang iban nag “jump ship” kag ang iban nag “jump overboard.” Pero sa gihapon nagapadayon ang aton nga panakayon.

Mga utod, ang aton nga sakayan may palakadtu-an. Pareho sa mga kalolohan kag kalolahan naton nga nagapanakayon padulong sa Pilipinas sang

una, kita nagahandum sang isa ka matahum nga kabuhi; pareho sa mga Hudeo nga naghalin sa Ehipto padulong sa duta nga ginsaad sa ila, kita nagahandum man sang kabuhi nga wala ginapigos kag ginaeskavo. Ang aton nga palakadtuan amo ang kabuhi nga may kabuganaan, mahamungaya kag may kaginawaan. Ini amo ang kabuhi nga may kaluwasan nga yara kay Kristo Jesus.

Sa subong, aton tukibon kon ano ang katungdanan sang tagsa-tagsa sa sini nga sakayan; kag kon ano ang simbolo sang mga parti sang sakayan nga aton matun-an.

Ayhan, mamangkot kamo, dapat gid bala nga may katungdanan kami? Basi pwede man lang nga gasakay kami sa barangay nga waay ginahimo? Kon si San Pablo ang pasabton, “indi pwede nga ang lawas puro lang mata, indi pwede nga ang lawas puro lang kamot, tiil, ulo ukon dalunggan.” Ang problema nga ginahambal ni San Pablo nga aton dapat dula-on amo ang pagkamaiya-iyahon. Gahambal si Pablo, “indi pwede nga ang simbahan ikaw lang isa.” Ang simbahan isa ka katilingban, isa ka sakayan nga ang tagsa-tagsa may kaangtanan kag may katungdanan.

Pastor – *Timonil*

Unahon naton sa pagsaysay kon ano ang katungdanan sang pastor. Ang Pastor amo ang *Timonil*. Ang timonil sa English amo ang “person who steer, guide and a direction finder.” Sa likod sang sakayan dira makit-an ang lugar sang isa ka timonil bangud ang timon dira nahamtang. Kon sa diin ang timon lisoan sang timonil didto nagapadulong ang sakayan. Ang timon isa ka importante nga bagay sa sakayan; kag ang timonil nga nagauyat sina may daku nga katungdanan. Importante ang timonil bangud siya ang may katungdanan kon sa diin makadto ang barangay. Kon ang timon nakatu-on sa isa ka direksyon, didto gid ina ang padulongan.

Ang timonil nagausar sang *mapa* kag *compass*. Amo ini ang balasihan sang direksyon kon diin maagi ang sakayan para malab-ot ang palakadtu-an. Ang *mapa* amo ang *Biblia* kag ang *Kasaysayan* amo ang *compass*. Ang isa ka timonil nagatu-on sang *Biblia*. Ang *Biblia* amo ang iya giya kon sa diin niya dal-on ang sakayan. Paagi man sa iya nga natun-an, siya makatalupangod kon ano ang mga interpretasyon sang mga nahauna nga mga timonil sa iya. Diri dayon matalupangdan kon ang mga nahauna sa iya naghatag bala sang ensakto nga direction sa sakayan ukon nagtalang kag nagtiko ang gin-ayyan.

Bangud sini, ang sakayan dapat nakahibalo sang iya inagihan sa pagpanakayon. Diin siya bala naghalin sang una? Sin-o ang nagtimon sa iya sang una? Mabalud bala ang ila inagihan? Madasig bala ang panakayon nila ukon mahinay? Ano bala nga mga problema nga ila naagum? Ano bala ang mga kasadyahan nga ila nabaton?

Ang timonil dapat magtukib sa mga inagihan sang sakayan agud mahatagan siya sang inspirasyon kag daku nga pagtulon-an. Ang pagtu-on sa inagihan nagahatag sang daku nga pagpanghangkat kag igtalupangod. Ang inagihan sang sakayan iya ginaistorya sa mga katapu sang sakayan para madugangan ang ila kaisog kag mapatambok ang ila nga pagtuo. Ang pagtu-on sang inagihan nagahangkat sa mga tumalapo sang sakayan nga padayonon ang mga kaayohan nga ginsugaran sang mga nahauna kag papason ang mga kalainan nga nagapugong sa pag-angkon sang maayo nga panakayon.

Deacons – *Manuglimas*

Ang ikaduwa nga katungdanan nga aton saysayon amo ang iya sang mga *deacons*. Ang mga *deacons* amo ang mga *Manuglimas*. Ang mga *manuglimas* ang nagabantay kon may buho ang sakayan; kag kon masudlan sang tubig sila ang nagapangita sang pamaagi sa pagsag-a sang tubig. Ang mga *manuglimas* ang nagalantaw halin sa puno pakadto sa punta sang sakayan kon kamusta ang kahimtangan sang tanan. Nagaevaluate sila kon ano ang kinahanglan sang repair kag kon ano nga maintenance ang dapat himoon. Kon may buho, ila ini pagakadtuan kag pangitaan pamaagi nga matabunan para indi malunod ang sakayan. Bangud ang *manuglimas* nagatulok sang kaayohan sang sakayan, wala sila nagahimo sang mga butang nga magapadulong sa kalaglagan. Indi nila mahimo nga pabay-an ang buho ukon dugangan pa gid para magdaku. Ang *manuglimas* amo ang nagapulaw-bugtaw sa pagcheck-up kon yara sa maayo nga condition ang tanan nga parti sang sakayan; kag labi na gid ang mga kaupod sa sulod sang sakayan. Kon may nagamasakit nga kaupod, sila ang nagadalagan pakadto sa sina nga kaupod para magbulig; kon may nagaluya na sa pagbugsay sila man ang nagahikayat; kag kon may natapyan, sila ang nagahatag sang comfort. Ang obra sang mga *manuglimas* ukon mga *deacons* isa ka importante nga bahin ukon katungdanan sa isa ka sakayan para magapadayon ang pagpanakayon sini.

Church Council and Board of Trustees – *Manugpangatubang*

Ang ikatatlo nga katungdanan nga aton saysayon amo iya sang mga Board of Trustees kag mga katapo sang Church Council. Sila ang mga “look-out.” Sa Hiligaynon, ginatawag sila nga mga *Manugpangatubang*. Ara sila sa unahan sang sakayan nga nagalantaw sa unhan. Nagadala ni sila sang mga teleskopyo. Sila ang nagapahibalo kon ano ang makit-an sa unhan. Sila ang magasugid kon may bagyo nga nagapuron-puron sa unhan; ukon may dalagku nga balod; ukon basi mabunggo na ang sakayan sa mga bato. Bilang mga manugpangatubang, sila ang nagahatag sang mga dalamguhon kag mga pananawon para sa ikaayo sang barangay.

Members – *Manugbugsay*

Ang ika-apat nga katungdanan nga aton saysayon amo ang iya sang mga miembro. Ang mga miembro nagapasakop sa mga nagakalainlain nga mga komitiba sa sulod sang sakayan. May komitiba nga nagaluto sang pagkaon, may komitiba nga nagapangita sang kalan-on, may komitiba nga amo ang nagakapyot sang layag, may komitiba nga nagapanglimpyo, may komitiba man nga nagatudlo sa mga kabataan, may komitiba man nga nagahatag sang kalantahon kag madamo pa nga iban. Ang ini nga mga komitiba amo ang mga *Manugbugsay* sang sakayan. Ang nagapalakat sang sakayan indi lamang ang timonil, manuglimas ukon manugpangatubang, pero ang mga manugbugsay may daku nga katungdanan. Ang mga manugbugsay dapat nagadulungan sang bugsay. Indi pwede nga ang iban paisul ang bugsay kag ang iban paabante kay matiyog-tiyog ang sakayan. Mabudlay man ang kahimtangan sang barangay kon ang iban mahinay kag kon ang iban madasig. Kinahanglan nga ang mga manugbugsay mag-cooperate kag mag-coordinate sa isa kag isa. Indi sila magpinalumbaanay. Kon ang mga manugbugsay magpinagusto lang, ang gwa sang sakayan libot-libot sa lawod. Dumdomon man naton nga indi kita maglinamposanay sang bugsay.

Baptist Tradition and Principles – *Katig*, Holy Spirit – *Hangin*,
Heart and Mind – *Layag*

Ano bala ang katig kag ang layag? Ang katig amo ang tradition naton sa simbahan kag ang Baptist principles. Ang katig amo ang nagabalance sa isa ka sakayan para indi ini magtuwas. Ang aton nga tradition kag Baptist principles amo ang nagahatag sang stability biskan mabalud ukon may bagyo. Wala nagatuwas ang sakayan bangud sa katig. Bangud sini, ang tagsa nga katapo nakahibalo sang tradition kag prinsipyo sang barangay. Ang ini nga ihibalo amo ang magapadayon sa pagpalutaw sang barangay kag para indi ini magtuwas ukon malunod sa tunga sang mga balod kag unus sang hangin.

Ang Balaan nga Espiritu may daku nga bahin sa aton nga panakayon. Siya amo ang *hangin* nga nagahuyop sa layag. Ang layag kon aton ihumlad pagahuyopon sang hangin. Ang *layag* amo ang aton mga tagipusoon kag painuinu. Kon ihumlad naton ini sang bug-os, pagasangkapan kita sang Balaan nga Espiritu. Kon wala sang Balaan nga Espiritu nga magatulod sa sakayan, ayawan gid sang bugsay ang mga katapo sini kag makapoyan sila. Mga utod, dapat imbitaron naton ang Balaan nga Espiritu sa aton nga mga kaugalingon para ang panakayon naton mangin madasig. Ang pagpangamuyo indi isa ka butang nga mapasapayan naton bangud paagi lamang sa sina kita matagaan sang hangin, kusog kag kabakod, kag inspirasyon sa pagpadayon sang panakayon.

Jesus Christ – *Barangay Captain*

Sin-o bala ang Kapitan sang aton Barangay? Ang *Barangay Captain* sang aton nga sakayan amo si Kristo Jesus. Siya ang nagahatag sang katungdanan sa isa kag isa sa aton. Siya ang nagatawag sa aton nga mangin timonil, manuglimas, manugpangatubang kag manugbugsay. Siya ang nagapangulo sa tagsa nga may bahin sa sakayan. Kon ang tanan nga may bahin magtulok lamang sa iya kag magpamati, ang sakayan magapadayon sa paglutaw biskan ano ka grabe ang pagbati-bati sang balod ukon hangin. Kon si Jesus ang aton kapitan, ang aton nga barangay magapadulong sa kabuhi nga may kaginhawaan. As the song goes, “with Christ in my vessel I can smile at the storm until he guides me home.”

Mga utod, pareho sa ginhambal ni San Pablo, ang tagsa-tagsa nga bahin sang Lawas ni Kristo may daku nga importansiya. Ang aton gintun-an sa sini nga aga naangut sa aton nga kultura nga amo ang barangay. Gintawag naton ang aton nga ginpamalandungan nga “baranganic church model.” Kabay nga nasangkapan ang aton mga painu-inu sa aton nga pagtuon; kag paagi sini, kita nakahibalo kon ano ka-importante sang aton mga tagsa-tagsa nga katungdanan. Bilang timonil, manuglimas, manugpangatubang kag manugbugsay, aton dumdumon nga ang aton panakayon magapadulong sa kabuhi nga may kabuganaan, may hamungaya kag may kaginhawaan.

Sa katapusan, akon ibilin ang masami nga ginahambal ni Dr. Sombito, ang aton nga una nga presidente sa Convention, “Sige Lang Bugsay!!”

Appendix 5: Recorded Pastors Working in CPBC Affiliated Churches in 1950¹

Antique Kasapulanan:

Rev. Rafael M. Masuecos (b. Oct. 9, 1915, San Pedro, Antique),
ordained May 27, 1947.

Motto: "Life is what we make it."

Rev. Eugenio Galuego (b. Jan. 11, 1911, San Pedro, Antique).

Message: "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?" (I John 3:17).

Rev. Sofronio Anat (b. Dec. 8, 1910, Alimodian, Iloilo).

Motto: "Being born again, I am out and out for Christ."

Miss Rebecca O. Cabrejas (b. San Remegio, Antique).

Motto: "Only one life, 'twill soon be past. Only what's done for Christ will last."

Capiz Kasapulanan:

Rev. Laureano L. Lahaylahay (b. July 4, 1896, Toledo, Cebu).

Message: "How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures. There is the sea, vast and spacious, teeming with creatures beyond number – living things both large and small. There the ships go to and fro, and the leviathan, which you formed to frolic there. (Psalm 104:26)

Rev. Porfirio Bertus Tocong (b. Sept. 15, 1899, Makato, Capiz),
ordained May 23, 1925.

Message: "He who is the greatest, let him serve."

Rev. Delfin Dianala (b. Dec. 24, 1900, Sicaba, Cadiz, Negros
Occidental), ordained May 13, 1946.

Motto: "To serve the Lord."

¹ Source: F. Regalado and R. Ortigas, eds. *Book of Remembrance: Convention of Philippine Baptist Churches, Inc; Golden Jubilee Number, 1900-1950, 1950, 28-50.*

- Rev. Juan Lampiño (b. Janiuay, Iloilo), ordained in 1930.
 Motto: "To forward the great Cause of the Master in spite of difficulties.
- Mrs. Juana B. Tocong (b. June 26, 1903, Pontevedra, Capiz).
 Motto: "To serve."
- Mr. Jose N. Nollado (b. June 3, 1914, Miagiao, Iloilo).
 Motto: "To live the better Way of Life, the Christian Way."

Iloilo Kasapulanan:

- Rev. Genaro Diesto (b. June 25, 1901), ordained Septe. 4, 1930.
 Message: "Live to serve God, your fellowmen and your country."
- Mr. Gregorio L. Cocjin (b. May 5, 1907, Dumagas, Iloilo).
 Motto: "Serve the Master at any cost."
- Rev. Iñigo Destor Delariman (b. Dec. 27, 1906,
 ordained April 22, 1943).
 Motto: "I do not permit a woman to teach or to have authority over a man; she must be silent."
- Mrs. Ruth D. Diesto, Provicnial missionary, 1940-41.
 Miss Carmelita C. Catedral (b. Good Hope, Janiuay).
 Message: "Not overwork but overflow."
- Rev. Canuto K. Cambel (b. Jan. 19, 1906), ordained June 4, 1947.
 Motto: "To do the will of God."
- Mr. Ramon S. Conejar (b. April 1, 1907, rizal, Pototan, Iloilo).
 Motto: "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him." (Colossians 3:17).
- Mrs. Gloria Suyo Alonso (b. July 28, 1913, Tagsing, Sta. Barbara).
 Motto: "Pressing on toward the goal unto the prize of the high calling of God."
- Mr. Tereso Brasileño (b. Nov. 15, 1886, Janiuay),
 ordained March 29, 1915).
 Motto: "Work for Christ."
- Rev. Angel D. Dofeliz (b. May 25, 1895, Dumagas, Iloilo),
 ordained July 11, 1948.
 Motto: "Serve."

- Mr. Condrado Estrella (b. Jan 2, 1900, Concepcion, Iloilo).
Motto: "To remain a faithful witness to the Church of our Lord Jesus Christ."
- Mr. Hilario Lamera, pastor of Dueñas Baptist Church.
- Mrs. Leoncia Estrella, Missionary, Ajuy Baptist Church.
- Mr. Bartolome Lobriza, Treasurer, Cabudian Baptist Church, Dueñas.
- Mr. Leberato Trabilya (b. May 30, 1891, Tina, Janiuay, Iloilo).
Motto: "Evangelize."
- Mr. Eugenio K. Labatorio (b. Sept. 5, 1881).
Motto: "To serve God."
- Mr. David Lagarto (b. Sto. Niño, Dueñas, Iloilo).
Motto: "He who shall not work shall not eat."
- Rev. Restituto Ortigas (b. May 17, 1905),
ordained January 28, 1930. Studied at Central Philippine College, Union Theological Seminary, Silliman University.
- Mrs. Felisberta M. Ortigas (b. Estancia, Iloilo).
Message: "O God, to us may grace be given to follow in His train."
- Mr. Isidoro Piamonte Pedroso (April 12, 1892, Palanguia, Pototan).
Motto: "My desire is, as long as I live and wherever I may be, to stand always in the counsel of God and my Savior."
- Rev. Sotero Suegay (b. July 1899, Pototan, Iloilo),
ordained December 1949.
Message: "The work is not yet finished. Let us go on doing good, remembering always John 14:12b."
- Mrs. Enriqueta S. Ungcho (b. June 28, 1918, Cadiz, Negros Occidental). A Kindergarten Teacher and Bible Woman.
- Rev. Ernesto H. Ungcho (b. Nov. 29, 1918, Fabrica, Negros Occ.),
ordained July 4, 1948.
Motto: "To be what Christ wants me to be."
- Rev. Augusto G. Tayapad (b. Aug 2, 1903, Bago, Negros Occ.),
ordained April, 1932.
Message: "To serve is to live."
- Rev. Antonio S. Plagata (b. June 14, 1887, Sicaba, Cadiz, Negros Occidental), ordained 1917.
Motto: "To serve Christ."

Mrs. Remedios D. Vaflor.

Message: "Let us develop more of the missionary spirit. For the 'Church that is not missionary will soon be a missing church'."

Rev. Jesus T. Vaflor (b. Oct. 15, 1910, San Carlos, Negros Occ.).

Message: "More devotion to Christ and His work, especially in the winning of men to Him."

Dr. Alfredo Catedral (b. Feb 9, 1909).

Message: "Let this 50th Anniversary of our evangelical work in general and of the Baptist work in particular mark the beginning of a more functional type of Christian religion for the Filipino people and their 'neighbor'."

Rev. Felix B. Regalado (b. March 18, 1914, Estancia, Iloilo),
ordained March 1939.

Message: "Work today and expect great things tomorrow."

Rev. Antonio Montaña (b. May 10, 1907, Ilongbukid, Janiuyay, Iloilo).

Motto: To serve God and man as pastor, teacher and farmer."

Rev. Melias Huelar, Director, Pototan Baptist Church.

Pastor Faustino Domine, Pastor, Odiongan Baptist Church

Message: "I consider it the height of Christian ministry that joyful performances of lowly services as the Lord's washing the feet of unknown fishermen (Jn 13:14); as the Apostle Paul's voluntary gathering of dried leaves and twigs to warm his chilling, shipwrecked fellows (acts 28:3); and as the jubilant obedience of philip to leave a lucrative church to go and preach to a desert with only one Negro for an audience (Acts 8:26-27).

Negros Kasapulan:

Rev. Justiano Agus, Pastor, Bagroy Baptist Church, Ilog, Negros
Occidental.

Rev. Antonio Juarez Benebes (b. Jan 15, 1881, Manapla, Negros
Occidental), ordained Dec. 26, 1911.

Message: "Knowledge of the Bible without education is far more valuable than education without the knowledge of the Bible."

Mrs. Angelina Belluga Buensuceso (b. Oct. 1, 1916, Barotac
Nuevo, Iloilo).

- Motto: "It matters not how long we live, but how." (Note: She was ordained on March 22, 1980 to become the "first ordained Baptist Pastora.")
- Rev. Catalino Buensuceso (b. Nov. 25, 1911).
Motto: "To be filled with the Spirit of Christ is to be fortified for life's realities."
- Rev. Francisco Barriesses (b. Dec. 3, 1910, Sagay, Negros Occ.).
Chairman, Young People's work for Occ. Negros.
- Rev. Bello L. Cato (b. Dec. 15, 1912, Silay, Negros Occ.).
Message: "Wishing the Convention God's blessings on the 50th anniversary of the Baptist work."
- Mrs. Josefina D. Agustin (b. San Enrique, Negros Occ.), Minister,
Hinigaran Evangelical Church.
Message: "I can do all things through Christ who strengthened me."
- Mrs. Angelina Empig (b. Balabag, Dumangas).
Motto: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship." (Rom. 12:1)
- Rev. Juan P. Empig (b. Nov. 21, 1912).
Motto: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2:20)
- Miss Constancia Mazo (b. Sept 19, 1910, Cagay, Saravia, Negros Occidental). Matron, Girls' Baptist Dormitory, Bacolod City.
Motto: "Be mine to serve."
- Rev. Juan M. Pamplona (b. Aug. 15, 1912, Dingle, Iloilo),
ordained Sept. 17, 1947.
Motto: "Devotion to duty to God and family."
- Miss Praxedes Martir (b. Dec. 24, 1912).
Motto: "To serve God where there is a need."
- Rev. Eduardo Montoyo (b. Oct. 13, 1916, Dao, Capiz),
ordained May 7, 1948.
Motto: "To prepare oneself in any line of honest endeavor will insure a progressive, dynamic and respected ministry."

- Mr. Ramon A. Reyes (b. June 16, 1916, Camugao, Kabankalan,
Negros Occidental).
Motto: "Our disappointments are His appointments."
- Miss Clara P. Deocampo (b. Jan 13, 1908, Sagay, Negros Occ.).
Motto: "Live and serve."
- Rev. Atanacio V. Rijon (b. Jan. 1, 1887, Bago, Negros Occ.),
ordained April 6, 1913.
Motto: "Working for Jesus Christ forever."
- Rev. Rufo C. Tuanzon (b. Nov. 7, 1892, Dumanjug, Cebu),
ordained Sept. 17, 1917.
Motto: "Fight for God without flinching."
- Rev. Dioscoro Villalva (b. Dec. 15, 1903, Ilog, Negros Occ.),
ordained May 16, 1943.
Message: "Achieve what goals the Lord has set for you even if it means
self-effacement."
- Rev. Felix T. Tupaz (b. March 18, 1901, Barotac Viejo, Iloilo),
ordained January 28, 1928.
Motto: "Go on in spite of the rain."
- Rev. and Mrs, Elias Lapatha
Graduate Doane Evangelistic Institute

Romblon Kasapulan:

- Mr. Apolonio Felia, Promotional Secretary,
Romblon Kasapulan.
- Mrs. Cecilia S. Formilleza (b. Bago, Negros Occ.).
- Rev. Hilario Castillo (b. 1902, Pontevedra, Capiz), ordained 1924.
Pastor, Odiongan Baptist Church.
Motto: "Continue pastoring."

Filipina Missionaries:

- Miss Lourdes Deocampo (b. May 15, 1920, Faraon, Negros Occ.),
Student Voluntary Helper of Fabrica Church.
Message: "Work on quietly and at peace with all. The name is nothing;
the real results are all."

Mrs. Pacita R. Pastrana, Capiz Missionary.
Miss Consuelo Bugante (b. Nov. 29, 1906, Maribuyong, Dueñas, Iloilo), Missionary Woman, Iloilo Mission Hospital.
Motto: "Love God through service to my fellowmen."
Miss Carmen Franco (b. Barotac Viejo, Iloilo), BMTS Dormitory Matron.
Mrs. Luz Jemena Saldavia from Panit-an, Capiz.
Mrs. Natividad E. Herbilla, Bible Woman for Antique.
Mrs. Emiliana Duremdes Resurrecion (b. Dumangas, Iloilo), Provincial Missionary of Iloilo, 1947-48, and Capiz, 1939).
Miss Emilia Verzosa, Provincial Missionary, Negros Kasapulanan.

Others:

Gen. Juan Araneta, Revolutionary Leader, early convert and Founder of Bago.
Ex-Judge Deogracias Riego, Church Founder, Member of Board of Deacons, Ilog Baptist Church.
Mr. Juan Borro, early convert. Founder, Rizal Baptist Church, Pototan. Served once as Iloilo Kasapulan President.
Mr. Amando Zamora, early convert and preacher. Church Founder, Calvario Evangelical Church.
Leocadio Señeres, (b. May 15, 1890, Mambusao, Capiz), Pastor CPBC.

Appendix 6: Binalaybay Nahanungod sa Convention, 1975¹

Sang mil ocho sientos nobintay ocho May nag-abyanay duha ka tao Tungod si Lund isa ka Misyonero Na kombirtir si Manikan Braulio	Ang pari nga si Father John Daku man ang hinimu-an Sia nag-aman sang katawohan Balatyagon nila nagmag-an
Pagkatapus sang kinagamo Sang Katsila kag Amerikano Ginpadala si Lund – Braulio Sa aton nga mga Ilongo	Ang laban nga nagbulig sa ila Amerikano – Amerikana Kon gusto ninyo sila makilala Tamdi ang “Book of Remembrance” ta
Ang A.B. Missionary Union Nagpadala sang duha sa aton Agud maghimo sang hilikuton Sang butang nga mga Diosnon	Ang ila mga misyonera Nagbuylog sa ila nga mas-a Kag ang ila mga dalaga Nag-obra sa pagka-nars pa
Ang duha nila nga katuyu-an Sining Diosnon nga mga kauturan Paino-ino masanagan Sang hamili nga kamatu-uran	Nagsangyog ang mga ulubasan Nagtukod ospital-eskuelahan Sa kusog sang putting kauturan Para sa aton ka-ayuhan
Nag-abot sila sa Iloilo Sa pagdala polong sang Gino-o Kag nagpuyo ang duha sa Jaro Nga amo ila nangin centro	Kay sila nga mga tumulo-o Napun-an sang Espirito Santo Kag isganan nga mga tao Kay daku ang ila pagto-o
May Missionaries nga Presbeterian Nagbulig sa sining mag-abyan Kag naghugpong sila nga tanan Nga ang kausa gid mabuligan	Gani padayon sang mga misyonero Ang pagwali sang Ebanhelyo Kag malipayon sila nga toto-o Kay madamo nagbaton kay Kristo

¹ Martina T. Jara, *Ang Manugbantala Herald*, 1975, 13-14.

Naglapnag sa mga probinsia
Ang pagdamo sang mga Iglesia
Kay nagmatutum gid ini sila
Sa paghimo katungdanan nila

Ang nahanas nga mga Pilipinhon
Nagbuylog sa Amerikanhon
Agud ila dayon matigayon
Ang daku nila nga misyon

Sang pagdamo sang kasimbahanan
Nagpondar isa katilingban
Kag ila ini ginhingadlan
Nga Bautista Kasapulanan

Sang ulihi nga mga panahon
Nagbatyag ang opisyaes naton
Ang kasimbahanan mag-ulogyon
Sa dakung katilingban Convention

Di mahapus ang hilikuton
Ginhimo para sa aton
Nag-antus kag sila nagtus-on
Sang krus sa kabuhing Kristohanon

Madamo sang aton baganihan
Nagtaklad sa mga kabukiran
Lamang ang tao malambutan
Mga pulong sa kalangitan

Tungod sang ila dakung gugma
Kapaitan wala gin baleha
Agud mapakita gid nila
Balatyagon nga ara sa ila

Sang masapuan sang Amerikano
Nga sangkol na ang Pilipino
Gintugyan tanan nga trabaho
Nga sila na lang magpangolo

Ang misyonerang kababayen-an
Naghatag ila masarangan
Sa pagbulig sa mga kaupdanan
Kag ang obra nag-mulumag-an

Naghimo sila katilingban
Nga may daku nga katuyu-an
Agud sila ang maka-sakdag man
Hilikuton magdasig pagpadalagan

Aton gid pasalamatan
Ang tanan nilang hinimu-an
Kag di man sila pagkalimtan
Tubtob kita diri magtaliwan

Gani sa sini gid nga ti-on
Ang tanan malipayon
Kay nakatambong pa kita karon
Sang Convention sa iya Diamond.

Appendix 7: Directory of CBMA Members

Aklan Pastors (19)

Pastor Alcedo, Lenny
New Washington Baptist
Church, New
Washington, Aklan 5610

Pastor Articulo, Paulino
New Washington Baptist
Church, New Washington,
Aklan 5610

Pastor Bernal, Domingo
Ortega Rosal Baptist Church,
Rosal, Libacao, Aklan 5602

Pastor Caluba, Junna T
Calizo Norte Baptist Church,
Calizo, Balete, Aklan 5614

Pastor Cuadernal, Baltazar
Libacao Baptist Church
Libacao, Aklan 5602

Pastor Cuales, Lucia
Calizo Sur Evangelical
Church, Calizo, Balete,
Aklan 5614

Pastor Dalida, Emelia S
Cabugao Altavas Baptist
Church, Altavas, Aklan

Pastor Delgado, Marcela R
Polo, New Washington,
Aklan 5610

Pastor Manalo, Fortunato R
Altavas Baptist Church,
Altavas, Aklan

Pastor Mañova, Billy R
Binit-agan Baptist Church,
Polo, New Washington
Aklan 5610

Pastor Manuel, Fel S
Polo Baptist Church
Polo, New Washington, Aklan

Pastor Meñez, Mitty L.
New Washington Eng. Ch.
Pob., New Washington

Pastor Roquios, Sylvia M
Polo Baptist Church, Inc.
Polo, New Washington, Aklan

Pastor Roquios, Nelin
Polo Baptist Church
Polo New Washington

Tapang, Jonathan C.
Ochando-Dumaguait Baptist
Church, Ochando

Pastor Tapang, Roerna
Ochando-Dumaguait Baptist
Church, Ochando

Pastor Vidad, Wilfredo
Pilar Community Christian
Church, Pob. Libacao, Aklan

Pastor Zomil, Nilda
1387 F Quimpo St, Kalibo

Pastor Zomil, Gloria J
Agsam Baptist Church
Agsam, Balete, Aklan

Antique Pastors (47)

Pastor Acero, Michael
Culasi Baptist Church
Centro Sur, Culasi, Antique

Pastor Alfon, Anita J
Big-a, Barbaza, Antique

- Pastor Almaiz, Celso P
Bugo Baptist Church
Bugo, San Remegio, Antique
- Rev. Arib, Matthias
San Jose Evangelical Church,
San Jose, Antique
- Pastor Balagoto, Jingle P.
Capoyuan, Barbaza
Antique
- Pastor Bajar, Noemi Joy E
Patnongon Baptist Church,
J.P. Rizal St., Patnongon,
Antique
- Pastor Banta, Rosinie A
Salvacion Baptist Church,
Salvacion, Sibalom, Antique
- Pastor Barcebal, Luz T
Antique Christian Center,
San Jose, Antique 5700
- Pastor Baynosa, Roger
Light Bringers Community
Church, Sn. Roque, Anini-y,
Antique 5917
- Pastor Basilio, Arles
Tabongtabong Baptist
Church,
Tabongtabong, Barbasa
Antique 5706
- Pastor Bedona, Zacarias S
Rev. Eugenio Galuego Sr.,
Memorial Church,
San Pedro, San Jose
- Pastor Brasileño, Samuel
Sn. Remegio Baptist Church,
Sn Remegio, Antique 5714
- Pastor Caballero, Noe
Patnongon Baptist Church,
J.P. Rizal St. Patnongon,
Antique 5702
- Pastor Cabrejas, Leslie M
San Jose Evangelical Church,
Villa Gella Village, San Jose
Antique
- Pastor Cardinal, Anita M
San Jose Evangelical Church, San
Jose, Antique
- Pastor Carinal, Armando A
Caridad, Culasi, Antique
Antique 5706
- Pastor Cayetano, Mario N
Belison Baptist Church
Belison, Antique
- Pastor Cedenio, Angelina N
San Jose Evangelical Church,
San Jose, Antique 5700
- Pastor Condes, Timothy C
Poblacion, Laua-an
Antique 5705
- Pastor Cordero, Racquel C
Funda Dalipe, San Jose,
Antique 5700
- Pastor Cordova, May M
Belison Baptist Church
Rizal St., Belison, Antique
- Pastor Cordova, Noe M
Laua-an Baptist Church
Laua-an, Antique 5705
- Pastor Cuevas, Francisco
Sinundolan Baptist Church,
San Remegio, Antique 5714
- Pastor Espinso, Rammy E
Poblacion Lau-an
Antique 5705

Pastor Garcia, Salvacion M
 San Remigio Baptist Church,
 San Remigio, Antique

Pastor Gregorio, Elvis B
 Trinidad Baptist Church,
 Trinidad, San Remegio,
 Antique

Pastor Guillermo, Hem A
 Belison Baptist Church
 National Road, Belison,
 Antique 5701

Pastor Jordan, Quiruben R
 Balud, Tobias Formier
 Antique

Pastor Labanon, Daisy A
 Wayside Baptist Church,
 Canitu-an, Lauaan,
 Antique 5705

Pastor Lachica, Antonio D
 Barangbang Baptist Church,
 San Remegio, Antique 5714

Pastor Lapera, Emelee
 Sn. Remegio Bapt. Church
 Old Town, Sn. Remegio
 Antique 5714

Pastor Lariza, Melchor
 Olaga, Sibalom, Antique

Pastor Leysa, Lowell L
 San Pedro Evangelical
 Church, San Pedro, Antique

Pastor Mangompit, Randy C
 Sibalom Evangelical Church,
 Sibalom, Antique

Pastor Narciso, Pedro S
 Cadiao, Bapt. Church, Ca-
 diao, Barbaza,
 Antique 5706

Pastor Narciso, Sorita A
 Cadiao, Barbaza, Antique

Pastor Natuel, Bhart G
 Culasi Baptist Church,
 Centro Sur, Culasi, Antique

Pastor Odango, Luz S
 Sibalom Evangelical Church,
 Sibalom, Antique

Pastor Omadle, Darilyn S
 Laua-an Christian Center,
 Laua-an, Antique

Pastor Panaguiton, Raquel
 Laua-an Baptist Church
 Pob. Laua-an, Antique

Pastor Puedan, Esther M
 Igburi Baptist Church
 Igburi, Patnongon, Antique

Pastor Puedan, George C
 Patnongon Baptist Church,
 Patnongon, Antique 5702

Pastor Ramos, Henry I
 Lipata Baptist Church
 Lipata, Culasi, Antique

Pastor Solomon, Liezl G.
 Calag-itan Bapt. Church
 Calag-itan, Sn. Remegio
 Antique 5714

Pastor Suico, Jose D
 Belison Baptist Church,
 Belison, Antique

Pastor Sumlod, Allen C
 Laua-an Baptist Church,
 Laua-an, Antique 5705

Pastor Turga, Phoebe M
 Cadolonan Evangelical Church,
 San Remegio, Antique 5714

Pastor Turga, Venancio O
 Pob. San Remegio, Antique 5714

Capiz Pastors (69)

Pastor Alimoane, Medy T
Libertad, Tapaz, Capiz

Pastor Allaga, Jocelyn
Dapdapan Bapt. Church
Dapdapan, Sapián, Capiz

Pastor Antonio, Peter D
Astorga, Baptist Church
Astorga, Dumarao, Capiz

Pastor Antonio, Wilson D
Hilltop Baptist Church
Cuartero, Capiz

Pastor Asas, Celedonia M
Cagay Evangelical Church,
Cagay, Roxas City 5800

Pastor Barrion, Zaldy B.
Faith Christian Church
Malitbog, Tapaz,
Capiz 5814

Rev. Bedecir, Webster J
Office of the Chaplain
Filamer Christian College
Roxas City 5800

Pastor Bedona, Deborah D
Capiz Christian Church,
Pavia St., Roxas City

Pastor Berco, Geline D
East Villaflores Evangelical
Church, East Villaflores,
Maayon, Capiz

Pastor Bonifacio, Evelyn D
Capiz Christian Church
Pavia Street., Roxas City

Pastor Carian, Heward M
Libertad Baptist Church,
Libertad, Tapaz, Capiz 5814

Pastor Casanevo, Randy M
Capiz Evangelical Church,
Roxas City

Pastor Casiple, Molinda P
Duran Baptist Church
Duran, Dumalag, Capiz

Pastor Castañaday, Ester D.
Dapdapan Bapt. Church
Dapdapan, Sapián,
Capiz 5806

Pastor Castronuevo, James
Capiz Evangelical Church
Roxas City

Pastor Casquejo, Randy M
Paglaum Baptist Church
Poblacion Takas, Cuartero,
Capiz 5811

Pastor Celeste, Noel B.
Duran Bapt. Ch., Duran
Duran, Dumalag, Capiz

Pastor Cerbo, Jasmin
Capiz Christian Church
Libas, Roxas City 5800

Pastor Cortel, Araceli G
Guidance and Counseling
Center, Filamer Christian
College, Roxas City, Capiz

Pastor Cruz, Allan de la E
San Miguel Baptist Church,
San Miguel, Ilawod,
Tapaz 5814

Pastor Cruz, Melvin de la F
Putian Evangelical Church,
Bgy. Putian, Cuartero, Capiz

Pastor Cruz, Nimrod De la
Putian Evangelical Church
Bgy. Putian, Cuartero, Capiz

Pastor Daniel, Eva D.
 Capiz Evang. Church
 Roxas City 5800

Rev. Delgado, Adino Sr. R
 Hipona Baptist Church
 Hipona, Pontevedra, Capiz

Pastor Dordas, Bellardo Jr.
 Rev. Leocardo Señeres
 Memorial Baptist Church,
 Dangola, Dumarao, Capiz

Pastor Dordas, Angelina D
 Agbatuan Evangelical
 Church, Dumarao, Capiz

Pastor Equipado, Jaylon V
 Astorga Baptist Church
 Astorga, Dumarao, Capiz

Pastor Eriman, Bobby A
 Taft Evangelical Church
 Taft, Tapaz, Capiz 5814

Pastor Estilo, Algen L
 Capiz Evangelical Church,
 Roxas City

Pastor De Eyoy, Amalia P.
 Agbatua Baptist Church
 Agbatua, Dumarao, Capiz

Pastor Falsis, Susana B
 Capiz Evangelical Church,
 Roxas Avenue, Roxas City

Pastor Fara-on, Romeo F
 Katipunun Evangelical
 Church, Tapaz, Capiz

Pastor Farinas, Josefa F
 Putian Evangelical Church,
 Putian Cuartero, Capiz

Pastor Forteza, Felix F
 Bag-ong Barrio Baptist
 Church, Bag-ong Barrio,
 Tapaz, Capiz 5814

Pastor Fran, Nobe Joy A
 Capiz Evangelical Church,
 Roxas Avenue, Roxas City

Pastor Fran, Elna A
 Pamangpangon Baptist Church,
 Astorga, Dumarao, Capiz

Pastor Franco, Nestor P
 Sitio, Aglongon, Duran
 Dumalag, Capiz 5813

Pastor Fusin, Lina P
 San Antonio Baptist Church, San
 Antonio, Cuartero, Capiz

Pastor Fuyunan, Billy L
 East Villaflores Evangelical
 Church, East Villaflores,
 Maayon, Capiz 5809

Pastor Fuyunan, Nes
 Hilltop Baptist Church
 Mahunod-hunod, Cuartero, Capiz

Pastor Ganza, Rufino
 Mahunod-hunod Baptist
 Church, Mahunod-hunod,
 Cuartero 5811

Pastor Gareza, Teodoro Jr.
 Bilbao St., Roxas City
 Capiz 5800

Pastor Guijova, Leo V
 Sublangon Christian Church,
 Brgy. Sublangon, Pontevedra,
 Capiz 5802

Pastor Guillermo, Henry
 San Antonio Baptist Church, San
 Antonio, Cuartero,
 Capiz 5811

Pastor Hallegador, Nelly P
 Pastor Hernandez, Carmelina
 Switch Baptist Church
 Tapaz, Capiz 5418

Pastor Jemina, Kenneth R
Amaga Evangelical Church,
Amaga, Sigma, Capiz 5816

Pastor Lamazon, Jerry F
Sublangon Christian Church,
Sublangon, Pontevedra,
Capiz 5802

Pastor Lirazan, Jonathan S.
Amaga, Sigma, Capiz

Pastor Lobaton, Nimrod G
Camburanan Baptist Church,
Camburanan, Tapaz,
Capiz 5814

Pastor Lorenzo, Romeo
Community Christian
Church, Bago Chiquito,
Panay, Capiz 5801

Pastor Madraga, Ninfa D
Tinaytayan Baptist Church,
Dumarao, Capiz

Pastor Magbanua, Domingo
Tapaz Baptist Church
Poblacion, Tapaz, Capiz

Pastor Magbanua, Tita G
Tapaz Baptist Church
Tapaz, Capiz

Pastor Manajero, Ruth B
Capiz Evangelical Church,
Roxas City, Capiz 5800

Rev. Odiaman, Bonifacio B
Chaplaincy Department
Capiz Emmanuel Hospital,
Roxas City, Capiz

Pastor Olivares, Vima A
Capiz Evangelical Church,
Roxas Avenue, Roxas City

Rev. Parcia, George A
Capiz Evangelical Church,
Roxas Avenue, Roxas City

Pastor Pedregosa, Rusalin G
Libertad Baptist Church
Libertad, Tapaz, Capiz

Pastor Porras, Marilou C
Dangula Baptist Church,
Tinaytayan, Dumarao, Capiz

Pastor Rosaot, Isaias B
Bag-ong Bro. Bapt. Church
Bag-ong Barrio, Tapaz
Capiz 5814

Pastor Ruto, Cervando
Angub, Cuartero, Capiz 5811

Pastor Ruto, Gerardo Jr. E
Angub, Cuartero, Capiz

Pastor Santiago, Phoebe F
Duran Baptist Church
Duran, Dumalag, Capiz

Pastor Tapang, Jonathan C
Christian Education Department,
Filamer Christian College, Roxas
Avenue, Roxas City, Capiz

Pastor Tizon, Lito M
Hopevale Baptist Church
Tapaz, Capiz 5814

Pastor Villar, Araceli C
Tinaytayan Baptist Church,
Dumarao, Capiz 5812

Pastor Villazor, Danny B
Tawog Evangelical Church
Tawog, Sigma, Capiz

Pastor Vingno, Remedios O
NHA Pipeline, Blk 23, Lot 47
Brgy. Tigi, Roxas City
Capiz

Iloilo Pastors (315)

Pastor Abico, Evelyn B
San Diego Baptist Church,
San Diego, Lemery,
Iloilo 5043

Pastor Abogadil, Emida F
Baptist Center Church
Luna St., La Paz, Iloilo City

Pastor Acosta, Rudy P
Jaro Evangelical Church,
Jaro, Iloilo City 5000

Pastor Acuesta, Allyn Rose C
Greenhills Baptist Church,
Malitbog, Ilaya, Bingawan,
Iloilo 5041

Pastor Adolacion, Thelma G
Calvario Evangelical Church,
Janiuay, Iloilo

Pastor Agpas, Edgar A
Koinonia Baptist Church,
Dungon A, Jaro, Iloilo

Pastor Agbas, Meriam B
Koinonia Baptist Church,
Dungon A, Jaro, Iloilo

Pastor Aguda, Reniel R
Malublub, Badiangan
Iloilo

Pastor Aguilar, Ceasar B
Oton Baptist Church
Cor. Mabini & Rizal Sts.,
Oton, Iloilo

Pastor Aguilar, Jeanie C.
Batad Baptist Church
Batad, Iloilo

Pastor Alasa, Herberto Sr. B
Lemery Baptist Church
Lemery, Iloilo 5043

Pastor Albia, Ariel L.
Dueñas Baptist Church
Dueñas, Iloilo

Pastor Alborote, Jonathan E
Anabo, Baptist Church
Anabo, Lemery, Iloilo 5043

Pastor Alcorin, Erlinda D
Baptist Center Church
Lapaz, Iloilo City

Pastor Aligarbes, Austein H
198 D.B. Ledesma St.
Jaro, Iloilo City 5000

Pastor Alada, Narciso
Agdalusan Baptist Church,
Agdalusan Lambunao, Iloilo

Pastor Albia, Ariel L
Dueñas Baptist Church
Dueñas, Iloilo 5038

Pastor Albia, Elizabeth L
Dueñas Baptist Church
Dueñas, Iloilo 5038

Pastor Albiño, Pedro D
Punta Eki Baptist Church,
Punta Eki, Culasi, Ajuy,
Iloilo 5012

Pastor Allaga, Enriqueta A
Buga Baptist Church
Buga, Leon, Iloilo 5026

Pastor Alpange, Ely
c/o Ajuy Baptist Church, Ajuy

Pastor Andraje, Jeryl G
Romaje Baptist Church
Romaje, Tapaz, Capiz

Pastor Angeles, Noel P
Cadagmayan Baptist Church,
Cadagmayan Sur,
Sta Barbara, Iloilo 5002

Pastor Angeles, Phoebe P
 University Church,
 Central Philippine
 University, Jaro, Iloilo City

Rev. Arandela, Elias
 Tuburan Baptist Church,
 Lambunao, Iloilo 5042

Pastor Arcenas, Manuel E
 College of Theology
 Central Philippine
 University, Jaro, Iloilo City

Pastor Arellado, Edwardson
 Pinay Espinosa Bapt. Ch.
 Pantalan Navarro, Ajuy
 Iloilo 5012

Pastor Armonidad, Oliver E.
 S. Barrido Memorial Baptist
 Church, Sto. Domingo,
 Barotac Viejo, Iloilo

Pastor Asaria, Sammy A
 College of Theology, CPU

Pastor Articulo, Yolanda A
 New Bagongon Baptist
 Church, Bagongon,
 Concepcion, Iloilo 5013

Pastor Azores, Orla U
 Imperial Homes II Quintin
 Salas, Jaro, Iloilo City 5000

Pastor Bacas, Nilo V
 Batad Baptist Church
 Batad, Iloilo

Pastor Bacera, Rogelio B
 J.T. Breña St.,
 Barotac Nuevo, Iloilo

Pastor Baclagon, Deliciosa
 CPBC Headquarters
 Fajardo St., Jaro
 Iloilo City 5000

Pastor Bacusa, Myrasol A
 Peace Bapt. Ch., De La Paz,
 Banate, Iloilo

Pastor Baldonasa, Ruth P
 Sto. Domingo, Barotac Viejo,
 Iloilo 5001

Pastor Baloya, Memory Jean
 Puerto Princesa Baptist Church,
 Puerto Princesa, Barotac Viejo,
 Iloilo 5011

Rev. Bañas, Jenkins B.
 Baptist Student Center
 Baptist Center Church
 Lapaz, Iloilo 5000

Rev. Bañas, Prudencio P
 Miramar Ville Subdivision, Jaro,
 Iloilo City

Pastor Bañes, Reynaldo M.
 Tabugon Evang. Church
 Estancia, Iloilo

Rev. Basiao, Melecio
 CPU Compound
 Jaro, Iloilo City 5000

Pastor Bata-anon, Janice C.
 Anoring Baptist Church
 Anoring, Sara, Iloilo

Pastor Bataanon, Ricardo Jr.
 Carles Christian Center
 Poblacion Carles, Iloilo

Pastor Baylon, Thelma S
 Alzar Country Baptist Church,
 Tumcon Ilaud, Pototan,
 Iloilo 5008

Pastor Baynosa, Roger C
 Bonifacio St., Lambunao,
 Iloilo 5042

Pastor Bayog, Gary T
Pili Baptist Church
Pili, Ajuy, Iloilo

Pastor Bedecir, Amador L
Agsirab Baptist Church
Agsirab Lambunao, Iloilo

Pastor Belgira, Benjamina U
Aripdip Baptist Church,
Aripdip, San Rafael Iloilo

Pastor Benigay, Jemuel A
Brgy. Poblacion, New
Washington Zone
Lemery, Iloilo 5043

Rev. Bernal, Rudy C
CPBC Headquarters
Fajardo St., Jaro
Iloilo City 5000

Pastor Besana, Eugenio III B
CPU High School
Department, Jaro, Iloilo City

Pastor Besidillas, Antonio, Jr.
Bobog Baptist Church
Bobog, Silagon, Ajuy

Pastor Bañes, Sufreno B
Bañes Studio, Banate, Iloilo

Pastor Besidillas, Leah C
Bobog Baptist Church
Bobog, Silagon, Ajuy

Pastor Blanco, Lynn Camarista
Buga Baptist Church, Buga,
Leon, Iloilo 5026

Pastor Boko, Gaudencio Sr. E
Barotac Viejo Baptist Church
Btc. Viejo, Iloilo 5011

Pastor Boko, Gaudencio Jr.
Estancia Evangelical Church,
E Reyes Avenue Estancia,
Iloilo 5007

Pastor Brasileño, Marlon P
Juanico Memorial Baptist
Church, Magdalo, Banate

Pastor Buendia, Ronnie A.
Guimbal Baptist Church
Cor. Garmel-Garbanzos
Guimbal, Iloilo

Dr. Bunda, Nestor D.
College of Theology
Central Phil. University
Jaro, Iloilo City 5000

Pastor Bustamante, Narra P
S. Barido Memorial Baptist
Church, Sto. Domingo,
Barotac Viejo

Pastor Burgos, Efren S
Dungon Christian Church
Banker's Village, Dungon B,
Jaro, Iloilo City 5000

Pastor Bulagao, Jingle P
Holy Fellowship Evangelical
Church, Alacaygan Banate, Iloilo

Pastor Cabanda, Jocelyn L
Baptist Center Church
Lapaz, Iloilo City

Pastor Cabaobao, Ronnie T
Mandurriao Convention
Baptist Church
Mandurriao, Iloilo Phase II

Pastor Cabaylo, Marilyn B
Bingawan Baptist Church,
Bingawan, Iloilo

Pastor Cabaylo, Salvador B
Pototan Baptist Church
T- Magbanua, Pototan, Iloilo

Pastor Cabillite, Romeo C
Buga Baptist Church
Buga, Leon, Iloilo 5026

Pastor Caipang, Norma T
CPU Elementary School
Jaro, Iloilo City 5000

Pastor Calambro, Rosemarie
Cawayan Baptist Church
Carles, Iloilo

Pastor Calampinay, Herminigildo
Buga Leon Baptist
Church, Buga, Leon, Iloilo

Pastor Calinawagan, Mansueta
Iloilo Mission Hospital
Jaro, Iloilo City

Rev. Calvo, Eduardo M
Passi Baptist Church,
Passi, Iloilo

Rev. Calvo, Selene S
Inadlawan-Maribuyong
Baptist Church, Maribuyong,
Dueñas, Iloilo

Rev. Camarig, Leonardo M
CPBC Headquarters
Fajardo St., Jaro, Iloilo

Pastor Camarig, Teresa L
Little Baguio Baptist Church,
Bagongbong, Dueñas,
Iloilo 5038

Pastor Cañete, Mervin D
Rizal Fundacion Baptist
Church, Pototan, Iloilo

Pastor Canonigo, Daisy Lyn
Guimbal Christian Kinder
Center, Guimbal, Iloilo 5022

Pastor Canones, Noel L
Pinay Espinosa Community
Church, Pinay Espinosa, Ajuy
Iloilo 5012

Pastor Capanas, Orlando G
Estelita Franco Tupaz Memorial
Baptist Church, San Juan,
Barotac Viejo, Iloilo City 5011

Pastor Cape, Benjo L
Jagdong Baptist Church
Dueñas, Iloilo 5038

Pastor Cardinal, Ananias
Jagdong Baptist Church
Jagdong, Dueñas, Iloilo

Pastor Cardenas, Joseph
Agusipan Baptist Church
Agusipan Badiangan, Iloilo

Pastor Cardinal, Melodina P
Malsan Baptist Church
Agsirab, Lambunao, Iloilo

Pastor Cardinal, Nemeuel P
Agsirab, Lambunao, Iloilo

Pastor Cardinal, Tarcela C
Jagdong Baptist Church
Barangay Jagdong
Dueñas, Iloilo 5008

Pastor Carian, Gemma M
Bingawan Baptist Church,
Bingawan, Iloilo 5041

Rev. Carian Ronel A
Bingawan Baptist Church,
Poblacion Bingawan,
Iloilo 5041

Pastor Casiple, Ernesto M
Rising Sun Baptist Church,
Lambunao, Iloilo

Pastor Caspe, Adiel Nathan G
Malag-it Baptist Church,
Malag-it, Lambunao, Iloilo

Pastor Castellanes, Lory S
177-L Brgy. Punong, Lapuz,
Iloilo City 5000

Pastor Castillo, Elibert S
 #32 Sto. Domingo St.,
 Jaro, Iloilo City 5000

Pastor Castillon, Jonan B
 New Testament Baptist Ch.
 Airport Rd., Manduriao
 Iloilo City 5000

Rev. Castillon, Malvar S
 Concepcion Baptist Church,
 Concepcion, Iloilo

Pastor Castronuevo, Bonifacio
 Glad Tidings Baptist Church,
 Bingawan, Iloilo

Pastor Catague, Jonalyn M
 Cubay Baptist Church
 Cubay, Bingawan, Iloilo

Pastor Catoera, May Morlyn
 Dausan Baptist Church,
 Poblacion, Bingawan, Iloilo

Pastor Catolico, Milanie S
 College of Theology, CPU
 Jaro, Iloilo City

Pastor Catorce, Roger C.
 Bingawan Baptist Church
 Deretso St., Pob., Binga-
 wan, Iloilo 5041

Pastor Celeste, Allen G
 Pavia Baptist Church
 Pavia, Iloilo 5001

Pastor Celeste, Elviro E
 Ulayan Baptist Church
 Brgy. Ulayan, Calinog, Iloilo

Pastor Celeste, Rex L
 Celeste St. Poblacion
 Bingawan, Iloilo 5041

Pastor Ceralvo, Violeta F
 Sitio Maldespina Poblacion,
 Bingawan

Pastor Clarito, Francisco C
 Christian Gospel, Leon,
 Iloilo 5026

Pastor Clemente, Edwin
 Montinola St. Sta. Barbara,
 Iloilo 5002

Pastor Cocjin, Haydee B
 Balabago Community Church,
 Balabago, Jaro, Iloilo City

Pastor Coloso, Anselmo S.
 E. Reyes Avenue
 Estancia, Iloilo 5017

Pastor Conato, Jose R
 Consolacion Baptist Church, San
 Miguel, Iloilo

Pastor Condes, Anthony G
 Agusipan Baptist Church
 Agusipan Badiangan,
 Iloilo 5033

Pastor Condes, Federico L
 Apian Baptist Church
 Apian, Leon, Iloilo 5026

Pastor Condes, Meriam R
 Agusipan Baptist Church
 Agusipan, Badiangan,
 Iloilo 5033

Pastor Conejar, Rachel C
 Brgy. Sinuagan, Pototan
 Iloilo 5008

Rev. Constantino, Epifanio
 Christian Gospel Baptist
 Church, Leon, Iloilo 5026

Pastor Cordova, Dolores P
 Barotac Viejo Baptist Church,
 Magsaysay Street, Btc. Viejo

Pastor Cornel, Jayner F.
 Pavia Baptist Church
 Gonzaga St., Pavia, Iloilo

Pastor Cornel, Nasser A.
Pavia Baptist Church
Gonzaga St., Pavia, Iloilo City

Pastor Corros, Gil D
Carles Baptist Church
Poblacion Carles, Iloilo

Pastor Cortuna, Loida B
Jaro Evangelical Church
Jaro, Iloilo City 5000

Pastor Corvera, Ruth C
Family Wellness Center
Central Philippine
University, Jaro, Iloilo

Pastor Cuizon, Epifanio S
Banate Baptist Church
Banate, Iloilo

Rev. Dais, Amaury
College of Theology, CPU,
Jaro, Iloilo City

Rev. Dais, Lolita
College of Theology, CPU,
Jaro, Iloilo City

Pastor Daitol, Edgardo A
Estancia Baptist Church
Estancia, Iloilo 5017

Pastor Dedoroy, Flordeliza O
Johnson Hall Annex, CPU,
Jaro, Iloilo City

Pastor Dejaresco, Lilia L
Highway Evangelical
Church, Inc., Cuartero Street
Ext. Road, Jaro, Iloilo City

Pastor Delariman, Miriam Jean P
Bantud Baptist Church
Dumangas, Iloilo 5006

Pastor Deocampo, Susana
V Lot 9 Blk 23 Manduriao
NHA, Manduriao, Iloilo

Pastor Deocampo, Tomas
Tabuc Suba Baptist Church,
Tabuc Suba, Jaro,
Iloilo City 5000

Pastor Destor, Elizer C
Estancia Baptist Church
V- Cudilla Sr. Avenue
Estancia, Iloilo 5017

Pastor Destor, Noe I
Ermita, Dumangas,
Iloilo 5006

Pastor Dequina, Rona
Jagdong Baptist Church
Jagdong, Dueñas, Iloilo

Pastor Deza, Leah L
Antonino Depakakibo Memorial
Baptist Church,
Pulao, Dumangas, Iloilo

Pastor Dianala, Charlette B
CPU Compound
Jaro, Iloilo City

Dr. Diel, Domingo
IATS Office
Johnson Hall, CPU
Jaro, Iloilo City 5000

Pastor Dionio, Sheila M.
Nurses' Home
Iloilo Mission Hospital
Jaro, Iloilo City 5000

Pastor Dolendo Erna T
Ajuy Baptist Church,
Ajuy, Iloilo 5012

Rev. Doromal, Vicente D
Barotac Nuevo Evangelical
Church, Barotac Nuevo

Pastor Dumaguit, Desiree C
Sambag Baptist Church
Sambag, Jaro, Iloilo City

Pastor Edang, Victoria A
Lemery Baptist Church
Brgy. Tugas, Lemery
Iloilo 5043

Pastor Elequin, Antonio, E
Abeto St., Mirasol
Manduriao, Iloilo City

Pastor Emilio, Rodolfo P
Holy Fellowship Evangelical
Church, Alacaygan,
Banate, Iloilo

Dr. Equiña, Limuel R
College of Theology, CPU
Jaro, Iloilo City 5000

Pastor Equipado, Hermene
Gleaners Joy Church
401 Santo Road, Sto. Niño
Subdivision, Cagbang,
Oton, Iloilo

Pastor Esclares, Roger V
Banate Baptist Church
Banate, Iloilo

Rev. Escobin, Samuel R
Student Center
Central Philippine
University, Jaro, Iloilo City

Pastor Escobin, Sharon B
Teneclan, Badiangan
Iloilo 5033

Pastor Escoton, Dolores B
Pototan Baptist Church
Teresa St., Pototan, Iloilo

Pastor Escuban, Joy S
279 Sambag, Jaro
Iloilo City 5000

Pastor Evangelista, Aladin S
Tambaliza Baptist Church
Concepcion, Iloilo 5013

Dr. Fabula, Nathaniel M
CPU Compound
Jaro, Iloilo City 5000

Pastor Faldas, Nila E
Democracia St. Jaro
Iloilo City 5000

Pastor Faulan, Rea Angelica
College of Theology, CPU
Jaro, Iloilo City

Pastor Fegarido, Adele Grace
Pavia Baptist Church
Gonzaga St., Pavia, Iloilo

Pastor Felarca, Kristine Pearl
Cabudian Baptist Church
Cabudian, Dueñas
Iloilo 5038

Pastor Fetalsana, Renato F
Calvario Evangelical Church,
Janiuay, Iloilo

Pastor Fetalsana, Lily F
College of Theology
CPU, Jaro, Iloilo City

Pastor Formilleza, Zenaida B.
Cawayan Baptist Church
Cawayan, Carles, Iloilo

Pastor Forro, Sharon E.
Tenedan, Badiangan, Iloilo

Rev. Francia, Apolonio D
Pavia Baptist Church,
Pavia, Iloilo 5001

Pastor Francia, Lydia B
Pavia Baptist Church,
Pavia, Iloilo 5001

Pastor Frayco, Rowena M
Gines Patag Baptist Church,
Gines Patag, Cabatuan,
Iloilo 5130

Pastor Funtilon, Nilva F
Koinonia Baptist Church
Jaro, Iloilo City

Pastor Gabawa, Elizabeth B
Dumangas Baptist Church,
Dumangas, Iloilo 5006

Pastor Gallaza, Rhylyn T
Cubay Baptist Church
Bingawan, Iloilo

Pastor Gaje, Samuel C
Matag-ub, Janiuay
Iloilo 5034

Rev. Gal, Lydia G
College of Theology, CPU

Pastor Gener, Servando B
Bingawan Baptist Church,
Bingawan, Iloilo

Pastor Geretape, Merlita C
Maldespina, Bingawan,
Iloilo 5041

Pastor Geromiano, Elizer G
College of Theology, CPU

Pastor Geronaga, Jeanne C
Langka Baptist Church
Learning Center
San Jose, San Miguel

Rev. Gicana, Rafael
Baptist Center Church
Iloilo City 5000

Pastor Guillergan, Leonita M
College of Theology, CPU,

Pastor Hebra, Kenneth G
Baptist Center Church
Lapaz, Iloilo City

Rev. Herbillia, Judson Sr. F
Block 16, Lt.6 NHA Bakhaw,
Mandurriao, Iloilo City 5000

Pastor Herradura, Asuncion C.
Iniligan, Badiangan, Iloilo

Pastor Herradura, Floripe H.
Leganes Baptist Church
Sn. Vicente Village
Pob., Leganes, Iloilo

Pastor Herradura, Noemi C.
Leganes Baptist Church
Sn. Vicente Village
Pob., Leganes

Rev. Hervias, Bernardo C
Forward, Iniligan,
Badiangan, Iloilo 5033

Pastor Hollera, Joy C
Oton Baptist Church
Cor. Mabini & Rizal Sts.
Oton, Iloilo 5020

Pastor Huyo, Fortunata B
Ito Baptist Church
Cabatuan, Iloilo 5031

Rev. Ilacio, Aben F
Tabuc Suba Baptist Church,
Tabuc Suba, Jaro,
Iloilo City 5000

Pastor Insular, Rato M
Torreblanca St., Guimbal,
Iloilo 5022

Pastor Isada, Juanito C
Velasco, Lemery
Iloilo 5043

Rev. Jaco, Remo S
Leganes Baptist Church
Brgy. Guihaman, Leganes
Iloilo 5003

Pastor Jarbadan, Margarita D
Baptist Center Church
Lapaz, Iloilo City 5000

Pastor Jarloyan, Querubin J
 Glory-Vision Baptist Church,
 Malayu-an, Ajuy
 Pastor Java, Margen A
 Guidance Services Center,
 CPU, Jaro, Iloilo
 Pastor Jovero, Susan P
 Pavia Baptist Church
 Pavia, Iloilo 5001
 Pastor Jungco, Joel V.
 Estancia Evang. Church
 E. Reyes Avenue
 Pob. Zone I,
 Estancia, Iloilo
 Pastor Junio, Glenda A
 Cubay, Baptist Church
 Cubay, Bingawan
 Iloilo 5041
 Pastor Labordo, Esterlita E
 Panuran Baptist Church
 Lambunao, Magdalo Baptist
 Church, Lambunao, Iloilo
 5042
 Pastor Laceña, Federico L
 Convention New Testament
 Baptist Church, Brgy.
 Balagjao,
 Lambunao, Iloilo
 Pastor Lacson, Florence U
 Dungon Christian Church,
 Dungon B, Jaro, Iloilo
 Pastor Lagarto, Julie L
 Business Office, CPU,
 Jaro, Iloilo 5000
 Rev. Lagulao, Moreto O
 Community Christian
 Church, Dungon, Jaro,
 Iloilo City 5000

Pastor Lambatin, Oliver E
 Cabudian Baptist Church
 Cabudian, Dueñas
 Iloilo 5038
 Pastor Lambatin, Duma G
 Cabudian Baptist Church
 Cabudian, Dueñas, Iloilo
 Pastor Lamputi, Ranel
 Baptist Center Church
 Lapaz, Iloilo City
 Pastor Landero Excelyn C
 College of Theology
 CPU, Iloilo City 5000
 Pastor Latorre, Coleta G
 Malag-it, Lambunao,
 Iloilo 5042
 Pastor Lamputi, Raffy O.
 Villa Hermosa, Sara, Iloilo
 Pastor Laprades, Elsie G
 Landheights Subd. Blk 3
 Lot 17, Phase 1, Tagbac,
 Jaro, Iloilo 5000
 Rev. Laprades, Elias
 Landheights Subd. Blk 3
 Lot 17, Phase 1, Tagbac,
 Jaro, Iloilo 5000
 Pastor Lariza, Edwin I
 Department of Social Work,
 CPU, Jaro, Iloilo
 Pastor Latore, Coleta G.
 Simeona Gonzales Mem'l
 Baptist Church, Malag-it
 Lambunao, Iloilo
 Pastor Laurente, Aniceto T
 Sapao Baptist Church
 Sapao, Dumangas,
 Iloilo 5006

- Pastor Leaban, Ramie Jose C
Gogo Baptist Church
Purok 3 Brgy. Gogo Estancia,
Iloilo 5017
- Pastor Lemerick, Rhoda B
Semeona B. Gonzales
Memorial Baptist Church
Brgy. Pasig, Lambunao
Iloilo 5042
- Pastor Legario, Nery B
Unity Baptist Church
Caguisanan, Lambunao
Iloilo 5042
- Pastor Leyble, Sarah L
Sambag Baptist Church
Sambag, Jaro, Iloilo City
- Pastor Leysa, Rufino S
Malag-it Baptist Church
Malag-it Lambunao, Iloilo
- Pastor Leysa, Stevie L
Dumangas Baptist Church,
Burgos St., Dumangas,
Iloilo 5006
- Pastor Libuna, Gidget C
Highway Evangelical
Church, Cuartero, Jaro, Iloilo
City 5000
- Pastor Lilla, Hector G
Rising Sun Baptist Church,
Poong, Lambunao,
Iloilo 5042
- Rev. Lopez, Edwin
#3, Fifth St., Lawaan Village,
Balantang, Jaro, Iloilo City
5000
- Pastor Lubay, Ernesto D.
Lay-ahan Baptist Ch.
Pototan, Iloilo 5008
- Pastor Luces, Martha Mae E
Jaro Evangelical Church
Jaro, Iloilo City 5000
- Pastor Luces, Ronny L
CPBC Headquarters
Fajardo St., Jaro
Iloilo City 5000
- Pastor Macasing, Tomasita
Ajuy Baptist Church
Ajuy, Iloilo 5012
- Pastor Mahilum, Jewin C
Cawayan Baptist Church
Cawayan, Carles, Iloilo
- Pastor Mahilum, Randy
Banate Baptist Church
Banate, Iloilo
- Rev. Mangana, Melvin M
University Church, CPU
Jaro, Iloilo City 5000
- Pastor Mangompit, Juanilyn
Agcalaga Baptist Church
Agcalaga, Calinog
Iloilo 5040
- Pastor Mangompit, Ronald
Agcalaga Baptist Church
Agcalaga, Calinog, Iloilo
- Pastor Marbebe, Delsa L.
New Lubian Baptist Church,
Brgy. Lubian, Janiuay,
Iloilo 5034
- Pastor Marginado, Jennyfer
Villa Hermosa Baptist Church,
Villa Hermosa, Sara, Iloilo
- Pastor Martinente, Elsie C
Pinay Espinosa Baptist Church,
Pinay Espinosa, Ajuy, Iloilo 5012

Pastor Maquiran, Lanie B
 CPBC Headquarters
 Fajardo St., Jaro, Iloilo

Pastor Meni, Sammy N
 Forward Evangelical Church,
 Iniligan, Badiangan, Iloilo

Pastor Meñes, Alice Lapar
 Sambag Baptist Church
 Sambag Jaro, Iloilo 5000

Pastor Morante, Edwin V
 Puerto Princesa Baptist
 Church, Puerto Princesa,
 Barotac Viejo, Iloilo 5011

Pastor Morales, Alfred
 University Church,
 CPU, Iloilo City

Pastor Morales, Sulpicio
 Sn. Miguel Baptist Church
 Sn, Miguel, Iloilo

Pastor Morales, Teresita G
 Baptist Center Church
 Lapaz, Iloilo City 5000

Pastor Morales, Nimrod G
 Manduriao Convention
 Baptist Church
 Manduriao, Iloilo City

Pastor Mosquera, Filomeno N
 Glory Vision Baptist Church,
 Malayu-an, Ajuy, Iloilo 5012

Pastor Narciso, Edmundo A
 Puntales Baptist Church
 Loong, Concepcion, Iloilo

Pastor Narciso, Jahra B.
 Calamigan Bapt. Church
 Puntalis, Concepcion
 Iloilo 5012

Rev. Narciso, Jerson B
 Chaplain's Office
 Central Philippine University
 Iloilo City 5000

Pastor Naysay, Erlinda C
 Hillside Baptist Church
 Walang, Lambunao, Iloilo

Pastor Naysay, Nima Rose G
 College of Theology, CPU
 Jaro, Iloilo City 5000

Rev. Ola, Rustom
 NTBC Revival Ministry
 233-C Sambag, Jaro
 Iloilo City 5000

Pastor Olarte, Larry V
 CPBC, Fajardo St.
 Jaro, Iloilo City 5000

Pastor Oquindo, Narciso C
 Grace Vale Baptist Church,
 Quipot, Janiuay

Pastor Padojinog, Tita Grace
 Manduriao Convention
 Baptist Church, Manduriao
 Phase II, Manduriao,
 Iloilo 5000

Dr. Pagara, Bernabe
 College of Theology, CPU,
 Jaro, Iloilo City

Pastor Palmejar, Daisy Lynn
 Guimbal Baptist Church
 Guimbal, Iloilo

Pastor Palcat, Lucille
 Forward Evang. Ch.
 Iniligan, Badiangan, Iloilo

Pastor Palmejar, Daisy Lyn C.
 Malublub Baptist Church.
 Malublub, Badiangan, Iloilo

Pastor Palmes, Darry M
College of Theology, CPU,
Jaro, Iloilo City

Pastor Paraonda, Jemson G.
Inamyongan Bapt. Ch.
Bingawan, Iloilo

Pastor Parpa, Ronald F.
CBMA Office
2/F Stuart Hall, CPU
Iloilo City 5000

Pastor Pedroso, Yoshie Lynn
Baptist Center Church
Luna St., La Paz
Iloilo City 5000

Pastor Prior, Eliseo B
Iprog Baptist Church
Brgy. Iprog, Sn. Enrique
Iloilo

Pastor Pedroso, Beulah C
Grace Gospel Center Ch.
Rizal St., Btac, Viejo, Iloilo

Pastor Pedroso, Yoshie Lyn
Baptist Center Church
Lapaz, Iloilo City 5000

Rev. Peñacerrada, Harold T
Mc Arthur Avenue, Tabuc
Suba, Jaro, Iloilo City

Pastor Peñafior, June Mar E
Espinosa Rice Mill Baptist
Church, San Antonio, Ajuy

Pastor Peregil, Antonio Jr. L
Plandico Baptist Church
Plandico, Concepcion, Iloilo

Rev. Peñacerrada, Leo B
Camp Delgado Baptist
Pioneering Church
PNP Chaplaincy Service,
Camp Delgado Iloilo City

Pastor Piamonte, Melodina F
San Geronimo, Barotac Viejo,
Iloilo 5011

Rev. Piñuela, Dante J
Peace Baptist Church
De La Paz, Banate, Iloilo

Pastor Pomares, Alejandra B
Puerto Princesa Baptist Church,
Btc. Viejo, Iloilo

Pastor Porras, Nicanor C
Brgy. Bariga, Banate, Iloilo

Pastor Powanes, Alejandra B
Puerto Princesa Baptist Church,
Btc., Viejo, Iloilo

Pastor Portollano, Wilma H
Calinog Baptist Church
Calinog, Iloilo 5040

Pastor Quimpo, Roger T
University Church
CPU, Iloilo City

Pastor Quimpo, Marissa G
University Church
CPU, Iloilo City

Pastor Rafols, Marjorie B
Maquiling St., Pavia Children's
Learning Center
Pavia, Iloilo 5001

Pastor Ravina, Nissi
Ajuy Baptist Church
Ajuy, Iloilo

Pastor Reyes, Grace C
College of Theology
CPU, Iloilo City 5000

Pastor Roldan, Ronnel D
Barasan Baptist Church
Barasan, Dumangas
Iloilo 5006

Pastor Rosaot, Aida B
 Gines Patag Baptist Church,
 Gines Patag, Cabatuan
 Iloilo 5031

Pastor Sabandal, Danilo C
 Malangabang Baptist Church,
 Concepcion, Iloilo

Pastor Sablada, Marilou C
 Sinayawan Evangelical
 Church, Sinayawan, Valencia,
 Guimaras 1112

Pastor Salabao, Arman B.
 Chaplain's Office
 Central Philippine University
 Jaro, Iloilo City 5000

Pastor Sales, Noel L.
 Concepcion Baptist Church
 Concepcion, Iloilo 5013

Pastor Salmeron, Remias B
 Iprog Baptist Church
 Iprog, San Enrique
 Iloilo 5036

Pastor Salomon, Gerson
 Pastor Salomon, Norilyn T
 164 Brgy. Taal Zone 3
 MH del Pilar St.
 Molo, Iloilo City

Rev. Santiago, Job A
 CPBC Headquarters
 Fajardo St., Jaro
 Iloilo City 5000

Pastor Sanz, Jocelyn G
 Baptist Center Church
 Lapaz, Iloilo City 5000

Pastor Sayson, Excellence M
 Langka Baptist Church
 San Jose, San Miguel

Pastor Sian, Cris Amorsolo V
 Guidance Office
 Central Philippine University,
 Jaro, Iloilo

Pastor Silencino, Felina Y
 29 Barangay Road, CPU
 Jaro, Iloilo 5000

Pastor Silvestre, Sherlita P
 Rizal Baptist Church
 Brgy. Sinuagan, Pototan
 Iloilo 5008

Pastor Sta. Romana, Melanie G
 Hopevale Baptist Church
 Hopevale, Iloilo 5000

Pastor Suarez, Renato S
 Agusipan Baptist Church
 Agusipan, Badiangan
 Iloilo 5033

Pastor Subang, Teofisto N
 Sta. Barbara Baptist Church, Sta.
 Barbara, Iloilo

Pastor Tabligan, Noel P
 Inadlawan Maribuyong Baptist
 Church, Maribuyong, Dueñas

Pastor Tahum, Tessie
 Alibayog Baptist Church
 Alibayog, Sara, Iloilo

Rev. Talha, Samuel G
 Chaplain's Office
 CPU, Iloilo City

Pastor Tamayo, Allyn Rose A.
 Greenhills Baptist Church
 Malitbog, Ilaya, Binggawan

Rev. Tanate, Phythias T
 ERM, San Antonio, Ajuy
 Iloilo 6108

Rev. Tandog, Esfeamori A
 Baptist Center Church
 Lapaz, Iloilo City

Pastor Tayo, Nida B.
 Cubay Baptist Church
 Celeste St., Poblacion
 Bingawan, Iloilo

Pastor Teruel, Reishan P
 Lemery Baptist Church
 Lemery, Iloilo 5043

Pastor Tizon, Lolita L
 Agdalusan Baptist Church,
 Jayobo, Lambunao, Iloilo

Pastor Tolosa, Corazon M
 Oton Baptist Church
 Cor. Mabini & Rizal Sts.
 Oton, Iloilo 5020

Pastor Tomo, Henry I
 Dusacan Baptist Church
 Brgy. Dusacan, Leon
 Iloilo 5026

Pastor Torrico, Virgie C
 Brgy. Plandico Concepcion
 Iloilo 5013

Pastor Tortal, Emry S
 Carles Christian Church
 Bgy. Guinticgan, Carles
 Iloilo 5019

Pastor Totica, Loreto G
 Ferasol St., Poblacion
 Bingawan, Iloilo 5041

Pastor Tubal, Eleuterio J.
 Little Baguio Church
 Cabudian, Dueñas, Iloilo

Pastor Turga, Joven Apollo
 Poblacion Ilawod, Ladrado
 St., Lambunao, Iloilo

Pastor Undar, Gemma A.
 Odiongan Central Baptist
 Church, Odiongan,
 Badiangan, Iloilo 5033

Rev. Valdez, Joel G
 Manduriao Convention
 Baptist Church, Phase II
 NHA, Manduriao, Iloilo

Pastor Vargas, Eugene S
 San Miguel Christian Church,
 R.V. Sanchez St., San Miguel,
 Iloilo

Pastor Vergara, Prim III C
 Office of Student Affairs
 Central Philippine
 University, Jaro, Iloilo

Pastor Vicente, Miriam P
 Sambag Baptist Church
 Sambag, Jaro, Iloilo City

Pastor Villa, Jenalyn R.
 Binon-an Baptist Church
 Binon-an, Batad, Iloilo

Pastor Villafior, Gwendolyn M
 048 Aujero St., Poblacion
 Dueñas, Iloilo

Pastor Villegas, Jeanie P
 Binon-an Baptist Church
 Batad, Iloilo City 5016

Pastor Villegas, Della S
 Lemery Baptist Church
 Lemery, Iloilo 5043

Pastor Yap, Delson L
 Ajuy Baptist Church, Ajuy, Iloilo

Pastor Zonita, Joseph C
 Little Baguio Baptist Church,
 Dueñas, Iloilo

Manila Pastors (25)

Pastor Belandes, Liberty J
Faith Baptist Church,
Quezon City 4332

Pastor Carandang, Marianita
Deo Jireh Christian
Academy Blk. 156 Lot 25
Sitio Central, Upper Bicutan,
Taguig, Manila

Pastor Cardenas, Joseph B
Constitution Hills Bible
Church, 49 Residential Rd.,
Brgy Batasan Hills, Quezon

Pastor Cepida, Leonita G
Emmanuel Christian Church,
Don Carlos Village, Pasay
1300

Pastor Daniel, Mesilyn C
San Francisco Terrace, San
Pablo City Laguna

Pastor Diezmo, Noel B
Soldier's Hill II, Blk. 10, Lt. 6
Almanza, Las Piñas City
1750

Pastor De la Peña, Rudy N
Jeriah Baptist Church, Lot 11,
Rd. 4, Phase IV, COGEO
Village, Antipolo City

Pastor Edralin, David Allen C
Faith Baptist Church, 4
Bulletin St., Comer West
Avenue, West Triangle
Quezon City 1100

Pastor Faalam, Nilo F
Batangas Gospel Church,
Nueva Villa, Alangilan, Ba-
tangas City

Pastor Faalam, Sarah D
Batangas Gospel Church,
Nueva Villa, Alangilan,
Batangas City

Pastor Fetalsana, Mabini
Capitol Hill Christian Church,
Brgy. Ibola #81 Filinvest II,
Quezon City

Pastor Formilleza, Prima S
Lt. 26 Block 27 Goodwill I
San Bartolome, Novaliches,
Quezon City

Rev. Formilleza, Ellie P
199 A Gen Tirona St., Bagong
Barrio, Kalookan City 1400

Pastor Gabaldon, Noel M
4 Gitna St., Kaingin
Bukidnon, Quezon City

Rev. Han, Clark T
Faith Baptist Church, #4
Bulletin St., Quezon City

Rev. Lacida, Willie A.
Capitol Hills Christian Church,
Filinvest Rd., Batasan,
Quezon City

Pastor Lamis, Liza B
NCCP Headquarters
EDSA St., Quezon City

Pastor Lirazan, Aniceto G
Faith Baptist Church
4 Bulletin St., West Avenue
Quezon City

Rev. Pallo, Danilo de C
Queen's Row Gospel Church,
Block 19 Lot 28, Area A, Queen's
Row Subdivision, Bacoor, Cavite

Pastor Pomras, Jesse Ray I
Capitol Hills Christian
Church, Filinvest 2 Rd.,
Batasan Hills, Quezon City

Pastor Quimpo, Byron A
Faith Baptist Church
4 Bulletin St., West Avenue
Quezon City

Pastor Salivio, Louie C
Upland Gospel Church
Bagong Silang,
Bacoor, Cavite

Pastor Tabaodaja, Rosan V
Masville Baptist Church
Cpd 236 Blk2, Masville,
Sucat Paranaque, MM

Pastor Tomas, Rafael, Jr. G
84 Gen. Timio St.
Bagong Barrio, Caloocan

Pastor Vidad, Wilfredo N.
Sampaguita St, Dalandanan,
Valenzuela, Metro Manila

Palawan Pastors (4)

Pastor Cadio, Angelina S
Brgy. San Jose Baptist
Church, P.O. Box 13, Pto
Princesa, Palawan

Pastor Espinosa, Nerrie B.
Tanatana-en Community
Christian Church, Brgy.
Tanatana-en, Dumarán,
Palawan 5310

Pastor Lucasan, Raquel Q
P.O. Box 13 Purok
Matapat, San Jose, Pto
Princesa, Palawan

Pastor Panes, Annalyn P.
P.O. Box 13 Purok Matapat,
San Jose, Pto Princesa, Palawan

Mindanao Pastors (84)

Rev. Abelarde, Haile L
First City Convention Baptist
Church, General Santos

Pastor Abentang, Sanorio T.
Brgy. Desawo, T'Boli
South Cotabato 9513

Pastor Adolacion, Thelma G.
042 Sta. Cruz, Dipolog City

Pastor Agiao, Felix Jr.
Sinayawan, Valencia City
Bukidnon 8709

Pastor Agiao, Precy D
Sinayawan Evangelical Church,
Sinayawan, Valencia,
Bukidnon 8709

Pastor Alantad, Pablito L
Lawagan Baptist Church
Caluan, Sindangan,
Zamboanga del Norte

Pastor Alibutdan, Edwin
Gango R.T. Lim
Zamboanga del Norte

Pastor Alingco, Felizardo B
Brgy. Talon-talon
Zamboanga City 7000

Pastor Alquiza, Tito B.
Solar Evang. Church
Solar, Olutanga, Sibugay Prov

Pastor Andabon, Faustino A
Sindangan Baptist Church,
La Roche San Miguel, Sindangan,
Zamboanga del Norte

Pastor Andiog, Lito T
 Lawagan Baptist Church
 Lawagan, Caluan, Sindangan,
 Zamboanga del Norte 7112

Pastor Andraje, Jeryl G.
 Koronadal Convention
 Baptist Church, 249 Lopez
 Jaena St., Koronadal City,
 Cotabato

Pastor Aplacador, Dumah A
 Don Carlos Evangelical
 Church, Hong's Compound,
 Don Carlos, Bukidnon 8712

Pastor Bacong, Lester B.
 Matanong Baptist Church
 Mandih, Sindangan
 Zamboanga del Norte

Pastor Balasoto, Richard
 Tuka Convention Baptist
 Church, Tuka Bagumbayan,
 Sultan Kudarat 9810

Pastor Bat-og Victoria D
 PO Box 18 Kidapawan City,
 Province of Cotabato 9500

Pastor Baynosa, Elsa C.
 Prk. 2, Brgy, Tinacagan
 Gen. Santos City 9500

Pastor Benigla, Eriberto A
 Gango Baptist Church
 Gango, Roseller T. Lim
 Zamboanga del Sur 7002

Pastor Berandez, Manuel F
 Siayan Baptist Church
 Siayan, Zamboanga del Norte

Pastor Buena, Merlita M
 Mandih Baptist Church
 Sindangan, Zamboanga del
 Norte 7112

Pastor Buison, Lucia S
 Family Wellness Center
 PO Box 191
 General Santos City

Pastor Cadeleña, Lorena T.
 Ipil Baptist Church
 Prk. Kaimito, Ipil
 Zamboanga, Sibugay

Pastor Capada, Rey P
 Dumalama, Panganuban
 Lambanusan, Kalilangan
 Bukidnon 8718

Pastor Castillo, Romeo F
 Falgui Subdivision, Lagao,
 General Santos

Pastor Concerman, Vic H.
 Guihing Convention Bapt. Ch.
 Gilda Subd., Guihing
 Hagonoy, Davao del Sur

Pastor Corporal, Evelyn G.
 090 Quezon Avenue
 Miputak, Dipolog City 7100

Pastor Cundiman, Artemio D
 Ipil Baptist Church, Purok
 Kaimeto, Ipil
 Zamboanga del Sur

Pastor Deogracia, Rolindo P
 Imelda Christian Fellowship
 Church, Poblacion Imelda
 Zamboanga del Sur 7000

Pastor Derubio, Marigold C
 Koronadal Proper
 Palomolok, South Cotabato

Pastor Dolar, Gremelyn R
 Damit Lifeway Baptist Church,
 Damit Bayog
 Zamboanga del Sur 7011

- Pastor Dolar, Melody R
Dawit Lifeway Baptist
Church, Dawit Bayog
Zamboanga del Sur 7011
- Pastor Doloe, Gremelyn R.
Sioy Baptist Church
Sioy, Zamboanga
Sibugay 7006
- Pastor Esclares, Melgar
Guihing Convention Baptist
Center, Guihing, Hagonoy,
Davao, del Sur
- Pastor Estante, Ernesto S
Namnama Titay Pioneering
Church, Namnama
Zamboanga del Sur
- Pastor Este, Allen
Hong's Compound,
Poblacion
Don Carlos, Bukidnon
- Pastor Fegarido, Dorothy E
Katipunana Baptist Church,
R.T. Lim, Zamboanga del
Sur 7002
- Pastor Fuentes, Arnel P
Pob. Siay,
Zamboanga del Sur
- Pastor Gallemit, Prescillo Jr. N
ICFC Poblacion Imelda,
Zamboanga del Sur
- Rev. Gasataya, Jasher
Banga Baptist Church
Marbel, South Cotabato
- Pastor Gelilang, Cenon C.
Culombio Isulan
Sultan Kudarat
- Pastor Gemina, Gavina P.
Buug Convention Bapt. Ch.
Datu Panas, Buug
Zamboanga, Sibugay
- Pastor Gemina, Pedro P
Fatima Madungi Baptist
Church, Inuman, Sindangan,
Zamboanga del Norte 7112
- Pastor Guartero, Lordino
c/o Ching Guartero
MMC, General Santos 9506
- Pastor Gumba Roselyn R.
Ipil Baptist Church
Ipil, Zamboanga, Sibugay
- Pastor Jimena, Poncy D
Sindangan Baptist Church,
Sindangan,
Zamboanga del Norte
- Pastor Lachica, Floripaz M.
Bayog Baptist Church
Bayog, Zamboanga del Sur
- Pastor Lagdamen, Wilfredo,
Quarry Convention Baptist,
Quarry Chua, Bagumbayan,
Sultan Kudarat 9810
- Pastor Lalag, Conchito A.
Lawagan Baptist Church
Lawagan Calwan,
Sindangan, Zamboanga del
Norte 7112
- Pastor Larisma, Warlito
Sn. Jose, Imelda
Zamboanga, Sibugay 7007
- Pastor Lasco, Rebecca B
Mandih Baptist Church
Mandih, Sindangan
Zamboanga del Norte

Pastor Laurea, Nestor A Sindangan Christian Fellowship, Sindangan, Zamboanga del Norte	Pastor Magno, Emrane C Family of God Baptist Church, Purok Narra, Dualing, Aleosan, Cotabato 9410
Pastor Legaspina, Mildred B Sindangan Baptist Church, Sindangan, Zamboanga del Norte	Pastor Maningo, Harry G Inuman Sindayan Zamboanga del Norte
Pastor Librado, Repolidon J Mindanao Paglaum Center, Purok Kaimito, Ipil, Zamboanga del Sur	Pastor Maningo, Leonardo M Katipunan Roseller T. Lim Zamboanga del Sur
Pastor Linatan, Edmund T First City Baptist Church Villa Consuelo Subd. General Santos City	Pastor Mendoza, Florepaz N Bayog Baptist Church Poblacion Bayog, Zamboanga del Sur 7011
Pastor Lorezo, Eriberto Alicia Baptist Church Pob. Alicia, Zamboanga del Sur 7040	Pastor Ovalo, Gerald A Imelda Christian Fellowship Church, Poblacion, Imelda, Zamboanga del Sur 7007
Pastor Lorezo, Levi A c/o Rev Jun Gallemit. Pob. Imelda, Zamboanga del Sur 7007	Pastor Padilla, Reynaldo Z Sindangan Baptist Church, Sindangan, Zamboanga del Norte
Pastor Macadaya, Dominador Sindangan Baptist Church, Zamboanga del Norte 7112	Pastor Palma, Jimmy G Bangahan Evangelical Church, Bangahan, Pangantucan, Bukidnon
Pastor Madrillo, Richard V New Testament Baptist Church, Kitubod, Libungan Cotabato 9411	Rev. Panado, Concordia S Convention Baptist Church, Ripag II Manuel Guanga, Tugbok District, Davao City
Pastor Magnetico, Felipe Imelda Christian Fellowship Church, National Highway, Imelda, Zamboanga del Sur	Pastor Piedad, Wilfredo G Paradise Baptist Church Paradise, Diplahan Zamboanga del Sur
	Pastor Pico, Winston Blk. 6 Lot 32 Gensanville Subd., General Santos

Pastor Planingo, Leonardo
Katipunán Baptist Church,
Katipunán Roseller T. Lim,
Zamboanga del Sur 7002

Pastor Quidores, Godfrey A
New Sinuagan Baptist
Church, New Sinuagan,
Libungan,
North Cotabato 9411

Pastor Rafil, Richard A
Lampanusan Evangelical
Church, Lampanusan,
Kalilangan, Bukidnon

Pastor Repolidon, Librado J
Ipil Baptist Church,
Purok Kaimito Ipil
Zamboanga del Sur 7001

Pastor Revillo, Armando
Guanzon Blk. 5
Brgy. Morales,
Koronadal City
South Cotabato

Pastor Ricafuerte, Daniel B
Tilasan Baptist Church
R.T. Lim Zamboanga del Sur
7002

Pastor Sailo, Ronnie V
Christian Fellowship Church,
Lot 16 Human Settlement
Church Site, Fatima, General
Santos 9500

Pastor Samsona, Zacarias B
Falgui Subdivision
General Santos City

Rev Sancho, Eddie T
First City Baptist Church
Villa Consuelo Subdivision,
General Santos City 9500

Pastor Sancho, Nilda L
Koronadal Baptist Church,
Morales Centro,
South Cotabato 9506

Pastor Sawan, Monde
Lambila, Desawo, Tboli
South Cotabato 9513

Pastor Soberano, Gil
WMBBI, Sn. Jose
Imelda, Zamboanga, Sibugay

Pastor Taña, Josephine M
Caluan Sindangan
Zamboanga del Norte

Pastor Taña, Dionito T
Dipodog Baptist Church
Dipodog Maras, Sindangan,
Zamboanga del Norte

Pastor Velasco, Luster
Mandik, Zindi,
Zamboanga del Norte

Negros Occidental Pastors (399)

Pastor Abaring, Lynny S
Villa Lucasan, Mandalagan,
Bacolod City, Neg. Occ.

Rev. Abelarde, Samuel T
Himamaylan Baptist Church,
Himamaylan, Neg. Occ. 6108

Pastor Abogadil, James Luther F
Convention Baptist Bible
College, Bakyas, Bacolod Pastor

Abogadil, Sharon Rose F
Convention Baptist Bible
College, Bakyas, Bacolod
City 6100

- Pastor Adorable, Elvin M
Convention Baptist Bible
College, Bakyas, Bacolod
City 6100
- Pastor Agudania, Alice Q
Enclaro Baptist Church
Enclaro, Ilog, Negros
Occidental 6109
- Pastor Agudania, Nelly Q
Enclaro, Baptist Church
Enclaro, Neg. Occ.
- Pastor Alabi, Julie
Tabugon Baptist Church
Tabugon, Kabankalan
Negros Occidental 6111
- Pastor Alabi, Dennis
Tabugon, Kabankalan
Negros Occidental
- Pastor Alagahit, Eddie C
Maquiling Community Baptist
Church, Brgy. Maquiling,
Sagay City, Neg. Occ.
- Pastor Alarcon, Anabelle C
Tinongan Evangelical Church
Brgy. Tinongan, Isabela,
Neg. Occ.
- Pastor Alba, Alberto A Jr.
Yubo Evangelical Church
Brgy. Yubo, La Carlota
- Pastor Albito, Almer J
Villa Angela Christ Ministry,
Bakyas Evangelical Church
Bakyas, Bacolod City
- Pastor Albito, Alona M
Lisboc Baptist Church
Lisboc Vista Allegre
Ilog, Negros Occidental
- Pastor Alejado, Ronald C
Juan Luna St., La Castellana,
Negros Occidental 6131
- Pastor Alingco, Hermenia R
Sagay Central Evangelical
Church, Inc
Brgy. Bato, Sagay City
Negros Occidental 6122
- Pastor Alocillo, Ana Liza
Mabini Evangelical Church,
Cadiz City, Neg. Occ.
- Rev. Alubog, Amsil P
La Carlota Evangelical Church,
Yunque St., La Carlota City, Neg.
Occ. 6130
- Pastor Alvarez, Hosea Ian B
- Pastor Alvarez, Rowena F.
Carolina Evangelical Church,
Sitio Carolina, La Carlota City,
Neg. Occ.
- Pastor Alvior, Ifor B
Calubang, Ilog
Negros Occidental 6109
- Pastor Amancio, Mariannie A
Himamaylan Baptist Church,
Himamaylan, Neg. Occ.
- Pastor Amamio, Marjanie A.
Amin Evangelical Church,
Amin, Isabela, Neg. Occ.
- Pastor Amante, Judith C
Victorias Emmanuel Baptist
Church, #16 Ardosia St., Victorias,
Neg. Occ. 6119
- Pastor Amiry, Nahla B
Paticui Evangelical Church,
Hinigaran, Neg. Occ. 6106

- Pastor Amodia, Loida G
Dawis Kinderhome
Rosario-San Juan Sts.
Bacolod City, Neg. Occ. 6100
- Pastor Anima, Bellamer Z
Rosario Heights Evangelical
Church, Creekside Road,
Rosario Hts., Subdivision,
Bacolod City 6100
- Pastor Antonio, Aurelio
Macasayang, Cadiz City
Negros Occidental 6121
- Pastor Antonio, Selvino D
Mabini Evangelical Church,
Cadiz City, Neg. Occ.
- Pastor Antonio, Sunny
Bagong Silang Salvador
Benedicto, Neg. Occ.
- Rev. Apurado, Eustacio F
Patun-an, Calatrava
Negros Occidental 6126
- Pastor Arabia, Gregorio J
E.B. Magalona Evangelical
Church, F. Maravilla St., E.B.
Magalona, Negros Occidental
- Pastor Arcon, Marin T
Bakyas, Bacolod City
Negros Occidental 6100
- Pastor Arellano, June Castillon
Bug-ang Evangelical Church,
Toboso, Neg. Occ.
- Rev. Arevalo, Joaquin C
Fabrica Evangelical Church,
Fabrica, Sagay City, Neg.
Occ.
- Pastor Arricivita, Myla V.
Paticui Evang. Church, Pati-
cui, Hinigaran, Neg. Occ.
- Pastor Arlido, Arnold M
Mabinay Cosmopolitan
Christian Center,
Brgy. Poblacion, Mabinay
Negros Occidental 6207
- Pastor Arroz, Generoso Jr. C
Ma-ao Central Evangelical
Church, Ma-ao Central,
Bago City, Neg. Occ.
- Rev. Arroz, Guillermo A
Sitio Malinao Evangelical
Church, La Castellana, Negros
Occidental 6131
- Pastor Arroz, Ernie C
Himamaylan Baptist Church,
Monton St., Brgy. II,
Himamaylan, Neg. Occ. 6108
- Pastor Arroz, Nenita B
Nasug-ong Evangelical Church,
Brgy. Caradioan, Himamaylan,
Neg. Occ. 6108
- Pastor Artajo, Arturo I
Dian-ay Baptist Church
Crossing Katalbas, Sagay
City, Negros Occidental
- Pastor Atindan, Abner
Candoni Baptist Church
East Candoni, Negros
Occidental 6110
- Pastor Awit, Romeo M
Sum-ag Evangelical Church, Cor.
Araneta, Villarosa St.,
Brgy. Sum-ag, Bacolod City
Negros Occidental 6100
- Pastor Baclagon, Larry S
Para Bible Center, 13.5 Km.,
Para II Brgy. Taloc, Bago
City, Negros Occidental

Pastor Bais, Israel D
Sagay Evangelical Church,
Poblacion I, Sagay City
Neg. Occ.

Pastor Bajalan, Rene T
Calumangan Evangelical
Church, Km. 16 Brgy.
Calumangan, Bago City,
Negros Occidental 6101

Pastor Balicas, Lolita S
Luna Baptist Church, Cadiz
City, Negros Occidental 6121

Pastor Balinas, Nicolas M
Magallon Evangelical
Church, Moises Padilla, Neg.
Occ. 6132

Pastor Ballesteros, Romel B
Bagong Buhay Church
Camogao, Kabankalan City

Pastor Baloyo, Paolo N
29 A Rizal Street, Isabela
Negros Occidental

Pastor Banasing, Leah
Cosmopolitan Evangelical
Church, Door 6 Hervias
Bldg, Lopez Jaena St
Bacolod City, Neg. Occ.

Pastor Bantolio, Edgar S
Pulupandan Evangelical
Church, Pulupandan, Negros
Occidental 6102

Pastor Bantolio, Fedeli S
La Carlota Evangelical
Church, La Carlota City,
Negros Occidental 6130

Pastor Bantolio, Fredilo S
Cosmopolitan Christian
Fellowship Center, Brgy.
Tanza, EB Magalona

Pastor Bantolio, Isaac S
Brgy. Ara-al, La Carlota
City, Negros Occidental

Pastor Bantolio, Welyn C
Pulupandan Evangelical
Church, Alvarez St.,
Pulupandan, Neg. Occ. 6102

Pastor Baradero, Louela C
CBBC, Bakyas, Bacolod
City, Negros Occidental

Pastor Basiya, Lida G
Teofilo Gensoli Sr. Memorial
Baptist Church
Vista Alegre, Bacolod City

Pastor Basiya, Rowel L
Teofilo Gensoli Sr. Memorial
Baptist Church
Vista Alegre, Bacolod City

Pastor Baydal, Rommel L
Paticui Evangelical Church,
Hinigaran, Neg. Occ.

Pastor Belza, Jesse S
Dian-ay Baptist Church,
Crossing Katalbas, Sagay
City, Negros Occidental

Pastor Berden, James D
Brgy. Balintawak, Escalante,
Neg. Occ. 6124

Pastor Berlin, Belly
Merasol Press, P. Hernaez St.,
Libertad Ext., Bacolod City, Neg.
Occ.

Pastor Bernabe, Joel G
 Baras Diutay, Batayan,
 Kabankalan City
 Negros Occidental 6111

Pastor Besana, Honorata B
 Tinongan Evangelical
 Church, Brgy. Tinongan
 Isabela, Negros Occidental

Pastor Blas, Elias T
 Sipalay, Negros Occidental

Pastor Buelba, Richard C
 Pinasahi Evangelical Church,
 Zone 3 Bgy. Handumanan,
 Bacolod City

Pastor Buenaflor, Villasia
 Alim, Hinobaan, Neg. Occ.

Pastor Bulac, Rosalinda P.
 Cosmopolitan Evang.
 Church, Malaspina St.,
 Bacolod City

Pastor Bullos, Luz G
 Sagay Evangelical Church
 Sagay City, Neg. Occ. 6122

Pastor Cabahug, Marina R
 Bunga Evangelical Church
 Brgy. Bunga, Don Salvador
 Benedicto, Negros Occidental

Pastor Cabahug, Richard
 Codeco First Baptist Church
 Sta. Rita, Bago City,
 Neg. Occ.

Pastor Cabahug, Ricky
 Intaplan Evangelical Church,
 Sagay City, Neg. Occ.

Pastor Cabras, Jordan M
 Crossing Katalbas, Bago
 Maquelling, Sagay City

Pastor Cabrejas, Timothy M
 Cadiz Christian Community
 Church, Cadiz City, Neg. Occ.

Pastor Cadosale, Rudy E
 Candumarao, Hinigaran
 Negros Occidental 6106

Pastor Calamba, Gilbert S
 Brgy. Consuelo, La Carlota
 City, Neg. Occ.

Pastor Calambro, Jolito C
 Bakyas Evangelical Church,
 Bakyas, Mansilingan,
 Bacolod City, Neg. Occ.

Pastor Calambro, Lilia

Pastor Calambro, Nelson C
 Batoc Baptist Church
 Bantayan, Kabankalan
 Negros Occidental 6111

Pastor Calantas, Jason Iris P
 Himoga-an Baybay Baptist
 Church, Brgy. Himogaan, Sagay
 City, Neg. Occ.

Pastor Caliente, Amel P
 Cosmopolitan Evang. Church
 Dr. 6, Hervias Bldg., Lopez-
 Jaena St., Bacolod City 6100

Pastor Candoleta, Edna G
 Lisboc, Ilog, Neg. Occ.

Pastor Cantancio, Leo B
 Bakyas Evangelical Church,
 Bakyas, Bacolod City

Pastor Cañete, Meriam
 Campo Santiago Evangelical
 Church, Sagay City

Pastor Cañete, Meruel D
 Nagasi Baptist Church,
 La Carlota City, Neg. Occ.

- Pastor Carian, Jerry
 ASCO Bible College,
 Kabankalan, Negros Occ.
- Pastor Carlos, Ma. Elisa J
 Sagay Central Evang. Church,
 SCI Cpd., Marañon Village,
 Bo. Bato, Sagay City
- Pastor Castigador, Allan G
 Fortune Town Baptist
 Church, Fortune Town, Brgy.
 Estefania, Bacolod City,
 Neg. Occ.
- Pastor Castillo, Joie J
 Guinpana-an, Moises Padilla,
 Neg. Occ. 6132
- Rev. Castillo, Jacinto B
 Himamaylan Baptist Church,
 Himamaylan, Neg. Occ.
- Pastor Castor, Geraldine S
 Cadiz Evangelical Church
 Abelarde St., Cadiz City,
 Neg. Occ.
- Pastor Causapin, Daphnie P
 Balintawak Evangelical
 Church, Purok Masanagon,
 New Escalante, Neg. Occ.
- Pastor Celis, Edmea D.
 Macasayang Evangelical
 Church, Macasayang, Cadiz
- Pastor Celeste, Noel B
 Atipuluhan Evangelical
 Church, Brgy. Atipuluhan,
 Bago City, Neg. Occ.
- Pastor Chan, Mercedita M
 San Enrique Evangelical
 Church, Dannot St.,
 San Enrique, Neg. Occ.
- Dr. Ciriaco, Joel
 Block 9, Lot 10 Talisay Town
 Heights, Talisay, Neg. Occ.
- Rev. Claridad, Leo G
 P.O. Box 464
 Bacolod City 6100
- Pastor Claridad, Joy M
 Cagay 1 Baptist Church
 P.O. Box 464 Bacolod City
- Pastor Colimbo, Merlinda Q
 God's Precious Children
 Learning Center, Cor. North
 Drive & Gatuslao Sts.,
 Bacolod City, Neg. Occ.
- Pastor Concerman, Vic H
 Bug-ang Evangelical Church,
 Bug-ang Toboso,
- Pastor Convite, Sherrie June
 Jovan St., Patria Village
 Burgos Ext., Bacolod City
 Neg. Occ.
- Pastor Cordova, Leila M
 Pastor Cordova, Erlinda T
 Bocana Baptist Church
 Bocana, Ilog, Neg. Occ.
- Pastor Cornel, Jayner F
 Maa Central Evangelical
 Church, Violeta Zone, Central
 Maa, Bago City, Neg. Occ.
- Pastor Cordova, Noe M.
 Antipolo Evangelical Church
 Antipolo, Pontvedra, Neg. Occ.
- Pastor Cruz, Cecilia J
 La Carlota Evangelical Church,
 La Carlota City,
 Neg. Occ. 6130

- Rev. Cruz, Joaquin de la G
Bacolod Christian Center
Luzuriaga San Juan Sts.
Bacolod City, Neg. Occ.
- Pastor Cruz, Joseph de la P
Hillside Evangelical Church,
Hillside Subd. Mansilingan
Bacolod City, Neg. Occ.
- Pastor Cruz, Josie Jean De la E
Louisiana Evang. Church
Hda. Louisiana, Ma-ao,
Bago City, Neg. Occ.
- Pastor Cruz, Ligaya de la N
City Heights, Bacolod City
- Pastor Cruz, Mercedita de la
Cubag-Cubag Brgy. Ilijan
Bago City, Negros Occidental
- Pastor Cusio, Bernard
Asok Evangelical Church
Tabugon, Kabankalan
- Pastor Cuizon, Epifanio S
Laga-an Evang. Ch., Brgy.
Laga-an, Calatrava, Neg. Occ.
- Pastor Dalipe, Gregorio P
Good Shepherd Church,
ASCO Cpd., Kabankalan
- Pastor Dalmacio, Richard T
Camingawan Evangelical
Church, Camingawan,
Kabankalan, Neg. Occ.
- Pastor Decendario, Rochell F
Louisiana Evangelical Church,
Hda. Louisiana, Bo. Maaao,
Bago City, Neg. Occ.
- Pastor Delfin, Teresita A
Jovan St., Patria Village
Subdivision, Burgos
Extension, Bacolod City
- Pastor Delfin, Jacob D
Jovan St., Patria Village
Burgos Extension, Bacolod
City, Neg. Occ. 6100
- Pastor Delfino, Leonor A
Bakyas Evangelical Church,
Bakyas, Bacolod City 6100
- Pastor De Luna, Aida R
Shalom Christian School,
Quizon St., Pob., Toboso,
Negros Occidental
- Pastor Demafiles, Grace C
Washington Baptist Church,
Brgy. Washington, Escalante,
Neg. Occ.
- Pastor Demetillo, Rosita
Tangub Evangelical Church, Villa
Cristina, Tangub,
Bacolod City, Neg. Occ.
- Pastor Dequina, Narciso
Victorias Emmanuel Baptist
Church, Ardosia St., No. 16,
Victorias City, Neg. Occ. 6119
- Pastor Dequita, Vincent D
Sicaba Evangelical Church,
Bo. Sicaba, Cadiz City,
Negros Occidental
- Pastor Dequina, Judith D
Fermont Village, Victorias
City, Negros Occidental
- Pastor Despi, Jonathan
Domingo Lacson Born Again
Fellowship Church, Bacolod City,
Negros Occidental 6100
- Pastor Dinsay, Rossini B
Antipolo, Evangelical Church,
Antipolo, Pontevedra,
Neg. Occ. 6105

Pastor Diotay, Alfeo B
 Biac-na-Bato Baptist Church,
 La Castellana

Pastor Diotay, Regalado
 Ilog Baptist Church
 Ilog, Negros Occidental

Pastor Diotay, Susan G
 Candumarao Baptist Church,
 Hinigaran, Neg. Occ.

Pastor Domingo, Leonardo S
 Central Compound, San
 Carlos City, Neg. Occ.

Pastor Domingo, Pinky L
 Central Compound, San
 Carlos City, Neg. Occ.

Pastor Doronila, Allan V
 Brgy. Consuelo Evang. Ch.,
 Consuelo, La Carlota City

Pastor Doronila, Ruthchel
 San Enrique Evangelical
 Church, Ambacan, San
 Enrique, Neg. Occ. 6104

Rev. Doromal, Edith S
 Crossing Danao, Old
 Escalante, Negros Occ.

Pastor Dote, Alvin
 Brgy. Mansilingan, Bangga
 Ceres, Bacolod City, Abis
 Street, Negros Occidental

Pastor Dumdum, Tranquilino
 Toboso Evangelical Church,
 Purok Mabuhay, Pob. Toboso,
 Neg. Occ. 6125

Pastor Elican, Rolando A
 Gen. Juan Araneta Memorial
 Baptist Church, Cor. Yulo,
 Bonifacio St., Bago City,
 Negros Occidental

Pastor Enarsao, Norlyn P
 Dancalan, Neg. Occ. 6109

Pastor Eñano, Ana Monita
 Villa Villeta Evangelical
 Church, Bacolod City,

Pastor Escander, Jerry R
 Isabela Baptist Bible Church,
 Esteban Subd., Isabela,
 Neg. Occ. 6128

Rev. Escobin, Roberto T
 San Enrique Evangelical
 Church, San Enrique, Neg. Occ.

Pastor Escobin, Silmer B
 City Center Evangelical Church,
 Canlaon City, Neg. Occ.

Pastor Espinosa, Bernie B
 Pastor Espinosa, Sharon Esda
 La Castellana Evangelical
 Church, La Castellana,
 Negros Occidental 6131

Pastor Esteban, Monien S
 Talubo Evangelical Church,
 Taytay Lubi, Brgy. Mailum,
 Bago City, Neg. Occ. 6101

Pastor Faldas, Louie C
 Daga Baptist Church
 Daga, Cadiz City, Neg. Occ.

Pastor Faldas, Nila E
 CBBC, Bakyas, Bacolod
 City, Negros Occidental

Pastor Faldas, Wilfredo G
 CBBC, Bakyas, Bacolod
 City, Negros Occidental

Pastor Familiaran, Zeus M
 Rosario Heights Evangelical
 Church, Rosario Heights
 Subd., Bacolod City, Neg. Occ.

- Pastor Fernandez, Diosy C
Cadiz Evangelical Church
Cadiz City, Neg. Occ.
- Pastor Ferrancullo, Sally Grace
La Carlota Evangelical
Church, Yunque St., La
Carlota City, Neg. Occ. 6130
- Rev. Ferrancullo, U F
La Carlota Evangelical
Church, Yunque St., La
Carlota City, Neg. Occ. 6130
- Pastor Flora, Francisco E
Banago Evangelical Church,
Purok Kitahanon, Bacolod
City
- Pastor Flora, Stephen V
Ara-al Evangelical Church,
Ara-al, La Carlota City
- Pastor Florentino, Elizabeth J
Hillside Evang. Church,
Hillside Subd., Mansilingan,
Bacolod City 6100
- Pastor Francia, Jireh John B
Creekside Road, Rosario
Heights Subdivision
Bacolod City, Negros
Occidental 6100
- Pastor Francisco, Cecilia C
Brgy. Camingawan,
Kabankalan City
Negros Occidental 6111
- Pastor Gabales, Sevilla O
San Enrique Evangelical
Church, San Enrique,
Negros Occidental 6104
- Pastor Gaballo, Melvin
Binit-agan Baptist Church
Binit-agan, Buenavista, Escalante
City, Negros Occ.
- Pastor Gabiota, Ninfa Y
CBBC, Bakyas, Bacolod
City, Negros Occidental
- Pastor Gallego, Chuchi V
Sibucan, San Enrique
Negros Occidental 6104
- Pastor Gallenero, Stephen I
Marpe Intl. Ministries, Topas St.,
San Eusebio Subdivision
Cadiz City, Neg. Occ.
- Pastor Galimba, Leah O
Fabrica Evangelical Church,
Fabrica, Sagay City, Neg. Occ.
- Pastor Galvez, Ceasar G
Dancalan First Baptist Church,
Dancalan, Neg. Occ.
- Pastor Ganancial, Remil T
Lopez Jaena Evangelical Church,
Lopez Jaena Sagay, Negros
Occidental
- Pastor Ganancial Rhoda R
Lopez Jaena Evangelical
Church, Lopez Jaena, Sagay
City, Negros Occidental 6122
- Pastor Ganza, Jonathan A
Bocana, Ilog, Negros
Occidental 6109
- Rev. Gardose, Ruel
Minapasok Evang. Church,
Brgy. Minapasok, Calatrava
- Pastor Gamado, Cristina P
Najalin Rock Temple, Brgy.
La Granja, La Granja, La
Carlota City, Negros Occ.

Pastor Gaylo, Natividad N
 San Enrique Evangelical
 Church, San Enrique, Negros
 Occidental 6104

Pastor Gener, Ariel C
 Brgy. Consuelo Baptist
 Church, Brgy. Consuelo, La
 Carlota City, Neg. Occ.

Pastor Gepa, Molley P.
 Brgy. 2 Evangelical Church,
 Brgy.2 Sipalay, Neg. Occ.
 6113

Pastor Gepulani, Henry Javic V
 Bug-ang Evangelical Church,
 Brgy. Bug-ang, Toboso,
 Negros Occidental

Rev. Gico, Joniel Howard H
 PO Box 428, CBBC
 Bakyas, Bacolod City

Rev. Gico, Jose Jr. T

Pastor Gico, Pacita H
 Hinigaran Evangelical
 Church, Jacinto St.,
 Hinigaran, Neg. Occ. 6106

Pastor Giganan, Adelia B
 Alianza Baptist Church, Brgy.
 Alianza, Bago City, Neg. Occ.

Pastor Gondao, Enrique G
 Pinamay-an Camalanda-an,
 Kauyan, Neg. Occ. 6112

Pastor Gonzaga, Astrid V
 Convention Baptist Bible
 College, Bakyas, Bacolod

Pastor Gonzales, Nisa T
 La Carlota Evangelical
 Church, Yungue St., La
 Carlota City, Neg. Occ. 6130

Pastor Gorgonio, Evangeline
 Litud, Patucui, Hinigaran,
 Negros Occidental

Pastor Gutierrez, Georem G
 Bakyas Evangelical Church,
 Bakyas, Bacolod, Neg. Occ.

Pastor Hedriana, Aquilina M
 Valladolid Convention Baptist
 Church, Tabao, Valladolid, Neg.
 Occ. 6103

Pastor Hermosura, Deogracias G
 Lopez Jaena Evangelical
 Church, Lopez Jaena, Sagay
 City, Negros Occidental 6122

Pastor Hidalgo, Walfredo
 Central Maa Evangelical
 Church, Central Maa,
 Negros Occidental 6101

Pastor Hucalinas, Fe E
 Catamnan Evangelical Church,
 Catamnan, Concepcion, Talisay
 Negros Occidental 6115

Pastor Hucalinas, Dennis G
 Anita Evang. Church,
 Brgy. Concepcion,
 Talisay, Neg. Occ.

Pastor Ignalague, Adomie C
 Sibucan, Evangelical Church,
 Crossing Sibucan, San Enrique,
 Neg. Occ. 6104

Pastor Inenoria, Delfin E.
 Hinagupitan Baptist Church,
 Brgy. Pinapugaan, Escalante
 Negros Occidental 6124

Pastor Isidto, Manuel Sr. C
 Dian-ay Baptist Church
 Dian-ay, Escalante

- Pastor Isitan, Jessie Ortiz
 Libertad Baptist Church
 Libertad Escalante, Negros
 Occidental 6124
- Pastor Jalando-on, Francis Neil
 La Carlota Evangelical
 Church, Yunque St., La
 Carlota City, Neg. Occ. 6130
- Pastor Jalbuena, Joysie A
 Hinigaran Evangelical
 Church, Jacinto St.,
 Hinigaran, Negros Occ.
- Pastor Jamelo, Elvira C
 Lot 18, Block 6, Paglaum
 Village, Bacolod City,
 Negros Occidental 6100
- Pastor Jarloyan, Elias G.
 24 Hermilinda Drive,
 Hermilinda Homes
 Mansilingan, Bacolod City,
 Negros Occidental
- Pastor Jaruda, James V
 Cabug First Baptist Church,
 Purok Rose, Brgy. Cabug,
 Bacolod City 6100
- Pastor Javelosa, Armando B
 Tadlong Baptist Church
 Brgy. Tadlong, Sagay City
- Pastor Javellana, Amel
 Sinudloyan, San Isidro
 Toboso, Negros Occ.
- Pastor Jayona, Adoniram Y
- Pastor Jayona, Aracelie V
 San Enrique Evangelical
 Church, Danao St., San
 Enrique, Neg. Occ. 6104
- Pastor Jemang, Jose L
 Talisay Cosmopolitan Christian
 Fellowship, #69 Malunsi
 Subdivision, Talisay City,
 Neg. Occ.
- Pastor Jemang Ma. Elisa L
 Lopez Jaena, Sagay City
 Negros Occidental 6122
- Pastor Jemang, Joel L
 Lopez Jaena Evangelical Church,
 Lopez Jaena, Sagay, Negros
 Occidental
- Pastor Jimena, Amelita
 Sewahon Evangelical Church,
 Sewahon 1, Sagay City,
 Neg. Occ. 6122
- Pastor Jimena, Edith G
 Bjormaine Baptist Church,
 Bjormaine, Sagay, Neg. Occ.
- Pastor Jimeno, Maribeth N
 Guiwanon, Escalante
 Negros Occidental
- Pastor Jopson, Etchel
 Fabrica Evangelical Church,
 Fabrica, Sagay, Neg. Occ.
- Pastor Kole, Alma Q
 Bo. Site Calumangan
 Bago City, Neg. Occ. 6101
- Dr. Kole, Armando S
- Pastor Kole, Fe M
 Bacolod Evangelical Church, Cor.
 Rosario-San Juan Sts., Bacolod
 City, Neg. Occ.
- Pastor Lacsi, Benjie F
 Jehovah Jireh Evang. Church,
 Sn. Fernando, Talisay City

Pastor Langote, Ermi P
Mandayao Evang. Church,
Mandayao, La Castellana

Pastor Lagos, Fructuoso F
Talagbu-an Baptist Church,
Brgy. Marcelo, Calatrava,
Negros Occidental

Pastor Lagos, Jonathan B
Camao, Baptist Church, Brgy.
Marcelo Calatrava , Neg. Occ.

Pastor Laquip, Joel T
Magallon Cadre Baptist
Church, Moises Padilla,
Negros Occidental

Pastor Lauda, Moises C
Christian Mission Church,
Bug-ang, Toboso, Neg. Occ.

Pastor Layahin, Daykie J
Escalante Baptist Church,
Danao Port, Escalante City,
Negros Occidental 6124

Pastor Legaspina, Abednego
Mangompin Baptist Church,
Mangompin, Bago City,
Negros Occidental

Pastor Legaspina, Arthur

Pastor Legaspina, Mildred
Inangtan Evang. Church
Purok Katipunan, Maquiling,
Sagay City, Neg. Occ.

Pastor Legaspina, Deborah
Pinamentagan Baptist
Church, Sitio, Pinamentagan,
Brgy. Barvera, Sagay City,

Pastor Leones, Jane B
Tinongan Evang. Church
Brgy. Tinongan, Isabela,
Neg. Occ. 6128

Pastor Liboon, Benjamin T
Hinigaran Evangelical Church,
Jacinto St., Hinigaran,
Neg. Occ.6106

Pastor Llavore, Reneliza, P
Ging Avenue, Hermelinda
Homes, Mansilingan, Bacolod
City, Neg. Occ. 6100

Pastor Llamas, Arsenio G
Murcia Evangelical Church,
Rizal St., Murcia
Negros Occidental 6129

Pastor Lopez, Mary Jean D
Cadiz Christian Community
Learning Center, Viscaya
Subdivision, Cadiz City
Zone II -363, Neg. Occ. 6121

Pastor Lopez, Beulah
Silay Cosmpolitan Evang.
Church, Silay City, Neg. Occ.

Pastor Lorezo, Steve F
Hilamunan New Life Church
Guanzon St., Brgy I,
Kabankalan City Neg. Occ.

Pastor Lucas, Noel L
Sagay Central Evangelical
Church, Bo. Obrero, Sagay,
Negros Occidental

Pastor Lugay, Elecio V.
Riovista Homes, Taculing
Bacolod City, Neg. Occ. 6100

Pastor Lugay, Orleans
Vista Alegre Evangelical Church,
Vista Alegre, Bacolod City

Pastor Lumogdang, Pedro, Jr.
Kaburihan Evangelical Church,
Kaburihan Estefania,
Bacolod City

- Pastor Luna, Medel de la D
Toboso Evangelical Church,
Toboso, Neg. Occ.
- Pastor Macaya, Reuben D
Lot 29 Blk. 11, Fortune Town
Subd., Bacolod City,
Negros Occidental
- Pastor Macaya, Juvy I
Lot 29 Blk. 11, Fortune Town
Subd., Bacolod City,
Neg. Occ.
- Rev. Madlangbayan, Edwin C
Bacolod Christian Center
San Juan Luzuriaga St.,
Bacolod City, Neg. Occ. 6100
- Pastor Magallanes, Marcelo N
Sibucan Evangelical Church,
Sibucan, San Enrique,
Negros Occidental
- Pastor Magalona, Maria D
Sum-ag Evang. Church,
Brgy. Sum-ag, Bacolod City
- Pastor Mag-aso, Heide N
Cagay 1 Baptist Church
Cagay 1, Langub, Escalante,
Negros Occidental 6124
- Pastor Magbanua, Jocelyn C
Kiddies Joy Kinder School,
Cadiz City, Neg. Occ.
- Pastor Maguale, Myla V
Paticui, Hinigaran
Negros Occidental 6106
- Pastor Malacda, Juvy I
Bethany Baptist Church
West Negros College,
Bacolod City, Neg. Occ.
- Pastor Malijoc, Jorca P
Tomongtong EB Magalona,
Negros Occidental 6118
- Ptr. Mambua, Patriciano, Jr. A.
Labugon Baptist Church,
Labugon, Ilog, Neg. Occ.
- Pastor Maningo, Reuben B
Victorias Emmanuel Baptist
Church, Victorias, Neg. Occ.
- Pastor Manalo, Luz R
Himaya Bap., Church, Himaya,
Hinigaran, Neg. Occ.
- Pastor Marcelina, Jerome P
Manalad Baptist Church
Manalad, Ilog, Neg. Occ.
- Pastor Marin, Arcon T
Escalante Baptist Church
Escalante, Neg. Occ. 6124
- Pastor Medrano, Freddie F
Bug-ang Evangelical Church,
Toboso, Negros Occidental
- Pastor Mejogue, Eduard P
La Granja Baptist Church,
La Granja, La Carlota City
Negros Occidental 6104
- Pastor Mejogue, Roberto P
Sibucan, San Enrique
Negros Occidental 6104
- Pastor Mendez, Ramil A.
Balintawak Evangelical
Church, Balintawak, Escalante,
Neg. Occ. 6124
- Pastor Mesa, Alfonsito Jr. M
Magallon Evangelical Church,
Moises Padilla, Neg. Occ. 6132
- Pastor Mirasol, Nelson D
Spur 2 Brgy. Minapasuk
Calatrava, Neg. Occ. 6126

Rev. Mojares, Geraldo T
 D. S. Benedicto Evang.
 Church, Don Salvador
 Benedicto, Neg. Occ.
 Pastor Molinos, Alfonso B
 Tangub Evangelical Church,
 Villa Cristina, Tangub,
 Bacolod City, Negros
 Occidental 6100
 Pastor Mondia, Ma. Theresa C
 Nagasi Bapt. Church, Brgy.
 Nagasi, La Carlota, Neg. Occ.
 Pastor Mongcal, Rosita G
 Osmeña St., Hinigaran
 Negros Occidental 6106
 Pastor Montaña, Ramsey C
 Sagay Baptist Church
 Intaplan, Sagay City
 Negros Occidental 6122
 Pastor Murillo, Jimmy S
 San Enrique Evang. Church
 San Enrique, Neg. Occ.
 Pastor Natial, Federico
 Spur Baptist Church
 Don Salvador Benedicto
 Negros Occidental
 Pastor Narzo, Salvacion
 Hinigaran Evangelical
 Church,
 Hinigaran, Neg. Occ.
 Pastor Navarez, Jenny
 Sewahon Evang. Church,
 Sewahon I, Sagay City
 Pastor Nayo, Erol
 Dungga Baptist Church
 Dungga, Sipalay,
 Negros Occ.

Pastor Nequia, Joy
 Revival Baptist Church
 Himamaylan
 Pastor Obligar, Ritchel E
 Intaplan Evangelical Church,
 Intaplan, Sagay City,
 Negros Occidental
 Pastor Obreque, Jimmy G
 Canlamay Baptist Church,
 Canlamay, Ilog, Neg. Occ.
 Pastor Ocampo, Virginia C
 Quezon Street, Sagay City
 Negros Occidental 6122
 Pastor Octoso, Nelia G
 Villa Villeta, Brgy. Estefania,
 Bacolod City
 Pastor Olarte, Lolita V
 Maa Evangelical Church
 Maa, Bago City, Neg. Occ.
 Pastor Oliveros, Herman Jr. A
 Central Bato Evangelical
 Church, Central Bato, Sagay
 Pastor Olmedo, Pepe T
 Dancalan First Baptist Church,
 Dancalan, Ilog, Neg. Occ.
 Pastor Orildo, Arnold M
 Mabinay Cosmopolitan
 Christian Center, Poblacion,
 Mabinay, Neg. Occ.
 Pastor Ohoylan, Mera C
 Sagay Central Evang. Church SCI
 Cpd., Marañon Village, Bo. Bato,
 Sagay City, Neg. Occ.
 Pastor Ocquiioja, Lynnette
 Bocana Baptist Church
 Bocana, Ilog, Neg. Occ.

Pastor Osorio, Hernani P
Purok Pucatot, Brgy Maa, Bago City, Neg. Occ.

Pastor Pabalate, Basilio M
Salamanca, Toboso, Neg. Occ.

Pastor Pabuaya, Roy E
22 Gamao St., New Escalante, Negros Occidental

Pastor Pacheco, Grace H
Paglaum Vill. Evang. Church, Blk 14, Lot 12, Paglaum Village, Bacolod City

Pastor Padilla, Silas M
Washington Baptist Church, Washington, Escalante

Pastor Pagsuberon, Levi C
Brgy. Nagasi Baptist Church, Brgy. Nagasi, La Carlota City, Neg. Occ. 6130

Pastor Paguntalan, Daniel L
Bocana Baptist Church Bocana, Ilog, Negros

Pastor Paguntalan, Alain M
Tomongtong Baptist Church Brgy. Tomongtong, E. B. Magalona, Neg. Occ.

Pastor Pakingking, Benito P
Aves Subdivision Purok Himaya, Mansilingan, Bacolod City, Neg. Occ. 6100

Pastor Palcat, Lucille S
Caridad Baptist Church, Caridad, Bago City, Neg. Occ.

Pastor Palcutan, Arthur M
Mina-onong Baptist Church, Mina-onong, San Isidro, Toboso, Neg. Occ. 6125

Pastor Palma, Nilda
Magcaya Baptist Church Langub Escalante, Neg. Occ.

Pastor Palmes, Mary Jean M
Christian Gospel Center Villa Cristina Tangub, Bacolod City, Neg. Occ.

Pastor Pamplona, Roslyn P
Bacolod Evangelical Church, Cor. Rosario-San Juan Sts, Bacolod City, Neg. Occ.

Pastor Panadero, Deanna N
La Carlota Evangelical Church, La Carlota City 6130

Pastor Pateño, Samuel C
Bacolod Bethany Church Burgos Ext., Bacolod City Negros Occidental 6100

Rev. Paulmitan, Elena
La Carlota Evangelical Church, Yunque St., La Carlota City, Neg. Occ. 6130

Rev. Parpa, Salvador L., Jr.
Pastor Parpa, Geneline A
Cosmopolitan Evangelical Church, Door 6 L, Hervias Bldg., Lopez Jaena St. Bacolod City, Neg. Occ.

Pastor Paz, Eduardo M
Pastor Paz, Josefina L
La Granja Baptist Church La Granja, La Carlota City Negros Occidental 6130

Pastor Pellicer, Fernando C
Cadiz Christian Community Church, Talaba-an, Zone I, Cadiz City, Negros Occidental

- Pastor Peña, Mary C
La Granja Baptist Church,
La Granja, La Carlota City,
Negros Occidental 6130
- Pastor Pepito, Diana S
Sta. Felomina St.,
Pulupandan, Neg. Occ. 6102
- Pastor Perez, Myrlie T
Ma-ao Evang. Church, Brgy.
Ma-ao, Bago City, Neg. Occ.
- Pastor Perolina, Vicenta G
Himamaylan Baptist Church,
Himamaylan, Neg. Occ.
- Pastor Pico, Elisa M
Pulupandan Evangelical
Church, Riego St., Zone 4,
Pulupandan, Neg. Occ. 6102
- Pastor Pico, Rhoda M
Pulupandan Evangelical
Church, Alvarez St., Zone 7,
Pulupandan, Negros Occ.
- Pastor Pimentel, Judani C
Church of the Living God
La Carlota City, Neg. Occ.
- Pastor Pineda, Abraham
Taguisaman Baptist Church,
Pinaguinpinan, Kabankalan,
Negros Occidental 6111
- Pastor Pineda, Armando
Brgy. Road Sum-ag
Bacolod City, Neg. Occ.
- Pastor Pineda, Virgilio C
Canlamay Baptist Church,
Canlamay, Ilog, Neg. Occ.
- Pastor Principe, Merline R
Abtao Baptist Church
Tapi, Kabankalan, Neg. Occ.
- Pastor Puedan, George C
Mantulungan Baptist Church,
Calatrava, Neg. Occ. 6126
- Pastor Puyogao, Merly A
Bacolod Evangelical Church, Cor.
Rosario Sn. Juan Sts., Bacolod
City, Neg. Occ.
- Pastor Quilla, Rene J
Evangelical Christian Church,
Concepcion, Talisay City, Negros
Occidental 5714
- Pastor Rebatado, Mario B
Bunga Evangelical Church,
Bunga, Don Salvador
Benedicto, Neg. Occ.
- Pastor Rebutada, Ruth T
Langub Baptist Church
Langub, Escalante, Neg. Occ.
- Pastor Reyes, Billy R
CBBC, Bakyas,
Bacolod City, Neg. Occ.
- Pastor Robles, Madie G
Magallon Evangelical Church,
Moises Padilla, Negros
Occidental 6132
- Pastor Rodriguez, Myma C
Bakyas Evangelical Church,
Bakyas Mansilingan, Bacolod
City, Negros Occidental 6100
- Rev. Rojo, Sergio Jr. A
4-A Rizal St., New Escalante,
Neg. Occ. 6124
- Pastor Rojo, Zacchaeus A
Alimargo Baptist Church
Alimargo, Escalante, Neg. Occ.
- Pastor Ruña, Corazon B
CBBC, Bakyas, Bacolod
City, Negros Occidental

Pastor Salbatona, Glenda J
 La Carlota Evangelical
 Church, La Carlota City

Pastor Salido, Josue S
 Atipulu-an Evang. Church,
 Atipuluan, Bago City 6101

Pastor Sangid, Sandy B
 Balicotoc Baptist Church,
 Balicotoc, Ilog, Neg. Occ.

Pastor Santiago, Juna P
 Revival Baptist Church
 Canmoros, Binalbagan

Pastor Sarmiento, Reynold R
 Cosmopolitan Evangelical
 Church, Malaspina St.
 Bacolod City, Neg. Occ.

Pastor Sase, Melveliza April Joy
 CBC Villa Lucasan,
 Mandalagan, Bacolod

Pastor Saylo, Gideon O
 Highland Bible Center
 Huelar Subdivision,
 Pahanocoy, Bacolod City

Pastor Sagansay, Ephraim
 R 13-X Gatuslao St, Bacolod
 City, Neg. Occ. 6100

Pastor Saladaga, Ruby T
 Grace Baptist Church,
 San Teodoro, Binalbagan,
 Negros Occidental 6107

Pastor Salanap, Faith A
 Asok Evangelical Church
 Baras Diotay, Bantayan
 Negros Occidental

Pastor Salazar, Rey T
 Mizpah Baptist Church
 Crossing Basak Cauyan
 Negros Occidental 6112

Pastor Salbatona Joelito G
 Maa Evangelical Church
 Brgy. Maa, Bago City
 Negros Occidental

Pastor Salcedo, Judy B
 Medalla Canturay, Sipalay,
 Negros Occidental 6113

Pastor Sanchez, Pacifica A
 ACCCO Housing NHA
 Alijes, Bacolod City, Neg. Occ.

Pastor Siosan, Emilio O
 Sibucan, San Enrique
 Negros Occidental

Pastor Siran, Rommel C
 Murcia Evangelical Church
 Murcia, Negros Occidental

Pastor Solomon, Richard E
 West Negros College
 Bacolod City, Neg. Occ.

Pastor Sobega, Nenita C
 Dian-ay Baptist Church
 Dian-ay, Escalante
 Negros Occidental 6124

Pastor Sombilla, Lennie Ruth
 Talaboan, Cadiz City
 Negros Occidental

Pastor Supe, Sybil S
 Isabela Evangelical Church
 Yulo St., Isabela, Neg. Occ.

Pastor Sebuca, Elenil C
 Medalla Evangelical Church,
 Medalla, Sipalay, Negros
 Occidental 6113

Rev. Seguiro, Joel L
 Bacolod Evangelical Church,
 Cor. Rosario-San Juan Sts.,
 Bacolod City, Neg. Occ.

Pastor Selisa, Renei B
 Gardenville Baptist Church,
 Tangub, Bacolod City,

Pastor Selga, Melicio B
 Hillside Baptist Church
 Rm. 109 Dancalan, Ilog
 Negros Occidental 6109

Pastor Semilla, Alonzo, Jr. B
 La Granja Baptist Church,
 Brgy. La Granja,
 La Carlota City, Neg. Occ.

Pastor Sema, Grace de la
 God's Grace Learning Center,
 Banago, Bacolod City

Pastor Taborde, Andrea
 La Carlota Evangelical
 Church, La Carlota City

Pastor Tabujara, Josefina B
 Pinasahi Evangelical Church,
 Brgy. Handumanan Zone 3,
 Bacolod City, Neg. Occ.

Rev. Tabligan, Norberto B
 Dancalan Baptist Church,
 Inc., Ilog, Negros Occidental

Pastor Tabligan, Regina B
 Dancalan Baptist Church
 Dancalan, Neg. Occ. 6109

Pastor Taclobos, Maribel C
 Magallon Evangelical
 Church, Moises Padilla,
 Neg. Occ.

Pastor Taclobos, Marites C
 Himamaylan Baptist Church,
 Himamaylan, Neg. Occ.

Pastor Tacuhan, Roger C
 Canlaon Evang. Church,
 Mercedes Subd., Panubigan,
 Canlaon City, Neg. Occ.

Pastor Taguca, Armela C
 La Carlota Evangelical Church,
 Yunque St.,
 La Carlota City, Neg. Occ.

Pastor Tajan, Melba P
 Cosmopolitan Evang. Church,
 Malaspina St., Bacolod City

Pastor Tamayo, Erlic C
 Purok Violeta Taculing
 Bacolod City, Neg. Occ.

Pastor Tanate, Abraham, Jr.
 Hill Side Baptist Church
 Convention, Km.109 Dancalan,
 Ilog, Neg. Occ.

Rev. Tanque, Rowen S
 Bakyas Evangelical Church,
 Bakyas, Bacolod City

Pastor Tapang, Efraim L
 Mabini Evangelical Church,
 Mabini, Cadiz City, Neg. Occ.

Pastor Tapang, Sally D
 Fabrica Evangelical Church
 Fabrica, Sagay, Neg. Occ.

Pastor Tapang, Saturnino S
 Dungga, Sipalay
 Negros Occidental 6113

Pastor Tapang, Wencie
 Gardenville Baptist Church,
 Bacolod City, Neg. Occ.

Pastor Tayactac, Arnel M
 Libo Evangelical Church
 Aliwango, Escalante, Neg. Occ.

Pastor Tayo, Joel P
 Cosmopolitan Evangelical
 Church, Hervias Bldg.,
 Lopez Jaena Sts.,
 Bacolod City, Neg. Occ.

Pastor Tejero, Robert
Jordan Valley Baptist Church,
Km. 107 Dancalan, Ilog

Pastor Telis, Jessie B
Dancalan, Baptist Church,
Dancalan, Ilog, Neg. Occ.

Pastor Templado, Enrique T Sr.
Purok 1 Kabankalan City
Negros Occidental 6111

Pastor Tiangson, Araceli A
Rev. Tiangson, Ruben C
Victorias Emmanuel Baptist
Church, #16 Ardosia St.,
Victorias, Negros Occidental

Pastor Tingson, Lemuel A
Bible League Project Philip,
Room 3, 3rd Floor, Lopez
Jaena St., Bacolod City,
Negros Occidental

Pastor Tingson, Lucy T
Nailab Evangelical Church
Nailab, Neg. Occ.

Pastor Tibus, Dorothy S
79 Adarna Street, JJ Gonzaga
Village, Bakyas, Bacolod
City, Neg. Occ.

Pastor Tiza, Estelita M
Sagay Evangelical Church
Sagay, Negros Occidental

Pastor Tupas, Allan F
Bacolod Christian Center
Bacolod City, Neg. Occ.

Rev. Tupas, Alfeo E
Lot 6-A Blk. 9 Sunshine
Valley, Sub.Brgy. Estefania,
Bacolod City, Neg. Occ.

Pastor Tupas, Evelyn C
Para Bible Center Church
Para, Bago City, Neg. Occ.

Pastor Tupas, Glenn C
Bagonawa Evang. Church
Bagonawa, San Enrique
Negros Occidental 6104

Pastor Valdevia, Jerammy M
Tagda Evangelical Church,
Tagda, Hinigaran, Neg. Occ.

Rev. Valdez, Alberto A
Bacolod Bethany Church
Royal Meadows, Bacolod
City, Negros Occidental

Pastor Valdez, Jocelyn Joy L
Bacolod Bethany Church
Royal Meadows, Bacolod

Rev. Vallejera, Jilson B
Carabalan Baptist Church,
Brgy. Carabalan, Himamaylan,
Neg. Occ.

Pastor Vallejera, Manuel M
Sagay Evangelical Church
Maria Lopez-Cueva Sts.,
Sagay City, Neg. Occ.

Pastor Vecino, Aileen B
Bacolod Bethany Church
Royal Meadows Subd., Burgos
St., Bacolod City, Negros
Occidental 6100

Pastor Vecino, Arlie Jun J
Bacolod Bethany Church
Royal Meadows Subd., Burgos
St., Bacolod City, Negros
Occidental 6100

Pastor Velasco, Melvin E
Convention Baptist Church,
Mandalagan, Bacolod City

Pastor Velasco, Agler B
 Salong Evangelical Church,
 Purok Salong, Brgy. Pulao,
 Neg. Occ.

Pastor Villa, Lovinia C
 Sitio Bucalan, Brgy. Consue-
 lo, La Carlota City, Neg. Occ.

Pastor Villacora, Ildefonso B
 Grace Christian Mission
 Church, Brgy. Sn. Isidro.
 Tabao, Neg. Occ.

Pastor Villaflor, Evelyn L
 Gensoli Memorial Baptist
 Church, Gensoli, Brgy. Vista
 Alegre, Bacolod City

Pastor Villanueva, Norma Sol
 Antipolo, Evangelical
 Church, Antipolo,
 Pontevedra,

Pastor Villanueva, Jessieabelle
 Magallon Evangelical
 Church, Moises Padilla,
 Neg. Occ.

Pastor Villasis, Noel D
 Candumarao Baptist Church,
 Candumarao, Hinigaran

Pastor Villeta, Rochie T
 Basa-Basa Baptist Church,
 Basa-Basa, Escalante,
 Negros Occidental

Pastor Yunsal, Lovella C
 Guiwanon Community
 Church, Guiwanon,
 Escalante, Neg. Occ. 6124

Pastor Zaldivar, Mary Grace
 Najalin Rock Temple,
 Hda. Najalin, La Carlota City

Pastor Zulueta, Noel Jr. C

#989 Marapara St.
 Villamonte, Bacolod City
 Negros Occidental 6100

Negros Oriental (6)

Pastor Abas, Salustiano L. Jr
 Canlaon Evangelical Church,
 Canlaon City, Neg. Or. 6223

Pastor Antonio, Samuel
 Canlaon Evangelical Church,
 Canlaon City, Neg. Or. 6223

Pastor Lilla, Marydel B
 Manggapa Evangelical Church,
 Sitio Manggapa, Masulog,
 Canlaon City, Neg. Or.

Pastor Mateo, Robert S
 Tara, Mabinay
 Negros Oriental 6207

Pastor Octavio, Joerim C
 City Center Evangelical
 Church, Canlaon City,
 Negros Oriental 6223

Pastor Villegas, Henriqueta M
 Canlaon Evangelical Church,
 Canlaon City, Neg. Or.

Romblon Pastors (30)

Pastor Agustin, Zaldy R
 Ferrol Baptist Church
 Ferrol, Romblon

Pastor Aungon, MaryJune B
 San Andres Baptist Church,
 San Andres, Romblon

Pastor Cabayao, Noel P

Guinbirayan Baptist Church,
 Guinbirayan, Sta. Fe,
 Romblon 5508
 Pastor Calawod, Johnny Duane
 Batiano Baptist Church
 Batiano, Odiongan,
 Romblon 5505
 Pastor Cruz, Dylin O
 Sunrise Baptist Church,
 Tabugon, Sta. Fe, Romblon
 Pastor De Castro, Pedro H
 Balinsasayao Baptist Church,
 Pob. Ferrol, Romblon 5506
 Pastor Faalam, Eduardo F
 Tumungan Baptist Church,
 Odiongan, Romblon
 Pastor Fabila, Abednego G
 Bunsoran Baptist Church,
 Bunsoran, Ferrol,
 Romblon 5506
 Pastor Fabila, Genny L
 Ferrol Baptist Church
 Ferrol, Romblon 5506
 Pastor Falcunitin, Edsel F
 Pato-o Baptist Church, Pato-o,
 Odiongan, Romblon 5505
 Pastor Faminial, Shirley
 Gabawan, Odiongan,
 Romblon 5505
 Pastor Fodulla, Maritess M
 San Andres Baptist Church,
 San Andres, Romblon 5504
 Pastor Manuel, Felomino S
 Praise Baptist Church, Bgry.
 Anahao, Odiongan, Romblon

Pastor Sarmiento, Abner C

San Andre Baptist Church,
 San Andres, Romblon 5504
 Pastor Solano, Garry A
 Bunsoran Baptist Church
 Bunsoran, Ferrol, Romblon
 Pastor Soriano, Victoria K
 Looc Baptist Church
 Looc, Romblon 5507
 Pastor Formilleza, Zenaida B
 Odiongan, Romblon
 Pastor Hupanda, Jenny H
 Looc Baptist Church
 Gowa, Looc, Romblon
 Pastor Iguiron, Jay C
 Odiongan Baptist Church
 Convention Inc., Odiongan,
 Romblon 5505
 Pastor Lacs, Benjie F
 Ferrol Baptist Church, Ferrol,
 Poblacion, Romblon 5506
 Pastor Lagos, Lory M
 Talagbu-an Baptist Church,
 Sitio Talagbu-an, Brgy. Marcelo,
 Romblon
 Pastor Lilla Noel G
 Patoo, Odiongan,
 Romblon 5500
 Pastor Linatan, Efren T
 Looc, Romblon 5507
 Pastor Lunasco, Ruth G.
 Odiongan Baptist Church
 Convention Inc.,
 Odiongan, Romblon 5505
 Pastor Manuel, Gay S.
 Sta. Fe, Romblon 5508

Pastor Mermal, Ludovico S.

Lindero Baptist Church
 Lindero, San Jose,
 Romblon 5510
 Pastor Oliveros, Dylin M
 Cabugao, Looc,
 Romblon 5507
 Pastor Rotas, Roberto J
 Batiano Baptist Church
 Batiano, Odiongan,
 Romblon 5505
 Pastor Santiago, Renwell G
 Seaside Baptist Church,
 Agmanic, Sta. Fe, Romblon
 Pastor Yesca, Eugene C
 Rizal Baptist Church, Rizal,
 Odiongan, Romblon 5505

Mindoro (10)

Pastor Cabayao, Noel P
 Roxas Baptist Church,
 Villarisi St., Roxas,
 Oriental Mindoro
 Pastor Fabito, Harry F
 Cantil Baptist Church
 Cantil Roxas, Or. Mindoro
 Pastor Falcunitin, Edsel
 Bansud Christian Church
 Bansud Oriental, Mindoro
 Pastor Fodulla, Edgar
 Guimbanan Baptist Church,
 Guimbonan, Gloria,
 Oriental Mindoro
 Rev. Gabilo, Juanito M
 Wasig Baptist Church
 P. Gomes Street, Roxas,
 Oriental Mindoro
 Pastor Galos, Jesus D

Grace Christian Center, Pob.
 Mansalay, Oriental Mindoro
 Pastor Gonzales, Ariel M.
 San Miguel Baptist Church,
 San Miguel Clandio, Salgado,
 Sablayan, Occidental Mindoro
 Pastor Galicia, Eldergardo Jr.
 Proper Bansud Baptist Church
 Proper Bansud, Bansud,
 Oriental Mindoro
 Pastor Tarog, Elena
 Rev. Tarog, Jose S
 Roxas Convention Baptist
 Church, Roxas,
 Oriental Mindoro 5212

Pastors Abroad (9)

Rev. Albestor, Jessie
 Kangnam, Korea
 Rev. Colinco, Felix
 Florida
 Rev. Danilo A. Borlado
 Hongkong International
 Baptist Church, HK, China
 Ptr Knipel-Romarate, Carla Gay A
 Long Island, New Jersey, USA
 Dr. Ruiz, Lester
 New York Theological
 Seminary, New York, USA
 Pastor Mangana, Allane
 Pastor Mangana, Molly
 4770 Dupuis #102
 Montreal H3W-IN3
 Quebec, Canada
 Rev. Leo Lorico

Brooklyn, New York, USA
Rev. Tingson, Felix P.
65 Roosevelt Ave., West Ora,
New Jersey 07052

Pastor Ronald F. Parpa
Pastor Francis Neil G. Jalandon
Pastor Miriam D. Vicente

Summary

Aklan -	19
Antique -	47
Capiz -	69
Iloilo -	315
Manila -	25
Palawan -	4
Mindanao -	84
Negros Occidental -	399
Negros Oriental -	6
Romblon -	30
Mindoro -	10
Abroad -	9

1,017

Sources:

CBMA 2001 Annual Assembly
Registration Forms.
CBMA 2002 Annual Assembly
Registration Forms.
CBMA 2003 Annual Assembly
Registration Forms.
Secretary's File of
Pastor Martha Mae E. Luces.

Note: The Directory of CBMA Mem-
bers (Regular and Associate) is accurate
as of January 2003. If your name is not
here, please contact the CBMA Secre-
tariat.

Prepared by:

Appendices

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About the Author

Francis Neil Gico Jalando-on is a Research Fellow and Administrative Assistant of the Institute for Advanced Theological Studies (IATS). He teaches Baptist Heritage and Principles, Philippine Church History, Gospels, Contemporary Issues and the Church, and Christian Ethics at the Convention Baptist Bible College (CBBC); and Religion and Ethics, at Central Philippine University. He is the co-editor of Dr. Nestor D. Bunda, Rev. Jerson B. Narciso and Ms. Rea Angelica D. Faulan of the volumes published by the Convention Baptist Ministers' Association (CBMA) entitled *Revisiting Faith Resources* (2002) and *Managing Faith Resources* (2003). He also co-edited *Whom are you following?* (2001) and *Faith and Challenges Learn to be Qualified* (2002), published by the Convention Baptist Youth Fellowship of the Philippines (CBYFP). He obtained his Bachelor of Science in Accountancy and Master of Divinity from Central Philippine University. He is a member of the pastoral staff of the La Carlota Evangelical Church, Negros Occidental in which the Senior Pastor is Rev. Amsil P. Alubog and the Associate Pastor is Rev. U F. Ferrancullo. He is the husband of the former Hermely Gimay Agriam.

