

Revisiting Faith Resources

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Editors

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For all pastors who struggled and fought for the Christian faith, thank you very much. May they find us faithful.

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Introduction

It is a great joy that our CBMA Board of Directors decided to publish this volume as a guide for the CBMA 61st Annual Assembly. This is a new and big breakthrough in the life of our association. We hope that this will serve as a reference for pastors in their ministry; and as a challenge to succeeding leaders of our provincial and national ministerial associations to document and preserve their significant experiences, testimonies and theological reflections.

This volume is made possible through the untiring efforts of our donors, supporters and colleagues especially those who spent sleepless night and day with us: Riel John Rafols, Rosendo Mije, Pearl Joy Genosa, Pearl Suplito, Ronald Parpa, Miriam Vicente, Christine de Asis, Dante Pinuela, Samuel Talha and Hermely Agriam. And most especially to the Holy Spirit who inspired us.

The Editors
January 15, 2002

Revisiting Our Situation

THE STATE OF THE CBMA

Rev. Jerson B. Narciso
CBMA President

Introduction

We thank God very much for the rare privilege of serving our pastors and workers through the national leadership of our ministerial association. Being in the leadership is not a joke. The first year of our term proved to be tough and difficult. The task was quite enormous and the magnitude of the work was much, much bigger than we first perceived it to be. However, the joy and satisfaction derived from our humble efforts to address pressing needs that confront our pastors in their ministry are more rewarding and challenging. They keep on giving us the fire and courage to go on with the work in spite of apparent limitations and difficulties. To give you an overview of the present status of our association, allow me to share the following facts and observations.

On Leadership

During the first year of this new leadership, significant changes and readjustments have been made to speed up the services of our association and to ensure effective and efficient implementation of our programs. We are happy to report that this year, our CBMA has procured a fully-air-conditioned office at the second floor of the CPU Stuart Building. This national office is very strategic and accessible to our pastors since it is situated inside the university campus.

This year, we have also started systematizing **and updating our records and our pastors' profile.** These data are encoded in the computer data base for easy access and systematic recording. Moreover, CBMA has its own website. Our members, especially those who are working abroad, could now easily browse through it in the internet and keep posted about important information and new developments in our program. The internet gives us a chance to advertise our association and

our programs in the global community.

The hiring of a full time CBMA staff has significantly boosted the operation of our association. Our system of communication has improved a lot and the implementation of our programs is getting efficient.

While our association has made great strides in those particular areas, we have noted some weak aspects that need to be strengthened. We realize that structurally, our association is weak and has no jurisdiction and control over important matters and concerns affecting, for instance, the ethical and moral life of our pastors. Many of our pastors have been lured and recruited to transfer to some **“mysterious” religious groups in the name of economic gains.** Some have even willfully submitted themselves to re-baptism. Those who succumbed to this great temptation have invoked autonomy to the point of abusing it in order to escape sanctions and disciplinary actions. We believe this is something devious and immoral but find ourselves helpless. So far, no significant intervention has been done to remedy the situation because of structural limitations and the lack of clear-cut policies and regulations to guide our decisions. This experience should lead us into looking at our present set up and consider ways whereby we could adjust our leadership system to address pressing needs confronting us. Surely, this would involve some serious re-thinking, reassessing or even overhauling of our present leadership structure in order to make sense out of our **“chaotic” situation.**

On Self-reliance program

The present CBMA leadership has initiated important steps to strengthen and improve our self-reliance program thereby addressing, for instance, the financial needs of our low-income pastors. One **of these steps is our pastors’ subsidy program.** This year, we were able to tap several groups and **individuals like the pastors’ kids and generous church members** who have made valuable financial contributions in support of this program. Many

more have signified their willingness to take part in this noble effort.

The CBMA Board has also come up with “The Kabuhi Sang Pastor” endowment fund project. The goal is to raise Ten Million Pesos in twenty years’ time, the interest of which will be used to subsidize low-income pastors of our convention. As of the moment, the association has gathered an initial amount of more than P50,000.00 as seed money to start the project. We are encouraged to receive news that a generous Christian who is now residing in the US will most probably make a commitment to give more than a million pesos towards this program. Pertinent policies and guidelines were made for proper management and safety of the fund. We hope that our membership in assembly this year will decide positively on our endowment fund project.

Continuing Pastors’ Theological Education Program

Today, as never before, we see the need to come up with a more systematic and efficient theological education program in order to upgrade and **enhance our pastors’ theological and pastoral training**. We need to design a program curriculum leading to a Master of Ministry degree to give our potential pastors in the field the chance to update their knowledge and skills to keep abreast with the demands of the time. We are also looking forward to develop a curriculum leading to a non-degree program for those who feel that short but regular courses are enough to sustain them in the ministry.

Honestly, we have not done fully well during the first year in our job. But for sure, we have seen more opportunities ahead of us. The three main programs, developing a strong, effective and efficient leadership, strengthening our self-reliance program, and launching a regular, systematic continuing theological education for our membership, will be dealt with during the remaining two years of our administration. To do this, we hope to come up with a ten-year plan

approved and supported by the majority if not all of our membership. With the grace of God, the guidance of Jesus Christ and the wisdom of the Holy Spirit, let us pray that together, we could do great things in realizing our three main programs in order for us to become more effective and efficient instruments in delivering our services to local churches and church related organizations.

CBMA One Year Life: A Theological Reflection

Francis Neil G. Jalando-on
CBMA Staff

I started working as a CBMA Staff in June 2001. To start with, I acquainted myself with the dynamics of CBMA.

In the office, I installed my personal computer and worked on the files which were endorsed by the former CBMA Secretary. I opened a CBMA website <http://buhaycbma.tripod.com>. The website contains list of CBMA members, CBMA Constitution and By-laws, CBMA Officers, Endowment Fund Brochure, Guest Book, Announcements and Program of Activities. CBMA can be reached by email - cbma@iloilo.net. We also provided a Guest Book for all visitors of our office. Office maintenance/upkeep became a regular day-to-day activity.

A Pastor's profile containing names, addresses, information and testimonies of selected pastors was started. In the near future, we hope to come up with a comprehensive profile of pastors representing different provinces and Kasapulanans.

I also did networking and linking with different leadership bodies and ministerial organizations through lectures and meetings. In June, I lectured on **"Baptist Principles and Distinctives"** to the Circuit Canaan Baptist Men in Central Negros. On July 2, I met with the Presidents, Rev. Alfeo Tupas and Rev. Vicente Castillo, of the Bacolod Ministerial Association and the Negros Kasapulan Baptist Ministers Association. Then I invited them to the **Pastors' Conference sponsored by Central Philippine University** and shared to them the concept of the endowment Fund of CBMA. On July 16 I attended the Central Negros Ministerial Association Assembly held at Soleo Beach, San Enrique together with the CBMA Secretary, Pastor Miriam D. Vicente and Pastor Sam Talha, CPU-TEE Director.

On July 18, I assisted in facilitating the

Pastors' conference at CPU in which around 130 CBMA members attended.

On October 30 I attended the Negros Kasapulanang of Baptist Ministers Association Assembly at Don Salvador Benedicto, Negros Occidental. I presented the proposed Endowment Fund and Master of Ministry Curriculum and gathered suggestions for the CBMA related programs. From July until January my work focused on the preparation for the coming 61st CBMA Assembly.

I also represented the CBMA upon delegation of the CBMA president. I attended meetings of CPBC **related to pastors, e.g. with the Ministers' Retirement Committee.**

We have extended our identity as CBMA through CPU television programs like *Steps of Faith* and *Ukay Baluskay*. We hope that in the near future CBMA could influence and present its theological positions through mass media on matters related to faith and Christian involvement in church and society.

Theologically, God has been so good to me and I feel, also to the CBMA. I felt CBMA has been endowed by God with potentials and actual strength to direct its path towards a more effective and efficient organization that will cater to the needs of its members, churches, and church related institutions. If CBMA could actualize more of its potentials it will surely be one of the significant lights to shine among men and women in the society.

As I was adjusting and grasping my work as a **CBMA staff I have written a reflection, "A Pastor's Profile in the New Testament as Seen by Paul"** which I would like to share to you:

If one is to ask, "what a pastor should really be?" what would be the basis of our answer? Timothy was faced with this same question when people in Ephesus approached him who were wanting to become teachers and overseers of the flock. The same dilemma was present when Titus was tasked in Crete to appoint elders in every city. They turned to Paul for answers. Paul wrote them

letters saying that those who “desire to be overseers desires a noble task.” But Paul was also implying, “make sure he is a *certain* kind of man.”

Before going into Paul’s profile of a Pastor, it is best to note that in the New Testament the words - bishop, elder, overseer and teacher - are words interchangeably used describing the pastoral leaders of the local church, entrusted to do God’s work.

The passages written by Paul in 1 timothy 3:1-7 and Titus 1:5-10 formed a profile of a New Testament Pastor. Paul went beyond his usual generalization of “old self” to “new creature” in Christ and put specific characteristics that should be the marks of a Pastor. It was a profile that those who were seeking to become pastors must conform to. In short, it was a list of qualifications.

Here are the twenty combined list of what Paul said to Timothy and Titus that they should look for. Now the Pastor must be:

1. Above reproach.
2. The husband of but one wife.
3. Temperate; not overbearing.
4. Self-controlled.
5. Respectable.
6. Hospitable.
7. Able to teach; He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.
8. Not given to drunkenness.
9. Not violent but gentle.
10. Not quarrelsome.
11. Not a lover of money.
12. Must be blameless.
13. One who loves what is good.
14. Not pursuing dishonest gain.
15. Upright.
16. Holy.
17. Disciplined.
18. He must manage his own family well and see that his children obey him with proper respect; a man whose children believe and are not open to the charge of being wild and disobedient. (If anyone

does not know how to manage his own family, how **can he take care of God's church?)**

19. He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.

20. He must also have a good reputation with outsiders, so that he will not fall into disgrace and **into the devil's trap.**

Are the criteria given above the same criteria we apply as Pastors today, more specifically, as Philippine Baptist Pastors?

Brief History of Philippine Baptist Pastors

Nestor D. Bunda and Francis Neil G. Jalando-on

1. Potential pioneering Baptist pastors were converted to the Baptist faith because of their knowledge of and faith in Jesus Christ which they acquired upon reading the Bible. As soon as they became pastors, they proclaimed the gospel of Christ voluntarily. Pioneering pastors were not educated in the seminary. They developed their skills and abilities as they put **their faith into practice. “Learning by Doing”** was the main method of educating themselves during the early period.
2. Adriano Reyes Osorio, a member of a small Bible study group in Barcelona organized by Rev. Eric Lund and Mr. Braulio Manikan, left in advance to Iloilo to work with the Baptists. While waiting for the arrival of Manikan and Lund, Osorio began working with the Presbyterian missionaries, Dr. Andrew Hall and Dr. David S. Hibbard.
3. Braulio Ciriaco Miralles Manikan, baptized by Missionary Eric Lund before May 1, 1898 in **Barcelona, Spain, is considered as the “first Filipino Baptist pastor.”** He played a major role in the establishment of the Baptist mission in the Philippines in May 1900 and of Jaro Evangelical Church in September 1900. Manikan soon became a professor of English at the Visayan Institute in Iloilo.
4. In September 1900 Placido Mata, a Bible Translator, was hacked to death along the road to Mandurriao, where he lived. Mata is **considered “Martyr of a Translator.”**
5. In November 1900 the first issue of *Ang Manugbantala sang Kamatuoran* came out which was used to propagate the gospel and to teach people the evangelical faith. *Ang Manugbantala* is said to be the oldest paper written in Hiligaynon.
6. A Tagalog, Cornelio Samson, 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.
7. In February 1901, the Pulahan Ulang Siloy, at the age of about 68, became the first person to be baptized in Iloilo. He was then appointed Head Deacon of Jaro Evangelical Church. He became a colporter, selling Bibles and religious periodicals. He was preaching in mountain areas which were not yet visited by American missionaries. (C.W. Briggs, *Old Si Loy*, ca. 1902, 2f).
 8. In February 1901, Gregoria Jaime was baptized in the Jaro River, after she was examined on December 9, 1900 out of the first 30 candidates for baptism in Iloilo. She became the first Filipina woman to be baptized by immersion. Jaime became the first Bible woman and taught at the Baptist Missionary Training School. In 1915 it was reported that Gregoria Jaime was still active in the ministry.
 9. In 1901, Ambrosio Velasco, a Tagalog and hacienda owner, was instrumental in spreading the gospel in southern Negros. He was a Bible translator, a preacher and an interpreter at the Bacolod Baptist mission station. According to missionary Briggs, he was an efficient preacher. (C.W. Briggs, *Report Letter from the Philippines*, 1901, 13).
 10. In 1901, Fernando Salas and Vicente Doronila, leaders of the Philippine revolutionary movement were imprisoned at the Iloilo Provincial Jail. While in prison they helped Missionary Lund in translating the New Testament into Hiligaynon. Later on, Salas became a prominent lawyer in Manila. Doronila continued translating the New Testament and became a faithful defender and a leading preacher of the Baptists. He became pastor of the Dumanagas Baptist Church from 1927-1929. **He was known as the “fighting evangelist.”** He died at the age of 76 in 1936.

(D. Perron, in, Pearl of the Orient, February issue, 1936, 18).

11. In 1901, Piementel, a Tagalog and revolutionary Captain who fought the Spaniards in Barotac in 1896, joined the Baptists and became an **“active preacher in eastern Iloilo.”** Being a former revolutionary and a supporter of the Americans he was suspected by both the American soldiers and the revolutionaries. American soldiers arrested and hanged him for several hours; the revolutionaries attempted twice to kill him. As a preacher he did not accept financial support from the Baptist mission and even used his house as a preaching place and shelter for the poor.
12. Cenon Roslado established a church in Isabel, Negros Occidental. He also distributed tracts and testaments in Pontevedra, Negros. Missionary Huse testified (December 29, 1902) that Cenon was active in propagating the gospel.
13. Two brothers, Basilio and Cenon Calsada organized a church near the town of Escalante. They were illiterate farmers who memorized hymns and Bible texts to which they referred in preaching and teaching. Later on Cenon became the pastor of their church.
14. Demas and Peter were carriage makers. They also worked as colporters and preachers. Missionary Forshee testified that because of their ministry churches were founded in many villages in the island of Negros.
15. In Capiz, Manuel Gregorio, Rufino Inocencio and the brothers, Francisco and Modesto Lozada were instrumental in organizing the Capiz Church and spreading the gospel in other towns of Capiz.
16. Sometime in 1902 Miguel Gillergom worked as an apprentice at the Baptist mission printing press. Later he became a preacher and pastor in a rural congregation at Tina, Janiuay, Iloilo. **He might as well be called the “Printer Preacher.”**
17. In July 1904, the Baptist Missionary Training

School for women was started by Missionary Anna V. Johnson. From 1908 to 1914, 229 **women were trained as “Bible women” at that school.** The Bible women played a key role in evangelising people and organizing churches in the rural areas of Western Visayas.

Bible women were teachers and evangelists. They conducted Sunday Schools, house to house visitation, and preaching in public areas. They taught women the Bible in their own language and simple home industry; and they organized churches especially in areas where the missionaries could not go because of war.

18. Sometime before 1905, Luisa joined the Baptist church in Capiz. For 40 years Luisa travelled **through Capiz on foot, “entirely blind, entirely alone, living entirely on charity, telling the ‘old, old story’ to all who would listen.” She might as well be called the “blind woman preacher.”**
19. In 1906, the first eight Filipino Baptist pastors were ordained in Janiuay, Iloilo, while Braulio Manikan dropped out of the Baptist mission sometime in June or July.
20. In 1908, regular students in the Bible School, 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.
21. In 1908 Rev. Rufino Inocencio, a senior deacon, was called by Capiz Church to be its pastor.
22. In 1910, following the Comity Agreement, the Baptists were responsible for the evangelization of the greater part of Iloilo, west Negros, Capiz, Romblon, and Masbate. The Baptist leaders were composed of 31 American missionaries (12 ordained, 8 single women, 3 physicians), and 109 pastors and church workers working in 37 churches, and 71 preaching places. (C.W. Briggs, *The Progressing Philippines*, 1913, 130-131).
23. On December 4, 1911, the whole Bible in Hiligaynon was completed and printed in Japan with the help of Vicente Doronila and Bonifacio

Fernandez.

24. In 1912, the Bible School was closed down.
25. In 1915, Missionary J. Francis Russell in his article in the *Pearl of the Orient* reported 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,” Pablo Bodegas (also preaching without pay) was trained at the Capiz Province Bible Institute.** Victorino Agipado was the **“promising mountain preacher.” Hilario Enate was the “best singer in his church.”** He was ordained in November 1914 and knew much of the Latin Scripture. Segundeno Roldan was the **“singing war horse of Capiz Province.”**
26. In 1917 Listina 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. **Listina Alabi might as well be called the “woman church planter.”**
27. In 1918, Missionary Munger thought that college education for pastors was not necessary. A school boy in his twenties who has English education could lead and influence the churches.
28. On March 9, 1918, the economic situation of pastors was revealed by Missionary Munger. Pastors working in different churches and their income are the following:
Pastor of Good Hope received 22.50 pesos from the mission and 2.50 from the church.
Pastor of Jaro received 7.50 pesos from mission and 2.50 from the church.
Pastor of Astorga (a woman) got 5.00 pesos from church and 5.00 from Miss Johnson.
Pastor of Bingawan got 10.00 pesos from mission; 18.00 from the church and 2.00 from

Ulayan Church.

Pastor of Tuburan received his salary from tuition of pupils being the principal of the school there.

Malag-it Church wanted to hire 2 Bible Women. They will receive 10.00 pesos a month besides their board.

Pastor of Ito received 1.60 from the mission and 2.00 from the church.

29. In 1924, the Department of Theology was opened at Central Philippine College.
30. In 1925, Missionary Feldmann reported the work of the blind preacher, Rev. Hilario Castillo who was converted through Missionary Robbins assigned in Capiz. Rev. Castillo was blind since he was 4 years old. He knew the New Testament by heart and sung about 175 hymns in Hiligaynon. Rev. Castillo worked in Tablas. He entered as a preacher on January 10, 1910 and was in charge of three churches **with the power of administering the Lord's Supper.**¹
31. On May 23, 1925, Rev. Porfirio Tocong was **ordained and proved himself a 'workman who needs not to be ashamed.'** He was willing to sacrifice for the sake of the good news. He graduated from the International Bible School in Philadelphia, USA.
32. In 1925, it was reported that Preachers and Workers Institute was held annually for a

¹Here are some of Rev. Castillo's theological thoughts:

"The Protestant religion teaches freedom. If the Philippines want independence, they must first have freedom from sin. Why is America independent and she is Protestant? It is because she is **not tied down by a Catholic religion.**"

"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.**"

"The Friar is wearing a long gown and wears a holy frown, **inside, however, is a wolf and a thief and a robber.**"

According to the testimonies of pastors and church members from Romblon, Rev. Castillo played a major role in challenging and developing young people to dedicate themselves to the ministry of the church. Many of them became pastors later on.

- period of ten days during the month of January. The Institute was a branch of the theological department of Central Philippine College. Courses included 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.
33. In 1926, Missionary Feldmann reported that Rev. Elviro Albaladejo, trained in the United States, was the “ablest Filipino pastor” in the entire Philippine Baptist Mission. Miss Johnson then worked with him.
 34. In 1929, Engracio Alora, CPBC General Secretary from 1938 to 1946, became the first Filipino to earn a Bachelor of Theology degree at Central Philippine College.
 35. In 1929, Missionary H.W. Munger expressed the need of theology students to study the Hiligaynon language in addition to English.
 36. In 1932, it was reported that Eliseo Yanson was a self-supporting pastor of a thriving church in Mambusao, Capiz. The missionaries were even unaware of his pastoral work in that town. A former assistant engineer on a small coastal steamer, he started pastoral work in Mambusao after his retirement. He never asked for financial help from the missionaries. In fact, he bought Bibles and Hymnbooks for his people.
 37. A 1934 report stated that all English-speaking pastors attended the 10-day Rural Life Institute in Los Baños in April sponsored by the National Christian Council.
 38. On May 25, 1935, the *Talapuanan sang mga Manugpangabudlay* (Baptist Ministers Association) 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).

39. Rev. Jorge O. Masa was the CPBC General Secretary from 1935 to 1938. Rev. Engracio Alora was the CPBC General Secretary from 1938 to 1946.
40. In 1940, Rev. Alfredo Cathedral, a graduate of Colgate Rochester Divinity School succeeded Rev. R.F. Chambers as Dean of the College of Theology.
41. **In 1941, some leaders of the Baptist Women's Union of Negros Occidental organized a school in Bacolod City which became the Bible Institute and later the Convention Baptist Bible College.**
42. On December 8, 1941 the Japanese Army invaded Luzon and thus World War II began in the Philippines. Yet it was during the war when the Philippine Baptists were self-reliant (in leadership and material/financial support).
43. During the war women pastors continued to teach in Sunday Schools and conducted worship services.
44. Rev. Ramon Gumban (ordained April 17, 1933), war time CPBC President (1940-46) travelled from Negros to Iloilo and back to visit his people and to encourage pastors to continue **their ministry. His motto: "To do the works of Him that sent me."**
45. Wartime General Secretary Engracio Alora continued to work in churches and helped the missionaries who were in hiding.
46. A Baptist Pastor named Lucso (Latin of Luke?) became a leader of a band of guerrillas. Once he shot dead four men who collaborated with the Japanese. Later he was captured and tortured as his legs were cut off. He read the **first five verses of Psalm 27 and sung "Jesus Love of My Soul" before he finally died. Lucso might as well be called the "guerrilla Baptist pastor."**
47. Rev. Jose Yap was twice CPBC General Secretary from 1946 to 1950 and 1953-1954. Later, he became the first General Secretary of the National Council of Churches in the Philippines (NCCP). At present, the NCCP

General Secretary is Ms. Sharon Rose Joy Ruiz-Duremdes, former Professor at the CPU College of Theology and Church Administrator at Jaro Evangelical Church.

48. Rev. Delfin Dianala was ordained on May 13, 1946. He was pastor of Katipunan Baptist Church for more than three decades. His **motto: "To serve the Lord."**
49. In 1950, the CPBC approved a 10 year plan (1950-1960) which included adequate training and education for pastors and a program for self-reliance.
50. In 1950, for the first time since the pre-war period, the College of Theology had the use of the Hiligaynon Bible for study.
51. In August 1950 the Central Bible School administered by the College of Theology was opened. The school was intended for those who did not qualify academically at the College of Theology.
52. In the 1950s the following are the recorded pastors working in CPBC affiliated churches:

Antique Kasapulan:

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 Kasapulan:

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 Occ.), ordained May 13, 1946. **Motto:** “To serve the Lord.”

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 Kasapulan:

Rev. Genaro Diesto (b. June 25, 1901), ordained Sept. 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. Iñego 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, Provincial 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 Occ.), 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, Janiuay, Iloilo). **Motto: To serve God and man as pastor, teacher and farmer.”**

Negros Kasapulanang:

Rev. Justiano Agus, Pastor, Bagroy Baptist Church, Ilog, Negros Occidental.

Rev. Antonio Juarez Benebes (b. Jan 15, 1881, Manapla, Negros Occ.), 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 Barrieses (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), ordained 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 Constanca Mazo (b. Sept 19, 1910, Cagay, Saravia, Negros Occ.). **Motto: “Be mine to serve.”** Matron, Girls’ Baptist Dormitory, Bacolod City.

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 Occ.). 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.”**
- Romblon Kasapulanang:
- Mr. Apolonio Felia, Promotional Secretary, Romblon Kasapulanang.
- 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 Kasapulan.

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. Armando Zamora, early convert and
preacher. Church Founder, Calvario
Evangelical Church.

Leocadio Señeres, (b. May 15, 1890,
Mambusao, Capiz), Pastor CPBC.

53. Rev. Agustin Masa was twice CPBC General
Secretary, 1951-1952 and 1966-1970. He was
thrice CPBC President, 1946-47; 1956-60; and
1962-1964.

54. **According to the 1952 “Suggested Constitution
for Baptist Churches,” the church pastor shall
be called for an “indefinite period of time.”**
However, the term of office of a pastor maybe
terminated upon notification on the part of the
Pastor or of the Church. (In, D. Kirkwood,
comp., *Outline of theology used in Baptist work
in the Philippines*, July 1952, 41).

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. (Ibid., 39).

According to Dioscoro Villalva, the minister must keep the nobility of his calling, hold high the reputation of the Christian ministry and never forget that he is one who serves. The minister must never desert his people. He must utilize his time properly and never measure his work by the salary involved. 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. (Ibid., 15). Rev. Villalva administered the baptism of Rev. Jose T. Gico, Jr.

55. **In 1952, “The Minister” was defined by James L. Sprigg :** 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 fulfil 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.” (In, *Outline of theology used in Baptist work in the Philippines*, July 1952, 7).**

Yet, the accountability of the pastor was not only to serve the church in the context of Baptist tradition but also to serve the society in general. The pastor should develop a critical awareness on the evils in the society. Like Amos, the pastor should speak out against poverty, maltreatment of the poor and injustice in the society. The pastor should also pay

particular attention to agrarian problems as the majority of the populace were farmers and to the improvement of the life situation in the community. Thus, the pastor was expected to know the situation and basic problems obtaining in the society and to be involved in resolving those problems.

56. In 1955, in a researched study it was found out that the lack of financial resources was the greatest difficulty that confronted pastors. Ministers could not obtain more education and many seminary students failed to complete their course. Low salary in the ministry encouraged seminary graduates to enter other pursuit.
57. In 1955, students at the College of Theology took special courses in Rural Sociology, Organization of the Rural Church, Rural Christians and Natural Resources, Rural Church and Rural Agencies, Rural Christian Home and Family Life, Rural Church and Rural Community Relationships. The Dean of the College of Agriculture at CPU designed an intensive agricultural training program for theology students. Seminarians studied agriculture for twelve months.
58. Rev. Jesus Vaflor was twice CPBC General Secretary from 1954 to 1964 and 1974-1976.
59. In 1962, Rev. Bolneo was commissioned by the CPBC as its first missionary to Mindanao.
60. Rev. Restituto Ortigas was the CPBC General Secretary from 1964 to 1966.
61. Rev. James T. Long was the CPBC General Secretary from 1970 to 1972.
62. **In the 1960s and 1970s “Daddy Ungcho” was active in his evangelistic campaign using his “God’s Plan of the Ages’ influenced by a “Premillennial Thought” emphasizing personal salvation and the second coming of Christ.**
63. Rev. Levi Lahaylahay was the CPBC General Secretary from 1972-1974.
64. Rev. Salustiano Cabahug was the CPBC President from 1972 to 1976.
65. In 1972, North Negrenses planned to establish

- a Bible College. In 1973 the North Negros Baptist Bible College was founded. In 1974 Rev. Amado Leonares was elected the first President and Rev. Buen Gallenero was the appointed Director of the College.
66. In 1974, Domingo J. Diel, Jr. became the first graduate of the College of Theology to earn a Doctor of Theology degree (Dr. Theol., University of Hamburg, Germany). He was followed by Nathaniel M. Fabula in 1992 (Dr. Theol., University of Tübingen, Germany) and Nestor D. Bunda in 1999 (Dr. Theol., University of Hamburg, Germany).
 67. In 1975, the CPBC in assembly presented Rev. Juan Pamplona, Rev. Salustiano Cabahug and **Rev. Jose Gico, Jr. an award “Living Pastors who are serving the most number of years.”** The first two are now with the Lord and Rev. Gico, Jr. is still active in the ministry.
 68. Rev. Edwin I. Lopez was the CPBC General Secretary from 1976 to 1979.
 69. Rev. Moley Familiaran was CPBC President from 1976 to 1978.
 70. In 1979, under the leadership of Rev. Edwin I. Lopez, 162 new congregations including new extensions were planted from June 1979 to May 1980, or one Baptist congregation was planted every 2 to 3 days within one year.
 71. In 1979. Dr. Joseph T. Howard started the TEE program.
 72. In the 1980s Dr. Johnny V. Gumban **emphasized “Contextual Theology”** which concern is on practical questions of daily living including the state of economy and politics obtaining in the country.
 73. Rev. Penuelito Sacapaño was thrice CPBC General Secretary, 1980-1981; 1986; 1986-1989.
 74. Rev. Johnny V. Gumban was CPBC President from 1980 to 1984. Dr. Gumban was a charismatic leader. He was a former President of the CPU Republic, President of the Convention of Philippine Baptist Churches, Chairman of the National Council of Churches

in the Philippines. He was the Dean of the College of Theology, Central Philippine University for more than 20 years. He was a professor at South East Asia Graduate School of Theology and in 1999 was actively involved in reviving and re-organizing the Philippine Theological Society.

75. In 1980, Rev. Angelina Buensuceso became the first woman ordained minister of the CPBC. She was followed by Rev. Thelma Gicana and Rev. Josefina Esguia.
76. In 1981, the Convention of Philippine Baptist Churches in assembly voted to ordain Baptist women to the ministry.
77. Rev. Domingo Diel, Jr. was appointed twice as CPBC General Secretary from 1981 to 1986. He is CPBC President from 1994-1997. He is the present CPBC President, elected in 2000 and Chairman of the National Council of Churches in the Philippines, elected in November 2001.
78. In 1983, there were 450 CBMA members of which 92 were ordained (3 women and 89 men). The CBMA program of activities then was focused on a) strengthening of the organizational fellowship, b) assistance, and c) development of members. To strengthen the CBMA, two meetings were held every year – the January Institute and the meeting in May. Assistance provided were a) emergency and medical assistance; b) The Ministers Endowment Fund (goal: 1 million pesos) to standardize the salary of ministers; c) Ministers Retirement Plan. The Development Program centred on the annual institute wherein CBMA Members for study, pray and share their experiences.

A long-range program was envisioned to be made and adopted by CBMA to include the following: a) Strengthening the CBMA leadership or line of coordination among national, provincial and district associations; b) uniting on CBMA directions and programs; c) long-range planning and curriculum making for CBMA institutes. (Samuel A. Fabila,

“Conventiona Baptist Ministers Association Report,” in, CPBC Souvenir Program, 1983, 28 & 51).

79. In 1984, the Convention Baptist Development Center was organized. Seminarians combined biblical theological studies with agricultural studies. Early mornings are spent for planting and taking care of the plants, after which theological and biblical studies commenced. The Center believes that the basic problem of the people is not only spiritual in nature but also covers the economic, health and education spheres. Education must not be enslaving but liberating and transforming. Thus the Center provided practical theological education and other skills to meet the basic needs of people.

80. In 1984, Rev. Alfeo B. Tupas, Negros Kasapulan Minister and CPBC Field Secretary had this to say: **“The Church in Crisis’ is...unquestionably relevant....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 redecessors we can take these not as hindrances but as challenges for a more triumphant and productive work on our part for our Lord.”**

Rev. Amsil P. Alubog had this to say: “...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 behin these difficult moments, the Almighty God still reigns and has a message to reveal. Let’s be sensitive to this!” (49th Annual Assembly, Negros Kasapulan of Baptist Churches. Theme: “The Church in Crisis”. La Carlota Evangelical Church, April 24-26, 1984)

81. In 1985, Pastor Rudy Acosta had this to say in **training church leaders: We should know “what breed of young people we are training to take**

- over the leadership from this passing generation. In this day and age will they fill the shoes of Joshua who succeeded Moses and went on to take possession of the Promised **Land?**" (*Golden Year in Christian Ministry*, CPBC, 1985).
82. Rev. Delbe Dianala was the CPBC General Secretary from 1989-1993.
 83. Rev. Nathaniel Fabula was the CPBC General Secretary from 1994 to 1998.
 84. On January 17-20, 1994, the CBMA in assembly (571 ministers) at Dumangas Baptist Church created two programs to assist pastors specially those receiving 500 pesos a month: 1) Mutual Aid Fund (MAF) to help pastors in the medical needs. 5,500 pesos seed money was **raised during the assembly.** 2) **Minister's Welfare Program to increase pastors' income** through swine-chain dispersal program. 270,000 pesos was budgeted for this purpose.
 85. In 1996, General Secretary Nathaniel Fabula **reported the following: In 1994 the Pastor's Endowment Fund** had an interest of 16,178 pesos which were given to pastors with very low salaries. In 1995 the interest of the fund was 22,563.30 which will be distributed to qualified **applicants endorsed by the Provincial Ministers' Association** and recommended by the Executive Committee of the CBMA.
 86. Rev. Lolita Dais was CPBC General Secretary in 1999.
 87. In 2000, Convention Baptist Bible College presented Rev. Elena Paulmitan, Pastor Sebilla Navales and Pastor Elena Encila with an award of **"Golden Jubilarians."** They graduated in Convention Bible Institute in 1950.
 88. Rev. Esfeamore Tandog was the CPBC General Secretary from 1999 to 2000
 89. Rev. Job Santiago is the present CPBC General Secretary appointed in the year 2001.
 90. In 1996, there were about 1,000 Baptist pastors, 672 local congregations and 95,000 baptized members. In 1998 there were 729 registered churches all over the Philippines.

91. In the course of more than 100 years, Baptist pastors have grown. During the early period, they were mainly learning by doing. During the later period, there are at least three seminaries existing to enable them to deepen their faith, commitment, wisdom, awareness and 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.

The mission of the Baptist pastor was mainly within the church and church related institutions. In fact, only those who have extensive church work could be ordained in the ministry. In the course of time, the mission of **the Baptist pastor moved out of the “four walls”** of the church. The story of the World War II guerrilla pastor named Lucso is an example. The concern of many pastors in the 1950s also included ministry in the society, specially 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 in.

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 specially 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.” (Ang Manugbantala, July-September 1989 issue). 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 in churches, church related institutions, the community and the society in the name of the Lord of pastors, Jesus Christ.²

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² Baptist pastors and other readers are encouraged to give more information, suggestions and critique. This research paper is mainly descriptive and dependent from the resource material at hand. For sure many Baptist pastors were not included here. Please refer to the Directory of Pastors elsewhere in the volume *Revisiting our Faith Resources*, 2002.

Revisiting Jesus' Mission

Mission Texts and Contexts

Nestor D. Bunda, December 2001

Contexts

The main source of the Christian faith is written in the New Testament wherein the birth, life, work, death and resurrection of Christ and the **experiences of Jesus' disciples are reflected.** Jesus Christ, the *logos* (word) was in the beginning with God and the *logos* was God (John 1:1). And the *logos* became man and lived with us. (John 1:14)

The Stoics believe that *logos* is the rational principle governing the universe. For Plato, *logos* is an immanent power. For Philo, *logos* is an intermediary agent between God and the world. **Jewish thinkers, using the concept of "word" in Hebrew (Isaiah 55:11; Psalm 33:6) and Greek contexts, equate the "word" with God the creator and source of wisdom.** (R.J. Mc Kelvey, in, J.D. Douglas, 600-601). For Clement of Alexandria (c.155-c.220 AD), the doctrine of Logos is the **mainspring of his whole system of theology.** "The Logos is conceived of as eternally with the Father and the principal cause of all things that are...The work of the Logos, or Christ, is considered as the redemption from the bondage of sin and error which has left mankind blind and helpless. **Clement's most characteristic thought is that Christ is the true "teacher" who gives men the true *gnosis* (knowledge) which leads to freedom from sin, to immortality, and to righteousness.** By contemplation of the Logos man is deified. Thus **Clement's soteriology (sense of salvation) is a Christ-mysticism in which the Lord's passion and death have little or no redemptive part to play.** (G.L. Carey, in, J.D. Douglas, 234-235)

In the New Testament and in Christian doctrines, *Logos* stands for Jesus Christ. It means "word" and the thought expressed in word. Logos can also mean "account," "reason," "motive," or "sense." For instance, the term theology could mean the "account" of God; the "reason" of God;

the “motive” of God; or the “sense” of God (in human life).

Christ, the Logos, entered history because of his genuine love and concern for people (John 3:16) so that they may be able to experience a life in **abundance (John 10:10)**. **Christ’s mission was inclusive based on love.** It was a mission which Christ himself put into practice. Once he requested **the disciples of John the Baptist to “go back and report to John what you hear and see.** The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.” (Matthew 11:4-5)

Christians are called to participate in the mission of Christ and to follow his great commandment – love God above all and love your neighbour as yourself. (Matthew 22:37-40). Christians are called to participate in preaching the good news to the poor, in proclaiming freedom for the prisoners and recovery of sight to the blind, in releasing the oppressed and proclaiming the year of the Lord. (Matthew 4:18-19).

Christians are also encouraged to organize and train believers in the missionary task of leading and propagating the gospel of Christ. Jesus himself showed this in his own life. He organized a small group of disciples, whose members became pillars of churches later on, to assist him in his missionary task. In a short while, his followers **responded to his call: “If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever wants to save his life for me and for the gospel will save it. What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul? If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angels.” (Mark (:34-38)**

Mission, regarded as the undertaking of the church wherever it is found, is the response of the Christian community to the universal claims of

God revealed in Jesus Christ. Christ's followers who are doing mission cross human boundaries to **proclaim God's purposes in the world.** From Jesus, St. Paul, and many believers who had witnessed to the risen Lord, we can learn examples of proclaiming the gospel using varied methods.

During the first three hundred years of Christianity the church consolidated and defended herself. In the process it tested her missionary vocation. For instance, there was disagreement **about God's nature, definition of historicity of Christ, relation to the state, and exposition of the Christian ethic.** The work of the defenders of faith, the so-called Apologists, and the emergence of written Scriptures by the end of the second century had given Christians a readily communicable gospel of Christ.

Initially Christians did mission to urban groups especially those interested in monotheism but later they included a cross-section of society. Persecution contributed to church growth, giving testimony on how Christians helped each other or freed men and women from the fear of death, demons and fate. When Constantine officially recognized it (313 AD) and its subsequent status was raised to a state religion, Christianity did change its figure from an oppressed to a privileged religion throughout the Roman Empire.

By the end of the fifth century, the Greek and **Latin translations of Jesus' story was almost** complete in spite of the Germanic invasions, slow collapse of political order in the West, and bitter theological divisions in the East. Such translations were significant in the conversion of Greek and Latin speaking people.

By the seventh century, many Christian communities including that in Jerusalem, were dominated by Islam. But missionary work continued. The Nestorians spread Christianity through central Asia and China. Patrick converted Ireland to Christianity. Celtic missionaries moved into Scotland and North English kingdoms. The Anglo-Saxons like Wilfrid and Winfrith (Boniface – 680-654) spread the gospel to the German tribes

and the Scandinavians with a minimum of cultural disturbance and consequently developed strong churches. At this time the work of conversion was generally regarded as the responsibility of the clerics. Cyril (d. 444, Patriarch of Alexandria) and Methodius played a significant part in the conversion of the Moravians. The conversion of Vladimir (956-1015, Prince of Kievan Russia) extended Christianity in Russian territory.

In the twelfth century the rediscovery of apostolic Christianity and the message of Jesus became two of the most powerful inspirations for missionary activity. The Waldenses (Originated from Peter Waldes, who, around 1173/1176 discovered the ideal of poverty as he read Matthew 10:5f) spread this but were prohibited. But later groups like the followers of Francis of Assisi (1182-1226, Jesuit missionary to the East Indies and Japan) were recognized by the church. As simple people who opted to be materially poor, they shared the message of Christ to others through peaceful means, thereby rejecting force (as inspired for instance by the Crusades) as a means of conversion.

The 16th and 17th centuries saw the next major extension of Christianity dominated by Roman Catholic orders. Through European colonial expansion, mission came together with the clerics and was inseparable from colonial political goals. Colonialism intertwined with Christian mission resulted to brutal exploitation of peoples in Africa and Latin America by the colonists. Of course there were struggles fought by the natives and missionaries, like Bartolome de las Casas (1474-1566), for the human dignity of the natives. In Japan and China, Christian mission was hindered when Christianity was exterminated in Japan in 1650 and when it was not allowed in China in 1723.

Protestant churches during the Reformation had little interest in doing mission to the heathen. Yet their rediscovery of the Gospel, their recovery of vernacular Scriptures and liturgy, and their emphasis on a literate and responsible laity were

significant for the development of Protestant Christian missions especially as Protestant countries acquired colonies and came in contact with other religions. Evangelical revivals during the 18th and 19th centuries and European imperialist expansion open up vast frontiers for the Christian gospel. Voluntary mission societies were formed like the Baptist Missionary Society (1792), the London Missionary Society (1795), the Netherlands Mission Society (1797), and the Basel Mission (1815). Many of these mission societies stressed the partnership of civilization and evangelism. For instance, William Carey (1761-1834, a Baptist preacher and missionary to India) set an excellent example by his translation work, his study of local religion and culture, and his work to develop the local ministry and educate people. In the course of time, however, there developed resentment of the natives at the confusion of Christianity and colonial expansion. There was also the desire for genuine and localized Christianity. In Africa, this has led to **the organization of “Independent” churches.** Yet many missionaries insisted on their own way even if Henry Venn (1796-1873) and Rufus Anderson (1796-1880) insisted on the propagation of self-governing indigenous churches. For Venn, Matthew 28:19 speaks of the emergence of national churches with national characteristics. Venn and Anderson were of the idea that missionary policy should end foreign mission through the stimulation of **“self-governing, self-supporting and self-propagating churches.”**

Christianity became an international religion by the 20th century. Missionaries had played significant role in fighting injustice, in extending medical services, in founding schools and colleges, and in translating the Bible in many languages. But the missionary endeavour is confronted by other contexts, religions and ideologies and even liberal Protestantism which denied the uniqueness of Christianity. Thus, deep disagreement about the nature of mission among different groups of Christians all over the world existed. (I. Breward, in, J.D. Douglas, 664f).

In 1921, the International Missionary Council (IMC), an outgrowth of the great World Missionary Conference at Edinburgh in 1910, was founded. The IMC was a consultative and advisory body functioning to stimulate cooperation and arrange for joint conferences. It made studies of the missionary enterprise and recommended procedures. After the organization of the World Council of Churches (WCC) at Amsterdam in 1948, the IMC was pressured to become the missionary **arm of WCC and in 1961 it became the WCC's Commission/Division of World Mission and Evangelism.**

Since the 1950s the word "mission" has been extensively used with various meanings. It can mean

- 1) the sending of missionaries to a designated territory;
- 2) the activities undertaken by such missionaries;
- 3) the geographical area where the missionaries are active;
- 4) the agency which dispatched the missionaries;
- 5) the non-Christian world or **"mission field"**;
- 6) the center from which the missionaries **operated on the "mission field"**;
- 7) a local congregation without a resident minister and still dependent on the support of an established church;
- 8) a series of special services intended to deepen or spread the Christian faith;

Theologically mission can mean

- 9) propagation of faith;
- 10) expansion of the reign of God;
- 11) conversion of the heathen; and
- 12) the founding of new churches.

Mission with its multi-faceted meanings and practices, however, is experiencing a crisis situation, a crisis affecting not only Christian mission but also the entire church and the entire world. This crisis is seen in 1) the advance of science and technology; 2) the dechristianization of the West which was for a long time the stronghold

of Christianity, 3) the dechristianization of the West and the multiple migration of people of many faiths created a religiously pluralist world; 4) the world is acutely divided between the rich and the poor; 5) Younger churches are asserting themselves. Western theology, in many parts of the world, is being replaced by contextual theologies like liberation theology, theology of struggle, and African theology. (D.J. Bosch, 1f).

In the Philippines, mission has been slowly transforming itself. After more than three centuries of Roman Catholic mission interwoven with colonialism there began Protestant missions supported by US American imperialism and the ideology of manifest destiny. In the course of more than 400 years of Spanish and Protestant missions in the Philippines, hundreds of mission groups, churches and church related service institutions find their haven in the Philippines. (footnote)

Christians all over the world continue to respond to the call of Christ to offer their lives in missionary work, to free people from all forms of difficulties that hinder the attainment of an abundant life (bugana kag maginhawa nga kabuhi, Kingdom of God), in spite of different circumstances, problems and challenges they face. Churches give primary importance to this missionary task because she is the body of Christ who brings love and justice to all. The church is a body with different parts but united and coordinated (Eph. 2:11-22) participating in the mission of Christ until the Kingdom of God ultimately reigns.

Selected Biblical Texts on Mission and Organizational Life¹

From the Gospel of Matthew

The Gospel of Matthew, probably written during **the last third of the first century**, tells the Jesus' story with the assumption that the reader is familiar with the Old Testament. Matthew presents Jesus as the Son of David and the Son of God who **will save his people. God's blessings to the nations** was promised to Abraham but are to be fulfilled through Jesus in the mission of his disciples. **The Gospel ends with the "Great Commission" (28:18-20) which calls Jesus' followers to make disciples of the nations.** This seems to contradict Jesus' earlier instructions to his disciples to confine their missionary work within Israel (10:5-6; 15:24). **At any rate, Matthew portrays Jesus' mission first to the Jews and then to the Gentiles.** Matthew focuses on the idea of the Kingdom. The Kingdom means the reign of God over the heart of men. The Kingdom is not only a future reality but is present now. Members of the kingdom are those who are humble and obey God and believe in Jesus as the Messiah.

Matthew 6:24-34²

24 "No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. **You cannot serve God and wealth.**" 25 "Therefore I tell you, do not worry about your life, what you will eat or what you will drink. Or about your body, what you will wear. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air; they neither sow nor reap nor gather into

¹ Commentaries and cross references on the following selected biblical mission texts were mainly taken from *The New Oxford Annotated Bible with the Apocrypha*, 1991.

² Matthew 6:22-23: see Luke 11:34-36; 24: Luke 16:13. 6:25-33: Luke 12:22-31. 25: Luke 10:41; 12:11; Phil 4:6. 29: 1 Kings 10:4-7. 30: *You of little faith* are unwilling to rest in the assurance that God cares about your lives (8:26; 14:31; 16:8). 33: Mark 10:29-30; Luke 18:29-30.

barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And can any of you by worrying add a single hour to your span of life? 28 And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you – you of little faith? 31 Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ 32 For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. 33 But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. 34 “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”

The bird may represent freedom. People must be free to think and do creative work. Freedom to be productive must not be crushed by anyone. The lilies may represent firmness. Like the lilies, people must have roots, must be firm in their decisions. **People must bloom wherever they are “planted”.** What can we do as missionaries in order for people to experience freedom and be firm in making decisions?

Matthew 10:5-15³

5 These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go,

³ Matthew 10:5-15: Mark 6:8-11; Luke 9:2-5; 10:3-12. 5: 15:21-28; Luke 9:52, John 4:9. 6: 15:24. 7: The primary message. Through acceptance, or at least openness to this message and its bearer, healing would follow (4:23; 9:21, 35). 9: Luke 22:35-36. 10: *Tunic*, a short-sleeved garment of knee-length, held in at the waist by a girdle (Mark 1:6). *Deserve*, 1 Cor 9:14. 12: *Greet it, the usual form was, “Peace be to this house.”* 15: Life and death

proclaim the good news, 'The kingdom of heaven has come near.' 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. 9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

Jesus' instructions to his disciples in doing their mission were written quite in detail by the author of the Gospel of Matthew. Missionaries should live a simple life and struggle hard. They should be self-reliant and should live according to what they have. Missionaries should be firm and critical decision makers too, prioritising their target people, e.g. give priority to those who are really interested. Amidst systemic poverty in a modern society, could the missionary, a Filipino Baptist pastor, really survive? How could a pastor "live a simple life" amidst poverty or low salary? Is there still a room for a pastor to be really self-reliant? How?

Matthew 11:1-6⁴

1 Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities. 2 When John heard in prison what the Messiah was doing,

depend on one's response to God's kingdom. *Sodom and Gomorrah* illustrate God's judgment on wickedness (Genesis 18:16-33; ch 19).

⁴ 11:2-12:50: Narratives illustrating the authority claimed

he sent word by his disciples 3 and said to him, “Are you the one who is to come, or are we to wait for another?” 4 **Jesus answered them, “Go and tell John what you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. 6 And blessed is anyone who takes no offense at me.”**

“This statement in Matthew 11 (*Matthew 11:5-6*) has even more chances of capturing those **lineaments that belong to Jesus’ pre-crucifixion life**. It is likewise a mission statement. John the Baptizer, while being detained behind bars, sends **messengers to Jesus to ask about Jesus’ identity**. Who are you? – John wants to know. Are you the **promised agent of salvation? John’s question is** equivalently an inquiry about Jesus mission. **What else would Jesus’ response be but a declaration of mission?**” (C.H. Abesamis, 2000, 16).

Jesus’ mission⁵ did not remain a plan but rather, he put it into practice. As he preached the gospel, people hear and see that the blind receive sight, the lame walk, the sick are healed, the deaf hear, and the dead are raised. Death in Greek means *nekros*. *Nekros* can either be physical or spiritual death. Spiritual death can mean losing **one’s dignity**. In Hiligaynon, dignity means *dungog*. **If we take the meaning of nekros as “having no dignity,” Jesus then was helping people recover their lost dignity**. In a sense, we can also follow Jesus by raising the dignity (*kadungganan*) of people who are victims of an oppressive situation.

by Jesus. 11:2-19: Jesus and John (Luke 7:18-35; 16:16). 2:
In

prison, at Machaerus, a fortified place about five miles east of the Dead Sea. 4-5: Jesus performs the works of the predicted Messiah (Isa 29:18-19; 35:5-6 ; 61:1; compare Luke 4:18-19). 6: Jesus invites John to answer his own question, basing his **decision on what he hears of Jesus’ activities interpreted in comparison with Isaiah’s words (compare Luke 4:17-21)**.

Matthew 28:16-20⁶

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 **And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”**

From the Gospel of Mark

Mark, probably written between 65-70 A.D. in Rome, after the persecutions of Nero (64 AD), was already in circulation during the early period in the history of the church. Mark focuses on the actions and events in the ministry of Jesus in Jerusalem, and his life, death and resurrection.

Mark affirms that Jesus is the Son of God (1:1; 1:11; 15:39) and portrayed him as the Messiah. Jesus is the One who came to free his own people but his people rejected him.

The gospel of Mark stresses the consequences of following Christ such as renunciation of family ties (3:31-35) and **taking up one’s cross (8:34)**. **Jesus’ ministry was portrayed by Mark as mainly directed to the Jews, although there were occasions when Jesus does have contact with Gentiles. This means that Mark did not show Jesus embarking on a Gentile mission, although there is a reference to the future proclamation of the gospel to the gentiles (13:10).**

⁶ 8:16-20: **Jesus’ commission to his disciples. 17:** 1 Cor 15:5-6; John 1:1-3; Luke 24:11. *Worshiped*, Greek literally “**prostrated (face down) themselves in worship**”; they had not done this before the crucifixion. 18: 11:27; Luke 10:2; Phil 2:9; Eph 1:20-22. *All authority*, compare Dan 7:14. 19: *All nations*, contrast 10:5, and compare Mark 16:15; Luke 24:47; Acts 1:8. According to Hebrew usage *in the name of* means in the possession and protection of (Psalm 124:8). 20: *I am with you*, 18:0; Acts 18:10.

Mark 8:34⁷

34 He called the crowd with his disciples, and said to them, “If anyone would come after me, he must deny himself and take up his cross and follow me.”

What kinds of cross are you suppose to take up in a Philippine context? Are you really ready to take them up seriously? Why? What kinds of cross are you suppose to take up in the context of CBMA as an organization of pastors? Are we able to take them up seriously? Why?

Mark 13:10-11⁸

9 “As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. 10 And the good news must first be preached to all nations. 11 When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit. 12 Brothers will betray brother to death, and a father his child, and children will rise against parents and have them put to death; 13 and you will be hated by all because of my name. But the one who endures to the end will be saved.

What is your theological reflection on these verse in Mark chapter 13:10-11 in relations to the CBMA as a family and organization of Baptist pastors? What should the CBMA membership do as their missionary task in relation to those verses

⁷ 8:34-9.1: On discipleship (Matthew 16:24-8; Luke 9:23-27). 8:34: *Deny themselves*, i.e. renounce self-centeredness; A *cross*, a Roman means of execution, was carried by the condemn to the scene of death. Jesus sees that the acceptance of his message with its promise also brings seeming destruction (Matthew 10:34). Only those who in faith accept the threat of destruction will find life (Matthew 10:39; 5:11-12; 16:24; Mark 8:34-35; 10:29-31; Luke 9:24-25; 14:27; 17:33; John 12:25).

⁸ 9-13: Matthew 10:17-22. 11: John 14:26; 16:7-11; Luke 12:11-12. 13: John 15:18-21. *because of my name*, “because of me and my cause.”

from the Gospel of Mark?

Gospel of Luke

The gospel of Luke tells the story of Jesus and the salvation he offered. Luke summarizes the promises of God to Israel which will eventually be **fulfilled in Jesus. In Luke's point of view, Jesus identifies himself not only with Israel but with all people.** Luke makes clear also that the mission of **Jesus' followers include organizing a group, preaching and healing** (6:12-15; 9:1-2; 10:1-24).

Luke 2:41-52⁹

41 Now every year his parents went to Jerusalem for the festival of the Passover. 42 And when he was twelve years old, they went up as usual for the festival. 43 When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. 44 Assuming that he was in the group of **travellers, they went a day's journey. Then they started to look for him among their relatives and friends.** 45 When they did not find him, they returned to Jerusalem to search for him. 46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47 And all who heard him were amazed at his understanding and his answers. 48 When his parents saw him they were astonished; **and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety."** 49 He said to them, **"Why were you searching me? Did you not know that I must be in my Father's house?"** 50 But they did not understand what he said to them. 51 Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her

⁹ 41: Exodus 23:15; Deut 16:1-8. Mary was not legally obligated to go up to Passover festivals, but did so perhaps from pious motives. 46: *The teachers* were the experts in the Jewish religion. 48: Mark 3:31-35. 50-51: 2:19. 52: 1 Sam 2:26; Luke 1:80; 2:40.

heart. 52 And Jesus increased in wisdom and in years, and in divine and human favour.

As a boy Jesus must have enjoyed walking from Nazareth to Jerusalem, even if it took him weeks as the distance between the two places is about 100 kilometres. Perhaps along the way he enjoyed seeing the beauty of nature. Perhaps he enjoyed seeing the birds flying freely or the lilies in the field blooming with beautiful flowers. He must have learned the connection between life and nature. In many of his teachings, Jesus made use of nature to explain his message of salvation or the kingdom of God. In a sense, the way of life of Jesus was closely attached to nature. What should be our mission in relation to nature and the ecological crisis confronting us today?

Moreover, as early as twelve years old, the direction in life of Jesus was already clearly stated: **“To do his Father’s will”. As human beings, perhaps we can learn from Jesus as we direct our path. We should struggle to clarify our direction or aim in life. The commitment of Jesus’ life was to do his Father’s business and from then on, he grew healthy and wisely and with God’s approval. What is the reason behind why we are doing mission? Is our mission enterprise really in line with the “business” of our Father?**

Luke 4:16-21¹⁰

16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was

¹⁰ 4:16-30: In the synagogue at Nazareth (Matthew 13:53-58; Mark 6:1-6). 16: **Jesus’ custom** was not merely to worship in the synagogue but to present his message there (v. 15; Matthew 4:23; 9:35). Details of synagogue worship are mentioned here and in vv. 17, 20 (compare Acts 13:15). 17: The *scroll of Isaiah* was given to Jesus by the chazzan or attendant of the synagogue (v. 20). 18-19: Isa 61:1, 2; 58:6. 20: Having read while standing, Jesus *sat down* according to custom to preach the sermon. 21: *Fulfilled*, Jesus performs the works of the predicted Messiah (Isa 29:18-19; 35:5-6; 61:1).

given to him. He unrolled the scroll and found the place where it was written:

18 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, 19 to proclaim the year of the **Lord's favour.**' 20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21 Then he **began to say to them, "Today this scripture has been fulfilled in your hearing."**

The mission of Jesus is to enlighten those who are poor; to release those who are in prison; to give sight to the blind; to free those who are oppressed **and to proclaim the Lord's favour (or the Jubilee Year). The Lord's favour can mean abundant life or meaningful life** (maginhawa nga pangabuhì). The Jubilee year is the 50th year. It is the year when prisoners are released; when loans (credit) are waived; when the land is fallowed (the land is left uncultivated) and any produce from the land is left for the poor to harvest. Jesus declared that the scripture, Luke 4:18-21, which he read in Isaiah 61: 1 **"has been fulfilled in your hearing."**

The Gospel of Luke introduces the very first words, clearly a mission statement, uttered by **Jesus in his public ministry. Jesus' mission** statement in Luke is an inaugural address, like a discourse delivered by national leaders as they begin their term of office. Luke 4 inaugurates the public life of Jesus. All the episodes that precede like the birth of Jesus, his baptism and temptation (chapters 1 – 4:13) are introductory. Luke 4:16-21 opens the curtain to the drama of the mission and ministry of Jesus. The place is solemn: the synagogue, the place designated for prayer and studies. The time is solemn: the Sabbath day. At such a solemn place and time Jesus clearly makes a public declaration of his mission agenda and the power behind it. He reads a portion from the scroll of Isaiah and, at the end, announces that the

proclamation of Isaiah “has been fulfilled in your hearing.” He solemnly enunciates the ultimate aim of his life on earth and the program he has to implement. (C.H. Abesamis, 2000, 15)

Luke 10:25-37¹¹

25 Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law?” 27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” 28 And he said to him, “You have given the right answer, do this, and you will live.”

29 But wanting to justify himself, he asked Jesus, “And who is my neighbour?” 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them.

¹¹ 10:25-28: **A lawyer’s question** (Matthew 22:23-40; Mark 12:228-31). 25: Matthew 19:16; Lev. 18:5; Mark 10:17; Luke 18:18.. The question concerns the way of life which Jesus will guarantee as satisfying God. *Inherit*, “**inherit eternal life**” means *enter the Kingdom of God*, and *inherit the kingdom* (meaningful life).

10:29-37: The Good Samaritan. 29: The questioner intended to

prove his right to eternal life by defining the limits of his duty, and showing how he had fulfilled it. *Justify himself* means to show himself to be righteous, acceptable to God (18:9-14). 31-33: The *priest* represented the highest religious leadership among the Jews; the *Levite* (v.32) was the designated lay associate of the priest. In contrast it was a *Samaritan*, a foreigner not expected to show sympathy to Jews, who was *moved with pity* Jews held *Samaritan* in contempt, as religious

Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two dinarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' 36 Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers? 37 He said, "the one who showed him mercy." Jesus said to him, "Go and do likewise."

At the time when Jesus told the story, the Jews and the Samaritans were not in good terms with one another. There was a strict division, a dividing wall, between them. Jews could not and would not go to the other side of the fence and likewise the Samaritans.

How can we experience a meaningful life? **Jesus' great commandments have the answer: By loving God above all things and our neighbour as ourselves.** To love our neighbour is not only memorizing the great commandments of Jesus. We need to apply them in our situation as the Samaritan did. The Samaritan helped a victim along the street. He showed mercy (kalooy, maayong kabobot-on) **by taking care of the victim's wounds and bringing him to the inn and paying for his board and lodging.** In a sense, to love a person (neighbour) means to help that person in need, first and foremost.

Are their "Samaritan" members of CBMA who would do the same to strengthen CBMA so that it can effectively and efficiently serve the churches? How can it be done? Such a question involves creativity in order to develop workable "methods" in doing "mission" within the CBMA.

Helping our neighbours is a commitment to serve without conditions. The good Samaritan did

apostates (2 Kings 17:24-34).

Samaria was inhabited by mixed remnants of the northern tribes who worshipped the Lord God and used the Pentateuch. Jews despised them. In one tradition the disciples are forbidden to visit towns (Matthew 10:5), but according to others, Jesus was friendly to Samaritans (Luke 10:30-37; 17:11-19; John 4:4-

not ask, for instance, if the victim he was about to help was a Jew or Samaritan. What he did was just to help.

Luke 14:28

28 For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, 30 **saying, 'This fellow began to build and was not able to finish.'**

Does mission involve careful and comprehensive planning from the start to the end? If the Christian missionary task begins with the propagation of the word and ends with the kingdom of God (i.e., abundance, kaginhawaan, John 10:10), how do we translate that task into our own pastoral and missionary work in general and into our CBMA organizational life in particular?

Gospel of John

The Gospel of John teaches that Jesus' mission is dependent upon and in obedience to the Father who sent him (e.g. 4:34). The second part of the Gospel concentrates on the preparation of Jesus for his community to continue his mission after his death. Then Jesus promised to send another helper (14:16). He calls on his follower to bear fruit (15:16) as they witness with the Spirit (15:26-27), and charges them to proclaim forgiveness of sins in his name (20:21-23). The statement of Jesus, 'As the Father sent me, so send I you' (20:21) points to his own relationship with the Father as the model for his disciples' relationship with him in their missionary endeavour.

John 3:16-17

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his son into the world to be its judge, but to

be its savior.”

The Gospel of John summarized the message and intent of God in Jesus Christ in one sentence. The love of God is without condition, it is made available to anyone, regardless of sex preference, creed, etc.

John 15:12-17¹²

12 “This is my commandment, that you love one another as I have loved you. 13 No one has greater **love than this, to lay down one’s life for one’s** friends. 14 You are my friends if you do what I command you. 15 I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. 16 You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last. Then the Father will give whatever you ask in my name. This is my command: Love each other.

Our organizational mission is to bear fruit. What do you think should we do as an organization and as individual members in order to bear fruits? Could you identify and explain one significant fruit we as CBMA need to bear so that its membership will become more effective and efficient pastors in churches and church related institutions?

References:

¹² 15:1-27: **The pattern of the Christian believer’s life.** Three dimensions are set forth: (a) 1-11: **The believer’s relation to Christ – abide.** As *the true vine* Jesus was the true Israel, fulfilling the vocation in which the old Israel had failed (Isa 5:1-7);

Jeremiah 2:21; Ezek 19:10-14). The *fruit* bearing (Gal 5:22-23) of the new Israel (the church) springs from union (actual incorporation) with him (v.5), through prayer (v.7), and loving obedience (vv. 9, 10), issuing in *joy* (v.11). 15:12-17: (b) The relation of believers to one another - *love*. The measure is **determined by Jesus’ death (v. 13). Fellowship with Jesus (vv. 14, 15), fruit bearing, and prayer (v. 16),** are all dependent on obeying his *commands to love* (v. 17).

15:18-27: (c) **The believer’s relation to the world – to be**

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separate from it (the world hates the church because it hates

Christ who has judged it, vv. 18-25; Psalm 35:19; 69:4), and to **testify on...behalf** of Christ in the power of the Holy Spirit (vv. 26-27; Acts 1:21-22; 5:32).

A Brief Review of Church History, Baptist Faith and Principles

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What is history and why?

History is a reconstruction of the past. (It is said that the Greek Herodotus, considered as the Father of History, wrote for the first time a history of people and events in the 5th century B.C.) History discovers what people *thought* and *did* and *how* their beliefs and actions continue to influence life. It understands factors shaping *individuals* and *society*, and the *nature of other people's society*. A good starting point of history is *a question*. For instance, how and why cities emerged? How political system evolved? How economic system evolved? What were the beliefs or system of beliefs of a society? How did they influence life?

The sources of history include *Primary* (first hand accounts) and *secondary* (people who know what happened). They assess the validity and reliance of written records. It is the responsibility of a historian to examine all evidence. Sources (written, visual, etc) should be determined whether they are honest and accurate by comparing and contrasting testimonies. They should be criticized and the motives of authors should be determined to piece together and to interpret what had happened. However, the task is difficult because there are no two events and interpretations that are alike.

It is difficult to interpret events because of so many different forces and accounts for an event. But a broad outline of events could be known. There are varied interpretations but the pieces of analysis and interpretation help to understand the **past and it's relation to life today**.

History leads to the question of what is civilization (civilis – citizen). Civilization is composed of citizens willingly and mutually binding themselves in political, economic and social organization in which individuals merge themselves, their energies, and their interests in a

larger community. In the course of time individuals embraces the social and political system and shared ways of thinking and believing (culture) which sets one people apart from other peoples. Shared cultural values show various events of the past and their impressions today and will surely influence the future. (McKay, 2-6)

History is an *inquiry*. Inquiry is generally based on a determined perspective and interpretation taking into consideration the sources of information (written or oral, primary or secondary). Historians are key interpreters of history as they are much involved in the interpretation of events and people.

Bishop Eusebius of Caesarea in Palestine, born about 263 and died about 340, is regarded as the **'father of church history'**. **Eusebius handed on to us the importance and content of Christian history.** His understanding seems to have relevance in our situation today. For him, it is important to include in the study of history the following: 1) The growth of the leadership from our Savior, the Apostles and down to the present leaders; 2) The significant accomplishment in the history of the church; 3) The prominent leaders of famous church communities; 4) Those ambassadors of the Word by word of mouth or by writings; 5) Those who committed errors in the name of knowledge and innovation; 6) The Jewish community; 7) The wars launched against Christianity; 7) The martyrs and great men who endured death and torture through out history including those in our day; 8) and the guidance of our Lord Jesus Christ. (Eusebius, *Church History* I,I, ch. I, in, J. Comby, 1992, 4). From the content of church history, both negative and positive, we can learn lessons and strengthen our faith and commitment to continue the mission of our Lord Jesus Christ.

Early Church History

In the beginning was the Logos

Christian history begins with Jesus Christ (c. 5BC – AD 30). Jesus is the Greek form of Jeshua or

Joshua. Christ in Greek means *christos*, “**anointed**”. **Jesus Christ is acknowledged by his disciples** to the expected Messiah of Israel. *Logos* is adopted in the New Testament and in Christian traditions. In Greek philosophy, *logos* is the universal reason, controlling the universe. It is also an immanent power and an intermediary agent between God and humanity.

As we can see, Christianity made use of other symbols and cultures to bring home the message of Jesus Christ. Thus, it is not totally surprising that our ancestors, for instance, who were worshipping Bathala for so long, used their language and symbols to explain the Christian faith as they were converted to Christianity.

Logos became a powerful symbol of being and knowledge in Greek culture and philosophy. And in **order to explain the totality of Jesus’ being and relationship to God**, Christian writers and apologists found it very appropriate to equate the term *Logos* to Jesus Christ.

The Situation into which Jesus was Born

The world into which Jesus came is called the Graeco-Roman world. The Greeks had influenced the ancient world in terms of their culture; and the Romans their efficient government, military genius and political peace. The significant features of the Greek culture (or Hellenism) include the following: 1) syncretism - there was an amalgamation and interpenetration of arts, philosophies, and faiths; 2) universalism – there was a tendency to unite the **whole “world” under the control of Greek culture**. The Greek spirit of inquiry – to search for truth and knowledge – is strong; 3) individualism – there was an emphasis on the importance of the individual as a person – **there was value of one’s soul as opposed to slavery** – the value of the individual gives significance to the universal – they compliment each other; 4) democratization of learning particularly in philosophy. Education was made available to more people. The Romans contributed the following: 1) *pax Romana* – or Roman Peace – a situation which gave more opportunity for the

spread of Christianity; 2) There was certainty and safety of life. Roads were built and secured, pirates were suppressed and there was freedom of trade and travel; 3) There was great freedom of ideas. Religion was restored and its importance was emphasized and local cults and schools of religious thoughts flourished. Men were encouraged to think. Thus, different philosophies grew; 4) Class discrimination was discouraged – Roman and non-Roman citizens were assured of certain equality. Foreigners were given a chance to become Roman citizens. St. Paul, for instance, became a Roman citizen by virtue of this policy; and 5) The Romans supported the Hellenistic education and culture. Yet there were great problems like prostitution, slavery and cruel punishment. For instance, crucifixion was the penalty for executing slaves and political criminals; burning at stake; forcing people to fight as gladiators; and throwing captives to wild beasts. Moreover, there was moral and religious hunger as individuals were uprooted from their familiar environment as soldiers, mercenaries, slaves or by free choice. Universalism promoted the collapse of local religious cults and old city-states. Relationship became more impersonal as cities multiplied in number and size. Progressive disintegration of the Roman Empire added insecurity. Thus, people turned to religion for remedy. They needed a religion to bring them self-respect and personal salvation

Founding of the Church

The disciples were confronted with a *new situation* after the ascension of Jesus who left them a mission – Matthew 28:18; Mark 16:15 – the content of which was to carry on the gospel of salvation and the realization of the Kingdom of God in and through Christ. There were no provisions for their future life together nor there was an organizational structure of their community. There were different interpretation of Christ but the disciples played a decisive role in the interpretation of the will of Jesus because they were the **eyewitnesses of Christ's revelation.**

The Scriptures, although very significant, are not all encompassing to interpret the events after the death of Jesus. There is, therefore, a need to reflect and interpret Christian apostolic traditions because they are vital in the church enterprise. The disciples interpreted for us the order of the community and the hierarchical (sacred origin) structure of the church. Yet it is quite difficult to determine which of the Christian apostolic thinking could be regarded as direct revelation or as addition through theological reflections of the early communities. One can see some difficulties because of chronological limitation of the apostolic period of revelation – It could start from the ascension of Jesus until the death of the twelve apostles. Perhaps second and third generation Christians could be incorporated as long as the direct witnesses of the risen Lord were still alive **carrying on Jesus’ revelation. The significant** sources of information during this time were the New Testament writings (Acts of the Apostles and **Paul’s letters**) and also the apostolic fathers of this period who have informed us on the condition of the early church.

A Picture of the Early Church

What was the picture of the church during the early Christian era? The spiritual office was regarded as a significant structural element of order. Rules within the believers were present. The disciples received appointments from Jesus himself to spread the good news (Mk 3:13f; Matt 10:1f; **Luke 6:12f**) and in turn “ordained” their associates and successors. There was no uniformity in the organization of the early communities but there seemed to have a common understanding of the **unity of “head” and “body”**. Leaders were appointed to represent the Lord. They exercised governance by virtue of their office like apostles, prophets, bishops, elders, evangelists, teachers, deacons and shepherds (1 Cor. 12:28; Phil 1:1; 1 Tim 3:2f). There was also a clear understanding on the principle of succession in office as derived from Christ and the disciples (apostolic succession).

Function of office and charisma were not in contradiction. Some of those in office were also charismatic leaders at the same time (2 Cor. 8:23; Phil 2:25; Rom 16:1; Gal. 1:19; 1 Cor 15:7). Charismatic leaders were also entrusted with the guidance of the community. Paul was a *pneumatic* and *charismatic*. Charismatics, however, had to subordinate themselves to their office in the course of time as the bishops and deacons directed the community. The bishops, grown out of the presbyters, led as heads and overseers (episcopos). Although in some cases there were presbyters, by the 2nd century the episcopate (monarchical) prevailed everywhere.

The charismatics played an important role in building the community. They, however, did not direct the community. At times there were conflicts between charismatics and officials (1 Cor 1:10f; 14:1f) but were overcome by love. In the course of history, charismatic gifts receded into the background although it did not completely disappear from the church. (A. Franzen/J. P. Dolan, 1965, 1-12).

From Jerusalem to Rome

The death of Jesus Christ did hinder the spread of the gospel but only for a while. For indeed what Jesus had promised – “**...you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth**” (Acts 1:8) - **became true at Pentecost: “When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”**

The Book of Acts provides us insights into the three significant aspects in the life and mission of the early church. a) The church with Jerusalem as the centre (Acts 1-9:31); b) The church in transition

– from Jewish to Gentile Christianity – wherein Antioch became the centre (Acts 9:32-15:35); and c) the missionary journeys of St. Paul to the Gentiles (Acts 13-28).

The Jerusalem Community

The church at Jerusalem received high esteem. Peter led the community and with his leadership the gospel of salvation was proclaimed. It was in Jerusalem that steps toward a distinct Christian practice and terminology were taken -- from the understanding that the church as a community was the embodiment of Judaism to the idea that the community is different from Judaism. At first, **Jesus' followers participated in Jewish rituals**, living with Jewish piety, and adopting basic principles of Jewish organizational structure wherein the direction is left to the elders and presbyters and office holders with permanent authority. Slowly the believers conducted their own worship in memory (eucharistia) of Jesus. They **celebrated communion**. **"Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people."** (Acts 2:46)

Although community life, organizational order and piety were influenced by the Jerusalem community, a firm decision was made to free the Gentiles from the Jewish law which became significant for the future of the church. For instance, here is how the council at Jerusalem resolved the issue whether the Gentiles be **circumcised or not**: **"The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them: 'Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith.'**" (Acts 15:6-9).

At first the disciples determined the internal arrangement of the community, with Peter having the leading role. Next to him were James and John as the reputed pillars of the community (Gal 2:9). After the departure of Peter from Jerusalem sometime between AD 43/44 (Acts 12:17) James took over his place. James was regarded as the first bishop of Jerusalem by tradition. During the council of the apostles, ca. AD 50, there emerged the presbyters. At first there were seven deacons full of Spirit and wisdom with Stephen – a man full of faith and of the Holy Spirit as their leader --other members were Philip, Procorus, Nicanor, Timon, Parmenas, and Nicholas from Antioch. (Acts 6:1f). Thus, to a greater extent the hierarchical office holders are complete: the apostle-bishop, the presbyters and the deacons as leaders of the Jerusalem church.

Although the Jerusalem church participated in Jewish rituals and observed Jewish laws it was necessary to separate because Christian practices of the community brought opposition to the synagogue. Christian baptism, prayer to Christ as God (Kyrios), celebration of the Eucharist, the concept of love to the extent of giving up private property to the church (Acts 2:44f) were suspected so that the Jews rejected the believers soon. The shift of focus in worship, Christ being worshipped now, led to open conflict and two brief period of persecution. The first, AD 32/33, led to the stoning of Stephen, to the expulsion of the Hellenistic Jewish Christians from Jerusalem, and the persecution by Saul. In the course of time, however, Saul was converted on his way to Damascus (AD 33/36) and became the chosen vessel as Paul (Acts 9:15f). The second persecution by King Agrippa I (AD 37-44) led to the martyrdom of James the Elder and the arrest of Peter who miraculously escaped from prison (Acts 12:1f).

In the main, the persecution was against the Hellenistic Jews of the Diaspora who became Christians. This brought positive effect of carrying Christianity to the world. The Hebraic Jews remained in Jerusalem and attempted to influence

other Jews. In the course of time, however, the contrast became clearer so that James the Younger was stoned sometime around AD 62/63. The high priest Ananias accused the brother of Jesus and few other Christians of violating the laws and sentenced them. The brother of Jesus was first thrown off the top of the temple and then bludgeoned to death.

Early in the Jewish War (AD 66-70), Christians left the city (Matt 24:15f) and were branded by the Jews as traitors. The growing hatred (AD 100) put the Christians under pressure; and the Jewish revolt under Bar Kochba (AD 132-135) against the Romans brought Christians in Palestine a renewed persecution by the Jews. Thus, the line of separation between Jews and Christians was finally drawn, which was to have difficult and evil consequences for both sides. The high esteemed status of the Jerusalem community ended with the destruction of Jerusalem in the year 70.

The Antioch Community

Antioch has the distinction as the first Gentile Christian community and missionary centre. The Antiochian opposition (Acts 15; Gal 2:11f) made clear the relationship between Hebrew and Gentile Christians. No one knows the exact contributions of the Antioch community in the expansion of numerous communities and in the internal structure of the church. What is clear, however, is the character of this community – it appeared not as a Jewish sect and consisted of non-Jews. It is in Antioch whereby the community of believers was regarded as Christians (Acts 11:26).

Paul played a significant role in detaching Christianity from its Jewish Palestinian origin and expanded into the world from Antioch, a centre of Hellenistic culture. Paul went to the Arabian Desert and stayed there for about three years (AD 36-39) shortly after his conversion (ca. AD 33) to prepare himself for his calling. Then he went with Barnabas, who was sent by the Holy Spirit (Acts 13:4) to Antioch. Paul started his first missionary journey (AD 45-48) to Cyprus and Asia Minor

(Perga, Antioch in Pisidia, Iconium, Lystra and Derbe – Acts 13-14). In his second journey he went to Europe and established communities in Philippi, Thessalonica, Athens and Corinth (Acts 15:36-18:22). His third journey, AD 53-58, brought him to Galatia and Phrygia to Ephesus then to Greece and back to Troas, Miletus, Caesaria, and Jerusalem, where he was arrested around AD 58. –(Acts 18:23-21:27). During these years he wrote letters to the Corinthians, Romans, Galatians, and others, and he was already planning to go to Rome and Spain (West).

The Community in Rome

As Paul wrote his letter to the Romans sometime in the winter of 57/58 (Rom 1:8), the Roman community of believers was growing. Around AD 50, there existed confusion among Roman Jews. Paul met two of the emigrants, the couple Aquila and Priscilla on his second missionary journey in Corinth (Acts 18:2) and so Paul must have known the situation in Rome from them, even if Paul must have planned to travel to Rome himself. The Roman believers had witnessed the first Pentecost in Jerusalem (Acts 2:10) and might explain why there was a Christian community in Rome.

Who was the founder of the community of believers in Rome? Its origin is traced to Peter. Peter might have fled out of Jerusalem (Acts 12:17) around AD 42/43 and went directly or soon after to Rome and then later returned to Jerusalem in the year 50 for the Council of the Apostles. The first epistle of Peter written by him ca. 63/64 in Rome (**1 Peter 5:13**) and **his death in Rome during Nero's** persecution of Christians sometime in July 64 testifies to it. Traditions point to Peter as the founder of the Roman church. He was mentioned as the founding apostle at the head of all lists of Roman bishops.

Further Spread

The rapid spread of Christianity has many contributing factors. Acts shows the Diaspora Jews

as instruments in proclaiming the good news of Christ. Paul also preached about Jesus to the Jewish community throughout the Roman Empire. Soon the gospel reached the Gentiles. Other apostles were also active missionaries. Through them Christianity had been disseminated in the Mediterranean communities and to the distant areas of the Roman Empire. Christian merchants, soldiers and preachers in general were also active in spreading the gospel of Jesus Christ along the roads of the Roman Empire and with them Christian communities were founded. With the Peace of Rome (Pax Romana), Christianity took **roots throughout the whole “civilized ecumenical world.”** Pliny the Younger, a pagan governor and Roman consul and Senator (AD 100) took notice of the expansion of Christianity in the East. As an imperial governor (AD 111-113) he encountered a large number of Christians and did not know what to do with them. In Asia Minor and Syria, key towns have at least a Christian community at the end of the first century. These communities had in general an apostolic foundation because of Paul. During the second century there were cities and towns whose population were predominantly Christians. By the end of the third century, there were cities whose population were all Christians. From Asia Minor and Syria, Christianity spread to Mesopotamia. In Egypt, Christian mission was active and Alexandria became its centre. Bishop Demetrius of Alexandria (AD 188-231) established **the Egyptian church. Soon around 100 bishop’s** sees were organized. Thus, it appears that Christian missionary efforts were successful. Christianity was growing by the second century. According to Tertullian (AD 220). In the year 212 the number of Christians was rather large. Around 220, bishop Agrippinus of Carthage had a synod of more than seventy bishops. By the end of the third century, the cities of North Africa were predominantly Christian. In the West, Rome became the ecclesiastical centre. In the middle of the third century, Pope Fabian re-organized the community in Rome with several thousands of

inhabitants. Emperor Decius (AD 249-251) felt that this Roman Christian community was so threatening. In Gaul, there were Christians by the first century. During the 2nd century, the communities of Lyon and Vienna became key centres that by the year 177 forty-nine Christians **suffered a martyr's death in Lyon. In the third** century the number of Christian communities grew throughout all of Gaul. According to Irenaeus of Lyon (AD 202), there were already Christian communities in Roman Germany. Outside of the Roman Empire there were about twenty bishoprics in the area of the Tigris around AD 226. Armenia was largely Christian by AD 280. Apostle Thomas was believed to have reached India preaching the gospel.

Yet it is difficult to account for the Christian population during those times. Ludwig von Hertling (*Zeitschrift für Katholische Theologie* 58 (1934) and 62 (1938) had this estimate: In the Western Roman Empire there was a few thousand Christians during AD 100. In 200, several tens of thousands. Year 300 – about two million; Year 400 – 4 to 6 million. In the Eastern Roman Empire: Year 300, about 5 to 6 million; Year 400 about 10 to 12 million. In year 200, the population of the Roman Empire was about seventy million, but in year 300 only about 50 million. Thus, Christians were still a small minority. (A. Franzen/J. P. Dolan, 1965, 13-23).

Persecutions and Martyrdom

Persecution took various forms and certainly Christians were not persecuted continually during the first three centuries. Martyr in Greek means **“witness”**. **A martyr witnesses to his faith in Jesus** to the exclusion of others including the emperor. When persecuted, a martyr remains a witness until the end, following Jesus. Thus, the martyr identifies himself with Jesus.

Nero was the first imperial persecutor. He forced Christians to suffer punishment as fire-raisers (the burning of Rome in 64). It is said the Peter and Paul were victims of Nero. A letter (c. AD

111-112) from Pliny the Younger to Emperor Trajan (98-117) told of the execution of Christians in his province. In the reign of Marcus Aurelius (161-180) the apologist Justin was sentenced in Rome, and Bishop Polycarp, a disciple of John. Emperor Septimius Severus (193-211) tried to stop the growth of marginal religious groups by forbidding conversion to Christianity or Judaism. Two women, Felicity and Perpetua (AD 203) were martyred. Emperor Decius (249-251) wanted loyalty from the citizens who had to sacrifice to the gods of the empire. This was the beginning of the first general persecution of Christians. Valerian (253-260) tried to unite the empire against the Persians. He was against the clergy (257) and prohibited worship and meetings. Those who refused to offer sacrifices were put to death (258). Cyprian of Carthage, Sixtus, the Bishop of Rome and his deacon Laurence were martyred. But then in 261 the Emperor Gallienus issued an edict of tolerance. The number of Christians increased rapidly during forty years of universal peace. Emperor Diocletian undertook a complete restoration of the empire with emphasis on religion and politics. Religious dissidents were hunted down: first the Manichaeans (297) and then the Christians. (J. Comby, 1992, 38-44)

A turning point

The political system under Diocletian began to disintegrate from 306. Constantine eliminated his rivals in the West one by one. He defeated Maxentius in 312 and ended the civil war. His victory according to Lactantius and Eusebius was due to miraculous intervention. Constantine had seen a glowing cross in the sky bearing the words, **'In this sign you will conquer.'** Later he had Christ's monogram inscribed on the *labarum*, the imperial banner to ensure his success. In the East, Galerian signed an edict of tolerance in 311. Licinius also decreed a religious peace. In 313 Emperors Constantine and Licinius agreed together to a **policy known traditionally as 'the Edict of Milan.'** In a letter to the governor of Bithynia, they recognized complete freedom of worship for all citizens of the

empires. The buildings confiscated from Christians were returned. In 313 the new era began for the church and for the empire when the people were to speak of **“The Church of Constantine”** and **“The Christian Empire”**.

Life of Christians in the Early Centuries

Christians accepted the good news of Jesus and were transformed by the gospel. We should see how the early Christians spent their lives **around baptism, the Lord’s Supper, and prayer.**

Baptism - According to the *Didache* (teachings of the Lord handed on to the nations by the twelve apostles), the procedure for baptizing is as follows: **“After rehearsing all the preliminaries, immerse in running water, ‘In the Name of the Father, and of the Son, and of the Holy spirit.’ If no running water is available, immerse in ordinary water. This should be cold, if possible; otherwise warm. If neither is practicable, then sprinkle water three times on the head, ‘In the name of the Father, and of the Son, and of the Holy Spirit.’ Both baptizer and baptized ought to fast before the baptism, as well as any others who can do so; but the candidate himself should be told to keep a fast for a day or two beforehand.”** (*Didache* 7, in, J. Comby, 1998, 48).

Lord’s Supper - **“The Eucharist is to be received with fear and honor. In Leviticus it says, ‘But whatever soul will eat of the flesh of the sacrifice of salvation, which is the Lord’s, and his uncleanness is still upon him – that soul will perish from his people’ (Lev. 7:20). Also, in the first letter to the Corinthians: ‘Whoever will eat the bread or drink the cup of the Lord unworthily, will be guilty of the body and blood of the Lord.’”** (Cyprian, c. 250, 5.554, in, D.W. Bercot, 1998, 258).

Prayer - **“Then, to speak more boldly, is conversation with God. Though whispering (and consequently, not opening the lips), we speak in silence, yet we cry inwardly. For God hears continually all the inward conversation. So also we raise the head and lift the hands to heaven, and set the feet in motion at the closing utterance of the prayer, following the eagerness of the spirit directed**

towards the intellectual essence. Endeavoring to elevate the body from the earth along with our prayer – raising the soul aloft, winged with longing for better things – we compel it to advance to the region of holiness, magnimously despising the **chain of the flesh.**” (Clement of Alexandria <c.195, E), 2.534, in, D.W. Bercot, 1998, 529.

“The exercise of prayer should not only be free from anger, but from all mental disturbances whatever. Prayer should be uttered from a spirit like the Spirit to whom it is sent. For a defiled spirit cannot be acknowledged by a holy Spirit, nor a sad one by a joyful one, nor a fettered one by a free one....**But what reason is there to go to prayer with hands indeed washed, but the spirit foul?** (Tertullian <c.198, W), 3.686, in, D.W. Bercot, 1998, 529).

Monasticism

The Greek word *monachos* at first probably meant “celibate, single,” rather than “alone, solitary”. (The Greek *askesis*, “training,” was used of both athletic exercises and moral training through education, mastery of passions, and beneficence). Ascetics, especially women, separated themselves from the congregation as well as society. Total withdrawal from the world to escape social problems emerged in the East late in the 3rd century. Retreat in pursuit of perfection was stimulated by growing laxity within the church and by lay ambitions for the heroism of the martyr in face of increasing Episcopal domination. The hermits abandoned both civilization and church but as admirers sought them out, informal colonies developed where a rudimentary corporate life was observed by the solitaries. (D.F. Wright, in, J.D. Douglas, 1978, 671) Famous adherents of monasticism were Anthony (of Koma, central Egypt, born about 250 AD), said to be the founder of Christian monasticism; Pachomius of Egypt, **pioneered Cenobitic <“common life”>** monasticism). From Egypt monasticism spread to Syria where Simeon Stylites dwelt for thirty years, till his death in 459, on the top of a pillar, situated

east of Antioch. In Asia Minor, Basil was popular (d.379). The Rule which bears his name emphasized work, prayer, and Bible reading. Monks should help those in need like orphans and perform good deeds. It discouraged extreme **ascetism. Basil's Rule generally became the basis of** the Greek and Russian Churches. In the West monasticism was introduced by Athanasius. Jerome, Ambrose and Augustine brought monasticism much favor by their examples. In France, Martin of Tours was an advocate of monasticism. Eusebius, bishop of Vercelli in Italy, (d.371) even required his clergy to live a monastic life, thus modifying the lay character of the monastic movement. Benedict of Nursia (480-547) was considered the **Patriarch of Western Monasticism". Around 529, he founded the mother** monastery of the Benedictine order, on the hill of Monte Cassino, about half way between Rome and **Naples. "Benedict's famous Rule exhibited his** profound knowledge of human nature and his Roman genius for organization. His conception of a monastery was that of a permanent, self-contained and self-**supporting garrison of Christ's soldiers. At** its head was an abbot, who must be implicitly obeyed, yet who was bound in grave matters of common concern to consult all the brethren, and in minor questions the elder monks. None was to become a monk with out having tried the life of the monastery for a year; but once, admitted, his vows were irrevocable. Its daily common observance occupied at least four hours, divided into seven periods. Almost as much emphasis was laid on **work. 'Idleness is the enemy of the soul.'** Hence Benedict prescribed manual labor in the fields and reading. Some fixed time must be spent in reading each day, varying with the seasons of the year; and in Lent books must be assigned, with provision to insure their being read. These injunctions made every Benedictine monastery, at all true to the **founder's ideal, a center of industry, and the** possessor of a library. The value of these provisions in the training of the Germanic nations and the preservation of literature was inestimable. Yet they

were but secondary to Benedict's main purpose, that of worship. In general, Benedict's Rule was characterized by great moderation and good sense in its requirements as to food, labor and discipline. It was a strict life, but one not at all impossible for **the average earnest man.**" (W. Walker, 1959, 127).
Medieval Church

A General Overview of the Medieval Church

Pax Romana had brought the ancient world 200 years of peace but in 180 A.D. it ended when emperor Commodus took the throne. War and unrest weakened the empire. The discipline and loyalty of the army broke down and military leaders fought one another for the throne. As rival military **leaders fought each other, Rome's border defenses** were weakened. Germanic tribes crossed the Roman frontiers along the Rhine and Danube rivers. Civil wars and invasions hurt and the Roman empire began to decay.

Strong emperors made reforms. In 284 emperor Diocletian who reigned from 306-337 imposed a dictatorship to save the empire. He made sure that farmers stay to produce and imposed high taxes. Diocletian appointed a loyal general as co-rule in the western regions, thereby dividing the Roman empire. Rome was no longer the center of the Empire as Diocletian moved his leadership to Asia Minor. The split of the Empire grew wider. In 330, the emperor Constantine built a new imperial capital at Constantinople and the division of the empire soon became accepted fact. The reforms of Diocletian and Constantine, however, only delayed the collapse of the Empire.

Christianity became the official religion of the empire in 392, although Constantine had already granted Christians religious toleration in the Roman Empire in 312.

The Germanic peoples lived in Northern Europe. They were organized into tribes (not states) with no written laws, no written literature and philosophy. The Romans called them uncivilized barbarians. They were attracted to Roman lands because of its wealth, warmer climate and rich

farm lands. The Huns, (under the leadership of King Attila in 451), nomadic people from Central Asia, invaded the Danube plains. The Visigoths (West Goths) who were terrified by the Huns, sought refuge within the Roman empire and were allowed by Rome to cross the Danube river (now Rumania) in 376. Two years later (378) Rome was at war with the Visigoths and the Roman Army was defeated in the battle of Adrianople. Visigoth leader, Alaric led his troops into Italy demanding land and leadership in the Roman army. As his demands were refused, the Visigoths attacked the city of Rome in 410. They were allowed then to set up a kingdom in Spain and Gaul. In 455, the city of **room was looted by the Vandals, a 'Germanic tribe** that had established a kingdom in North Africa. (vandalism – destruction). The Romans had hired Germanic soldiers but some of the Germanic officers overthrew the Western Roman emperor, Romulus Augustulus (a child) in 476 and declared a German, Odoacer, king of Italy. This ended the Roman empire in the west. Some Roman traditions continued under Germanic kings. Odoacer was killed in 493 by Theodoric, king of the Ostrogoths (East Goths). Supported by the Eastern Roman emperor, he restored peace in Italy as he reigned until 526.

The main factors that caused the decline of Rome included the loss of confidence and loyalty of Roman citizens to the empire; the deterioration of the army; the decline of the population due to warfare, famine and plagues (from 70 million people during Pax Romana to 50 million by the late 4th century); weakening economy; and the decline of Roman cities. These factors contributed to the end of ancient civilization and the beginning of the Middle Ages. (M. Perry, 120-125)

The first period (AD 500-700) produced only a superficial missionary encounter. Although Clovis was baptized in 496 (Christmas Day), pagan practices survived for another 200 years. Mass baptism did not effect inner change.

The second period produced (700-1050) a deeper penetration after the Anglo-Saxon monks

had contributed in the preparation and conduct of the second missionary wave. Boniface and Charlemagne were decisive in the growth of western Christianity as they assisted in the unification of the Roman church and the kingdom of Franks.

The Islamic incursion destroyed the Hellenistic-Roman unity of civilization. The Mediterranean became a dividing barrier between the Islamic world and the Christian west as a result of Arab conquest in the Near East and North Africa. Byzantium served as an outpost of the Christian faith and Protector of Europe in the East against incursions of Islam.

Germanic Life

The organizational forms of Christianity during the Middle Ages were to a large extent influenced by the Germanic life in a number of ways:

- a) As agrarian people, the Germans had influenced the agrarian structure of the parish church.
- b) From a Germanic point of view, the landowner had the rightful ownership of the church building erected on his lot including tithes, income (secular rights), administration of sacrament and pastoral care (ecclesiastical rights). The bishop had no jurisdiction over it.
- c) The strict separation of Germanic estates (princes, nobility, freemen, half-freemen, and slaves) found expression in the church. Aristocratic rule in the church was favoured.
- d) The battle and war-like attitudes of the Germans led to the creation of holy war, Christian knighthood and consecration of soldiers for God from which crusades and knightly orders developed.
- e) The Germanic concept of kingship was alive in Christian kingship and consecration. The anointment of Peppin (751/754), the crowning of Charlemagne (800) and the crowning of Otto the Great as king and emperor (962) served the sacral justification for the idea of ruling. This concept of kingship was translated into a priest-king possessing high honours during the Ottonian

Empire.

f) The sacral form for kingship led to the early development of a regional church with the king as its head. Later on, emperors regarded their leadership as ecclesiastico-religious in nature. They could depose bishops and freely coordinated imperial church properties.

The interference with the ecclesiastical right of appointment created ecclesiastical reactions. The **struggle against “lay investiture” and simony**, which became the rallying point of the reformers in the 11th century, paved the way for the third period in the history of the Medieval Church. (A. Franzen/ J. Dolan, 110f)

During the Third Period (1050-1300), the Church was struggling for domination. Ecclesiastical reaction took place. The battles between the papacy and the empire heightened. Under Innocent III the papacy became a world-controlling institution: a) Christian peoples in the West were united under the church; b) The Crusades sent Christians (knighthood) into war for the Holy Land; c) Religious orders flourished; d) Intellectual life heightened as universities were founded. Scholasticism, mysticism, and pietism developed an intense life; e) There was also a development of expression in art, i.e. Romanesque and Gothic Art. But heresies also developed especially in the 12th century. The Inquisition (1220 -1230) was seen as a solution against heresies. It involved the searching out and punishment of heretics by the joint forces of the civil and religious powers. The punishment for heretics included death, imprisonment, fines, and pilgrimages. The types of Inquisition were Secular Inquisition of Frederic II (1224 and Louis IX, 1229; the Episcopal Inquisition (Toulouse, 1229), and the Papal Inquisition. In 1233 Pope Gregory IX made the Inquisition a special tribunal directly responsible to the papacy. In the early modern period, Paul III organized the Roman Inquisition in 1542 to combat witchcraft and the Protestant Reformation. Some Protestants also employed inquisitorial means against suspected sorcerers and those adhering to

incorrect doctrines. Inquisition is of the past, but modern institutions, in a more subtle way, suppressed those who hold unorthodox ideas and perspectives. (J. Comby, 168; T.L. Underwood, in, J.D. Douglas, 511).

The Fourth Period (1300-155) was the period of the disintegration of the western community. The significant factors included:

a) The rising national states (e.g. France) broke out from the unified leadership of the pope and the emperor;

b) The unified culture became differentiated. There was an increase in individual expression in art, politics, science, piety and theology;

c) The laity struggled to remove itself from the leadership of the clergy. Territorial lords claimed Episcopal rights and established sovereignty over national churches;

d) There was a growing tension between the papal supremacy and the college of bishops; and between centralism and conciliarism (hierarchical versus democratic church structure);

e) Ockhamistic (William Ockham) theology and philosophy (Nominalism, via moderna) shook the medieval picture of Thomistic (Thomas Aquinas) realism (via antiqua);

f) There was an explosion of the medieval unity of mind as the general intellectual attitudes were more inclined toward Renaissance and Humanism. Reformation was the final step as the unity of the church disappeared. (A. Franzen/J. Dolan, 112f.)

Features of the Middle Ages

In religion and philosophy, the Western Community was unified. Its unity was based on the universal recognition and commitment to God; and the recognition of the ultimate highest moral authority on earth – the church. There were **heretics but they were “necessary” (1 Cor. 11:19)**. The church, however, was on guard that they should not destroy the unity of the West. Inquisition and persecution of heretics were aimed at protecting Christian unity and against attempts at schism. The internal life of the church was

determined by the symbiosis between the church and the state. The relationship between the two was dualistic in nature with two foci: The Papacy and the Empire. This became the foundation and the determining factor for the development of all western thought in which the disintegration of one must result in the decline of the other.

The structure of public life by classes was seen as the will of God. Feudalism and fiefdom had influenced the ecclesiastical order. The feudalization of the medieval church was decisive in the formation of the church wherein the higher estates controlled the economy of the church.

Recognized as a civilizing force, the church controlled education until the 13th century, wherein the clerics were intellectually active. Clerics were in charge of the courts and the universities, established around 1200. (A. Franzen/J. Dolan, 113f)

Reformation

Negatives: Excesses in the religious life became widespread like a) unhealthy veneration of saints, b) disorganized pilgrimages; c) piety was distorted; d) reform was needed in ecclesiastical administration; e) the papacy was defective; f) the papacy was very involved in secular; g) the episcopate was feudal; and h) the lower clergy was in bondage of poverty and misery. Such weaknesses were the product of individuals and social and religious structures.

Positives: The encouraging aspects before the Reformation included a) the deeply religious trend of the time – gifts to the church, church constructions, impressive religious arts, brotherhoods and charitable institutions (hospitals, alms and old-age houses); and b) the church was also active in the religious education of the people that led to deep religious piety.

William Ockham (1290-1349) was an English theologian who contributed in the internal **weakening of the church**. Ockham's *via moderna* rejected Thomism. The inner connection everywhere in nature which could discern God was

impossible. Ockham maintained that no bridge existed between natural and supernatural. God and man are separated from human reason by an unbridgeable chasm, and only when God reveals himself, can man know him. Ockham has a great trust in revelation rather than human reason and nature. Only the revealed Holy Scriptures constitute a foundation and source of faith (**Luther's *sola scriptura*** principle is inherent in this view). For Ockham, reason is powerless. Faith alone can lead man to an understanding of God **and salvation** (**Luther's *sola fides*** is here recognizable). Ockham also asserted that human nature is capable of nothing on its own. Everything **is based on pure grace. Thomas' doctrine that grace** presupposes nature and builds on it was rejected (Luther developed the *sola gratia* doctrine further).

Religious Humanism finds its roots in the Renaissance (great revival of art, literature and learning in Europe). Religious humanism **articulated the revival of "human" learning – the rebirth of classicism over against the "sacred" learning of the medieval age.** Classical languages were revived and benefited biblical studies. There was also a development of a historical perspective that rejected medievalism. Later emphases of humanism included a) confidence in human nature and the belief in the power of education; b) belief in toleration and that truth in Christianity was of **ancient wisdom or a restatement of "natural religion**

Martin Luther (1483-1546) was born in Eisleben and attended school in Mansfeld and University of Leipzig (1501). He received his BA in 1502 and his M.A. in 1505. In 1505 he entered the chapter house of the Hermits of St. Augustine in Erfurt as a novice, due to a vow he made in **"a moment of terror" when struck by a lightning** during a thunderstorm. He was ordained priest in 1507. In 1509 he earned the *Bacalaureus Biblicus* degree and his Doctor of Theology degree in 1512. **Luther was the champion of "faith alone", "grace alone" and "the Bible alone". Luther believed that salvation is by faith alone. Man is not saved by his**

works but by God's grace alone. Man is a sinner but God saved him in his misery. Luther rejected indulgence because it only offers false security. Christians could not buy the grace freely given by God. **But Luther's attacked on the papacy was restrained and he never thought of breaking with the papacy.** On October 31, 1517 Luther published his theses when many Christians wanted to acquire indulgences for their dead. In 1519, **Luther's opposition to the papacy hardened.** In January 1521 he was excommunicated. Luther, however, was somewhat conservative in the social sphere. He was frightened because the poor German peasants rose against the nobles based on their interpretation of the gospel. He wanted to calm the peasants but did not succeed. Thus, he called the nobles to exterminate the peasants without mercy.

Thomas Münzer (1490-1525) Thomas Münzer , a priest and leader of the peasants believed that the gospel is addressed to the poor and that doctors like Luther had monopolized it and the nobles had distorted its meaning. Münzer was captured and beheaded in 1525. Münzer was born at Stolberg in the Harz mountains. He studied in the University of Leipzig and Frankfurt an der Oder. Münzer became acquainted with the Zwickau Prophets – Nicholas Storch, Thomas Drechsel, and Marcus Stübner – who preached a radical biblicism which included rejection of infant baptism, denial of the need of professional ministry and organized religion because all men were under the direct influence of the Spirit, special revelation through visions and dreams, and the imminent return of Christ. Münzer preached violently against the clergy emphasizing the importance of the **Holy Spirit's guidance and the need for lay involvement** in the ministry of the church. Münzer went to Prague calling people of the land of Hus to help bring a new era. Then he went to Allstedt, Germany and became a parish priest there. Here he organized his followers to take up arms for the cause of the Gospel. In May 1524 some of his followers destroyed a shrine near the city. Münzer

demanded that the rulers use force to establish the true Gospel. Then he went to Muhlhausen and **aroused the people to be involved in the Peasant's Revolt**. This revolt (1524-1525) was a German revolutionary movement born out of the unrest that spread among German peasants because the princes ignored their rights and introduced new taxes. Some of the peasants engaged in sporadic **violence**. **Luther's attacks on greedy princes helped** to ignite the uprising. It broke out at Stühlingen, in the Black Forest in June 1524 and spread rapidly. By late April 1525 some 300,000 peasants were in arms. They called for a) the congregational election of pastors, b) modification of tithes, c) abolition of serfdom, d) discontinuing enclosure of common lands, e) elimination of feudal dues, and f) reforming the administration of justice. But the peasants lacked capable direction and organization. Thomas Münzer was more of a better preacher and agitator rather than a military leader.

Luther's harsh opposition and the force of the princes led to the defeat of Münzer at Frankenhausen on May 15, 1525. Such a defeat gave advantage to the Catholics because they portrayed it as a divine judgment against Protestantism, thus discouraging further defections from Rome. This led to the final defeat of the rebel **forces and Münzer's execution**.

Reflection

We know that during and after Martin Luther and Thomas Münzer more reformers protested and organized their own groups, which later became churches independent from the Roman Catholic Church. It has to be admitted that the powerful Catholic Church could no longer the disintegration of its unified structure. Regional churches came into being but could not also control the rise of new ideas and interpretation of the Christian faith based on the Scriptures and traditions. The splits were like amoeba multiplying and spreading all over Europe. Such a situation became a fertile ground for the development of Baptist faith.

Early Days of Baptist Churches

The history of English Baptists begins in Holland (not in England). Rev. John Smyth is the recognized leader of this group. Francis Johnson, **later one of the Separatists leaders, was Smyth's** teacher and friend at Cambridge University. Smyth **took his Master's degree in 1593 and was probably** ordained by Bishop Wickham of Lincoln. He was a lecture or preacher in the city of Lincoln, from 1600 until 1605. He passed through nine months of doubt and study before deciding to leave the Church of England.

In 1606 John Smyth joined the Separatists in *Gainsborough* and became the recognized "teacher" of the group. Thomas Helwys and John Murton were the leading members of this group. In *Scrooby*, a few miles from Gainsborough, there was another group of Separatists, in close fellowship with the Gainsborough. Prominent members of this group were William Bradford, William Brewster, and John Robinson. Because of the violent persecution against the Separatists, Thomas Helwys, whose wife had been imprisoned for her schism, induced the Gainsborough group to emigrate to Holland. They organized themselves in Amsterdam as the second English church. The first English church was composed of Separatists mostly from London who went to Amsterdam from 1593 onward. Their pastor was Francis Johnson, a tutor of John Smyth at Cambridge. Then the Scrooby group also fled to Holland, first to Amsterdam then to Leyden. Their pastor was John Robinson. This congregation, with certain additions, became the Pilgrims of the Mayflower. In the second church at Amsterdam, Pastor Smyth became acquainted with the theology of Arminius and probably learned the Mennonite theory of the nature of the church. Around 1609, he was convinced that infant baptism is not scriptural. He believed that only regenerated persons, who have been baptized on a personal confession of faith, could become members of a Scriptural church. Then Smyth, Thomas Helwys, and thirty-six others formed the first church composed of Englishmen

that stood for the idea that baptism must be administered to believers only.

Smyth is a “Se-Baptist,” meaning that he baptized himself. In a way, Smyth discarded the idea of apostolic succession. For him, apostolic succession is a succession not of outward ordinances and visible organizations and of true faith and practice. He then baptized Helwys and the rest and constituted a church. Soon they issued a *Confession of Faith*, that a church should be composed of baptized believers only. And only **baptized believers should participate in the Lord’s Supper.**

The baptism of Smyth and his followers was an affusion. After a few months he became dissatisfied with what he had done and confessed that his Anabaptism was an error. He then applied for admission into a Mennonite church. Smyth and his group issued several confessions in which baptism is defined as “the external sign of the remission of sins, of dying and being made alive,” as “washing with water, “ as “to be administered only upon penitent and faithful persons,”

Smyth died in 1612. The church he founded disappeared from Holland. Persecution was less severe in England, and Thomas Helwys, John Murton, and others returned to London probably in 1611. They founded the first Anabaptist church in England. This church was also Arminian in theology. Churches of this type was known later as *General Baptists* because they believed that there is a general atonement for all men. Later on, other Baptists, who did not adhere to this (Arminian) theology, were called *Particular Baptists*. They **believed that atonement is “particular,” meaning to the elect only (Calvinists).** (Vedder, 3-10; 201-218)

Baptists at a Glance

1) *Baptists* constitute one of the largest Free Church communions. In 1971, there were over thirty one million members.

2) Baptists are *evangelical* in outlook, with a strong emphasis on the necessity of personal commitment to Christ, a personal experience of His grace, and

an accompanying understanding of the Christian life in terms of personal faith and discipleship.

3) *Baptism by immersion*, administered in the name of the Trinity, expresses more clearly than any alternative practice in the New Testament teaching concerning the nature of both the Gospel and the church. Baptism is only for those who have made a personal profession of faith in Jesus Christ.

4) *English Separatists*. The modern Baptist movement arose from the seventeenth-century English Separatism. Whether there were any direct links with the continental Anabaptists of the sixteenth century is a question; however, some Anabaptist influence was probable.

5) *John Smyth*. **In 1609 John Smyth's English Separatist congregation in exile in Amsterdam was led by a study of the New Testament to disband and reorganize itself, with believer's baptism as the basis of church fellowship. Smyth and most of his congregation applied to join the Mennonites, and were accepted by them in 1615, three years after Smyth's death.**

6) *General Baptists*. Meanwhile, a small group under Thomas Helwys returned to England, forming the first Baptist church on English soil, at Spitalfields. They were General (or Arminian) Baptists. Arminianism, named after a Dutch theologian Jacobus Arminius (1560-1609) a.k.a. Jakob Hermandszoon, outlines its system of beliefs, which are quite different from strict Calvinism: a) Salvation applies to all who believe in Christ and who persevere in obedience and faith. b) Christ died for all men. c) The Holy Spirit must help men to do things that are truly good, e.g. **having faith in Christ.** d) **God's saving grace is not irresistible.** e) It is possible for Christians to fall from grace. (R.G. Clouse, in, J.D. Douglas, 70)

7) *Particular Baptists*. The first Particular (or Calvinist) Baptist church came into being between 1633 and 1638, as a secession from the Independent Jacob-Lathrop-Jessey church, so named from its succession of pastors. Calvinism of the 17th century is generally against the teachings of Arminius who was condemned by the Synod of

Dort in 1618. The theology of Calvinism was **commonly known as the “Five Points of Calvinism:”**
a) Total depravity of man. b) Unconditional election.
c) Limited (particular) atonement. d) Irresistible grace. e) Perseverance of the saints. (A. Skevington Wood, in, J.D. Douglas, 181)

8) *Progress*. Both General and Particular Baptists made considerable development and by 1660 there were between 200 and 300 Baptist churches in England and Wales, most of them in London, the Midlands, and the South.

9) *Affusion* (pouring). Initially the type of baptism practiced was pouring. It was only in the 1640s that immersion became general.

10) **“Mixed” communion**. In the beginning there were Baptists who believed in open communion. John Bunyan was pastor of a church whose members were paedobaptists and Baptists.

11) *Baptists in Mainland Europe*. Johanness G. Oncken (1800-1884) organized the first Baptist church in Hamburg in 1834. **Oncken’s influence** was felt beyond Germany especially in Scandinavia and Eastern Europe.

12) *Baptists in America*. The United States of America (USA), with more than 28 million Baptists, developed as the center of world Baptist strength. In the 17th century the first Baptist churches were organized in America. Roger Williams probably initiated the establishment of the first Baptist church in Rhode Island in 1639. In 1638, Ezekiel Holliman baptized Williams by sprinkling. Afterwards, Williams baptized Holliman and ten others. About 1644, John Clarke established a second church in Newport. Mark Lucar, immersed in England in 1642, who became a member of the Newport Church, probably introduced baptism by immersion in the United States. Williams soon left the church he founded and the Rhode Island Baptists were soon divided into three groups – General Six Principle Baptists who believed in **Christ’s general atonement**, **Regular Baptists**, who as Calvinists believed in limited atonement, and Seventh Day Baptists.

From 1740, under the influence of the Great

Awakening, the Baptists grew considerably. In 1814, the interest in foreign missions encouraged the Baptists to organize the first national Baptist organization: the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions (or the Triennial Convention). Baptists later formed different national bodies to coordinate the work of the various societies or convention boards. The American Baptist Foreign Mission Society that started missionary work in the Philippines in 1900 was the name adopted later by the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions.

The 19th century saw outreach ministry in rural and frontier areas. Baptist members increased from 700,000 to over 4 million between 1850 and 1900. By the 1960s about thirty separate groups of Baptists in the USA with about 10 million members (the largest being the Southern Baptist Convention with eleven million, two Negro conventions with nearly 10 million members and the American Baptist Churches with about 1.5 million members. The famous American Baptists are Walter Rauschenbusch (Social Gospel), Martin Luther King (Negro advocate and Nobel Prize winner, and Billy Graham, famous evangelist).

“Seemingly, the many Baptist divisions present a maze of groups and subgroups, but they are much alike in theology and worship. Most Baptists in the United States are conservative evangelicals, ranging from moderate to strictly fundamental. Aside from doctrinal preaching in the small Calvinists groups, most sermons are warmly evangelical and biblical. If one were to exclude the dynamic worship patterns of the African American community and the simplicity and older practices of the Primitivists, the worship patterns of most Baptist churches are similar. The average Baptist church follows an ordered service, but most reject a formal liturgy and include congregational singing, extemporaneous prayer, a sermon with an appeal for a personal response, and a folksy atmosphere of fellowship before and after the service. With the

impact of the charismatic movement, many services are becoming less formal with praise hymns and choruses led by a worship team and accompanied by musical instruments, the projection of words or singing on screens or walls, **and an informal delivery of the sermon.**" (In, A.W. Wardin, 368)

13) *Expansion*. Baptist churches were organized in Australia and New Zealand in the 19th century and in Africa, Asia and Latin America in the 20th century.

14) *Beliefs*. In all matters of faith and practice, Jesus Christ is the sole authority. The Bible is the principal means by which Christ speaks to the church. Baptists generally stress the *prophetic role* rather than the *priestly* aspect of religion. They are aware of the dangers of uniformity and official forms in worship, church government, and theological definition. From the earliest days the Baptists have been advocates of religious freedom. Baptist worship emphasizes the reading and preaching of the Word and is largely non-liturgical. The general mode of Baptism is by immersion and probably very few would recognize infant baptism as having theological validity. Generally, ecumenical involvement is endorsed by conventions like the British and American Baptist Churches. The Southern Convention is more critical. In some cases Baptists united with non-Baptists organically. In 1970, for instance, Baptists joined with other denominations to form the Church of North India. The Baptists adhere mainly to a congregational type of organizational structure. The Pastor ministers to the church assisted by deacons, who are elected from the membership, for instance **in the celebration of the Lord's Supper.**

"Even with their commonalities, Baptists are nevertheless deeply divided into three major parties – *mainline ecumenical, conservative evangelical, and separatist fundamental* – a division found not only in America but within the Baptist family around the world. Major divisions today are not between Calvinists and Arminians or between Missionary and Anti-missionary Baptists – serious divisions in

the past – but primarily over the interpretation of the Baptist principles themselves, social issues, and relations with other Christians.

The mainline ecumenical bodies, such as the Baptist Union of Great Britain and the American Baptist Churches/USA, tolerate a wide spectrum of belief ranging from conservative to liberal, permit open membership, exhibit a major concern for peace and human rights, tend to be rather liberal on social issues, and strongly support the ecumenical movement.

The second party – conservative evangelicals – contains the main bulk of Baptists. They operate within a conservative theological framework, maintain confessional norms, advocate traditional personal morality in both the private and public sphere, and tend to be conservative on social issues. Although some of them may cooperate in councils of churches either nationally or locally, most will cooperate either formally or informally with other conservative evangelicals and in campaigns conducted by Billy Graham.

The third group, the separatist fundamentalists, are militantly opposed to theological liberalism, tend to be dispensational pre-millennialists, reject neo-evangelicalism, uphold traditional morality, generally hold conservative views on social issues, condemn the ecumenical movement, and refuse to cooperate with other conservative evangelicals who in turn may have ties with liberals. Both the second and third groups place a high priority on personal evangelism at home and abroad and the sending of missionaries to foreign lands. Some Baptist bodies fall between the first two categories, but most of them fit into one of the above classifications. (A.W. Wardin, *Baptists Around the World*, 4-5)

15) *Baptist World Alliance*. The Baptist World Alliance (BWA), formed in 1905, links most Baptist churches all over the world. (E.F. Clipsham, in, J.D. Douglas, 101-103)

Six Principles

1. Baptism by immersion. Baptists believe in a

regenerated church membership. To become a regenerated member of a Baptist church a person had to accept Jesus Christ in public and submit to baptism by immersion.

2. Authority of the Bible. Baptist adherents are expected to be loyal to the Scriptures for it is the final authority superior to the authority of the pope, creeds and confessions of faith. The Bible will enable us to comprehend the gift of God for mankind that is the inherent capacity to recognize spiritual impulses that come from God.

3. Persons have religious liberty. This emphasizes the freedom of a person to choose a religion without external interference and the freedom to join any religious body.

4. The principle of local autonomy. This is also called democracy and independence of the local church. The local church is important and decides for itself. No higher ecclesiastical authority had the right to dictate the local church in matters like hiring, ordaining, or dismissing a pastor. The local church manages its affairs through democratic means – pastors and lay people have equal rights to decide on almost all issues affecting the church.

5. Individual soul competency. This principle, the competency of the soul to work out its religious liberty, recognizes that the individual has the right to interpret her/his own belief in Jesus Christ based on his/her understanding of the Bible. The individual is able and responsible to work out his/her own salvation by accepting Christ as personal Saviour. No other individual and not a church could save a person. Salvation consists in faith in and through Jesus Christ only. This is similar to the principle of Priesthood of all believers.

6. Separation of Church and State. This principle stresses that the allegiance of the church is only to God through Jesus Christ. The State should not give favor to any religion or church bodies. The State is supposed to rule only the political affairs of its country and not the church. Similarly, the church should not meddle in politics and run the government. (Bunda, 1999, 96-99)

Philippine Baptists

In 1898 the United States wrested the Philippines from the control of Spain and in 1946 granted independence. The Baptist mission was among the first Protestant missions to enter the Philippines after the American soldiers occupied the archipelago. Baptists continue to grow rapidly and are found in all parts of the country. Practically every Baptist denomination has been imported from the United States – ecumenical mainline, conservative evangelical, independent fundamental, Landmark Missionary Baptist, as well as Seventh Day, Free Will, and Primitive Baptists. Philippine Baptists are like a jigsaw puzzle whose pieces are difficult to fit together. Much of the Filipino Baptist work is today indigenous, and at least three of the Filipino bodies have sent missionaries abroad. Here is a list of Baptist denominations in the Philippines as of 1995:

Denominations

- 1) Convention of Philippine Baptist Churches (1935) Members: 89,316 Churches: 677
- 2) Association of Fundamental Baptist Churches in the Philippines
 Members: 42,347 Churches: 901
- 3) Southern Baptists 1948
 members: 89,031 Churches: 1,673
- 4) Baptist Conference of the Philippines (1954)
 Members: 10,315 Churches: 172
- 5) Conservative Baptist Association of the Philippines (1961)
 Members: 21,351 Churches: 142
- 6) General Baptist Church of the Philippines (1980)
 Members: 13,558 Churches: 227
- 7) Freewill Baptist Church
 Members: 432 Churches: 24
- 8) Independent Baptist Church in the Philippines (1975) Members: 3,075 Churches: 75
- 9) Baptist Bible Fellowship of the Philippines
 Members: 26,960 Churches: 337
- 10) Bumila Fellowship of Baptist Churches
 Members: 700 Churches: 32

11) Association of Baptist Churches in Luzon, Visayas, and Mindanao (1965)	Members: 6,283	Churches: 61
12) International Baptist Missionary Fellowship of the Philippines (c. 1976)	Members: 6,650	Churches: 70
13) Missionary Baptists	Members: 3,330	Churches: 90
14) Seventh Day Baptist Philippine Conference (1981)	Members: 392	Churches: 14
15) Reformed Baptist Fellowship of Churches (1986)	Members: 420	Churches: 17
16) Primitive Baptists (1994)	Members: 47	Churches: 2
	<hr/>	<hr/>
	314,207	4,514
		(A.W. Wardin, 156f)

Convention of Philippine Baptist Churches (CPBC)¹

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Current and Future CBMA Missions

Proposed 10 year Visions, Mission, Goal, Projections

It is proposed that the vision of CBMA during the next ten years would be in line with the vision of Jesus Christ: to participate in making the Kingdom of God felt in our midst and in its final realization which time God in and through Jesus Christ alone could determine.

It is proposed that the mission of CBMA during the next ten years would be in line with the mission of Jesus Christ as stated in Matthew 28:18f and Luke 4:18 f.

It is proposed that the goal of CBMA during the next ten years would include the following:

1) To establish a coordinated leadership structure wherein decisions approved by the majority of the membership are centralized by the CBMA leadership and are implemented by the concerned members. Task, responsibilities and accountabilities from top to bottom and vice versa should have been clarified and agreed upon for smooth implementation of programs.

2) To institutionalized curricula and regularize offerings leading to Master of Ministry and Non-Degree Programs. At least 50 members could finish a Master of Ministry degree and the majority if not all members could attend to at least one continuing theological education program or institute.

3) To strengthen self-reliance scheme through an endowment fund. At least 200 pastors with the lowest salaries could be subsidized from the endowment fund.

It is proposed that the CBMA will focus on the following programs during the next ten years.

1. Restructuring of Leadership System

- Approval of a Ten-year program
- Determining the appropriate leadership pattern
- Defining responsibility and accountability
- Proper delegation of tasks and authority

2. Self Reliance Program

- Launching of the Endowment Fund

- Determining Beneficiaries
- Determining methods and activities
- Determining regular supporters
- 3. Continuing Theological Education
 - Institutionalization of Curricula for Non-Degree and Degree Programs
 - Conduct of Programs
 - Determining participants and Professors
- 4. Networking
 - Defining and creating internal communication line among the membership.
 - Defining and initiating relationships or linkages with other organizations or institutions.
- 5. Assessment and Critique
 - Regular assessment and critique to be done by the leadership and the membership.
 - Midterm and Final term evaluation.

Endowment Fund

*A Gift for The KABUHI SANG PASTOR
(BUHAY NG PASTOR) is a Gift Forever*

What is Kabuhi sang Pastor?

It means the life of Baptist pastors invested in the life of the churches. *Kabuhi 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. Moreover, it is a special endowment fund project launched by the Convention Baptist Ministers Association, Inc. (CBMA) to augment the income of low-income church ministers. We are targeting Php 10, 000, 000.00 endowment in 25 years.

We pray that you will support the CBMA Endowment Fund to prop **up the income of Philippine Baptist Pastors.**

What will the donor benefit?

Your Gift to pastors in need is your long-lasting legacy to them. In return, they will pray regularly for you, your family and your ministry and they will assist your church as much as they can. In addition, the names of the donors will be permanently written on a concrete wall in the CBMA permanent **office as a symbol of the CBMA's deep gratitude for the donor's gift to the pastors.**

Why the Project?

Philippine Baptist pastors played a significant role in the life of Philippine Baptist Churches. However, their efficiency is greatly hampered by the lack of resources to meet the demands of their ministry as many of them still receive a monthly salary of less than Php 1,000. Baptist churches located mainly in rural areas cannot consistently provide for their basic necessities. As such, there

seems to be no immediate and long-term recourse than to start and firmly establish an endowment fund to subsidize their income to support them in their multi-faceted ministry.

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.

Who are the beneficiaries?

The main beneficiaries of this project will be the below minimum wage regular members of Convention Baptist Ministers Association, Inc. working in rural and town churches.

What are the project aims?

It is envisioned that after 25 years, majority of Baptist pastors receiving very low income could be regularly supported. Each year, the number of subsidized pastors will hopefully increase. These supported pastors will hopefully be able to increase their effectiveness and efficiency to lead churches in their quest for self-reliance. Consequently, the CBMA as the main organizer of the endowment fund will be consolidated and provided with able pastoral leadership.

What are the policies to insure the correct implementation of the project?

1. Interests of raised funds must be used to subsidize pastors. A Maximum of 20% from the interests of raised funds may be used for administrative purposes. This policy must not be altered in anyway and must be notarized. Selection of beneficiaries shall be recommended by the CBMA Officers/Staff and be approved yearly by the CBMA Assembly (January).
2. Ensure that the funds will be solely used for

the management, operation and subsidy of **pastors' income.**

2. Funds shall be professionally audited every year.
3. Mismanagement and juggling of funds shall be penalized. An appropriate disciplinary action shall be undertaken – e.g. warning, strong warning, counseling, payment of the juggled amount, imprisonment, expulsion from the organization.

Who will manage the fund?

The CBMA regular membership assembly is the highest policy making body. The CBMA Board of Trustees shall manage the project. The Executive Committee and its designated staff shall implement the project.

Will you help us?

Donations can be coursed through the CBMA Treasurer or deposited in the bank:

Bank Account Number: S/A 312-112078-3

Name of Bank: United Coconut Planters Bank

Branch: Jaro, Iloilo City

Demand for an official receipt of your donation from the CBMA Treasurer.

If you send your donation through the CBMA bank account please request for a duplicate of your deposit and give it to the CBMA Treasurer and demand for an official receipt.

Master of Ministry Curriculum
39 UNITS (360 HOURS)
12 SUBJECTS + PAPERS

Proposed Subjects:

1. Social Analysis
2. Philippine Church History
3. Philosophy
4. Church History
5. Church Administration and Management
6. Networking and Solidarity
7. Community Organizing
8. Project Proposal and Feasibility Studies
9. Contextual Theologies
10. Basic Accounting and Stewardship
11. Computer and Globalization
12. Ecumenics, Missions, and Religions
13. Systematic Theologies
14. National Situationer
15. Ecology and the Church
16. Pastoral Ethics
17. Cross Cultural and Foreign Missions

KAPAWA Eyeglass Program

The Program

For the past 19 years Engr. Richard Clemins, Milwaukee, Wisconsin, USA, has sponsored a one-week free eyeglass program during the month of April, for indigent Filipinos, regardless of their religion. The program has been conducted in Kabankalan City, Dumaguete City, General Santos City, Davao City, Roxas City, Tagbilaran City, Silay City and Tacloban City, just to mention a few.

The program involves Bible classes, eye examination and fitting of a complete set of eyeglasses to each person needing them. 600 indigents are examined each day. There is to be no radio, TV Announcements, posters, banners or other form of publicity for this program.

The Team

The KAPAWA Team consists of Engr. Clemins, Dr. Carmelita Stehr from the US. 20 optometrists and technicians from Cebu City and Max and Grace Hughes, missionaries with Asian Christian Outreach in Kabankalan City, Negros Occidental. All team members give their time to this program without compensation.

Volunteers

Volunteers are those pastors and workers who are willing to give their time without compensation for this one-week program.

A local pastor will be the Local Program Director. His responsibilities are to organize local pastors help in the selection of a venue, direct the screening and pre-registration of the Indigents and be in-charge of the volunteers and the evangelism classes during the program.

Implementation

The KAPAWA Program will be held in January on April 8-13, 2002. All pastors can avail of free eye consultation. The CBMA is coordinating this program.

MUTUAL AID FUND SUGGESTED GUIDELINES

1. He/she must be a bonafide member of CBMA.
2. Regularly attends the CBMA Assembly.
3. Must be able to pay P100.00 MAF during the assembly as well as his/her membership fee.
4. Funds will be disbursed for hospitalization reasons only. Refund can be claimed with supporting medical certifications or receipts.
5. Beneficiary will receive P500.00 as benefit.
6. You can only avail once a year.

Revisiting Our Organization

Constitution and By-Laws of the **Convention Baptist Ministers'** Association, Inc.

PREAMBLE

For the more certain preservation and security of the principles of our faith , in order to promote the work of Christ, to effect more efficient pastors and workers of the Gospel, and to foster a close fellowship and loyalty to each other; and to the end that this body may be governed in an orderly manner, consistent with the accepted tenets of our Baptist faith; and for the purpose of preserving the liberties inherent in each individual member of this association and the freedom of action to this body with respect to the relation to other association of the same faith ; we do declare and establish this constitution.

ARTICLE I - NAME

This body shall be known as the **Convention Baptist Ministers' Association, Inc.**

ARTICLE II - CHARACTER

Section 1. Polity: The government of this association is vested in the body of members who compose it. It is subject to the control of no ecclesiastical body, as it recognized and sustains the obligation of mutual counsel and cooperation which are common among Baptist bodies.

2. Doctrine: The association receives the Scriptures as its authority in matters of faith and practice.

ARTICLE III - MEMBERSHIP AND FEES

Section 1. Membership of this association shall be divided into three groups namely: Honorary, Regular , and Associate, and acceptance into anyone of the groups is by written application to and vote to acceptance by a majority of the members in session at the time of application.

Section 2. The Regular Members are those holding pastorates or their equivalent including all retirees. Each regular member shall pay one hundred pesos

(P100.00) yearly to the association.

Section 3. The Honorary Members shall consist of Baptist Ministers who for conscientious reason have quit the pastorate and are concerned with any institution but are still active in the works of the church and are actively and directly supporting the ministerial association. The Honorary Member shall pay one hundred and fifty pesos (P150.00) yearly to the association.

Section 4. The Associate Members are all student workers and lay workers in the churches of the Convention of the Philippine Baptist Churches. For the Associate member, he must have worked full-time for four months in a church under the CPBC before the institute. The Associate member shall pay fifty pesos (P50.00) yearly to the association.

Section 5. Restoration: Any person whose membership has been terminated for any offense may be restored by majority vote of the association; or if on account of continued absence, upon satisfactory explanation and payment of proper fees.

ARTICLE IV - BOARD OF TRUSTEES

Section 1. There shall be nine (9) members of the Board of Trustees who shall have a term of three years.

Section 2. Qualifications. (1) He must be an active regular member of the CBMA for at least five years.

(2) He must possess a good moral character.

Section 3. Disqualification of the officers. Any member of the Board of Trustees who is proven beyond to have committed immoral acts beyond reasonable doubt shall automatically be disqualified.

ARTICLE V- OFFICERS

Section 1. Officers - The officers of the association shall be a President, a Vice President, a Secretary, a Treasurer and an Auditor. They shall be elected by the membership from among the Members of the Board of Trustees.

Section 2. Executive Committee - The Executive Committee is composed of all the officers.

ARTICLE VI - FUNCTIONS AND POWERS

Section 1. Terms of Office

(1) President - The President shall be elected every three years from the regular membership. S/he shall preside at all regular business or special meeting of the association. S/he shall be the chairman of the executive committee and ex-officio member of all other standing committee; and shall see to it that all other officers and committee function according to their assigned duties.

(2) Vice President - The Vice President shall be elected every two years from the regular membership ;s/he, if qualified, shall assume the duties of the president during the latters absence or incapacity. S/he shall preside at the meetings when the president is absent ; sit on committee as requested by the president; assists the president in carrying out his regular duties and especially be active in keeping all ministers in the Convention interested in the association.

(3) Secretary - The secretary shall be elected every three years from the regular membership. S/he shall keep accurate minutes of all meetings as directed; and help prepare programs.

(4) Treasurer - The Treasurer shall be elected every two years from the regular membership. He shall collect all fees and handle all money; keep accurate record and report at each regular meeting, or be prepared to report at any special meeting to dispose money as voted by the association. He shall be a member of the Aid Committee. He shall post a bond in such amount as may be decided by the Board of Trustees.

(5) Auditor - The Auditor shall be elected every two years from the regular membership. S/he shall examine the financial records and audit money. S/he shall also perform other functions assigned to him/her by the Board of Trustees.

Section 2. Qualifications of members - Regular members are those graduate of CPBC (Convention of Philippine Baptist Churches) related Theological Schools and other Schools recognized and member of PABATS(Philippine Association of Baptist

Theological School), ATA (Asian Theological Association) and ATESEA (Association of Theological Education of South East Asia).

Section 3. Honorary - Honorary members are those who work in CPBC related institutions and other support/service oriented institutions.

Section 4. Associate - Associate Members are students of CPBC related Theological Schools.

Section 5. Membership Fees - Membership Fees maybe adjusted as the need arises.

Section 6. Rights of Members - A member shall have the following rights:

- a. To exercise the right to vote on all matters relating to the affairs of the association;
- b. To be eligible to any elected or appointed office of the association;
- c. To participate in all deliberations/meetings of the association;
- d. To avail the privileges offered by the association and the Convention of Philippine Baptist Churches, Inc.
- e. To examine all the record of books of the association.

Section 7. Duties and Responsibilities of the Members - A member shall have the following duties and responsibilities:

- a. To obey and comply with the by-laws, rules and regulations that maybe promulgated by the association from time to time;
- b. To attend all meetings that maybe called by the Board of Trustees;
- c. To pay membership fees and other dues of the association;

Section 8. Suspension. Expulsion and Termination of membership shall be in accordance with the rules and regulations of the association.

ARTICLE VII - STANDING COMMITTEES

Section 1. The Executive Committee - The Executive Committee shall be composed of the President as Chairman, Vice President, Secretary, Treasurer, and Auditor, shall be responsible for carrying out the business of the association between regular meetings; to see that other

committees function and make recommendation to the association. This committee shall plan for the spiritual, moral and intellectual growth of the members of the association.

Section 2. Accreditation Committee - Members of the Accreditation Committee are the following: Two (2) are members of the Board of Trustees. Four (4) are the Area Coordinating Ministers of CPBC. Ex-officio members are the Heads of the Theological Schools where the applicants graduated and the General Secretary of the Convention.

Section 3. Ethics/Disciplinary Committee.

a. A committee of three shall compose the Ethics/Disciplinary Committee.

b. To receive and hear written complaints against an alleged erring members (s). The committee makes recommendations to the Board of Trustees for whatever action is necessary.

Section 4. Aid Committee shall be composed of Executive Committee members. The Committee shall consider all requestes for aid arising from indications of needs among the members of the association or their families, temporary or permanent; and shall make recommendations to the association or to the executive Committee. It shall also help in securing pastors for employment or work for needy members.

ARTICLE VIII - MEETINGS

Section 1. The association shall have two(2) regular meetings a year - one on January 27 of each year for the purpose of electing the members of the BOT to be held at the principal office of the association, and one during the annual assembly of the Convention of Philippine Baptist Churches. The place and time of the January meeting may be decided by the Executive Committee, provided, that proper notice is sent to all members indicating the date, time and place of the meeting; and provided further, that the place of the meeting shall be within the Philippines.

Section 2. Special meetings maybe held at the call by the President or at the request of at least 50 members. Due notice with the Agenda should be

sent to the members at least one month before the meeting.

Section 3 . (a) The Board of Trustees shall meet once a year during the Annual Assembly of the CPBC.

(b) A special meeting may be called by the president and/or at the request of four members of the Board. Due notice with the agenda should be sent to the member of the Board of Trustees at least 15 days before the meeting .

Section 4. The Executive Committee should meet at least 4x a year.

Section 5. Election - An election should be held annually during the meeting in January to elect the officers and the members of the Board of Trustees whose term have expired.

Section 6. Quorum - In all meetings of the Association, the Board of Trustees, the Executive Committee and the Committees, a simple majority will compose a quorum.

ARTICLE IX - FUNDS

Section 1. The funds of the Association shall be derived from Registration fees, membership fees, offerings, sales of materials, grants gifts and donations.

Section 2. Disbursements - Withdrawal from the funds of the association, whether by the check or any other instrument shall be signed by the Treasurer and countersigned by the President. If necessary, the Board of Trustees may designate other signatories.

ARTICLE X - FISCAL YEAR

The fiscal year of the Association shall be from January first to December thirty first of each year.

ARTICLE XI - SEAL

Section 1. Form - The Corporate Seal of the Association shall be in such form and design as maybe determined by the Board.

ARTICLE XII - TRANSITORY PROVISION

Section 1. The President, Vice President and

Secretary shall serve for a term of three years.
Section 2. The Treasurer, Auditor and the member of the Board of Trustees that garnered the highest votes will serve for two years.

Section 3. The three other members of the Board of Trustees will serve for one year.

ARTICLE XIII - AMENDMENTS

Section 1. These by-laws or any provision may be amended by a majority vote of the members of the Association and by a majority vote of the BOT at any regular or special meetings duly held for the purpose.

INCORPORATORS

These Constitution and By-Laws was adopted by the assembly at its regular meeting on the 28th day of March 1995 in Iloilo City by the affirmative vote of the undersigned members representing a majority members of the association in a special meeting duly held for the purpose.

(Sgd.) REV. HAROLD PENACERRADA

(Sgd.) REV. ROGER QUIMPO

(Sgd.) REV. RUBEN TIANGSON

(Sgd.) PASTOR RODOLFO ASIS

(Sgd.) PASTOR LEAH BANASING

(Sgd.) MRS. MARCELINA ARELLANO

(Sgd.) MRS. ELIZABETH GABAWA

(Sgd.) REV. ARMAND KOLE

(Sgd.) DR. DOMINGO DIEI, JR.

(Sgd.) DR. NATHANIEL FABULA

(Sgd.) PASTOR EFREN BURGOS

(Sgd.) REV. JONIEL GICO

(Sgd.) MRS. LOLITA DAIS

(Sgd.) REV. QUERICO CAIPANG

(Sgd.) MRS. MERIAM JEAN DELARIMAN

Membership Policies and Guidelines

1. The applicant must fill out application forms in triplicate to be submitted on the first day of the institute.
2. The applicant must appear before the accreditation committee for a personal interview covering basic areas of work: church management, Baptist distinctives, and organizational relationships; and for a rigid orientation of membership responsibilities and expectations.
3. The interview shall be conducted upon the convenience of the accreditation committee.
4. The applicant must submit the following: *
 - a. xerox copy of church call, appointment or contract.
 - b. Two (2) copies of 2x2 picture
 - c. Two (2) copies of 1x1 picture for I.D.
 - d. Biodata
 - e. Brief personal testimony (on conversion and Christian experience)
 - f. Endorsement letters from : Area field Secretary:
: Provincial Association President
· must be submitted at least one month before the institute
5. An applicant who comes from a theological school not related with the Convention must comply with all of the above and submit a paper of clearance of official release from the group or organization where he/she has been previously connected with.
6. A fitting ceremony for acceptance and the signing of membership covenant shall be administered before the assembly. A certificate of membership and an ID card will be issued.

I. Classification of Membership

1. Regular Members.
 - a. Regular members are:
 - a.1. Graduates of the seminary or theological schools related to the Convention
 - a.2. Associates members who have serve the

convention continuously for a number of years:

TEE Graduates – 2 years

Graduates of Theological Schools not related with the Convention-5years

a.3. Those who are already regular members at the time this policies and guidelines were subjected to review.

b. Regular members shall be entitled to all CBMA privileges as long as they remain in good standing.

c. Regular members shall be required to attend institutes and other regular Association meetings. Three (3) consecutive absences without valid reason and proper notice would mean loss of membership and forfeiture of privileges.

d. Every regular shall pay a membership fee of fifty pesos (P50.00) yearly.

2. Associate Members

a. Associate members shall include the following:

a.1. Undergraduates of the seminary or theological schools related to the Convention who are working in the local Church.

a.2. Lay workers with full-time local church work.

b. Associate members can become regular after completing a number of years of continuous local church work for TEE graduates, and five (5) years for graduates of schools not related to the Convention.

c. Associate members, who wish to apply for regular membership must submit supporting papers properly signed and filled out.

d. Associate members with full-time church work can avail of the following:

d.1. Medical aid.

d.2. Hospitalization privilege.

They cannot avail the full privilege enjoyed by the regular members.

e. Associate members are required to attend the annual institute and the meeting during Convention time:

f. An associate members shall pay an annual membership fee of thirty pesos

(P30.00)

3. Honorary Members

a. Honorary members are:

a.1. Those who are or conscientious reasons have quit the pastorate but are still active in the work of the church and are actively supporting the association.

a.2. Those working in Convention-related institutions but not working in line with their field of training, provided they are actively supporting the association.

b. Honorary members shall not be obliged to attend the institute and meetings but are expected to pay their financial obligation to the association.

c. An Honorary member shall pay a membership fee of sixty pesos (P60.00) yearly.

4. Foreign Missionaries

Foreign Missionaries working with Convention-related institutions are given the options of applying for either regular or honorary membership.

II. General Guidelines and Policies

1. Only regular members working full-time in a local church and Convention-related institutions can be elected into office.

2. Associate and honorary members have no voting power and can not hold office, but they can participate in the discussion.

3. Attendance for regular and associate members is required during the annual institutes and meetings. Only those absences with valid reasons put in writing will be accepted and excused.

4. An absentee's membership fee must be paid directly to the CBMA office.

5. With the exception of those working in the national office, a minister can become a members of the national association (the CBMA) only after he/she has become a member of the circuit or provincial association.

6. Any member causing a problem shall be subjected to disciplinary action.

7. A minister who reigns from his/her work in the

church or Convention related institutions must transform the CBMA office and a copy of his/her letter or resignation be submitted to the same.

8. All members are expected to keep the CBMA office informed of any change in work and address.

9. A member who transfer to an independent church, group-organization or institution not related with the Convention of the Philippine Baptist Churches shall be automatically dropped from the membership with the consequent forfeiture of privileges.

10. A member who goes abroad retains his/her membership with the association as long as he/she continues to actively support the association.

11. Membership to the association is open to ministers who have gone abroad and signify their willingness and intention to become member of the association.

12. Retired regular members may choose to either remain regular or become honorary, provided they comply with the requirements of the category they chose.

13. Non-compliance with these policies and guidelines shall mean suspension and eventual loss of membership and forfeiture of privileges.

III. Membership Privileges

1. Only members of the association shall receive endorsement on the Convention of Philippine Baptist Churches for privileges offered by the following Convention-related institutions:

a. Ministers Children Scholarship at CPU (Five years of active ministry is equivalent to the child from Kindergarten to college, except when CPU revise its scholarship policy.)

b. Discount grant by the Iloilo Mission Hospital, Capiz Emmanuel Hospital and other Convention-related hospitals.

c. Medical Aid from the Board of International ministers, the amount set by Association.

d. Scholarship opportunities which will cover

further studies here and abroad.

e. Attendance in regional, national and international conferences and seminars.

f. Use/ borrow/ rent of equipment for mission work.

g. Service priorities of CPU & other CPBC-related institutions.

h. Endorsement from CPBC and other related institutions.

i. Other privileges that maybe granted by the CPBC & other related institutions or organizations.

2. Any member, regardless of classification, may become a member of the Pastors and Workers Retirement Plan Provided he/she is regularly paying his/her dues.

Financial Reports

Statement of Income and Expenses

GENERAL FUND

For the Period Ending January 10, 2002

Sources of Income:

Cash In Bank	121,837.00	
Accounts Receivable	2,621.00	
Donation for Salary	7,000.00	
Advertisement Income	2,750.00	
Membership Fee	50.00	
Interest Income	1,225.06	
Total		135,483.06

Less: Operating Expenses

Supplies	4,990.95	
Furniture & Fixtures	4,919.00	
Documentation	1,384.50	
Advertisement	500.00	
Travel	14,226.50	
Food	5,602.00	
Mutual Aid Fund Assistance	18,500.00	
Bank Charges	245.02	
Communication	739.00	
Salaries & Wages	11,900.00	
Contribution	2,540.00	
Total		65,546.97
Excess (Deficiency) of Income over Expenses		69,936.09

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Prepared by:
(SGD.)
REV. DANTE PINUELA
Treasurer

Audited by:
(SGD.)
REV. MALVAR CASTILLON

Certified True and Correct:
(SGD.)
MS. MARTHA ILEJAY, CPA

Statement of Income and Expenses
ENDOWMENT FUND
 For the Period Ending January

Sources of Income:

Donations	49,713.00	
Interest Income	545.81	
Rent Income	23,000.00	
Total		73,258.81

Less: Operating Expenses

Bank Charges	109.16	
Office Equipment	57,650.00	
Total		57,759.16

Excess (Deficiency) of Income over Expenses 15,499.65

Prepared by: Audited by:

(SGD.)

(SGD.)

REV. DANTE PINUELA

REV. MALVAR CASTILLON

Treasurer

Auditor

Certified True and Correct:

(SGD.)

MS. MARTHA ILEJAY, CPA

Statement of Income and Expenses
DESIGNATED FUND
For the Period Ending January

Sources of Income:		
Cash in Bank,	36,390.00	
Account	12,000.00	
Interest Income	605.31	
Book Sales	150.00	
Total		49,145.31
Less: Operating Expenses		
Bank Charges		121.06
Excess (Deficiency) of Income over Expenses		49,024.25

Prepared by:		Audited by:	
(SGD.)		(SGD.)	
REV. DANTE PINUELA		REV. MALVAR CASTILLON	
Treasurer		Auditor	

Certified True and Correct:
(SGD.)
MS. MARTHA ILEJAY, CPA

Minutes

60th CBMA Annual Assembly
Business Meeting Minutes
Spring of Joy, Guimaras
January 23-25, 2001

AGENDA

1. CALL TO ORDER
2. OPENING PRAYER
3. DETERMINATION OF QUOROM
4. PRESENTATION AND APPROVAL OF AGENDA
5. READING OF THA PREVIOUS MINUTES
6. BUSINESS ARISING FROM THE PREVIOUS MINUTES
7. NEW BUSINESS
 - 7.1.Reports
 - 7.1.1. President
 - 7.1.2. Treasurer
 - 7.1.3. Secretary
 - 7.1.4. Reports of Committees (Findings and Resolutions)
 - 7.1.5. Election
 - 7.2.Proposed Budget for 2000
 - 7.3.Presentation and Acceptance of Applicants for Membership
8. OTHER MATTERS
9. ADJOURNMENT AND CLOSING PRAYER

PROCEEDINGS

1. Call To Order was made by the Vice-President, Rev. George Parcia to start the meeting.
2. The Opening Prayer was led by Rev. Malvar Castillon.
3. Determination of Quorum:

As there were 452 total number of registered delegates as of January 24, 2001, majority is present during the headcount at the meeting, a quorum was declared.

4. Acceptance and Approval of Agenda

After the President has presented the agenda, on motion made and duly seconded it was voted to:

CBMA-2001-2002 Accept the agenda as presented.

5. Reading of Previous Minutes

On motion made and duly seconded it was approved:

CBMA-2001-002 To dispense the reading of the previous minutes since it was already printed and was included in CBMA kit.

On motion made and duly seconded it was voted:

CBMA-2001-003 To accept the previous minutes as printed without prejudice to any correction that will be made later.

6. Business arising from Previous Minutes

Clarifications:

Re: Development of single Pastors' Dependents

-The Vice-President responded that there was no action from CPU re: this because CBMA was not able to make guidelines.

Recommendation: CBMA Board will immediately act re: this matter.

Re: Rafols' Collectible Amount

CBMA-2001-004 To have a final transaction between Rafols, and CBMA President, Treasurer and put the matter to end.

Majority approved:

7. New Business

7.1. Treasurer's report By Pastor Bernard Hervias

CBMA-2001-005 To accept the Treasurers printed report without prejudice to questions or clarifications that may arise later.

Motion was seconded and carried.

Recess was called at 5:30 for break and in preparation for supper.

January 25, 2001

3:45

Meeting resumed

· The meeting was started with a prayer by Pastor Tony Elequin.

· The Presiding officer, Rev. George Parcia expressed

the difficulty of handling the parliamentary rules and of physical stress asked the assembly to allow him to relieve his post and in his behalf will be assembly's elected parliamentarian, Rev. Malvar Castillon.

CBMA-2001-006-It was moved and seconded to accept the Vice-President's proposal with the additional condition that he will be seated beside the Parliamentarian (table) to give direction to items needed for clarifications and questions that may arise.

Motion carried:

CBMA-2001-007-It was further moved that Rev. George Parcia will have the designation as CBMA President in the absence of Rev. Danilo Borlado.

Motion was approved by assembly without any further discussion and objections.

RESUMED BUSINESS RE: Treasurers Report

CBMA-2001-008-Moved and seconded that other items/questions regarding treasures report will be referred to Execom for careful study.

Motion carried:

7.1.2 Secretary's report by Martha May E. Luces

On motion made and duly seconded it was voted:

CBMA-2001-009 To accept the report of the secretary.

Since the report was clearly printed and systematized it was therefore move:

CBMA - 2001-010 That the report of the secretary be approved since there was no more questions or comments.

Motion Approved:

7.2 Proposed Budget for 2001

After the treasurer presented the printed budget to the assembly it was move to:

CBMA-2001-011 Accept proposed budget for discussion.

Suggestions from the floor regarding budget allocations:

- a specified budget should be allocated for newsletter amounting P8,000-10,000

- 15% of the CBMA staff/intern for follow-up CBMA education activities.
- Budget must include subsidy for distant pastors **attending CBMA'S education/activities.**
- CBMA Budget must include subsidy for distant Pastors attending CBMA specifically, Palawan, Mindoro, Romblon whose fare and travel expenses is very expensive for the church and for them to shoulder.

After suggestions were made, for proposed budget it was moved, duly seconded and approved that:

CBMA -2001-012 The CBMA budget be referred to Execom for thorough study with considerations to the above suggestions. To be presented in May Convention Assembly in Romblon.

7.2. Acceptance of Qualified Applicants for CBMA Membership

Applicants for CBMA Associate Membership - 24 names c/o file

After the above candidates were presented for acceptance it was moved duly seconded and approved:

CBMA-2001-013 That the applicants for Associate Membership present be accepted.

Applicants for CBMA Regular Membership - 29 names c/o file.

After the candidates physically presented themselves in the assembly, for acceptance it was moved , and duly seconded and approved:

CBMA- 2001-014 That all present candidates be accepted as a regular members of our CBMA.

8. Other Matters

8.1. Committee Reports

Result of Findings and Resolutions Committee (copy on file)

After the reading of the Findings and Resolutions it was moved and approved:

CBMA-2001-015 To accept the Findings and Resolutions Committee with thanks.

Remarks: To delete the first part of the report i.e.

"it does not bring the sentiments of everybody".....

CBMA-2001-016 To approved the findings and resolutions report and refer this resolutions to Execom for study.

8.2. Nominations Committee

Committee Nominations:

President: Rev. Jerson B. Narciso

Vice. Pres: Dr. Nestor Bunda

Secretary: Pastor Miriam D. Vicente

Treasurer: Rev. Dante Pinuela

Auditor: Pastor Reneliza Llaborde

Bd of Trustees: (2)

1. Rev. Joniel Howard Gico

2. Rev. Felix Colinco, Jr.

CBMA-2001-017 To accept the report of the nominating committee without prejudice to other nominations that may arise from the floor.

Nominations from the floor:

For President: Rev. Judson Herbilla
Pastor Edwin Lariza

CBMA-2001-018 Moved and seconded that nominations for Vice President be closed.

Motion carried:

For Vice-President: Miss Liza lamis

CBMA-2001-019 Moved and seconded that nomination for Vice President be closed.

Motion carried:

For Secretary: Those who were nominated humbly declined.

For Treasury: Those who were nominated humbly declined.

For Auditor: Rev. Malvar Castillon

CBMA-2001-020 Moved and seconded that nominations for Auditor be closed.

Motion carried:

Nominations for Board Members:

Rev. Joniel Howard Gico

Rev. Lydia Gal

Rev. Felix Colinco, Jr.

Rev. Sergio Rojo

Pastor Larry Olarte

Pastor Dely Baclagon

Rev. Edith Doromal
Pastor Jacinto Castillo

CBMA-2001-021 Moved and seconded that nominations for Board be closed.

Motion carried:

8.3. Faith and Order Statement (copy on file)

The CPBC Faith and Order Committee presented the statement by Oral Reading of Rev. Judson F. Herbilla

Recommendation for the committee: CBMA will adopt this statement which will distributed to individual Pastors, furnished copy to Malacañang Palace, Senate, etc.

To be facilitated by Execom as soon as possible.

8.4. Retirement Benefit for Pastors

Pastor Camarig was called to shed light on the matter: He told the Assembly that it was already "Exhausted". Since there was no more time to discuss the detail of this subject, it was therefore moved:

CBMA-2001-022 That CBMA will create a Board for Pastors retirement to study its retirement benefit.

Suggestion: Passbook

8.5. Special Offering for Prisnette Olivo

Action: Closing Worship Offering will be taken and given to her.

8.6. Election Result

NEW SET OF OFFICERS

President:	Rev. Jerson B. Narciso
Vice Pres:	Dr. Nestor Bunda
Secretary:	Pastor Miriam D. Vicinte
Treasurer:	Rev. Dante Pinuela
Auditor:	Rev. Malvar Castillon
Bd. Members:	Rev. Joniel Howard Gico Rev. Felix B. Colinco, Jr.

9. Adjournment: There being no more business to discuss, on motion to made and duly seconded it was approved:

CBMA-2001-023 To adjourn the meeting.

Closing Prayer.

Minutes taken by:

(SGD.)MARTHE MAE E. LUCES
CBMA SECRETARY

Noted:

REV. GEORGE PARCIA
(SGD.) CBMA ACTING PRESIDENT

1ST CBMA EXECOM Meeting
Chaplain's Office
Central Philippine University
Jaro, Iloilo City
Feb. 12, 2001
10:00 AM - 1:00 P.M

Present:

Rev. Jerson Narciso
Dr. Nestor Bunda
Ptr. Miriam Vicente
Rev. Felix Colinco
Ptr. Martha Mae Luces (Past Sec.)
Ptr. Bernard Hervias (Past Sec.)

Absent:

Rev. Dante Pinuela
Rev. Malvar Castillon
Rev. Joniel Gico
Rev. Salvador Parpa
Rev. Eli Formilleza

AGENDA:

- I. PRAYER
- II. CALL TO ORDER
- III. REPORTS AND FORMAL TURNOVER OF
OFFICIAL DOCUMENTS
Past President
Past Secretary
Past Treasurer
- IV. NEW BUSINESS

- Bank Signatory
- Minutes of the Assembly
- Business arising review of CBMA Constitution and By-laws
- CBMA Program

V. OTHER MATTERS

Next Meeting

PROCEEDINGS:

1. The President distributed the copies of the Agenda, and presented for acceptance.

Rev. Felix Colinco moved to accept the Agenda, duly seconded by Dr. Nestor Bunda.

2. The Opening prayer was led by Rev. Felix Colinco.

3. The President declared a quorum since there are 4 members of the EXECOM present.

4. Reports and formal Turn Over of the CBMA Record

*Past President

- in the absence of Rev. Danilo Borlado, Pastor Martha Mae Luces presented the documents including the letters received, which are the subject for discussion by the new set of officers.

*Past Secretary

- Pastor Martha Mae Luces told the Board that the new secretary was already given proper orientation re: the CBMA records/files and they are already placed at CPU Chaplain's Office under the car of Rev. Jerson Narciso since his office is the temporary "stockroom" for CBMA Records.

- She added that the previous Assembly Minutes is subject for review before submitting it to SEC. Also the Findings and Resolutions need thorough study for the next Assembly.

- As response to the inquiry of Pastor Miriam Vicente of the past Officers were able to send a letter/card of appreciation and the financial report to the Funding Agency for the printing of CBMA Manuals, she suggested that the new officers will do so, since they have failed to do it.

*Past Treasurer

_Pastor Bernard Hervias gave the financial report. Final records be turned-over to the new CBMA Treasurer next meeting. He further informed the Board that the money is now ready to be deposited in the bank but new signatories must be done.

After the reports and turning-over of some records esp. that the past sec., the president, Rev, Narciso expressed great appreciation to Past CBMA Officers of the job well done during their term.

5. New Business

Since the board members are not present, Rev. Colinco moved that matters under new business be discussed next Board meeting. For thorough study and discussion.

Dr. Nestor Bunda suggested that it would be good to identify some programs/concerns now, but subject for discussion next Board meeting.

(It was suggested and the following) suggestions given:

1. Endowment Fund for the Pastors

The CBMA will begin the campaign during the next Assembly.

2. Office for the CBMA

For the meantime, CPU Chaplain's Office be the temporary place where CBMA records be kept, and transactions/meeting be made.

3. Interim CBMA Staff to help carry the works.

4. CBMA Newsletter

5. Formulate Mission, Vision, Goal

6. Strategic Plan for 10-20 years

7. Production of CBMA Sermon Manuals for Special Occasions

8. Request from CPBC a-5 hectare Land area in CHG to be developed by CBMA

9. Continuing Education for Pastors

Dr. Nestor Bunda shared re: the e-mail from Ms. Takim Carnaje concerning her willingness to help in the Continuing Education for the Pastors.

He also made a suggestion that CBMA will co-sponsor a Post- EDSA Forum on March 7,2001, at CPU Promenade, Pastors will be invited through letters.

Rev. Felix Colinco gave update re: the Campaign for CPBC GS Computer. Solicitation letters were distributed for fast fund raising.

6. Other Matters

· Next Board Meeting

Date: Feb. 26,2001

Venue: CPU Chaplains Office

The meeting was adjourned at 1:00 P.M.

Minutes taken by,

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

NOTED:

(SGD.) REV. JERSON B. NARCISO
CBMA President

CBMA Board Meeting
26 February 2001
2:30 p.m.
College of Theology
Central Philippine University

Present:

Rev. Jerson Narciso
Dr. Nestor Bunda
Rev. Dante Pinuela
Pastor Miriam Vicente
Rev. Malvar Castillon
Rev. Felix Colinco

Absent:

Rev. Joniel Gico
Rev. Ellie Formilleza
Rev. Salvador Parpa

Agenda:

1. Call to Order

2. Declaration of Quorum
3. Presentation and approval of the Agenda
4. Reading of the Previous Minutes
5. New Business
 - 5.1 Resolution for New Bank Signatories
 - 5.2 Report to the Donor of Fund for Ministers' Manual
 - 5.3 Report to SEC
 - 5.4 CBMA's 20 year strategic plan
 - 5.5 Pastors' Endowment Fund
 - 5.6 Continuing Theological Education
 - 5.7 Newsletter
 - 5.8 Mutual Aid Fund
 - 5.9 CBMA Staff and Office
6. Other Matters
7. Adjournment

Proceedings:

1. Rev. Jerson B. Narciso called the meeting to order and asked Rev. Felix Colinco to lead the Opening Prayer.

2. Declaration of Quorum

Since there were 5 Execom Members and 1 Board Member, a quorum was declared.

3. Presentation of the Agenda

Rev. Jerson Narciso, president, presented the written Agenda. It was moved by Rev. Castillon to accept the Agenda without prejudice to any matters that might come out later, duly seconded by Rev. Pinuela.

CBMA-BOD-01-001: voted that the Agenda presented be approved.

4. Reading of the Previous Minutes of last CBMA Assembly

It was moved by Rev. Colinco to dispense the reading of the Assembly's Minutes without prejudice to corrections that might come out later.

CBMA-BOD-01-002: Voted to make the corrections page by page. There being no objections, the motion was carried.

Rev. Colinco made a comment on the arrangement of the Agenda - referring on page 1, Reports of Committees must not be put to other matters but be included under the New Business as part of the

Reports.

CBMA-BOD-01-003: voted to rearrange the Agenda in the order suggested by Rev. Colinco. On page 2, #6 - Rev. Castillon made an inquiry re: the development of Single Pastor's dependents. Rev. Narciso made some clarifications that the matter was discussed during the last CPBC Board of Trustees Meeting, but not final decision was received yet.

Rev. Castillon moved that this issue be held in abeyance for thorough study regarding the guidelines on the proposal mentioned and submit a report next meeting.

CBMA-BOD-01-004: voted to approve the motion made.

CBMA-BOD-01-005: voted further, that a committee be appointed to study the issue and prepare guidelines.

Regarding the collectible amount from Mrs. Nena Rafols, Rev. Castillon moved that Rev. Pinuela will send a letter to Rev. Tiangson informing him that the amount has not been settled yet with the CBMA.

CBMA-BOD-01-006: voted to send a letter to Rev. Tiangson regarding Mrs. Rafols' account.

CBMA-BOD-01-007: voted further, to request the President and the Treasurer to follow-up this matter. So approved.

On New Business - President's Report, page 2 under 7.1.1 Rev. Castillon moved that the President's Report will be deleted from the Assembly Minutes in view of the president's absence.

CBMA-BOD-01-008: voted to delete the President's report from the Assembly's Minutes. Motion was approved.

On Treasurer's Report - Rev. Colinco made a motion to strike out/delete the clarifications in the minutes. Moved further that the past Treasurer and the past Auditor will make the final recording and auditing.

CBMA-BOD-01-009: voted to strike out the clarifications regarding the Summary of Funds.

Motion was carried.

CBMA-BOD-01-010: voted further that the past Treasurer and past Auditor will make the final recording and auditing. Motion was approved.

5. New Business

5.1 Resolutions for New Bank Signatories

CBMA-BOD-01-011: it was moved that the President will make a Resolution patterned to that of the previous resolution regarding this matter. Motion was carried.

5.2 Report to SEC

CBMA-BOD-01-012: voted that the Secretary will make the final Assembly minutes as corrected and be notified by the President. Motion was approved.

5.3 Report to the Donor of Funds

CBMA-BOD-01-013: voted to ask the CBMA Treasurer to do the inventory report regarding the printing of the Minister's Manuals. The motion was carried.

5.4 CBMA's 20 year Strategic Plan

Dr. Bunda made a motion that instead of 20 years, we'll make it 25 years. He moved further that the Endowment Fund for the Pastors with the goal of P10 million be launched now among the CBMA Officers as example and encouragement for others, and the interest of the Fund will go to the pastors who received the lowest honorarium.

CBMA-BOD-01-014: voted to approved Dr. Bunda's motion for a 25-year Strategic Plan for CBMA. Motion was carried.

Dr. Bunda also shared that he brought this matter to the attention of Dr. Domingo Diel and Mrs. Jalando-on who promised to held by offering the Pastors' Kids Fund of P20 to P25 thousand for the Pastor's Endowment Fund.

As an example, Dr. Bunda gave the proceeds of his books amounting to P25, 000 (cash), plus the P1,000 from Cubay Baptist Church and Calinog-Bingawan Circuit. The CBMA officers gladly shared some amounts as part of the initial deposit for Pastor's Endowment Fund.

CBMA-BOD-01-015: voted to launch the CBMA Endowment Fund started by the pastors

themselves, and individuals, local churches, friends abroad be encouraged to support also. Motion was carried.

5.5 Continuing Education for the Pastors

Dr. Bunda shared that the CPU College of Theology is now offering a Masteral Degree for Pastors who graduated from other Bible Schools and Seminaries.

Sermon books will be printed so that pastors can be encouraged to give their sermons. The first copies of these books would be launched on May during the CPBC Assembly.

There's a need for Continuing Education for Pastors. Rev. Castillon shared that NIBM has started this already.

CBMA-BOD-01-016: it was moved that Continuing Education for Pastors be given attention by the CBMA Staff. Motion was carried.

5.6 Newsletter

Dr. Bunda shared Pastor Edwin Lariza's willingness to help in the publication of the CBMA Newsletter.

CBMA-BOD-01-017: voted to welcome Pastor Lariza's help in the publication of the CBMA Newsletter.

5.7 Mutual Aid Fund (MAF)

CBMA-BOD-01-018: voted that CBMA will prepare forms for MAF and ask Rev. Colingo to get information from SSS as how to avail the Employment Compensation (EC).

5.8 CBMA Staff and Office

After some deliberation on the need to have a full time CBMA Staff and CBMA Office:

CBMA-BOD-01-019: voted to call Pastor Francis Neil Jalando-On as full time CBMA Staff as soon as possible with the honorarium of P3, 500 monthly.

CBMA-BOD-01-020: voted further that Rev. Narciso and other CBMA Officers will see Dr. Acanto to request for an office for CBMA. Motions were carried.

5.9 Venue of next CBMA Assembly

Place: La Carlota Evangelical Church
La Carlota City, Negros Occidental

Date: January 22-25, 2002

CBMA-BOD-01-021: voted to send a formal letter to the Church Council of La Carlota Evangelical Church requesting to host the next CBMA Assembly. Motion was carried.

6. Other Matters

Next CBMA Board Meeting

April 2, 2001

9:00 am

College of Theology, CPU

7. Adjournment

There being no more business to discuss, on motion made and duly seconded it was approved.

CBMA-BOD-01-022: to adjourn the meeting.

Closing prayer - Rev. Malvar Castillon

Minutes taken by:

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

Noted by:

(SGD.) REV. JERSON . NARCISO
CBMA President

CBMA Board Meeting
College of Theology
Central Philippine University
April 2, 2001
10:00 am

Present:

Rev. Jerson Narciso
Pastor Miriam Vicente
Rev. Dante Pinuela
Rev. Malvar Castillon

Absent:

Dr. Nestor Bunda
Rev. Ellie Formilleza
Rev. Joniel Howard Gico
Rev. Salvador Parpa
Rev. Felix Colinco

Agenda:

- I. Prayer
- II. Presentation of the Agenda
- III. Determination of the Quorum
- IV. Reading of the Previous Minutes
- V. Business Arising from the Previous Minutes
- VI. New Business
 1. Treasurer's Report
 2. Pastor's Endowment Fund Proposal
 3. CBMA Office and Equipments
 4. Faith and Order Statement (adopted during the CBMA Assembly)
 5. Action on Rebaptism of some Pastors
 6. Contribution to Bible Schools
- VII. Other Matters
- VIII. Adjournment
- IX. Closing Prayer

Proceedings:

I. The meeting was called to order by Rev. Jerson Narciso and he led the opening prayer as well.

II. Declaration of Quorum

Since there was no quorum, Rev. Malvar Castillon made a motion that the CBMA officers who were present will meet as a Committee of the Whole to discuss the matters in the Agenda, and there will be presented to the CBMA-BOD next meeting. It was duly seconded by Rev. Dante Pinuela.

Committee of the Whole-01-001: voted that the CBMA officers who are present will meet as a Committee of the Whole to discuss matters in the Agenda, to be presented next BOD's meeting.

III. Presentation of the Agenda

The Agenda was presented. Rev. Dante Pinuela moved to accept it without prejudice to any matter that might come up later, duly seconded by Rev.

Castillon.

Committee of the Whole-01-002: voted that the Agenda presented be approved.

IV. Reading of the Previous Minutes

Copies of the Previous Minutes were distributed. Pastor Vicente read the minutes, after which corrections were made as to some terms used.

Rev. Pinuela moved to accept the reading of the Previous Minutes as corrected.

Committee of the Whole-01-003: voted to accept the reading of the Previous Minutes as corrected. Motion carried.

V. Business Arising from the Minutes

Rev. Malvar Castillon made an inquiry regarding the development of the Single Pastor's Dependent.

Rev. Narciso explained that a Committee was not created yet, so there's a need for the Execom to meet and make guidelines and submit them to CPBC Board of Trustees.

Rev. Dante Pinuela moved that the CBMA Execom will meet and make guidelines for Single Pastor's dependent, duly seconded by Pastor Miriam Vicente.

Committee of the Whole-01-004: voted that the CBMA Execom will meet to make guidelines for Single Pastor's Dependent, and there will be submitted to the CPBC Board of Trustees. So approved.

Regarding the call of Pastor Francis Neil Jalando-on as CBMA Staff, Rev. Castillon moved that the Written Call be given to Pastor Jalando-on with the term from June 1, 2001 to May 31, 2002. And since CBMA is SEC registered, he is also entitled of SSS and Medi-care benefits.

Committee of the Whole-01-005: voted to approved Pastor Francis Neil Jalando-on's call as CBMA Staff from June 1, 2001 to May 31, 2002.

Committee of the Whole-01-006: voted further that benefits will be given to him. So approved.

VI. New Business

1. Treasurer's Report

Rev. Dante Pinuela reported the following:

- Bank Signatories was already done last March 28, 2001 together with Rev. Narciso and Pastor Vicente.

- Inventory of Minister's Manuals - proper accounting is being done. Final report be made next meeting.

- Rev. Tiangson's account re: Mrs. Nena Rafols account has not been settled yet.

Rev. Castillon moved to accept the Treasurer's Report, duly seconded by Pastor Vicente.

Committee of the Whole-01-007: voted to accept the Treasurer's Report.

Committee of the Whole-01-008: voted further that the CBMA Secretary will make a letter to Rev. Ruben Tiangson regarding the account of Mrs. Rafols to CBMA. Motion carried.

2. Pastor's Endowment Fund Proposal

Rev. Narciso presented the written proposal prepared by Dr. Bunda.

Many titles for the said Endowment Fund were suggested but "Kabuhi sang Pastor" was voted.

Rev. Pinuela moved to approve the Pastor's Endowment Fund Proposal with the title, "Kabuhi sang Pastor."

Committee of the Whole-01-009: voted that Dr. Nestor Bunda's Endowment Fund proposal with the title, "Kabuhi sang Pastor" be approved.

3. CBMA Office and Equipments

Rev. Narciso informed the officers that the request for a CBMA Office has already been granted by Dr. Juanito Acanto, CPU President, and is now ready for us. There is just a need to clean and beautify the place.

4. Faith and Order Statement

Rev. Narciso said that the Statement made by CPBC Faith and Order Committee adopted during the CBMA Assembly last January 25, 2001 at the Spring of Joy, Guimaras, has already been reproduced and ready for distribution to the churches.

Committee of the Whole-01-010: voted that the Statement made by CPBC Faith and Order Committee adopted during the CBMA Assembly

last January 25, 2001, at the Spring of Joy, Guimaras be distributed to the churches. So approved.

5. Action on Rebaptism of some Pastors

Rev. Narciso made a comment that the problem should be brought first to the attention of the Provincial Minister's Associations. A resolution will be sought from these Provincial Minister's Associations and then the CBMA can have a proper action or decision with regards to this matter.

Committee of the Whole-01-011: voted that the problem of pastors re: rebaptism be settled first in the Provincial Minister's Associations before it will be brought to the attention of CBMA-BOD for proper action. So approved.

6. CBMA Contributions to Bible Schools

Committee of the Whole-01-012: voted to give P1,000 each to CBBC, NBBC and College of Theology, CPU. So approved.

VII. Other Matters

1. CBMA ID

Committee of the Whole-01-013: voted to print CBMA IDs ready for Pastors during the CPBC Assembly in Romblon.

2. Subscription to Souvenir Programs

Committee of the Whole-01-014: voted to subscribe one whole page in IKBC, CBBC and CPBC Souvenir programs.

VIII. Adjournment

There being no more business to discuss on motion made and duly seconded it was approved.

Committee of the Whole-01-015: to adjourn the Meeting at 12:07 pm

Closing prayer was led by Rev. Malvar Castillon.

Minutes taken by:

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

Noted by:

(SGD.) REV. JERSON B. NARCISO

CBMA President

CBMA General Meeting
Odiongan Baptist Church Convention, Inc.
Odiongan, Romblon
May 25, 2001
1:00 P.M.

AGENDA:

- I. Opening Prayer
- II. Greetings
- III. Reading of the Minutes
- IV. CBMA Endowment Fund
- V. Adjournment
- VI. Closing Prayer

The President, Rev. Jerson Narciso called the meeting to order. Rev. Bernard Hervias led the Opening Prayer.

Greetings / welcome was extended to the pastors who were present during the Convention Assembly. Pastor Miriam Vicente, CBMA Secretary gave the highlights of the previous CBMA Minutes, which include Result of CBMA Election; Applicants for regular and Associate members of CBMA.

CBMA Endowment Fund- Dr. Nestor Bunda was asked to give clear explanation regarding this project.

There were suggestions from the pastors for the promotion of the said Endowment Funds:

Suggestions: - CBMA Endowment Fund be included in CPBC Wider Mission. A specific portion for CBMA be set aside. (Ptr. Armando Carinal)

- CBMA be included in the church budget (Ptr. Efren Linatan)

- CBMA Officers will visit churches to promote CBMA Endowment Fund (Ptr. Reynold Samiento)

- Encourage individuals, pastors, and friend's abroad to support.

- Every church member will commit P100.

There being no more business to discuss, on the motion made duly seconded it was approved to

adjourn the meeting at 2:30 P.M.
Rev. Efren Linatan gave the Closing Prayer.

Minutes taken by:

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

Noted by:

(SGD.) REV. JERSON NARCISO
CBMA President

CBMA BOARD MEETING
CPBC HEADQUARTERS, BOARD ROOM
FAJARDO ST., JARO
ILOILO CITY
25 JUNE 2001
10:00 P.M.

Present:

Rev. Jerson Narciso
Dr. Nestor Bunda
Ptr. Miriam Vicente
Rev. Dante Pinuela
Rev. Malvar Castillon
Rev. Felix Colinco
Rev. Salvador Parpa
Rev. Elly Formilleza
Mr. Francis Neil Jalando-on

Absent:

Rev. Joniel Howard Gico

Agenda:

- I. Opening Prayer
- II. Roll Call Determination of Quorum
- III. Presentation and Approval of Data
- IV. Reading of the Previous Minutes
- V. Business Arising from the Minutes
- VI. New Business
 1. President's Report
 2. Treasurer's Report
 3. CBMA Endowment Fund

4. CBMA Worship Resource Manual / Minister's Manual
 5. CBMA News Letter
 6. Other Matters
- VII. Adjournment
VIII. Closing Prayer

Proceedings:

The meeting was called to order by the Presiding Officer, Rev. Jerson B. Narciso.

I. Opening Prayer was led by Rev. Salvador Parpa.

II. Roll Call and Determination of Quorum

Since only one member of the Board was absent, so it was:

CBMA-BOD-01-022 moved to proceed with the Board Meeting

III. Presentation of the Agenda

The Agenda was presented and Rev. Felix Colinco moved to accept it with out prejudice to any matter that would arise later, duly seconded by Rev. Parpa.

CBMA-BOD-01-023 moved that the Agenda presented and accepted.

IV. Reading the Previous Minutes

The CBMA Secretary read the Previous Minutes. Rev. Salvador Parpa moved to accept without prejudice to corrections later, duly seconded by Rev. Colinco.

Corrections Made:

Rev. E. Formilleza - The previous minutes read should not be Board Meeting's minutes but a Committee minutes since there were only four BOD Members present during last meeting.

Rev. M. Castillon - The name of the Presiding Officer must be written.

Rev. E. Formilleza - number of motion made be strike out since it was a Committee meeting and not a BOD meeting.

After some corrections made, Rev. Elly Formilleza moved the previous Committee minutes be confirmed and accepted, duly seconded by Rev. Colinco.

CBMA-BOD-01-024 voted to confirm and accept the previous Committee minutes as

corrected. So approved.

V. Business Arising from the Previous Minutes

1. On Single Pastor's Dependent

- Rev. F. Colinco made an inquiry regarding the follow up of the Single Pastor's Dependent.

- Rev. J. Narciso told the Board that he was not invited even once to sit down with the CPBC Board of Trustees that CBMA concerns be brought to their attention.

- This time, Rev. Job Santiago, CPBC General Secretary was invited to join to explain on behalf of CPBC Board of Trustees. In his explanation he said that the former CBMA President, Rev. Danilo Borlado never mentioned the concern, but only regarding the presentation of CBMA to the CPBC Board of Trustees. He also expressed his appreciation and gratitude to CBMA for the new computer at the General Secretary's Office which was dedicated earlier.

- Rev. E. Formilleza suggested that the CBMA-BOD will make guidelines first, to be presented, to CBMA-BOT.

- Rev. F. Colinco commented that the inquiry be made first to Rev. Borlado if there was a proposal regarding the single Pastor's Dependent.

2. On Mr. Jalando-on's call

- Rev. S. Parpa corrected Mr. Jalando-on's call - it should be as "CBMA Staff" not "CBMA Minister". He further inquired the specific functions that Pastor Jalando-on's suppose to do as CBMA staff.

- Dr. N. Bunda explained that Mr. Jalando-on's job as CBMA Staff would include gathering of Ministers' data/profiles; promote CBMA programs and projects; help in the continuing education for pastors; do visitations to ministers especially during circuit and kasapulan gathering, and office upkeep and maintenance.

3. On Mrs. Rafol's Account to CBMA

- Rev. M. Castillon suggested that the letter be sent to Rev. Tiangson asking him to let Mrs. Rafols pay the account to CBMA.

- Rev. E. Formilleza moved to make a letter to Rev. Tiangson asking to retrieve the amount from Mrs. Rafols, and the CBMA will make a separate letter of

apology to her for bringing her name up during CBMA Business Meetings.

CBMA-BOD-01-125 voted that a letter be sent to Rev. Tiangson to retrieve the amount from Ms. Rafols.

CBMA-BOD-01-026 voted further that a letter of apology be sent to Mrs. Rafols. So approved.

4. On the Title of the Endowment Fund Project

- Rev. E. Formilleza suggested to make an English and Tagalog translations of "Kabuhi Sang Pastor" for the sake of non-Ilonggo speaking people, and improve the brochure to appear it appealing and challenging.

5. On CBMA Office and Equipments

- Rev. Jerson Narciso happily informed the Board that CPU through Dr. Juanito Acanto granted the CBMA an office for free of charge. It is now ready for use.

- Dr. Bunda further shared that CPU will construct a building for offices in the near future. So Rev. Formilleza suggested that CBMA will make a proposal to include CBMA Office.

6. On Action on Rebaptism of some Pastors

Suggestions made:

Dr. Bunda -to make CBMA policies for pastors and those Pastors, for instance, who were baptized twice may not be admitted to CPBC.

Rev. Parpa -To make a letter to Provincial Ministers' Association to act immediately on those pastors who have been rebaptized.

Rev. Formilleza -to create a committee of three or four to study on this issue and make policies, to be presented during the CBMA Assembly.

7. On CBMA Contribution on Bible Schools

- Rev. Formilleza moved to give P1,000.00 to each Bible Schools, duly seconded by Rev. Pinuela.

CBMA-BOD-01-027 Voted to give P1,000.00 each to Bible Schools as CBMA Contribution. So approved.

8. On CBMA

Dr. Bunda -to issue new ID during CBMA Assembly 2002 for P50.00 only.

Rev. Formilleza-to renew ID every two years to augment CBMA finances; there would be color coding to identify who are associate, regular or honorary members.

9. On Subscription to Souvenir Program

- Rev. Colinco moved to approved the motion made during the Committee meeting.

CBMA-BOD-01-028 voted to approved the motion to subscribe Souvenir Programs.

VI. New Business

1. President's Report

Rev. Jerson Narciso reported the following:

- Computer for CPBC GS Office as one of the accomplishments of CBMA new set of officers.

- Implementation of Endowment fund proposal had already been started. Improve logo for the brochure has been done already by Mr. F.N. Jalando-on.

- TEE program is going on thru Rev. Talha and Dr. Bunda.

- There were pastors who passed away-Pastor Prisnette Olivo, Pastor Fred Jacildo and Rev. Thelma Gicana. CBMA has extended financial assistance.

- CBMA co-sponsored symposium "After Edsa, What's Next?" in cooperation with CPU and the College of Theology.

Rev. Parpa moved to accept the President's report with thanks.

CBMA-BOD-01-029 voted to accept the President's report. So approved.

2. Treasurer's Report

- Rev. D. Pinuela reported on the expenses last CBMA-BOD's meeting , the travel expenses of Rev. Narciso to Bacolod to pay visit and symphaty for the family of Pastors Olivo and Jacildo and visit Pastor Gabiota in the hospital.

- He also reported the additional contribution to the Endowment Funds.

- Rev. Colinco suggested that the Treasurer's report be printed for next meeting.

3. CBMA Endowment Fund

- Rev. Formilleza inquired regarding the objective(s) of having the Endowment Fund.

- Dr. Bunda explained that the project aims to help our pastors who receive less than P1,000.00; and in 25 years we hope to raise P10 M.

Suggestions on the Fund Raising:

Rev. Formilleza-to encourage individuals, **institutions' employees under CPBC, and pastors** themselves to give also.

Rev. Parpa -whatever surplus after CBMA, a portion be given to Endowment Fund.

- Rev. Formilleza moved to authorized CBMA officers to collect and issue official receipts.

CBMA-BOD-01-030 voted to authorized CBMA officers to collect Endowment fund contributions and issue official receipts. So approved.

- Rev. Narciso brought to the attention of the Board the CPBC Endowment fund for pastors. He had a conversation with Dr. Domingo Diel, Jr, CPBC President and they discussed about the possibility of merging the endowment project of CPBC and CBMA.

- Rev. Santiago was asked to give explanation regarding the CPBC Endowment fund and he said that presently, the program is supporting 10 pastors in Mindanao who only receive P400 to P500 monthly. This is taken from the interest of the fund deposited in the Bank.

There were suggestions made:

Rev. Formilleza -the CBMA should have representative in the CBPC Endowment Fund Committee.

Dr. Bunda -that CPBC should continue its program as the CBMA do as the same.

Rev. Parpa -that CBMA will continue its campaign for the project.

Rev. Santiago -that the future, CBMA and CPBC will merge the program.

More suggestions for fund raising of Endowment Fund

Rev. Formilleza:

-film showing

-hog raising. He offered his land in Odiongan, Romblon for use on piggery project, and that CBMA will coordinate with the President of Romblon

Ministers to hire someone to manage.

- Rev. Pinuela moved that Rev. Formilleza's land in Romblon be used for piggery project of CBMA, duly seconded by Rev. Colinco.

CBMA-BOD-01-031 voted to have piggery project of CBMA in Rev. Formilleza's land in Odiongan, Romblon. So approved.

4. CBMA Worship Resource Manual / Minister's Manual

- Rev. Narciso said that the CPBC has consigned the manuals during CPBC Assembly in Romblon but there is still a need for proper accounting. Rev. Castillon said that Germany has given P240,000.00 to CBMA for the printing of Minister's Manual and it was only during the presidency of Rev. Danilo Borlado that it was materialized.

5. CBMA Newsletter

- Rev. Castillon said that there's a need to continue to publish newsletter so that news, programs, and projects of CBMA be disseminated.

- Mr. Jalando-on suggested to publish the newsletter on the website so that those who are in Luzon, Mindanao and even abroad can reproduce the newsletters to lessen the expenses of production.

6. Other Matters

- Rev. Formilleza moved that the CBMA Vice President will prepare a tentative program for next CBMA Assembly and present it in the next meeting. It was duly seconded by Rev. Colinco.

CBMA-BOD-01-032 voted that the program for next assembly be prepared by the Vice President and present it next meeting. So approved.

- Rev. Formilleza presented an Endorsement letter from LCBMA endorsing Pastor Rudy de la Peña's membership to CBMA.

- Rev. Castillon moved to accept the endorsement of LCBMA for Pastor Rudy de la Peña until such time his application be approved and accepted by the Accreditation Committee.

CBMA-BOD-01-033 voted that the Endorsement of LCBMA for Pastor Rudy de la Peña to be a member of CBMA. So approved.

Next CBMA Board Meeting is set on August 27,2001 at CBMA Office, CPU.

There being no more business to discuss on motion made and duly seconded it was approved:

CBMA-BOD-01-034 to adjourn the meeting at 12:35 p.m.

Closing Prayer was led by Rev. Elly Formilleza.

Minutes taken by:

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

Noted by:

(SGD.) REV. JERSON B. NARCISO
CBMA President

CBMA Board Meeting
27 August 2001
10:00 A.M.
CBMA Office
Stuart Building, CPU

ATTENDANCE:

Present

Rev. J. Narciso

Dr. N. Bunda

Pastor M. Vicente

Rev. D. Pinuela

Rev. M. Castillon

Rev. S. Parpa

Rev. F. Colinco

Pastor FN Jalando-on

Absent

Rev. J. Gico

Rev. E. Formilleza

AGENDA:

- I. Meditation and Prayer
- II. Review of Previous Minutes
- III. Business arising from the Minutes
- IV. Reports
 - A. Treasurer
 - B. CBMA Staff
- V. New Business
 - 1. CBMA Proposed Institute/2002 Assembly/ Curriculum
 - 2. Operation KAPAWA w/ Engr. Clemins & Rev. Max Hudes
- VI. Other Matters
- VII. Adjournment
- VIII. Closing Prayer

PROCEEDINGS:

- I. The meeting was called to order by Rev. Jerson B. Narciso, asking Rev. Felix Colinco to lead the meditation. After which Rev. Salvador Parpa led the prayer.

The Agenda was presented.

CBMA-BOD01-04 moved that the agenda presented be accepted without prejudice to any matter that would arise later.

- II. READING OF THE PREVIOUS MINUTES the Secretary, Pastor Vicente read the minutes of last June 25, 2001 meeting, after which Rev. Castillon and rev. Parpa made some instructions.

CBMA-BOD-01-035 voted to approve the previous minutes as corrected.

III. BUSINESS ARISING

On the privilege given by CPU through Dr. Juanito Acanto regarding the office granted to CBMA free of rent and janitorial service, Rev. M. Castillon made a motion to write a letter of thanks to CPU President as an expression of gratitude and appreciation.

CBMA-BOD-01-036 voted to write a letter of thanks to Pres. Juanito Acanto as an expression of gratitude and appreciation of CBMA. So approved.

On Single Pastor's Dependent, Rev. Narciso explained that he had a talked with Dr. D. Diel,

CPBC Pres. regarding this matter and a meeting was set on September with Mrs. J. Jalando-on, CPBC Vice Pres.

Letter to Rev. Reuben Tiangson. The Secretary sent a letter to Rev. Tiangson asking him to settle his account with the CBMA, but there was no response. Rev. F. Colinco suggested that a follow up letter be sent to Rev. Tiangson asking him to respond.

On Contributions to Bible Schools Rev. Colinco suggested to identify the Bible Schools to be recipient of P 1, 000.00 from CBMA.

On CBMA ID Dr. Bunda suggested that the New CBMA ID be issued during the CBMA Assembly next year, renewable every two years.

On CBMA Endowment Fund Rev. Castillon suggested that there will be an official launching during the next CBMA Assembly. A special program be made for this and a key person be invited like Dr. Juanito M. Acanto.

Other suggestions:

Rev. Colinco

-Kasapulan be involved in the Promotion of this project.

Pastor Jalandoon

-CBMA will make guidelines for the recipients.

Rev. Castillon

-A committee will be created for this project.

Rev. Parpa

-Call all Provincial Officers of Ministers to discuss this matter with the Committee.

Rev. Colinco

-Have a statistics of pastors receiving low income and this should be done by Province/ Kasapulan.

Rev. Castillon

-Request provincial ministers to invite CBMA officers to promote the project during their meeting.

On Rev. Formelliza's land in Romblon Rev. Castillon suggested to make an inquiry first regarding the status of the land before deciding to put a project there.

IV. Reports

A. Treasurer

Rev. Pinuela gave update of the financial status of the Association including the Expenses, money received from donors for Endowment Fund.

Rev. Parpa moved to accept the Treasurer's Report with thanks duly seconded by Rev. Colinco.

CBMA -BOD-01-037 voted to accept the Treasurer's report with thanks.

B. CBMA Staff

Pastor Jalandoon reported that the Computers are now rented by Vice Mayor Jalandoon in La Carlota for P200.00/ day (P 6,000.00.) and the proceeds will go to the Endowment Fund Project.

He also mentioned regarding the forthcoming visit and dialogue with the La Carlota Evang. Church Council and the CBMA President & Staff for the preparation of next year's Assembly.

He presented draft of Assembly Program & Curriculum

Rev. Colinco moved to accept the report, seconded by Rev. Castillon.

CBMA-BOD-01-038 voted to accept the Staff's report with thanks.

V. NEW BUSINESS

1. CBMA Proposed Institute

Rev. Narciso explained the need of our pastors to have higher pastoral education and it's CBMA that would respond to this need, so there's a proposal to make CBMA an institute.

Rev. Colinco suggested that this should be presented first to the Assembly for approval.

Pastor Jalandoon further explained that CBMA will offer a Master of Ministry for our pastors especially to those graduates of Bible School which are not recognized by the Government yet. A Curriculum has been made already but open for any additional subject (s) to be included.

After the presentation of Pastor Jalandoon of the Curriculum, Rev. Castillon made a motion to adopt the Curriculum including the suggested subjects.

CBMA - BOD -01-039 voted to adopt the curriculum with the suggested subjects,
So approved.

2. Operation KAPAWA (Eyeglass Program)

A letter was read by Rev. Jerson Narciso regarding the operation. He further explained that the CBMA will ask the help of our pastors specially here in Iloilo to assist in the preparation and during the operation proper.

Rev. Colinco was given also the time to share regarding the Program and how they facilitated it in Capiz.

After clear explanations, it was suggested by Rev. Pinuela to further discuss this next meeting.

VI. OTHER MATTERS there being no more business to discuss as of this time.

VII. ADJOURNMENT meeting was adjourned at 1:00 P.M.

VIII. CLOSING PRAYER was led by Rev. Colinco

Minutes taken by:

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

Noted by:

(SGD.) REV. JERSON B. NARCISO
CBMA President

CBMA Board of Directors' Meeting
2nd Floor Stuart Building, CPU
November 26, 2001
10:00 A.M.

ATTENDANCE:

Present: Rev. Jerson Narciso
Dr. Nestor Bunda
Rev. Dante Pinuela
Pastor Miriam Vicente
Rev. Malvar Castillon
Rev. Joniel Gico
Pastor F. Neil Jalando-on

Absent:

Rev. Salvador Parpa
Rev. Elli Formilleza
Rev. Felix Colinco

AGENDA:

- I. CALL TO ORDER
- II. DECLARATION OF QUOROM
- III. PRESENTATION AND APPROVAL OF AGENDA
- IV. READING OF THE PREVIOUS MINUTES
- V. BUSINESS ARISING FROM THE MINUTES
- VI. NEW BUSINESS
 1. Kapawa Project
 2. Treasurer's Report
 3. CBMA Staff Report
 4. CBMA Annual Assembly
- VII. Representation in the CPBC Board
- VIII. OTHER MATTERS
- IX. ADJOURNMENT
- X. CLOSING PRAYER

PROCEEDINGS:

- I. CALL TO ORDER
- II. DECLARATION OF QUOROM
 - Meeting was called to order by Rev. Narciso, presiding officer.
- III. PRESENTATION AND APPROVAL OF AGENDA

The agenda was then presented.

Rev. M. Castillon moved to accept the Agenda presented duly seconded by Rev. J. Gico

CBMA-BOD-01-040 voted to accept and approve the Agenda presented.

Rev. Castillon this time made an inquiry regarding the absence of Rev. Colinco from the CBMA Board because he's now in Hawaii, and if a formal letter was submitted to the president.

In response to the inquiry, Rev. Narciso informed the Board that Rev. Colinco verbally asked permission for a leave and promised to give his financial contribution to the CBMA.

Dr. Bunda suggested that this matter should be clarified among the Board members for approval.
- IV. READING OF THE PREVIOUS MINUTES.

Previous Minutes was read by Pastor M. Vicente,

after which corrections were made as to some terms.

Rev. J. Gico moved to accept the Previous Minutes read as corrected duly seconded by Pastor Jalando-on.

V. BUSINESS ARISING FROM THE MINUTES

Rev. J. Gico inquired regarding the letter sent to Rev. Tiangson.

Rev. Narciso responded that a letter has been sent to him already but he failed to respond.

Rev. Castillon suggested if Rev. Gico could make a follow up regarding this matter, through a personal dialogue.

Rev. Pinuela moved to delegate Rev, Gico to make a follow up to Rev. Tiangson, duly seconded by Pastor Jalandoon.

CBMA-BOD-01- 041 voted to approve that Rev. Gico would make a follow up to Rev. Tiangson.

VI. CONTRIBUTIONS TO BIBLE SCHOOLS

Dr. Bunda suggested that for every 50 members/ students in a Bible School, P1, 000.00 will be granted

Rev. Gico moved that guidelines be made to determine the recipients including the suggestions of Dr. Bunda.

CBMA-BOD-01-042 voted to approve that guidelines be made for the recipients of contributions.

VII. NEW BUSINESSES

-Treasurer's Report by Rev. Pinuela

The Treasurer's Report was not put into writing but reported orally. He included in the report that there's P36, 390 in the designated Fund.

Rev. Castillon made a suggestion that the Treasurer's Report duly seconded by Pastor Jalando-on.

-CBMA Staff Report by Pastor Jalando-on

*Guesting in TV Program, promotion of CBMA

*Attendance to two (2) meeting of CPBC Overseas Mission & Ministries Retirement there were 8 applicants this year.

During this meeting (Retirement Comm.) Rev. Narciso was able to attend and he expressed that

CBMA must be represented.

*Pastor's kids to give P10, 000. during the Assembly for the Retirees

*Attended NKBMA, made promotions of CBMA Programs

*Coordinate Circuit Canaan in assisting CBMA for accommodation.

After the Report, Rev. Castillon moved that the CBMA Staff report be accepted with thanks, duly seconded by Rev. Gico.

VII. REGARDING THE REPRESENTATION OF CBMA TO CPBC BOARD

Rev. J. Gico made an inquiry regarding the matter.

In response, Rev. Narciso explained that during the CPBC Assembly in Odiongan Evangelical Church, Romblon, a resolution was passed by the CBMA for the representation, but it was not approved because there's a need first to amend the CPBC Constitution. For the meantime, he is representing CBMA by invitation.

VIII OTHER MATTERS

1. Letter from Sibukaw Evangelical Church, which concerns the Pastor and the church members. The letter is still to be submitted to the Ordination Council.

2. CBMA Assembly Tasking/Committees

PROGRAM

MUSIC

REGISTRATION

PHYSICAL ARRANGEMENT

ACCOMODATION

DOCUMENTATION

GIFT AND AWARDS

3. CBMA NEW ID

The task was assigned to Pastor Jalando-on to look for somebody to make CBMA ID's during the Assembly.

IX. ADJOURNMENT

There being no more business to discuss it was:

CBMA -BOD-01 move to adjourn the meeting at 1:00 p.m.

X. CLOSING PRAYER

Rev. Gico closed the meeting with a prayer.

MINUTES TAKEN BY:

(SGD.) PASTOR MIRIAM D. VICENTE
CBMA Secretary

Noted by:

(SGD.) REV. JERSON B. NARCISO
CBMA President

Directory of Pastors¹

Aklan Pastors (15)

- 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, Libacdao,
Aklan 5602
- Pastor Caluba, Junna T
Calizo Norte Baptist
Church, Calizo, Balete,
Aklan 5614
- Pastor Cuadernal, Baltazar
Libacdao Baptist Church
Libacdao, 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 Mañova, Billy R
Binit-agan Baptist Church,
Polo, New Washington,
Aklan
5610
- Pastor Manuel, Fel S
Polo Baptist Church
Polo, New Washington
Aklan 5610
- Pastor Roquios, Sylvia M
Polo Baptist Church, Inc.
Polo, New Washington,
Aklan 5610
- Pastor Roquios, Nelin
Polo Baptist Church
Polo New Washington,
Aklan 5610
- Pastor Tapang, Roema
Ochando-Dumaguait
Baptist Church,
Ochando, Aklan

- Pastor Zomil, Nilda
1387 F Quimpo St,
Kalibo, Aklan 5600
- Pastor Zomil, Gloria J
Agsam Baptist Church
Agsam, Balete, Aklan

Antique Pastors (43)

- Pastor Acero, Michael
Culasi Baptist Church
Centro Sur, Culasi
Antique 5708
- Pastor Alfon, Anita J
Biga-a, Barbaza
Antique
- Pastor Almaiz, Celso P
Bugo Baptist Church
Bugo, San Remegio,
Antique 5714
- 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 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

¹ Updated as of January 2001 at Spring of Joy, Guimaras

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 Remigio,
Antique 5714
- Pastor Espinso, Rammy E
Poblacion Lau-an
Antique 5705
- Pastor Garcia, Salvacion M
San Remigio Baptist
Church, San Remigio
- Pastor Geromiano, Elizer G
San Jose Evangelical
Church, San Jose, Antique
- Pastor Gregorio, Elvis B
Trinidad Baptist Church,
Trinidad, San Remigio,
Antique
- Pastor Guillermo, Hem A
Belison Baptist Church
National Road, Belison,
Antique 5701
- Pastor Jordan, Quiruben R
Balud, Tobias Fornier
Antique
- Pastor Labanon, Daisy A
Wayside Baptist
Church, Canitu-an,
Lauaan, Antique 5705
- Pastor Lachica, Antonio D
Barangbang Baptist
Church, San Remigio,
Antique 5714
- Pastor Lariza, Melchor
Olaga, Sibalom,
Antique 5713
- Pastor Leysa, Lowell L
San Pedro Evangelical
Church, San Pedro,
San Jose, Antique
- Pastor Mangompit, Randy
C Sibalom Evangelical
Church, Sibalom,
Antique
- Pastor Narciso, Sorita A
Cadiiao, Barbaza
Antique
- Pastor Odango, Luz S
Sibalom Evangelical
Church, Sibalom,
Antique 5713
- Pastor Omadle, Darilyn S
Laua-an Christian
Center, 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 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 Remigio,
Antique 5714

Pastor Turga, Venancio O
Pob. San Remegio,
Antique 5714

Capiz Pastors (58)

Pastor Alimoane, Medy T
Libertad, Tapaz, Capiz
5814

Pastor Antonio, Peter D
Astorga, Baptist Church
Astorga, Dumarao, Capiz
5812

Pastor Antonio, Wilson D
Hilltop Baptist Church
Cuartero, Capiz

Pastor Asas, Celedonia M
Cagay Evangelical
Church, Cagay, Roxas
City 5800

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
5800

Pastor Casiple, Molinda P
Duran Baptist Church
Duran, Dumalag, Capiz
5813

Pastor Castronuevo, James M
Batad Baptist Church
Batad, Iloilo 5016

Pastor Casqueso, Randy M
Paglaum Baptist Church
Poblacion Takas,
Cuartero, Capiz 5811

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 5811

Rev. Delgado, Adino Sr. R
Hipona Baptist Church
Hipona, Pontevedra
Capiz

Pastor Dordas, Bellardo Jr. D
Rev. Leocardo Señeres
Memorial Baptist
Church, Dangola,
Dumarao, Capiz 5812

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 Falsis, Susana B
Capiz Evangelical
Church, Roxas Avenue,
Roxas City 5800

Pastor Fara-on, Romeo F
Katipunan Evangelical
Church, Tapaz, Capiz

Pastor Farinas, Josefa F
Putian Evangelical
Church, Putian
Cuartero, Capiz 5811

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 5800
- 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. M
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 Hallegado, Nelly P
Switch, Tapaz, Capiz
- Pastor Hernandez, Carmelina G
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
Camburanaan Baptist
Church, Camburanaan,
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 B
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
- Pastor Murillo, Jimmy S
Capiz Christian Church
Pavia. St., Roxas City
- Rev. Odiaman, Bonifacio B
Chaplaincy Department
Capiz Emmanuel
Hospital
Roxas City, Capiz
- Rev. Parcia, George A
Capiz Evangelical
Church, Roxas Avenue,
Roxas City, Capiz
- Pastor Pedregosa, Rusalín G
Libertad Baptist Church
Libertad, Tapaz, Capiz
- Pastor Porras, Marilou C
Dangula Baptist Church,
Tinaytayan, Dumarao,
Capiz 5812
- Pastor Ruto, Gerardo Jr. E
Angub, Cuartero, Capiz
- Pastor Santiago, Phoebe F
Duran Baptist Church
Duran, Dumalag, Capiz
- Pastor Sarmiento, Reynold R
Capiz Evangelical
Church, Roxas Avenue,
Roxas City
- Pastor Tapang, Jonathan C
Christian Education
Department, Filamer
Christian College
Roxas Avenue, Roxas
City
- Pastor Tizon, Lito M
Hopevale Baptist Church

Tapaz, Capiz 5814

Pastor Villar, Araceli C
Tinaytayan Baptist
Church, Dumarao, Capiz
5812

Iloilo Pastors (283)

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 5000

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 City

Pastor Agbas, Meriam B
Koinonia Baptist
Church, Dungon A,
Jaro, Iloilo City

Pastor Aguda, Reniel R
Malublub, Badiangan
Iloilo

Pastor Aguilar, Ceasar B
Oton Baptist Church
Cor. Mabini & Rizal
Sts., Oton, Iloilo

Pastor Alasa, Heriberto Sr. B
Lemery Baptist Church
Lemery, Iloilo 5043

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 5042

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 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 5000

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 S
Pantalan Navarro, Ajuy
Iloilo 5012

Rev. Arib, Matias G
Barotac Viejo Baptist
Church, Barotac Viejo,
Iloilo

Pastor Armonidad, Oliver E.
S. Barrido Memorial
Baptist Church, Sto.
Domigo, Barotac Viejo
Iloilo

Pastor Asaria, Sammy A
College of Theology

Central Philippine University, Jaro, Iloilo

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. Bretaña St., Barotac Nuevo, Iloilo 5007

Pastor Baclagon, Deliciosa
CPBC Headquarters Fajardo St., Jaro Iloilo City 5000

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, Prudencio P
Miramar Ville Subdivision, Jayo, Iloilo City 5000

Pastor Bañas, Sufreno B
Bañas Studio, Banate, Iloilo 5010

Rev. Basiao, Melecio
CPU Compound Jaro, Iloilo City 5000

Pastor Bataanon, Ricardo Jr.
Carles Christian Center Poblacion Carles, Iloilo 5019

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 5042

Pastor Belgira, Benamina 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 5000

Pastor Besidillas, Antonio, Jr.
Bobog Baptist Church Bobog, Silagon, Ajuy

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. S
Estancia Evangelical Church, E Reyes Avenue Estancia, Iloilo 5007

Pastor Brasileño, Marlon P
Juanico Memorial Baptist Church, Magdalo, Banate, Iloilo

Pastor Bustamante, Narra P
S. Barrido 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

Dr. Bunda, Nestor D
College of Theology, CPU Jaro, Iloilo City 5000

Pastor Cabanda, Jocelyn L

Baptist Center Church
Lapaz, Iloilo City

Pastor Cabaobao, Ronnie T
Mandurriao Convention
Baptist Church
Mandurriao, Iloilo Phase
II 5000

Pastor Cabaylo, Marilyn B
Bingawan Baptist
Church, Bingawan, Iloilo

Pastor Cabaylo, Salvador B
Pototan Baptist Church
T- Magbanua, Pototan,
Iloilo 5008

Pastor Cabillete, Romeo C
Buga Baptist Church
Buga, Leon, Iloilo 5026

Pastor Caipang, Norma T
CPU Elementary School
Jaro, Iloilo City 5000

Pastor Calampinay, Herminigildo
Buga Leon Baptist
Church, Buga, Leon,
Iloilo 5026

Pastor Calinawagan, Mansueta
Iloilo Mission Hospital
Jaro, Iloilo City

Rev. Calvo, Eduardo M
Dueñas Baptist Church
Dueñas, Iloilo 5038

Rev. Calvo, Selene S
Inadlawan-Maribuyong
Baptist Church,
Maribuyong, Dueñas,
Iloilo 5038

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 C
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 5033

Pastor Cardinal, Melodina P
Malsan Baptist Church
Agsirab, Lambunao,
Iloilo

Pastor Cardinal, Nemuel 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 5042

Pastor Castillanes, 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
Ajuy Baptist Church,
Ajuy, Iloilo 5012

Rev. Castillon, Malvar S
Concepcion Baptist

Church, Concepcion, Iloilo 5013	Iloilo 5008
Pastor Castronuevo, Bonifacio Glad Tidings Baptist Church, Bingawan, Iloilo 5041	Rev. Constantino, Epifanio Christian Gospel Baptist Church, Leon, Iloilo 5026
Pastor Catague, Jonalyn M Cubay Baptist Church Cubay, Bingawan, Iloilo	Pastor Cordova, Dolores P Barotac Viejo Baptist Church, Magsaysay Street, Btc. Viejo, Iloilo
Pastor Catoera, May Morlyn Bingawan Baptist Church, Derecho St., Poblacion, Bingawan, Iloilo 5041	Pastor Corros, Gil D Carles Baptist Church Poblacion Carles, Iloilo
Pastor Celeste, Allen G Pavia Baptist Church Pavia, Iloilo 5001	Pastor Cortuna, Loida B Jaro Evangelical Church Jaro, Iloilo City 5000
Pastor Celeste, Elviro E Ulayan Baptist Church Brgy. Ulayan, Calinog	Pastor Corvera, Ruth C Family Wellness Center Central Philippine University, Jaro, Iloilo
Pastor Celeste, Rex L Celeste St. Poblacion Bingawan, Iloilo 5041	Pastor Cuizon, Epifanio S Banate Baptist Church Banate, Iloilo
Pastor Ceralvo, Violeta F Sitio Maldespina Poblacion, Bingawan	Pastor Daitol, Edgardo A Estancia Baptist Church Estancia, Iloilo 5017
Pastor Clarito, Francisco C Christian Gospel, Leon, Iloilo 5026	Pastor Dedoroy, Flordeliza O Johnson Hall Annex, CPU, Jaro, Iloilo City
Pastor Clemente, Edwin Montinola St. Sta. Barbara, Iloilo 5002	Pastor Dejaresco, Lilia L Highway Evangelical Church, Inc., Cuartero Street Ext. Road, Jaro Iloilo City 5000
Pastor Cocjin, Haydee B Balabago Community Church, Balabago, Jaro, Iloilo City	Pastor Delariman, Miriam Jean P Bantud Baptist Church Dumangas, Iloilo 5006
Pastor Coloso, Anselmo S. E. Reyes Avenue Estancia, Iloilo 5017	Pastor Deocampo, Susana V Lot 9 Blk 23 Manduriao NHA, Manduriao, Iloilo
Pastor Conato, Jose R Consolacion Baptist Church, San Miguel	Pastor Deocampo, Tomas Tabuc Suba Baptist Church, Tabuc Suba, Jaro, Iloilo City 5000
Pastor Condez, Anthony G Agusipan Baptist Church Agusipan Badiangan, Iloilo 5033	Pastor Destor, Elizer C Estancia Baptist Church V- Cudilla Sr. Avenue Estancia, Iloilo 5017
Pastor Condes, Federico L Apian Baptist Church Apian, Leon, Iloilo 5026	Pastor Destor, Noe I Bantud Baptist Church Dumangas, Iloilo 5006
Pastor Condes, Meriam R Agusipan Baptist Church Agusipan, Badiangan, Iloilo 5033	Pastor Dequña, Rona Jagdong Baptist Church Jagdong, Dueñas, Iloilo
Pastor Conejar, Rachel C Brgy. Sinuagan, Pototan	

Pastor Deza, Leah L
 Antonino Depakakibo
 Memorial Baptist Church
 Pulao, Dumangas, Iloilo

Pastor Dianala, Charlette B
 CPU Compound
 Jaro, Iloilo City

Dr. Diel, Domingo
 CPBC Headquarters
 Jaro, Iloilo City 5000

Pastor Dolendo Erna T
 Ajuy Baptist Church,
 Ajuy, Iloilo 5012

Rev. Doromal, Vicente D
 Barotac Nuevo
 Evangelical Church
 Barotac Nuevo, Iloilo

Pastor Dumaguít, 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
 Manduríao, Iloilo City

Pastor Emilio, Rodolfo P
 Holy Fellowship
 Evangelical Church
 Alacaygan, Banate, Iloilo

Dr. Equiña, Limuel
 College of Theology, CPU
 Jaro, Iloilo City 5000

Pastor Equipado, Hernane
 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
Chaplain's Office
 Central Philippine
 University, Jaro, Iloilo

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, Aladen 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 D
 College of Theology, CPU
 Jaro, Iloilo City 5000

Pastor Fegarido, Adele Grace G
 Pavia Baptist Church
 Gonzaga St., Pavia, Iloilo

Pastor Felarca, Kristine Pearl P
 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

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
 Jaro, Iloilo City 5000

Pastor Gener, Servando B
Bingawan Baptist
Church, Bingawan, Iloilo

Pastor Geretape, Merlita C
Maldespina, Bingawan,
Iloilo 5041

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
Iloilo City 5000

Pastor Hebra, Kenneth G
Baptist Center Church
Lapaz, Iloilo City

Rev. Herbilla, Judson Sr. F
Block 16, Lt.6 NHA
Bakhaw, Mandurriao,
Iloilo City 5000

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 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 Laceyña, Federico L
Convention New
Testament Baptist Church
Brgy. Balagiao, Lambunao

Pastor Lacson, Florence U
Dungon Christian
Church, Dungon B, Jaro,
Iloilo 5000

Pastor Lagarto, Julie L
c/o Mrs. Delma A.
Lagarto, Business Office,
CPU, Jaro, Iloilo 5000

Pastor 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 Langote, Ermi P
Glad Tidings Baptist
Church, Maganhop,
Bingawan, Iloilo 5041

Pastor Latorre, Coleta G
Malag-it, Lambunao,
Iloilo 5042

Pastor Lamputi, Raffy O.
Villa Hermosa, Sara
Iloilo

Pastor Laprades, Elsie G
Landheights Subd. BIK 3
Lot 17, Phase 1, Tagbac,
Jaro, Iloilo 5000

Rev. Laprades, Elias
Landheights Subd. BIK 3
Lot 17, Phase 1, Tagbac,
Jaro, Iloilo 5000

Pastor Lariza, Edwin I
Department of Social
Work, CPU, Jaro, 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 Lesmeric, Rhoda B
Semeona B. Gonzales
Memorial Baptist Church
Brgy. Pasig, Lambunao

Pastor Leyble, Sarah L
Sambag Baptist Church
Sambag, Jaro, Iloilo City

Pastor Leysa, Rufino S
Malag-it Baptist Church
Malag-it Lambunao, Iloilo

Pastor Leyssa, Stevie L
Dumangas Baptist
Church, Burgos St.,
Dumangas, Iloilo 5006

Pastor Libuna, Gidget C
Highway Evangelical
Church, Cuartero, Jaro,
Iloilo City

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 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 Mangompit, Juanilyn M
Agcalaga Baptist Church
Agcalaga, Calinog
Iloilo 5040

Pastor Mangompit, Ronald C.
Agcalaga Baptist Church
Agcalaga, Calinog, Iloilo

Rev. Mangana, Melvin M
University Church, CPU
Jaro, Iloilo City 5000

Pastor Marbebe, Delsa L.
New Lubian Baptist
Church, Brgy. Lubian
Janiuay, Iloilo 5034

Pastor Marginado, Jennyfer C
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, Teresita G
Baptist Center Church
Lapaz, Iloilo City 5000

Pastor Morales, Nimrod G
Mandurriao Convention
Baptist Church
Mandurriao, Iloilo City

Pastor Mosquera, Filomeno N
Glory Vision Baptist
Church, Malayu-an, Ajuy
Iloilo 5012

- Pastor Naciongayo, Chita S
CPU Compound
Jaro, Iloilo City 5000
- Pastor Narciso, Edmundo A
Cawayan, Carles, Iloilo
- Rev. Narciso, Jerson B
CPU Chaplain's Office
CPU, 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
Gines Patag, Baptist
Church, Gines, Patag,
Cabatuan, Iloilo 5031
- Pastor Oquindo, Narciso C
Grace Vale Baptist
Church, Quipot, Janiuay
- Pastor Padojinog, Tita Grace F
Mandurriao Convention
Baptist Church,
Mandurriao Phase II
Mandurriao, Iloilo 5000
- Rev. Pagara, Bernabe
College of Theology, CPU
Jaro, Iloilo City 5000
- Pastor Palmejar, Daisy Lynn C
Guimbal Baptist Church
Guimbal, Iloilo
- Pastor Palmes, Darry M
College of Theology, CPU
Jaro, Iloilo City 5000
- Pastor Paraonda, Jemson G.
Ulayan Baptist Church
Ulayan, Calinog, Iloilo
- Pastor Pedroso, Yoshie Lynn C
Baptist Center Church
Luna St., La Paz
Iloilo City 5000
- Pastor Pedroso, Beulah C
Luca Baptist Church
Luca, Ajuy, Iloilo 5012
- Rev. Peñacerrada, Harold T
Mc Arthur Avenue, Tabuc
Suba, Jaro, Iloilo City
- Pastor Peñaflor, June Mar E
Espinosa Rice Mill
Baptist Church, San
Antonio, Ajuy, Iloilo
- 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 Potollano, Wilma H
Calinog Baptist Church
Calinog, Iloilo 5040
- Pastor Prior, Eliseo B
Greehills Baptist Church
Malitbog, Ilaya, Bingawan
Iloilo 5041
- Pastor Quimpo, Roger T
University Church
Central Philippine
University Iloilo City
- Pastor Quimpo, Marissa G
University Church
Central Philippine
University Iloilo City
- Pastor Rafols, Marjorie B
Maquiling St., Pavia
Children's Learning
Center Pavia, Iloilo 5001
- 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 Salmeron, Remias B
Iprog Baptist Church
Iprog, San Enrique
Iloilo 5036

Pastor Salomon, Gerson
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

Pastor Tabligan, Noel P
Inadlawan Maribuyong
Baptist Church
Maribuyong, Dueñas

Pastor Tahum, Tessie
Alibayog Baptist Church
Alibayog, Sara, Iloilo

Pastor Talha, Samuel G
Theological Education by
Extension, College of
Theology, CPU, Iloilo City

Rev. Tañate, Phythias T
ERM, San Antonio, Ajuy
Iloilo 6108

Rev. Tandog, Esfeamori A
Baptist Center Church
Lapaz, Iloilo City

Pastor Teruel, Reishan P
Lemery Baptist Church
Lemery, Iloilo 5043

Pastor Tizon, Lolita L
Agdalusan Baptist
Church, Jayobo,
Lambunao, Iloilo 5042

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 Turga, Joven Apollo M
Poblacion Ilawod,
Ladrido St., Lambunao,
Iloilo

Pastor Undar, Gemma A.
Odiongan Central
Baptist Church, Odiongan,
Badiangan, Iloilo 5033

Rev. Valdez, Joel G
Mandurriao Convention
Baptist Church, Phase II
NHA, Mandurriao, Iloilo

Pastor Vargas, Eugene S
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 Villafior, Gwendolyn M
048 Aujero St., Poblacion
Dueñas, Iloilo
Pastor Villegas, Jeanrie P
Binon-an Baptist Church
Batad, Iloilo City 5016
Pastor Villegas, Della S
Lemery Baptist Church
Lemery, Iloilo 5043
Pastor Yap, Delson L
Pinay Espinosa Baptist
Church, Pinay Espinosa,
Ajuy, Iloilo 5012
Pastor Zonita, Joseph C
Little Baguio Baptist
Church, Dueñas, Iloilo

Manila Pastors (20)

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 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, Laz Piñas
City 1750
Pastor Edralin, David Allen C
Faith Baptist Church, 4
Bulletin St., Corner West
Avenue, West Triangle
Quezon City 1100
Pastor Faalam, Eduard F
Door 2 Mendez Apt. B.
Luz St. Bagong Pook,

Lipa City, Batangas

Pastor Faalam, Nilo F
Batangas Gospel Church
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
Pastor Lamis, Liza B
NCCP Headquarters
EDSA St., Quezon City
Rev. Pallo, Danilo de C
Queen's Row Gospel
Church, Block 19 Lot 28,
Area A, Queen's Row
Subdivision, Bacoor,
Cavite 4102
Pastor Porras, Jesse Ray I
Capitol Hills Christian
Church, Filinvest 2 Rd.,
Batasan Hills, Quezon
City 1126
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
Compound 236 Blk2
Masville, Sucat
Paranaque, Metro Manila
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,
Puerto Princesa City
Palawan 5300
- Pastor Espinosa, Nerrie B.
Tanatana-en Community
Christian Church
Brgy. Tananatana-en,
Dumaran, Palawan 5310
- Pastor Lucasan, Raquel Q
P.O. Box 13 Purok
Matapat, San Jose,
Puerto Princesa Palawan
- Pastor Panes, Annalyn P.
San Jose Baptist Church
P.O. Box 13 San Jose
Purok Matapat, Puerto
Princesa City Palawan

Mindanao Pastors (68)

- Rev. Abelarde, Haile L
First City Convention
Baptist Church
General Santos City 9500
- Pastor Abentang, Sanorio T.
Brgy. Desawo, T'Boli
South Cotabato 9513
- 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
Rm 4 Talon-Talon Home
Owners Assn., Candido
Drive, Brgy. Talon-talon
Zamboanga City 7000
- 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 Aplacador, Dumah A
Don Carlos Evangelical
Church, Hong's
Compound, Don Carlos
Bukidnon 8712
- 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 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 Capada, Rey P
Dumalama, Panganuban
Lambanusan, Kalilangan
Bukidnon 8718
- Pastor Castillo, Romeo F
Falgui Subdivision,
Lagao, General Santos
- 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 9504
- 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 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, 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, Pedro P
Fatima Madungi Baptist
Church, Inuman,
Sindangan, Zamboanga
del Norte 7112
- Pastor Guartero, Lordino
c/o Ching Guartero
MMC, General Santos
City 9506
- Pastor Jimena, Poncy D
Sindangan Baptist
Church, Sindangan,
Zamboanga del Norte
- Pastor Lagdamen, Wilfredo, Jr. T.
Quarry Convention
Baptist, Quarry Chua,
Bagumbayan, Sultan
Kudarat 9810
- Pastor Lalag, Conchito A.
Lawagan Baptist Church
Lawagan Calwan,
Sindangan, Zamboanga
del Norte 7112
- Pastor Lasco, Rebecca B
Mandih Baptist Church
Mandih, Sindangan
Zamboanga del Norte
- Pastor Laurea, Nestor A
Sindangan Christian
Fellowship, Sindangan,
Zamboanga del Norte
- Pastor Legaspina, Mildred B
Sindangan Baptist
Church, Sindangan,
Zamboanga del Norte
- Pastor Librado, Repolidon J
Mindanao Paglaum
Center, Purok Kaimito,
Ipil, Zamboanga del Sur
- Pastor Linatan, Edmund T
First City Baptist Church
Villa Consuelo Subd.
General Santos City
- Pastor Lorezo, Eriberto
Alicia Baptist Church
Pob. Alicia, Zamboanga
del Sur 7040
- Pastor Lorezo, Levi A
c/o Rev Jun Gallemit.
Pob. Imelda
Zamboanga del Sur 7007
- Pastor Macadaya, Dominador
Sindangan Baptist
Church, Zamboanga del
Norte 7112
- Pastor Madrillo, Richard V
New Testament Baptist
Church, Kitubod,
Libungan Cotabato 9411
- Pastor Magnetico, Felipe
Imelda Christian
Fellowship Church
National Highway,
Imelda,
Zamboanga del Sur
- Pastor Magno, Ernane C
Family of God Baptist
Church, Purok Narra,
Dualing, Aleosan,
Cotabato 9410

- Pastor Maningo, Harry G
Inuman Sindayan
Zamboanga del Norte
- Pastor Maningo, Leonardo M
Katipunan Roseller T.
Lim Zamboanga del Sur
- Pastor Mendoza, Florepaz N
Bayog Baptist Church
Poblacion Bayog,
Zamboanga del Sur 7011
- Pastor Ovalo, Gerald A
Imelda Christian
Fellowship Church
Poblacion, Imelda,
Zamboanga del Sur 7007
- Pastor Padilla, Reynaldo Z
Sindangan Baptist
Church, Sindangan,
Zamboanga del Norte
- Pastor Palma, Jimmy G
Bangahan Evangelical
Church, Bangahan,
Pangantucan, Bukidnon
- Rev. Panado, Concordia S
Convention Baptist
Church, Ripag II Manuel
Guanga, Tugbok District,
Davao City
- 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 M
Katipunan Baptist
Church, Katipunan
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 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
City 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, T'boli
South Cotabato 9513
- 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
- Cebu Pastor (1)
- Pastor Javellana, Roberto H
Cory Street, Cadicay
Lawaan 3, Talisay, Cebu
- Negros Occidental Pastors
(329)
- Pastor Abaring, Lynny S
Villa Lucasan,
Mandalagan, Bacolod
City, Negros Occidental
- Rev. Abelarde, Samuel T
Himamaylan Baptist
Church, Himamaylan,

Negros Occidental 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, Negros
Occidental 6100
- Pastor Alabi, Julie
Tabugon Baptist Church
Tabugon Kabankalan
Negros Occidental 6111
- Pastor Alabi, Dennis
Tabugon, Kabankalan
Negros Occidental
- Pastor Alejandro, Ronald C
Juan Luna St., La
Castellana, Negros
Occidental 6131
- 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 Alingco, Hermenia R
Sagay Central
Evangelical Church, Inc
Brgy. Bato, Sagay City
Negros Occidental 6122
- Pastor Alocillo, Ana Liza
Mabini Evangelical
Church, Cadiz City
- Pastor Alquiza, Tito B
Paradise Baptist Church
Paradise, Diplahan

Zamboanga del Sur 7039

- Rev. Alubog, Amsil P
La Carlota Evangelical
Church, Yunque St., La
Carlota City, Negros
Occidental 6130
- Pastor Alvarez, Hosea Ian B
Carolina Evangelical
Church, Sitio Carolina,
La Carlota City, Negros
Occidental 6130
- Pastor Alviior, Ifor B
Calubang, Ilog
Negros Occidental 6109
- Pastor Amancio, Mariannie A
Himamaylan Baptist
Church, Himamaylan,
Negros Occidental
- Pastor Amante, Judith C
Victorias Emmanuel
Baptist Church, #16
Ar dosa St., Victorias
Negros Occidental 6119
- Pastor Amiry, Nahla B
Paticui Evangelical
Church, Hinigaran,
Negros Occidental 6106
- Pastor Amodia, Loida G
Dawis Kinderhome
Rosario-San Juan Sts.
Bacolod City
Negros Occidental 6100
- Pastor Anima, Bellamer Z
Rosario Heights
Evangelical Church
Creeside Road, Rosario
Hts., Subdivision,
Bacolod City 6100
- Pastor Antonio, Aurelio
Macasayang, Cadiz City
Negros Occidental 6121
- Pastor Antonio, Samuel D
Bantayan, Kabankalan
City, Negros Occidental
- Pastor Antonio, Selvino D
Mabini Evangelical
Church, Cadiz City
- Pastor Antonio, Sunny Rev
Bagong Silang Salvador
Benedicto, Negros
Occidental
- 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, Negros
Occidental 6125
- Rev. Arevalo, Joaquin C
Fabrica Evangelical
Church, Fabrica, Sagay
City, Negros Occidental
- 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, Negros
Occidental
- 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,
Negros Occidental 6108
- Pastor Arroz, Nenita B
Nasug-ong Evangelical
Church, Brgy.
Caradioan, Himamaylan
Negros Occidental 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 6101
- Pastor Bais, Israel D
Sagay Evangelical
Church, Poblacion I,
Sagay City, Negros
Occidental 6122
- 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,
Negros Occidental 6132
- Pastor Ballesteros, Romel B
Bagong Buhay Church
Camogao, Kabankalan
City, Negros Occidental
- 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, Negros
Occidental 6100
- 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, Isaac S
Brgy. Ara-al, La Carlota
City, Negros Occidental
- Pastor Bantolio, Welyn C
Pulupandan Evangelical
Church, Alvarez St.,
Pulupandan, Negros
Occidental 6102

Occidental 6122

- Pastor Baradero, Louela C
Convention Baptist Bible
College, 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,
Negros Occidental 6106
- Pastor Belza, Jesse S
Dian-ay Baptist Church,
Crossing Katalbas, Sagay
City, Negros Occidental
- Pastor Berden, James D
Brgy. Balintawak,
Escalante, Negros
Occidental 6124
- Pastor Berlin, Belly
Merasol Press, P. Hernaez
St., Libertad Ext.
Bacolod City, Negros
Occidental 6100
- 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, Negros Occidental
- Pastor Buenafior, Villasis
Alim, Hinobaan
Negros Occidental 6114
- Pastor Bullos, Luz G
Sagay Evangelical
Church
Sagay City, Negros
- 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
Negros Occidental 6101
- Pastor Cabahug, Ricky
Intaplan Evangelical
Church, Sagay City,
Negros Occidental
- Pastor Cabras, Jordan M
Crossing Katalbas Bago
Maquelling Sagay City
Negros Occidental 6122
- Pastor Cabrejas, Timothy M
Cadiz Christian
Community Church,
Cadiz City, Negros
Occidental 6121
- Pastor Cadosale, Rudy E
Candumarao, Hinigaran
Negros Occidental 6106
- Pastor Calamba, Gilbert S
Brgy. Consuelo, La
Carlota City, Negros
Occidental
- Pastor Calambro, Lilia
Batoc Baptist Church
Bantayan Kabankalan
Negros Occidental 6111
- Pastor Calantas, Jason Iris P
Himoga-an Baybay
Baptist Church
Brgy. Himogaan, Sagay
City, Negros Occidental
- Pastor Candoleta, Edna G
Lisboc, Ilog
Negros Occidental
- Pastor Cantancio, Leo B
Bakyas Evangelical
Church, Bakyas,
Bacolod City
Negros Occidental
- Pastor Castigador, Allan G
Fortune Town Baptist
Church, Fortune Town,
Bgy. Estefania
Bacolod City, Negros

- Occidental 6100
- Pastor Castillo, Joie J
Guinpana-an, Moises
Padilla, Negros
Occidental 6132
- Rev. Castillo, Jacinto B
Himamaylan Baptist
Church, Himamaylan,
Negros Occidental
- Pastor Cañete, Meriam
Nagasi Evangelical
Church, La Carlota
City, Negros Occidental
- Pastor Cañete, Meruel D
Nagasi Evangelical
Church, La Carlota
City, Negros Occidental
- Pastor Causapin, Daphnie P
Balintawak Evangelical
Church, Purok
Masanagon, New
Escalante, Negros
Occidenta 6124
- Pastor Celeste, Noel B
Atipuluhan Evangelical
Church, Brgy.
Atipuluhan, Bago City
Negros Occidental
- Pastor Chan, Mercedita M
San Enrique
Evangelical Church
Dannot St., Negros
- Dr. Ciriaco, Joel
Block 9, Lot 10 Talisay
Town Heights, Talisay
Subdivision, Talisay
Negros Occidental 6115
- Rev. Claridad, Leo G
P.O. Box 464 Bacolod
City 6100, NorthNegros
Baptist Bible College
- Pastor Claridad, Joy M
Cagay 1 Baptist Church
P.O. Box 464 Bacolod
City 6100
- Pastor Colimbo, Merlinda Q
God's Precious Children
Learning Center Cor.
North Drive & Gatuslao
Sts., Bacolod City,
Negros Occidental 6100
- Pastor Concerman, Vic H
Bug-ang Evangelical
Church, Bug-ang
- Toboso, Negros
Occidental 6125
- Pastor Convite, Sherrie June D
Jovan St., Patria Village
Burgos Ext., Bacolod City
Negros Occidental, 6100
- Pastor Cordova, Leila M
Bocana Baptist Church
Bocana, Ilog
Negros Occidental 6109
- Pastor Cordova, Erlinda T
Bocana Baptist Church
Bocana, Ilog
Negros Occidental 6109
- Pastor Cornel, Jayner F
Maa Central Evangelical
Church, Violeta Zone,
Central Maa, Bago City
Negros Occidental 6101
- Pastor Cornel, Nasser A
Central Maa Evangelical
Church, Violeta Zone,
Central Maa, Bago City
Negros Occidental 6101
- Pastor Cruz, Cecilia J
Negros Kasapulan
Bacolod Christian Center
Luzuriaga San Juan Sts.
Bacolod City
- Rev. Cruz, Joaquin de la G
Bacolod Christian Center
Luzuriaga San Juan Sts.
Bacolod City, Negros
Occidental 6100
- Pastor Cruz, Joseph de la P
Hillside Evangelical
Church, Hillside
Subdivision, Mansilingan
Bacolod City 6100
- Pastor Cruz, Ligaya de la N
City Heights, Bacolod
City Negros Occidental
- Pastor Cruz, Mercedita de la V
Cubag-Cubag Brgy. Ilijan
Bago City, Negros
Occidental 6101
- Pastor Cusio, Bernard
Asok Evangelical Church
Tabugon, Kabankalan
Negros Occidental
- Pastor Dalmacio, Richard T
Camingawan Evangelical
Church, Camingawan,
Kabankalan, Negros
Occidental 6111

- Pastor Decendario, Rochell F
Lousiana Evangelical
Church, Hda. Lousiana,
Bo. Maa, Bago City,
Negros Occidental
- Pastor Delfin, Teresita A
Jovan St., Patria Village
Subdivision, Burgos
Extension, Bacolod City
Negros Occidental 6100
- Pastor Delfin, Jacob D
Jovan St., Patria Village
Burgos Extension, Bacolod
City, Negros Occidental 6100
- Pastor Delfino, Leonor A
Bakyas Evangelical
Church, Bakyas, Bacolod
City 6100
- Pastor Demafiles, Grace C
Washington Baptist
Church, Brgy.
Washington, Escalante
Negros Occidental
- Pastor Demetillo, Rosita
Tangub Evangelical
Church, Villa Cristina,
Tangub, Bacolod City,
Negros Occidental 6100
- Pastor Dequiña, Narciso
Victorias Emmanuel
Baptist Church, Ardosa
St., No. 16, Victorias City,
Negros Occidental 6119
- Pastor Dequita, Vincent D
Sicaba Evangelical
Church, Bo. Sicaba,
Cadiz City, Negros
Occidental
- Pastor Dequiña, 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, Negros
Occidental 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,
Negros Occidental
- Pastor Domingo, Leonardo S
Central Compound,
San Carlos City,
Negros Occidental
- Pastor Domingo, Pinky L
Central Compound,
San Carlos City,
Negros Occidental
- Rev. Doromal, Edith S
Crossing Danao, Old
Escalante, Negros Occ.
- Pastor Doronila, Ruthchel
San Enrique
Evangelical Church,
Ambacan, San
Enrique, Negros
Occidental 6104
- Pastor Dote, Alvin
Brgy. Mansilingan
Bangga Ceres, Bacolod
City, Abis Street,
Negros Occidental
- Pastor Dumdum, Tranquillino
Toboso Evangelical
Church, Purok
Mabuhay, Pob.
Toboso, Negros
Occidental 6125
- Pastor Elican, Rolando A
Gen, Juan Araneta
Memorial Baptist
Church
Cor. Yulo, Bonifacio
St., Bago City, Negros
Occidental 6101
- Pastor Enarsao, Norlyn P
Dancalan, Negros
Occidental 6109
- Pastor Eñano, Ana Monita
Villa Villeta
Evangelical Church,
Bacolod City, Negros
Occidental 6100
- Pastor Escander, Jerry R
Isabela Baptist Bible
Church, Esteban
Subd., Isabela, Negros

Occidental 6128
 Rev. Escobin, Roberto T
 San Enrique Evangelical
 Church, San Enrique,
 Negros Occidental 6104
 Pastor Escobin, Silmer B
 Tinongan, Isabela
 Negros Occidental
 Pastor Espinosa, Bernie B
 La Castellana
 Evangelical Church,
 La Castellana,
 Negros Occidental 6131
 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,
 Negros Occidental 6101
 Pastor Faldas, Louie C
 Daga Baptist Church
 Daga, Cadiz City
 Negros Occidental
 Pastor Faldas, Wilfredo G
 Convention Baptist Bible
 College, Bakyas, Bacolod
 City, Negros Occidental
 Pastor Familiaran, Zeus M
 Rosario Heights
 Evangelical Church
 Rosario Heights Subd.,
 Bacolod City, Negros
 Occidental
 Pastor Fernandez, Diosy C
 Cadiz Evangelical
 Church
 Cadiz City, Negros
 Occidental
 Pastor Ferranculo, Sally Grace
 La Carlota Evangelical
 Church, Yunque St., La
 Carlota City, Negros
 Occidental 6130
 Rev. Ferranculo, U F
 La Carlota Evangelical
 Church, Yunque St., La
 Carlota City, Negros
 Occidental 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, Negros
 Occidental
 Pastor Francisco, Cecilia
 Brgy. Camingawan,
 Kabankalan City
 Negros Occidental 6111
 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 Gabiota, Ninfa Y
 Convention Baptist Bible
 College, Bakyas, Bacolod
 City, Negros Occidental
 Pastor Gallego, Chuchi V
 Sibucan, San Enrique
 Negros Occidental 6104
 Pastor Gallenero, Stephen I
 Marpe International
 Ministries, Topas St., San
 Eusebio Subdivision
 Cadiz City, Negros
 Occidental
 Pastor Galimba, Leah O
 Fabrica Evangelical
 Church, Fabrica, Sagay
 City, Negros Occidental
 Pastor Galvez, Ceasar G
 Dancalan First Baptist
 Church, Dancalan,
 Negros Occidental 6111
 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
 Pastor Garnardo, Cristina P
 La Granja Baptist
 Church, La Granja, La

Carlota City
 Pastor Gavales, Sevilla O
 San Enrique Evangelical
 Church, San Enrique,
 Negros Occidental 6104
 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, Negros
 Occidental 6130
 Pastor Gepa, Molley P.
 Brgy. 2 Evangelical
 Church, Brgy. 2 Sipalay,
 Negros Occidental 6113
 Pastor Gepulani, Henry Javic V
 Bug-ang Evangelical
 Church, Brgy. Bug-ang,
 Toboso, Negros
 Occidental
 Rev. Gico, Joniel Howard H
 Convention Baptist Bible
 College, Bacolod City PO
 Box 428
 Rev. Gico, Jose Jr. T
 Hinigaran Evangelical
 Church, Jacinto St.,
 Hinigaran, Negros
 Occidental 6106
 Pastor Gico, Pacita H
 Hinigaran Evangelical
 Church, Jacinto St.,
 Hinigaran, Negros
 Occidental 6106
 Pastor Gondao, Enrique G
 Pinamay-an Camalanda-
 an, Kauyan, Negros
 Occidental 6112
 Pastor Gonzaga, Astrid V
 Convention Baptist Bible
 College, Bakyas, Bacolod
 City, Negros Occidental
 Pastor Gonzales, Nisa T
 La Carlota Evangelical
 Church, Yungue St., La
 Carlota City, Negros
 Occidental 6130
 Pastor Gorgonio, Evangeline
 M
 Litud, Patucui, Hinigaran,
 Negros Occidental
 Pastor Gutierrez, Georem G
 Bakyas Evangelical
 Church, Bakyas, Bacolod
 Pastor Hedriana, Aquilina M
 Valladolid Convention
 Baptist Church, Tabao,
 Valladolid, Negros
 Occidental 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 Ignalague, Adornie C
 Sibucan, Evangelical
 Church, Crossing
 Sibucan, San Enrique
 Negros Occidental 6104
 Pastor Inenoria, Delfin E.
 Hinagupitan Baptist
 Church, Brgy.
 Pinapugaan, Escalante
 Negros Occidental 6124
 Pastor Isaias, Rosaot B
 Toboso Evangelical
 Church, Toboso, Negros
 Occidental 6125
 Pastor Isidto, Manuel Sr. C
 Dian-ay Baptist Church
 Dian-ay, Escalante
 Negros Occidental 6124
 Pastor Isitan, Jessie Ortiz
 Libertad Baptist Church
 Libertad Escalante,
 Negros Occidental 6124
 Pastor Jalando-on, Francis Neil G
 La Carlota Evangelical
 Church, Yunque St., La
 Carlota City, Negros
 Occidental 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, Brgy. Cabug,
Negros Occidental
- Pastor Javelosa, Armando B
Tadlong Baptist Church
Brgy. Tadlong, Sagay
City, Negros Occidental
- Pastor Javellana, Arnel
Sinudloyan, San Isidro
Toboso, Negros Occ.
- Pastor Jayona, Adoniram Y
San Enrique Evangelical
Church, Danao St., San
Enrique, Negros
Occidental 6104
- Pastor Jayona, Aracelie V
San Enrique Evangelical
Church, Danao St., San
Enrique, Negros
Occidental 6104
- Pastor Jemang, Jose L
Talisay Cosmopolitan
Christian Fellowship
#69 Malunsi Subdivision
Talisay City, Negros
Occidental 6115
- 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 Jemina, Amelita
Sewahon Evangelical
Church, Sewahon 1,
Sagay City, Negros
Occidental 6122
- Pastor Jemina, Edith G
Bjormaine Baptist
Church, Bjormaine,
Sagay, Negros Occ.
- Pastor Jemino, Maribeth N
Guiwanon, Escalante
Negros Occidental
- Pastor Jopson, Etchel
Fabrica Evangelical
Church, Fabrica, Sagay,
Negros
- Pastor Kole, Alma O
Bo. Site Calumangan
Bago City, Negros
Occidental 6101
- Rev. Kole, Armando S
Bacolod Evangelical
Church, Cor. Rosario-
Sn. Juan Sts
Bacolod City, Negros
Occidental 6100
- Pastor Kole, Fe M
Bacolod Evangelical
Church, Cor. Rosario
San Juan Sts.
Bacolod City, Negros
Occidental 6100
- Pastor Lagos, Fructuoso F
Talagbu-an Baptist
Church, Brgy.
Marcelo, Calatrava
Negros Occidental
- Pastor Lagos, Jonathan B
Camao, Baptist
Church, Brgy.
Marcelo Calatrava
Negros Occidental
- Pastor Laquip, Joel T
Magallon Cadre
Baptist Church
Moises Padilla, Negros
Occidental
- Pastor Legaspina, Abednego D
Mangompin Baptist
Church, Mangompin,
Bago, Negros Occidental
- Pastor Legaspina, Deborah D
Pinamentagan Baptist
Church, Sitio,
Pinamentagan, Brgy.
Barvera, Sagay City,
Negros Occidental 6122
- Pastor Liboon, Benjamin T
Hinigaran Evangelical
Church, Jacinto St.,
Hinigaran, Negros
Occidental 6106
- Pastor Lirazan, Aniceto G
Ilog Baptist Church
MH del Pilar St., Ilog,
Negros Occidental 6109
- Pastor Llavore, Reneliza, P
Ging Avenue, Hermelinda
Homes, Mansilingan,

- Bacolod City, Negros Occidental 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, Negros Occidental 6121
- Pastor Lucas, Noel L
Sagay Central Evangelical Church, Bo. Obrero, Sagay, Negros Occidental
- Pastor Lugay, Elecio V.
Riovista Homes, Taculing Bacolod City, Negros Occidental 6100
- Pastor Lugay, Orleans
Vista Alegre Evangelical Church, Vista Alegre, Bacolod City, Negros Occidental 6100
- Pastor Lumogdang, Pedro, Jr.
Kaburihan Evangelical Church, Kaburihan Estefania Bacolod City
Negros Occidental 6100
- Pastor Luna, Medel de la D
Toboso Evangelical Church, Toboso, Negros Occidental 6125
- Pastor Macaya, Reuben D
Lot 29 BIK. 11, Fortune Town Subd., Bacolod City, Negros Occidental
- Pastor Macaya, Juvy I
Lot 29 BIK. 11, Fortune Town Subd., Bacolod City, Negros Occidental
- Rev. Madlangbayan, Edwin C
Bacolod Christian Center San Juan Luzuriaga St., Bacolod City, Negros Occidental 6100
- Pastor Magallanes, Marcelo N
Sibucao Evangelical Church, Sibucao, San Enrique, Negros Occidental 6130
- Pastor Magalona, Maria D
DYVS, Km. 7 Pahanocoy, Bacolod City, Negros Occidental 6100
- 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, Negros Occidental
- Pastor Maguale, Myla V
Paticui, Hinigaran Negros Occidental 6106
- Pastor Malacda, Juvy I
Bethany Baptist Church West Negros College, Bacolod City, Negros Occidental
- Pastor Malijoc, Jorca P
Tomongtong EB Magalona, Negros Occidental 6118
- Pastor Maringo, Reuben B
Victorias Emmanuel Baptist Church, Victorias
- Pastor Manalo, Luz R
Alianza Baptist Church Maa, Bago City, Negros Occidental 6101
- Pastor Marcelina, Jerome P
Manalad Baptist Church Manalad, Ilog, Negros Occidental 6109
- Pastor Marin, Arcon T
Escalante Baptist Church Escalante, Negros Occidental 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
Sibucao, San Enrique Negros Occidental 6104
- Pastor Mendez, Ramil A.
Balintawak Evangelical Church, Balintawak,

Escalante, Negros Occidental 6124	Negros Occidental 6101
Pastor Mesa, Alfonsito Jr. M Magallon Evangelical Church, Moises Padilla, Negros Occidental 6132	Pastor Oliveros, Herman Jr. A Central Bato Evangelical Church, Central Bato, Sagay, Negros Occidental
Pastor Mirasol, Nelson D Spur 2 Brgy. Minapasuk Calatrava, Negros Occidental 6126	Pastor Olivo, Priscilla G Villa Cristina Subdivision Tangub, Bacolod City Negros Occidental
Rev. Mojares, Gerardo T Paglaum Evangelical Church, Blk. 25 Paglaum Vilage, Bacolod City Negros Occidental 6100	Pastor Olmedo, Pepe T Dancalan First Baptist Church, Dancalan, Ilog
Pastor Molinos, Alfonso B North Negros Baptist Bible College, Cadre Faraon, Cadiz City Negros Occidental 6121	Pastor Orlido, Arnold M Mabinay Cosmopolitan Christian Center, Poblacion, Mabinay Negros Occidental
Pastor Mongcal, Rosita G Osmeña St., Hinigaran Negros Occidental 6106	Pastor Ocquioja, Lynnette Bocana Baptist Church Bocana, Ilog, Negros Occidental
Pastor Montaño, Ramsey C Sagay Baptist Church Intaplan, Sagay City Negros Occidental 6122	Pastor Osorio, Hernani P Purok Pucatot, Brgy Ma- ao, Bago City, Negros Occidental
Pastor Natial, Federico Spur Baptist Church Don Salvador Benedicto Negros Occidental	Pastor Pabalate, Basilio M Salamanca, Toboso Negros Occidental
Pastor Narzo, Salvacion Hinigaran Evangelical Church, Hinigaran, Negros Occidental 6106	Pastor Pabuaya, Roy E 22 Gamao St., New Escalante, Negros Occidental
Pastor Obligar, Ritchel E Intaplan Evangelical Church, Intaplan, Sagay City, Negros Occidental	Pastor Padilla, Silas M Washington Baptist Church, Washington, Escalante, Negros Occidental 6124
Pastor Obreque, Jimmy G Canlamay Baptist Church, Canlamay, Ilog Negros Occidental 6109	Pastor Pagsuberon, Levi C Brgy. Nagasi Baptist Church, Brgy. Nagasi, La Carlota City, Negros Occidental 6130
Pastor Ocampo, Virginia C Quezon Street, Sagay City Negros Occidental 6122	Pastor Paguntalan, Daniel L Bocana Baptist Church Bocana, Ilog, Negros
Pastor Octoso, Nelia G Villa Villeta, Brgy. Estefania, Bacolod City, Negros Occidental 6100	
Pastor Olarte, Lolita V Maao Evangelical Church Maao, Bago City	

- Occidental 6109
- Pastor Pakingking, Benito P
Aves Subdivision Purok
Himaya, Mansilingan,
Bacolod City, Negros
Occidental 6100
- Pastor Palcutan, Arthur M
Mina-onong Baptist
Church, Mina-onong San
Isidro, Toboso, Negros
Occidental 6125
- Pastor Palma, Nilda
Magcaya Baptist Church
Langub Escalante,
Negros Occidental 6124
- Pastor Palmes, Mary Jean M
Christian Gospel Center
Villa Cristina Tangub,
Bacolod City, Negros
Occidental 6100
- Pastor Pamplona, Roslyn P
Bacolod Evangelical
Church, Cor. Rosario-
San Juan Sts, Bacolod
City, Negros Occidental
- Pastor Parpa, Geneline A
Cosmopolitan Evangelical
Church, Bacolod Center,
Bacolod City, Negros
Occidental 6100
- Rev. Parpa, Salvador L., Jr.
Cosmopolitan Evangelical
Church, Door 6 L Hervias
Bldg., Lopez Jaena St.
Bacolod City, Negros
Occidental 6100
- Pastor Pateño, Samuel C
Bacolod Bethany Church
Burgos Extension,
Bacolod City
Negros Occidental 6100
- Rev. Paulmitan, Elena
La Carlota Evangelical
Church, Yunque St., La
Carlota City, Negros
Occidental 6130
- Pastor Paz, Josefina L
La Granja Baptist
Church, La Granja, La
Carlota City, Negros
Occidental 6130
- Pastor Peña, Mary C
La Granja Baptist
Church, La Granja, La
Carlota City, Negros
Occidental 6130
- Pastor Puedan, George C
Mantulungan Baptist
Church, Calatrava,
Negros Occidental 6126
- Pastor Pellicer, Fernando C
Cadiz Christian
Community Church
Talaba-an, Zone I, Cadiz
City, Negros Occidental
- Pastor Pepito, Diana S
Sta. Felomina St.,
Pulupandan, Negros
Occidental 6102
- Pastor Perolina, Vicenta G
Himamaylan Baptist
Church, Himamaylan,
Negros Occidental 6108
- Pastor Pico, Elisa M
Pulupandan Evangelical
Church, Riego St., Zone
4, Pulupandan, Negros
Occidental 6102
- Pastor Pico, Rhoda M
Pulupandan Evangelical
Church, Alvarez St.,
Zone 7, Pulupandan
Negros Occidental 6102
- Pastor Pineda, Abraham
Taguisaman Baptist
Church, Pinaguinpinan,
Kabankalan, Negros
Occidental 6111
- Pastor Pineda, Armando
Brgy. Road Sum-ag
Bacolod City, Negros
Occidental 6100
- Pastor Pineda, Virgilio C
Canlamay Baptist
Church, Canlamay, Ilog
Negros Occidental 6109
- Pastor Principe, Merline R
Abtao Baptist Church
Tapi, Kabankalan
Negros Occidental
- Pastor Puyogao, Merly A
Bacolod Evangelical
Church, Cor. Rosario Sn.
Juan Sts., Bacolod City
Negros Occidental 6100
- Pastor Quilla, Rene J
Evangelical Christian
Church, Concepcion,

- Talisay City, Negros Occidental 5714
- Pastor Rebatado, Mario B
Bunga Evangelical Church, Bunga, Don Salvador Benedicto Negros Occidental
- Pastor Rebutada, Ruth T
Langub Baptist Church Langub, Escalante Negros Occidental 6124
- Pastor Reyes, Billy R
P.O. Box 524, Bacolod City, Negros Occidental 6100
- Pastor Robles, Madie G
Magallon Evangelical Church, Moises Padilla, Negros Occidental 6132
- Pastor Rodriguez, Myrna C
Bakyas Evangelical Church, Bakyas Mansilingan, Bacolod City Negros Occidental 6100
- Rev. Rojo, Sergio Jr. A
4-A Rizal St., New Escalante, Negros Occidental 6124
- Pastor Rojo, Zacchaeus A
Alimargo Baptist Church Alimargo, Escalante Negros Occidental
- Pastor Rosaot, Isaias B
Alianga Baptist Church Brgy. Alianza, Bago City Negros Occidental
- Pastor Ruña, Corazon B
Convention Baptist Bible College, Bakyas, Bacolod City, Negros Occidental
- Pastor Sagansay, Ephraim R13
-X Gatuslao St, Bacolod City, Negros Occidental 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 Cayuan
- Negros Occidental 6112
- Pastor Salbatona Joelito G
Mao Evangelical Church Brgy. Mao, Bago City Negros Occidental
- Pastor Salcedo, Judy B
Medalla Canturay, Sipalay, Negros Occidental 6113
- Pastor Sanchez, Pacifica A
ACCCO Housing NHA Alijes, Bacolod City Negros Occidental 6100
- Pastor Sangid, Sandy B
Balicotoc Baptist Church, Balicotoc, Ilog Negros Occidental 6109
- Pastor Santiago, Juna P
Revival Baptist Church Canmoros, Binalbagan Negros Occidental 6107
- Pastor Sase, Melveliza April Joy
CBC Villa Lucasan, Mandalagan, Bacolod City, Negros Occidental
- Pastor Saylo, Gideon O
Highland Bible Center Huelar Subdivision, Pahanocoy, Bacolod City, Negros Occidental
- Pastor Sebua, Elenil C
Medalla Evangelical Church, Medalla, Sipalay, Negros Occidental 6113
- Rev. Seguero, Joel L
Bacolod Evangelical Church, Cor. Rosario, San Juan Sts., Bacolod City, Negros Occidental
- Pastor Selisa, Renei B
Gardenville Baptist Church, Tangub, Bacolod City, Negros Occidental 6100
- 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 Negros Occidental

- Pastor de la Serna, Grace
God's Grace Learning
Center, Banago,
Bacolod City, Negros
Occidental 6100
- 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, Negros
Occidental
- Pastor Sobega, Nenita C
Dian-ay Baptist Church
Dian-ay, Escalante
Negros Occidental 6124
- Pastor Sombilla, Lennie Ruth L
Talaboan, Cadiz City
Negros Occidental
- Pastor Supe, Sybil S
Isabela Evangelical
Church
Yulo St., Isabela
Negros Occidental
- Pastor Tabordo, Andrea M
La Carlota Evangelical
Church, Yunque St., La
Carlota City, Negros
Occidental 6130
- Pastor Tabujara, Josefina B
Pinasahi Evangelical
Church, Brgy.
Handumanan Zone 3,
Bacolod City, Negros
Occidental 6100
- Rev. Tabligan, Norberto B
Dancalan Baptist
Church, Inc., Ilog,
Negros Occidental
- Pastor Tabligan, Regina B
Dancalan Baptist Church
Dancalan, Negros
Occidental 6109
- Pastor Taclobos, Maribel C
Magallon Evangelical
Church, Moises Padilla
Negros Occidental
- Pastor Taclobos, Marites C
Himamaylan Baptist
Church, Himamaylan,
Pastor Taguca, Armela C
La Carlota Evangelical
Church, La Carlota City
- Pastor Tajan, Melba P
Paticui Evangelical
Church, Paticui,
Hinigaran, Negros
Occidental 6106
- Pastor Tamayo, Erlic C
Purok Violeta Taculing
Bacolod City, Negros
Occidental 6100
- Pastor Tanate, Abraham, Jr. B
Hill Side Baptist Church
Convention, Km.109
Dancalan, Ilog, Negros
Occidental
- Rev. Tanque, Rowen S
Bakyas Evangelical
Church, Bakyas, Bacolod
City, Negros Occidental
- Pastor Tapang, Efraim L
Mabini Evangelical
Church, Mabini, Cadiz
City, Negros Occidental
- Pastor Tapang, Saturnino S
Dungga, Sipalay
Negros Occidental 6113
- Pastor Tapang, Wencie
Gardenville Baptist
Church, Bacolod City
Negros Occidental 6100
- Pastor Tayactac, Arnel M
Libo Evangelical Church
Aliwango, Escalante
Negros Occidental 6124
- Pastor Tayo, Joel P
Cosmopolitan
Evangelical Church,
Hervias Bldg., Lopez
Jaena Sts.,
Bacolod City, Negros
Occidental 6100
- Pastor Telis, Jessie B
Dancalan, Baptist
Church, Dancalan, Ilog
Negros Occidental 6109
- Pastor Templado, Enrique T Sr.
Purok 1 Kabankalan City
Negros Occidental 6111
- Pastor Tiangson, Araceli A
Victorias Emmanuel
Baptist Church

- Victorias City, Neg. Occ.
- Rev. Tiangson, Ruben C
Victorias Emmanuel
Baptist Church, #16
Ardosa St., Victorias
Negros Occidental 6100
- Pastor Tingson, Lemuel A
Bible League Project
Philip, Room 3, 3rd
Floor, Lopez Jaena
St., Bacolod City,
Negros Occidental
- Pastor Tibus, Dorothy S
79 Adarna Street, JJ
Gonzaga Village, Bakyas,
Bacolod City, Negros
Occidental 6100
- Pastor Tiza, Estelita M
Sagay Evangelical
Church
Sagay, Negros Occidental
- Pastor Tupas, Allan F
Bacolod Christian Center
Bacolod City, Negros
Occidental 6100
- Rev. Tupas, Alfeo E
Lot 6-A Blk. 9 Sunshine
Valley, Sub.Brgy.
Estefania, Bacolod City
Negros Occidental 6100
- Pastor Tupas, Evelyn C
Para Bible Center
Church
Para, Bago City
Negros Occidental
- Pastor Tupas, Glenn C
Bagonawa, San Enrique
Negros Occidental 6104
- Pastor Valdervia, Jerammy
Himamaylan Baptist
Church, Himamaylan,
Negros Occidental
- Rev. Valdez, Alberto A
Bacolod Bethany Church
Royal Meadows, Bacolod
City, Negros Occidental
- Pastor Valdez, Jocelyn Joy L
Bacolod Bethany Church
Royal Meadows, Bacolod
City, Negros Occidental
- Rev. Vallejera, Jilson B
Carabalan Baptist
Church, Brgy.
Carabalan,
- Himamaylan, Negros
Occ.
- Pastor Vallejera, Manuel M
Sagay Evangelical
Church
Maria Lopez-Cueva Sts.,
Sagay City, Negros
Occidental 6122
- 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, Negros
Occidental 6100
- Pastor Villafior, Evelyn L
Gensoli Memorial Baptist
Church, Gensoli, Brgy.
Vista Alegre, Bacolod
City, Negros Occidental
- Pastor Villanueva, Norma Sol
Antipolo, Evangelical
Church, Antipolo,
Pontevedra, Negros
Occidental 6105
- Pastor Villanueva, Jessiebelle E
Magallon Evangelical
Church, Moises Padilla,
Negros Occidental
- Pastor Villegas, Enriqueeta M
Canlaon Evangelical
Church, Canlaon City,
Negros Occidental 6223
- Pastor Villeta, Rochie T
Basa-Basa Baptist
Church, Basa-Basa,
Escalante, Negros
Occidental
- Pastor Yunsal, Lovella C
Guiwanon Community
Church, Guiwanon,
Escalante, Negros
Occidental 6124
- Pastor Zaldivar, Mat Grace C
Najalin Rock Temple,
Hda. Najalin, La Carlota
City, Negros Occidental

Pastor Zulueta, Noel Jr. C
#989 Marapara St.
Villamonte, Bacolod
City
Negros Occidental
6100

Negros Oriental (5)

Pastor Abas, Salustiano L. Jr
Canlaon Evangelical
Church, Canlaon City,
Negros Oriental 6223
Pastor Jungco, Joel V
Tara Baptist Church
Tara, Mabinay, Negros
Oriental
Pastor Lilla, Marydel B
Brgy. Masulog Canlaon
City, Negros Oriental
Pastor Mateo, Robert S
Tara, Mabinay
Negros Oriental 6207
Pastor Octavio, Joerim C
City Center Evangelical
Church, Canlaon City,
Negros Oriental 6223

Romblon Pastors (25)

Pastor Agustin, Zaldy R
Ferrol Baptist Church
Ferrol, Romblon
Pastor Aungon, MaryJune B
San Andres Baptist
Church, San Andres,
Romblon 5504
Pastor Cabayao, Noel P
Guinbirayan Baptist
Church, Guinbirayan,
Sta. Fe, Romblon 5508
Pastor Calawod, Johnny Duane
Batiano Baptist
Church
Batiano, Odiongan,
Romblon 5505
Pastor Fabila, Abednego G
Bunsoran Baptist
Church, Bunsoran,
Ferrol, Romblon 5506
Pastor Fabila, Genny L
Ferrol Baptist Church
Ferrol, Romblon 5506

Pastor Faminial, Shirley
Gabawan, Odiongan,
Romblon 5505
Pastor Fodulla, Maritess M
San Andres Baptist
Church, San Andres,
Romblon 5504
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 Lacsi, 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
Pato, Odiongan,
Romblon 5500
Pastor Linatan, Efen 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, Dyllin M
Cabugao, Looc,
Romblon 5507
Pastor Rotas, Roberto J
Batiano Baptist Church
Batiano, Odiongan,
Romblon 5505
Pastor Santiago, Remuel G
Sta. Fe Baptist Church
Sta. Fe, Romblon 5508
Pastor Sarmiento, Abner C
San Andre Baptist Church,
San Andres, Romblon 5504

Pastor Solano, Garry A
Bunsoran Baptist
Church
Bunsoran, Ferrol,
Romblon
Pastor Solatorio, Jordan D
Odiongan Baptist
Church Convention Inc.,
Odiongan, Romblon
Pastor Soriano, Victoria K
Looc Baptist Church
Looc, Romblon 5507

Mindoro (8)

Pastor Fabito, Harry F
Cantil Baptist Church
Cantil Roxas, Oriental,
Mindoro 5212
Pastor Falcunitin, Edsel
Bansud Christian
Church
Bansud Oriental,
Mindoro
Pastor Fodulla, Edgar
Guimbunan Baptist
Church, Guimbonan,
Gloria, Oriental Mindoro
Rev. Gabilo, Juanito M
Wasig Baptist Church
P. Gomes Street
Roxas, Oriental Mindoro
Pastor Gonzales, Ariel M.
San Miguel Baptist
Church, San Miguel
Clandio, Salgado,
Sablayan, Occidental
Mindoro
Pastor Galicia, Eldegardo Jr. F
San miguel Baptist
Church, Bulalacao,
Oriental Mindoro 5214
Rev. Lacida, Willie A
Roxas Convention
Baptist Church,
Villaresis St.,
Bagumbayan, Oriental
Mindoro
Pastor Tarog, Jose S
Roxas Convention
Baptist Church, Roxas
Oriental, Mindoro 5212

Rev. Albestor, Jessie
Kangnam, Korea
Rev. Danilo A. Borlado
Hongkong International
Baptist Church
Hongkong, China
Pastor Catolico, Melanie S
Lutheran Theological
Seminary
Hongkong, China
Pastor Knipel-Romarate,
Carla Gay A
Long Island
New Jersey, USA
Dr. Ruiz, Lester
New York Theological
Seminary
New York, USA
Pastor Mangana, Allane
4770 Dupuis #102
Montreal H3W-IN3
Quebec, Canada
Pastor Mangana, Molly
4770 Dupuis #102
Montreal H3W-IN3
Quebec, Canada
Rev. Leo Loricó
Brooklyn
New York, USA

Pastors Abroad (8)

Summary

Aklan -	15
Antique -	43
Capiz -	58
Iloilo -	283
Manila -	20
Palawan -	4
Mindanao -	68
Cebu -	1
Negros Occidental -	329
Negros Oriental -	5
Romblon Pastors -	25
Mindoro -	8
Abroad -	8

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Prepared by:

Francis Neil G. Jalando-on
Pastor Miriam D. Vicente

Source:
CBMA 2001 Annual Assembly
Registration Forms.

Secretary's File of Martha
Mae E. Luces.

Appendix

61st CBMA ANNUAL ASSEMBLY
La Carlota Evangelical Church
La Carlota City
January 22-25, 2002

Theme: *Revisiting Faith Resources*

Text: *II Corinthians 9:7-12*

Schedule of Activities

January 22

AM

8:00 – 12:00 Registration/ Review/ Preparation/
Housing/Committees/ etc.

PM

12:00 – 1:00 Lunch

1:00 – 5:00 Registration/ Review/ Preparation/
Housing/Committees/ etc.

5:00 – 6:00 Preparation

6:00 – 7:00 Dinner

7:00 – 8:30 Opening Celebration

8:30 – 10:00 Practice

Prayer in groups

January 23

AM - *Revisiting Faith Resources toward the
mission of Jesus Christ*

6:30 – 7:00 Breakfast

7:00 – 7:30 Preparation

7:00 – 10:00 Morning meditation through
sermons

Mission of Jesus Christ Revisited

Activity: Extemporeaneous Preaching

Bases: Bible

10:00 - 10:30 Open Forum

10:30 – 12:00 Business Meeting I

PM - *Revisiting Faith Resources toward
the past Baptist history*

12:00 – 1:00 Lunch

1:00 – 1:30 Siesta

1:30 – 3:00 *Philippine Baptist History revisited*

Activity: History quiz
 Bases: Baptist Heritage, Pastors
 History
 3:00 - 3:30 Open Forum
 3:30 - 5:30 Sports/Fellowship/Practice
 5:30 - 6:30 Dinner
 6:30 - 8:30 *Understanding our Context*
 Activity: Drama and Musical
 Presentation
 Bases: Ministerial Problems

 January 24
 AM - *Revisiting Faith Resources toward
 the present situation of CBMA
 members*
 6:30 - 7:30 Breakfast
 8:30 - 10:00 *Planning and organizing*
 Activity: Creative Presentation
 of Provincial Ministerial
Associations' situations and the
 Society
 Bases: Plan
 10:00 - 12:00 Open forum/input/synthesis

 PM - *Revisiting Faith Resources toward
 the future CBMA Action*
 12:00 - 1:00 Lunch
 1:00 - 1:30 Siesta
 1:30 - 2:00 Preparation
 2:00 - 4:00 Presentation of the 10 year Plan
 4:00 - 6:00 Business Meeting II
 6:00 - 7:00 Dinner
 7:00 - 9:00 Celebration

 January 25 Homeward bound

OPENING CELEBRATION

January 22, 2002, 7:00 p.m.

PRELUDE (Individual Silent Meditation) Pianist

CALL TO CELEBRATION:

Rev. Alberto Valdez, Leader

Leader: Here we are again – gathered to renew our fellowship with one another and to join our hearts and voices to thank and praise the God who has called us in the ministry.

People: As we celebrate tonight, let us lift our voices in praise of Him!

SONGS OF PRAISE - Praise and Worship Team

INVOCATION

Leader

FORMAL OPENING OF 61ST CBMA ASSEMBLY
AND APPOINTMENT OF COMMITTEES

Rev. Jerson B.

Narciso

President, CBMA

WELCOME AND GREETINGS

Hon. Congressman Charlie Cojuangco.

Congressman, District IV

Hon. Mayor Luis Jalandoni,

Mayor, La Carlota City

Hon. Vice Mayor Dr. Rex Jalando-on,

Vice Mayor, La Carlota City

Pastor Jacinto Castillo, NKBMA President

Mr. Fernando Ginete,

Council Chairperson, LCEC

Rev. Amsil P. Alubog, Senior Pastor, LCEC

RESPONSE THROUGH A SONG

Rev. Jose T. Gico,

Jr.

Senior Pastor, Hinigaran

Evangelical Church

STATE OF THE CBMA ADDRESS

Rev. Jerson Narciso,

CBMA President

ANTHEM

La Carlota Evangelical Church Choir

SCRIPTURE READING II Cor. 9:7-12

INTRODUCTION OF THE SPEAKER

Pastor Riel John Rafols

Host and Director *Steps of Faith*

TV

Program

CPUAA CATV Channel 25

MESSAGE

Revisiting Faith Resources
Dr. Nestor D. Bunda
CBMA Vice-President

GATHERING OF OFFERINGS

Leader: In gratitude for God's love to us, we share the gift to others. The art of giving encompasses many areas. It is an outgoing, overflowing way of life.

Song of Thanksgiving:

Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given,
Jesus Christ His Son (Repeat)

And now, let the weak say I am strong
Let the poor say I am rich
Because of what the Lord has done for us.
(Repeat)

Give thanks.

Doxology

Offertory Prayer

CLOSING HYMN **"Faith of Our Fathers"**

By: Frederick W. Faber (1814-1863) & Henry F.
Hemy (1818-1888)

Adopted by: James G. Walton (1821-1905)

Faith of our fathers living still,
In spite of dungeon, fire and sword,
Oh how our hearts beat high with joy,
When e'er we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death

Faith of our fathers we will strive,
To win all nations unto thee,
And through the truth that comes from God,

Mankind shall then be truly free.
Faith of our fathers, holy faith
We will be true to thee till death.

Faith of our fathers we will love
Both friend and foe in all our strife
And preach thee, too, as love knows how,
By kindly words and virtuous life
Faith of our fathers, holy faith
We will be true to thee till death. Amen!

PRAYER FOR UNITY (in unison)

LORD, strengthen our longing for the unity of
pastors of our churches and church related
institutions. Teach us to discern new ways to
advance towards unity.

Make us ready, from now on, to do together
everything which our faith does not oblige us to do
separately.

LORD, you have called us to unity and love so that
we can fulfill the will of your kingdom. Grant us the
vision of our unity in You, Grant us the vision of
our new humanity So that united to your humanity
we may serve one another in love.

BENEDICTION

Minister

May the power of our heavenly Father strengthen
you in his service. May the joy of Jesus fill your
spirit. May the guidance of the Holy Spirit be in
you, now and forever more, Amen!

RESPONSE Threefold Amen¹

¹ Prepared by Pastor Miriam D. Vicente, Pastor, Sambag Baptist Church, Iloilo City. "Prayer in Unity" was quoted from: NCCP International Affairs Desk, *Peace with Justice*, January, 1989.

CLOSING CELEBRATION
January 24, 2002, 7:00 p.m.

LET US REFLECT SILENTLY

God has called men and women in the past and in the present to carry out His mission on earth. He knew that the task is not easy. He knew that human wisdom and strength are not enough, but, **He has this assurance given; “I am with you always”.**

CALL TO CELEBRATION

Leader: Glory be to God! May His name be praised among all nations. Brothers and sisters, did not the same God call us all?

Response: We are all His servants, we belong to one another, and we have one Master, Jesus Christ our Lord.

Leader: Yes, the God and Father of our Lord Jesus Christ has called us His people. Let us give honor to him.

All: Power and glory to our Lord, our God. To Him be the glory forever. Amen and Amen!

PRAISE AND ADORATION

Praise and Worship Team

INVOCATION (in unison)

Almighty God, you have called each one of us from our separate lives to be one in your Body: grant us a spirit of unity and love. Help us to build a common life in which our difference enrich us rather than divide us, where our mistakes unite us in forgiveness rather than exclude us in judgment; and in which our goal is to serve rather than to be served. Give us carriage and faith to be the Church we profess as we express our Christian love through our concern for one another, in the name of Christ. Amen!

SCRIPTURE READING

MUSICAL MEDITATION

Negros Kasapulanan of Baptist

Ministers Association
INTRODUCTION OF THE SPEAKER
Pastor Francis Neil G. Jalandon
C B M A

Staff
MESSAGE Rev. Elena
Paulmitan
Volunteer Minister,
LCEC

FORMAL LAUNCHING OF
CBMA ENDOWMENT FUND
Rev. Jerson B. Narciso
CBMA President

GATHERING OF OFFERINGS FOR ENDOWMENT
FUND
Call: God who supplies seeds for the sower and
bread to it, will also supply you with all the seed
you need and will make it grow and produce a rich
harvest from your generosity. (2 Cor. 9:10)

Song Offering: Pastors
Kids
Doxology
Prayer of Dedication

THE CELEBRATION OF THE LORD'S SUPPER
Rev. Lydia G. Gal
Officiating Minister

(While soft music is played, everyone will silently
meditate and the officiating minister and assisting
ministers take their places in the Lord's Supper
table)

Meditation:
Officiating Minister

Because Christ loved, He gave. His giving was
the best, for it was divine. By that token He speaks
to us in this hour to say; to get the best out of life,
put the best into it! To implement this concept,
Jesus instituted His supper, and He provided two
elements to express His life and death to us.

Because Christ's body was the Temple of the Holy Spirit, He ordained that the bread broken should represent His body to His followers. In as much as His blood, the source of spiritual power and strength, was so necessary to the redemption of human life, the cup was given as an emblem of the same. When we broke this loaf, we are led to reflect upon His body so willingly given for us. Let us then rededicate our own bodies to His service, as we partake.

In Prayer:

Prayer for the Loaf

Assisting Minister: Our righteous Father, we ask that in this Loaf we shall be able to see the body of Jesus, bruised and lifted up for us. Because His body was the Temple of the Holy Spirit help us to prepare for the further indwelling of thy Spirit in our own lives. Purged us from all sin that thy spirit may constantly dwell within us. Help us to become living sacrifices for Christ that the world may be led to Him. We pray in his holy name, amen!

Prayer for the Cup

Assisting Minister: Our Holy Father even as **the full measure of Christ's life was** expressed in his blood shed at Calvary, so may the full measure of our lives be dedicated to Him in the rendition of a service that is both sacrificial and worshipful. This Cup is an expression of the Covenant established between Christ and His people. Impress upon us always the sacredness and seriousness of this vital Covenant relationship. Bless us now, and keep us in thy love and mercy. This is our prayer, in the name of Jesus, Amen!

Serving and Partaking of the Elements

Officiating Minister: Share this Loaf and drink this Cup to remember the name of God who wants that all people can stand up in dignity and take part in the resurrection.

(After the Lord's Supper, the table will be left open and the ministers leave the place)

ACKNOWLEDGMENT

Vicente
Secretary

Pastor Miriam D.
C B M A

RECOGNITION AND AWARDDING OF CBMA RETIREES

Mrs. Josita G. Jalando-on
President, Pastors' Kids

HYMN OF COMMITMENT

"Called as Partners in Christ's Service"

(Tune: Joyful, Joyful We Adore Thee)

Called as partners in Christ's service,
Called to ministries of grace
We respond with deep commitment
Fresh new lines of faith to trace.

May we learn the art of sharing,
Side by side and friend to friend
Equal partners in our caring
To fulfill God's chosen end.

Christ's example, Christ's inspiring
Christ's clear call to work and worth
Let us follow never faltering
Reconciling folks on earth.

Men and women, richer, poorer
All God's people, young and old
Blending human skills together
Gracious gift from God unfold.

Thus new patterns for Christ's mission
In a small or global sense

Help us bear each other's burdens

Breaking down each wall or fence.

Words of comfort, words of vision
Words of challenge, said with care
Bring new power and strength for action
Make us colleagues free and fair
So God grant us for tomorrow
Ways to order human life

That surround each person's sorrow

With a calm that conquer strife.

Make us partners in our living
Our compassion to increase
Messengers of faith, thus giving
Hope and confidence and peace.

PRAYER OF COMMITMENT (in unison)

Oh God, we are your servants, each of us. We stand alone in history, yet there are others with whom we could join our spirits, to bring into being a life – forced that might spread to many and transform us all. Make us conscious of your call to unity especially in this times when you have manifested your power to your people. Help us also to remember the examples of our Fathers and Mothers whose faith conquered all dangers and difficulties even death. Strengthen our faith today in the midst of different challenges so that those who follow us may see and receive the legacy of our faith. In the name of Jesus Christ. Amen!

BENEDICTION

Minister

² Worship Liturgy prepared by Pastor Miriam D. Vicente. Source: NCCP International Affairs Desk, *Peace with Justice*, January, 1989.

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine; glory to Him from generation to generation in the **church, and in Christ's Jesus forever and ever.** Amen!

SEVENFOLD AMEN²

Messages from the Host Church

LA CARLOTA EVANGELICAL CHURCH
La Carlota City, Negros Occidental,
Philippines 6130 Tel# (63) (34)4602229

Welcome to the La Carlota Evangelical Church!

Ours is always the feeling of joy and enthusiasm every time we are given the privilege to host an occasion such as this: **CBMA'02**. It is a humbling experience for us to serve the servants of the Most High. It has even all the more encouraged us to give the best we can afford. If ever there is a spirit that motivates us to do this, it is because we love the lord and we would like to please Him.

May there be learning, growth and fulfillment of **dreams...**

(SGD.) REV. AMSIL P. ALUBOG
Senior Pastor

Christian Greetings!

We thank God for his faithfulness in sustaining the existence of the Convention Baptist Ministers Association, Inc. (CBMA) for more than six decades now. It is an honor and a privilege for us at La Carlota Evangelical Church to have hosted this 61st Annual Assembly of CBMA.

To group together Baptist Ministers all over the country in order to maximize the potential capability to spread the Good News and win souls **to the Lord Jesus Christ by God's grace thru CBMA** is a great task.

Your text found in II Cor. 9:7-12 is very timely and appropriate. Yes, our country is in economic

crisis, but let us be aware that new opportunities arise during a crisis. We must rejoice as Christians since this crisis is an opportunity for us and our country to experience the Greatness of God like how he opened the Red Sea and allowed his people to walk on dry ground at a time when there was no where to turn to.

“Every man according as he purposeth in his heart, so let him give, not accordingly, or of **necessity, For God loveth a cheerful giver.**” (II Cor. 9:7). Let us always remember these words in the Scripture, as we support CBMA.

To the organizers of CBMA, Congratulations, and to God be all the Honor and Glory!

(SGD.) MR. FERNANDO P. GINETE
Chairman, Church Council
La Carlota Evang. Church.

CBMA ASSEMBLY HOUSE RULES:

The following guidelines are provided to minimize problems / unnecessary conflicts among us:

1. Faithfully attend our sessions. We encourage you to finish the whole duration of the assembly. Attendance will be checked.
2. Always wear your ID/Nametag to be recognized by other delegates & members of La Carlota Evangelical Church.
3. Promotions / Announcements will be channeled to the coordinator(s) of the day.
4. Always come on time during session and meal times.
5. Be considerate with your host family by conserving water and energy, and avoiding noise disturbance (day & night).
6. Whisper every moment prayers (individually, in partners, in group, etc.) for:
 - Health of working committees and delegates
 - Assembly programs and activities
 - Relationships and order in the assembly
 - Host Church
 - Victorious outcome of the assembly

COORDINATOR'S GUIDELINES

1. Responsible for checking and controlling the flow of the day's activities.
2. To serve as time watchers/keepers.
3. Will be the one to organize promotions.]
4. To recognize and give tokens (with CBMA Execom Representative) for speakers, etc.
5. Contact persons/organizations in-charge for the particular activities of the day.
6. Have the authority to replace (in consultation w/ CBMA Execom) person in-charge in case of absence/emergency.

Rules and Regulations for Drama / Musical and Creative presentation (by Kasapulanan)

1. All Provincial Ministerial Assoc. must participate.
2. Only registered ministers / delegates could join in the group.
3. The presentation will reflect the present context of your provincial ministerial association.
4. Maximum of 20 participants will be allowed to big Kasapulanans.
5. The presentation will not exceed 10 minutes.
6. Offer your best for God's glory

RULES AND REGULATIONS FOR QUIZ BALL

1. The contest is open to all delegates.
2. The contest will be on January 23, 2001 at 1:30-3:00 p.m. and will be held at La Carlota Evangelical Church (LCEC).
3. Reviewer is provided in the booklet.
4. Interested delegates must enlist upon registration.
5. The contestants must be at the contest venue 15 minutes before the contest.
6. First round: open for all (elimination will be done by Provincial Association) - one question will be asked for a group of participants with at least 3 contestants. The participant who can give the correct answer will move to the second round, the others will be eliminated.

Second round : there will be 10 "Easy" questions. The top 50% of the contestants will be qualified for the 3rd round.

Third round : there will be 10 "Average" questions. The top 50% of the contestants will qualify for the final round.

Final round : there will be 10 "Difficult"

questions. The top three will be declared winners. The champion will receive P1,000.00, the 2nd will receive P500.00 and the 3rd will receive P250.00. The remaining finalists will receive special gifts. In case of a tie, there will be special questions to break the tie.

7. The decision of the judges is final.

Thank you very much,
CBMA Execom

BUSINESS MEETING I

- I. Prayer
- II. Agenda
 - Call to Order
 - Roll Call and determination of Quorum
 - Approval of the Agenda
 - Reading of the previous minutes
 - Business arising from the previous minutes
 - New Business
 - (1) Reports
 - a. President
 - b. Secretary
 - c. Treasurer
 - d. Resolution and findings Committee
 - e. Report of the Evaluation Committee
 - f. Report of the Nominating Committee

BUSINESS MEETING II

- (2) Approval of the CBMA Annual Budget
- (3) Presentation and Approval of the CBMA's Kabuhi sang Pastor Endowment Fund
- (4) Presentation and Approval of the 10-Year CBMA Program Plans
- (5) Elections
- (6) Other Matters
- (7) Adjournment
- (8) Closing Prayer

CBMA Proposed Budget for the Year 2002

A. Income

Registration	P 120,000.00
Membership Fee	25,000.00
Food	135,000.00
MAF	20,000.00
Donations for CBMA Staff Salary	12,000.00
Donations for Prizes	10,000.00
CBMA Sunday Offering	20,000.00
Worship Offering	7,000.00
Special Offering	4,000.00
Worship Resource Manual	5,000.00
TOTAL	P 358,000.00

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B. Contingencies	35,800.00
10% of total budget	

C. Expenses

Food	P 120,000.00
Share to Prov'l Minister's Assoc.	10,000.00
Production of CBMA Book	30,000.00
EXECOM Meals	10,000.00
Travel Refunds	20,000.00
Death Aid for Pastors	10,000.00
MAF	20,000.00
Love Gift for Speakers	15,000.00
Communication Expenses	5,000.00
Medicine/First Aid	5,000.00
Share to Bible School & Seminary	10,000.00
Salaries and Wages	20,400.00
Supply	10,000.00
Documentation	3,000.00
Advertisement	2,000.00
TOTAL	P 326,200.00

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CBMA 2002 Assembly Budget

Base: Expected Participants-600

Food	135,000.00
Travel - Execom	5,000.00
Supplies	10,000.00
Love Gifts and Tokens	5,000.00
Souvenir Book	30,000.00
Execom Meals/Snacks	3,000.00
Documentation - video & pictures	6,000.00
Prizes and Awards	10,000.00
	<hr/>
Total	204,000.00
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To Our Supporters:
Thank You Very Much!

Greetings from:

The Officers and Members of
Dumangas Baptist Church and
Faculty, School Board, Staff and
Pupils of Dumangas Christian
School

*“Run the straight race
through God’s good
Grace. Lift up your eyes
and seek His face. Life
with its way before us
lies. CHRIST is the path
and CHRIST the price.”*

Greetings from Central Philippine University!

PROFILE

A non-stock, non-profit Christian institution of higher learning, founded in 1905 by American Baptist Missionaries, committed to excellent education for life and responsive to the needs of the total person and the world.

Located on a beautiful 24-hectare campus with an atmosphere conducive to study and reflection and pervaded by a Christian friendliness widely known as the "Central Spirit".

Has adequate facilities. There are more than 30 buildings used for classrooms, laboratories, offices and support facilities such as the University Church and Student Center, Audio-Visual Center, dormitories, dining hall, medical and dental clinics, campus store, printing press, ATM for BancNet and Megalink, post office, water system and power plant.

With ten (10) schools and colleges accredited by PAASCU, ACS-AAI and ATESEA. Chosen by the DECS in 1992 as one of the 18 excellent schools among the 1,351 public and private schools in the country.

The CPU Henry Luce III Library for the colleges has more than 182,000 pieces including holdings of special collections like the American Studies Resource Center, Food and Agriculture Organization, World War II Documents, Meyer-Asian Collection, and Elizabeth Know Sacred Music Collection. It is also a repository of about 27,000 United Nations Documents.

The CPU Development High School, one of the fifteen network high schools in the country, is the divisional leader school of the Engineering and Science Education Project of the Department of Science and Technology.

Has strong outreach programs through the Katin-aran Center operating in 64 barangays in Iloilo and Antique; the College of Nursing Kabalaka Health Center; and the Department of Energy Affiliated Non-Conventional Energy Center for Western Visayas. It is home to Iloilo Environmental Watchers, Women's Resource Center and in cooperation with the Iloilo Council for Social Development, the Crisis Center for Women and Children. Its linkage with the Department of Trade and Industry has established the Western Visayas Small Business Institute and Businessman's Information Center on Campus.

Vision Statement

A University committed to Exemplary Christian Education for Life (EXCEL) and responsive to the needs of the total person and the world.

Mission Statement

The mission of Central Philippine University is to carry out a program of spiritual, intellectual, moral, scientific, technological, and cultural training, and allied studies under influences which strengthen Christian faith, build up character and promote scholarship, research and community service.

Greetings from:

MAYOR AND MRS.
ZAFIRO S. PALABRICA
(nee: Josephine Falsis Plagata)
and children

Melisande and
Duffy Guarizo
Child: Denise Isobel

Michael John	Mylah
Matt	Menzi
Mark	Pia Mae

Joshua 24:15 Phil. 3:14
“As for my family and me,
we will serve the Lord.”
“ So I run straight toward
the goal in order to win the
prize, which is God’s call
through Christ Jesus to the

*Our Family supports
your cause in Christ as
you lead the ministries
in our different
churches. May this
CBMA Assembly
strengthen you more
in your endeavor.
May God bless you all.*

Greetings from:
Lola Lilia Fernandez
Stella Guartero-Fernandez,
Richard Fernandez
Kevin Ace and Richard
Dominic
(Jaro Evangelical Church)

Greetings from:

University Church

Central Philippine University

E-mail address:

universitychurch@cpu.edu.ph

Atty. Alejandro Somo - Moderator

Pastor Phoebe Angeles

Dr. Elnora Cabalfin

Mr. Geovani Fructouso

Dr. Angel Giner

Engr. Walden Rio

Mrs. Elpha Siosan

Mrs. Flordeliza Dedoroy

Engr. Jeriel Militar

Rev. Melvin Mangana

Pastor Alfred Morales

Mrs. Rona Idemne

Dr. Jose Denzil Daquiado

Engr. Ben Howard Fernandez de Leon

Rev. Jerson Narciso

Mrs. Orpha Vic Quimpo

Mr. Jason Pagunsan

Greetings from: Office for Student Affairs, CPU

VISION

STUDENTS WHO EXEMPLIFY THE PRINCIPLES AND VALUES
OF CENTRAL PHILIPPINE UNIVERSITY
AS A CHRIST CENTERED UNIVERSITY

MISSION

ENRICHING THE STUDENTS CAMPUS LIFE THROUGH
ACTIVITIES THAT STRENGTHEN AND AFFIRM
THE UNIVERSITY'S CHRISTIAN WITNESS TO THE
COMMUNITY, NATION AND THE WORLD

GOALS

- 1.) To provide opportunities for the whole students at CPU to internalize the meaning of their stay in the University through various seminars and symposiums.
- 2.) To provide adequate trainings and exposures for equipping students' capacity to face the challenges of life outside the campus after graduation.**
- 3.) To impart the value of discipline among students in the University.
- 4.) To strengthen linkages with other departments / colleges / units in the University for better service and wholistic ministry for the student's well being.
- 5.) To establish spiritual, moral, intellectual/legal, and financial support to students.
- 6.) To motivate/utilize and enhance the talent and abilities of the students through participation in all activities of the University.
- 7.) To provide an atmosphere of importance and belongingness to the students.
- 8.) To establish linkages with other Christian schools in terms of their Student Affairs Program.

- 10.) To have a periodic evaluation of the Student Affairs programs.

THE UNIVERSITY WHERE THE STUDENT IS CENTRAL

RINAND C. ESCUBAN
OFFICE DIRECTOR
PASTOR PRIM C. VERGARA III
STUDENT LIAISON OFFICER

RONA M MIOLE
OFFICE SECRETARY
CYBEL D DIMZON
OFFICE ASSISTANT

Enhance Your Beauty

Dial A Style That Fits Your Looks

SALON 325

For Men and Women
is now open to serve you!

We specialize in:

Hair Relax
Hair Color
Hair Spa

Other Service Offered:

Trim for Men and Women
Shine Moist
Hot Oil
Highlights
Manicure/Pedicure
Cellophane with Relaxer
Cold Wave
Make Up and Hair Do
Henna Wax

Located in Front of SM City Iloilo (below the skywalk), Diversion Road, Mandurriao, Iloilo City. Tel. no. (33) 500-6323

Greetings from:

FRJ Shell Gasoline Station
Gurrea St., La Carlota City
Negros Occidental

“Your Friendly Gasoline Station”

*“Si Jesus Nagkari para kita may
Kabuhi, Kabuhi nga Mabugana,
Mahamungaya, kag may
Kaginhawaan.”*

Juan 10:10

*Mga Pastors,
Gapangamuyo kami nga
magapadayon kamo nga mag
sulong sang misyon ni Ginoong
Jesus agod nga ang Tagsa ka
tawo maka-angkon sang
Maginhawa nga Kabuhi.*

Francis R. Jalandon, Josette G. Jalandon,
F. Neil G. Jalandon, Jobert G. Jalandon,
Inday Star Jalandon
Inday Hermely and Nathalie

Blessings from:

Hublag Manikan

*Hublag sang Mga Alagad nga
Naghiliugyon para*

*Itib-ong ang Kaginhawaan sa mga
Anak kag Nilalang sang Makaako*

“He always had the nature of God, but he did not think that by force he should try to become equal with God. Instead of this, of his own freewill he gave up all he had, and took the nature of the servant. He became like man and appeared in human likeness. He was humble and walked the path of obedience all the way to death - his death on the cross. For this reason God raised him to the highest place above and gave him the name that is greater than any other name, and so in the honor of the name of Jesus all beings in heaven, on earth, and in the world below will fall on their knees and all will openly proclaim that Jesus Christ is Lord, to **the glory of God the Father.**”

Ms. Rea Angelica Faulan

Mrs. Excelyn Landero

Ms. Pearl Joy Arenga

Pastor Riel John Rafols

Pastor Samuel Talha

Pastor Cris Sian

F.Neil Jalando-on

We thank our Donors who initially supported our Endowment Fund Project, which amounted to P49,713.00.

Mr. Jeffrey Artica
Ms. Rea Faulan
Ms. Mona Lisa Siacor
Ms. Lily Fetalsana
Rev. Samuel Escobin
Pastor Samuel Talha
Mr. and Mrs. Francis Jalando-on
Mr. FNeil G. Jalando-on
La Carlota Evangelical Church
Pastor Barth Natuel
Circuit Canaan Baptist Men
Cubay Baptist Church
Calinog-Bingawan Circuit
Pastors Kids Organization
Am-am and Matt Java
Rev. Elias Arandela
Rev. Jerson Narciso
Pastor Miriam Vicente
Rev. Malvar Castillon
Rev. Dante Pinuela
Baptist Center Young Couples
Rev. Edwin Madlangbayan
Dr. Rex. Jalando-on
Mr. Tristram Apurado
Dr. Nestor Bunda

Kabay and Dios magpadayon sa pagpakamaayo sa inyo. Magapadayon kami sa pagpangamuyo sa inyo nga tanan.

Greetings From:

Pastor Tony Eliquin
and
Mrs. Lydia Eliquin
and Children,
Ellyn Rose
Darlene Eliquin-Anderson
Arvin
Lorie Van Marlo

We hope that this 61st CBMA Annual Assembly will bring joy, success, challenge and fruitfulness to all Workers and Pastors of the Lord until He comes again

“Brothers and sisters be strong and immovable always abounding in the Lord’s work at all times, for you know your labor in the Lord is not in vain.” I Corinthians 15:58

*My Prayers and Greetings to all
the CBMA Members!*

KEEP ON AND PRESS-ON!

Miss Hope Belloga
CPBC Board of Trustees
Member (Youth at-large)

Allow us to assist in your printing needs. We exist to offer the best alternative church relation and Social Development endeavors.

*HALAD PUBLICATION AND
ALLIED SERVICES*

Lopez-Jaena St., Jaro, Iloilo City
Contact: Pastor Edwin Lariza
09196349759

*“Para sa Masa,
Halad sa Diwa”*

Greetings from:

Buga Baptist Church

Officers (2001-2002)

President Mila C. Caligan

Vice. Pres. Mr. Eugene Amolar

Secretary. Mr. Juan Cagwan

Asst. Sec. Ms. Florence Caligan

Treasurer. Mrs. Carina Camarista

Asst. Treas. Epifania Camarista

Auditor. Engr. Ronilo Camarista

Asst. Aud. Mrs. Violeta Calampinay

Bus. Mgr. Mr. Emiliano Caimoso

Asst. Bus. Mgr. Mr. Puby Cauntic

Greetings from:

Dusacan Baptist Church, Leon, Iloilo

Officers 2002-2003

President	Mr. Nilo Giovanni
Vice Pres.	Mr. Gen Calinauagan
Secretary	Mr. Joemar Cag-ang
Asst. Sec.	Mrs. Sanila Cachopero
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Asst. Treas.	Mrs. Melrose Cachopero
Auditor	Mrs. Melba Olivo
Asst. Aud.	Mrs. Ruth Espares
Buss. Mgr.	Mr. Jonathan Cachopero
Asst. Bus. Mgr.	Mr. Paquito Cachopero

Greetings from:

Apian Baptist Church

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Vice. Pres.	Mr. Cobin Cagayao
Secretary.	Mrs. Mildred Caman
Asst Sec.	Mrs. Noralie Camarig
Treasurer	Mrs. Resurecion Cababa-an
Asst. Tres.	Miss Redilla Cabalanan
Auditor.	Mr. Francisco Camarig
Asst Aud.	Mr. Ninfa Condes
Business Mgr.	Mrs. Emergelita Cabalanan
Asst. Buis. Mgr.	Mr. Gamaliel Cagayao
P.I.O.	Miss Amelene Capariño
Asst. P.I.O.	Mr. Ali Caga

Motto: LOVE GOD ABOVE ALL THINGS

Greetings from
Bingawan Baptist Church!

Rev. Ronel A. Carian
Senior Minister

Pastor Marilyn Cabaylo
Associate Pastor

Pastor Roger Catorse
Pastor May Morlyn Patoera
Outreach Pastors

Pastor Gemma Carian
Mrs. Nieva Ceralvo
Kinder Teachers

Greetings from:

CONSTANTINO-CANTARA FAMILY
Christian Gospel Church
Leon, Iloilo

*“trust in the Lord with all your heart and lean not on
your own understanding, in all your ways acknowledge
Him and He will direct your paths.”
Proverbs 3:5-6*

*Greetings from members of
La Carlota Evangelical Church:*

**Jeffrey Artica
Perla B. Artica
Reyla J
Sarah Faryl
Sheila Pearl
Richell Joy
Riza Carla**

VERGARA FAMILY

"Service: is the family's legacy"

Pastor Primitivo T. Vergara Jr.

"For I am already poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have **kept the faith.**" 2 TIMOTHY 4:6-7

- This verse was the favorite passage of Pastor Primitivo T. Vergara Jr, bequeathed to the rest of the family before his death.

THE FAMILY

of the Late Pastor Primitivo T. Vergara Jr , 1936-1996

Ministered a number of churches of CPBC, Inc., in Negros and Panay.

Died in the Service for the Lord at Amparo Baptist Church, Brgy. Amparo, Pavia, Iloilo. He is married to Pastor Elsa M. Calixto-Vergara, a missionary and a teacher.

Children:

Prel Faith C Vergara-Somosierra, a devoted church worker and a teacher.

Faculty, Kindergarten Dept. - CPU. Married to Engr. Noel H.

Somosierra. - **a missionary's son.**

Child: Laiza Ann – 12 yrs. old

Engr. Primel John C. Vergara. A businessman, devoted church supporter in Lapu-Lapu City, Cebu. Married to: Cheryl C. Carmona-Vergara- a devoted church member

Children: Johnrylle Patrick – 10 yrs. old, Anna Patricia – 6 yrs.

Pastor Prim C. Vergara III, a registered nurse, turned out to be a Church

Pastor. Reliever Chaplain, IMH 1997 - 1999. Asst. Chaplain, CPU

1999 – 2001. Student Liaison Officer, CPU, 2001 – present

Minister, Amparo Mem. Baptist Church, 1996-2001

Pagpananyaw gikan sa kay:

Tata, Genalyn, Timothy
kag Trisha

*“Your hearts and minds must be
made completely new and you
must put on the new self, which is
created in God’s likeness and
reveals itself in the true life that is
upright and holy.
Ephesians 4:23-24*

Agribusiness Center for Western
Visayas (ACWV) Foundation, Inc.
CPU Compound, Jaro, Iloilo City
*...creating agribusiness opportunities in the countryside.
helping build vibrant rural communities.*

Services Offered:

Investment Assistance:

ACWV facilitates agribusiness investments between and among farmers, entrepreneurs and private stakeholders through the following:

- Investment packaging;
- Market, financing, and technology linkages;
- Project Management and Advisory Consultancy (including social mobilization, preparation, orientation and foras.);
- Others.

Information Assistance

ACWV provides an information network of statistics and data to service investor needs. It also spearheads the establishment of a library containing agribusiness publications, database and video on various aspects of business start-up and management. As part of a national network, it has a website containing processed agribusiness information for the purpose of disseminating relevant information electronically to interested business parties.

Notes

Notes

Notes

Greetings from :

Pastoral Staff, Officers and
Members of the La Carlota
Evangelical Church.

Theme for the Year:
“Equipping the Body of
Christ.”

It is our pleasure to serve
the servants of our Lord as
they assemble in our
church.

We will continue to support
you through thick and thin.

“With God Nothing is

