

Philippine Baptist Theological Seminary

JOURNAL
of
CHURCH MINISTRIES

**PREPARING FOR MINISTRY:
PASTORAL OPPORTUNITY**



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This Women's group
was great!

TO

DR. ZACARIAS PERONO DAYOT



This issue of the Journal of Christian Ministries
is affectionately dedicated to Dr. Zacarias P. Dayot:
Filipino pastor, teacher, journalist, poet, and friend.

Santa Claus
knows where the
Seminary is!



Miss Mildred Thomas
has assisted in our
Music Department for
several years.

Dr. Dayot
becomes
Dr. Dayot



Journal of Christian Ministries: Spring 1981 (Vol. 1 #1)

EDITORIAL INTRODUCTION

"The journey of a thousand miles begins with the first step!"

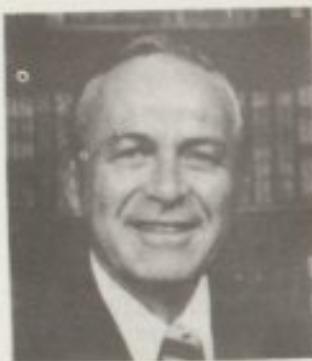
So the proverb goes, anyway. Welcome to the first step of the Philippine Baptist Theological Seminary Journal of Church Ministries. We hope that our twice-a-year journal will assist you in developing your own Church ministries. We here at PHTS recognize that you have many, many ministries to perform in your Church. If only all we had to do were preaching, or evangelism, or stewardship, or Bible studies, or missions outreach--but unfortunately, we have all of these ministries to do at once!

So, . . . we have designed our Journal with you in mind. We hope to accomplish some four purposes:

- (1) First, we want to share articles that will inform you about current trends, needs, and other relevant aspects in specific aspects of Church ministries. What pastor could not use some helpful material on stewardship or teacher training. So, we have taken this first step.
- (2) Second, we want to provide you with practical assistance in specific areas of your ministry. For instance, we want to design one of our two yearly issues to assist you in preaching on selected Biblical books and passages. In each issue we wish to provide you with sermon workshop material to help you evaluate and strengthen your own sermons. (Eventually, we hope to provide both campus and off-campus regional preaching conferences to provide both materials and training in preaching aids.) So, we have taken this first step.
- (3) Third, we want to provide you with brief reviews of relevant books you might find both helpful and available to you in your ministries in the Philippine context. So, we have taken this first step.
- (4) Finally, we want to acquaint you with our campus activities and our Seminary family. We are you because you provide both the basis for our ministry training and our students for that training. We hope you will eventually come to visit us, train with us, or just write us sharing your needs or helpful ideas. So, we have taken this first step.

To these tasks we are dedicated in serving you through our Journal of Church Ministries. Welcome to the first step on our journey. We hope it will be an exciting and rewarding pilgrimage.

DEAN DICKENS
Editor



GROVER F. TYNER, JR.

WORDS FROM THE PRESIDENT

It is the fulfillment of another goal of the Seminary to see the publication of the first edition of this Journal. We were challenged six years ago to set the definite goals we wished to see accomplished. One of those was this means of reaching pastors, students and others. Two things have made this possible.

The first need was for an editor. The coming of Dr. Dean Dickens to the Seminary faculty met this need in a wonderful way. He had served well as pastor of the Clark Field Baptist Church for seven years. He has been a trustee of this school. He has been on many mission committees. He knows well the heart of the Filipino and the needs which this journal seeks to fill. I am thankful he has agreed to this task.

The second need was for funds to print the journal. It soon became apparent that such funds would have to come through special gifts. When the Lord was ready for us to begin, he moved the pastor of the First Baptist Church, Monroe, Georgia to approach me about a project his church could fund. Dr. James Ramsey, the pastor, wants to be involved with his church directly in a mission project. With this edition they begin what is hoped to be a long involvement with us. This is a trial run for us and for them. We send our thanks for this support.

This means that we would welcome your evaluation of this journal. Our next edition will be from four to six months from now. Our intention is to be helpful. We want the Seminary to share what it is doing with as many churches as possible. Your comment will be welcomed. What would help?

To recognize that we have met another goal at the Seminary is to pause to praise the Lord for numerical growth of faculty and students and to take note of the physical blessings received by the school. This edition is affectionately dedicated to one of our dearest faculty members. Zack Dayot has been my counselor from the first day I came to the campus. He has given all the missionaries his time and insights. He has kept us from problems and assisted in solving many that did come. His humor kept us laughing. His dedication set us an example. His interpretation of the Scripture amazed us. He communicated what he believed and we love him.

There were 55 churches represented in the student body this year. The regular school year enrolled 114 students. The Summer Institute '80 had 82 students, and forty of these were not in this school year's count. The total enrollment for the year then was 154.

Our goal is 200 in regular enrollment. The Lord will call out those he wants for his service. As we see the churches grow we are thankful we have had this much response. Now I look forward to seeing steady growth next year. I am expecting a large number for this Summer Institute '81 and expect to begin the regular school year July 15th with at least 100 on hand. Let us hear from those who should come.

-- Grover F. Tyner, Jr., Ph.D., President

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DR. ZACARIAS P. DAYOT - BIOGRAPHY AND MINISTRY

By: Henry P. Silbor

Hard work, perseverance, and wise judgment are the priceless virtues of Dr. Zacarias Perono Dayot. As a pioneering Baptist leader in the Western Visayas area, he guided his people by gradually, convincing them of the better ways of living under Christianity. During his early ministry, he travelled from one barrio to another or from one island to another preaching and establishing churches. This ministry earned for him the respect from his own people as they consulted him more and more both in the spiritual and political matters of the nation. His love for God's Word put him in an enviable position as a model teacher for Filipinos to follow.

Raised and trained in the democratic ways and institutions, he went through his early studies in the public schools. Because of his courage, noble character, Christian ways, and selfless dedication to the Christian ministry, he was invited to come to the United States of America to get his Seminary education.

Dr. Dayot was born in Bingle, Iloilo to the late Victoriano Dayot and Atanacio Perono Dayot. Even as a boy, he showed signs of intelligence. He finished his elementary education as Valedictorian from the fourth to the seventh grade at the Bingle Elementary School. He finished high school at the Iloilo High School. He took up his college from the following institutions: Howard College (now Samford University); University of Louisville, Kentucky; University of the Philippines; Rizal Memorial Colleges, Davao City; and the Baguio Colleges Foundation, (A.R.). He also earned the following theological degrees: Bachelor of Theology (Th.B.) from the Southern Baptist Theological Seminary, Kentucky, USA (1950); Bachelor of Divinity (B.D.) from the Philippine Baptist Theological Seminary, Baguio City (1966); Master of Theology (Th.M.) from the New Orleans Baptist Theological Seminary, Louisiana, USA (1967). The Brainerd Theological Seminary conferred upon him the Doctor of Divinity (D.D.) in 1976.

Dayot was married to the former Guadalupe Pstrata who bore him four children. Unfortunately, she and three children were bayoneted to death by the Japanese during the war. The eldest now lives in the U.S. Dr. Dayot has since then remarried. He is happily married to the former Bernardita Villaruz. They have four children: Nadine, Vicki, Stephen and Dey.

Care, as he is fondly called by his intimate friends, is given credit as a founder and pastor of the Binalungan Baptist Church (1934-35), after finishing two years of training at the ABWE-Drane Evangelistic Institute, Iloilo City. In 1935-36 he taught at the Manila Evangelistic Institute (now Baptist Bible Seminary, Taytay, Rizal). During the time that he was in Manila he was introduced to the friendship of R. McCulluch Dick who bought the new defunct Philippine Free Press because the former owner was having financial difficulty with the business. Dr. Dayot later became one of these Filipino journalists of his own day who could match any other group of journalists in Asia. As a columnist and writer he made regular contributions to the said

magazine. He was also a member of the American Bible Society Committee which did the revising of the Ilonggo Bible in 1938-39.

In 1939-41 Dr. Dayot was pastor of the Miag-ao Baptist Church in Iloilo and in 1941-44 pastored the Lopez Jaena Baptist Church in Sagay, Negros Occidental. In his ministry during those years in Negros Occidental, under the leadership of the Holy Spirit, revival had swept South Negros. The revival started as efforts mostly of the young people under the guidance of the Doane Evangelistic Workers. The Revival was a marvelous due especially to the efforts of young people who ran the conferences with the help of native leadership. From Negros Occidental he went back to Iloilo and pastored the Iloilo Gospel Hall in 1944-45 and the Student Center Baptist Church in 1946-47.

As earlier stated, during World War II, Dr. Dayot had the horrible experience of seeing his beloved wife and children bayoneted to death by the Japanese. Yet in all this tragic situation he simply stated, "I still want to serve the Lord." In that spirit other native pastors also faithfully carried on the work during the occupation by the Japanese. These native workers even conducted Bible Institutes in the mountains with some reported enrollment of as high as one hundred. His narrow escape from the Japanese firing squad began in 1943. He was lined up for execution by the Japanese but he broke away and escaped suffering only a minor wound. After his escape he acted as guide of the American troops, particularly with the US 160th Infantry.

Dr. Dayot was brought to the United States by the members of the St. Francis in the Fields Episcopal Church at the request of their Rector, Rev. Harold Clingman of Louisville. A friendship between Dayot and Clingman could be traced back at the time when Chaplain Clingman's Infantry were engaged in war with Japan. Clingman's regiment found Dayot and nursed him back to his health. Clingman was impressed with Dayot for his fine demonstration of love and concern for the soldiers and natives alike. Thus Mr. Clingman agreed to sponsor his study in the United States. Since Dayot is a Baptist, Clingman granted Dayot's request to study in a Baptist Seminary. In 1947 Dr. Dayot left for the United States and had the opportunity to study at Southern Baptist Theological Seminary in Louisville, Kentucky because one serviceman during the war did not forget his friend in the Philippines. He also enrolled in the University of Louisville in Kentucky, and Howard College (now Samford University) in Birmingham, Alabama.

After graduating with the Bachelor of Theology degree at the Southern Baptist Theological Seminary, he approached the Foreign Mission Board of the Southern Baptist Convention offering his services for work in the Philippines. However, it happened that at that time Southern Baptists had no work here. In 1950 he came back from the United States to the Philippines and worked with the Association of Baptists for World Evangelism and served as Professor at the Baptist Bible Seminary in Manila for nine years (1950-59), and pastored the Fellowship Center Baptist Church until 1960. In 1960 he accepted the call of the Immanuel Baptist Church in Davao City and was their pastor until 1964. Dr. Dayot

is unique among the list of Filipino pastors. He is a remarkable blending of intelligence, noble character, and versatility. No other native preachers possessed his God-given gifts in preaching and teaching.

It is difficult to say which phase of the pastoral ministry was most important to Dr. Dayot. After having been my pastor for about five years and as his student also for three years, I can list with some degree of familiarity some of his cherished convictions regarding the pastoral ministry.

Dayot and the Pulpit Ministry

The proclamation of divine truth with the view of persuading the unconverted and instructing the believers rank high in his priority. His preaching reflected solid hours spent in prayer and study which were noticeable from Sunday to Sunday or from service to service. He is a master of the art in arousing interest with his "wise cracks" and "jokes" done with no malice from the pulpit.

Dayot and the Visitation Ministry

The "grass roots" contacts Dayot had with his Church members and his sympathizers has helped him to be well-informed in meeting the needs of his members. The information he had gathered from his visits had made his sermons full of practical application. He tried never to put any financial burden on the members he visited. His visit was to serve and not to be served.

Dayot and the Promotion Ministry

Dr. Dayot as a Pastor believed in advertising his Church. He believes that the church, just like "coca-cola," should be advertised and promoted to the public. He is convinced that if the church is to make acquaintance of the public and to secure their goodwill the church should be properly promoted. A good location for the church is of utmost importance to him. He himself and his once "indispensable bicycle" were constant reminders and publicity of his church. Wherever he and his bicycle were, people identified them with his church.

Dayot and the Full-time Ministry

Of all ministers that I met, Dr. Dayot is unencumbered by material possessions like money and real estate. He believes that the minister who serves in one church can do his best by remaining a number of years in one place, yet always ready to move whenever the Lord wills him to move. To him, pastoral ministry should be a full-time ministry. He oftentimes counseled that minding earthly things will do adverse effects to the minister. To him, minding earthly things more than the spiritual things can dull a pastor's keen spiritual insight and will take off the minister's mind from the things he was asked to do primarily. To him, "secular" jobs can rob the minister of his precious time for his spiritual preparation and actual work. To him, it is unwise for any pastor to engage in secular employment to meet his material needs.

Dayot and the Stewardship Ministry

One of Dr. Dayot's deepest convictions is that church members even if they are poor, need to give after having been taught how to give. He is a pastor who is not embarrassed to preach on giving of one's possessions. He feels that people are missing tremendous blessings if they don't give generously.

Dayot--His Attitude of Contentment and Humility

As with Paul, Dr. Dayot has learned in whatsoever state he is....to be content. He has never let dissatisfaction with his circumstances impair his ministry. His ambition is reflected in his whole attitude towards the ministry, and that is to do the will of God, to serve God faithfully, and to fulfill His divine calling.

Dayot and Politics

As a Pastor he was very careful to avoid partisan entanglements both in civil and church politics. As a spiritual leader of his congregation he remained non-partisan in politics.

Dayot and his Helper in the Ministry

Mrs. Dayot, for all these years in Dr. Dayot's ministry has always been a source of positive help to him. She has always been in the supportive role and a constant companion in his prayer and devotional life. Her contributions in his ministry can be easily gleaned in the success of this man of great spiritual caliber. "Laborers together with God can be stamped in their partnership."

Dayot and the Social Issues

Dr. Dayot is not only concerned with the spiritual conditions of man and society, but he also preached against the intolerable and abominable social conditions (i.e., filth), overcrowding (especially on commuter transports), bribery, corruptions, and other such criminal social actions like rape, stealing, and murder. These issues were reflected in many of the messages he delivered as a pastor and as a Seminary Professor.

Dayot as a Writer

Dr. Dayot was in the writing business for many years with the now defunct Philippine Free Press. His penetrating conception of the problems of the nation is one reason why his articles almost always found a place in publications.

Dayot as a Poet

Dayot has written a poem for the Philippine Journal of Education in its March 1954 issue. His poem "TO MY CHILD" is auto-biographical. The

subject, his child, was killed by the Japanese in the war. Notice the poem which was written to dedicate to his child, a girl, only two years and a half old when she was killed by the Japanese.

TO MY CHILD

O joy of my old heart---
Your curly hair, your dimpled face:
Can't I clasp you once more
To my heart in one fond embrace?
No more, Oh nevermore?

The light is fading fast;
My eyes, they cannot see,
I hear sweet voices calling me home---
Calling me to a sunlight shore;
I will no longer wander nor rove---
No more, Oh nevermore.

O joy of my old heart---
Your curly hair, your dimpled face:
I'll clasp you, dear, once more
To my heart in loving embrace---
For always, forevermore!

Dayot as a Theologian

In 1964, Dr. Dayot and his family came to Baguio to join the teaching staff of the Philippine Baptist Theological Seminary. In 1966, he spent a year of study at the New Orleans Baptist Theological Seminary where he earned a Master of Theology degree. He became the first Filipino faculty of the Philippine Baptist Theological Seminary, serving as Professor of New Testament and Dean of Students up to the time of his retirement in 1980.

There is another very important aspect in the ministry of Dr. Dayot. This has something to do with his ministry as a Seminary Professor particularly with the Philippine Baptist Theological Seminary. I had an interview with him on related subjects which are very dear to him.

QUESTION #1: How would you describe your call as a Seminary Professor and what are the strong influencing factors that led you to become a Seminary Professor?

ANSWER: Before I became a Christian, I was already training for a teaching job by taking a one-year course on Methods of Teaching at the Iloilo Normal School. In other words, my early training is an important factor. Then, I was asked by Dr. Elbert Walker to teach. I also looked upon my ministry as a God-given ministry and I enjoyed my teaching job in the Seminary.

QUESTION #2: Would you describe your years of service as a Seminary Professor?

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ANSWER: It was most rewarding in many ways: Spiritually, materially, and educationally. When I teach, I learn more because I have to study.

QUESTION #3: What are qualities that you would like to see developed by Seminary students in the area of leadership?

ANSWER: A student must have dedication to the line of work he is most fitted to do like teaching, evangelism, music, etc.

QUESTION #4: As a Professor, you are an expert in using Bible verses by memory. What could you say about this?

ANSWER: I believe in hiding God's Word in our hearts, that is by committing it to memory. Memorized verses are sources of messages. I will quote Dr. Duke McCall of Southern Seminary: "Memorizing the Bible has gone out of fashion in many circles. Preachers who can quote contemporary scholars by the yard cannot quote the Biblical text for their sermons."

QUESTION #5: As a Seminary Professor you have treasured so much the Word of God. Do you believe this to be of utmost importance?

ANSWER: First, we believe it is the Word of God. The Bible is the best commentary on itself. We read of big churches in the USA. These churches grew because of consistent Bible exposition. Dr. Criswell's church is one example in Dallas, Texas. Great radio broadcasts are Bible centered and expository in type.

QUESTION #6: Could you share your own experience regarding the importance or necessity of having a meaningful and disciplined Christian life?

ANSWER: I have advocated reading the Bible and devotional prayer life before anything else in the morning. I advised students to read their Bible devotionally before studying their lessons.

QUESTION #7: As Dean of Students, could you tell the principles you've followed in your administration and the methods you used as you exercised these principles?

ANSWER: (1) Know the students in a personal way; (2) be approachable; (3) if you are approachable, students will not hesitate to come with their problems.

QUESTION #8: Do you have any advice that you would want the students to know concerning your own secrets in your success as a minister?

ANSWER: Give the best you have where God has placed you. Then believe that God will supply your needs.

Br. Dayot's long and difficult, yet successful ministry,* reminds one of Paul's life:

"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8).

* * * * *



Our Brother
Roger Arienda speaks
at PBS

Choir Director
Ollie Yost
at work



THE MAN OF GOD AS PASTOR

by: Rev. Juan Empig

Peter says: "Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing as God wants you to be; not greedy for money, but eager to serve" (I Peter 5:2).

Introduction

The pastor has been called and installed. The following day, as he looks out of his window, he looks up to God and says, "Lord, thank you for calling me to this place. This is now my parish." What a feeling of pride and of high responsibility comes to the pastor when he says these words for the first time! This territory has been committed to his care and oversight. Living within its borders are people whom he has never met but who are soon to become a part of his life. In a very real sense, they are his people. He is about to begin an association which, in readiness of acceptance and closeness of bonds, is without parallel among human relationships. He met with his people in the initial worship service and now he has to begin the process of getting acquainted with his congregation. This is an undertaking which shall never be completed. However small the parish, there is never time enough for the pastor to become fully acquainted with all of his people. On the last day of his service in this place, even if he stays there for a long time, there will be areas of mystery about many of these lives which he will not be able to penetrate. It could not be otherwise since many of them are even mysteries unto themselves. If he has acquired the idea in the Seminary that people can be classified into four or five convenient categories, that mistaken idea is soon laid aside. No two of these people are alike. Each is a distinct personality who recognizes himself as such and has in his mind a definitive picture, correct or incorrect, of the kind of individual he is.

Why is he here? What exactly is he to do? The teacher, the plumber, the doctor and the groceryman know exactly what is expected of them. There are definite standards by which they can determine whether they are succeeding or failing. In the average parish, there are certain people who know, unmistakably, what the pastor is to do and some of them will probably inform him without the formality of his asking. But do they really know?

The nearest approach to an answer to the question, "Why is this man here?" is this, "He is here to make people aware of God." His presence in the community is an evidence that there are hungers in human life that cannot be satisfied with material prosperity. He represents life's ultimate reality without which all other values, material and spiritual, become cheap and insecure. The pastor's mission is indispensable. If this is his mission, what are the means within his reach to fulfill it? I would like to begin by pointing to his most indispensable and inseparable ally, namely, his family.

I. The Pastor and his Family

Whenever a minister is called to a pastorate, his family goes with him and so the church must realize that when they are calling the pastor, they are also calling his family. In turn, the family members must also understand that they are included in that call even if this is not stated in the letter of call. The success or failure of the pastor depends a great deal upon the backing, or the lack of it, of his family.

Paul has this to say on the pastor's family: "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of one wife, temperate, self-controlled... manage his own family well and see that his children obey him with proper respect. If anyone does not know how to manage his own family, how can he take care of God's church?" (I Tim. 3:1, 4).

A. The Husband of One Wife

Besides Christ, there is no single person more vital to the pastor's ministry than his wife. I would like to testify that, successful or not, in my ministry of 47 years my wife had been a true helpmate. Many churches consider the wife almost as important as the pastor himself. Some even call her the assistant pastor. I call her my pastor. The pastors are people who have no pastors of their own, so their wives act as such. The church expects the pastor's wife to also teach, visit, play the piano and also teach the choir. And in the pastor's absence, the pastor's wife has to meet the crises of tragedy and counseling in his place. However, she receives no pay for her services because she is the pastor's wife.

To qualify for the office of pastor, he must be "the husband of one wife" (I Timothy 3:2; Titus 1:6). The Roman Catholic view of this is that he must be married to the church. The Baptist pastor's wife feels that way about it at times. Many view it as a prohibition against plural wives or polygamy. Still others view the statement as forbidding a second marriage when the first wife dies. That is deuterogamy. Still others view the statement as forbidding a second marriage after a legal divorce. That is digamy. "The husband of one wife" means "a one-woman man." It emphasizes that the pastor's love and devotion for his wife should have no competition from other women. (Eph. 5:25) It means the husband-wife relationship at the pastorum should be a godly one. Otherwise the pastor certainly could hinder his own prayer life (I Peter 3:7).

If "a man's home is his castle," certainly the wife should be the queen of that home. This should certainly be so in the pastor's home. If the wife is the queen, then the pastor should spend a considerable time together with her and the family and not just take them for granted. If the pastor is too busy to play with his family he is too busy for his own good. A

minister habitually asked his congregation if they needed a pastoral visit to drop a note in the offering plate. One evening, after service, he discovered a note that said, "I am the loneliest but one of the heaviest contributors of our church. May I have a visit tomorrow evening?" It was signed by his wife. The pastor's wife is queen but she is also the cook, laundrywoman and tutor to his kids. Yes, the ideal pastor's wife should be kind, understanding, patient and able to adjust to many situations. She should support her husband's ministry and benefit from it.

B. The Ruler of the Home

The pastor is "one that ruleth his own house" (I Tim. 3:4). This indicates the pastor is to be the king of his castle. This may not go well with those who advocate "women's lib". However, the authority of God's Word is the final voice in all matters pertaining to belief and practice and God expects His pastor to be the ruler over "his own house". If the pastor permits his wife to have authority over him, he is not qualified to pastor (I Tim. 2:12).

The term "rule" does not mean that pastor should be a tyrant. It means to preside over one's house. Notice, the qualification states, the pastor must rule "well". That means, he is to act uprightly, correctly, excellently, nobly, honorably, or commendably. He is to manifest to his household the dignity that Christ showed to his church.

C. The Subjection of the Children

"Having his children in subjection with all gravity." This indicates, the children need to be controlled and disciplined with dignity and respect (I Tim. 3:4). Titus puts it this way: "Having children not accused of riot or unruly" (Titus 1:6). They should not be uncontrolled or insubordinate. In a university in the Visayas, where the pastor's children are given scholarships, they are known to be the most unruly in the campus, to the shame and detriment of the gospel ministry.

II. The Pastor and his Church

How can the pastor lead the people of his parish from where they are to the place where God wished them to be-- the place where, in their finer moods, they themselves want to be? He will probably decide that the most logical place to take home is at the point of the worship service.

A. The Worship Service

Isaiah says: "Many people will come and say, 'Come let us go up to the Mountain of the Lord, to the house of the God of Jacob. He will teach us his ways so that we may walk in his path.'" It does not require a mystical type of mind to feel the

uplift that comes from an hour of corporate worship. The hymns, the Scriptures, the prayers, the fellowship -- these together have the power to lift a man above the petty isolations of selfishness, to make him aware that he is a part of the marching procession of God's people and to prepare him for the call to nobler living which the sermon ought always to give.

The church member who becomes careless and irregular in his habits of public worship is detaching himself from one of the most dependable sources of strength for living. To many, freedom of worship means freedom not to worship. The Christian will do well to go to the worship service whether he likes it or not. A certain degree of discipline is as essential for spiritual growth as it is for physical health. But if a man finds it necessary always to compel himself to go to church as a matter of duty either something is seriously wrong with the service or this man had never been taught to appreciate the meaning and value of corporate worship.

A word is in order here about the downward pull of empty pews. No one has attempted to calculate the depressive weight of vacant seats upon a service of worship. When only fifty people are present at the regular service of worship in a sanctuary that was designed for five hundred, an atmosphere of unfulfilled expectation is inescapable even if it may not be fully recognized by either the preacher or the people.

It was told that a young pastor fouled up the established routine. He didn't stand at the door to shake the hands of those coming out of the service. He went out to the street-corner and shook the hands of the red-faced parents who were waiting to take home their children. Another pastor exclaimed, "If absence makes the heart grows fonder, then most of our members surely love the church."

No obligation of the pastor is more important than building a worshipping congregation. He can do this in two ways: First, by using all the teaching facilities of the church to inculcate individual habits of public worship and, second, by making the service of worship more meaningful and attractive.

The pastor is both priest and prophet. As a priest he mediates between man and God. As prophet, he gives fearless interpretation of the Christian gospel in terms of present day living. Therefore, the other numbers of the service of worship should be given as much importance as the sermon. The choice of the hymns, the preparation for the pastoral prayer, the renewal of familiarity with the passage of Scriptures to be read, the understanding with the choir concerning the special music and choral responses -- these are matters that must not be neglected and not trusted to the inspiration of the moment. And they are not to be regarded as elements of the service in preparation for the sermon but as a divinely ordained means by which the worshipping congregation may be made sure of God.

B. The Sermon

The second means of ministry to the people of God is the SERMON. The prophetic element of the Christian ministry, has its best opportunity of expression in the sermon. What place in the service of worship is to be given to preaching? In most Baptist churches, the pulpit is at the center of the platform. This shows the importance to us of the Word of God in worship. However, I do not agree that we make a fetish of the sermon and believe that "great preaching" will provide sufficient warrant for the neglect of all other duties that are related to the pastoral ministry.

The truest appraisal of the sermon's place in the service of worship comes with the understanding that it is not a thing separate and apart but is vitally related to the service as a whole. It is for this reason that the best preaching will always be done by pastors of the church rather than by "invited preachers". The sermon is not a work of art to be wrought out in the secluded isolation of a pastor's study and brought in on Sunday morning to be admired for its literary excellence and its entertaining qualities. A sermon is a sincere and honest effort to bring a full measure of the resources of the Christian gospel into the perplexing problems and heavy burdens of the people in the service. No discourse qualifies as Christian preaching until it holds in proper relation the two poles of creative tension -- the reality of human need and the sufficiency of divine grace.

Dr. Charles Jefferson once said that if a preacher succeeds in attaining the level of eloquence three or four times in his lifetime, he should be content. He is saying: "Never strive for eloquence as if it were something to be attained within itself. Speak the truth which pertains to the needs and hunger of the present hour; speak it with all the clearness and force and fervor you can command. If the result is such that it can rightly be called eloquent, give thanks to God, not that He has made you eloquent but that the word which you have been permitted to utter has burned its way into the areas of human life where convictions are formed and decisions are made." And it would be well to keep always in mind Dr. James Denny's warning that "no man can give at once the impression that he himself is clever and that Christ is mighty to save."

After the fullest degree of allowance is made for the unexpected outpouring of divine inspiration, there is one point upon which all effective preachers have agreed. There is no substitute for honest labor. Dr. Gerald Kennedy is convinced that "a steady habit of at least four hours a day of study is the only foundation upon which you can build an adequate preparation of a sermon."

8

C. The Christian Education

The third means of ministering to the need of the congregation: By virtue of his office, the pastor is the directing head of the educational system in the church. His lay helpers are not likely to place a higher appraisal upon the importance of their work than they see reflected in his attitude. If he holds the teaching ministry of the church in slight regard, he may count on it that this estimate will find expression in every department of the life of the church. On the other hand, any pastor who honestly believes in the teaching mission of the church and is willing to work at the job can bring an effective part of the leadership of his congregation to his point of view.

The pastor's first obligation in the field of education is to keep before himself and his people the fact that the teaching of the Christian faith and its implications for present-day living is not optional but stands at the very center of the church's mission. Until the Christian church takes more seriously its obligation to give religious instruction to its constituency, it cannot hope to release the powers that are latent in its message.

D. Visiting and Counseling

The fourth major method of ministering to the lives of people -- and changing them -- is through pastoral visitation and counseling. In spite of all the labor-saving devices of modern life, no substitute has been found or can ever be found for pastoral calling. There are other means of communications which are in use for enlarging the area of pastoral touch such as the telephone or letter writing but there is a great amount of human need that can only be met in a parish by personal contact. There are some who say that laziness and indifference on the part of the pastor with regard to visitation can be overlooked if he is an eloquent preacher. But it is not true. The possibility for good which intelligent and incessant pastoral calling can bring can never be substituted by anything. It is not an easy work. That is why we are constantly tempted to turn away from it and seek excuses for not doing it. The variety and depth of human need that a pastor meets in an afternoon of visitation is a great drain on his spiritual energies. But this can be more than compensated as was experienced by one saintly pastor. He said, "I never went out to an afternoon of pastoral calling without compelling myself to go; but never did I come back without feeling that I had been in at least one home at a provident hour."

* Whom should the pastor visit? All church members need pastoral care but some need it more than others. First, the sick should be visited. The sick people have always the first claim on the time of the pastor. Jesus said, "It is not the healthy who need the doctor, but the sick" (Matthew 9:12). This is true spiritually as well as physically. When someone is sick

in the home, they run to the doctor or he comes. But they do not inform the pastor about it, yet they expect him to be there just the same. The same is true with those who have problems. It must always be remembered that many persons whose needs are most critical will not go to the pastor for help. He must go to them. So if the pastor divides his parish into districts and assigns his deacons to keep in touch with the members so that he can be notified in case of counseling and/or visitation need, he could be with the needy to minister at the right time.

III. The Pastor and the Community

"Now the overseer must be above reproach" (I Tim. 3:2). This does not mean that he is sinless. It means simply that his life must be above reproach. There is no charge of wrongdoing brought against him. Such would invite public criticism and bring dishonor on the church he pastors. Nothing is more obvious to the community than the character of the pastor. There should be no ground for accusation against him. Consistency, maturity, and spirituality are necessary to avoid public reproach. Paul's advice to Titus is very relevant: "In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned so that those who oppose you may be ashamed because they have nothing bad to say about us" (Titus 2:7-8). One might flippantly say: "I don't care what the world thinks of me." That may have an element of truth in it if one is thinking exclusively of pleasing God, first and foremost. However, Paul taught the responsibility to live godly before men. "Though I am free," he said, "and belong to no man, I make myself a slave to everyone, to win as many as possible." (I Cor. 9:19).

There will be criticisms but the pastor must take care that such criticism is unjust and untrue. He must be careful not to build his life on the principle of trying to please everybody. He cannot fulfill every demand made on his personal life but he should be "temperate, self-controlled, respectable, hospitable, able to teach." (I Timothy 3:2).

IV. The Pastor and Missions

By mission, we refer to the responsibility of Christians of bringing the Gospel into all the world. This includes "home missions" or sharing the Gospel to the unsaved in our own land and also "foreign missions" which means bringing the Gospel to other parts of the world.

I was one of those, in the sixties, who believed that the pastor must first strengthen the church before ever trying to be interested in missions. But I noticed that unless the church is interested in missions, it will not grow in its spiritual vision or even in stewardship. It was not that I was totally opposed to

missions, but I was primarily concerned that the expense of the church must first be met before something be done for missions. In the early seventies, through the Southern Baptist literature, I saw Acts 13 in a different light. The Antioch church, in spite of the newness of their organization, through the leadership of the Holy Spirit, sent Paul and Barnabas as their missionaries. I realized, then, that it is the responsibility of a church even at the start of its life to be concerned for the salvation of men both locally and worldwide. When a member's eyes are opened to the responsibility that he has for the lost around the world, he would rise to the occasion and give abundantly as the need demands. And another surprise surfaced: even the giving for local needs increases.

Perhaps you will wonder why with our WMU including two missionary programs within the year -- the program for local missions in March and the Lottie Moon program in December -- we still need to have a missionary conference in our churches. In my observation, our missionary programs in the WMU are only attended by a few of our women. The implementation of the program itself is prefunctory. Even the participants can hardly be challenged to realize that they are speaking about the salvation of the lost and their responsibility before God to wake up the whole church to this challenge or face the judgment of God for withholding the bread of life to the spiritually hungry around the world. Naturally, the pastor is the logical leader of the program. The missions committee can be organized, but as a rule it would accomplish very little unless led by the pastor. A missionary-minded pastor will as a rule produce a missionary-minded church.

V. The Pastor and his Personal Life

The message of the pastor will be judged by the life that he lives. The unbeliever will only be convinced in the end by the life that adorns the doctrine. It is the Holy Spirit who convicts, of course, and the Word which cuts to the bone. But unless there is a measure of consistency between what the preacher says and what he is and does the incisiveness of the sermon will be seriously impaired. Unless we continually commend Christ by what we are and what we do the message itself will be deprived of sincerity. That is why the most important part of the preparation of preaching concerns the pastor himself. He may be ready with his order of worship, his hymns may have been chosen and his Scripture lesson marked in the Bible; his prayers may have been mapped out and his sermon outlined and penned; but unless he himself is spiritually guided for his task all else will be of little value. He must be a living embodiment of his message. In his Yale lectures on preaching, J. H. Jowett insisted that a sermon must bear an immediate relationship to life. "It must touch life where the touch is significant both in crises and commonplaces ... and, therefore, the preacher's message must first of all touch the preacher himself. If the question then is asked, "How long should it take to prepare a sermon?" The answer must be related to this essential preparation of the preacher without which nothing will have any vital or enduring effect. In his

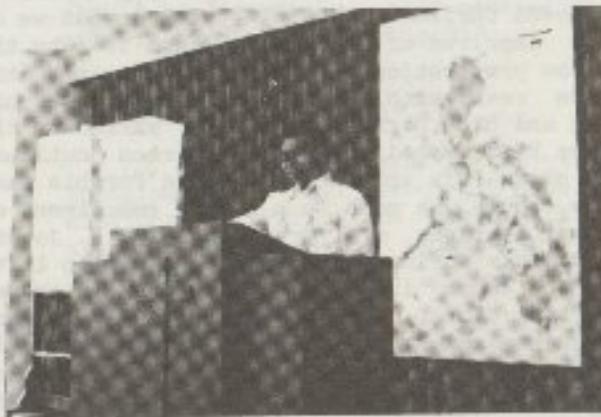
book, Preacher and Prayer, E. W. Bounds said, "Preaching is not the performance of an hour. It is the outflow of life." The sermon is only full of function because the preacher is full of function. Man and message cannot be dissociated. It takes a lifetime to prepare a sermon because it takes a lifetime to prepare a man of God.

The quality and fruitfulness of preaching depends finally on the reality and depth of his communion with Christ. It is the preachers whose faces glow as they descend from the mount like Moses who carry conviction and gain souls.

In considering the preacher's preparation of himself, we must say something about guidance. Every detail of the service will be arranged in conscious dependence upon the divine will. We do not expect God to set His seal to human devices or to rubber-stamp our decisions. From the outset each item will be referred to Him. This will not represent an isolated practice. It will be the habit of the preacher's life. In every matter, however trivial it may appear, such divine direction will be sought.

The preacher's preparation of himself is never at a close. No sooner has he unburdened himself of one message than he must address himself to the next. He must be in a state of perpetual preparedness. He can never go off duty. Robert Murray McCheyne set down this earnest injunction to his fellow preachers before he died at the early age of twenty-nine, "Study universal holiness of life. Your whole usefulness depends on this, for your sermon lasts but an hour or two; your life preaches all the week." That is the message which matters most. "Whosoever claims to live in Him must walk even as Jesus did" (1 John 2:6).

* * * * *



Bro. Roman Vecino
directs the field
work program

THE GROWTH OF PASTORAL CARE IN EAST ASIA
by: Rev. James Watson

In 1970 William E. Hulme published "Pastoral Care Come of Age" showing how the Pastoral Care Movement achieved identity in the U.S.A. Here in East Asia, we are only now beginning to realize the importance of Pastoral Care as a ministry. For instance, (1) Dr. Philemon Yuen-Wan Choi has begun a counseling center in Hong Kong. He has also published a booklet "Counseling -- A New Frontier in Asia" (Asia Theological Association, P.O. Box 73-119, Shihlin, Taipei, Taiwan, ROC 111). (2) Rev. Narciso C. Dumalagan, a certified Clinical Pastoral Educator, has a program for training Christian workers in St. Luke's Hospital, Inc., Quezon City. In 1979, he published in mimeographed form "Insights: An Aid to Pastoral Care Communication". He has also led in organizing the Philippine Association for Clinical Pastoral Care, dedicated to helping Christian workers know better how to serve the sick and needy, suffering from alienation and loneliness because of their condition. (3) The East Asia Theological Association has sponsored and promoted conferences on different phases of caring for the needs of people in Bangkok, Manila, and other countries of East Asia.

All of these conferences and efforts to meet the needs of people in Asia indicate a desire on the part of our Christian workers to become both more caring and effective. Hence, many seminaries and hospitals are beginning programs of Pastoral Care Education. There is a feeling that the "traditional" ways of ministry will not be sufficient for our modern world. There is also a realization on the part of pastors, chaplains, doctors, nurses, and other "healers" that our task from now until 2000 A.D. will require more than our normal methodology of "business as usual".

In an interview with Dr. Grover Tyner on December 23, 1980 we found there were two reasons why the Board of Trustees desired to establish the Department of Pastoral Care in the Philippine Baptist Theological Seminary. First, he said, "Some of our pastors talked with us about their needs. They have discovered that they are meeting counseling problems they don't feel they are prepared to handle. They asked that we add something to the curriculum that would help better prepare them for the problems of today's pastorate." Secondly, while the seminary has invited special speakers to come for short-term courses, one realizes that what they were doing "was just on the periphery" thus, the Board of Trustees decided to look for someone to guide in establishing this department and train Filipinos to carry on the work. Thus we see that there is an obvious need and desire to meet these Pastoral Care needs in East Asia. Before we can solve them, however, we must understand what we mean by "Pastoral Care".

Defining Pastoral Care

In his book, C.W. Brister, Professor of Pastoral Care at Southwestern Baptist Theological Seminary in the USA, has defined Pastoral Care as "the mutual concern of Christians for each other and for those in the world for whom Christ died." Seward Hiltner in his book Pastoral Theology speaks of the fourfold ministry of healing, sustaining, guiding and reconciling. William A. Clebesch and Charles R. Jackle interpret

the ministries in the following way: Healing is "a pastoral function that aims to overcome some impairment by restoring the person to wholeness and by leading him to advance beyond the previous condition." Sustaining is "helping hurting persons to endure and to transcend a circumstance in which restoration to his former condition or recuperation from his malady is either impossible or so remote as to seem improbable." Guiding is "assisting perplexed persons to make confident choices between alternative courses of thought and action." Reconciling "seeks to re-establish broken relationships between man and fellowman and between man and God."

Wayne Oates sees the minister as "being a shepherd of his flock, a minister of reconciliation whose task is the care and cure of souls in the face-to-face relationships with individuals." Today's minister functions as a "man of crisis" in the everyday activities of living-birth, redemption, work, marriage, illness, bereavement and death. Oates believes that "these crises either strengthen or weaken an individual personality" depending on the help which the person receives during the time of crises (The Christian Pastor, pp. IX, 1,2).

Pastoral Care for Carroll A. Wise is a "ministry of being where the Christian worker in his very person and in his living relationships with people mediates...reconciliation, forgiveness, and healing which reaches below the struggles of human existence into the core of man's being." (The Meaning of Pastoral Care, p. 1). For Daniel Day Williams, Pastoral Care is caring even when we cannot cure. (The Minister and The Care of Souls, p. 9). He says, "to bring salvation to the human spirit is the goal of all Christian Ministry and Pastoral Care." For him, healing means the healing of the total man and not just saving his soul. Many roadside crosses in South America say "Salva Tu Alma" ("save your soul"). Christian Ministry and Pastoral Care recognize that both in South America and East Asia we must seek the salvation of the whole person not just his soul.

"The story of 'man's inhumanity to man' is an old story and one that has often been told," wrote Charles F. Kemp. Pastoral Care is the opposite. It is the story of man's humanity to man, by the healing team of minister's doctors, nurses, and caring people from all walks of life.

Pastoral Care is as old as religion, as old as human existence. Some think that it can be traced back "far beyond the Judeo-Christian tradition to the primitive medicine man." It was at least alive in the ninth century when the book "Pastoral Care," written in 590 A.D. was translated. Since WW II it has had its greatest growth in the U.S.

Growth Through Pastoral Care

Obviously, Pastoral Care is healing, guiding, sustaining, reconciling and helping people in times of crisis. We must, however, view Pastoral Care as a means of growth. Since the time the Apostle Paul wrote to the Corinthian Church, we have found "carnal Christians" and "babes in Christ" in our churches. Many trying hours have been spent trying to meet the needs of these immature believers. However, when we begin thinking about growth we are faced with a very difficult problem.

Oates' story of a student's visit to the home of his psychology professor demonstrates when the student arrived at the professor's home, he was invited into the living room by the son. Soon after sitting down the student asked the young man, "How old are you?" The boy answered, "That is a difficult question, Sir! The latest personal survey available shows my psychological age to be twelve, my moral age is four, my anatomical age is seven and my physiological age is six. I suppose however that you are referring to my chronological age, which is eight. That is so old fashioned, however, that I seldom think of it anymore!" (An Introduction to Pastoral Counseling, Wayne Oates, editor, p. 264.)

Lynn Elder, Professor of Pastoral Care at Golden Gate Baptist Theological Seminary in California states that man, like all other organisms, goes through an orderly process of development. Each growth phase emerges from that which precedes it and leads into that which follows. In each stage of growth there is a developmental task to be achieved. If growth needs of the organism are not met, or requisite life-tasks not accomplished in a given state (of growth), succeeding phases of development may be adversely affected." (Pastoral Care and Introductory Outline, p. III, 6.) Carroll A. Wise also emphasizes that study of development in his book "The Meaning of Pastoral Care." (He shows how the eight stages of growth as taught by Erik Erikson can be applied to the stages of Christian growth. Elder sees Pastoral Care as different from the other churchly ministries of teaching, preaching, worship and administration. Pastoral Care for him is "essentially corrective. It aims primarily at relieving or removing those things that hinder the growth of persons."

No one minister is capable of handling all the areas of healing by himself. Today's society is too complex anyway and many other trained professionals are available to assist the minister.

The Healing Team Approach

Pastoral Care helps the Christian worker to realize his need of other professionals to help minister to the total person. He must cultivate the friendship of doctors, social workers, educators, psychologists, psychiatrists, and others who can help him meet the needs of the people in his "barangay".

If we are going to meet the needs of our people, we must know certain things about them. Thus, Elder suggests that the first step is to be aware that a problem exists. The second step is to begin the process of Pastoral Care. The third step is to define the problem and discover available resources. In his fourth step, he will prepare members of the church as resource persons -- what Howard Stone calls "Befrienders". These trained "Befrienders" can be trained to visit the sick and help families facing death or other crises. Finally, Pastoral Care will keep open "the door of service so that the person helped may re-enter it at any later crisis in his life."

This healing team approach of Pastoral Care also works to prevent problems rather than visiting to solve them. Granger Westberg, a long time pastor-chaplain, each year set aside 30 minutes for what he calls

"pastoral conversations" with each member. In this way, the members know their pastor better and are able to talk about any personal problems.

In 1973, William E. Hulme of the Lutheran Seminary in St. Paul, Minnesota wrote "Two Ways of Caring". His premise was that the church has both a priestly and prophetic ministry. Priestly care says "feed the hungry." Prophetic care says, "seek to alleviate the institutionalized injustices and inequalities of opportunity that predispose some people to be poor." While priestly care says, "provide housing for a homeless family." Prophetic care says, "labor within the political-economic structures to secure adequate housing for all." The poor people who are the object of evangelism seem to say, "You can't evangelize me unless you care about the social context in which I feel trapped, and share your advantages so that I can have the same opportunities." They say "help me with my frustrations and I will listen to your good news."

Is not Hulme's teaching similar to the message of Apostle James: "My brothers, what good is it for someone to say that he has faith if his actions do not prove it? Can faith save him? Suppose there are brothers or sisters who need clothes and don't have enough to eat, what good is there in saying to them, 'God bless you! Keep warm and eat well' -- if you don't give them the necessities of life so it is with faith; if it is alone and includes no actions, then it is dead." (James 2:14-17.)

Two students in a panel discussion at the Philippine Baptist Theological Seminary recently expressed quite well their concept of Pastoral Care. They noted that, whether one is working in a suburban barrio or a penitentiary, what counts is caring. Pastoral Care is an attitude. It is the attitude of really caring -- enough to know how to help. The hour is upon us when we must take seriously this task of pastoral caring in Southeast Asia.

* * * * *



The Seminary Choir
at one of the
local churches

YOU CAN WRITE!
by: Todd Hamilton

Ding heard somebody calling.

"Oops," he cried, "it's Mr. Cruz from the church."

Ding quickly dropped his signarilyo into the basurahan and poured his last drink of San Miguel out the back window.

"Ding, are you there?" Mr. Cruz called out.

Ding let the usok clear out for just a second, then walked to the front door. As he pushed it open he said, "Oy, kumusta, Mr. Cruz, come on in."

Mr. Cruz smiled warmly. He slipped his feet out of his tsinelas and left them at the door mat. Then he touched Ding kindly on the arm and stepped through the open door.

Ding was quiet at first, napahiya ng kaunti that his new friend from church might find out about his habits of drinking and smoking.

Mr. Cruz spoke first. "Tell me, Ding, it's been one day now since you became a believer. How do you feel about it?"

"Uh, well, ... Mr. Cruz, ... yesterday I felt good about it, you know what I mean...?"

"Oh yes, I know Ding. Remember, I'm new at being a Christian myself.

"Is that so? Are you joking?"

"It's true, Ding. I'm a new believer too!"

"Please tell me, Mr. Cruz, ... how long since you got started in your new life?"

"Only three months ago. I don't know about your life before you found the Lord, Ding, but for me, ... I had lots of personal problems I had to work out."

"What kind of problems, Mr. Cruz?"

"I had family problems. I had a wife, and a girl-friend, and another girl-friend, ... and they all knew each other. You might say I lived a little delirado!"

"Talaga, you really did have problems, Sir."

"So naga, and I felt an utang na loob sa kanila, so it wasn't easy to figure out how to get out of that gulo without hurting their feelings."

"Whew! What did you do, Mr. Cruz?"

Mr. Cruz laughed strangely as if he had escaped through a narrow trap door. "It seems funny now, but at the time I thought all three sweethearts, ... and their fathers ... would shoot me dead!"

Ding opened his eyes wide but didn't say a word. He was curious--interesado--to hear Mr. Cruz finish his story.

The older man continued talking. "I was lucky, Ding. I just did what my kaitigan at church suggested. He didn't promise it would work for me, but it did."

Again Ding waited quietly, hoping Mr. Cruz would at last really tell him the secret of how he got out of having two girl-friends.

Now Mr. Cruz told his secret. "I began talking to my friends about what God could do for them. I told my wife and my number one and my number two to help me get out of my stupid problem."

He couldn't believe it! Ding just could not believe that simply talking to people about Jesus would help solve any problems.

"I don't understand," Ding said. "How did that help?"

Mr. Cruz leaned over so close to Ding's face and Ding was sure Mr. Cruz could smell the San Miguel and Marlboro still on his breath.

But Mr. Cruz smiled, ... and looked genuinely friendly, almost like a loving father. "The more I talked, the more I believed that Jesus was really in my heart. He had changed me, Ding. I was really new. Of course I prayed to God and began reading about the life of Christ in the Bible, especially in Matthew, Mark, Luke and John's gospels."¹

Just then Ding heard the music stop on his radio. He knew it was time to meet his barkadas. He grabbed his sombreros and walked outside with Mr. Cruz.

"I guess we go different ways here, Mr. Cruz," Ding said. "I'm going near the market and you live that other way, tama?"

"Oo, said Mr. Cruz. I'm sorry I spent all the time talking about my old problems. I should have asked you if you have any, Ding."

"Oh, o.k. lang," Ding said. "I do have some bad habits I must stop, and it won't be easy for me to get rid of them. But with God's help, ... and with the understanding of my new friends at church--including you--I think I, ... ur, ... we can do it!"¹

Well Brother Pastor down there in Manila or Mindanao, ... you can write! This little story about Ding and Mr. Cruz is nothing sensational.

You could do better because you know the heart language, you know the illustrations that touch the tender hearts of people. And when you write it down it keeps telling the same exciting message over and over again.

One writer, a doctor by profession, gathers up all his scrolls and notes and carefully writes a story. He writes carefully and logically under the inspiration of the Holy Spirit. What do we get from his efforts. Read and see.

Dear Theophilus:

Many people have done their best to write a report of the things that have taken place among us. They wrote what we have been told by those who saw these things from the beginning and who proclaimed the message. And so, Your Excellency, because I have carefully studied all these matters from their beginning, I thought it would be good to write an orderly account for you. I do this so that you will know the full truth about everything which you have been taught (Luke 1:1-4).

Saint Luke had an urge to write about the life of Christ. "Others are writing about the deeds which have been done," Luke said, but that did not stop him. It was almost as if he was saying he would

¹

This is a pamphlet being printed by the Baptist Center, Manila, written by this writer and edited by Luther Mancao.

like to give it a try--and improve on it. So the answer to what we get from his efforts is -- a beautiful Gospel of Luke!

I believe that you too can write. Today it may be just a dream in your mind, a wish, a prayer of hope. But if you become convinced that you can write and are willing to try, you can. And quite satisfactorily, I might add!

Measure yourself on the three requirements listed below. Check up on yourself. If you can fulfill all three of these requirements, I believe you can write.

1. You can write when you have something to say. When you know something worthwhile, or when you have experienced something bordering on the divine, it's hard to hold it in, isn't it?

Luke said, "It seems good to me to write this down." Others had already written a narration about these matters. But that did not stop Luke. He had a story to tell and it seemed good to him to write it!

Let's go back to the opening conversation about "Mag-beer muna tayo, Mr. Kristiano." I was driving home one evening coming up from the lowlands. A dear church leader lives along the highway. When I saw the light burning in his sala I made a "U" turn and pulled off the road in front of his house.

To my anguish the man staggered out of his house and called to me, "Hewwo Dookoor Hammertoorn." Even in the semi-darkness his flushed face seemed to light up like a flaming furnace.

I love the man dearly, and always shall. And he also feels kindly toward me. He's like a brother. Now how am I going to confront him about this fiesta eve when his past life swept him into sin? Can the tenderest tagapamagitan compare to the gentle story written at the beginning of this article? It's the soft-sell, but it is the kinder way. Perhaps the tract can be a way of help to him and others like him.

Oh yes, I must listen to the man tell me how he got drunk. Our fellowship has lost a little of its sweetness and cannot be restored until we confess and share. Writing can never take the place of personal conversation (dialogue). But on the other hand, neither can talking replace writing. Our problem of writing has its own important place in your own future and ministry.

Do you have something worth saying? Of course you do. Your life as pastor or missionary overflows with funny things, crazy things, holy things. The professional writer may know how to say it but he lacks the living material that you have. You know your subject. You live in it daily. Therefore, no one else can write what you have to share!

2. You can write when you have something to say. Aha! You just caught my mistake, didn't you? I repeated point one, but for a good reason. And here's why.

Luke thought he was qualified to write about the life of Jesus because he had the accurate facts. He had perfect understanding. Right

times Luke uses this word "accurate" in his Gospel. He does not mean he's a "brain," or that he's infallible as a man. This word means that his accuracy is the outcome of carefulness. He carefully studied. He carefully collected documents. He carefully interviewed others who had been with the living Jesus while on earth. That made Luke qualified to write.

Luke says: "...having been acquainted from the first with all things accurately, ..." he knows he really has something to say. His content is worth getting.

Kenneth Wuest of Moody Bible Institute has explained Luke's reason for writing. Wuest said Luke planned to trace "the course of all things from the beginning in the minutest detail" (Luke 1:3).²

A young man handed me a single piece of paper folded into quarters. The title on the front said something like this: FRIEND, YOU CAN GO HIGHER. Inside the folded paper was his testimony of "having puffed those weeds and popped those pills." He mixed in scriptures and words of encouragement. His story was loaded with compassion for the addict. Rescued from dope, this young man found a higher life.

Today the young man's testimony is ready for printing at our Baptist Center. If it is not printed, perhaps it can be mimeographed and distributed. Oh, if I had a son caught up in drugs ... I'd pay to publish this even if I had to sell my carabao!

What can you write about? Begin with your own testimony. Pour out your heart telling how God saved you and continues to favor you. Offer hope to the poor, the sick, or the discouraged. Write about your family, your church, your friends. As Luke "traced the course of things" in the life of Jesus so you can trace the course of your life and those others who touch yours.

And now for your third requirement:

3. You can write when you have something to say. "Wait a minute," you say. "What are the other requirements for me to write?"

That's just it, friend. There are none!

You don't need money, or skill, or a high school diploma. You don't need to know good English, good Filipino or any other language.

Write like you speak. Put in the "I's" and the "You's" and "We's." Leave out the ten-peso words. Keep it simple.

Pass your writing on to someone else. Let a friend check your style and your grammar. Remember, you have the facts--somebody else can shine up the package!

Usually, when I start reading a book on how to write I get very excited when I read the introduction. Chapter One is easy. But then

2

Wuest, The New Testament: An Expanded Translation.

the writer starts telling me all of those difficult rules. I get upset--mad--discouraged. Soon I start pulling out my faded blond hairs (better known as "grey") and I say, "I give up! I can't write!"

"Get thee behind me--Shakespeare, and language experts! Take thy learning back to Harvard or London!

You are a busy pastor here in the Philippines. You may not have the time to start grade school again. But when the Spirit of the Lord speaks, you better write then!

How? Organize your thoughts, plan a simple outline, and add a dash of stories and spice. Of course, you need a method. Luke did. He says "with method I write to you, most excellent Theophilus" (1:3).

Finally, friend, you can write *if* when you have something to say! That crossed-out word is not left in by mistake. My kindly reminder is that you do have worthy things to write. Not "if," but "when!"

So I've laid my stress on your ability to see what you should write -- and then your writing it.

In the process, I've slipped in one slightly different idea under each section. The first lays the stress on you. The second section I feel you really do have something worthwhile to say. Third, take time to write carefully, just as you speak, letting nothing to stop you.

When should you begin? Right now. Pick up your ballpen and write on this page. Underline important words to you. Circle key ideas. Write in the margin your questions.

Now take a plain piece of paper and write at the top: MY FILIPINO BROTHER -- YOU CAN WRITE! Underneath that write in your name ("This article written by YOUR NAME").

Start writing your story now. Challenge your brothers to write.

Luke had a good idea when he said:

I do this (writing) so that you will know the full truth about everything which you have been taught (Luke 1:4).

Come to think of it -- somebody gave Luke that idea, didn't He? Aren't you glad he wrote it? Now it's your turn!

* * * * *

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Wuest, Kenneth. The New Testament: An Expanded Translation, Grand Rapids, Michigan: Erdmans, 1961.

Journal of Christian Ministries: Spring 1981 (Vol. 1 #1)

A PARTIAL LIST OF PETS GRADUATES IN TOP LEADERSHIPS POSITION

1. Alfredo de Leon (Th.B., 1960) -- Department Head, Promotion and Distribution, Philippine Bible Society, Manila.
2. Cesar Prieto (Th.B., 1969) -- Southeast Asia Director, World Opportunities International, Manila.
3. Gonzalo Mamaril (B.Min., 1979) -- Director, Luzon Baptist Bible School, Dagupan City.
4. Valnike B. Apuzen (M.Div., 1976) -- Executive Secretary, Philippine Council of Evangelical Churches, Manila.
5. Dillip Datta (M.Div. 1972) -- Executive Secretary, National Council of Churches, Bangladesh.
6. Ronald Beech (M.Div., 1976) -- Director, Nazarene Bible College, Baguio City.
7. Joyce S. Joquino (M.Div., 1976) -- Editorial Assistant, The Baptist Center, Manila.
8. Nardito Manalang (M.Div., 1971) -- Chairman, Luzon Baptist Pastors' Conference; Pastor, Calvary Baptist Church, Baguio City.
9. Eusebio Manganag (M.Div., 1971) -- Home Missionary, Hawaii Baptist Convention.
10. Manuel Ojoyan (M.Div., 1972) -- Academic Dean, Mindanao Baptist Bible School, Davao City.
11. David Saludes (M.Div., 1969) -- Home Missionary, Hawaii Baptist Convention.
12. Feliciano Montenegro (B.D., 1962) -- Regional Director, PhilBEST, Manila Area.
13. Roland Raganas (B.D., 1962) -- Minister of Music and Youth, Campbellsville Baptist Church, Kentucky.
14. Inanama Abenes Wade (M.R.E. 1973) -- Social Worker, Salvation Army, Louisville, Kentucky.
15. David Galido (Th.B., 1959) -- Regional Director, PhilBEST, Western Visayas Area.
16. Leodegario Salazar (B.D., 1968) -- Acting Director, Mindanao Baptist Bible School, Davao City.
17. Pedro Hac (Certificate, 1955) -- Pastor, Manila Chinese Baptist Church.

List of PBTS Graduates. . .

18. Sonia F. Silbor (M.R.E., 1969) -- Library Supervisor, Philippine Baptist Theological Seminary, Baguio City.
19. Alfredo Saure (M.Div., 1972) -- Professor of Theology, Ethics, and Evangelism, Philippine Baptist Theological Seminary, Baguio.
20. Henry Silbor (M.Div., 1969) -- Dean of Students and Professor of Old Testament, Ethics, Hebrew, and Practical Theology, Philippine Baptist Theological Seminary, Baguio City.
21. Simon Sircar (M.Div., 1970) -- Pastor, Immanuel Baptist Church, Dacca, Bangladesh.
22. Romeo Bicne (B.D., 1971) -- Chaplain, Mati Baptist Hospital, Mati, Davao Oriental.
23. Danilo Muego (Th.B., 1977) -- Home Missionary, Baguio Baptist Missionary Society.

SOMEWHERE GOD HAS A SPECIAL PLACE FOR YOU!



It might start
here at PBTS!!

BOOK REVIEWS - PASTORAL CARE

The Bible in Pastoral Care by Wayne E. Oates

This book was published by The Westminster Press in Philadelphia, Pa., U.S.A. It was written particularly to help the minister effectively use the most powerful instrument on his ministry, The Bible, in his pastoral work.

Dr. Oates says, "The Bible is intended to be used creatively and redemptively for the spiritual guidance and comfort of man." However we find that it is many times misused and sometimes, "even harmfully." In his book, Dr. Oates pleads for a pastoral use of the Bible as opposed to the judgmental method of using it as an "authoritarian weapon to enforce moral behavior."

The author sees "the Bible as a symbol, as a book of law, as a means of comfort and an aid to prayer," and the reader finds therein everyday examples and constructive ways on how to use the Bible correctly in pastoral ministry. He has included two helpful appendices and a bibliography for supplemental reading for those who are interested.

This is a book to which those who do pastoral counseling will refer many times for help in dealing with face to face problems with human individuals. It will also give needed understanding as to how to interpret the Bible to one's own personal needs as well as those to whom he ministers.

Pastoral Care in the Church, C. W. Brister

Dr. C. W. Brister who teaches Pastoral Care at the Southwestern Baptist Theological Seminary in Fort Worth, Texas, U.S.A. has put into this book a guide for those who care for others. He defines Pastoral Care as "the mutual concern of Christians for each other and for those in the world for whom Christ died." Now in his book he has set down guidelines telling one how a caring Christian community can accomplish this task.

He shows that the caring ministry is for the whole Christian community and not just the work of the pastor. He has carefully organized his book to cover the work of the entire pastoral field. It is clearly written so that theory is illustrated by actual case studies. Detailed ideas are presented for the counselor's face-to-face or group ministries. He presents help for pastoral calling, preaching, letter writing, worship and referral to specialists. Other major topics which the author presents are, the care of youth and children, preparing for marriage, conversion and the new church member, aging, family conflict, the anxious and disturbed, the sick, the bereaved, the alcoholic, and the mentally ill and their families. This is a worthwhile book for all Christian workers.

Family Counseling in East Asia by Samuel Southard

Dr. Samuel Southard is now Professor of Pastoral Care at the Fuller Seminary in California, U.S.A. In July of 1968 he and his wife were invited to attend the East Asia Conference Institute on Marriage and Family Counseling held in Bangkok, Thailand. The Southards were to furnish the "technical know-how" of counseling. The discussants were Asian from many parts of East Asia. They spent a whole month looking at the many facets of family life in East Asia. They found that each culture had some differences, but that in spite of differences of culture, language and different family backgrounds, they had many things in common. Since they discovered that they had many things in common it was decided to publish the findings of the conference in book form, New Day Publishers, Manila. This conference challenges the Christian Community of Asia to examine its authoritarian approach in the light of changing conditions of this modern age. Anyone who reads this report will be benefited by its content.

Good Grief by Granger E. Westberg

Dr. Westberg says, "we spend a good portion of our lives working diligently to acquire those things that make life rich and meaningful--friends, a wife or husband, children, a home, a job, material comforts, money (let's face it), and security. What happens to us when we lose any of these persons or things which are so important to us?"

If we react normally we grieve over the loss of anything important to us. Perhaps there are more people suffering from grief in the world than either we or they realize. Since we know so little about the effects of grief in our lives we can either become panicky or become despondent because we do not understand the grief process.

Recently we read about a disastrous fire that killed a number of young people in Ireland. Back in the 1930's a similar type of fire occurred in "The Cocoanut Grove Night Club" in North America. As a result of the fire over three hundred people died. Dr. Eric Lindemann, Professor of Psychiatry at Harvard University studied the effects of grief on the families who lost loved ones in the fire. Later an article entitled "Symptomatology and Management of Acute Grief" was published in "The American Journal of Psychiatry, September, 1944. In the article he distinguished between normal and abnormal grief reactions. He showed how the grief-stricken person needed to face up to his grief and work through it in order to "extricate himself from the bondage to the deceased and find new patterns of rewarding interaction."

Dr. Westberg using the knowledge gained from the study of grief-stricken people has written to show us how Christians can face up to grief by faith, not stoicism! He shows how some people quote from the Scriptures, "Grieve not!" He says "they forget to quote the rest of the phrase in which these two words are found: "Grieve not as those who have no hope." (1 Thess. 4:13). No one has ever said that a truly religious person should not grieve. Paul says that there are both good and bad ways to grieve, "and what a person considers to be of most importance in life will definitely affect the way he grieves."

The author says that he has selected the title "Good Grief" with the intention of exploring the "good aspects of grief". He says that he "shall try to describe not only the pattern of grief, but also what we can learn from it." Purchase this book of 51 pages from The Fortress Press, Philadelphia, Pa., USA and learn how to better confront your own grief and comfort those who grieve. Dr. Frank K. Means read this book when he lost his wife. He said to me, "This is the best book I have read on the subject of grief."

Death - The Final Stage of Growth by Drs. Elisabeth Kubler-Ross

It has been asked "Who is the Filipino Christ?" and answered in general terms that he is the "Spanish Christ 'naturalized' in the Philippines." Don Miguel de Unamuno says that one of the distinguishing marks of the Spanish popular faith is a "terrible dread of death." Drs. Kubler-Ross answers this "evaded, ignored, and denied by our youth-worshiping, progress-oriented society" that "Death" can be "The Final Stage of Growth."

This outstanding world-renowned psychiatric leader and authority on death has already written about the different attitudes towards death and dying of terminally ill persons in her books "On Death and Dying" and "Questions and Answers on Death and Dying." Now in her book "Death: The Final Stage of Growth" she says "There is no need to be afraid of death. It is not the end of the physical body that should worry us. Rather our concern must be to live while we're alive - to release our inner selves from the spiritual death that comes from living behind a facade designed to conform to external definitions of who and what we are." She believes that "death is the key to the door of life" and that "denial of death is partially responsible for people living empty, purposeless lives." She believes that "there is an urgency that each of you, no matter how many days or weeks or months or years you have to live, commit yourself to growth." She senses that the survival of "humankind will survive only through commitment and involvement of individuals in their own and others growth and development as human beings." Reading this book can change your whole attitude towards death and make you a better minister to a dying world. (A Spectrum Book, Prentice-Hall, Inc., Englewood Cliffs, New Jersey.)

LOOK OUT MINDANAO -- HERE COMES TANGLAW!!!



<u>Date</u>	<u>Church</u>	<u>Pastor</u>
March 27 Fri. night	Clark Field Baptist Church	Rev. Allen Smith
28 Sat. "	Bocaue Baptist Church	Rev. Ben Calica
29 Sunday AM	International Bapt. Church	Rev. Walter Hunt
Afternoon	Muntinlupa Prison	
PM	University Baptist Church	Rev. Henry Cabalang
30 Monday	Paco or other church in Manila	Rev. Tim Lardizabal
April 3 Fri. night	Dadiangas Baptist Church	Rev. Jesse Jimena
4 Saturday	Afternoon: Matutum View Night: Polomolok Bapt. Church	
5 Sunday	Night: Marbel Bapt. Church	Rev. Melchor Cuenca
6 Monday	10:00 AM - King's College PM - Surallah Baptist Church	Rev. Rudy Estolloso
7 Tuesday	Night: Isulan Bapt. Church	Mrs. Virgie Gopieteo
8 Wednesday	Night: Tacurong Bapt. Church	Rev. Feliciano Vecino
9 Thursday	Night: Mt. Carmel Conference Center	
10 Friday	Night: Kidapawan Bapt. Church-Rev. Gedion Baldemor	
11 Saturday	Night: Magpet Bapt. Church	Rev. Guido Fernandez
12 Sunday	M'lang Baptist Church Bagontapay Baptist Church	Rev. Ruben Saure Rev. Benjamin Marcelino
13 Monday	Southern Baptist College	
14 Tuesday	Night: Midsayap Bapt. Church	Rev. Leo Pagunsan
16 Thursday	Mati Bapt. Church and hospital	Rev. Ben Yngayo
17 Friday	Lupon Baptist Church	Rev. Nelson España
18 Saturday	Tagum Baptist Church	Rev. Elpidio Frasco
19 Easter Sun.	Immanuel Baptist Church; Zion Baptist Church, Davao	Rev. Art Pabellon Rev. Oscar Fortuna
20 Monday	Mindanao Baptist Bible School	
21 Tuesday	Matina Baptist Church	Rev. Manuel Ojoylan
22 Wednesday	Leave for Manila	

HOW CAN WE ASSIST YOUR CHURCH MUSIC PROGRAM?

By: Mr. Cillie Yost

"DEAR CLIFF:

The congregational singing at our worship services (membership 72) is bad and has been bad for years. It is druggy and plain dead. We can't hear each other sing - only our own squeaky voices. We need help. What will it take to have good singing?"

"DEAR UNHAPPY CHURCH MEMBER:

The Bible says in Psalm 95:1, "O Come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation."

The first absolute essential is a happy heart. Your enthusiasm and pleasant look will only be evident if your heart lets your face know about it.

I have listed six additional helps which, I believe, will aid in your congregational singing.

1. An enthusiastic song leader.
2. A good accompanist.
3. Sufficient hymnals in good condition.
4. A good instrument.
5. A "live" auditorium.
6. Sufficient lighting and ventilation.

Of course, congregational singing is only one aspect of your music program, but a vital one it is. How can our churches obtain assistance in improving their music programs?

First, the pastor must be convinced of the importance of music in his church. From the little time this writer has spent in Filipino churches it has been evident that pastors do want good music programs. In the smaller barin churches often the pastor is the one who must take the lead, sometimes even leading the singing himself. But so often the pastor has no music training, or a minimum, and he feels he can do very little.

Second, the Philippine Baptist Theological Seminary offers courses in music fundamentals and song leading. These courses are required of all students. These courses can be offered in the three-week Summer Institute, as well as during the regular terms.

Third, what of those who cannot attend the Seminary even during the Summer Institute? Through an extension program some of this training can be brought to churches in your areas. The Seminary, through its available music faculty, should take the lead in providing training opportunities. Such opportunities could take the form of Association or Regional choral workshops or all-day training events for music leaders and prospective music leaders. Seminary music faculty should conduct music courses upon invitation of the Bible Schools, and could coordinate an annual music conference or camp. Annual programmed in-

structional studies should be written for areas of music fundamentals, song leading, hymnody, and church music ministry. Associational choir festivals should be planned during which choirs from churches could be evaluated and taught by Seminary music personnel.

Our world is a world of music! Why shouldn't our own Philippine Baptist churches have the best music programs available? We should! And we can! Let us hear from you about your music needs. PETS will attempt to work to help you in building your own church music program.

DIRECTOR

Department of Church Music
Philippine Baptist Theological Seminary
P. O. Box 7
Baguio City, Philippines

* * * * *

Students make
contributions in
ministry.



Journal of Christian Ministries: Spring 1981 (Vol. 1 #1)

THE SEMINARY CALENDAR 1981-1982

July 13, 1981	New students arrive
July 14	Orientation of new students begins, Old students arrive
July 16	Classes begin first term
September 17	Second term classes begin
November 17	Third term classes begin
December 19	Christmas vacation
January 5, 1982	Classes resume
January 26	Fourth term classes begin
March 26	Graduation

The date for Lide-Walker Bible Conference is uncertain due to the schedule of an expected speaker. This week will mark the 30th Anniversary of the school. Adequate announcements will be made.

Students who expect to enroll at the beginning of new terms should contact the school for reservations in the dormitories.

DEGREE PROGRAMS AVAILABLE

Based on completion of two years of college (74 units)

Bachelor of Theology

Bachelor of Religious Education

Based on the completion of an A.B. (or equivalent) degree

Bachelor of Divinity (B.D.)

Master of Divinity in Theology (M.Div.-Th.)

Master of Divinity in Religious Education (M.Div.-RE)

Master of Religious Education (M.R.E.)

Master of Religious Education in Music (M.R.E.-Music)

Master of Religious Education in Church Library Science (MRE-CLS)

Based on completion of the M.Div. degree (through the Asia Baptist Graduate Theological Seminary)

Master of Theology (Th.M.)

Doctor of Ministry (D.Min.)

Doctor of Sacred Theology (S.T.D.)

The Seminary is fully accredited by the Association of Theological Schools of Southeast Asia.

The Seminary is approved by The Bureau of Immigration for enrollment of foreign students. This year there were 13 International students on campus.

For further information, write:

THE PRESIDENT

Philippine Baptist Theological Seminary

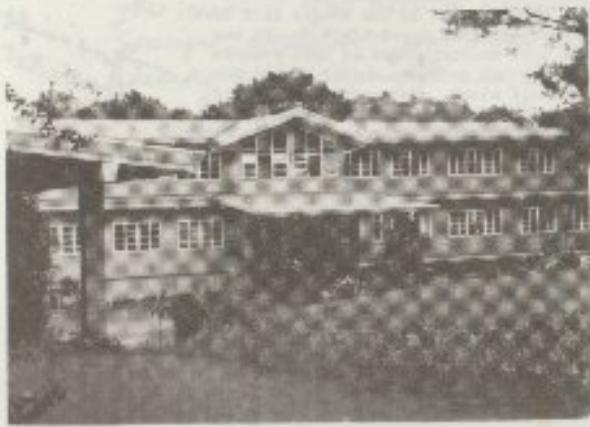
P. O. Box 7, Baguio City 0201

Philippines

* * * * *



PBTS is a
beautiful campus!



EDDIE'S WORKSHOP
by: Dean Einkens

The following sermons were presented by Filipino students in seminary preaching classes. We can certainly appreciate their willingness to be used as our "samples" in order that we might learn more clearly how to evaluate and prepare your own sermons. *not specific enough. Perhaps you should include the word "Faith"*

*Change this to represent
the whole sermon
in one thought*

TITLE: "The Three Objects Acknowledged By Zacchaeus"

TEXT: Luke 19:1-10

MEANING: To acknowledge God leads to acknowledging title relate to us today others and one's own faults. *or, '3 facts every now*

SPECIFIC OBJECTIVE: That the hearers should do much Believer Should Acknowledge'

*Intro: you need more
interest with illustrations
an editor should ① get interest
② state R.E.T. ③ Strike the
subject-title of the sermon*

INTRODUCTION: A person's occupation brings him in contact with many people. From these people he gathers interest which may be of interest to us. Some other people are not very interesting. Zacheus was interested in Jesus so he "researched" Jesus and found out how to be saved. Let's read his story in Luke 19:1-10. As we read his story we shall consider today "The Three Objects acknowledged by Zacheus."

FACT Every ~~new~~ Believer Shall Acknowle ~~g~~ ^{are present} dge ~~title~~ ⁱⁿ THE LEADERSHIP OF JESUS (verse 8)

EXPLANATION: When Zacheus said in verse eight, "Behold, Lord, . . . I am acknowledging Jesus as my Lord and Master." It shows that he is turning his loyalty over to someone else. Reading further in verse eight we see that he is willing to give up even the control of his possessions ("the half of my goods I give to the poor"). Zacheus acknowledged the leadership of Jesus.

APPLICATION: We need also to acknowledge the leadership of Jesus in every area of our lives. Perhaps it would be our school lives, our family lives, our discipline. We, like Zacheus, need also to acknowledge the leadership of Jesus.

that every new Believer should acknowledge it . . .

THE SECOND OBJECT ACKNOWLEDGED BY ZACHEUS IN THE NEED TO RELATE TO OTHERS (verse 5)

EXPLANATION: When he said, "the half of my goods I give to the poor" he is acknowledging his need to relate to other people. Was it the simple fact that these people were poor that moved him? No, it was the realization that knowing Jesus as Lord demands that we relate to other people. Before he met Jesus, he cared for himself alone. He earned for himself. Now that Jesus has become his Lord he realizes that he must look beyond himself. He must relate to others. That is why he gave of his possessions.

*this point is clear
and not only "Reads
through the Bible"
but is Equal and
Parallel To I and II.
April 1981*

*and the job
of the R.E.T.
is to tell point*

*good insight
from the R.E.T.*

APPLICATION may be
strengthened by showing
ways we can relate
to others.

Illustration: A specific
example will be
better.

Illustration: the
illustr. is good, but
be sure it clearly relates
to your point. You may
need more information
to make your point.
An illustr. is a good
way to keep interest.

ILLUSTRATION: Jesus himself told us to first love God and then to "love your neighbor as yourself." Our love is to be shown in action just like God's love was shown to us in giving Jesus for our sins. We can most relate to others.

APPLICATION: When was the last time you regarded another person as an object instead of a person? How do you treat other people?

Fact every now Bob should keep in mind....

III. THE THIRD SECRET UNDISCOVERED IN MATTHEW 25:45 HIS OWN

FAULTS (verse 45)

EXPLANATION: When Zacchaeus said, "If I have taken anything from any man by false accusation . . ." he was acknowledging his own faults.

ILLUSTRATION: It is possible that I know I have wronged someone but do not correct the situation. That is the same as not acknowledging my faults at all. One of Jesus' teachings speaks of our leaving our offerings at the altar and going first to be reconciled to those we have wronged.

APPLICATION: Maybe some of us have grown insensitive to some particular sin because we consider them as "little" or "trivial" sins only. Perhaps we do not see that they are hurting our ministries. Why don't we take time to reflect on whether we need to give back four times what we have taken from others?

CONCLUSION: One student was tempted to cheat in his examinations because he had not studied the previous night. Instead, he passed his paper to the teacher unanswered. If he had cheated, he might have passed the test. He kept thinking this thought: "I'd rather get an honest zero than a cheated 100% on the test!" Why was he honest? The virtue was that he wanted to honor the Lord and dedicate his honesty to His. This is how we must live as Christians. As we acknowledge the lordship of Jesus, we also acknowledge the need to relate well to others and acknowledge our faults that we might resent of them.

In what area is Christ not the Lord of all your life? Why don't you give Him that area now? How far have you considered your relationship to others because Jesus is your Lord? Would you now be willing to confess all your faults to the Lord?

"This is where you need a strong appeal (your specific objective" as stated earlier). tell us clearly and strongly exactly what we are to do in regard to your sermon.

"Be careful not to..."
"Stay focused on the text."
"Mark 17:21"

*this is a good descriptive title that
is contemporary and related to us*

TITLE: "Why Christians Must Live Holy Lives"

TEXT: 1 Peter 2:9-11

THEME: Christians must live holy lives

SPECIFIC OBJECTIVE: That the hearer will

live a present his life as a living testimony to God.

*good thesis that shows
the sermon + title are
on the same topic*

*you want action
rather than
encouragement*

*good interest through
illustration. An
excellent way to
start a sermon*

*good transition
from intro. to
your subject.*

INTRODUCTION: The election in the United States is now finished. There is a new president. Mr. Carter was defeated by Mr. Reagan. Carter seemed to be defeated because people were not satisfied with his actions as president. People were convinced that he was not acting like a strong leader. He did not pass the required amendment set by the people of the US.

Christians also have requirements to meet. They must act like Christians and nothing else. They can act as they are called to do by holy living. Today, I'll speak about "Why Every Christian Must Live Holy Lives."

In 1 Peter 2:9-11 we are given the reasons "Why Christians Must Live Holy Lives."

*Good to feed us what
you are speaking about.*

I. THE FIRST REASON WHY CHRISTIANS MUST LIVE HOLY LIVES IS BECAUSE OF THEIR REBORN POSITION (verses 9-10)

EXPLANATION: The Bible says that people without God have a low standing in life, as filthy rags. Yet verses nine and ten tell us that Christians have a new value and position. They have become a "chosen generation, a royal priesthood, a holy nation, and God's own people." God has given us a renewed position and we must honor Him with holy living.

*Using good use
of your text in
I, II, and III.
you should add
clarification it
@ least it
@ explain it
at each point*

ILLUMINATION: A Filipino representative in an international beauty competition is chosen and given the position to represent her own country. She is to present the Filipino way of life because she belongs to the Philippines. She is not to present the Japanese way of life nor any other culture. She represents us.

APPLICATION: We belong to God as Christians. We are given the position of representing Christ by holy living. We must act as people of this renewed position rather than as people who do not belong to God.

II. THE SECOND REASON WHY CHRISTIANS MUST LIVE HOLY LIVES IS BECAUSE OF THEIR POSSESSION (verses 9-11)

EXPLANATION: Verse 10 reminds that we are now "the people of God." This means that we are possessed by God. We call this relationship a privilege. Where there is privilege there is also responsibility. Our responsibility as Christians is to support what God wants us to do.

ILLUMINATION: The land reform project of our government is to give land to the landless. They have a privilege in possessing a land but it is their responsibility to maintain that land.

*You have two ways
in one point. Keep to
one emphasis. I suggest
"privilege" rather than
"possession"*

"Holy Living" is your idea here. Emphasize it - Rather than supporting God.

Actually the TEXT seems to discuss God possessing us. Rather than our possessing God. Stay with the Biblical idea.

APPLICATION: Do we possess God? If you say, "Yes," are you supporting Him? Are you supporting Him by living holy lives? That is our responsibility in being owned by God and being given the privilege of possessing Him.

11. THE FINAL POINT WHY CHRISTIANS MUST LIVE HOLY LIVES IS BECAUSE OF THEIR PRIVILEGES (BUT NOT WORD).

EXPLANATION: Verse 11 tells us that we are to act as "pilgrims and strangers" to this earth because our citizenship is in heaven. Christians must live as people who belong to the true and last of God.

APPLICATION: Tourists, when they go to foreign countries, are aware of their limitations. They cannot do what citizens of that country can do. They cannot act freely.

APPLICATION: Christians must be aware of their limitations so that they could prevent doing actions that would ruin their testimony as Christians.

Illustrations more

information. It is NOT clear what you are trying to say.

Application #III
is also weak because it is unclear. Tell us how being citizens of heaven should affect our living.

CONCLUSION: Christians are people who are given many privileges. We have acquired the privilege of having a received position. We have possessed God as our own. We are given the privilege of showing that we belong to a different world. Are we really living a holy life? Think about those privileges that were given to us and be worthy of receiving it. Christ would be seen in us if we live a holy life.

"Let others see Jesus in You."

Specific objective (what you want heaven to do) needs to be stronger. The natural response would be to ask us to live a holy life.

Conclusion
needs more interest. Help prove the point
You mention
A conclusion
Should
② keep interest
③ call for response

Both Sermons have a strong Biblical basis. Note how AT each point they READ TEXT AND EXPLAIN IT. Both Sermons Remember that Every Sermon point should ① Explain the TEXT ② Apply the TEXT and sometimes ③ Illustrate the TEXT

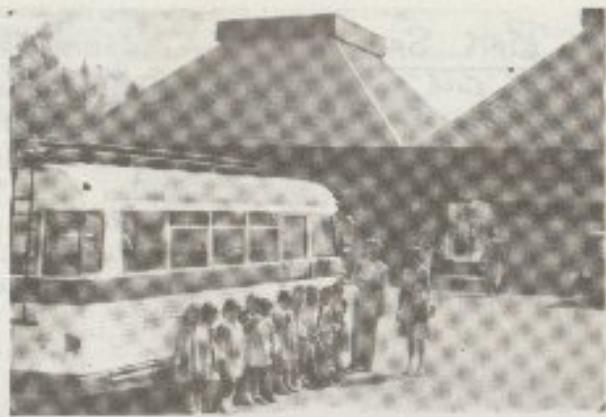
Both Sermons do NOT have too many ideas. They stick with an easy number (3) and handle their ideas well.

Dr. Grover Tyner,
President, PPTS



Dr. Deyot as a friendly
listener

Kindergarten kids
and the bus



Journal of Christian Ministries: Spring 1981 (Vol. 1 #1)

PHILIPPINE BAPTIST THEOLOGICAL SEMINARY

APPLICATION FOR ADMISSION

Date of Application

Month _____ Year _____

Office of Registrar
P. O. Box 7
Baguio City 2001

HOW TO APPLY FOR ADMISSION

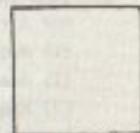
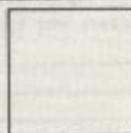
If you desire to enrol in the Seminary, please send to the Registrar the following:

1. A transcript of your college or other advanced school credits.
2. A xerox copy of your CEDULLA.
3. A Medical Report Form filled out and mailed by your Doctor.
(The full chest X-Ray required in your Medical Examination must also be sent to the Registrar. This X-Ray is also required for the wife and each child over 10 years. A skin test is sufficient for younger children.)
4. A Church Recommendation Form filled out after your Church has formally voted to recommend you for study here.
5. Two pictures (1 inch square) of yourself affixed to Application for Admission.
6. A written statement relating your conversion, church service, and call to the ministry.
7. This Application for Admission fully filled out.

I. INFORMATION CONCERNING YOURSELF

1. Name _____
2. Address _____
3. Age _____ 4. Birthdate _____
5. Sex _____ 6. Citizenship _____
7. Native Dialect _____
8. Dialects you speak _____
9. Dialects in which you could preach _____
10. Home Province _____
11. Present Occupation _____

Please affix two 1" x 1" photos of yourself. Date these pictures were made _____



12. Please state here how you plan for your living expenses to be met while studying at the Seminary.

II. INFORMATION CONCERNING YOUR EDUCATION

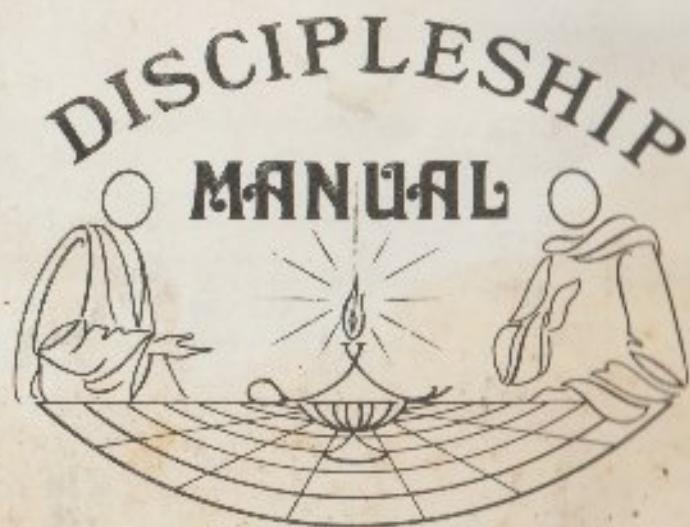
FOR COLLEGE GRADUATE

1. Name of High School _____
2. Date Graduated _____
3. Name of College _____
4. Date Graduated _____
5. Degree Attained _____
6. S.O. Number _____
7. Name of other school(s) from which you graduated _____

FOR NON-GRADUATE

8. Name of college(s) attended _____
9. Number of units earned _____ 10. Name of other schools _____

NOTE: 74 college units are required for Admission. Please send transcript with this application if possible.



This helpful manual was prepared by three of the Seminary family and published by the Seminary. You may order from the Baptist Book Store in Manila, Davao or directly from the Seminary. The cost is ₱10.00.



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