

Local Governance vs. Centralization: The Case of Pastors in the CPBC

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I. Introduction

Background

The principle of “local autonomy” was introduced by American Baptist missionaries working in the Philippines, to guide the leadership structure of Philippine Baptist Churches.²

By 1935 the principle of “local autonomy” was institutionalized when the newly organized Convention of Philippine Baptist Churches (CPBC) was organized. The delegates of the Baptist Churches in convention assembled

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² N. Bunda, 1999, 96f; J. Empig, “How to Make Church Organizations Work,” in, D. Kirkwood, ed., *Outline of Theology Used in Baptist Work in the Philippines*, 1952.

on May 23, 1935 approved the preamble of the CPBC By-Laws which states:

“In order to more intimately unite the Baptist Churches in the Philippines and the Baptist missionaries, to work more effectively for the spread of the Gospel ministry, to give more harmony to the work of the different Baptist churches in the Philippine Islands, and to promote and perpetuate the Baptist principles which include (a) the authority of the Bible, (b) the competency of the should to work out its religious destiny, (c) a regenerated church membership, (d) the democracy and independence of the local church, (e) the separation of church and state and (f) religious liberty, we do hereby ordain and establish these By-Laws.”¹

The principle of “democracy and independence of the local church” has been assumed to be similar to the principle of “local autonomy.” Since then the latter became the general church rule followed by local churches in managing their affairs. In many cases, local churches registered with the Securities and Exchange Commission (SEC) have adopted those CPBC principles in their Constitution and By-Laws. It is common knowledge that the local churches are independent in themselves, not only because they are legally registered with the SEC but importantly they apply the principle of local autonomy, that is, the local churches exercise “self-rule”. This “self-rule,” however, does not necessarily mean “democracy” and “independence.”

The “self-rule” idea has been influencing, on one hand, local churches in fulfilling their Christian mission. Churches have the last say in calling, appointing, or firing a pastor. The churches have the last say in resolving their conflicts or planning for the future. The churches

¹ Preamble, 1935 CPBC Constitution.

have the last say in deciding leadership structure and style or determining what is moral or not moral. The churches have the last say in their economic affairs, for instance, on how much they should give to the budget of the CPBC. On the other hand, association of churches like the Kasapulan and the CPBC, which are in themselves “legal and independent,” being registered with the SEC, are having their own programs on spirituality, leadership, and social and economic projects.

In the course of history, the principle of local autonomy has not only survived but became an essential part of the understanding and practice of the local churches and church related institutions. Yet, when a conflict surfaces, for instance, that involves the local church and the Kasapulan or CPBC, it is difficult to come up with a common solution and a common accountability in the execution of that solution, when that solution and execution are in conflict with the practices of local autonomy by the local church, the Kasapulan or the CPBC.¹

It is observed that tensions arises, for instance, between the CPBC and a local church when they are confronted by problems in governance because guidelines and implementing details in the practice of local autonomy have not been clarified or agreed upon. In some cases, the consequences of that tension are regrettable and even lead to splits within the local church, or to the withdrawal of financial support by the local church to the CPBC. Moreover, the lack of an intensive research that evaluates and critically analyses, for instance, the principle of “democracy and independence of the local church” in relation to the perspective and practice of the local churches, aggravates the perceived tension.

The CPBC in assembly in May 2004 at Capiz Evangelical Church was not unaware of the problems and tensions arising from the interpretation and practice of local

¹ J. Gico, “A Critique of Conflict Management Who Will Throw the First Stone” in, N. Bunda, et. al, eds., *Appropriating Faith Resources*, 2004

autonomy. During the assembly it was noted by the assembly that there were some abuses in the application of the principle of local autonomy to the point that the structure of CPBC down to the Kasapulanan (association of local churches) and Circuits (localized association of local churches) appears unhelpful. Hence, a resolution was passed by the CPBC assembly to study the definition, scope and limitation of the principle of local autonomy.¹

In order to contribute to the discussion on local autonomy, a study has to be conducted. Hence, this investigation.

Objectives of the Study

This research endeavor seeks to determine preferences of CPBC pastors on local governance versus centralization.

Specifically, the objectives of this study are as follows:

- 1) To determine the profile of the pastors according to sex, age, civil status, educational attainment, work and nature of work.
- 2) To determine the preference of pastors in these areas – spiritual, social, economic and management – as far as local governance and centralization are concerned.

Definition of Terms

For the purpose of clarity and common understanding, the following terms are operationally defined:

Localization means that the local church has the sole authority to decide on church matters.

¹ F. N. Jalando-on, Interview by Nestor D. Bunda, March 17, 2005.

Centralization means that the Convention of Philippine Baptist churches (CPBC) has the authority to decide on matters of local churches.

Spiritual refers to the religious aspect of the local church ministry.

Call is an offered appointment to a pastor presented by a local church.

Liturgy is part of the worship program of a local church which includes order and content of a worship service such as the reading and preaching of the word of God.

Christian Education includes the content of study utilized during Sunday Schools; the selection of Sunday School teachers; and the standard books used in Baptist seminaries.

Creed consists of statement of beliefs formulated by the CPBC on contemporary issues and basic church covenant.

Ordination is the official and divine proclamation of a pastor tasked to proclaim the word of God and realize the mission of Jesus Christ. The CPBC Ordination Council examines the candidate for ordination upon the recommendation of the local church. Then the local church ordains the pastor upon the recommendation of the CPBC ordination council.

Management is the administration of the affairs of the local Baptist church and church related institutions.

Church program refers to the activities of a local church.

Conflicts are disagreements and differences in policies and implementing of policies among local churches, church related institutions and CPBC.

Church schools are church related educational institutions related to the CPBC.

External Linkages are linkages (example linkage with another denomination) outside the CPBC network desired by a local church or church related institution.

Internal Linkages are linkages of a local church or church-related institutions within the CPBC structure.

Social refers to the sense of community participation and morality particularly on women participation, homosexuality, and actions with moral consequences.

Women participation is the involvement of women in the decision making process of the local church and the CPBC.

Homosexuals are persons who feel and act not according to their physical gender. This study asks if homosexuals should be tolerated, accepted and offered program that fit their needs.

Vices and Morality are acts related to gambling, consumption of alcoholic beverages, and adultery.

Economic refers to the financial and other material resources in the local church and CPBC.

Pastors in business refers to pastor's engagement in economic business in addition to his/her pastoral work.

CPBC in business refers to CPBC's engagement in economic business including multi-purpose cooperative, stock-market, agri-business, and ecological tourism.

Pastor's salary is the fix income received regularly by a pastor.

Financial share is the contribution, tithes or pledges of the local church and church-related institutions to the CPBC.

Pastor's affiliation is the position occupied by a pastor in government, in CPBC church related institutions and non-CPBC related institutions

Scope and Limitations of the Study

This study serves as baseline data on the case of pastors on local governance versus centralization with focus on issues related to the decision-making process (local governance) of churches in the CPBC. The population is the pastors and workers who attended the Convention Baptist Ministers' Association Conference

(CBMA) last January 24-26, 2005 at Central Philippine University, Iloilo City. With resistance and or lack of interest on the part of the respondents, this study experienced mortality. However, the appropriate number of respondents is obtained making the data valid and reliable.

The statistical tool is descriptive in nature which consists specifically of percentage and mean. Moreover, the theological implications are made to correlate the result to biblical reality for the utilization and application when possible for discussion during the CPBC assembly in May 2005.

Significance of the Study

The significance of this research is that it comes at a time when the very notion of autonomy is being challenged in practice and theory, not only in the CPBC but also in the wider, larger, Baptist world. Second, it is significant because as observed nothing of this sort and of this magnitude has been undertaken in the entire history of the CPBC. Third, it is significant because it seeks to develop a baseline for further research. Fourth, it is significant because it allows pastors and workers, even if only in an initial way, to express what they think and feel about important issues related to the CPBC.

The results of the study on the preference of pastors on governance could assist pastors, local churches and CPBC. The pastors will know their preferences and could critically evaluate their own stand. The local churches could look into themselves and discuss their beliefs and their relationship with their pastors. The CPBC could look into their structure in relation to the preference of the pastors.

II. A Brief Review of Local Autonomy Experience in the Convention of Philippine Baptist Churches 1900-2005

In the Beginning: Centralized Leadership 1900-1935

The American Baptist Foreign Mission society (ABFMS) that started the Baptist Mission work in the Philippines adopted a centralized type of leadership wherein they established a brand of Christianity without prior consultation with the local people. The American historian William R. Hutchison from Harvard University said that American missionaries in general have a shared belief in a right of conquest. American missionaries had a right to define Christianity and civilization "with almost no thought that the perception of others must or could be consulted."¹

In the course of Baptist mission history in the Philippines, the ABFMS policy makers spread a kind of Christianity as implemented by American missionaries that established local churches, health and educational institutions. The structure of leadership and management, however, varied. Health and educational institutions had adopted a centralized leadership, wherein the American missionaries were the recognized leaders. Local churches, led by local pastors, had adopted the "principle of local autonomy," although the Baptist mission subsidized the salaries of pastors.

The missionary efforts of American Baptist missionaries and Filipinos (men and women pastors and leaders) had organized congregations in many rural and urban areas in Western Visayas. "In spite of the collaboration of

¹ W.R. Hutchison, "A Moral Equivalent for Imperialism: Americans and the Promotion of 'Christian Civilization', 1880-1910," in, C. Torben and W.R. Hutchison, eds. *Missionary Ideologies in the Imperialist Era: 1880-1920*, 1982, 168-169

Philippine Baptists and American missionaries in founding Baptist congregations, during the first three decades of Baptist mission, the leadership in churches and mission institutions like schools and hospitals was clearly controlled by the missionaries.”¹

Transition: Democracy and Independence of Local Churches 1935-1971

The local churches through their Filipino pastors struggled to be “independent” from missionary leadership. Thus, in 1935 the Convention of Philippine Baptist Churches, Inc. was born (CPBC). Membership in the CPBC was then composed of individual missionaries, Filipino pastors and representatives of local churches. In 1967 the membership composition was changed to include Baptist congregations only. After 32 years (1935-1967) the churches became the highest policy makers in the CPBC leadership structure. In the 1967 CPBC Constitution, the members of the CPBC Board of Trustees were all Filipinos. The CPBC Board of Trustees had the power and duty to “act on such matters in connection with churches, pastors, missionaries, institutions, missionary personnel, and other activities as delegated to it by other bodies.”²

Leadership Initiatives 1972-2005

In 1966 CPBC and ABFMS had agreed that all ABFMS properties be transferred to CPBC at the earliest possible time. But due to the high taxes of transfer and other reasons, the transfer was completed only in 1973 as President Marcos decreed to exempt religious organization from paying taxes to donated properties. These properties included agricultural and residential lands,

¹ N. Bunda, 1999, 169

² CPBC Constitution, 1967, Article VII, Section 2.a., 5

schools, hospitals, Christian centers, buildings, and equipment. Moreover, as the different institutions (e.g., schools and hospitals) and local churches were registered with the Securities and Exchange Commission (SEC) properties within their immediate environment were also transferred to them.

The CPBC leadership during this period almost always respected the voice and decision of local churches and institutions but at the same time the local churches supported missionary projects that originated from CPBC. For instance, during martial law years the CPBC initiated projects outside of the traditional “healing, preaching, and teaching” ministry. It had created projects for the poor, deprived and oppressed (for instance, Health Aid to the Needy for Development and New Frontier projects), self-reliant projects and foreign missions.

To sum up, the leadership structure introduced and practiced by the American Baptist missionaries as they did missionary work in the Philippines was centralized in nature. The missionaries had the authority to decide what programs to be implemented or which area in the Philippines to do missionary work. This centralized leadership was adopted by church-related institutions like Central Philippine University, Filamer Christian College, Iloilo Mission Hospital and Capiz Emmanuel Hospital. The CPBC structure, however, had adopted a localized governance, wherein its member churches are autonomous and has the authority to decide for themselves.

III. Methodology

This chapter describes the research method used in conducting this study. The study population, sampling method, data collection and data analysis are discussed in the subsequent paragraphs.

Research Design

This study used the descriptive method of research. The researchers employed a survey descriptive research to describe the present personal preferences of pastors regarding some issues related to the decision-making process (local governance) of churches in the CPBC.

Sampling

The population of this study are pastors who attended the CBMA conference held at the University Church, Central Philippine University, Iloilo City on January 24 - 26, 2005. There were 634 registered participants in the CBMA assembly. 315 respondents are included in this study which is about 50% of the total attendance of the said conference. This 315 number of respondents is 31% of the total population of CPBC pastors which is 1,017.¹ According to Cochran 20% of the sample could already be considered valid to represent the entire population.

Data Collection

Data were collected using a questionnaire. The questionnaire was formulated by the CBBC-CREED Committee. When the final draft was finished, it was distributed to 15 pastors from different sectors such as pastors who are professors, pastors who are Master of Divin-

¹ F.N. Jalando-on, *A History of Philippine Baptist Pastors 1898-2002*, 2003, 261.

ity students, student pastors, among others to get their suggestions to improve the questionnaire. Then the final questionnaire was reproduced. Copies were prepared to be distributed to delegates to the CBMA assembly in January 2005.

The questionnaire consisted of 54 questions. The content of which were categorized into Spiritual, Management, Social and Economic issues. Spiritual has five aspects, namely, Call, Liturgy, Christian Education, Creed, and Ordination of Pastors. Management has five aspects, namely, Church program, Conflicts, Church schools, External linkages, and Internal linkages. Social has three aspects, namely, Women participation, Homosexuality, and Vices and immoral acts. Economic has five aspects, namely, Pastors in business, CPBC in business, Pastors' salary, Financial share to CPBC and Pastors' affiliation.

Data Processing and Analysis of Survey Data

The gathered data were subjected to descriptive statistics only. Specifically, the statistical tools used were the mean and percentage distribution.

IV. Data Analysis

This chapter deals on the presentation, analysis and interpretation of data on the personal preferences of pastors regarding some issues related to the decision-making process (local governance) of churches in the CPBC.

Profile of the Respondents

The profile of the respondents is shown in Table 1.

As to sex, a little over one-half of the respondents are male (51.4%) while a little over of them are females (36.8%) and a little over one-tenth did not specify their own sex group.

As to age, almost the same number of pastors belongs to the 2-39 and 40-60 age groups (39.68% vs. 38.73%) while a minority of them either did not specify their age group or belong to the 61-above age group (12.06% and 9.52% respectively).

As to *civil status*, more than one-half are married (57.8%) while there are only a little over one-fourth of them who are single (26.7%) while a very minimal of them are widowed (3.2%). More than 10 percent did not specify their civil status (12.4%) which might be indicative of their real status or they might have forgotten about it.

As to *educational attainment*, majority are college graduate (66.3%) while a little less than one fourth (23.2%) have not specified their educational attainment. Minority of them have finished graduate school (4.8%)

As to *nature of work*, majority are engaged in pastoral work (67.6%).

As to *place of work*, a little less than the majority are in the barrios (48.3%) while a little over one third are either in the town or city (20.3% and 14.6% respectively).

As to *number of years of work*, a little over 1/3 of them (36.19%) did not specify their years of work; a little over 1/10 of them have either 1-5 years of work (13.97%); 6-10 years of work (11.75%); and 11-15 years of work (13.02%). A minimal number of them have 16-40 years of work (16-20 years of work - 6.67%; 21-25 years of work - 6.98%; 26-30 years of work - 6.03%; 31-35 years of work - 2.54%; and 36-40 years of work - 2.22%).

Table 1:
Personal Characteristics of Respondents

| | Frequency | Percentage |
|--|-----------|------------|
| Sex | | |
| Female | 116 | 36.8% |
| Male | 162 | 51.4% |
| Not Specified | 37 | 11.7% |
| Age | | |
| 20 to 39 | 125 | 39.68% |
| 40 to 60 | 122 | 38.73% |
| 61 and above | 30 | 9.52% |
| Not Specified | 38 | 12.06% |
| Civil Status | | |
| Single | 84 | 26.7% |
| Married | 182 | 57.8% |
| Widow | 10 | 3.2% |
| Not Specified | 39 | 12.4% |
| Educational Attainment | | |
| Elementary | 7 | 2.2% |
| High School | 11 | 3.5% |
| College | 209 | 66.3% |
| Graduate School | 15 | 4.8% |
| Not Specified | 73 | 23.2% |
| Nature of Work | | |
| Pastoral | 213 | 67.6% |
| Christian Education Director/Directress | 22 | 7% |
| Teaching in CPBC- Related Institutions | 21 | 6.7% |
| Others | 8 | 2.5% |
| Not Specified | 51 | 16.2% |
| Place of Work | | |
| Barrio | 152 | 48.3% |
| Town | 64 | 20.3% |
| City | 46 | 14.6% |
| Not Specified | 53 | 16.8% |
| Number of Years of Service | | |
| 0-5 years | 44 | 13.97% |
| 6-10 years | 37 | 11.75% |
| 11-15 years | 41 | 13.02% |
| 16-20 years | 21 | 6.67% |
| 21-25 years | 22 | 6.98% |
| 26-30 years | 19 | 6.03% |
| 31-35 years | 8 | 2.54% |
| 36-40 years | 7 | 2.22% |
| Not Specified | 114 | 36.19% |

The Pastors Preference According to the Following Areas:

A. Spiritual

Overall, in the spiritual area that includes call, liturgy, Christian education, creed and ordination, the pastors either agree or strongly agree (29.5% and 29.4%) that churches should have common stand regarding these.

In the **Call**, a little over one-half of the pastors either agree (26.8%) or strongly agree (25.2%) while a little over one-fifth (23.5%) are neutral or indifferent about it.

Specifically, the pastors prefer that:

- a) A church should seek approval from the Convention of Philippine Baptist Churches when calling a Pastor (strongly agree – 29.5% and agree – 27.3%);
- b) A pastor should not transfer from one church to another without the approval of CPBC (agree – 22% and strongly agree – 17.8%). Although, one fourth and a little less than one fourth of them are neutral or indifferent and disagree about the situation (25.1% vs. 23.2%).
- c) A pastor should accept the call with the provision stipulated in the CPBC standards of calling a pastor (agree – 26.8% and strongly agree – 25.2%). A little less than one fourth of them are neutral or indifferent about the situation (23.5%)

In the **Liturgy**, when combined, 2/5 of the pastors agree (20.3%) or strongly agree (19.4%) while a little over 2/5 either are neutral or indifferent (22.6) or disagree (21.6%).

Specifically, the pastors prefer that:

a) Churches should be free to exercise any type of worship according to its own spirituality (strongly agree – 39.4% and agree -30.2%)

b) Worship should follow CPBC prescribed worship liturgy (neutral – 34.6%; agree – 19.7% and strongly agree – 9.2%). However, 21.6% disagreed while 8.6% strongly disagree to this situation.

When asks the question, only pastors, not lay persons, should be allowed to preach in the church, majority disagree to it (disagree – 34.9% and strongly disagree – 19.0%). 18.1% of them are neutral or indifferent about the situation.

In the **Christian Education**, when combined, majority of them either agree or strongly agree (29.7% and 27.3% respectively).

Specifically, the pastors prefer that:

a) There should be a uniform curriculum and materials for Sunday School and other Christian education-related activities of the church (strongly agree – 35.9% and agree – 27.9%)

b) Selection of the Sunday School teachers should follow the standards set by the Convention (agree – 28.3% and strongly agree – 17.8%). However, 26.3% are neutral or indifferent and 18.7% disagreed to the situation.

c) Theological textbooks and references of the different seminaries and Bible schools should be approved by the CPBC (agree – 29.7% and strongly agree – 27.3%). However, 21.4 % are neutral or indifferent about the situation.

In the ***Creed***, when combined an overwhelming majority agree to it (strongly agree – 42.3 % and agree – 34.2 %)

Specifically, the pastors prefer that:

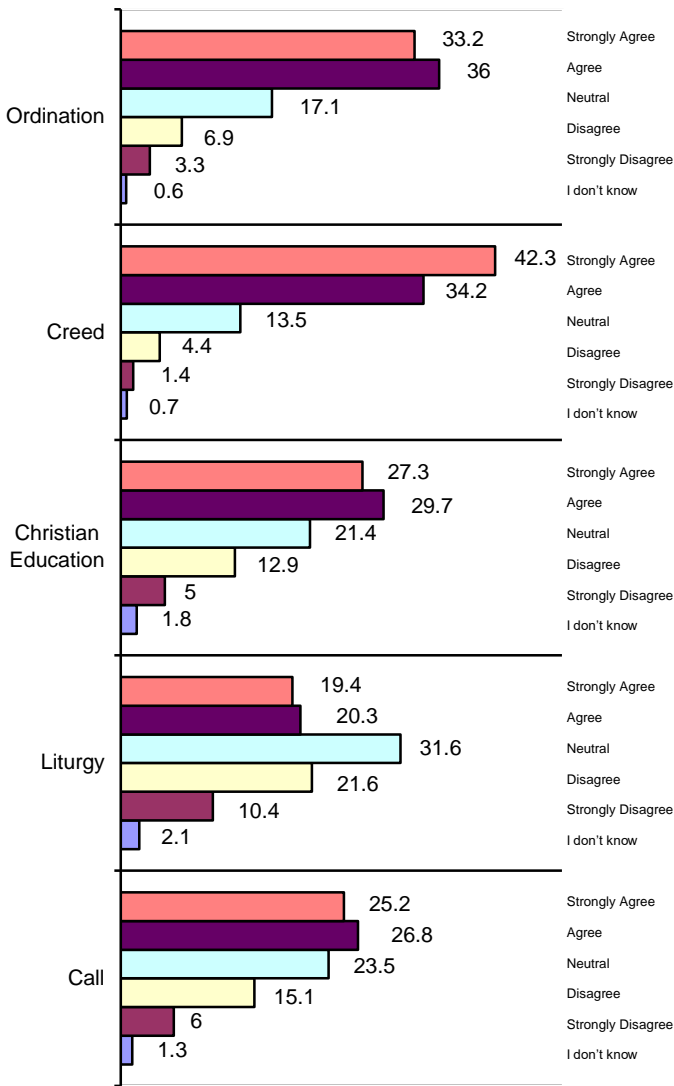
- a) There should be a common statement of faith approved by the CPBC (strongly agree – 46.7 % and agree – 33.7 %)
- b) CPBC must have a common statement of concern on contemporary issues (strongly agree – 37.8 % and agree – 33.0%)
- c) A uniform church covenant should be adhered to by the churches of the CPBC (strongly agree – 42.5 % and agree – 35.9 %)

In the ***Ordination*** issue, when combined, majority of the pastors agree to it (agree – 36.0 % and strongly agree – 33.2 %)

Specifically, pastors prefer that:

- a) The Ordination Council should have the authority to examine and to ordain Pastors according to standards set by the CPBC (strongly agree – 46.0 % and agree – 38.1%)
- b) A Pastor should be ordained by the CPBC upon receipt of a call from the local church regardless of the form of the call (agree – 34.6 % and strongly agree – 25.4 %)
- c) An ordination should be granted to Pastors who are working in church-related institutions (agree – 35.2 % and strongly agree – 28.3 %). However, 20.0 % are neutral or indifferent about the situation.

Graph 1 – Distribution of Respondents According to Spiritual Area



B. Management

Overall, in the Management area, namely Church program, conflicts, Church Schools, external linkages and internal linkages, when combined, majority agree (agree – 32.5% and strongly agree – 29.3 %). However, 20.1% are quite neutral or indifferent to it.

In the **Church Program**, when combined a little more than 2/5 agree to it (agree – 25.4 % and strongly agree – 18.5 %). However, almost the same percentages are quite neutral or disagree to the situation (neutral – 25.1 % and disagree – 18.5%)

Specifically, the pastors prefer that:

- a) There should be a uniform program of activities of churches in the CPBC (agree – 25.14% and strongly agree – 18.7 %). However, 25.1 % are neutral or indifferent while 19.4 % disagree to it.
- b) Church program of activities should be implemented on the basis of CPBC mission-vision (agree – 34.9 % and strongly agree – 24.8 %). However, 24.1 % are quite neutral or indifferent about the situation.

When asked the question if non-CPBC Pastors should be allowed to work in the Convention Churches and related institutions, a little less than 2/5 disagree to it (disagree – 26.0 % and strongly disagree – 13.3 %). However, 26.0 % are neutral or indifferent while when combined, a little less than 1/3 agree to it (agree – 16.2 % and strongly agree- 12.1%)

In **Conflicts**, pastors agree to it (agree – 38.3 % and strongly agree – 34.6 %)

Specifically, pastors prefer that:

- a) The CPBC should have the power and authority to settle conflicts in local churches (strongly agree – 37.1 % and agree – 33.0 %)
- b) There should be guidelines, rules and regulations in settling conflicts in the CPBC to be adhered to by local churches (agree – 40.6% and strongly agree – 36.2 %)
- c) A conflict resolution committee should be created by the CPBC (agree – 38.3 % and strongly agree – 34.6 %)

In **Church Schools**, the pastors agree to it (agree – 39.1% and strongly agree – 30.0%)

Specifically, the pastors prefer that:

- a) Church-related schools should be managed by CPBC qualified pastors (strongly agree – 34.6 % and agree – 34.0%)
- b) There should be program in the CPBC in the management of these church-related schools (agree – 45.4% and strongly agree – 27.6 %)
- c) A committee should be created to manage CPBC church-related schools (agree – 39.1 % and strongly agree – 30.0%)

In **External Linkages**, when combined, a little more than 1/3 agree to it (agree – 27.0% and strongly agree – 16.9 %). However, a little over ¼ (26.8%) are neutral or indifferent about it.

Specifically, the pastors prefer that:

- a) Any local church desiring linkages with other institutions especially other denominations should seek approval from the CPBC (agree – 36.5 % and

strongly agree – 26.0%). A little over 1/5 (21.6%) are neutral or indifferent about it.

b) CPBC Pastors earning a degree from non-accredited and non-CPBC theological institutions should be allowed to serve in the CPBC-related institutions (agree – 27.0% and strongly agree – 16.9%). More than ¼ (26.8%) are quite neutral or indifferent to it.

When asked the question whether churches should not look for financial linkages with other external institutions, such as in the US and other foreign countries without the approval of the CPBC, the pastors disagreed to it (disagree – 26.7 % and strongly disagree – 14.6 %). However, more than ¼ (29.8 %) are quite neutral or indifferent to it.

In ***Internal Linkages***, pastors agree to it (strongly agree – 46.5 % and agree – 32.6 %)

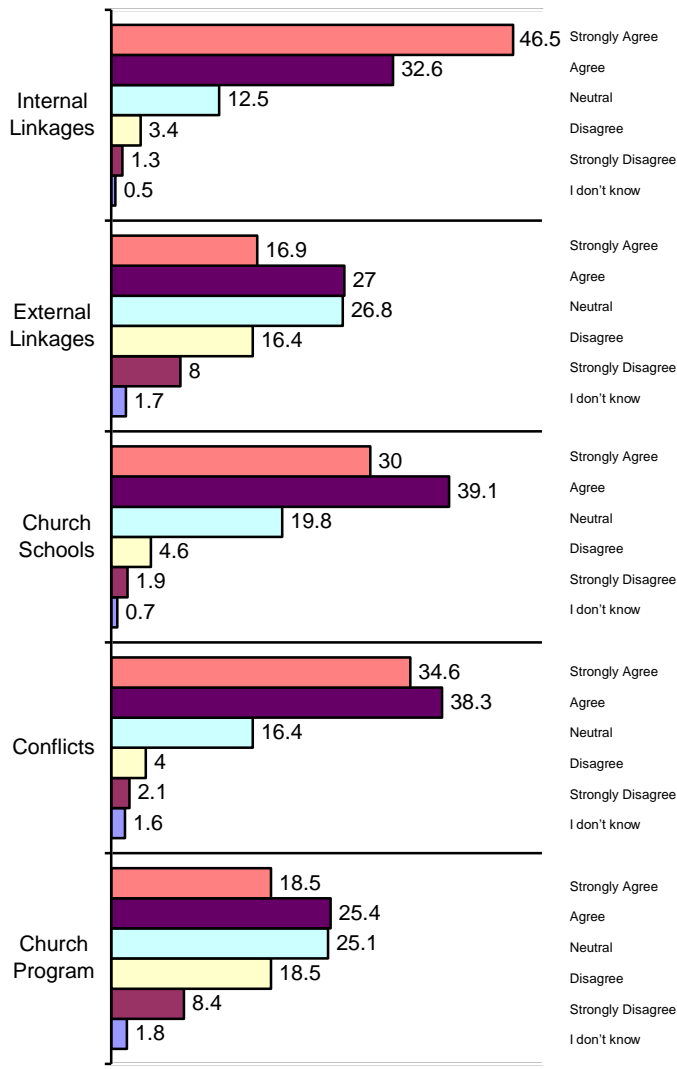
Specifically, pastors prefer that:

a) Pastors should be well informed of opportunities and privileges offered by CPBC-related institutions such as scholarships, grants, etc. (strongly agree – 63.5% and agree – 26.0%)

b) Attendance should be required of all Pastors in all CPBC conference and assemblies from the local circuits, Kasapulanan and national assembly (strongly agree – 40.3% and agree – 39.0%)

c) A centralized system of governance throughout the CPBC structure, programs, activities and processes (strongly agree – 35.6% and agree – 32.7%)

Graph 2 – Distribution of Respondents According to Management Area



C. Social

Overall, in Social Area, Namely, women participation, homosexual and vices/immorality of Pastors, when combined, a little over than 2/5 (43.9%) disagree to it (strongly disagree – 26.8 % and disagree – 17.1%).

In ***Women participation***, pastors agree to it (strongly agree – 31.7% and agree – 30.5%)

Specifically, pastors prefer that:

- a) Women should be given equal role to that of men by the local church (strongly agree – 45.1% and agree – 32.7%)
- b) A woman Pastor with her husband-Pastor should be called by the church separately with appropriate prescribed remuneration by the CPBC (strongly agree – 35.2% and agree – 29.8%)
- c) CPBC has to allocate 50% of the membership of its Board of Trustees to women (strongly agree – 31.7% and agree – 30.5%)

In ***Homosexual issues***, majority of the pastors disagree to it (strongly disagree – 30.4% and disagree – 23.6 %)

Specifically, when pastors were asked for their preferences regarding the following situations, they disagree:

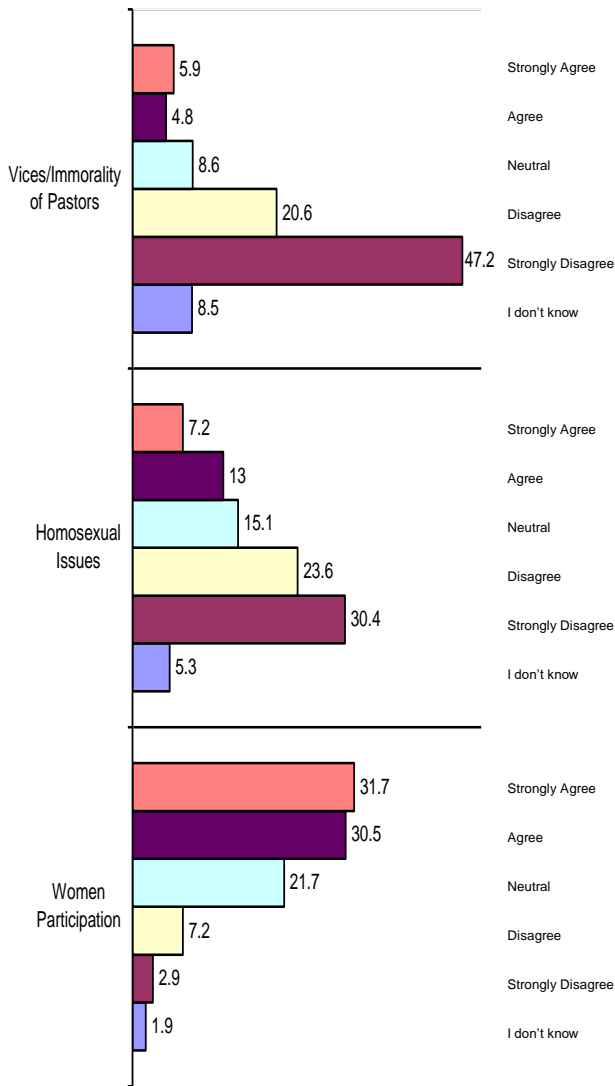
- a) Homosexuals in churches including pastors should be ignored (meaning – we should not ask or tell about homosexuals) (strongly disagree – 34.0% and disagree – 27.3%)
- b) There should be tolerance and programs fitted to the needs of the homosexuals (strongly disagree – 27.0% and disagree – 26.3%)
- c) Homosexuals should be accepted in churches of the CPBC (strongly disagree – 30.2% and disagree – 17.1%)

In ***Vices/Immorality of Pastors***, majority of the Pastors disagreed to it (strongly disagree – 47.2% and disagree – 20.6%).

Specifically, when pastors were asked for their preferences regarding the following situations, they disagreed:

- a) Pastors should be allowed to consume alcoholic beverages (strongly disagree – 40.3% and disagree – 22.5%)
- b) Moderate social gambling (not illegal) may be allowed to CPBC members (strongly disagree – 40.3% and disagree – 22.5%)
- c) Adultery may be tolerated in churches of the CPBC (strongly disagree – 54.9% and disagree – 17.8%)

Graph 3 – Distribution of Respondents According to Social Area



D. Economic

Overall, in the economic area, namely, Pastors in business, CPBC in business, Pastor's salary, financial share and Pastor's affiliation, when combined, majority agreed to it (agree – 32.4% and strongly agree – 26.2%)

In **Pastors in business**, majority of the pastors cannot make their stand (neutral – 26.7%, agree – 24.8% and disagree – 16.0%)

Specifically, the pastors preferred:

a) Pastors may engage in business while serving as full time resident ministers (agree – 30.8% and strongly agree – 14.6%). However, 31.4% are neutral or indifferent about it.

b) As long as church members approve, Pastors may engage in business (agree – 34.6% and strongly agree – 17.1%). However, 23.2% are neutral or indifferent about it.

When asked whether Pastors should leave the church the moment they are engaged in business outside their ministry, they disagreed to it (strongly disagree – 26.7% and disagree – 25.7%). However, 25.4% are neutral or indifferent about it.

In **CPBC in business**, pastors agreed to it (agree – 38.9% and strongly agree – 30.9%)

Specifically, pastors preferred/agreed:

a) There should be a national multipurpose cooperative endeavor of CPBC (agree – 38.1% and strongly agree – 31.7%)

b) The CPBC may engage in business to support its programs (agree – 37.1% and strongly agree – 28.9%)

c) The CPBC may engage in business ventures like stock market, agri-business, and ecological tourism (agree – 38.9% and strongly agree – 30.9%)

In **Pastor's salary**, they agreed to it (strongly agree – 40.9% and agree – 29.4%)

Specifically, they preferred/agreed:

a) There should be a standardized salary and benefit scale for Pastors set by the CPBC (strongly agree – 50.5% and agree – 32.1%)

b) If the local church cannot fully support its Pastor, the CPBC should subsidize his/her salary (strongly agree – 53.7% and agree – 30.2%)

c) Salaries of Pastors should be remitted to the CPBC office through the Kasapulan (agree – 26% and strongly agree – 18.4%). However, 21.3% are quite neutral or indifferent about it.

In **Financial share** (CBBC Share), they agreed to it (agree – 40.6% and strongly agree – 27%)

Specifically, they agreed:

a) The local church and church-related institutions should strictly observe the CPBC policy and guidelines on remittance of share (agree – 41.9% and strongly agree – 28.6%)

b) Remittance of share during the last three years should be a condition for maintaining membership in the CPBC (agree – 41% and strongly agree – 21.6%). However, 21.6% are neutral or indifferent to it.

c) In return of CPBC share, the CPBC should allocate subsidy in the form of scholarships and grants per Kasapulan (agree – 39% and strongly agree – 30.6%)

In **Pastor's affiliation**, a little than ½ of them (48.4% when combined) agreed to it (agree – 28.1% and strongly agree – 20.3%)

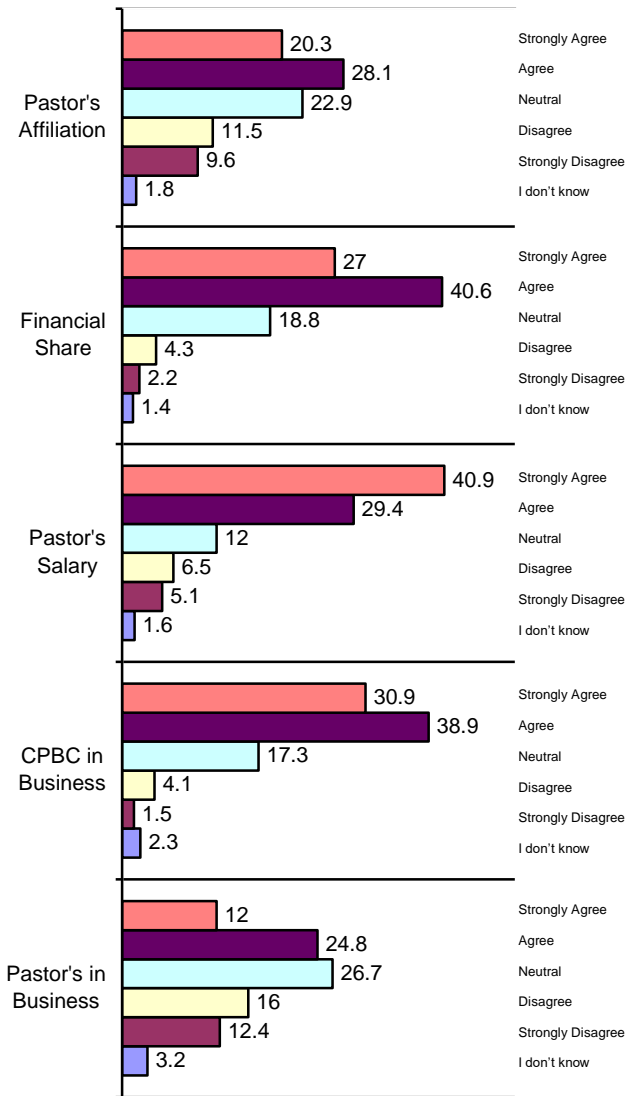
Specifically, they agreed:

a) Pastors can work in non-CPBC related institutions and still keep their CPBC affiliation (agree – 29.8% and strongly agree – 15.2%). However, 24.8% are neutral or indifferent about it.

b) Top level and middle management in CPBC-related institutions should be occupied by theologically trained people accredited by CPBC, provided they are academically qualified according to the requirements and standards of the Philippine Government (agree – 37.% and strongly agree – 32.4%)

When asked whether Pastors should be allowed to run for election and occupy government positions while engaged in pastoral work, they disagreed to it (disagree – 17.1% and strongly disagree – 16.8%). Although, 27.9% are neutral or indifferent to it.

Graph 4 – Distribution of Respondents According to Economic Area



Graph 5 – Quantitative Summary of Results of Study

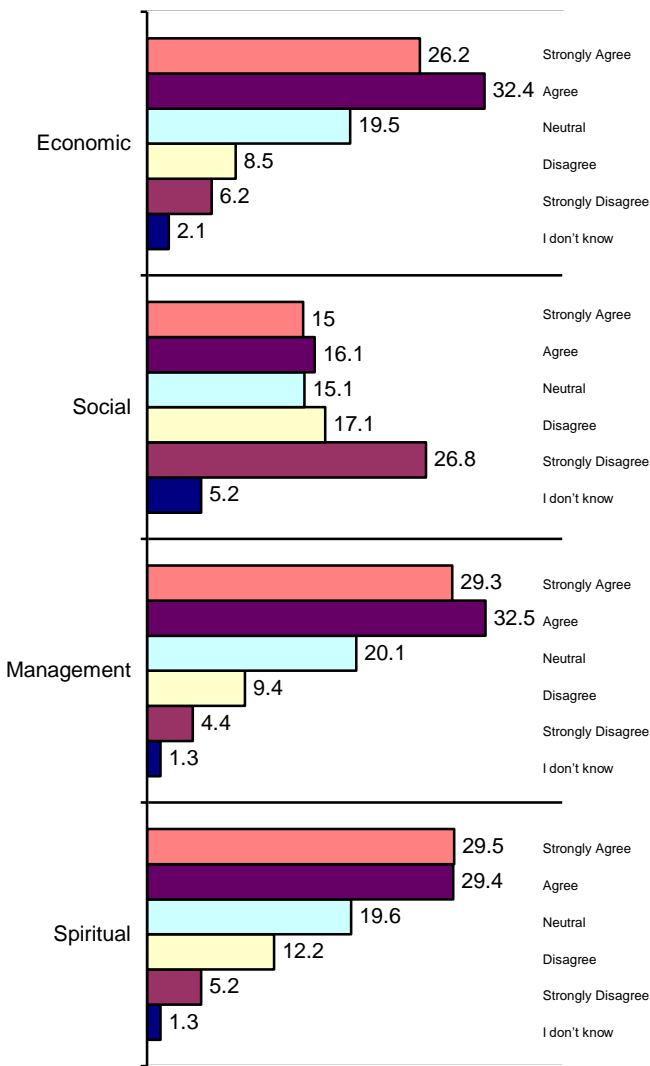


Table 2:
Qualitative Summary of Results of Study

| Areas | Results | | |
|--|-----------|---------------------------------------|-------------|
| | Localized | Neutral Geared Towards Centralization | Centralized |
| A. Spiritual | | | |
| 1. Call | | | ✓ |
| 2. Liturgy | | ✓ | |
| 3. Christian Education | | | ✓ |
| 4. Creed | | | ✓ |
| 5. Ordination | | | ✓ |
| B. Management | | | |
| 1. Church Program | | ✓ | |
| 2. Settling Conflicts | | | ✓ |
| 3. Administration of Church Schools | | ✓ | |
| 4. External Linkages (outside of CPBC links) | | | ✓ |
| 5. Internal Linkages (inside the CPBC) | | | ✓ |
| C. Social | | | |
| 1. Women Participation | | | ✓ |
| 2. Homosexual Issue | ✓ | | |
| 3. Vices | ✓ | | |
| D. Economic | | | |
| 1. Pastors in Business | | | |
| 2. CPBC in Business | | | ✓ |
| 3. Pastors Salary | | | ✓ |
| 4. Financial Share to CPBC | | | ✓ |
| 5. Pastors Affiliation (Political, CPBC and Non-CPBC leadership) | | | ✓ |

V. Summary of Findings, Conclusions, and Recommendations

This study shows that as to the profile of respondent pastors, majority are male of productive age, college graduate, married, and engaged in pastoral work and ministering in the barrio.

Respondent pastors generally prefer a centralized form of governance in the spiritual, management, social and economic affairs of the local churches. As written in the constitution of CPBC and as observed, the pastors' preference seems to contradict with the practices of the local churches which prefer local governance (or local autonomy). In a sense, there is a gap between what is practiced (local autonomy), as observed, and what the respondent pastors prefer (centralized governance) – between perceptions of what is desirable in terms of centralized governance and localized governance.

In specific cases, however, which include the particular areas on liturgy, church program, administration of school and pastors in business, the respondent pastors are not clear of their stand, although their preference is geared towards centralized form of governance. As observed, there is a tendency towards laissez faire attitude, meaning if something is functional it can be followed. For instance, if the *Eskuela Dominikal* published by the CPBC is good then a local church could adopt it, and if not, the local church could reject it.

On the areas of Homosexuality and Vices the respondent pastors believed that they are “localized issues”. In a sense, homosexuality and moral issues are “private” matters – issues between God and the individual person. Thus, respect of each other's spirituality is quite strong in those areas.

Based on the above findings, this study recommends the following:

- 1) There is an urgent need for CPBC together with the Convention Baptist Ministers Association (CBMA) and local churches to conduct a deeper assessment and evaluation on the governance of the CPBC and local churches taking into consideration the preferences of their pastors. There is a need to pursue these issues more fully and in greater depth--and with some urgency because it is clear that pastors and workers have expressed their preferences rather forcefully.
- 2) There is a need for further study to find out the reasons of pastors (e.g., biblical, theological and personal reasons) why they prefer centralization than local governance.
- 3) There should be a deeper discussion on the relationship between governance and theology.
- 4) Further study may be conducted which are not covered in the present investigation.