CHAPTER I

THE PROBLEM

Introduction

General Setting of the Study

The setting for this study is among a group of approximately seventy-five Filipino pastors belonging to two separate but closely-related groups of churches. The first is the Philippine Bible Methodist Church (PBMC) and the second is the Bible Methodist Gospel Light Church (BMGLC). Originally, these two groups were one under the former name, but in 2010 the latter group chose to incorporate as a separate, sister denomination. Both groups maintain a close relationship with the Bible Methodist Connection of Churches (BMCC) in the U.S.A., and both have a working partnership with Bible Methodist Missions, which is the global mission arm of the BMCC. The writer has conducted a study of the preaching patterns of these pastors in the light of their personal sense of ethnic, social, religious, and family/kinship group identity and their interactions with members of other religious groups.

Background

These pastors come from lower and middle class backgrounds. Some of the congregations which these pastors lead now include members who are middle class professionals such as attorneys, school teachers, and even local politicians such as barangay captains and barangay councilors.[1] However, most of the pastors in this study have not obtained more than a Bible school degree. A few have studied in secular colleges, and even achieved master's degrees. These, however, are the exception. Many

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[1] The author has learned this through personal conversations with various pastors, and has also personally met some of these professionals and officials while attending local Bible Methodist Churches in the Philippines.

have not even completed a full four-year Bible school degree. Levels of English proficiency include a wide spectrum from those who have high level of fluency to those whose comprehension and speaking ability is very limited. The same is true with regard to the Filipino language (often generically referred to as Tagalog) because most of these pastors are not native speakers of their national language.[2]

Personal Background of the Researcher

The motivation for researching this topic really began in the early years of my life, when, as a teenager, I felt that God was calling me into full-time Christian ministry. This sense of calling prompted me to enroll in God's Bible School and College in Cincinnati, Ohio, U.S.A. During that time I confirmed that God was calling me into pastoral ministry. I went on to serve for twelve years as a pastor, including eleven years at the First Bible Methodist Church in Chattanooga, Tennessee. During that time, I found myself serving a small congregation located in a racially and culturally diverse community which was populated with a mixture of white and black Americans along with a dramatic influx of Spanish-speaking Latino immigrants from Central America. This caused me to grapple with the tension between biblical fidelity and cultural relevancy. How could I be a faithful expositor of the Word of God and yet, somehow, connect those doctrinal truths with the minds and hearts of people whose lives are thoroughly rooted in some very different frames of reference from that of my own?

During those years of pastoral ministry, I began to realize that my primary gift and passion is in the area of teaching, and especially Bible exposition. This prompted me

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[2] For more explanation of the distinction between Tagalog and Filipino, see Paz M. Belvez's article, "Development of Filipino, The National Language of the Philippines" on the official website of the National Commission for Culture and the Arts at http://www.ncca.gov.ph/about-culture-and-arts/articles-on-c-n-a/article.php?igm=3&i=207 (February 11, 2015).

to pursue further study in the field of Biblical Studies, which culminated in the completion of a Master of Divinity degree from Temple Baptist Seminary in Chattanooga in 2009. Shortly after I completed that program, God opened the door for me to serve in the Philippines as a missionary.

I am presently serving as a field director for Bible Methodist Missions[3] in the Philippines and working in partnership with the two groups of Bible Methodist Churches both of which are located in the central and northern portions of the main island of Luzon. These groups are known as the Philippine Bible Methodist Church and the Bible Methodist Gospel Light Church. The former consists primarily of Filipinos who identify themselves as Ilocano. The latter group consists primarily of Filipinos who belong to various tribes of the Ifugao peoples.[4] Almost all of the people in both groups are Ilocano-speakers either as their first language or, in the case of the Ifugao people, a trade language. When combined, these two groups total about 75 local churches. I am also serving as the Dean of Academic Affairs and Spiritual Life at the Philippine Bible Methodist Shepherd's College in Villasis, Pangasinan. I live there on the campus together with my wife, Sarah, who is serving as the college librarian and as a music instructor. I also teach several Bible, theology, and ministry-related courses, including expository preaching.

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[3] Bible Methodist Missions is the missionary-sending arm of the Bible Methodist Connection of Churches (BMCC) in the USA. The BMCC consists of about 80 churches which are organized into three conferences. These conferences are concentrated primarily in Michigan, Ohio (and other mid-western states) and Alabama (and other south-eastern states). Also included are several congregations in Oklahoma and Kansas. Bible Methodist Missions is currently involved in partnerships with churches in three countries: Mexico, Philippines, Malawi, and another undisclosed location in Asia.

[4] Among the BMGLC pastors and members are also a smaller number who identify themselves as Kalanguya (another group of highland peoples). However, the majority are Ifugao.

Because of my working relationship with these churches, I have had many opportunities to listen and observe as various pastors and leaders have expressed their values and priorities in seminars, meetings, and personal conversations. This has prompted an interest in knowing more about the actual preaching patterns of these pastors and the socio-cultural influences which might have precipitated the current trends in their preaching. This interest flows out of my long-time passion for biblical exposition and doctrinal teaching. My personal mission at this time is to serve my Filipino Bible Methodist brothers and sisters by helping them to become more firmly grounded in biblical doctrine and especially within the Wesleyan-Holiness tradition. I am presently pursuing a concentration in Inter-cultural Studies through the M.S.T. program at APNTS, in order to gain a deeper understanding of how to connect biblical truth from a Wesleyan-Holiness perspective with the hearts and minds of people from diverse cultural contexts.

Theoretical Framework

The theoretical framework for this study is based upon the socio-psychological concept known as Group Identity Theory (GIT). GIT is virtually synonymous with Social Identity Theory (SIT), which Michael Hogg and others have defined as "a social psychological theory of intergroup relations, group processes, and the social self."[5] The focus of GIT is on two things. First, it examines the relationship between the individual and the group. It seeks to understand how individuals come to identify themselves with a particular group on the one hand, and, also how an existing group identity influences the

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[5] Michael A. Hogg, Deborah J. Terry, and Katherine M. White, "A Tale of Two Theories: A Critical Comparison of Identity Theory with Social Identity Theory," *Social Psychology Quarterly* 58, no. 4 (1995): 259, accessed at http://www.ssc.wisc.edu/~jpiliavi/965/hoggterrywhite.pdf (October 16, 2012).

individual's self-perceptions. Secondly, GIT yields helpful insights into the processes

which groups undergo as they interact with each other in society.

GIT operates within the larger sphere of Social Identity Theory (SIT) and Self-

Categorization Theory (SCT).[6] All three of these theories may be generally referred to as

the Social Identity Approach.[7]

Of particular interest within the scope of this study is what Reicher, Spears, and

Haslam refer to as "the nature of influence and persuasion."[8] The researcher analyzed the

data gathered from the subjects in order to see how members of one group might be

influenced by various aspects of group identity with which they identify themselves. This

type of analysis should not be confused with the study intra-group relationships

(relationship dynamics within a group). GIT is focused primarily on inter-group relations,

in which groups are treated as having a life of their own. Neither does GIT ignore the

individual within the group. Perhaps the strength of GIT is that, as a socio-psychological

theory, it draws upon the study of both the self and society and examines how both

ultimately influence the outcome of inter-group interactions. Using GIT and related

theoretical concepts, the researcher attempted to glean insights into what influences

pastors as they choose topics and prepare sermons from week-to-week.

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[6] Stephen Reicher, Russell Spears, and S. Alexander Haslam, "Social Identity Approach in Social Psychology," *Sage Identities Handbook,* M. S. Wetherell and C. T. Mohanty, eds. (London: Sage, n.d.), 2.

[7] Further explanation of this will be given in chapter two during the discussion of literature related to these theories.

[8] Reicher et al, 2.

Conceptual Framework

The conceptual framework presented here will show how the concept of GIT was connected to the research problem in this study. In other words, it explains the theoretical lens through which the primary research problem was examined.

Categories of Group Identity

In order to understand the specific application of GIT within this study, one must first recognize the broader context of GIT. One of the basic assumptions of GIT is that the number of groups with which an individual may be identified is virtually endless. For example, a person might be grouped according to their gender, age, nationality, race, ethnicity, social status, education, occupation, income, family, or religion. However, for the purpose of simplifying the discussion at this point, the writer will summarize these groups under three major categories which are as follows: ethnic groups, social groups (i.e. social class) and religious groups.

ETHNIC IDENTITY

Ethnic identity refers to groups of people who share a common ethnicity. According to anthropologist Paul Hiebert, ethnicity is primarily defined by ancestry, place of origin, and historical heritage, both mythical and factual.[9] A person may become identified with a particular ethnic group either by birth or through assimilation over a period of time.[10] Members of a particular ethnic group may be identified by certain shared characteristics such as language, food, clothing, values, symbols or religion.[11]

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[9] Paul G. Hiebert, *Cultural Anthropology*, 2nd ed. (Grand Rapids: Baker, 1999), 276-277.

[10] Hiebert, 277.

[11] Hiebert, 276-279; Brian M. Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker, 2011 Kindle edition), pages 76-78.

Sociologists D. Stanley Eitzen and Maxine Baca Zinn clarify that the term ethnicity is generally used to describe a sub-group of people within a larger, majority culture.[12]

SOCIAL IDENTITY

Social identity refers to people who share relatively the same social class. Although this term can have a varied range of usages, the writer has chosen Hiebert's general definition as the operative meaning for this study. He defines social class as "a stratum of people who share a common rank or status in a social hierarchy, whether based on economic factors or social prestige or both."[13] The level of social prestige may be influenced by such things as one's economic ranking, occupation, and level of educational attainment.[14]

RELIGIOUS IDENTITY

Religious identity refers to those who identify with the same religious group and share a common set of values, behavioral norms, and beliefs. Technically this category falls within the larger category of ethnic identity.[15] Like ethnic identity, one's religious identity may sometimes be determined at birth, but, unlike one's ethnicity, religious identity can also involve a great deal of personal choice. The latter case is particularly true when a person maintains their religious identity because of certain beliefs and values which they have personally come to believe and affirm.

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[12] D. Stanley Eitzen and Maxine Baca Zinn in *In Conflict and Order: Understanding Society,* sixth edition. (Needham Heights, Massachusetts, USA: Simon & Schuster, 1993), 545.

[13] Hiebert, 286.

[14] Hiebert, 287-289.

[15] Hiebert, 277-279; Marilynn B. Brewer and Miles Hewstone, eds., *Self and Social Identity* (Malden: Blackwell, 2004 Kindle edition), location 2688 to 2692.

FAMILY/KINSHIP IDENTITY

Paul Hiebert defines kinship groups as "the sets of relatives of which we are a part, who know each other as individuals and who interact in some fashion as a corporate group."[16] This should not be confused with similar concept of kinship systems, although the two are similar.[17] This category of group identity was not originally included in the framework for this study, but emerged later from the analysis of the interview data (see chapter four).

<div align="center">Similarities and Differences between Groups</div>

All four of the above types of groups can be observed under the broader umbrella of what is called group identity. Within each of these major group categories, one could then note an almost infinite array of sub-groups at ever-increasing levels of specificity. Therefore, a person might have many different group identities and sub-identities. For example, someone might identify himself culturally as Asian, Filipino, and Visayan. This same person might also identify themselves religiously as a Christian, Protestant, Evangelical, and Presbyterian. Furthermore, he might identify himself socially as a middle-class, professional, college graduate. Now, upon comparing the group identities of any two or more people, one would likely find some areas of similarity as well as areas of difference.[18]

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[16] Hiebert, 223.

[17] Hiebert, 223.

[18] This concept can be found both in SIT and in anthropological literature. See Alex Geisinger, "A Group Identity Theory of Social Norms and Its Implications," *Tulane Law Review* 78, no. 605 (2004): 631-639, accessed at http://papers.ssrn.com/sol3/papers.cf m?abstract _id=1369321 (October 16, 2012); Hiebert, 275-279.

For example, look at the hypothetical examples given in Table 1 (below) and notice the areas of similarity (bold print) and difference (non-bold print).

EXAMPLE A:		
	<u>Nita</u>	<u>Hito</u>
	female	male
	Asian	**Asian**
	Filipina	Japanese
	Christian	**Christian**
	Protestant	Catholic
	professional	**professional**
	middle-class	**middle-class**
	college graduate	**college graduate**
EXAMPLE B:		
	<u>Nita</u>	<u>Susan</u>
	female	**female**
	Asian	**Asian**
	Filipina	**Filipina**
	Visayan	Tagalog
	Christian	**Christian**
	Protestant	**Protestant**
	Evangelical	**Evangelical**
	Baptist	Pentecostal
	professional	unskilled laborer
	middle-class	lower-class
	college graduate	high school graduate

Table 1 – Examples of Similarity and Difference

Please note that, when comparing Nita with two different people, different areas of similarity and difference can be seen. In example A, Nita and Hito are of different gender, nationality, and religious affiliation, but they share the same identity as Asian,

Christian, professional, middle-class, college graduates. These areas of similarity and

difference are determined by the groups to which each person belongs (or does not

belong). In example B, Nita and Susan share the same gender, nationality and religion,

but they are still very different because they come from different ethno-linguistic groups

(Visayan and Tagalog), different evangelical denominations, and also different

occupational, economic, and educational groups.

These same kinds of observations can also be made of entire groups. For example,

Koreans and Chinese share the same Asian group identity. Male and female persons share

the same human identity. Presbyterians and Nazarenes may share the same Christian,

Protestant, and Evangelical identities. In other words, groups also have various areas of

commonality and difference.[19]

<div align="center">Salient Identities</div>

One final aspect of GIT which is particularly relevant in this study is the concept

of salient identities. This refers to the idea that while a person may have multiple

identities, one particular identity may become salient within a particular context.[20] For

example, if a woman finds herself in a large gathering of men, her gender identity might

become salient within that context. But if the same woman, as a middle-class

professional, went to an inner-city mission to serve lunch to a group of homeless women,

her gender identity would no longer be salient. Instead, it is probable that her social status

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[19] John C. Turner brings out this concept in a chapter entitled "Some Current Issues in Research on Social Identity and Self- categorization Theories," in *Social identity: Context, Commitment, Content,* Naomi Ellemers, Russell Spears, and Bertjan Doosje, eds. (Oxford: Blackwell, 1999), 6-34, accessed via a document posted at: https://view.officeapps.live.com/op/view.aspx?src=http%3A%2F%2Fidentities.org.ru%2Freadings%2Foberem_turner.doc (February 9, 2015).

[20] Kendra N. McLeish, and Robert J. Oxoby, "Social Interactions and the Salience of Social Identity," IZA Discussion Paper, no. 3554 (June 2008), 1, accessed at: http://ftp.iza.org/dp3554.pdf (February 24, 2015).

identity would become salient, as she observes the major societal differences between herself and the other women in the group.

<p style="text-align:center">How Group Identity Influences Religious Beliefs</p>

Figure 1 (below) illustrates the inter-connectedness of various types of group identity. The social status and cultural identities represent other forms of group identity which, although separate, might still be intertwined and inter-connected with a person's religious identity. As illustrated in Figure 1, the researcher will be operating from the assumption that these inter-connected categories of group identity (ethnic, social, religious, and family/kinship) do not function completely independent of each other, but rather are likely to have some degree of influence on each other. Therefore, it seems possible that ethnic and social identities may ultimately influence a person's religious identity, and thus also, in this case, the preaching patterns of pastors belonging to a particular religious group.
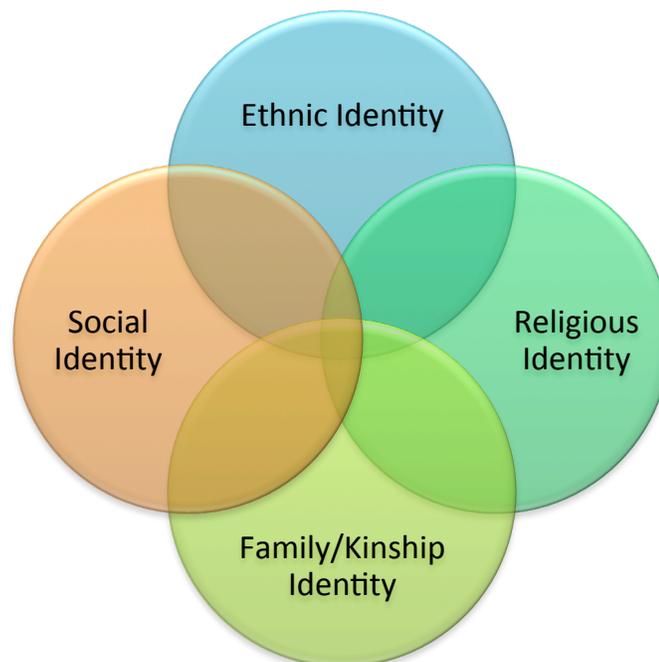
Figure 1 – The Inter-connectedness of Various Types of Group Identity

Figure 2 (below) further illustrates the process which takes place during these interactions. First there is interaction between the ingroup and the outgroup. This may be actual face-to-face interaction, or it may be through group events such as conferences, seminars, or other interdenominational events. Furthermore, the various forms of media should not be overlooked as forms of interaction. These might include printed media such as books, magazines, and brochures. Other forms of media interaction might be television programs, Digital Versatile Disc (DVD), digital audio materials, websites, and even social media such as Facebook and Twitter. In all of these venues, members with various group identities engage in some form of interaction with members of other groups.

In Group Identity   **Out Group Identity**

Conversation between In Group and Out Group

Convergence of Identities (and associated ideas / perceptions)

Comparison of In Group Identity with Out Group Identity
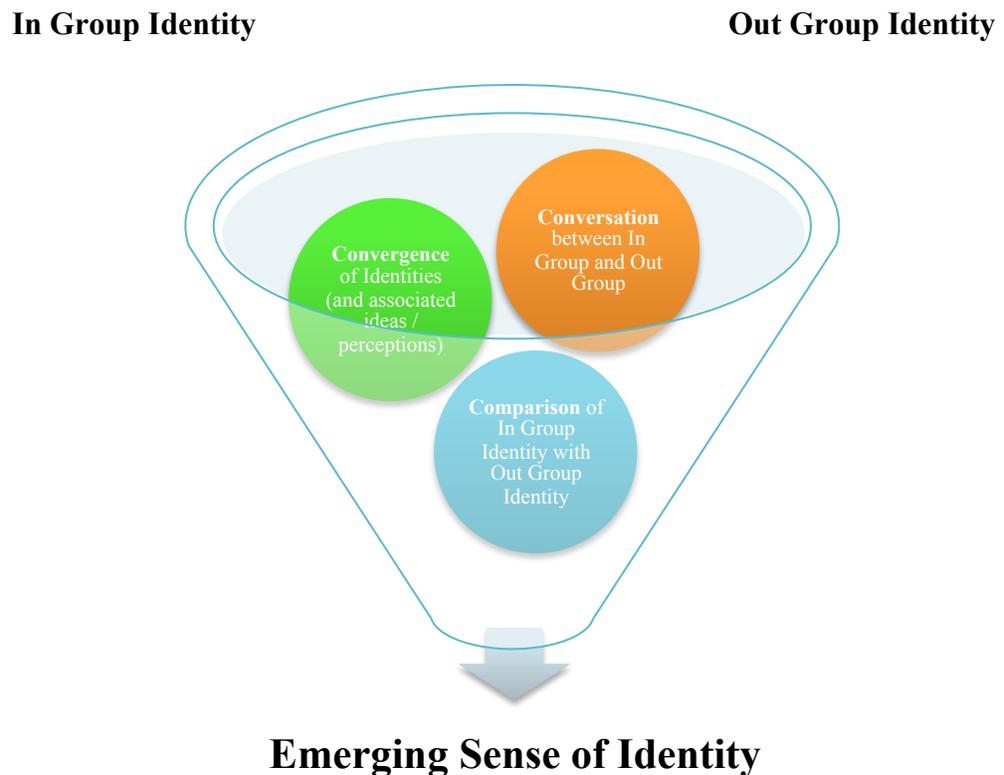
Emerging Sense of Identity

Figure 2 – The Process of Emerging Identities

These conversations generate a convergence of ideas from both in-group and out-group. Sometimes it may be an active convergence (sharing ideas on the same platform), but at other times it may be a somewhat lopsided convergence in which one group's ideas have a larger (broader) audience than do those of the other group. In the researcher's opinion, group members attending a seminar that is presented by affiliates of another group might be able to ask some questions, or engage in some form of idea sharing, but most of the interaction may take place inside their minds or with other attendees. The group presenting the seminar may have the advantage in sharing their particular views.

Nevertheless, members of the in-group have opportunity to compare the ideas and the identity of the out-group with their own ideas and identity. Based upon the principles of GIT, it is possible for the subjects (in-group members) to consider the ethnic and social identities of out-group members while also evaluating the beliefs and ideas which they are teaching. In other words, this conceptual framework suggests that people do not just hear what others say, but they also are evaluating who they are as persons—as members of society. They might ask questions like: Are they considered successful? What is their social status? What are their educational attainments? Does their ethnic identity have values or prestige associated with it that is desirable? In other words, this concept suggests that, at least to some extent, the messenger is associated with the message she/he delivers.[21]

These comparisons then influence the in-group members' concept of themselves. They will either come away from their interactions feeling that their identity holds equal, superior, or inferior value to that of the out-group. Depending on what kind of

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[21] Marshall McLuhan, *Understanding Media: The Extensions of Man,* Terrence Gordon, ed. (Berkeley: Gingko Press, 2013 Kindle edition), see chapter one, "The Medium is the Message."

comparative self-concept emerges (becomes dominant) within the group, members will then decide either that the beliefs and perceptions associated with their group are viable enough to compete against those of the out group, or they will decide they are not. If they decide that they are not viable enough, then it is likely that they will eventually shift from their in-group identity to the more desirable identity of the out-group. In some cases they might also opt to simply adopt some ideas from the out-group in order to try to improve the self-concept of the in-group.[22] Therefore, the anticipation at the outset of this study was that the ethnic, social and religious identities of the subjects and of the out-groups with which they interact, probably exert some degree of influence upon the beliefs which they express through their preaching patterns.

<div align="center">Connecting the Conceptual Framework to the Research Problem</div>

Thus the framework for this study is based in the theory that when members of different religious groups interact with each other in areas of similarity and difference, these interactions may influence the perceptions and ideas of one or more of these groups. This shaping of perceptions and ideas may result in the emergence of certain trends in which members of the in-group will decide either to uphold their own group identity through the competitive engagement of their own beliefs and perceptions in the marketplace of ideas, or they will decide that the identity of the out-group is more desirable than their own, thus choosing to change identities, or to assimilate some of the out-group ideas into their own group in order to improve the identity of their own group.[23] These trends will subsequently influence the current preaching patterns of

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[22] This concept is further explained in Chapter Two.

[23] For the purpose of this study, the writer will use the term "trend" to refer to perceptions and ideas which are gaining an increasing and expanding consensus between various groups.

pastors (see Figure 3 below). Furthermore, this study considers the possibility that areas

of similarity and difference may extend beyond religious identity, and also include ethnic
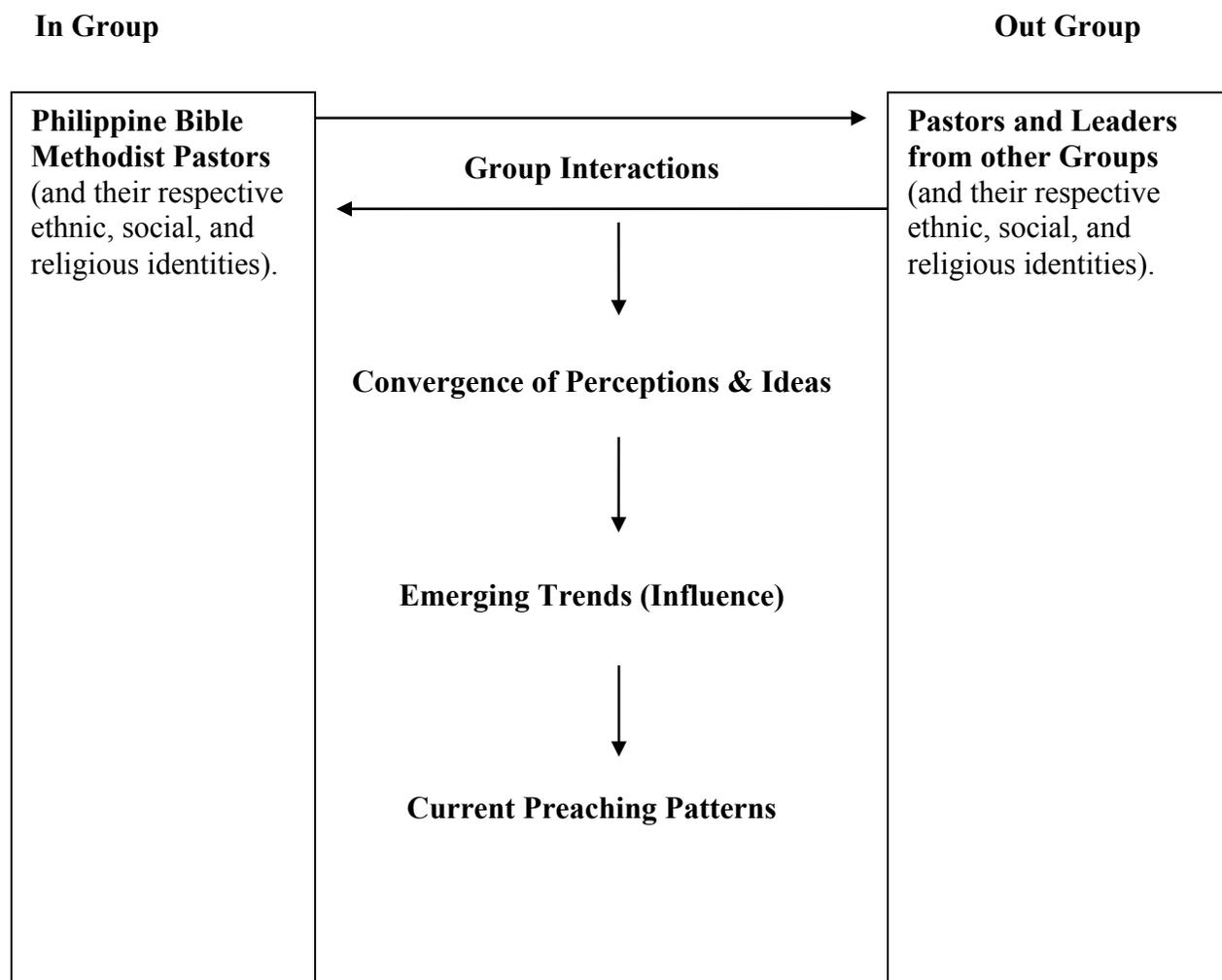
and social identities.

In Group   **Out Group**

Philippine Bible Methodist Pastors (and their respective ethnic, social, and religious identities).	**Group Interactions** ↓ **Convergence of Perceptions & Ideas** ↓ **Emerging Trends (Influence)** ↓ **Current Preaching Patterns**	**Pastors and Leaders from other Groups** (and their respective ethnic, social, and religious identities).

Figure 3 – Influence of Group Interactions on Current Preaching Patterns[24]

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[24] This figure was adapted from a similar one by D. Stanley Eitzen and Maxine Baca Zinn in *In Conflict and Order: Understanding Society,* 6th ed. (Needham Heights: Simon & Schuster, 1993), 33, which, in turn, was also adapted from one that was previously created by Marvin E. Olsen, *The Process of Social Organization,* 2nd ed. (New York: Holt, Rinehart and Winston, 1976).

Statement of the Problem

Based upon the theoretical and conceptual framework explained above, this study focused on the following research problem: *What influence does group identity have on the preaching patterns of Bible Methodist pastors in the Philippines?* In order to answer this question, the study explored three subsets of research questions, each of which was relevant to some aspect(s) of the theoretical framework.

This first subset of research questions focused on discovering the various group identities (ethnic, social, and religious) which were expressed by the subjects. The primary question which this subset attempted to answer was as follows: What are the personal backgrounds of the subjects? Further related questions included the following: Where are the subjects from? How do they describe the early years of their life (childhood, teen, and early adult years)? How do they describe their experience of being called into the ministry? How do they describe the way in which they came to be Bible Methodists? Within the framework of GIT, these self-perceptions are categorized as in-group identities.

The second subset of research problems focused on learning about the self-perceptions of the subjects while also identifying their perception of the out-groups with which they have interacted. The primary questions for this subset were as follows: Do the subjects sometimes have fellowship with people from other Christian groups? If so, then how do they describe those interactions? If they do not have interactions with other Christian groups, then why? Further questions within this subset were as follows: How do the subjects describe the people from other Christian groups? In what ways do they experience fellowship with them? How do they describe their experiences of interacting

with those people? How do the experiences make them feel? What are the reactions

and/or responses of the subjects to those experiences? Do they feel that these interactions

are helpful to them in their preaching ministry? How do they describe or explain their

answer to this question?

In the third subset of research problems, the researcher attempted to elicit

information regarding the subjects' perceptions of their processes and motivations while

preparing to preach. The primary question of this subset is as follows: How do the

subjects describe the process by which they prepare their sermons? Further questions

within this subset were as follows: What are some of the topics which the subjects speak

about in their sermons? How did the subjects describe the process by which they choose

particular topics for their sermons? How did they describe the process by which they

prepare to preach a sermon? How has their preaching changed from the beginning of their

ministry until now? The researcher examined this third subset of questions in order to see

if aspects of group identity would emerge in the data from these questions, and thus

reveal some points of connection between the subjects' group identities and their

preaching patterns.

Significance of the Study

This study has potential significance in several key areas. First, it should be useful

in its immediate context as a suggestive tool for Philippine Bible Methodist leaders as

they look for ways to improve the training and development of their pastors, specifically

in the preaching aspect of their ministry. Secondly, it should be helpful to the researcher

and his colleagues at the Philippine Bible Methodist Shepherd's College for the same

purpose as mentioned above, but more specifically in the area of curriculum evaluation

and improvement. Thirdly, this study may also be useful to other denominational leaders as well as to educators and scholars who are working within the Philippine context or in similar cultural and religious contexts. Finally, the writer anticipates that this study may open new areas for further exploration in future studies related to the influence of group identity within religious contexts and specifically within the field of evangelical Christian preaching.

Assumptions

1. This study assumes that the plethora of social, religious and cultural groups (and their sub-groups) have points of interaction with each other based upon the areas of similarity and difference between them.

2. This study assumes that the preaching patterns of pastors are constantly evolving and changing.

3. This study assumes that multiple group identities can be held by one person and, subsequently, even a group (as a unit) may have multiple identities (e.g. – religious, ethnic and social status).

4. This study assumes that religious group identities do not operate completely independently from those group identities which are derived from ethnic and social status-related categories.

Definition of Terms

Bible Methodist in this study refers to two closely-related denominations in the Philippines – the Bible Methodist Gospel Light Church and the Philippine Bible Methodist Church – both of which are affiliated with the Bible Methodist Connection of Churches (USA).

Group identity is, in simplest of terms, a "consciousness of kind."[25] It refers to people who share certain areas of similarity, such as ethnicity, race, gender, nationality, social class, religious affiliation, or family/kinship connection.

Salience is a term which, within the context of GIT, refers to the phenomenon that occurs when a person is influenced more by one particular identity than the other identities with which she/he is associated.[26]

Scope and Delimitations of the Study

First of all, this study limited the field of survey to a sampling from a field of Filipino pastors in three districts of the Philippine Bible Methodist Church, Inc. and also the Bible Methodist Gospel Light Church, Inc. This field includes a total of approximately seventy-five churches which are located in the provinces of Pangasinan, Isabela, Ifugao, Nueva Vizcaya, Nueva Ecija, Tarlac, Cagayan, Quirino, Benguet, and LaUnion on Luzon Island, Philippines.

Secondly, it was beyond the scope of this study to attempt identifying every possible type of group identity within the field of subjects. Instead, the researcher chose to focus on three basic categories of group identity—ethnic, social, and religious—as well as any other significant identities which might emerge from the data gathered during the study.

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[25] Hiebert, 179.

[26] For an example of this concept, see McLeish and Oxoby.

CHAPTER II

LITERATURE REVIEW

The theoretical and background research for this study has focused in three general areas: 1) literature related to the theoretical framework of group identity theory (GIT), 2) literature related to the Philippine, Ifugao, and Ilocano cultural contexts, and 3) literature providing background information related to the Bible Methodists in the Philippines.

Most of the literature related specifically to GIT comes from foreign sources. However, the cultural background literature is written primarily by local Filipino authors. The literature related to Bible Methodist background is primarily from foreign sources, with one important exception which will be explained below.

Sociology

Filipino scholars Jessie D. Javier, Rodrigo D. Costales, and Dionesio C. Rivas have written a chapter entitled "Social Groups, Stratification and Organizations" which provides an overview of different types of social groups and social "categories."[27] Furthermore, Chester L. Hunt and others have also written a book which, although not addressing specific theories of social identity, nevertheless offers helpful information which may be relevant in connecting SIT with the Philippine socio-cultural context.[28] Filipino sociologist Randolf S. David has also written about sociology within the

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[27] Jessie D. Javier, Rodrigo D. Costales and Dionesio C. Rivas, *Introductory Sociology and Anthropology: A Pedagogy* (Manila: REX Bookstore, 2006), 363-416.

[28] Chester L. Hunt, Socorro C. Espiritu, Lourdes R. Quisumbing, Justin J. Green, *Sociology in the Philippine Setting,* 5th ed. (Mandaluyong City: SIBS Publishing House, 1998).

Philippine context.[29] American writers, such as D. Stanley Eitzen and Maxine Baca Zinn, also share sociological concepts which give the researcher a broader picture of the general sociological framework in which the more specific theories (below) are operating.[30]

Social Identity, Self-Categorization, and Group Identity Theories

The presentation of literature below provides an overview of three closely-related and yet somewhat distinct theories: SIT, SCT, and GIT. In this paper, the writer will first explain the basic concepts of each theory. Then he will offer a summary and comparison of the three theories, noting similarities, differences, and ways in which each theory might be able to inform the others. Finally, this section will include some possible applications of these theories to the research problem.

Social Identity Theory

In order to understand the other two theories, one must begin with Social Identity Theory since it provides the broader conceptual framework from which they operate. Hogg, Terry and White have written a helpful summary of SIT. They describe it as "a social psychological theory of intergroup relations, group processes, and the social

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[29] Randolf S. David, *Reflections on Sociology and Philippine Society* (Quezon City: University of the Philippines Press, 2001) and *Nation, Self and Citizenship: An Invitation to Philippine Sociology* (Pasig City: Anvil Publishing, 2008).

[30] D. Stanley Eitzen and Maxine Baca Zinn, *In Conflict and Order: Understanding Society,* 6th ed. (Needham Heights: Allyn and Bacon, 1993).

self."[31] Two of the early proponents of this theory were Henri Tajfel and John Turner (in

Britain). Tajfel was the first to write on this subject, starting in 1959. Turner and others

later joined with Tajfel during the 1960s and continuing into the 1980s. Together they

made significant contributions to the further development of this field of thought.[32]

Much has also been written about Identity Theory which shares some close

similarities with SIT, but is generally considered to be a separate theory.[33] SIT was

originally considered a European school of thought (as distinct from North American

theories), however, its influence has now spread not only to North America but has also

gained international prominence.[34] According to Hornsey, there was what some have

called a "crisis of confidence" in the field of social psychology during the late 1960s and

early 70s due to what some perceived to be an overly simplistic application of

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[31] Michael A. Hogg, Deborah J. Terry, and Katherine M. White, "A Critical Comparison of Identity Theory With Social Identity Theory," *Social Psychology Quarterly* 58, no. 4 (1995): 259, accessed at http://www. ssc.wisc.edu/~jpiliavi/965/hoggterrywhite.pdf (October 16, 2012). NOTE: Hogg and others describe both SIT and SCT together (and yet as somewhat distinct concepts) in this article. Matthew J. Hornsey uses the term "Social Identity Approach" to encompass these two distinct theories under one heading. See his article: "Social Identity Theory and Self-categorization Theory: A Historical Review". *Social and Personality Psychology Compass* 2, no. 1 (2008): 204. See also John C. Turner, "Some Current Issues in Research on Social Identity and Self- categorization Theories," in N. Ellemers, R. Spears, and B. Doojse, eds., *Social identity: Context, Commitment, Content* (Oxford: [Blackwell]), 6–34, accessed at http://www.sozialpsychologie.uni-frankfurt.de/wp-content/uploads/2010/09/Hornsey-20082.pdf (October 16, 2012). Turner gives a brief introduction to SIT in the opening pages of this chapter. He also places the beginning of SIT around the start of the 1970s when he and Tajfel first published findings from some of their early research.

[32] Hogg et al, 259.

[33] Peter J. Burke and Jan E. Stets, "Identity Theory and Social Identity Theory," accessed at http://wat2146.ucr.edu/papers/00a-alt.pdf (August 24, 2012). In this paper, Burke and Stets actually argue in favor of combining SIT with Identity Theory (IT) as one theory, because of what they consider to be considerable "overlap" between the two theories. However, for the sake of limiting the parameters of this study, the writer will not be pursuing any major exploration of IT during this project. See also Hogg, Terry and White, 255 (and the entire article). Hogg and others, while acknowledging notable similarities between SIT and IT, nevertheless paint a sharper contrast between the two views, noting what they consider to be important areas of difference.

[34] Hogg et al, 259.

interpersonal and intra-psychic theories to the broader picture of intergroup relations, without due consideration for other dynamics such as language, history, and culture.[35]

One of the distinguishing characteristics of SIT and related theories is that it flows directly out of the discipline of social psychology. Social psychology is a marriage between sociology and psychology, the product of which union is an interest in the inter-connections between society and self (and vice-versa). When a person feels a sense of belonging to a particular group, they will adapt their behavior and feelings in order to meet the perceived expectations of the group. The individual will perceive the group(s) to which he/she belongs as the in-group(s) and those to which he/she does not belong as the out-groups.[36]

Hogg and others also describes the tendency of some groups to be dominant with a perceived higher status level compared to other groups. If members consider their in-group to be inferior (lower status level) to another (dominant) group, they will usually opt for one of two choices. If they feel that the lower status of their group is "stable" and "legitimate" then they may attempt to shift their psychological perceptions toward identification with the more dominant group. However, if they perceive that the lower status of their in-group is "unstable" and "not legitimate," they may choose to form an even closer unity within the in-group and compete with the out-group for dominancy and

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[35] Hornsey, 204-5.

[36] Hogg et al, 259-260.

a higher status.[37] Because of these kinds of interactions, social identity is a very fluid phenomenon, subject to constant change. This competition between groups results from the close connection between identity and "value."[38]

<div align="center">Self-Categorization Theory</div>

Self-categorization theory (SCT) originated from the work of John Turner, who is one of the primary advocates for Social Identity Theory (SIT). Turner first articulated the concept of SCT as further development of SIT. In fact, the two concepts, although distinct, are considered inseparably related to each other because they share "the same theoretical and metatheoretical [sic] enterprise."[39]

SCT describes a process which begins with what Hogg and others refer to as "categorization-accentuation," in which the individual establishes categories in his/her mind by noting similarities and differences between various "physical objects or people, including self."[40] The individual then accentuates these categories, generalizing both similarities of the in-group members and differences of the out-group members (or as Hogg and others have termed it – "intergroup discontinuities"). This might also be referred to as stereotyping. This process of self-categorization produces another level of self-concept which is different from the more individualistic self; it is a self which is

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[37] Hogg et al, 260; Henri Tajfel and John C. Turner, "The Social Identity Theory of Intergroup Behavior" in *Psychology of Intergroup Relations*, S. Worshel & W.G. Austin, eds. (Chicago: Nelson-Hall, 1986), 16, accessed at http://dtserv2.compsy.uni-jena.de/ss2009/soz psy_uj/86956663/content.nsf/Pages/ 58BD3B477ED06679C125759B003B9C0F/$FIL E/Tajfel%20 Turner%201979.pdf (August 21, 2012). This source was also cited by Angela Ferguson, "Intersections of Identity: Navigating the Complexities," accessed at http://www.forumonpublicpolicy.com/archive07/ferguson.pdf (March 31, 2015).

[38] Hogg et al, 261-262.

[39] Hogg et al, 259.

[40] Hogg et al, 260-261.

defined more by the group than by individual characteristics. This does not necessarily mean that the individualistic self is lost, but rather that the self-concept simply adds another level or dimension.[41]

<div style="text-align:center">Group Identity Theory</div>

GIT is also closely connected to SIT and SCT. In fact, According to Alex Geisinger, GIT is based upon a combination of SIT and SCT. He states, "The group identity theory is based on theories of social identity and self-categorization developed in the field of social psychology."[42] GIT views groups as being "dynamic units" in and of themselves which have significant interactions with each other.[43] However, although in one sense groups do have a life of their own, group identity nevertheless depends upon individuals who view themselves in some way(s) as belonging to a particular group. This is brought out by Yan Chen and Sherry Xin Li, who state: "Social identity is commonly defined as a person's sense of self derived from perceived membership in social groups. When we belong to a group, we are likely to derive our sense of identity, at least in part, from that group."[44] There appears to be a dual aspect to the concept of "group identity" in which, on the one hand "the group is within the individual" and, on the other hand, "the individual is within the group."[45]

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[41] Hogg et al, 260-261; Hornsey, 206.

[42] Alex Geisinger, "A Group Identity Theory of Social Norms and Its Implications," *Tulane Law Review* 78, no. 605 (2004): 632, accessed at http://papers.ssrn.com/sol3/papers.cfm?abstract _id=1369321 (October 16, 2012).

[43] Marilyn B. Brewer and Miles Hewstone, eds., *Self and Social Identity* (Malden: Blackwell Publishing, 2004 Kindle edition), location 3142 to 3146.

[44] Yan Chen and (Sherry) Xin Li, "Group Identity and Social Preferences" (October 30, 2006), accessed at http://yanchen.people.si.umich.edu/papers/Chen_Li_identity_20080711.pdf (October 16, 2012).

[45] Brewer and Hewstone, location 3140.

SIT focuses on how society gives the individual a particular sense of identity, whereas SCT approaches the same identity from the opposite direction, inquiring to know how individuals come to view themselves as members of a particular group.[46] According to Reicher, Spears and Haslam, These two theories are collectively known as the Social Identity Approach (SIA).[47] GIT is based upon both of the above theories, taking into account both the individual within the group (SCT) and the group within the individual (SIT).[48] Despite the fact that some distinctions can be made between these theories, they appear to operate closely together, within the same basic framework. In many places, the terms GIT and SIT appear to be used somewhat interchangeably and are therefore more difficult to really distinguish from each other.[49] Furthermore, there is a close congruousness between all three theories. Perhaps, based upon what has been outlined above, the best term to encompass all aspects of this theoretical framework would be SIA.

<center>Applications of GIT to the Research Problem</center>

Because of the above-mentioned congruousness between these theories, the writer expects to find useful interaction with all three while researching the proposed thesis.

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[46] Geisinger, 632, footnote 174.

[47] Stephen Reicher, Russell Spears, and S. Alexander Haslam. "The Social Identity Approach in Social Psychology," ed. M. S. Wetherell & C. T. Mohanty, *Sage Identities Handbook* (London: Sage, n.d.) 2, accessed at https://docs.google.com/viewer?a=v&q=cache:IPNDFvec0SAJ:https://surrey.ac.uk/ politics/research/researchareasofstaff/isppsummeracademy/instructors/Social%2520identity%2520chapter %2520final.doc+&hl=en&gl=ph&pid=bl&srcid=ADGEEShHa3GV_oPGl7BduCYw1IhL9zX9YjmNkcg4 0qTViZ38wAqmlTysubSwkS2i33_qpEqajcc5_u-NO4TjGuwCENRN3E8kg84WWRAi3AH0RS-AtvoRtm 2yqFCxRV6d0lqRKO wZuKA2&sig=AHIEtbSqsYDuq4nqamfCQhp3tnN8yothTg (October 16, 2012).

[48] See sources cited in the related discussion above.

[49] For example, Reicher, Spears, and Haslam, 2. They define SIT as referring to a person's perceived membership within a particular social group, thereby (apparently) equating SIT with GIT.

Although the thesis title employs only the term *group identity*, the very fact that GIT is based upon the other two theories necessitates that the proposed research be informed by the literature related to all three. In fact, it is virtually impossible to read about one of these theories without encountering one or both of the others.

The writer's preliminary exploration of GIT (and the related theories) has uncovered points of significant interest and potential relevance to the proposed research topic. First of all, GIT will provide a useful conceptual framework within which the researcher can explore the subjects' preaching patterns. The fact that GIT considers cultural identities (along with other forms of identity) will be useful within the inter-cultural context in which the writer will be conducting this study.

One of the more relevant aspects of SIT and GIT to the thesis is the tendency for members of an in-group either to unite and challenge the more dominant out-group(s) or to acquiesce to them and even look for ways to shift their own identity from the current in-group to a more dominant out-group.[50] This is one of key phenomena which the writer was looking for while conducting the study—to see what kinds of inter-group interactions are taking place and whether these interactions are causing the in-group (the subjects) to a) compete with the out-groups, b) shift their identity to an out-group(s), or c) if both of these things could be taking place as the subjects attempt to discard undesirable elements from their in-group identity while challenging the out-group(s) on certain points of difference in which they feel confident.

Also of relevance to the thesis is what Reicher and others have described as "the nature of influence and persuasion."[51] In other words, how do group identities and inter-

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[50] See sources cited above in describing this phenomenon.

group interactions effect the kinds of identity shifts (on the one hand) and inter-group competition (on the other) as described above?

Kendra McLeash and Robert Oxoby also bring out a third aspect of SIT/GIT in which a person with multiple identities may find that one particular identity becomes salient in a given context.[52] For one example, they cite a study conducted by Shih and others in which a group of Asian-American women took a math exam. For some, the test was administered in such a way that their Asian identity was made more salient while taking the exam. For others, their gender identity was caused to become more salient before doing the test. The result of the study revealed that those who took the test while their Asian identity was salient performed better than those whose gender was the salient identity.[53]

Marilyn Brewer and Samuel Gaertner also discuss a similar concept in which some people might hold a dual identity (more than one group identity), but with one particular identity being "superordinate" to the other in a hierarchy of identities.[54] They give the example of an American high school in which students belong to several respective ethnic groups while also holding a superordinate identity as Americans. In cases such as this, Brewer and Gaertner suggest that if each student essentially has a dual identity (ethnic and American) with the American identity being superordinate, they can still retain a strong (though subordinate) sense of ethnic identity. Furthermore studies

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[51] Reicher, Spears, and Haslam, 2.

[52] McLeish and Oxoby, 1.

[53] McLeish and Oxoby, 1.

[54] Marilynn B. Brewer and Samuel L. Gaertner, "Toward Reduction of Prejudice: Intergroup Contact and Social Categorization," in *Self and Social Identity* ed. Marilynn B. Brewer and Miles Hewstone (Malden: Blackwell Publishing, 2004 Kindle edition), location 5293-5296.

indicate that this kind of dual identity actually promotes "even more positive outgroup attitudes than those associated with a superordinate identity alone."[55]

<div align="center">Summary of SIT, SCT, and GIT</div>

This brief survey of some of the extant writings on Social Identity Theory, Self-Categorization Theory, and Group Identity Theory has enabled the researcher to reach a clearer understanding of what these theories are and how they relate to each other. And they do relate. In fact, the inter-connectedness of these theories necessitates that if a researcher wishes to interact with one of them, she/he must interact with them all.

<div align="center">**Philippine Identity**</div>

<div align="center">Historical and Cultural Background</div>

The Republic of the Philippines is located in the region of Southeast Asia. An archipelago of more than 7,000 islands, its neighbors include nations such as Vietnam, Thailand, Cambodia, Indonesia, Malaysia, China, Japan, and Korea. Because of its history of Spanish and American colonialism, the Philippines is a unique blend of Western and Eastern cultures.

Today Filipinos have a diverse cultural heritage coming from Asia, Europe (the Spanish colonizers), Latin America (during the time when the Spanish ruled the Philippines through the colony of Mexico), and North America (the American colonizers).[56] The Philippines is the home to almost 200 native languages and dialects, and yet it is also has one of the largest English-speaking populations in the world (the

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[55] Brewer and Gaertner, location 5293-5304.

[56] Gregorio F. Zaide and Sonia M. Zaide, *Philippine History and Government,* 6th ed. (Quezon City: ALL-NATIONS Publishing, 2009), 5, 20 and 65.

largest in Asia).[57] Additionally, Filipinos share a common national language which is called Filipino, but is based primarily upon the Tagalog language (along with Spanish and English).[58] The use of the Filipino language in public education has caused the national language to gain increasing prominence throughout the entire nation.

As a result of their common history, national language, and independent government, Filipinos now have a stronger national identity than ever before. One can see this reflected in many ways, even on a surface level. Upon traveling to various parts of the Philippines, some things are the same almost everywhere – certain Filipino customs, traditions, and foods, the unique modes of transportation such as jeepneys and tricycles, and common languages (Filipino and English). And yet, beneath the surface, one will discover that Filipinos are also a very diverse group of people. They come from different regions, speak different native dialects or languages, and often have differing traditions and perceptions which come from their unique regional, local, ethnic, and tribal cultures.

<div align="center">Understanding Philippine Identity</div>

Filipino writer Renato Constantino has provided some insights into the Philippine self-perceptions. He delineates three major "historical influences" on the "national consciousness" of Filipinos which are as follows: 1) "the level of social and economic development attained before colonization," 2) "the nature of Spanish rule," and 3) "the impact of American domination." Each of these eras from Philippine history holds a

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[57] Zaide and Zaide, 21 and 23.

[58] See footnote 2.

lingering influence over the consciousness of the Filipino.[59] Constantino defines

consciousness as "the manner by which a society in its development explains the world

and views itself." He further explains that this consciousness includes "the recognition of

the changing nature of social forms, therefore it is an awareness of the necessity for basic

and hence revolutionary change." As the social base undergoes changes, the

consciousness also changes, and the latter does so in direct connection to (or as

Constantino says, "in conformity with") the former. He also describes a counter-

consciousness in which there is a "reaction against the prevailing consciousness and

becomes consciousness when it triumphs." He makes a distinction between

consciousness and identity because, he asserts, consciousness tends to take on a

significant political component whereas identity may or may not do so.[60]

Constantino also fleshes out the effects of what he refers to as "defilipinization"

(during the era of American dominance / colonization) of the Filipino youth by the

Americans through what he describes as an intentional program of miseducation via the

public education system.[61] He asserts that "cultural Americanization had greater impact

on the upper and middle classes but some seepage down to the barrio level did occur."[62]

Further Americanization took place after World War II and the liberation of the

Philippines from Japanese occupation and oppression. Constantino credits much of this

cultural influence to the various forms of popular media and the emergence of the

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[59] Renato Constantino, *Identity and Consciousness: The Philippine Experience* (Quezon City: Renato Constantino, 1983), 2.

[60] Constantino, 6-7.

[61] Constantino, 35-45 (esp. 39).

[62] Constantino, 48.

national language. He further points out that this influence began to penetrate even more

to the barrio level. As a result, Filipinos began to imitate the trends found in popular

American culture such as movies, sports, and celebrity icons. One of the results of this,

says Constantino, was that "in many fields there was very little original thinking. The

Filipino had become largely imitative, seldom creative."[63]

However, another Filipino author, Fernando Nakpil Zialcita, seems to take issue

with Constantino's view of the so-called lack of originality among Filipinos. Zialcita

seems to have a finger on the pulse of Filipino sense of national identity when he decries

the fact that even many educated Filipinos speak in a derogatory manner of their own

culture, at times using such strongly negative words as bastardized or mongrel, while in

other cases employing more subtle but still condescending descriptions such as imitative

or derivative.[64] In the introductory chapter ("An Identity under Question"), Zialcita traces

the early roots of nationalism in the world and connects this global phenomenon with the

Philippine quest for a national identity.[65] In a chapter entitled "Toward a Community

Broader than the Kin," Zialcita explores the inter-play between the Filipino kinship

system on the one hand, and the inherited institutions (especially governmental and

religious) which have enabled Filipinos to expand their identity beyond kinship to their

barangay, municipality, province, and even their nation.[66] He challenges the commonly-

made assertion that Filipinos are colonial-minded with the counter-suggestion that, in

fact, the Filipino identity today is a result of "dialectical interaction between indigenous

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[63] Constantino, 49.

[64] Fernando Nakpil Zialcita, *Authentic Though not Exotic: Essays on Filipino Identity* (Quezon City: Ateneo de Manila University Press, 2006), 3.

[65] Zialcita, 1-34.

[66] Zialcita, 37-80.

traditions and foreign imports. The foreign imports act upon the indigenous but are themselves transformed." Zialcita also notes that the indigenous system of kinship identity tends to undermine efforts toward a national identity.[67] It seems that one can deduce from Zialcita's observations that sometimes, those who passionately pursue a more nationalistic identity by attempting to purge all things foreign from their culture and institutions, might be inadvertently undermining some of the very institutions and practices which have made it possible for such a diversity of indigenous cultural groups to share a common Filipino identity.

Randolf David adds to this discussion, noting that Western culture is typically viewed as more individual-oriented as opposed to the group-oriented mindset of Philippine culture. However, due to the high value placed upon the family or the tribe in Philippine society, sometimes Filipinos are actually less aware of the larger world that lies outside of their kinship connections.[68] He suggests that this has sometimes created problems within Philippine society, because it fosters a "lack of fully-developed sense of the public, of membership in a larger collectivity."[69]

A study which has particular relevance to this thesis was conducted by Brian Howell, whose work is included as a chapter to a book (referenced below). The study is entitled "Believing Bureaucracy: Discourse and Identity in a Philippine Baptist Church."[70] It is based upon a study which Howell conducted in a local Baptist

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[67] Zialcita, 41.

[68] David, *Reflections on Sociology and Philippine Society,* 94-95.

[69] David, *Reflections on Sociology and Philippine Society,* 95.

[70] T. Tupas and F. Ruanni, ed., *(Re)Making Society: The Politics of Language, Discourse, and Identity in the Philippines* (Quezon City: University of the Philippines Press, 2007), 85-110.

congregation in Baguio City, Philippines. The church was going through a time of pastoral transition and grappling with issues of organizational structure as well as the vision and strategy which they would pursue as a congregation. Howell especially focuses on the tension between trying to have a localized, contextualized religious identity that is Filipino and not Westernized or Americanized while at the same time endeavoring to embrace those beliefs and practices which enable the local congregation to remain connected globally (transnationally) with those who share in their Baptist-Protestant-Christian faith. He effectively summarizes this tension by asking (concerning these efforts to keep the localized / contextualized religious practices connected to a global / transnational identity), "Is this simply Westernization or do these sorts of processes serve to wrench Christianity from any particular territorial association and 'place' it in a transcendent, deterritorialized [sic] 'world?'"[71] Howell answers this question by suggesting the possibility (even the existence) of "a religion 'on the ground' and 'not of this world;' [one that] is experienced as fully Filipino and yet transcendent of any national or cultural community."[72] It appears that Howell was grappling with some of the same issues that have also served as a catalyst for this thesis.

Leonardo Mercado has written extensively about the contextualization of Christianity within the Philippine context.[73] Mercado has observed that as religious groups in the Philippines have gained adherents, "a more defined organization and leadership structure was needed not only to protect, sustain, and extend their beliefs,

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[71]Tupas, 104.

[72]Tupas, 104.

[73] See Bibliography for a list of several of Mercado's books.

values, and practices but also to deal with the relations of the religious group with the rest

of the society of which it was a part."[74] This would seem to be true with regard to the

subjects of this study (Bible Methodist pastors in the Philippines) who are still in the

process of establishing and consolidating their religious identity and values.[75]

Mercado also sees among Filipinos what he refers to as a "mystical interpretation

of the holy" which he says "stresses a union or identity between the holy and the

devotee."[76] In the Filipino consciousness, this identity seems to be more in the realm of

the immanent (earthly) rather than the transcendent (heavenly).[77] Mercado refers to this

as "the immanent model of the holy" and he indicates that this finds its roots in the

Philippine native religious concepts and practices.[78] Mercado asserts that Filipinos tend to

practice a spirituality which is rooted in the created world around them. He states that

they "feel no dichotomy between the profane and the sacred. Instead of this model,

everything is either visible or invisible."[79] In other words, Filipinos prefer to practice a

more holistic form of spirituality.[80] In another place Mercado states that "the Filipinos

think of Christ not only as a spiritual redeemer but as the total redeemer."[81]

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[74] Leonardo N. Mercado, ed., *Filipino Religious Psychology* (Tacloban City: Divine Word University Publications, 1988), 174.

[75] For further explanation, see the section below on "Bible Methodist History and Background."

[76] Leonardo N. Mercado, *Inculturation and Filipino Theology.* Asia-Pacific Missiological Series, No. 2 (Manila: Divine Word Publications, 1992), 109.

[77] Mercado, *Inculturation and Filipino Theology,* 108-109.

[78] Mercado, *Inculturation and Filipino Theology,* 109.

[79] Leonardo N. Mercado, *Spirituality on Creation: According to Selected Philippine Indigenous Peoples* (Manila: Logos Publications, 1998), 36.

[80] Mercado, *on Creation: According to Selected Philippine Indigenous Peoples,* 36.

[81] Leonardo N. Mercado, *Christ in the Philippines* (Tacloban City: Divine Word Publications, 1982), 83.

Ifugao Identity

Origin of the Ifugaos

Nestled high in the cool fresh air of the Cordillera Mountains among the forests, rocks, streams and the world-famous rice terraces lives a group of people who proudly call themselves *Ifugao*. Although they are a cultural minority in the Philippines, and often underestimated by their fellow citizens in the lowlands, one would not easily know this when talking with one of the Ifugao people. They are secure and unashamed in their identity. Therefore, they are happy to hold their heads high and tell the rest of the world, "We are Ifugaos."

The name *Ifugao* comes from the word *ipugo*, meaning "from the hill."[82] Sometimes they have been referred to by the more generic name of *Igorot* which means "people of the mountains."[83] This however, is not accurate, according to Mariano A. Dumia, because although the Igorot people do possess some similar characteristics, they are a distinctly different group who inhabit another part of the Cordillera Mountains. Furthermore, the Ifugaos never call themselves by that name.[84]

Although there are competing theories concerning how and when the Ifugaos came to live in their present home, it seems that there is a general consensus they are primarily of Malay descent, though possibly possessing also a mixture of Indonesian and

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[82] Tomas D. Andres, *Understanding Ifugao Values,* Book 11 (Quezon City: Giraffe Books: 2004), 8, and Cordillera Schools Group, Inc., *Ethnography of the Major Ethnolinguistic Groups in the Cordillera* (Quezon City: New Day Publishers, 2005), 72. The latter of these sources suggests that an alternate meaning of "Ipugo" could be "people of the earth", "mortals", or "human beings" in distinction from spirits / the spirit world, "deities" and "supernatural beings." The former meaning, however, appears to more naturally fit with what is known of the Ifugao people and their way of life.

[83] Andres, 8.

[84] Mariano A. Dumia, *The Ifugao World,* ed. Jean Edades (Quezon City: New Day Publishers, 1979), 4-5.

Chinese in their genetics.[85] Some anthropologists have suggested that some of these early Malay immigrants were forced up into the mountains by other incoming groups of immigrants, but Dulawan (citing Roy F. Barton) counters that it is a more plausible explanation to assume that they did this by their own free choice, because the rice terraces (for which the Ifugaos are famous) are just like those found in other parts of Asia and southeast Asia, such as Indonesia, Myanmar, Vietnam, Cambodia, Thailand, Japan and China. Therefore, it would make sense that these early immigrants might have come from one of these places, and immediately looked for a similar habitat where they could resume their accustomed way of life.[86]

In their own mythology, the Ifugaos traditionally believe that they are "direct descendants of a god of the Skyworld" named Wigan. It involves a legend of a brother and sister (gods) who were dropped by their father (Wigan) onto the earth. Seeing no one else around whom they could marry, they decided to marry each other and raise a family. From this incestuous union came the people who would eventually be known as the Ifugaos.[87]

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[85] Andres, 8-15; Dumia, 5-6; Lourdes S. Dulawan, *Ifugao: Culture and History* (Manila: The National Commission for Culture and the Arts, 2001). Andres gives a brief summary of some of the key theories concerning the origin of the Ifugaos. Dumia also interacts some with these conflicting views.

[86] Dulawan, 1-2.

[87] See Dulawan, 2-4, for the complete story. Ironically (in light of this legend), Ifugao society strongly prohibits incest. In fact, it is taboo to marry a cousin any closer than the fourth degree. Brothers and sisters are (or at least were) required to sleep in separate houses after reaching six or seven years of age. See Dumia, 16-18.

Livelihood of the Ifugaos

The Ifugaos have traditionally depended on agriculture, animal husbandry, forestry, hunting and fishing for their primary subsistence.[88] This, however, has been gradually changing as an increasing number of younger Ifugaos are achieving higher education and finding higher paying jobs in other sectors.[89] Nevertheless, many of them still earn a meager living in the same ways that their ancestors have done for centuries.[90]

Culture and Traditions of the Ifugaos

The Ifugao culture is based upon a sociological system of close family connections. For the Ifugao, the family unit holds tremendous power and influence over the individual. In fact so much so, that in Ifugao law, a person cannot press charges against his/her own relatives. In Ifugao society, the family is responsible (collectively) for the behavior of its individual members. Therefore, if a person wrongs someone in their own family, it is the family's responsibility to deal with that situation.[91]

Religion and Beliefs of the Ifugaos

The Ifugao religion revolves around a consciousness of spirits (including ancestors), and a plethora of gods who are responsible for various aspects of the Ifugao life.[92] If spirits are offended, they must be appeased with some kind of offering. None of

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[88] Andres, 23-24; Dumia, 83. Both Andres and Dumia note that in 1970, 88.5% of Ifugaos were still engaged in those traditional forms of livelihood. Undoubtedly this has changed considerably over the succeeding four decades, as noted by Dulawan (see below).

[89] Dulawan, 61.

[90] See Cordillera Schools Group, *Ethnography of the Major Ethnolinguistic Groups in the Cordillera* (Quezon City: New Day Publishers, 2005), 82-84, for a more detailed description of the more common Ifugao sources of livelihood.

[91] *Ethnography of the Major Ethnolinguistic Groups in the Cordillera,* 84-87. This books seems to give one of the better explanations of the Ifugao kinship system.

[92] Andres, 15-21; Dulawan, 28-30; Dumia, 22-25.

the Ifugao gods is believed to be "supreme" over all others, although "Mahnongan" is

given the "honorary" position of "head and creator of all things."[93] Dumia cites

anthropologist Roy F. Barton as having identified approximately "1,500 deities of various

ranks from gods to demons, monsters, imps, and spirits dwelling in trees, stones,

mountains, and rivers aside from the omnipresent ancestor spirits."[94] According to

Andres, these various deities are "classified" into eleven different groups or classes of

spiritual entities. None of these deities are actually loved, "adored," or worshipped, but

rather the Ifugaos look to them for help and while also trying to keep them from being

angry.[95]

Out of this religious-spiritual frame of reference has come numerous mythological

stories which have been orally passed down from generation to generation. Many of these

have now been written down and translated. They can provide the reader not only with a

wealth of entertainment, but also a first-hand look at the religious beliefs and

superstitions of the Ifugao people.[96]

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[93] Andres, 19.

[94] Dumia, 22.

[95] Andres, 15-17.

[96] For more reading of Ifugao folk literature see Carlos R. Medina, *Toward Understanding Bu'gan Ya Wi'gan Ad Chu-Li'gan* (Baguio City: Saint Louis University Cordillera Research and Development Foundation, 2002). Also, for a shorter collection of such literature including Ifugao stories and some from other highlander groups, see Rosella Camte-Bahni, Sis. Teresa R. Dagdag, and Marjorie M. Balay-as, *The Origin of 'Tapuy' And Other Cordillera Tales* (Baguio City: IGOROTA Foundation, 1998).

History of the Ifugaos[97]

The Ifugaos also lived through the periods of occupation by the Spanish and subsequently American colonizers, as well as the brief occupation by Japanese invasion forces. However, the lengthy period of Spanish colonialization did not have as strong of an influence on the Ifugaos as it did upon their neighbors in the lowlands. This was because the Ifugaos (just like the Igorots) were very successful in repelling repeated attempts by the Spaniards to invade and occupy their beloved territory. In fact, it may be argued that this is one reason for their (sometimes exaggerated and unfair) reputation as "savages" because naturally, to those trying to invade from the outside, they displayed a very fierce and warlike posture. However, as some foreigners eventually discovered, the Ifugaos can be very hospitable people toward outsiders as long as they feel that their culture and way of life is respected and not threatened. The Spanish did finally manage to set up some towns and outposts among the Ifugaos, but they were never able to dominate them to the extent that they did the lowlanders throughout much of the Philippines. The Ifugaos have always demonstrated a strong spirit of independence and a love for freedom. The arrival of World War II and the subsequent Japanese occupation had a great effect upon the Ifugao people. Their experience with the Japanese occupiers was a mixture of brutality (toward those believed to be helping the guerilla forces) and kindness (to those who were cooperative). However, even the more cooperative Ifugaos were generally sympathetic toward the American forces. As Japanese forces retreated from the advancing allied forces, they sought refuge in the rugged mountain terrain where the

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[97] The writer also relied heavily on Andres, Dulawan, and Dumia for the information throughout this entire page.

Ifugaos live. Thus, those final battles also inflicted many casualties upon Ifugao civilians and their homes.[98]

During the 1900s the Ifugaos experienced several developments (both before and after the war with Japan) which would greatly alter their existence. First of all, during the early 1900s the American regime began to establish a more civil form of government among the Ifugaos. Although the role of the kinship system was certainly not eliminated, the Ifugaos were also required to begin learning to live by a "rule of law" system of government. This began to bring an end to most of the headhunting and other extreme forms of punishment or retribution. Also, the twentieth century brought a significant influx of missionaries among the Ifugao people. Of particular influence was the work of missionaries from American and Belgium. The latter were affiliated with Congregation of the Immaculate Conception Missionaries (CICM) and the former included such denominations as The United Brethren Church of America (later known as the Evangelical United Brethren).[99] This was also a period in which education, healthcare and better roads were developed.[100]

Summary of the Ifugao Background

The Ifugao people have a rich cultural history which dates back long before the arrival of the Spanish and American colonizers. In fact, it is a culture which likely has roots coming from other parts of Asia. Although small in number (when compared with the general population of the Philippines), they are strong in their sense of identity.

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[98] Dulawan, 51-56; for a more detailed description of this period, see Dumia, 56-73.

[99] Dumia, 38-40, 53; Andres, 39; Dulawan, 47.

[100] Dumia, 82-85.

Firmly planted in the land which they have inhabited for centuries, the Ifugao society is still built around the family / kinship system while also dexterously operating in a more western form of civil government. While the impact of foreign missionaries (both catholic and protestant) is very evident in many places throughout their territory, the ancient beliefs and practices of their pagan religion are still practiced by many of them.

Authors Tomas D. Andres, Lourdes S. Dulawan, and Mariano A. Dumia have written short, but helpful overviews which give the reader a basic acquaintance with the origins, history and culture of the Ifugao people.[101] From the contributions of these three authors one can piece together a panoramic picture of the major historic events which have affected the culture and identity of the Ifugao people today. Particularly helpful are the insights into the Spanish, American, Japanese, and post-war periods. There does not appear to be any major debate over Ifugao traditions and culture. Some differences of theory however do exist with regard to their early origins and also regarding the history of the rice terraces.

Carlos R. Medina has authored a book which explores the socio-cultural self-concept of the Ifugao people.[102] In it, he addresses such issues as "Ifugao worldviews," and "the social construction of the Ifugao," the latter of which includes a subsection on "theories of identity."[103] Another useful source for further study of the Ifugao culture has

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[101] Tomas D. Andres, *Understanding Ifugao Values*, book 11 (Quezon City: Giraffe Books, 2004); Lourdes S. Dulawan, *Ifugao: Culture and History* (Manila: The National Commission for Culture and the Arts, 2001); Mariano A. Dumia, *The Ifugao World,* ed. Jean Edades (Quezon City: New Day Publishers, 1979).

[102] Carlos R. Medina, *Understanding the Ifugao Rice Terraces* (Baguio City: Saint Louis University Cordillera Research and Development Foundation, Inc., 2003).

[103] Medina, *Understanding the Ifugao Rice Terraces,* table of contents and 109-117.

been written by Toh Goda.[104] Of particular interest in this book are chapter four "Ifugao

Family and Kinship" and chapter five "Ifugao Religion and Causation of Misfortune."

Goda's book also includes a number of useful maps and charts as well as some very

descriptive and informative photographs showing various Ifugao rituals and customs.

Carlos R. Medina, Rosella Camte-Bahni, and others have each produced books which

provide the reader with a taste of Ifugao folk literature.[105] The book by Camte-Bahni and

others is shorter and includes some stories from other highlander groups.

Ilocano Identity

Unlike the Ifugaos, who are considered a cultural minority group, the Ilocanos are

a large and powerful player within the overall system of Philippine society. In fact they

are "the third largest ethnolinguistic group in the Philippines."[106] L. Shelton Woods

corroborates this, adding that the Ilocano language "is numerically second only to

Tagalog in printed Filipino literature."[107] Many famous public figures in Philippine

history are also Ilocanos, including the late former President of the Philippines, Ferdinand

Marcos.[108]

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[104] Toh Goda, *Cordillera: Diversity in Culture Change,* Social Anthropology of Hill People in Northern Luzon, Philippines (Quezon City: New Day Publishers, 2001).

[105] Carlos R. Medina, *Toward Understanding Bu'gan Ya Wi'gan Ad Chu-Li'gan.* (Baguio City: Saint Louis University Cordillera Research and Development Foundation, 2002); Rosella Camte-Bahni, Sis. Teresa R. Dagdag, and Marjorie M. Balay-as, *The Origin of 'Tapuy' and Other Cordillera Tales* (Baguio City: IGOROTA Foundation, 1998).

[106] http://www.ilocanopeople.com/history-of-ilocanos (September 11, 2012).

[107] L. Shelton Woods, *A Broken Mirror: Protestant Fundamentalism in the Philippines* (Quezon City: New Day Publishers, 2002), 43.

[108] http://www.ilocanopeople.com/famous-ilocanos (March 10, 2015).   For more discussion about Ilocanos in politics, see Woods, 75-76 and Nicanor G. Tiongson, *CCP Encyclopedia of Philippine Art,* Vol. 1 (Manila: Cultural Center of the Philippines, 1994), 309-310.

Origin and History of the Ilocanos

Tomas Andres has provided some helpful background information on the Ilocanos.[109] However, Andres' book spends more time explaining the culture and values of Ilocanos and does not share much about their actual history. L. Shelton Woods also offers considerable information about the Ilocano people in a book examining the history of Protestant Fundamentalism in the Philippines.[110] The researcher has also learned much about the Ilocano people from living among them in Pangasinan and also traveling frequently to other Ilocano regions such as Isabela and Cagayan since April 2011.

The Ilocano people originally settled in the Ilocos region of the Philippines, which is now divided into Ilocos Norte and Ilocos Sur.[111] This is a mountainous region along the northwestern coast of Luzon. They are generally believed to have descended from the Malay peoples of Southeast Asia who migrated to the Philippines centuries before the arrival of the Spaniards.[112] According to Woods, a more recent theory suggests that the Ilocanos emerged in Northern Luzon as a result of both long evolution and the migration of various people groups into the same area including some who brought "Malay and Negroid features."[113] In the researcher's opinion, the natural migrations and inter-

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[109] Tomas D. Andres. *Understanding Ilocano Values,* Book 9 (Quezon City: Giraffe Books, 2003).

[110] See footnote 107 for bibliographic information.

[111] Andres, 11-13.

[112] Woods, 42.

[113] Woods, 42-43.

marriages of various Southeast Asian people groups in northern Luzon offers a plausible explanation for the origin of the Ilocanos.[114]

Ilocanos are known as being adventurous travelers who are willing to migrate far from their homeland in order to establish a more prosperous life for their family. This is evident not only among the large numbers of Ilocanos who now live and work abroad, but also those who have migrated to other parts of the Philippines, even as far away as Mindanao.[115] The original territory of the Ilocanos was primarily in the region immediately in and around the Ilocos provinces. But they have now spread out into other parts of northern and central Luzon, so that even provinces such as Cagayan, Isabela, and parts of Pangasinan and Tarlac are considered Ilocano areas.[116]

The Ilocanos, like all Filipinos, have been greatly influenced by the three hundred-year period of colonization by the Spanish. However, they already had developed their own culture and civilization long before that time. In fact, in 1572, when the incoming Spanish regime first discovered the Ilocanos, the Ilocanos were already engaged in commerce with the Chinese and the Japanese.[117] At times the Ilocanos mounted fierce resistance against the Spanish colonization in their region, but were ultimately unable to withstand the Spanish domination.[118] They also experienced

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[114] Henry C. Navarro also seems to concur with the researcher's opinion here. See Henry C. Navarro, "The Balay: Epitome and Ethos of the Ilocano Psyche," *Journal of Northern Luzon,* Vol. 31, Diamond Jubilee Issue, (2003): 23.

[115] http://www.ilocanopeople.com/history-of-ilocanos (March 31, 2015). See also Woods, 78-84 for further discussion of this.

[116] Andres, 11-17.

[117] http://www.everyculture.com/wc/Norway-to-Russia/Ilocanos.html (March 31, 2015). See also Woods, 43 and Pacifico N. Aprieto, *The Children of Lam-ang: The Folk Culture of the Ilocos Region* (Metro Manila: The Educators Press / Ministry of Education, Culture and Sports), 4-5.

[118] Tiongson, 305-307.

struggles during subsequent periods of control by American and Japanese forces.[119] The Ilocanos were also affected by the later trend toward Americanization around the turn of the twentieth century through World War II and in the years immediately following.[120]

<div align="center">Livelihood of the Ilocanos</div>

Ilocanos have traditionally earned their livelihood from fishing and farming—especially planting and harvesting rice.[121] In fact, ownership of a rice field is one of the main signs of wealth. If a family owns land, it is often passed down from generation to generation as a prized possession.[122] Of course, as with the Ifugaos, many Ilocanos are now earning college degrees and pursuing higher paying jobs, although this often leads them to transfer to larger cities such as Metro Manila. Many are also going overseas where they can earn a higher income and support their families. This is common throughout the Philippines. According to Philippine Overseas Employment Administration (POEA) statistics, in 2009 there were more than 8.5 million Filipino overseas foreign workers (OFW's) working both at sea and in 214 different countries.[123]

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[119] Tiongson, 306-308.

[120] See the discussion above under "Philippine Identity."

[121] Aprieto, 30-48. Aprieto also lists such things as tobacco farming, basket weaving, manufacturing of clay pots, and cloth weaving among the traditional means of livelihood for Ilocanos. See also Tiongson, 308-309, where additional sources of livelihood are listed, which include the manufacture of items such as salt, *bagoong* (a salty fish sauce which is a popular additive to many Ilocano recipes), and popular food delicacies such as *longganiza* and *chicharon*.

[122] For a discussion of this, see Rolando Esteban, "Culture Contacts and Linguistic Hybridity," 132-137, accessed at http://www.journals.upd.edu.ph/index.php/lel/article/viewFile/1782/1701 (April 1, 2015), and Navarro, 24-25.

[123] http://poea.gov.ph/stats/Stock%20Estmate%202009.pdf (March 9, 2015).

Culture and Traditions of the Ilocanos

Two Ilocano words which might especially be used to describe Ilocanos are

nagaget (industrious, hard-working) and *nainot* (thrifty).[124] Among Filipinos from other

groups, Ilocanos have been stereotyped as being *kuripot* (stingy, tight-fisted with money),

but this is probably an exaggeration. Ilocanos would be quick to say that they are not

stingy, but rather, that they are simply endeavoring to budget their money wisely so that

they will have enough to survive the inevitable hardships of life, such as crop failure, or

other financial set-backs.[125] Woods also notes that the Filipino concepts of shame (*hiya*)

and reciprocity (*utang na loob*) are also very strong in the Ilocano consciousness, and are

especially felt in relation to one's "family obligations."[126] According to Woods, this latter

sense of family and kinship obligations is a "defining feature of Ilocano society."[127]

According to Henry C. Navarro, "The principal obsession of an Ilocano is to build a

stable economic security for his family."[128]

The researcher has often heard Ilocanos make reference to the concept of shame,

using the familiar Ilocano word *bain*. Sometimes even friends have said to the researcher,

Mabainak (meaning "I am ashamed" or "I am embarrassed") when they are hesitant to

make a request or to say something. Sometimes they also use an idiomatic Ilocano

expression—*Napuskol ti rupana*—which literally means "His face is thick." This

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[124] The researcher has learned from his Ilocano friends that the term *nainot* is more positive, whereas they consider *kuripot* as a negative trait.

[125] Andres, 60 and Woods, 92-93. The researcher has also had many conversations with Ilocano friends about these values and the perceptions that other people have of them. One elderly Ilocano lady once said to the writer, "We are not stingy. We just choose to save for our necessities rather than spending it on luxuries."

[126] Woods, 94-100.

[127] Woods, 88.

[128] Navarro, 25.

expression is sometimes used to describe someone who is not ashamed to ask or to do something, even at the risk of offending other people.[129]

According to Andres, in many ways, Ilocano culture resembles that of some of their neighbors in the mountain province.[130] However, it does not differ greatly from that of the rest of the Philippines.[131] As with Filipino culture in general, the family is of central importance in the Ilocano culture. The kinship system plays a major role in Ilocano society.[132] Marriages are viewed as an alliance between families, and therefore, they are often arranged by both sets of parents.[133]

Elders are treated with utmost respect, which can be seen in various cultural practices among the Ilocanos. One of these is the practice of taking the hand of an elderly person and touching the back of their hand to one's forehead. This is how the elders bless the younger ones and also a way in which the younger ones show their affection and respect for the elder. This is practiced by children to adults and also by adults to those who are their elders.[134] Another display of respect is shown in the use of terms like

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[129] The researcher has learned from personal conversations and interactions with his Ilocano friends. This expression can also be used as somewhat of a carefully nuanced act of diplomacy if somewhat wants to ask something, but is unsure of what the reaction of the other party will be. In such a case, he/she might preface the request by saying, "*Napuskol ti rupak…*" (literally, "My face is thick") by which they basically mean to say, "If I may be so bold, may I ask you . . . ?"

[130] Andres, 9.

[131] Andres, 45.

[132] Andres, 18-20.

[133] Andres, 20-21. For further description of courtship and marriage practices, see William F. Nydegger and Corrine Nydegger's case study (done within a general Ilocano setting), *Tarong:An Illocos Barrio in the Philippines*, Six Cultures Series, Volume 6 (New York: John Wiley and Sons, 1966), 38-50 and Pacifico N. Aprieto, *The Children of Lam-ang: The Folk Culture of the Ilocos Region,* Kalinangan Series I (Metro Manila: The Educators Press / Ministry of Education Culture and Sports, 1984), 15-17.

[134] The writer observes this practice frequently among his Ilocano friends. Also some younger Ilocanos occasionally will take the researcher's hand to their forehead for blessing. The writer also sometimes experiences parents teaching their young children to do this when they greet him.

manong and *manang* (equivalent to the Tagalog terms *kuya* and *ate*) which specifically refer to someone who is an older brother or sister, but are used generally in Ilocano culture to show respect to someone who is even slightly older, regardless of whether or not they are a sibling or even a blood relative. While these practices may also be seen throughout the Philippines, it should be noted here that they are not commonly practiced among the Ifugaos.[135]

<p style="text-align:center">Religion and Beliefs of the Ilocanos</p>

As in Filipino society as a whole, Catholicism is the predominant religion among Ilocanos. According to Andres, "Before the Ilocanos learned the Christian concept of religion they had ideas of a Supreme Being whom they call *Kabunian*."[136] Sometimes Ilocanos may also refer to this Supreme Being with names such as *Apo Langit* (Lord Sun) and *Apo Tudo* (Lord Rain).[137]

As is true of Filipinos in general, and also the Ifugaos in particular, the Ilocanos also have many beliefs regarding the spirit world.[138] As with the Ifugaos, Ilocanos associate some of these spirits with their ancestors.[139] Others are assigned specific responsibilities such as caring for crops or rain, giving aid to sailors or soldiers, controlling diseases and other such things. This latter type of spirits is generally referred to as *anitos*. Some spirits are believed to live in certain physical objects or locations. For

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[135] The researcher has learned these things through personal experience while living in the Philippines and interacting with Filipinos in Ilocano, Ifugao and Tagalog regions as well as conversations with Filipino friends from each of these backgrounds.

[136] Andres, 24.

[137] Andres, 24.

[138] See Andres 24-25. The researcher relied upon Andres throughout this section, as well for the majority of the information on Ilocano background and identity.

[139] For example, see Nydegger and Nydegger, 70-81.

example, there is the *Mangmankik* which lives in the forests, the *Kaibaan* which is a

dwarf that lives in ant-hills, and the *Bagbagut* which inhabits shrubs. Sometimes these

spirits need to be appeased with sacrificial offerings.[140] Many superstitious practices also

come from these beliefs.[141] Many Ilocanos still practice these superstitions in spite of the

strong influences of Christianity and western civilization.[142]

Bible Methodist History and Background

Religious Context of the Study

According to a 2011 study conducted by the U.S.-based Pew Research Center,

93% of Filipinos consider themselves to be Christian, with 81% of Filipinos identifying

themselves as Catholic, 11% as Protestant, 1% as affiliated with other Christian groups,

and the study simply identifies the remaining 7% as non-Christian.[143] But there is also a

certain degree of religious diversity which comes from syncretistic religious practices

which are very common in this country. A common example of this can be seen in many

places of business including taxis and jeepneys where the owner (or driver) will display a

crucifix, rosary beads, or some other Catholic symbol directly beside various pagan

charms. Also, many beliefs regarding the spirit world still hold powerful sway over

consciousness of Filipinos.[144] These pagan beliefs have also spawned a seemingly endless

plethora of superstitions which may sometimes be humorous on the surface, but from the

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[140] Andres, 24-25.

[141] For examples, see Navarro, 25-26; Bonifacio V. Ramos, "*Suring:* An Ilocano Folk Healing Ritual," *Journal of Northern Luzon: A Research Forum*, Vol. 28-29, (July 1999-January 2000): 119-143.

[142] Andres, 24-25.

[143] Lawrence de Guzman, "Philippines Still Top Christian Country in Asia, Fifth in World," *Philippine Daily Inquirer* (December 21, 2011), accessed at http://globalnation.inquirer.net /21233/ philippines-still-top-christian-country-in-asia-5th-in-world (February 25, 2015).

[144] For further background on Filipino beliefs regarding the spirit world, see Rodney L. Henry, *Filipino Spirit World: A Challenge to the Church* (Manila: OMF Literature, 2001).

perspective of a Christian worldview, they reflect a belief system that fundamentally

disagrees with the teachings of Christ and the Gospel.[145]

Among the small percentage of Protestant Christians in the Philippines, there are

a variety of different denominations including such notable groups as the United Church

of Christ in the Philippines, the United Methodist Church, a variety of Baptist churches,

Jesus is Lord churches (Pentecostal), and several groups from the Wesleyan tradition

including the Wesleyan Church, the Church of the Nazarene, the Free Methodist Church

and others. It is in the latter category that Bible Methodist churches would be included.

The rise of mass media, satellite communication, jet travel, and global networking

and partnerships have created an environment in the Philippines in which religious ideas

from western countries as well as from other Asian nations such as Korea can easily gain

access and influence. With their general facility of the English language many Filipino

Christians are eager to use and adapt everything from Western (especially Australian,

American and British) praise and worship music, to the current best-selling books from

popular evangelical writers. Religious seminars are a big attraction whether it is

leadership experts like John C. Maxwell, or Charismatic-based church growth and

discipleship movements such as G-12. Just as many Catholic Filipinos have practiced

syncretism with other religious beliefs and ideas, so also it seems that many Protestant

believers are often willing and even eager to assimilate beliefs and concepts from other

religious groups into their own local churches.[146] The problem is that sometimes they

assimilate ideas that are contradictory to other beliefs which their church (at least

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[145] For examples of this, see Neni Sta. Romana-Cruz, *Don't Take a Bath on a Friday: Philippine Superstitions and Folk Beliefs* (Makati City: Tahanan Books, 1996).

formally) holds to be true. Even pastors are not exempt from this tendency. This is the

challenge that has pressed the author to pursue a deeper understanding of the influences

behind this phenomenon.

<div align="center">Bible Methodist Background of the Study</div>

Their Methodist lineage traces back to the Wesleyan Methodist Church, which

came from the Methodist Episcopal Church, which resulted from the Methodist

movement founded by John Wesley of England. The Methodist Episcopal Church was

founded in America by British missionaries Thomas Coke and Francis Asbury. They

were commissioned by John Wesley to come and establish a work in what were at that

time the American colonies under the control of the British Empire.[147]

Wallace Thornton and Brian Black offer a brief overview and history and

background of the Wesleyan-Methodist Church and the Bible Methodist Connection of

Churches (BMCC).[148] Both of their presentations and analyses are presented from their

perspective as insiders within what is now known as the Conservative Holiness

Movement (CHM). The CHM includes many different small but inter-connected

churches which identify with Wesleyan-Holiness theology and history, but which have

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[146] For more information about syncretism among Philippine Catholics, see John N. Schumacher, "Syncretism in Philippine Catholicism: Its Historical Causes," *Philippine Studies* 32, no. 3 (1984), 251-272, accessed at http://www.philippinestudies.net/ojs/index.php/ps/article/view/ 3833/4054 (October 16, 2012).

[147] For a brief overview of this, see Brian Black, *Holiness Heritage: The Rise of the Conservative Holiness Movement* (Salem: Allegheny Publications, 2003) especially chapter 5, "The Wesleyan Church," 63-94 and chapter 15, "The Bible Methodist Connection of Churches," 313-334; Wallace Thornton, *Radical Righteousness: Personal Ethics and the Development of the Holiness Movement* (Salem: Schmul Publishing, 1998), chapter 2 "Historical Background," 21-34 and also 63-71.

[148] Black, 143-150.

also taken a decidedly more conservative stance with regard to certain behavioral norms.[149]

The Bible Methodist churches in the Philippines find their ecclesiastical roots in what was formerly known as the Wesleyan Methodist Church. Black and Thornton describe the 1966 decision by the Wesleyan Methodist and Pilgrim Holiness denominations to pursue a merger. This and other exacerbating issues resulted in several conferences of the WMC and the PHC in the United States choosing to withdraw and form separate denominations. Among these were two WMC conferences which eventually united to form what is now the Bible Methodist Connection of Churches.[150]

Paul Turner, who served for many years as a Wesleyan missionary in the Philippines describes how those developments in the U.S. were soon replicated among some of the Wesleyan Methodist churches in the Philippines.[151] According to Turner, the Wesleyan Methodist mission work in the Philippines began in 1949 through the influence of an Ilocano Filipino named Romeo Baronia, who was led to Christ while working in the U.S.[152] Upon deciding to become a pastor, Baronia attended God's Bible School and College in Cincinnati, Ohio, went on to earn a master's degree from another school in New York, and then returned to the Philippines to begin the Wesleyan Methodist work

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[149] See Black, chapter 1 "Identifying the Movement," 11-20 and chapter 9 "Conservative Development and Independent Organizations," 169-195; also Thornton, chapter 2 "From Methodists to Holiness People," 46-81.

[150] Black, 313-325; Thornton, 143-149.

[151] Paul Edward Turner, *An Ethnographical Analysis of Value Concepts Among the Ilocano People of the Philippines as Related to the Growth of the Wesleyan Church* (dissertation project, Nazarene Theological Seminary, 1998), 91-96.

[152] Turner, 91.

there.[153] The first Wesleyan Methodist church was started in Urdaneta in 1949 and soon after that property was purchased in Caramutan, Villasis, Pangasinan, where a Bible school was also started.[154] This Bible school is now known as the Philippine Bible Methodist Shepherds College.

Turner describes two significant characteristics of the early establishment and development of the Wesleyan Methodist work in the Philippines. First of all, it was, in Turner's words, "paternalistic." He explains, "New churches were built in most part as memorial churches in the name of a contributor in North America. [The Mission] funded the Bible School, including total operations and student scholarships. Pastor supports were paid by the Mission and any need of pastor or church was covered by the Mission. Such a strategy failed to develop strong leaders who depended on the Lord by faith for support and growth of the churches."[155]

Secondly, according to Turner, the Wesleyan Methodist work in the Philippines began among Ilocanos, and primarily expanded "within the family alliance system."[156] He also notes that their church-planting spread from the province of Pangasinan into La Union, Nueva Vizcaya, and Isabela.[157]

In 1972, the Wesleyan Methodist conference in the Philippines voted to merge with the Pilgrim Holiness Churches in the Philippines, just as the mother churches in

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[153] Turner, 91.

[154] Turner, 91-92.

[155] Turner, 92.

[156]Turner, 92.

[157] Turner, 92.

America had already done.[158] However, some pastors changed their mind almost immediately after the decision had already been made, which resulted in a court case which went all the way to the Securities and Exchange Commission. But after about three years, a settlement was reached and the Wesleyan Church allowed those who chose to separate to keep the property of the Villasis Bible School (which is now the Philippine Bible Methodist Shepherd's College) along with their church properties.[159] It was also during this time that this small group of churches chose to affiliate themselves with the Bible Methodist Connection of Churches in the U.S.A. This was the beginning of the partnership which still exists today (as mentioned above).[160]

During the early years of this partnership, the American side of the partnership held considerable influence in decisions regarding the development of the work here in the Philippines. Pastors in the Philippines received their salaries from the American partners and there was a strong sense of dependence between the Philippine churches and their American counterparts. At times there were also misunderstandings and tensions which emerged between Filipino Bible Methodists and their American missionary partners. Some of this appears to have been due to the perception that sometimes the American partners used their financial strength to manipulate the Filipino pastors and leaders. Of course differing cultures would also have been a factor in these situations.

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[158] Turner, 93.

[159] Turner, 95.

[160] Philip Brown, "The History and Development of Bible Methodism," accessed at http://www.apbrown2.net/web/BibleMethodism/HistoryofBibleMethodism.htm (September 14, 2012).

Nevertheless, strong relationship ties have also developed between some of the American missionaries and their Filipino brothers and sisters.[161]

During approximately the past fifteen or twenty years, the relationship between the Philippine Bible Methodists and the American Bible Methodists has gradually shifted from a paradigm of dependency to one of true partnership in which the two parties work together as equals. That is not to say that this paradigm shift is complete yet. Nevertheless significant progress has been made due to the wise leadership and cooperation by both the American missionaries (and their leaders) and the Philippine Bible Methodist pastors and their national leaders.[162]

For example, most of the Philippine Bible Methodist pastors are now supported by their own congregations, instead of support from the United States.[163] Furthermore, in 2008, the Philippine Bible Methodist Church, Incorporated (PBMC) approved their own constitution and by-laws in which they attempted to contextualize the core principles and beliefs of Bible Methodism for the Philippine setting. In this document, they also established a system of church government which, although different from that which is used in America, nevertheless seemed better suited to their own needs. These are key indicators of the fact that the paradigm (as mentioned above) is gradually shifting away from dependency to true partnership.

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[161] This assessment comes from the researcher's personal conversations with numerous Filipino and American BMC leaders and pastors since becoming a resident missionary in the Philippines in 2010.

[162] This assessment comes from the researcher's personal observation of the PBMC and BMGLC work and also his personal conversations with Bible Methodist Missions General Director, Rev. Timothy Keep, who served as a resident Missionary and Field Supervisor in the Philippines from c. 1996 until May 2010.

[163] As the current field director for the partnership between Bible Methodist Missions and the PBMC and BMGLC groups, the researcher is privy to the information regarding financial support of pastors.

In addition to these developments, the number of Bible Methodist churches in the Philippines has virtually doubled due to a sustained focus on church-planting.[164] Most of its growth has been seen among the group which is now the Bible Methodist Gospel Light Church (BMGLC). This surge in church planting however is also accompanied by the challenge of training more pastors and assisting them in discipling their fledgling congregations, which often have many members who are not yet spiritually mature.

The PBMC, for years now, has operated a Bible school, now called the Philippine Bible Methodist Shepherd College. This school is located in Villasis, Pangasinan. It is currently averaging around fifteen to twenty students, some of whom are training for pastoral ministry, and others who simply want to become better prepared to minister as laypersons, teachers, or other forms of ministry. The college offers a full four-year degree program.

The BMGLC also has a training center which is located in Banaue, Ifugao, where they have their main office. The Banaue training center opens its training program whenever their leaders believe that they have a viable group of trainees who truly give evidence that God has called them to become church-planters. They do not actively recruit students, but rather prefer to focus on those who are truly called to the ministry before entering their program. The program in Banaue is only about one and one-half years in length, and its focus is very basic and practical.[165]

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[164] Timothy Keep, Bible Methodist Missions newsletter, Summer 2012. This also corroborates with Philip Brown, who noted in 1995 (see his paper cited above) that the Bible Methodists had about forty churches in the Philippines.

[165] The information in this section comes largely from many personal conversations which the author has shared with both American and Filipino Bible Methodist leaders and missionaries.

Official Beliefs and Values of the Philippine Bible Methodists

The official theological affirmations of the PBMC find their most basic roots in the writings of John Wesley himself (the founder of Methodism). Upon joining with the Bible Methodist Connection of Churches, the PBMC assumed the *Discipline* of the BMCC as their official document for doctrinal and behavioral norms. But on December 8, 2008, the PBMC adopted their own *Constitution & By-Laws*.[166]

The PBMC *Constitution & By-Laws* was written with the endorsement of Rev. John Parker, who was, at that time, the General Mission Secretary for Bible Methodist Missions (USA). Rev. John Parker urged the National Executive Board of the Philippine Bible Methodist Church, Inc., to write their own constitution and by-laws in such a way that it would reflect the core values and principles of the Bible Methodist Connection of Churches (U.S.A.) and to express and apply them in ways that would be appropriate within the cultural context of the Philippines.[167]

The PBMC's *Constitution & By-Laws* enunciates thirty-seven articles of faith, the last of which is actually a creed (statement of faith). They are listed as follows:

1) God – The Holy Trinity 2) God the Father 3) God the Son 4) The Resurrection of Christ 5) The Holy Spirit 6) The Sufficiency and Full Authority of the Holy Scriptures for Salvation 7) The Old Testament 8) Love – Our Primary Duty 9) Man 10) Human Sexuality 11) Original or Birth Sin 12) Free Will 13) Salvation 14) Christ's Finished

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[166] Per hand-written note inside a personal copy, which was given to me by Rev. Tim Keep, the missionary field supervisor at the time when the new constitution and by-laws were written and adopted. Rev. Keep was also one of the primary persons involved in the actual work of writing this original document.

[167] Two letters written by Rev. John Parker to the National Executive Board (also formerly called the National Board of Administration) dated May 1, 2008 and September 17, 2008.

Work on the Cross 15) Justification by Faith 16) Regeneration (New Birth) 17)

Assurance [of salvation] 18) Good Works and Separation [from worldly lifestyles] 19)

Security of Believers [based upon "continuous obedient faith"] 20) The Infilling of the

Holy Spirit and the Life of Holiness 21) The Unpardonable Sin (Blasphemy against the

Holy Spirit) 22) The Sacraments 23) Baptism 24) The Lord's Supper 25) The Church 26)

Spiritual Gifts 27) Miracles and Physical Healing 28) The Lord's Day 29) Angels 30)

Christian Worship 31) Spiritual Warfare 32) The Rapture of the Church 33) The

Tribulation Period 34) The Second Coming of Christ 35) The Resurrection of the Dead

36) The Judgment of Mankind 37) Our Creed.[168] Each of the articles above is followed

by a brief statement explaining them.[169]

In June 2014, during their quadrennial meeting, the BMCC General Conference

gave almost unanimous approval to a major series of revisions to the *Discipline.* In the

July 2014 issue of *The Bible Methodist: Official Publication of the Bible Methodist*

Connection of Churches, editor G. Clair Sams (along with other contributors) shared an

in-depth report on the four-year process in which a duly-appointed discipline revision

committee along with its several sub-committees worked together under the leadership of

then BMCC General Chairman, Daniel Stetler, in order to complete the revisions and

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[168] The Philippine Bible Methodist Church Inc., *Constitution & By-Laws* (2008), 4-17.

[169] Professor Clark G. Armstrong has noted that there is some indication of a sense of religious identity among the subjects of this study which can be seen in the overlap between the doctrines emphasized in the PBMC statement of faith and the themes which emerged from the subjects' sermons. Armstrong states, "The Articles of Faith and themes of the sermons mentioned by those interviewed (or provided in the records) show that "Holiness," "Spirit" or "Spiritual" and "Christ/Lord/Son of God" are predominant identifiers." Personal e-mail, April 29, 2015. Cross-reference also Appendix G, Appendix H, and Table 3.

present them to the General Conference.[170] This revised document was fully-ratified

through subsequent votes in each of the three BMCC annual conferences and a general

vote of the collective local church membership in each conference.

Additional values are reflected in the mission and vision statement of the

Philippine Bible Methodist Shepherds College. The vision statement says, "We are a

holiness Institution serving as a fire center and training ground for Spirit-filled Christian

ministry workers and church leaders in the Philippines and beyond." The mission

statement says, "We are committed to develop church leaders and to equip pastors,

church planters, missionaries, evangelists, Christian leaders, and other ministry workers

for the purpose of spreading the Gospel of the kingdom of God and Scriptural

holiness."[171]

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[170]G. Clair Sams, ed., *The Bible Methodist: Official Publication of the Bible Methodist Connection of Churches* (Volume 46, Issue 4, July 2014). The entire issue offers articles written by various BMCC leaders and members of the discipline revision committee and sub-committees.

[171] Philippine Bible Methodist Shepherds College. *Student's Handbook,* 2014-15. Non-published document available in electronic format.

CHAPTER III

RESEARCH METHODS AND PROCEDURES

Methodology

This study employed a qualitative and descriptive approach to the research

problem. The primary method of inquiry was through personal interviews with a

sampling of the Bible Methodist pastors and leaders in the Philippines. Some secondary

methods of inquiry were also used in order to supplement and validate the data collected

from the interviews (see below – Data-Gathering Instruments).

Research Questions

The research questions which the study attempted to answer are explained in

detail in chapter one (Statement of the Problem).[172] They focused on three key areas of

inquiry: first, the ethnic, social and religious identities of the subjects; secondly, the

subjects' description of their interactions with people from other religious groups, and

their perceptions based upon those experiences; thirdly, the way in which the subjects'

describe their preaching patterns, including such things as the process of sermon

preparation, the topics and content of recent sermons, and how their preaching has

changed from when they first entered the ministry. The purpose of these questions was to

elicit enough information to discover any connections which may exist between the

subjects' group identity and their preaching patterns (based on the statement of the

problem).

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[172] Although the qualitative nature of this study predicates the use of an emic construct to guide the choice of questions, the researcher will likely find it necessary to blend this with some etically derived categories in order to keep the research within parameters that are tenable. In other words, while most of the research questions will seek to elicit from the subjects their own self-perceptions of group identity, some questions might also be included which are based upon certain observable group identities which are (or become) obvious to the researcher. See Paul G. Hiebert, *Cultural Anthropology*, 2nd ed. (Grand Rapids: Baker Book House, 1999), 50-54.

Research Procedures

Data-Gathering Instruments

PERSONAL INTERVIEWS

The researcher conducted five personal interviews with a sampling of pastors and leaders in the PBMC and the BMGLC. An interview guide (Appendix A) was used for the purpose of keeping each interview focused on the research problem and sub-problems.

Two earlier interview guides were first tested in two pilot interviews. The first interview was with one pastor. The second interview was conducted with a group of three students at the Philippine Bible Methodist Shepherd's College. As a result of these pilot interviews, the researcher created a new interview guide with questions which seemed more likely to gather the needed data for answering the research problem. The interview guide was used in a semi-structured interview format.

QUESTIONNAIRE

The researcher also circulated a questionnaire (Appendix B) to as many Bible Methodist pastors as possible within the limited time frame. The questionnaire consisted of questions with multiple choice answers based mostly upon a Likert scale.

The purpose of this questionnaire was three-fold. First, the questionnaire was used in order to triangulate the data by utilizing a different method of data collection. Secondly, by collecting data from additional subjects the researcher was able to obtain key information from a larger sampling. Thirdly, the questionnaire permitted the researcher to obtain direct answers to some potentially sensitive questions in a way that was completely anonymous and non-threatening to the respondents.

PERSONAL OBSERVATIONS

The researcher also kept notes from personal observations of sermons preached by Bible Methodist pastors during services which he attended over a period of about eleven weeks. These notes include the title (topic) of each message, the text, the speaker, the location, and some key points, statements, or other observations which the researcher was able to make.

Sources of Data

SUBJECTS

The subjects for this study were chosen from among the pastors in the Philippine Bible Methodist Church and the Bible Methodist Gospel Light Church. The combined total number of pastors in these two groups is approximately seventy-five.

SAMPLING

In choosing the pastors for the interviews, the researcher essentially followed a purposive sampling procedure in which maximum variation was a primary consideration. This is why, for the interviews, five pastors were selected who come from three different geographical areas (Ifugao, Isabela, and Pangasinan provinces), two different ethnic backgrounds (two Ifugao and three Ilocano), and also with ages spanning from 27 to 56 years old. Additionally, two of these pastors are also national overseers of their respective groups (BMGLC and PBMC), one is a district overseer (Nehemiah District of the PBMC), and the other two are serving only as local church pastors, without any additional leadership positions within their respective groups (See Appendix C).

The researcher distributed the questionnaire to a random sampling of pastors. The first distribution of questionnaires was conducted during a PBMC Shepherd Seminar

event at the PBMC headquarters and conference center in Ilagan City, Isabela. Most of

the PBMC pastors were in attendance at this seminar. The second distribution of

questionnaires was made with the assistance of Ms. Cheryl Ruth Yucaddi who accepted

the task of distributing and collecting them to some BMGL pastors who were helping

with the construction of a new camp meeting and conference facility near Cabarroguis,

Quirino. From the first distribution, the writer collected 37 completed questionnaires and

10 additional questionnaires were collected from the second distribution. Thus, a total of

47 questionnaires were collected out of a field of approximately 75 pastors.

The personal observation data were collected by the author from September 21,

2014 through December 14, 2014. The researcher made personal observation notes of

sermons preached by various Bible Methodist pastors during church services or church-

related events of the PBMC and BMGLC. During this time period, he took observational

notes on a total of nineteen different sermons which were delivered by a total of nine

different pastors and leaders. These observations were made in only two different

locations – the BMGLC church and training center in Tam-an, Banaue, Ifugao and the

PBMC church in Caramutan, Villasis, Pangasinan.

In reviewing the questionnaire forms, it appears that some of the female

respondents might have been pastors' wives rather than the senior pastors of a

congregation. However, according to Pastor Ronaldo Comilang, in the Philippine context

(at least among Bible Methodists) the pastor's wife is often viewed as a co-pastor of the

church.[173] Therefore, the researcher chose to admit all of those questionnaires into the

body of data. It is also probable that several of them were from female pastors, though the

total number of female respondents (in Alibago) was more than the total number of

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[173] Personal text messaging between the researcher and Pastor Ronaldo Comilang.

female pastors in the PBMC, meaning that at least some of the respondents had to be pastors' wives.

Analysis of the Data

The researcher analyzed the interview data first by having them transcribed. These transcriptions were done with the help of two Filipino friends who are proficient in Ilocano, Tagalog, and English. When necessary, they also translated the Ilocano portions of the transcripts into English. However, some transcript data included Ilocano which was simple enough that the researcher did not require further translation. Next, the type-written transcripts of the interviews were imported into a special software program designed for processing qualitative and mixed methods data. The brand name of the program is MAXQDA (11.0 version). The researcher then coded the transcript data using a code system which closely follows the research problem and sub-problems as explained in chapter one (Statement of the Problem).

Compensating for Anticipated Problems and Limitations

One of the most significant limitations of this study was the language barrier between researcher and the subjects. Although the researcher has an intermediate level of fluency in Ilocano and a beginner level of fluency in Tagalog, this was not sufficient for clearly understanding some parts of the interviewees' responses. This limitation was compensated in two ways. First, the researcher selected two interviewees who have high levels of fluency in English, and thus was able to conduct those interviews in English. One additional interviewee also had a moderately good level of English fluency, and so the researcher conducted that particular interview in a mixture of English and Ilocano. The other two interviews were conducted almost purely in Ilocano. However, the

researcher was able to obtain written transcripts (as explained above) in order to review the data more carefully. The researcher was also assisted by one of his transcribers during two of the interviews, and thus additional assistance was available for clarifying questions to the interviewee during those interviews.

The researcher was also concerned whether his position as an American missionary might also create some feelings of intimidation or hesitancy on the part of the subjects to express their true feelings or perceptions. Although this problem could not be avoided completely, the researcher tried to minimize this by making the interview seem more like a conversation.

Furthermore, the interview questions were worded in a way that was intended to be non-judgmental and non-controversial. Additionally, the researcher's personal rapport with these pastors also seemed to be helpful, as he has now been acquainted with them for more than four years. Finally, the questionnaires which were also used for additional data collection were anonymous in order to compensate for this concern.

The third challenge was that it was difficult to objectively show, from the data gathered in the interviews, any correlations between the group identity of the subjects and the data on their preaching patterns. Especially since the interviews were structured so as to be more indirect and open-ended in their modes of questioning. One way in which the researcher compensated for this problem was by making significant changes to the line of questioning outlined in the interview guide (see above). Furthermore, the researcher chose to triangulate the interview data by including additional data gathered by means of a quantitative-descriptive questionnaire as well as some sermon notes obtained from a few of the subjects and notes which the researcher also made while conducting personal

observation of various sermons preached by several of the subjects over a period of several months.

The fourth challenge was the diverse field of subjects (both Ilocano and Ifugao) which created an additional variable in the data. However, this factor actually proved to be helpful in establishing the reliability of the study, because it added another point of difference by which to compare the data.

CHAPTER IV

DATA AND ANALYSIS

Presentation of Data

The data which was gathered from the interviews, questionnaires, sermon notes, and personal observations will be presented here according to the primary research problem and sub-problems which this study endeavors to answer. The data from the interviews is presented primarily in English throughout. Two of the interviews were conducted in English, two others were primarily in Ilocano, and one frequently alternated between both English and Ilocano. A few Tagalog words also occurred during at least one of the interviews. Thus, some of the interview data below will be a translation of the original. Also, due to noise interference and other issues, some parts of the recordings were difficult for the transcribers to clearly hear, and thus in some portions of the transcripts, they were not able to transcribe word-for-word what the interviewee was saying. However, by spending many hours listening and re-listening to the recordings, they were able to accurately transcribe and preserve most of the data.

Etic Categories of Group Identity

Etic categories of group identity refer to the pre-determined categories which the researcher attempted to learn about throughout the study. These categories were included in the sub-problems (chapter one) and they were also the focus of the questions in the interview guide (Appendix A).

ETHNIC IDENTITY

Although the participants in this study represent the ethnic diversity of the Bible Methodist pastors in the Philippines, their ethnicity did not seem to be a salient part of

their identity within the context of the personal interviews, the questionnaire responses, or the personal observations of the researcher while listening to various sermons preached by the subjects. This does not mean that ethnicity is never a salient factor in their sense of identity. But rather, it indicates that within the context of the specific research problem which this study attempts to answer, there is very minimal data which would indicate that ethnicity has a major influence on the preaching patterns of these pastors.

SOCIAL IDENTITY

When asked to describe the early years of their life, the interviewees often shared aspects of their story which were helpful in identifying their social identity. All of them came from humble backgrounds. Pastor David Yucaddi Sr. started out in life as the son of master woodcarver.[174] Three of the other interviewees remember working out in the fields during the early years of their lives.[175]

Pastor Jonie Dullao recalls, "When I was young I loved helping my parents. If they will go to the field, I am going with them. I remember that it was my mom who is my favorite companion. If she will go to the field even if the sun is hot, I am always with her . . . so it became just like usual for me."[176] Pastor Raymond Corpuz also shares, "There was a time in my life when I was young that I needed to go to the corn field to glean after the reapers so that I have something to buy my food."[177] Pastor Brendel Macadangdang's early years were much the same. He describes how he and his parents would be hired by farmers to go out into the field and plant crops. Brendel says,

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[174] David Yucaddi, interview with the author, January 18, 2015.

[175] Brendel Macadangdang, interview with the author, January 16, 2015; Jonie Dullao, interview with the author, January 18, 2015; Raymond Corpuz, interview with the author, February 2, 2015.

[176]Dullao interview, January 18, 2015, English translation.

[177] Corpuz interview, February 2, 2015, English translation.

"Actually to be honest, we were one of the poorest in our place [at] that time. We don't have our own house. We don't own any land. It's like hand-to-mouth literally. Actually our surroundings they have electric power but in our house we don't have. And that's not even our house; that's my grandmother's house. We stayed for so long. We were really very, very poor."[178]

In some cases, the economic situation also hindered their ability to pursue their education. Pastor Raymond Corpuz remembers, "I really had a hard experience when I was young. I needed to stop going to school several times because we don't have money for my schooling."[179] For Pastor Eduardo Javier, financial hardship prevented him from continuing in the university where he had enrolled soon after graduating from high school.[180]

However, when comparing these experiences with the data gathered from the questionnaires (Appendix F), one will see that only 43% of the questionnaire respondents described their family background as poor, compared with 55% who described it as middle class or middle class / professional.[181] Among the Ilocano (PBMC) respondents, the gap is much wider, with only 27% of them describing their family background as poor while 70% described their family background as middle class or middle class /

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[178] Macadangdang interview, January 16, 2015. This interview was conducted in English.

[179] Corpuz interview, February 2, 2015.

[180] Eduardo Javier, interview with the author, January 27, 2015.

[181] See Appendix F. Although that particular question gave respondents the option of answering "Middle Class / Professional", some respondents chose to circle only "Middle Class" while leaving "Professional" uncircled. The researcher interpreted this to indicate that although they would not describe their family background as professional (in terms of employment) they nevertheless consider themselves to be within the middle class in other aspects of their social self-categorization.

professional.[182] On the other hand, 100% of the Ifugao and Kalanguya questionnaire

respondents described their family background as poor.[183]

RELIGIOUS IDENTITY

Although all of the subjects presently identify themselves as Bible Methodists,

this study attempted to learn more about their personal sense of religious identity. The

data from the questionnaire revealed that 96% of all respondents described their personal

feeling as either "strongly Bible Methodist" or "very strongly Bible Methodist."[184] There

was only one respondent who answered, "I am Bible Methodist, but not sure what it

means."[185]

While sharing their personal stories, the interview participants described a variety

of different pathways which led each of them to become identified with the Bible

Methodists. Some came to the Bible Methodists with no previous connection to the

group. Such was the case with Pastor David Yucaddi, Sr.

One rainy Sunday afternoon, the researcher sat inside the small chapel of the

Luna, Burgos, Bible Methodist Gospel Light Church in Quirino Province. Luna is a rural

barangay nestled among rolling hills, some of which are sparsely vegetated with

intermittent patches of banana trees and grass while others are covered with a variety of

forestation. In the valleys between the hills, the farmers cultivate the soil, plant, and

harvest rice as they have done for generations. The Luna chapel is situated on a large lot

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[182] See Appendix D. This appendix does include one Ifugao respondent who participated during that distribution of the questionnaire. However, this would not significantly alter the picture which this data is presenting.

[183] See Appendix E.

[184] Appendix F.

[185] Appendix F.

of approximately one hectare (about two and one-half acres). A muddy, recently-bulldozed road bed runs perpendicular to the front entrance and leads to the rear portion of the property where it begins sloping downward into a clearing surrounded by bamboo and other dense vegetation. A stream of water flows around this low-lying area forming a semi-circle around the back perimeter of the lot. It is there that Pastor Yucaddi is managing a large construction project – a tabernacle which will have a seating capacity for several hundred people. This is a major part of their over-all plan to develop the property into a campground which will serve as the venue for camp meetings, youth camps, seminars, and other events.

As we sat together using some plastic chairs inside the chapel, Pastor Yucaddi seemed relaxed. He appeared to be enjoying the short rest from what had been an intense week of physical and mental labor. It was raining outside, sometimes rattling the tin roof of the church, and at other times escalating to a loud roar. But Pastor David didn't seem to mind. As the interview progressed, he told how he was first introduced to the Bible Methodists when a Bible Methodist pastor, Rev. Felomino Posidio, stopped at his woodcarving business to get some sawdust. Upon learning that David (a new convert at that time) and one of his cousins wanted to be trained to become pastors, Rev. Posidio told them about the Bible Methodist College in Caramutan, Villasis, Pangasinan. That was the beginning of Pastor Yucaddi's involvement with the Bible Methodists.[186]

Pastor Raymond Corpuz was introduced to the Bible Methodists through another Bible Methodist pastor, Rev. Jun Bunuan.[187] But the path which brought him to that juncture was filled with problems and pain. Sitting inside the researcher's house on the

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[186] Yucaddi interview, January 18, 2015.

[187] Corpuz interview, February 2, 2015.

campus of the Philippine Bible Methodist Shepherd's College in Villasis, Pangasinan, Pastor Raymond shared his story. He was born and raised in an un-churched family. At a young age he was exposed to many vices and evil influences. He became involved in drug activity and often fought with other people. As his young life spiraled out of control, a bitter divide also developed between Raymond and his parents. There was even a time when he wanted to kill them. But through the courageous witness and gentle encouragement of Pastor Jun Bunuan, Raymond eventually surrendered his life to the Lord Jesus Christ and soon after enrolled in Bible School on the very campus where we were having our interview. As he shared his story, there were times when he was overcome with emotion. With his head looking down, the tears flowed from his eyes. A barbed wire tattoo was visible on one forearm as a constant reminder of his former life and the transformation which God's grace had produced in him. Truly Raymond had been a prisoner of his past and of his own desires, but now he has been set free. Only several weeks before this interview, the researcher had visited with Raymond and his congregation in the barangay Rizal which is near the town of Gamu in Isabela province. While there we dedicated the newly-erected chapel which is now the meeting place for this recently-planted church. The chapel itself is still rough and unfinished. The walls are made of concrete blocks which still need to be plastered. There are openings for windows and doors which the congregation cannot yet afford to purchase. Inside, the congregation sits on plastic chairs and rough wooden benches situated on a dirt floor, while at the front is a raised concrete platform. Behind the platform, the wall is colorfully decorated. It is the weekend before Christmas, and the people are excited because on this Sunday they will celebrate together – and truly they have much to celebrate.

It was only in 2012 that Pastor Raymond began pioneering this new church, and for the first few years their small group would meet in the carport of someone's home. The space was crowded, but every Sunday in that small space that was normally used for storing the family's *kulig-lig* (hand tractor) and other items, Pastor Raymond would faithfully share the Word of God with the people who gathered there. Now, less than three years later, Raymond has baptized thirty-six full members who have remained active in the church. Even at the date of this writing, the researcher received a phone call from Raymond in which he reported that most Sundays there are more than seventy people who are attending the worship service.

Eduardo Javier was introduced to the Bible Methodists especially through the influence of his friend, Pastor Eduardo Agbanlog, but also others who are still Bible Methodists, such as Pastor Froilan Calimoso, Sr., both of whom were enrolled in the Bible Methodist College, and are now pastors in the PBMC.[188] As one of the key leaders in the PBMC both at district and national levels, as well as the pastor of the nearby PBMC congregation in Tombod, Villasis, Pastor Eduardo has been a frequent visitor and guest in the researcher's home. But on this particular day, he had come specifically at the researcher's request, in order to accommodate an interview for this study. Although at fifty-six years of age, he is one of the oldest active pastors in the district, yet his body still looks trim and his face young. Eduardo is a very spirited man. His eyes sparkle with excitement and his arms often gesture wildly as he talks. Sometimes during the interview he would even jump up from his seat on the couch, his voice rising with excitement and passion. Eventually he would sit down, only to jump up again, moving and pacing like a

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[188] Javier interview, January 27, 2015.

caged lion. But in his face there is a softness and kindness which seems to create a bond between Eduardo and those who know him. He has served as pastor in Tombod for almost twenty-three years, and as a pastor in the PBMC for a combined total of twenty-nine years.

The other two interviewees, Jonie and Brendel, had more direct family connections to the Bible Methodists. Jonie's family had been Catholics, but his older sister decided to transfer to the Bible Methodists, and then their family followed.[189]

Sitting inside the chapel in Luna, Burgos, Quirino, the researcher interviewed Pastor Jonie. The researcher was also assisted during this interview by Pastor Ronaldo Comilang (one of the transcribers for this study) in order to explain some questions or responses if either I or Pastor Jonie did not understand each other clearly. This interview was rather short because the rain outside was strong, creating such noise inside the chapel that, when combined with the researcher's limited fluency in the Ilocano language, it was very difficult to understand Pastor Jonie's responses to the interview questions for much of the time. Pastor Jonie is twenty-seven years old and single. He is one of the products of the BMGLC training program in Banaue, which focuses on preparing men and women to become church planters and pastors. In fact, the congregation there in Luna was planted by Pastor Jonie and another BMGLC pastor who was his ministry companion at that time.

The surroundings there at the church tell much about the kind of life which pastors like Jonie must live. Attached to the back of the chapel is a small living area which serves as a parsonage. It consists only of a few sleeping rooms and a small area for

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[189] Dullao interview, January 18, 2015.

cooking and entertaining visitors. The cooking area is designed with ventilation so that one can use a wood fire inside the house. There is a door on either side of this tiny parsonage so that one can enter on one side, walk directly across the room, and exit through the door on the other side. Just beside the church and the parsonage, at the edge of a sharp drop down a wooded hillside, is a makeshift pigpen constructed from scraps of wood and pieces of tin. Inside are several large pigs which belong to Pastor Jonie. He is preparing for his upcoming wedding, and pigs are an essential part of that preparation. Leaning against the outside of the chapel and parsonage wall is a wooden pole with a thin metal rod attached to one end. At first glance it appears to be some type of spear used for catching fish, but the researcher later was told that Jonie connects it to a motorcycle battery, places the rod in the water of a nearby river, and uses the electric current to bring fish to the surface where he can catch them. On a previous visit to this same place, Jonie had nets leaning against the same wall, which the researcher was told are used for catching bats as another source of food. This is the kind of simple life which many BMGLC pastors must live in order to survive on their meager income.

The PBMC national headquarters and conference center is located in Alibagu, Ilagan City, Isabela. Situated on a steep hillside, this property overlooks its highly populated surroundings near the provincial capital. The property is bordered by an attractively painted fence. A wide concrete driveway makes it possible to drive a vehicle to the top of the steep hill on which the facilities are located. To the right of the driveway is a large three-story building which also has a garage underneath on the downhill side. It is painted with a nice two-tone pattern of off-white and burgundy colors. This building serves as a lodging place for delegates attending conferences, seminars, national board

meetings, and other events for which people gather there throughout the year. A local congregation of Bible Methodists also meets in this building for worship each week on Sundays and Wednesdays. It also serves as the residence for the national overseer of the PBMC, Pastor Brendel Macadangdang. After attending a recent seminar there for PBMC pastors, the researcher sat down with Pastor Brendel to conduct an interview with him. Brendel is a short man with a distinct-sounding voice and an exuberant spirit. He is very fond of telling stories and making witty quips that cause people to laugh. He is known for doing this in all kinds of circumstances, whether it is during a sermon, a personal conversation, or even while chairing a national board meeting. He is very fluent in English, and speaks very rapidly.

Brendel's story is fascinating because during his childhood, his immediate family was Catholic and Brendel even served as an altar boy in the Catholic Church. But in his mother's side of the family, they had many relatives who were, as Brendel put it, "purely Bible Methodists" including his grandfather, Rev. Luis Ordonez.[190] It was through the influence some of these relatives that Brendel enrolled in the Bible School in Villasis, Pangasinan.

<div align="center">In-Group / Out-Group Interactions</div>

When asked whether they have fellowship with people from other religious groups, all the interview participants indicated at least some degree of interaction. Brendel sometimes joins with the Gamu Ministers Association (GMA) for seminars and times of fellowship. The GMA provides fellowship for evangelical pastors in the area. Sometimes the association leaders invite Brendel to speak during their meetings.[191]

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[190] Macadangdang interview, January 16, 2015.

Eduardo also has attended numerous meetings of the Association of Christian Churches of Villasis (ACCV).[192] Likewise Jonie has sometimes attended fellowships organized by the Debebe Ministerial Fellowship (DMF) which includes several different churches from different denominations in his local area.[193] Raymond also joins occasionally with churches from other groups for fellowship, but he indicated that sometimes he is not able to attend because of his other obligations and schedules within the Bible Methodist Church.[194] David also participates with pastors and churches from other groups in joint services, and also gives and accepts invitations to speak in each other's churches. However, he said that he chooses carefully those with whom he fellowships, and is trying to focus on those whom he trusts in terms of their understanding of the Bible and the character of their life.[195]

Overall, the perceptions that these participants have of their fellowship with pastors and leaders from other religious groups is similar. As Brendel summarized it, ". . . according to my experience, there are positive and negative aspect[s] of that."[196] The questionnaire data also seems to reflect this general perception. When asked how often they have fellowship with pastors or leaders from other denominations, 81% of the respondents said that they do so either "often" or "sometimes." In comparison, only 8.5% reported "very often" and likewise 10.5% answered either "seldom" or "never." The

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[191] Macadangdang interview, January 16, 2015.

[192] Javier interview, January 27, 2015.

[193] Dullao interview, January 18, 2015.

[194] Corpuz interview, February 2, 2015.

[195] Yucaddi interview, January 18, 2015.

[196] Macadangdang interview, January 16, 2015.

majority (55%) indicated that they fellowship with other groups only "sometimes" while only 34% answered either "often" or "very often." [197] There is also a notable difference between the responses of the Ilocano (PBMC) respondents and the Ifugao and Kalanguya respondents (BMGLC) with 46% of the Ilocano respondents saying "sometimes" and 30% "often" whereas 90% of the Ifugao / Kalanguya responded with "sometimes" and only 10% "often."[198] Some areas of similarity and difference were found in the data which might suggest why the general attitude toward fellowship with other groups is somewhat tepid.

AREAS OF SIMILARITY

On the positive side, Brendel noted, "…it is good that [during the GMA meetings] we encourage one another, we share what happened in our churches, how God is doing in their church, that helped us also." He also mentioned that they join together in prayer and intercession.[199] Eduardo also recalled how in previous times, he enjoyed fellowship with other pastors in the ACCV. "…Before there's no problem," he said, "It's very good. You can feel the spirit of brotherhood, Christian relationship." He also described some of the activities in which they joined each other before, which included such things as joint prayer, fasting, worship, and thanksgiving as well as conducting Bible studies with members of the Philippine National Police (PNP) and with municipal employees.[200] David also mentioned that he enjoys fellowship with one particular pastor named Albino,

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[197] Appendix F.

[198] Appendix D and Appendix E.

[199] Macadangdang interview, January 16, 2015.

[200] Javier interview, January 27, 2015.

because "I could see that God working with him and he loves the Lord."[201]   David

explained his understanding of what is fellowship. "Fellowshipping," he said ". . . to me

is . . . allowing your life to be a part of their life, and allowing their life to be a part of

yours."[202] These various areas of common interests seem to be the factor that motivates

the Bible Methodist pastors to participate in fellowship with pastors and leaders from

other groups, even if only occasionally.

AREAS OF DIFFERENCE

The interviews also brought to the surface some key areas of difference between

the Bible Methodist pastors and the pastors and leaders from other groups. Some of the

areas of difference which pastors mentioned in the interviews were doctrinal, social,

ethical, and moral.

Doctrinal differences were specifically mentioned in three of the five interviews.

For example, the researcher had the following exchange with Eduardo (who had just

described a series of events in which he had begun attending G-12 seminars but then

decided to stop):

> Eduardo: I sat down and you know … thinking and you know looking back those events that we already attended and I studied really and then I come to my conclusion because I really studied that, from time to time, during conference, you know, they were preaching prosperity, giving, planting, so that you become rich, own your new car. Prosperity!

> Richard: And so ... so after you studied it, then you …

> Eduardo: *Ania manen ti term na diay agbabbabawin?* [Translation: What again is that (English) term for regretting?]

> Ronaldo: Regret.

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[201] Yucaddi interview, January 18, 2015.

[202] Yucaddi interview, January 18, 2015.

Eduardo: Yea. I regret.

Richard: So overall, like if you consider the different fellowships you've had, whether it's the G12, or the ACCV, different ones. Were there any times that you felt that they were helpful for preaching, the things they shared or …

Eduardo: Yea. Actually the … Some, some you know speakers and preachers are helpful but there are some preachers that I observed, they were twisting the Bible.[203]

A similar theme runs through the testimony of two other interviewees. In talking about some of his interactions with pastors from other groups, David said, "their focus is more on . . . [receiving] blessings, more on the material things, not in the after or in life, things in life and not, for me I look on spiritual blessings, more spiritual life, things in life like character like that, so what, the conflict there is that; for they focus on material blessings, I focus on life and that is where, and that is where we, you know, we have some conflicts."[204] Likewise, Brendel mentioned that some Bible Methodist pastors and members sometimes visit Charismatic churches where their preaching is "…all about prosperity, how to get more riches, about that you confess it, you claim it and then you have it. Tell to yourself 'I'll become rich. I'm rich, I'm rich!'"[205]

Brendel also mentioned that the Charismatic emphasis on anointing is very attractive to some Bible Methodist pastors who begin to compare and feel that it is something missing among their own group. "Sometimes they [our pastors] are even deceived because you know like the Charismatic one, they [some Bible Methodist

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[203] Javier interview, January 27, 2015.

[204] Yucaddi interview, January 18, 2015.

[205] Macadangdang interview, January 16, 2015.

pastors] said 'Oh they are more anointed' because they sing joyfully and then there are

some miracles, healing, slaining in the Spirit, something like that."[206]

When the questionnaire respondents were asked how they feel about the teachings

which come from other denominations (including sermons, books, materials, and ideas)

17% answered "very helpful", 32% "helpful", and 49% "sometimes helpful."[207]

Another area of differences which came out during some of the interviews was

social differences. Both David and Brendel noticed that the Bible Methodist people tend

to be simpler (financially) compared to people in some other groups. David said that one

of the things which attracted him to the Bible Methodist people was "they live simply, the

simplicity of living, and that is where my life is that is … at ease. I don't want to live

luxuriously and I don't want to live that as a social as elite. I am uncomfor… I am not,

you know… I came from a very poor family and I feel uncomfortable with being with

elite people and the Bible Methodist as we could see, they are from, you know, they are

not elite people, simple people."[208] Brendel also has observed this. At one point in his

interview, he shared,

> Actually not only the members but even some Pastors, because what they saw from us,
> like one time I heard that one Pastor said that we have good doctrines, Biblical sound
> doctrines and many of our Pastors are really … they are faithful in the ministry, no
> matter even if we don't … Because sometimes they ask about their financial status,
> financial matter and they appreciate us because many Pastors are receiving a low
> offerings, low honorarium, but they still remain in the ministry and they are not
> quitting in the ministry. Because that's what we have seen from other group like
> Charismatic, Pentecost, they easily split up and yet they have many, they have lot of
> offering, they have big churches, they have rich members, but they easily … What they
> among us Bible Methodists is that we stayed firm, our relationships is not 100 percent
> but out of 100 percent it is 95 percent that our Pastors are really have good

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[206] Macadangdang interview, January 16, 2015.

[207] Appendix F.

[208] Yucaddi interview, January 18, 2015.

relationship, they remain in the ministry, we are very simple, we live a simple life, the way we dress, we don't wear fancy. During the Medical Mission there is a Christian, she is a Doctor from Saint Luke, she came here and she is looking at us and we were very happy, we are … each other, and she said "Oh you are very simple", very simple meaning, of course we are poor, "They are very simple and yet they are happy!" Maybe they are comparing their church in Manila. Their Pastor, their big church, their Pastor is wearing a fancy clothes and they have expensive cars. So that's our asset as Bible Methodists.[209]

Eduardo also noted a similar contrast when describing the speakers to whom he

listened while attending some G-12 seminars:

Richard: So among the different ones that you fellowshipped within those kinds of places. How would you describe the other … Those speakers, like at G12 were they more professional or were they also, would they have some who are from poor background or?

Eduardo: Yea. I think Cesar Castillanos belong to a poor family.

Richard: But how about at the time that he is speaking there? Is he more, still, does he still seem like from poor background or?

Eduardo: No! His life you know is like a … *Nabaknang* [translation: rich]! (Ronaldo: Millionaire) Millionaire! His followers you know take him in the airport, in a class hotel. That's what his followers treat him. He is like … Some opinions that I've heard, he is like Jesus Christ.

Richard: How about the other speakers that he would invite to be on the platform to preach or speak. Were any of them from like a … How about …

Eduardo: From Hawaii. I saw from Hawaii. When he introduced that man, from Hawaii. You know he is very, very rugged. The way he arranged his hair is like you know those …Hollywood.

Richard: Like a wild hairdo like that?

Eduardo: Yea. Uhhh…

Richard: But did he invite any speakers who you describe as ordinary or were they usually like from ordinary background, like your background or were they mostly from other …? More high up or rich or something like that?

Eduardo: Professional, businessman. That's their background. Doctorate.

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[209] Macadangdang interview, January 16, 2015.

Richard: But maybe as far as farmers or house wives like that maybe …

Eduardo: Pastor Cesar Castillanos' wife is a member of Senator in Columbia. I think… don't know what's that year when she became a Senator of Columbia.

Richard: But did you ever see them have any testimonies from people who are from a background similar to your background or?

Eduardo: Actually their testimonies is put in their book. You can read that in their book or even in the CD. They were selling many books. Business.

Richard: But as far as the ones who would speak at those events, did you see any of them who are from a background that's like yours or like …?

Eduardo: No.

Richard: No. Okay. So, just more of high up and professional or …

Eduardo: They were you know telling their background. "I graduated in UP, class schools. They were not telling about their previous background [when they were poor], only the present. When they stand, what in their book … you can read it [about their former background].[210]

Moral and ethical differences were also mentioned in some of the interviews. For Jonie, these seemed to be the one of the most notable differences between himself and pastors from other groups. "Like for example," he said, "what I saw in them was, there is a pastor, he is really pastoring but he is using momma [a term that highlanders use for betel nut].[211] They will rebuke him but he won't listen, it is nothing to him. The difference is that, to us, vices are not allowed to us. To them it is allowed even to the preacher. That's it, that's exactly. That is why their preaching becomes weak because of

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[210] Javier interview, January 27, 2015.

[211] Betel nut (or *momma*) is a highly addictive, chewable product that grows on a tree. It is somewhat comparable to tobacco, and stains the mouth and teeth with a red color when it is chewed. It is known to have harmful effects on the health of those who habitually use it. For more information about betel nuts, read Hilary Whiteman's article "Nothing to Smile About: Asia's Deadly Addiction to Betel Nuts," accessed at http://edition.cnn.com/2013/11/04/world/asia/myanmar-betel-nut-cancer/index.html (February 21, 2015).

what people see in them. Even what they are preaching is right but when people see their lives that there is no change, there preaching will become weak."[212]

Jonie also mentioned that some pastors from other groups are joining in politics. The BMGLC does not allow its pastors to engage in political activities such as campaigning or holding political office. Jonie observed that because of this kind of political involvement, some pastors from other groups are even allowing their own homes to be used for "liquor parties."[213] Brendel and Eduardo also mentioned the political involvements of pastors from other groups, and described how they were often a source of problems when they would try to join with them in fellowship. Eduardo shared about his personal frustration with a leader of the ACCV because he would sometimes pressure other pastors to get involved with his political agenda. He described one such encounter with that particular pastor:

> Eduardo: Eh, eh! One time I got angry with him when he ran as a congressman. Do you still remember that, when he ran as a congressman? [Eduardo asking Ronaldo] He called us with Pastor Agbanlog, even Pastor Ruben "Come in our house and we have something to talk with." And then we go, and then … you know, *nagadu ti* flyers *na ngay* [he had many flyers]?

> Richard: *Kayatna nga iwarasyo dagidiay* [He wanted you to distribute those]?

> Eduardo: Wen [Yes]. And it's not campaign time. And then I said to him "You know Pastor Fao-ilan? You want us to [be] put in prison! When somebody saw us to distribute flyers …"

> Richard: So *bawal daydiay kadagiti pastor?* [So is it prohibited for pastors to do that?]

> Eduardo: Yes. *Bawal pay* [It's still prohibited]. *Saan pay nga* time. It's not yet time to do campaign.

> Richard: I see. Oh! So *adda ti nailasin nga tiempo nga mabalin. Ngem sakbay daydiay bawal ti …* [So, there is a time set aside when you are allowed. But before that, you're

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[212] Dullao interview, January 18, 2015.

[213] Dullao interview, January 18, 2015.

not allowed to . . .]

Eduardo: *Wen*[Yes]. *Pinagungtak.* I got angry. I confronted him. He is silent because he knows that I am right. *Pinanawanmi.* We left him. Broommmm… brooommmm…. *Pinataray ko diay* motor [I revved the engine on my motorcycle]![214]

These kinds of ethical or moral differences seemed to be one of the major problems which the Bible Methodist pastors mentioned with regard to their interactions with pastors and leaders from other denominations. They also indicated a negative view of pastors mixing political agendas with events that are supposed to be for spiritual fellowship.

<div align="center">Preaching Patterns</div>

The researcher also obtained considerable data in relation to the preaching patterns of the subjects.

PROCESS

When asked to describe the process through which they prepare their sermons, certain themes were repeated in various ways among the five interviewees. These themes were prayer, Bible reading, meditation, and receiving direct illumination or guidance from the Holy Spirit during that process. In fact, it is interesting to note how similar some of their descriptions are to one another, although given in separate interviews and by pastors who are from different age groups and cultural backgrounds.

When asked to describe his process for weekly sermon preparation, Raymond said, "Number one sir is prayer. We should pray the Word of God. That's how I treat God. I prioritize Him. 'Lord, teach me the Word that I read, that I will explain to your children.' That is number one sir. The number two is I'm going to read. The number three is that, when I've read that, I'm going to meditate. . . . After reading it, I will meditate if

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[214] Javier interview, January 27, 2015.

what will be the explanation of it to the people. When I am meditating, I will think of the appropriate theme. Fifth sir is that I'm going to do the outline. Then that outline, the sixth, I will pray again to God if that is His will."[215]

Here is how David described his process:

We really have a strong, I really have a strong belief on the word of God and is that in I Timothy 2:15, it says that; starts, "study to show thyself approve unto God, a workman needeth not to be ashamed rightly dividing the word of God. Without studying, we do not know how to divide the word of God." It's the truth, and God will not approve it if we don't give time in studying. Its just only when we study the word of God that God will approve. And when He approves, He sees that we are studying really meditating, praying and fasting, then it is there where He will allow His Holy Spirit to reveal some revelation of truth then, and it is, it will really meet the lead of God affect people that His word are delivered.[216]

For Jonie, his preaching tasks are varied throughout the week because of his role as both a pastor and a church planter. He said that he views himself more as a teacher than a preacher. Sometimes he is also going to hold Bible studies in the homes of people who are unbelievers. At other times he must speak for a cottage prayer meeting. Then also, each Sunday, he must preach for the regular Sunday worship service. Nevertheless, the process which he follows appears to be similar. He described praying, fasting, reading his Bible, and preparing his heart as some of the main parts of the process which he follows, even though he also said that he prepares differently for the different types of occasions.[217]

For Brendel, his regular morning devotional time is an important part of his process for preparing sermons. But he also said that often he feels that the Lord is giving

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[215] Corpuz interview, February 2, 2015.

[216] Yucaddi interview, January 18, 2015.

[217] Dullao interview, January 18, 2015.

him something fresh to share with the church on the very day, or even during the very service, in which he is to speak. He compared this process to cooking:

> There are even times that you know … I prepare something. Like from Monday to Saturday, because every morning I have a devotion time and I'm preparing … My target is of course, Friday I should … you know, my sermon this coming Sunday is already prepared. But there are times, and many times, I don't know why? Because every morning I have my devotion. During Sunday morning I have my devotion again and mostly that's when God speak to me to preach. It is like cooking. When you cook food, okay, like for example, I cook food for Wednesday, oh it's nice! It's adobo! Nice to eat this on Sunday, but on Sunday morning I cook again … different, maybe it's not adobo, but sometime it's better because it's newly cooked, and that's what happened to me most of the time.[218]

Eduardo also mentioned such things as reading and studying the Bible, and prayer while describing his process of sermon preparation. At one point in his interview he said, "Because when I pray to God and asked Him "Lord, what is Words, the message that you want me to deliver to your people?" And then God you know touched my heart . . . ."[219]

In comparing these themes with the questionnaire data, there are few things which should be highlighted. First, the questionnaire did not ask directly about the process of sermon preparation. However, it did ask about the sources which pastors are using to assist them with sermon preparation. Thus, this data is also relevant to the process that was discussed in the interviews. The question in the survey states, "In addition to the Bible, which source do you use the most often in preparing sermons?" Table 2 (below) gives a summary of responses to that question (See also Appendix F).[220]

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[218] Macadangdang interview, January 16, 2015.

[219] Javier interview, January 27, 2015.

[220] NOTE: On this particular question, some respondents gave more than one answer, and so the researcher chose to include the multiple answers, since they were relevant to the descriptive purpose of the data. One exception to this in the table above is that for "The Bible only", the researcher only tabulated the percentage of those which were the sole answer of the respondent.

In addition to the Bible, which source do you use the most often in preparing sermons?	
The Bible only	24%
Christian books	53%
Notes from seminars or special events	15%
The internet	9%
Christian radio and/or television programs	2%
Other: • "experience" (two respondents gave this answer) • "Bible, books, internet" • "Bible, Christian books, seminar, internet, Christian radio" • "all of the above" • "Power Bible CD features" • "classical books" • "all of the above, but especially the Bible"	17%

Table 2 – Sources Used in Sermon Preparation

TOPICS

The initial intent of the researcher was to learn about texts and topics which the interviewees had preached during the past few months. However, in the actual flow of the interviews, although topics were discussed, it was not always clear whether the topics mentioned were always limited to that time frame. Nevertheless, the researcher was able to obtain a helpful picture of the kinds of topics which are part of the preaching patterns of the subjects. Table 3 (below) summarizes some of the key topics which were mentioned by three of the interviewees.[221]

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[221] Corpuz interview, February 2, 2015; Javier interview, January 27, 2015; Dullao interview, January 18, 2015.

Raymond	Faith; Salvation; Seeking Refuge in God; Following the Lord; Love; Sacrifice; Leadership; Obedience to God's Commandments; The Fear of the Lord; Do Not Doubt
Eduardo	Strengthening the faith of the members and encouraging them not to stop serving the Lord; Christmas and the Birth of Christ (Why He was born, etc.); The Life of our Lord Jesus Christ; Giving Your Whole Self to Christ; The Christian Journey
Jonie	Preparing for Christ's Return; God's Judgment; How to Grow in the Faith

Table 3 – Sermon Topics Mentioned in Interviews

Brendel shared a 5" x 8" record book with the researcher which contains his hand-written notes for at least eighty-three different sermons which he has preached during what appears to be much of last year and the early part of this year. They are anywhere from one to four pages in length. A few are in series form (two or three parts). The researcher has listed the titles and scripture texts for these in appendix G. A comparison between his Brendel's sermon titles and the list of PBMC doctrines in Chapter Two seems to indicate that some correlations exist. For example: Assurance of Salvation in the PBMC *Constitution & By-Laws* (see Chapter 2) correlates with Brendel's sermon entitled "Assurance of Salvation" (see Appendix G). Also, the PBMC *Constitution & By-Laws* statement regarding "Love—Our Primary Duty" correlates with several of Brendel's sermons, including "Love Chapter" (1 Cor. 13:1-8), "Benefits of Loving God," and "Loving God, Loving People: Study of the Ten Commandments" (Exodus 20).[222]

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[222] See Chapter Two, "Official Beliefs and Values of the Philippine Bible Methodists" and Appendix G. The researcher is grateful to Dr. Clark Armstrong, one of the readers for this thesis, for first pointing out this correlation.

CONTENT

Although the interview guide contained a question which probes into the content

of a particular sermon(s) which the interviewee might mention, the researcher spent more

time focusing on the over-all process which the pastors are following and the topics

which they are choosing.

CHANGE

In the last part of each interview, the pastors were asked to describe how their

preaching has changed from the beginning of their ministry until now.[223] The answers to

this question were somewhat varied.

Brendel described a big difference between his preaching now and the way he

preached when he was younger.

> Before, I just copy preaching of other preachers, but now I have to really study the
> Bible … Well, I preach different kinds of sermon like topical, textual, historical,
> something like that and I'm no more … you know concern about studying the Bible
> verse by verse. Unlike before that … you know, I just got one verse and just you know
> … bratatatatat, but actually that's not the point of the … that's not what the Bible says.
> That's not the real content. That's why now, I'm trying … there a big difference now.
> And I was really … you know reading the whole, one verse and then the whole chapter
> and then I get books. Actually when I preach now I really use many different versions,
> I have the Commentary, I have the … what's that? That's why in my office, really
> there are many books, it's not orderly … you know. Because I have to … you know
> [i.e. because he has to keep so many books out while studying].[224]

So according to his perception, it seems that before he relied more upon imitating other

preachers and he also tended to preach messages which were based more upon a

particular topic or a short proof text which may or may not have been explained within its

correct biblical context. But now, he is moving more in the direction of expository

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[223] Appendix A.

[224] Macadangdang interview, January 16, 2015.

preaching in which he attempts to explain the contextual meaning of a passage verse-by-verse.

When asked this same question, Jonie also said, "There is really a change." He then went on to explain,

My experience is …When I am just a new Pastor I enjoy preparing sermon. When I pray and I observed that now I became like lazy in my preparations due to many problems and I found hard for me to prepare God's Word. When I really give my all in reading, there is really a change because just after reading the passage twice and I am blessed, the topic that I wanted to share will also be given, "This is good to share." I will continue to … until Sunday comes or whatever service. When I am just a new Pastor, there is really a difficulty, most especially if it's a long sermon. But comparing then and now, it is easier for me now because, of course, I memorize more of God's Word now and my stock of supporting verses increased. My supporting verses increased and I know where to connect. Before, my sermons are short, but now it is longer because of the supporting verses that I include. That is the difference of then and now, because before I knew only a little of God's Word, small knowledge and understanding of God's Word, but now that it's been 13 years, and I also remember those that I learned and heard before, I say now "Ah, this is the supporting verse of that."[225]

Thus, for Jonie, it seems that he sees both negative and positive changes in his preaching. The negative change, according to his observation, is that the problems which he encounters as a pastor have made it more difficult to concentrate on his preaching now compared to when he was just starting in the ministry. But on the positive side, he can see where his knowledge of the Bible has increased over the years, which he finds helpful in preparing better sermons.

David also noted some major changes in his preaching over the years. He recalled,

Well, there are really a lot of changes, because when I was new in the ministry of course what I heard, what, of course I am reading books and I'm hearing preachers and of course as a new pastor, well, I am a follower. Ah so, like the teaching of the Pentecostals that we are going to bind the evil spirit, and we will bring all this people to be bound, I'm been doing that really because of course, it appears to be good, you

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[225] Dullao interview, January 18, 2015.

know, it appear to be all that easy, it's easy thing to do, but while I'm maturing, I start to really to become serious and start to analyze and study and we stop doing that because we cannot really bind all them. That's one of the things that we are not anymore doing the binding. And also some, one of our, on our teaching about salvation, in my new, when I was new, the pastor, the pastorate, I don't have really a full understanding about salvation, until the time that you know my fifteen years that I start to understand about the solid foundation of faith for salvation, and that settles my heart, and I've been in peace that I could see if really solid foundation, but before, its not that it's wrong but it's not really, it is not really complete you know but now we feel complete and may the Lord had revealed those understanding about salvation. So we do not doubt already our salvation, and we are sure of our salvation, and we do not doubt, and problem come, if we sin or not, we do not have that, we have the full assurance of salvation. As a result of our understanding about salvation, that have, just a passage you know, ah, it revolve to something better, even our understanding about holiness, our holiness before was of course, we just rely on the teaching of [our brothers] but as we go we need to study more deep and make some additional to it— spiritual additional.[226]

According to David's description (above), there was both a refining and further development of his theology which is reflected in the way he preaches now compared to the early years of his ministry. Also noteworthy here is that these changes do not seem to be overtly connected to his Bible Methodist identity, but rather to his personal analysis and study of the Bible. Thus, there were some out-group (Pentecostal) teachings which he also taught in his early ministry, but later discarded. There were also some in-group (Bible Methodist / holiness) teachings which he further refined and developed based upon his personal understanding of the scriptures.

Eduardo's answer to this question did not seem to focus so much on the actual content or style of his preaching, but rather on his personal maturity. He remembered how, as a young pastor, sometimes he would find himself quarreling with his wife on Sunday morning. But now that he is older and has become more mature, he said that he doesn't do that anymore. He went on to say, "If you evaluate your personal work as a Pastor, you improve."[227]

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[226] Yucaddi interview, January 18, 2015.

The researcher did not ask the same question of Raymond, and so there is no data available for this category from his interview.

Analysis of Data

Emerging Themes: Emic Categories of Group Identity

Emic categories of group identity refer to additional categories of group identity which have emerged from the data, although they were not originally included among the sub-problems (chapter one). The researcher discovered these categories while reviewing and comparing the data from the five interviews.

FAMILY (KINSHIP) IDENTITY

Repeatedly throughout the interviews, the importance of family relationships became evident. For Brendel, his extended family members were influential in guiding him to join the Bible Methodists. Jonie's close connection to his mother and the influence of his older sister were notable themes in his interview. Interwoven throughout Raymond's story was a description of a broken relationship with his parents, which was later reconciled after they saw the change which took place in his life. Eduardo recalls the deep wounding of his spirit that was caused by degrading comments which his grandmother used to make to him when he was a young person. In each of these examples, one can see that the family connection was very important to these men.[228]

PERSONAL CONNECTION WITH GOD

An important discovery which came from the interview data was that the interview participants often spoke about having a direct, personal connection with God.

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[227] Javier interview, January 27, 2015.

[228] Macadangdang interview, January 16, 2015; Dullao interview, January 18, 2015; Javier interview, January 27, 2015; Corpuz interview, February 2, 2015.

Sometimes they referred to this connection within the context of prayer. Their personal reading and meditation in the Bible was also expressed as if it were a means of connecting personally with God. During the interviews, they often expressed themselves as if they live with the expectation that God will speak as they pray and read His Word. This expectation can be seen in the way Raymond described his prayers while preparing to preach: "Lord, teach me the Word that I read, that I will explain to your children."[229] Brendel speaks similarly, "During Sunday morning I have my devotion again and mostly that's when God speak to me to preach."[230] David speaks of this same connection with God in relation to how he was called into the ministry and led to join the Bible Methodists, as well as his sermon preparation.[231] In all five interviews, the participants mentioned prayer and Bible reading or Bible study.

PERSONAL CONNECTION WITH FELLOW CHRISTIANS

Another theme which emerged from the interview data was the sense of personal connection between the pastors and the members in the local church. David described how that, soon after his conversion, "I found, my, a desire put up in my heart for spiritual people, [and so] I went look for a church to attend…."[232] Eduardo described his relationship with the members as being like a family. "They can tell their hearts," he said. Even after pastoring the same congregation for almost twenty-three years, he said he does not desire to leave them because of his close relationship with them.[233] Raymond shared

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[229] Corpuz interview, February 2, 2015.

[230] Macadangdang interview, January 16, 2015.

[231] Yucaddi interview, January 18, 2015.

[232] Yucaddi interview, January 18, 2015.

[233] Javier interview, January 27, 2015.

how he sometimes admonishes his congregation that "We must help each other, united in the work of the Lord."[234]

AN EMERGING NEW CATEGORY OF GROUP IDENTITY: SPIRITUAL IDENTITY

While analyzing the latter two categories listed above, the researcher has observed a connection between them. The pastors are experiencing a close sense of connection to God. They are also experiencing a close sense of connection with their members. They also consider their members as being connected with God, as can be seen in Raymond's statement above, in which he refers to himself and his people as "united in the work of the Lord." Therefore, the data from this study seems to suggest an additional category of group identity – spiritual identity. The researcher has chosen to use the term spiritual identity because the salient point of commonality in this particular category of group identity is the spiritual connection between the pastors, their fellow Christians, and God.

Converging Themes: Where Group Identity Influences Preaching Patterns

It is at this point that the data begins to indicate some answer to the primary research problem. The focus of this study is to answer the question "What influence does group identity have on the preaching patterns of Bible Methodist pastors in the Philippines?" The operative term in this question is *influence*. This was also the challenging aspect of the study, because influence was the seemingly elusive link between the various forms of group identity held by the subjects and their preaching patterns.

In order to make any kind of connections between group identities of the subjects and their subsequent preaching patterns, the researcher needed to be able to find areas in

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[234] Corpuz interview, February 2, 2015.

which these themes converge within the body of data. In other words, are there points in the data where some group identity themes converge with the themes related to preaching patterns?

One of the ways in which to look for this was to review and code segments of the interview transcripts using the MAXQDA (11.0 version) software program. The codes which the researcher used for analyzing the transcripts are listed beneath Figure 4 (see below). These coded segments were divided into categories and sub-categories. During and after coding the data, the researcher looked for areas where different categories of data overlapped with each other. In the interview segments which were tagged with codes from two or more different categories, the researcher looked more closely to see if this might indicate some kind of connection between two or more aspects of the subjects' sense of group identity.

Using this basic method of analysis, the researcher discovered that the etic categories of group identity with which the study began (ethnic, social, and religious) did overlap with each other and with some parts of the data related to in-group / out-group interactions. However, those categories show very minimal overlap, if any at all, with the data related to preaching patterns. However, when analyzing the two additional categories of group identity which emerged from the data (family/kinship identity and spiritual identity), the researcher discovered that spiritual identity shows significant overlap with the interview data related to preaching patterns. The segments that were coded for family/kinship identity tended to overlap in other parts of the data, but not with the preaching patterns.

The chart below provides a visual depiction of the overlapping of the various coded segments with the segments that were also coded as relevant to preaching patterns. This chart is not statistical, but rather descriptive. It is based upon the number of segments that were given different codes. It is possible to assign multiple data codes to the same segment or to part of the same segment. As the chart indicates, other categories of group identity did occasionally overlap with the data on preaching patterns. However, the segments coded for spiritual identity overlapped much more frequently.
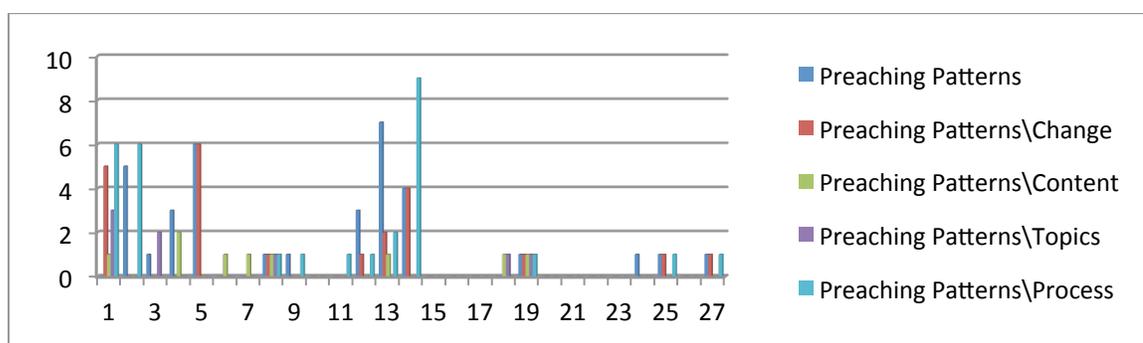
Figure 4 – Co-occurrence of Preaching Patterns Code Segments
With Other Codes in the Interview Data[235]

These code categories and sub-categories are listed below with numbers which correspond to the numbers along the bottom of Figure 4 (above). The numbers along the left side of Figure 4 represent the frequency with which these code categories overlapped with the codes related to preaching patterns.

The code categories and sub-categories are as follows:

1 – Preaching Patterns
2 – Preaching Patterns: Change
3 – Preaching Patterns: Content
4 – Preaching Patterns: Topics
5 – Preaching Patterns: Process
6 – Interactions

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[235] This chart was created using an application of MAXQDA 11 Software which was exported to Microsoft Excel and converted into the chart above.

  7 – Interactions: Salience
  8 – Interactions: Differences
  9 – Interactions: Similarities
10 – Group Identity
11 – Group Identity: Family/Kinship
12 – Group Identity: Spiritual Identity
13 – Group Identity: Spiritual Identity: Connection to Fellow Believers
14 – Group Identity: Spiritual Identity: Connection to God
15 – Group Identity: Religious
16 – Group Identity: Religious: other non-evangelical groups
17 – Group Identity: Religious: Spiritista
18 – Group Identity: Religious: Other Evangelical Groups
19 – Group Identity: Religious: Bible Methodist
20 – Group Identity: Religious: Pagan
21 – Group Identity: Religious: Catholic
22 – Group Identity: Social
23 – Group Identity: Social: Other
24 – Group Identity: Social: Vocation or Profession
25 – Group Identity: Social: Economic
26 – Group Identity: Social: Education
27 – Group Identity: Ethnic

It is important to note here that this theme in the interview data corresponds with the theoretical framework of GIT, because in GIT, although a person may have multiple group identities, one particular identity may become salient in a particular context.[236] What this means is that the data analysis for this study does indicate (at least descriptively) that the spiritual identity of the subjects becomes salient when they are engaged in the task of preparing to preach.

However, this should not be interpreted to mean that other group identities have no influence at all upon the preaching patterns of the subjects. In fact, it may be possible that, as Marilynn Brewer and Samuel Gaertner have stated, "In some intergroup contexts . . . when members simultaneously perceive themselves as members of different groups but also as part of the same team or superordinate entity, intergroup relations between

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[236] McLeash and Oxoby, 1.

these subgroups are more positive than if members only considered themselves as separate groups."[237] In this study, the spiritual identity of the Bible Methodist pastors may be like a superordinate category of identity for them. In other words, it is a category of identity which transcends their other identities such as ethnicity, social status, and even religious affiliation.

Figure 5 (below) offers a visual depiction of this concept. The smaller circles represent the three initial categories of identity which were part of the original framework for this study (ethnic, social, and religious identities) and also one of the additional categories which emerged from the interview data (family/kinship identity).

The large circle which is almost completely enveloping the four smaller ones represents the spiritual identity of the Bible Methodist pastors. This illustrates how their spiritual identity transcends all other identities, and yet it does not weaken or minimize them. Their family/kinship, ethnic, social, and religious identities remain significant and influential in many aspects of their lives. Furthermore, they may also have some influence upon the preaching patterns of the subjects. However, there are some aspects of these latter identities which are outside the sphere of spiritual identity, as also depicted in Figure 5. These might include pagan practices, superstitions, or other things which are not compatible with the pastors' spiritual identity.

However, as the data above indicates, when engaged in the task of preparing to preach, these pastors are much more conscious of their spiritual identity. This sense of spiritual identity includes two aspects. First, they describe it as their personal connection

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[237] Marilynn B. Brewer and Samuel L. Gaertner, "Toward Reduction of Prejudice: Intergroup Contact and Social Categorization," in *Self and Social Identity,* eds. Marilynn B. Brewer and Miles Hewstone (Malden: Blackwell Publishing, 2004 Kindle edition), location 5293-5296 of 5748.

to God which they experience through the exercise of spiritual disciplines such as prayer, fasting, Bible reading and meditation. Secondly, they describe it in terms of their personal sense of connection with fellow believers – especially those who are members of the local churches where they are pastors.
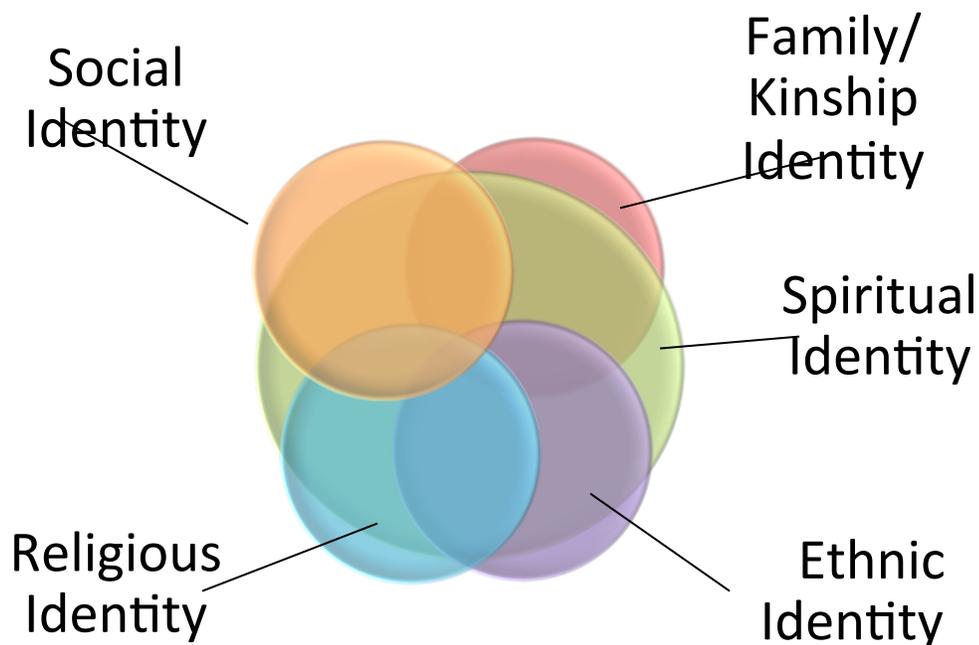
Figure 5 – The Salience and Transcendence of Spiritual Identity among Bible Methodist Pastors in the Philippines While Preparing to Preach

This concept of a group identity that is rooted both in vertical and horizontal relationships – with God and fellow believers respectively – seems to echo with the question raised by Brian Howell in his case study of a local Baptist congregation in Baguio City, Philippines (see pages 33-34 in chapter 2). Howell asked, "[Is it possible to] wrench Christianity from any particular territorial association and 'place' it in a transcendent, deterritorialized 'world?'"[238] He then suggested that it may, in fact, be

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[238] Tupas, 104.

possible to have "a religion 'on the ground' and 'not of this world;' [one that] is experienced as fully Filipino and yet transcendent of any national or cultural community."[239] Perhaps what Howell was hoping for in terms of contextualizing the gospel apart from either Westernization or Filipinization is also what the data from this study is indicating with regard to these Bible Methodist pastors. Through their spiritual identity, they are learning to practice Christianity in a way that is "on the ground" (horizontal relationships) and yet "not of this world" (vertical relationship).[240]

In Group   **Out Group**

| **Philippine Bible Methodist Pastors** (and their respective ethnic, social, religious identities, family/kinship, and spiritual identities). | **Group Interactions** **Salience of Spiritual Identity When Engaged in the Task of Sermon Preparation** **Spiritually-Focused Process For Sermon Preparation: (Prayer, Fasting, Bible Reading, Meditation and Study)** **Current Preaching Patterns** | **Pastors and Leaders from other Groups** (and their respective ethnic, social, religious and other identities). |

Figure 6 – Influence of Group Interactions on Current Preaching Patterns[241]

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[239] Tupas, 104.

[240] Tupas, 104.

[241] This figure was adapted from a similar one by D. Stanley Eitzen and Maxine Baca Zinn in *In Conflict and Order: Understanding Society,* sixth edition. (Needham Heights, Massachusetts, USA: Simon & Schuster, 1993) 33, which, in turn, was also adapted from one that was previously created by Marvin E. Olsen, *The Process of Social Organization,* 2nd ed. (New York: Holt, Rinehart and Winston, 1976). See also Figure 4 in Chapter One.

Figure 6 (above) summarizes the writer's answer to the research problem addressed in this study. It is a revised version of Figure 3, which was presented in Chapter One.

As represented in Figure 6, the data analysis indicates that the Bible Methodist pastors bring certain other group identities with them in their interactions with pastors and leaders from other groups. However, their spiritual identity becomes salient (has stronger influence) when they are engaged in the task of sermon preparation. Therefore, the data indicates that their interactions with other groups do not have a significant effect on their preaching patterns because of this stronger sense of spiritual identity which they feel while engaged in the task of preaching.

The researcher was not able to conduct further interviews in order to look for differing perspectives among other Bible Methodist pastors, and the interview data is the primary source which reflects this finding. There are some indications in the interview transcripts that some other Bible Methodist pastors might sometimes be attracted to certain teachings or ideas from other groups. But it was the researcher's decision that such second-hand information coming from the interviews should not be included in analysis because further interviews would be necessary to clarify and validate such indications. Furthermore, there is also some data from the questionnaire responses which also seems to corroborate with this. It should also be noted that the questionnaire responses were taken from a much larger sampling of pastors, and therefore offers further validation to the researcher's findings.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study was conducted among a group of approximately 75 Bible Methodist pastors in the Philippines. These pastors are affiliated with two distinct, but closely-related groups – the Bible Methodist Gospel Light Church and the Philippine Bible Methodist Church. The study answers the problem "What influence does group identity have on the preaching patterns of Bible Methodist pastors in the Philippines?" In attempting to answer this problem, the researcher also considered three subsets of research problems which probed into the following areas: 1) the ethnic, social, and religious identities of the subjects, 2) the interactions between the subjects and pastors or leaders from other religious groups, along with the subjects' perceptions of those interactions, and 3) the preaching patterns of the subjects, including their process for preparing sermons, the topics and content of their sermons, and the ways in which their preaching has changed since the beginning of their ministry.

The study was guided by the theoretical framework of Group Identity Theory (GIT) and the closely-related theoretical concepts of Social Identity Theory (SIT) and Self-Categorization Theory (SCT). This is a socio-psychological field of thought which studies how individuals derive personal identities from the groups with which they are identified. It also studies the interactions between groups as entities within themselves, based upon various points of similarity and difference. Previous studies in this field have noted that while each individual may have multiple group identities, one of these

identities will often become salient when that person finds herself or himself in a particular context.

The researcher used a qualitative, descriptive approach to find the answer to the research problem. The primary data for the study was gathered using a qualitative interview guide for conducting personal interviews with five different Bible Methodist pastors and leaders. As a means of triangulating and supplementing this data, the researcher also gathered additional data using a questionnaire, personal observation notes, and some sermon outlines from one of the subjects.

Conclusions

There are four key findings which this study suggests in answer to the research problem. Each of these findings is offered with regard to the context in which the study was conducted and is based upon the data and theoretical framework of this study.

1. The Salience of Spiritual Identity in the Task of Preaching

Bible Methodist pastors in the Philippines have many different identities. In terms of ethnic identity, most are either Ilocano or Ifugao. A smaller number of them belong to the Kalanguya people. Most of these pastors view themselves as either poor or middle class in terms of social identity. Their religious identity is Bible Methodist. Furthermore, they derive an important sense of personal identity from their family/kinship connections. But data in this study has revealed that their sense of spiritual identity (connection to God and to fellow believers) is the one which becomes salient when they engage in the task of preaching. Throughout the entire process by which they choose their topics and prepare their sermons, they have indicated that they are very conscious of their connection to God and their relationship with the local believers to whom they minister. Perhaps in other

contexts or situations, a different aspect of their identity might become salient. But within the context of preaching, the other identities such as ethnicity, social status, and even religious affiliation appear to be less important to them.

2. The Role of Spiritual Disciplines in the Development of Spiritual Identity

Over and over again during the interviews, these pastors talked about the practice of spiritual disciplines such as prayer, fasting, Bible reading, study, and meditation. They described them, on the one hand, as the steps which they follow for preparing to preach and yet, at the same time, a vital part of their connection to God. For these pastors, the spiritual disciplines are both the means by which they derive their sense of spiritual identity and the way in which they act upon that identity.

3. The Role of Spiritual Fellowship in the Development of Spiritual Identity

The same spiritual disciplines which the pastors described as part of their connection to God and their method for sermon preparation were also mentioned as areas of common ground between themselves and fellow believers. They also felt a sense of connection or identity with their local members because of the spiritual relationship that they all share with God. Thus, they share in each others' lives while also sharing in the life of God Himself. Therefore, the pastors desire not only to have a message that is from God, but also one which is for God's people. They want their sermons to connect with the lives of the members. Therefore, this study suggests the importance of spiritual relationships between these pastors and the people to whom they preach. The preaching of the pastors in this study does not take place within a relational vacuum. They are close to their people.

4. The Transcendence of Spiritual Identity

This study also indicates that among these pastors, the same sense of spiritual identity which is so important to them while preparing to preach is also important to them when interacting with members of other religious groups. There are at least some indications that this sense of identity may also be salient in inter-denominational settings. For example, in discussing the areas of similarity (or common interest) between themselves and pastors from other groups, activities related to spiritual disciplines such as prayer and fasting were also mentioned in some interviews.

This is also helpful in answering the research problem, because it offers some indication of ways in which these pastors may or may not be open to influences from other denominations upon the way in which they preach. For them, this strong sense of spiritual identity is in some mystical way connected with God through spiritual exercises and with God's people through loving relationships. Therefore, it provides both a place of common ground where they can absorb the spiritual truths that God is revealing to other like-minded Christians, regardless of the religious group with which they may be identified. But at the same time, it offers them a standard by which to evaluate what others are preaching and teaching, as they weigh it in the balance of their own personal relationship with God through prayer and reading, study and meditation in the Scriptures.

This seems to be somewhat different from what one might expect from those who have a salient sense of religious identity, and therefore closely compare the teachings of other groups with a certain standard of doctrine which has been established by their own particular group. This sense of spiritual identity is more internalized, and rooted in a dynamic sense of both vertical and horizontal relationships. It is not mere conformity to a

creed. It is conformity to a Person and connection with likeminded people. However, it is also true that the personal values and behavioral norms which the subjects expressed may indicate their developing sense of religious identity.

This study also shows that spiritual identity can also transcend all other forms of identity – even ethnic and social categories of distinction. From a theological perspective this resonates with the message of Paul in Galatians 3:26-28 (NIV), "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

5. Connection to Figure 1 and Figure 2 (Chapter One)

In evaluating the findings of this study, Professor Clark G. Armstrong has pointed out that there is also a connection between the researcher's observations regarding the spiritual identity of the subjects and their developing sense of religious identity. As depicted in Figure 1 and Figure 2 (see Chapter One), the data does indicate significant points of converging beliefs and values during the pastors' interactions with out-group members. The observations which these pastors voiced during the interviews do reveal that some sense of religious identity is emerging in their consciousness, and that this identity shares some connection to other aspects of their identity such as social, ethnic, and family/kinship. Armstrong explains,

> …using the SIT/GIT, etc. tools of evaluation, it was discovered that their cultural identities, their comparisons to "out" groups and their other identities led them to define these key concepts in terms of holiness and spirituality as simplicity, single-mindedness, faithfulness and perseverance. Simplicity overlaps several of their identities that are rooted in their relationships to earthly belongings vs. riches, hard work, frugality, generosity, contentment with little rather than much, etc. Single-mindedness overlaps other identities at the points of not getting involved in politics, no "vices" being allowed to us, not getting sidetracked, not being involved with

"liquor" parties, the importance of absolute devotion and love for God and others, etc. Perseverance and faithfulness are connected to identities that have not given up in spite of opposition, suffering or obstacles. Also it shows their perceived spirit of endurance and not giving up, giving in or giving out. There remains an emphasis in the sermons on commitment that demonstrates this as well.

The concept of spirituality…is a part of the group's religious identity also. The values of being directly connected to a spirit world from their cultural background has been maturely translated into a personal relationship with god through Jesus Christ His Son with a primary emphasis in this group upon the presence and the leadership of the Holy Spirit through prayer, personal impressions and enlightened guidance from the scriptures.[242]

Figure 5 (chapter 4) also illustrates this connection, because it depicts large areas in which the subjects' religious identity overlaps with their spiritual identity, as well as with the other identities (social, ethnic, and family/kinship). Although the limited time and scope of this study did not permit a more extensive inquiry into these connections, the indicators from the data should be informative both to Bible Methodist leaders and to scholars who wish to further explore this further in future studies.

Recommendations

Recommendations for PBMC and BMGLC Pastors

1. The Bible Methodist pastors in the Philippines are to be commended for their strong sense of spiritual identity and for the positive influence which this makes upon their preaching patterns. They should continue to maintain regular patterns of prayer, fasting, and scripture reading, study and meditation as a vital core to the process of sermon preparation and preaching ministry.

2. While the data suggests that the pastors are faithfully using the spiritual disciplines to assist them in their sermon preparation, there is also indication that they are not systematically instructing their members through their preaching. A few exceptions to

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[242] Clark G. Armstrong. Personal e-mail. April 29, 2015

this are with the two overseers, both of whom indicated that they do some systematic teaching. The researcher recommends that the pastors also consider incorporating some systematic preaching and teaching of the scriptures into their preaching patterns. This could still be done within the framework of their existing practices and as part of their sense of spirituality. For example, they might prayerfully consider choosing a particular New Testament letter, an Old Testament character, or a key Christian doctrine, and then prepare a series of sermons which systematically instruct their members in the great over-arching themes and doctrines of the Bible. This practice could help to insure that members maintain both a strong sense of spiritual identity and, at the same time, a healthy sense of Bible Methodist identity as they become more knowledgeable of the Bible and also of the historic Wesleyan doctrines which have guided the Bible Methodist people. Without this kind of systematic preaching, both the pastors and their congregations may become vulnerable to teachings which flow from a counterfeit spiritual identity which appears to practice the same spiritual disciplines and spiritual fellowship, but in reality, is twisting the Word of God into something that is no longer the true gospel of Jesus Christ (Galatians 1:6-7; Jude 1:3).

<div align="center">Recommendations for the PBMC and BMGLC Leaders</div>

1. This study suggests to Bible Methodist leaders in the Philippines that an effective way to promote and preserve sound doctrine (i.e. religious identity) among the Bible Methodist people is through instructing them in the exercise of the simple spiritual disciplines such as prayer, fasting, and scripture reading, study, and meditation. Standards of doctrine, such as those found in the PBMC *Constitution and By-laws* are necessary benchmarks to remind the church of its historic faith. However, those doctrines will soon

be forgotten and forsaken if they are not accompanied by a dynamic spirituality that is alive and real in the hearts of its adherents. The Bible Methodist leaders in the Philippines are to be commended for encouraging this kind of spirituality, and should be encouraged to find even more intentional ways of promoting it among both pastors and laity alike.

2. The results of this study also suggest that Bible Methodist leaders must look for ways to train their pastors in how to provide more systematic instruction to their members. The interview data indicated that both national leaders already engage in a certain amount of systematic teaching in their own personal ministries. But this same practice should also be taught to all of the pastors under their leadership. One way in which this can be done is through a careful evaluation and upgrading of the respective training programs of the PBMC and BMGLC. As the current dean of academic affairs and spiritual life at the Philippine Bible Methodist Shepherd's College, the researcher also accepts this as a personal challenge for evaluating and improving its training program. The researcher recommends that Bible Methodist pastors should be trained to develop a balance in their preaching ministry between sermons that are timely and prophetic (flowing directly out of the practice of their spiritual disciplines and spiritual identity) and, on the other hand, sermons that are systematically designed to establish the church in sound doctrine while also equipping the church for fulfilling its mission. This would seem to be historic Methodism at its best. Applications of these recommendations should also be made contemporary and contextualized for the socio-cultural settings in which the pastors are serving.

Recommendations for Further Study

1. Because of the limited time and scope of this study, it was not possible to further probe potential areas in which other identities might, in fact, exert some degree of influence upon the preaching patterns of the subjects. The findings of this study can only report what the researcher was able to learn from the body of data available. However, future studies in a similar setting may wish to probe with some different lines of questioning in order to see what variations this might produce in their findings.

2. Those who specialize in the discipline of preaching might wish to explore ways in which practices of spiritual formation and biblical exposition could be brought more closely together. Also, those responsible for teaching courses in preaching might wish to take a closer look at the basic steps outlined by the pastors in this study. Could these seemingly intuitive steps for sermon preparation be incorporated into a course on preaching? Perhaps there are lessons which can be learned from these men – lessons which sometimes become buried under a mountain of commentaries in the office of the seminary-trained pastor.

3. Deeper study and comparison of the Filipino and American Bible Methodists' perceptions of their separation from the Wesleyan Methodists might also prove to be insightful for future mission and national church leaders.

APPENDIX A

Interview Guide

I. Please describe your personal background.

    A. Where are you from?

    B. Please tell me about your family.

    C. Please describe the early years of your life (e.g. childhood, teen, early adult years).

    D. How did you experience your call into the ministry?

    E. Please describe how you came to be a Bible Methodist.

II. Do you sometimes have fellowship with people from other Christian groups?

    A. If so, then please describe; if not, then please explain why.

    B. How would you describe them and/or their backgrounds?

    C. In what ways do you experience fellowship with them?

    D. How would you describe your experiences with them?

        1. How do these experiences make you feel?

        2. What are your reactions / responses to these experiences?

    E. Do you find these experiences to be helpful to you in your preaching ministry? [Follow-up / Probe] If so, please describe (or) if not, please describe.

III. Please describe the process by which you prepare your sermons.

    A. What are some of the texts and topics which you have preached during the past two months?

    B. Describe the content of the message(s).

        1. What were your main thoughts or main points?

        2. What was your main concern or focus?

        3. Describe how you explained or presented the message.

C. Describe how you choose these particular topics for your sermons.

D. Explain why you felt that these topics were important to preach to your congregation.

E. How has your preaching changed from the beginning of your ministry until now?

APPENDIX B

Pastor Questionnaire

How would you describe your ethnic background?
1. Ilocano
2. Ifugao
3. Kalanguya
4. Other

How would you describe your family background?
1. Very Poor
2. Poor
3. Middle Class / Professional
4. Wealthy

Which of these statements best describes your personal feeling?
1. I am very strongly Bible Methodist.
2. I am strongly Bible Methodist.
3. I am not strongly Bible Methodist.
4. I am Bible Methodist, but not sure what it means.
5. I am not really a Bible Methodist.

How often do you have fellowship with pastors or leaders from other denominations?
1. very often
2. often
3. sometimes
4. seldom
5. never

In addition to the Bible, which source do you use the most often in preparing sermons?
1. the Bible only
2. Christian books
3. notes from seminars or special events
4. the internet
5. Christian radio and/or television programs

How do you feel about the teachings (sermons, books, materials, ideas) which come from other denominations?
1. They are very helpful.
2. They are helpful.
3. They are sometimes helpful.
4. They are rarely helpful.
5. They are almost never helpful.

How do you feel about the teachings which come from our own Bible Methodist leaders and teachers?
1. They are very helpful.
2. They are helpful.
3. They are sometimes helpful.
4. They are rarely helpful.
5. They are almost never helpful.

APPENDIX C

Interviewee Profiles

1. Brendel Macadangdang
   Age: 41
   Gender: male
   Ethnicity: Ilocano
   Position: National Overseer / Pastor – Philippine Bible Methodist Church
   Current Place of Ministry:
   Interview Location: PBMC headquarters (and Brendel's personal residence) in
   Alibago, Ilagan City, Isabela, Philippines

2. David Yucaddi, Sr.
   Age: 55
   Gender: male
   Ethnicity: Ifugao
   Position: Overseer – Bible Methodist Gospel Light Church
   Current Place of Ministry: Tam-an, Banaue, Ifugao (BMGLC headquarters)
   Interview Location: BMGLC chapel at Burgos, Quirino, Philippines

3. Jonie Dullao
   Age: 27
   Gender: male
   Ethnicity: Ifugao
   Position: Pastor - BMGLC
   Current Place of Ministry: Burgos, Quirino, Philippines
   Interview Location: BMGLC chapel at Burgos, Quirino, Philippines

4. Eduardo Javier
   Age: 56
   Gender: male
   Ethnicity: Ilocano
   Position: District Overseer (Nehemiah District) and Pastor at Tombod PBMC
   Current Place of Ministry: Tombod, Villasis, Pangasinan
   Interview Location: Researcher's personal residence (missionary / guest house) on the
   campus of the Philippine Bible Methodist Shepherd's College, Caramutan, Villasis,
   Pangasinan)

5. Raymond Corpuz
   Age: 29
   Gender: male
   Ethnicity: Ilocano
   Position: Pastor – PBMC – Rizal, Gamu, Isabela
   Current Place of Ministry: Rizal, Gamu, Isabela
   Interview Location: Researcher's personal residence (missionary / guest house) on the
   campus of the Philippine Bible Methodist Shepherd's College, Caramutan, Villasis,
   Pangasinan)

APPENDIX D

Questionnaire Results from Alibago, Ilagan City, Isabela (PBMC)

How would you describe your ethnic background?
Ilocano	36
Ifugao	1
Kalanguya	0
Other	0

How would you describe your family background?
Very Poor	0
Poor	10
Middle Class / Professional	26
Wealthy	0
NA	1

Which of these statements best describes your personal feeling?
I am very strongly Bible Methodist.	19
I am strongly Bible Methodist.	18
I am not strongly Bible Methodist.	0
I am Bible Methodist, but not sure what it means.	0
I am not really a Bible Methodist.	0

How often do you have fellowship with pastors or leaders from other denominations?
Very often	4
Often	11
Sometimes	17
Seldom	4
Never	1

In addition to the Bible, which source do you use the most often in preparing sermons?
The Bible only	10
Christian books	17
Notes from seminars or special events	3
The internet	4
Christian radio and/or television programs	0

Other:
"Bible, books, internet"
"Bible, Christian books, seminar, internet, Christian radio"
"all of the above"
"Power Bible CD features"
"classical books"
"all of the above, but especially the Bible"

How do you feel about the teachings (sermons, books, materials, ideas) which come from other denominations?

They are very helpful.	7
They are helpful.	13
They are sometimes helpful.	17
They are rarely helpful.	0
They are almost never helpful.	0

How do you feel about the teachings which come from our own Bible Methodist leaders and teachers?

They are very helpful.	24
They are helpful.	13
They are sometimes helpful.	0
They are rarely helpful.	0
They are almost never helpful.	0

APPENDIX E

Questionnaire Results from Burgos, Quirino (BMGLC)

How would you describe your ethnic background?

Ilocano	0
Ifugao	7
Kalanguya	2
Other:	
Ifugao/Ilocano	1

How would you describe your family background?

Very Poor	0
Poor	10
Middle Class / Professional	0
Wealthy	0

Which of these statements best describes your personal feeling?

I am very strongly Bible Methodist.	5
I am strongly Bible Methodist.	3
I am not strongly Bible Methodist.	0
I am Bible Methodist, but not sure what it means.	1
I am not really a Bible Methodist.	0
NA	1

How often do you have fellowship with pastors or leaders from other denominations?

Very often	0
Often	1
Sometimes	9
Seldom	0
Never	0

In addition to the Bible, which source do you use the most often in preparing sermons?

The Bible only	4*

*In 3 out of these 4 instances, the respondents also selected additional answers. In only 1 out of these 4 instances was it the sole answer.

Christian books	8
Notes from seminars or special events	4
The internet	0
Christian radio and/or television programs	1
Other:	
"experience"	2

How do you feel about the teachings (sermons, books, materials, ideas) which come from other denominations?

They are very helpful.	1
They are helpful.	2
They are sometimes helpful.	6
They are rarely helpful.	0
They are almost never helpful.	0
NA	1

How do you feel about the teachings which come from our own Bible Methodist leaders and teachers?

They are very helpful.	7
They are helpful.	2
They are sometimes helpful.	0
They are rarely helpful.	0
They are almost never helpful.	0
NA	1

APPENDIX F

Combined Results of all Questionnaires Collected

How would you describe your ethnic background?

Ilocano	36
Ifugao	8
Kalanguya	2
Other:	
Ifugao/Ilocano	1

How would you describe your family background?

Very Poor	0
Poor	20
Middle Class / Professional	26
Wealthy	0
NA	1

Which of these statements best describes your personal feeling?

I am very strongly Bible Methodist.	24
I am strongly Bible Methodist.	21
I am not strongly Bible Methodist.	0
I am Bible Methodist, but not sure what it means.	1
I am not really a Bible Methodist.	0
NA	1

How often do you have fellowship with pastors or leaders from other denominations?

Very often	4
Often	12
Sometimes	26
Seldom	4
Never	1

In addition to the Bible, which source do you use the most often in preparing sermons?

The Bible only	14*

*In 3 out of these 14 instances, the respondents also selected additional answers.
  In only 11 out of these 14 instances was it the sole answer.

Christian books	25
Notes from seminars or special events	7
The internet	4
Christian radio and/or television programs	1
Other:	
"experience"	2

"Bible, books, internet"
"Bible, Christian books, seminar, internet, Christian radio"
"all of the above"
"Power Bible CD features"
"classical books"
"all of the above, but especially the Bible"

How do you feel about the teachings (sermons, books, materials, ideas) which come from other denominations?

They are very helpful.	8
They are helpful.	15
They are sometimes helpful.	23
They are rarely helpful.	0
They are almost never helpful.	0
NA	1

How do you feel about the teachings which come from our own Bible Methodist leaders and teachers?

They are very helpful.	31
They are helpful.	15
They are sometimes helpful.	0
They are rarely helpful.	0
They are almost never helpful.	0
NA	1

APPENDIX G

SERMONS PREACHED BY REV. BRENDEL MACADANGDANG FROM C. 2014 TO FEBRUARY 2015	
SERMON TITLES:	**SCRIPTURE TEXTS:**
The Christian Race	Hebrews 12:1-4
God's Chastisement	Hebrews 12:5-11
What to do in Time of Discouragement	Hebrews 12:12-16
Unshakable Kingdom	Hebrews 12:28
Mt. Zion vs. Mt. Sinai	Hebrews 12:18-24 (25-29)
The Unchanging Christ	Hebrews 13:8
The Blessing of Loosing [Losing?]: In Loosing We Gain	Genesis 22:1-19
The Great Shepherd of the Sheep	Hebrews 13:20
Contentment About Money	Hebrews 13:5
Earthly and Heavenly Father / The Character of a Father	Numerous verses – point-by-point
Discernment Comes from the Word of God	1 John 4:6
The Word of God Gives Life	Romans 10:14-16; John 5:39
The Word of God: Jesus' Temptation	Matthew 4
The Word of God is More Precious than Gold	Psalm 119:72
Who are the Children of God?	Numerous verses – point-by-point
The Word of God: to Salvation	Acts 8:26-39; John 5:39
Agents in Salvation	Numerous verses – point-by-point
The Key to Success and Prosperity (Blessing)	Joshua 1:1-9
The Reality of Poverty (or Crisis)	Numerous verses – point-by-point
Lessons in the Ministry of Paul and Silas	Acts 16:16-34
Safe Position	2 Peter 3:17
What the Law of the Lord Gives?	Psalm 19:7
The Secret to Blessing / Reward	Psalm 18:20-28
Where God Dwells?	2 Corinthians 6:14-18
Going to Church	Ecclesiastes 5:1-7
The Conclusion of the Whole Matter	Ecclesiastes 12:13-14
Unmovable Faith	1 Corinthians 15:58
Prepare to Meet They God	Amos 4:12
Left Behind: The Ten Virgins	Matthew 25:1-13
Assurance of Salvation	Numerous verses – point-by-point
Lovest Thou Me, More than These?	John 21; Deuteronomy 6:5
What to Do at This End-Time Age?	Numerous verses – point-by-point
Assurance of Salvation: Can We Know We Have it? (Yes)	1 John 5:13; others

What Causes God's People to Slumber: Ten Virgins	Matthew 25:1-13
Second Coming: Signs	Matthew 24:1-14
What to Pray For	Numerous verses – point-by-point
Benefits of Loving the Lord	Psalm 91
God's Word – Don't Delay	Ephesians 5:16
The Great Commission	Matthew 28:16-20
Suffering With a Cause (2 Kinds of Suffering)	2 Peter 4:12-19
The Blessing of the Youth – Power (Blessed to Bless)	Ecclesiastes 12:1-8; Psalm 68:35; 103:5
Overcoming (Depression) Worries / Cares	1 Peter 5:7-10
Rejoice in the Lord Always	Philippians 4:4
Spiritual Maturity	Philippians 3:12-15 (15)
Rejoice in the Lord Always, Again I Say Rejoice	Philippians 4:4
The Key to Rejoicing (Series)	Philippians 4:4
The Secret to Paul's Peace	Philippians 4
The Mind	Numerous verses - point-by-point
Paul's Secret to Peace (Healthy Life) Part II	Numerous verses
Apostasy Brings Judgment	Hebrews 6:4-6
The Secret of Paul's Peace – Part III	Philippians 4:9
Why Christians Err from the Faith?	Jude 3-4
10 Steps to Avoid Backsliding	Numerous verses – point-by-point
[no title?]	Psalm 139:23-24
Kingdom Partners	no text?
The Blessing and Curse of Blessings	Psalm 35:22
Laodicea: The Lukewarm Church	Revelation 3:14-22
Be Good Stewards	various verses – point-by-point
How to Deal with Riches? (Earthly Treasure)	various verses
What Causes Man to Become Earthly	Matthew 6:19-34
The Blessing of Tithing and Giving	Malachi 3:8-14
Giving = As Sowing	Galatians 6:7; Ecclesiastes 11:1; 2 Corinthians 9:6
Parable of the Sower	Luke 8; Matthew 13; Mark 4
Rooted and Grounded in God	Ephesians 3:14-19
Consider God's Constant Love	Psalm 107
Many that are First Shall be Last	Matthew 21:28-32
The Humility and Obedience of Christ	Philippians 2:5-11
[No title?]	Isaiah 9:6-7
Jesus Mission to Earth	Luke 4:18-19
The Purpose of Christ's Coming	John 10:10
Life to the Fullest	John 10:10
All Spiritual Blessings	Ephesians 1:3
The Calling of Nathaniel	John 1:43-50

Zeal for Your House Has Eaten Me Up	John 2:17
New Year Message: Striving for Perfection	Philippians 2:13-14
The Love of God for the Church	Ephesians 5
Love Chapter	1 Corinthians 13:1-8
Benefits of Loving God	various verses
Loving God, Loving People: Study of the Ten Commandments	Exodus 20
The Love of God for Us	1 John 4:8; Jeremiah 31:3
Running the Christian Race	Hebrews 12:1-4
Why Do We Give	various verses
Paul's Secret to Victory (as a Minister)	Philippians 4

APPENDIX H

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