

Holy Fire

Endorsements

It is good to learn your own history! Holy Fire is a fine work of our three great leaders: Dr. Floyd Cunningham, Dr. Ernesto Rulloda, and Dr. Jason Hallig. Their accounts give us the big and complete picture of how the Church of the Nazarene in the Philippines survived and thrived in the past seventy-five years. It depicts the ups and downs of our denomination, its struggles, and its victories in fulfilling its mission of making Christ-like disciples in our nation and beyond. This book will not only give us information of what happened in the past but will also inspire us to participate in the mission of God now and in the many years to come.

Crisanto B. Colorado Jr.

Philippine National Administrative Board Chairman

Holy Fire offers a clear-eyed, complete, and readable introduction to the Church of the Nazarene in the Philippines. Overall, this book presents an honest, unflinching overview that is remarkable in its ability to include so many aspects of the church's life and work in so few pages. The tone is optimistic, but grounded. It recognizes the ways in which the church, as institution and individuals, has fallen short of the glory of God, yet recognizes that the Holy Spirit and committed disciples can work together to build the church that Christ desires. The reading is interesting and engaging. I am thankful for those who have taken the time to record this history of the Church of the Nazarene in the Philippines.

David Graves

Church of the Nazarene General Superintendent

This is a timely read and a must book for every Nazarene here and abroad. Upon reading the whole story from the early beginnings to where the church is now vibrant and growing, it has engendered in me that feeling of being proud as a member of the Church of the Nazarene. Holy Fire strengthens not only my identity as a Nazarene but also my love and commitment to her. Thanks to everyone who labored hard for the writing of

this book. It can be considered a 'heritage' gift to the next generations of Nazarenes.

Lucinda Tamayo

Senior Pastor of Taytay First Church of the Nazarene

Concise and straightforward. A must-read primer for anyone interested in the beginning, expansion, and transitions of the Church of the Nazarene in the Philippines.

Mark Eugenio

Chapman International College Chancellor

The Philippine Church of the Nazarene has a crucial role in proclaiming "Holiness unto the Lord." This important book recounts the growing vision that empowers the Church for effectiveness in its mission to reach people for Christ. We must know where we have been, so we know where we are going.

David Ackerman

Philippine-Micronesia Field Education Coordinator

One of the best ways to fully own our future is by having a clear understanding of our past - victories and foibles and follies. Hindsight is always 20/20 and this book provides us that opportunity to understand why where we are now. Moreover, it also gives us the unique front row seat to get a glimpse of the faithfulness of God then and now to His works through the Church of the Nazarene in the Philippines. This is a must-read for all visionary leaders and participants in the works of the Kingdom.

Jun Macas

Southern Tagalog District Superintendent

Holy Fire

The Diamond Jubilee History of the
Church of the Nazarene in the Philippines

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Floyd T. Cunningham
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HOLY FIRE

The Diamond Jubilee History of
The Church of the Nazarene in the Philippines

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ISBN 978-971-92521-7-7

Published by
Asia-Pacific Nazarene Theological Seminary
APNTS Campus, Ortigas Avenue Extension
Kaytikling, Dolores, Taytay Rizal
www.apnts.edu.ph

Arranged and edited by
Jason Valeriano Hallig
PMFO Literature Coordinator

Book Cover design by Ervz Tia
First Edition: May 2022

Cataloguing-in-Publication Data

Holy Fire: The Diamond Jubilee History of the Church of the Nazarene in the Philippines / edited by Jason Valeriano Hallig, Floyd. T. Cunningham, and Ernesto N. Rulloda [2022].@2022

ISBN 978-971-92521-7-7

1. Church of the Nazarene. 2. Church History. 3. Denomination. I. Hallig, Jason Valeriano. II. Cunningham, Floyd Timothy. III. Rulloda, Ernesto N. IV. Title.

This book is dedicated to

all retired Nazarene missionaries to the Philippines
and retired Filipino Nazarene ministers and workers

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Acknowledgement

THIS BOOK WOULD HAVE NOT been realized without the help and support of individuals who helped one way or another toward its writing completion and publication. First, I want to thank Field Strategy Coordinator Arnel L. Piliin and his wife Rev. Inocencia Piliin, who have given me their trust and confidence by inviting me to join the Philippine-Micronesia Field Office as its Literature Coordinator in 2021. FSC Arnel Piliin has given his full support to the project in preparation for the celebration of the 75th anniversary of the Church of the Nazarene in the Philippines.

Second, Dr. Floyd T. Cunningham's willingness to revise his paper published by the Philippine Studies Journal of the Ateneo De Manila University for the inclusion in this project has served as a delight not only to me but also to most of us in the Field Office and the district superintendents. I know that Nazarenes have all been blessed with his contribution to the church and the life he shared with us all.

Third, likewise, Dr. Ernesto N. Rulloda deserved recognition and gratitude for nodding to the project, which demanded some of his time from his busy responsibilities as a minister in the US. Our exchange of emails had proved to be very helpful in the writing of the book as a whole.

Fourth, I also want to express my gratitude to Lisa Lehman for her support toward the project. She not only had inspired me to write and pursue this project, but she also had provided financial support to its publication through her office as the Regional Literature Coordinator.



Fifth, behind all the activities was the prayerful support of our very own Regional Director Dr. Mark Louw, who also had kindly agreed to read the first draft of the book and to pen its foreword.

Sixth, I also want to thank all District Superintendents who had taken time to read and offered their corrections and suggestions to the betterment of the project:

DS Marcelino Ochoco	DS Medanny Punzalan
DS Asalim Gunda	DS Nestor “Jun” Macas, Jr.
DS Crisanto Colorado	DS Ryan Cardinal
DS Danilo Feleo	DS Dan Balayo
DS Nemie Babao	DS Nilo Rosende
DS Nicholas F. Cacho Jr.	

Seventh, special mention and thanks to District Superintendent Crisanto Colorado, Chairman of the Philippine National Administrative Board, for his openness and the candid correspondence we had that expressed his thoughts on some of the lines and thoughts expressed in the book.

Eight, special mention to former Field Strategy Coordinators Rev. Robert Craft, Rev. David Phillips, and Rev. Stephen Gualberto for the time they had given to me on writing about their time in their office.

Ninth, I also express gratitude to Dr. David Ackerman, Field Education Coordinator, for his encouragement and support toward this project. He had always been willing to give words of advice and encouragement.

Tenth, I want to thank pastors and colleagues who have contributed one way or another to the project. Thanks to all of you.

Rev. Elmo Dialing	Rev. Adrian Tambongco
Ptra. Luz Tambongco	Rev. Arnel Jotiz
Rev. Radito Fausto	Kevin and Janet Wilkins
Leody Echavez	Rev. Eddie Morales
Marnie DC Modine	Rev. Grando Bruzo
Rev. Herminio Tabuena	

Lastly, I also want to thank Stef Juan for the work of editing



the book. Special mention and thanks to Prosy B. Torrechante for her hard work on translating the book into Filipino. Also a heartfelt thanks to Ervz Tia for his work on designing the cover of the book. Special thanks also to Ruth S. Almario for working on the ISBN for this book.

Jason Valeriano Hallig

Editor and Co-Author

Philippine-Micronesia Field Office

Literature Coordinator



Foreword

WE ALL HAVE A STORY, a history that when detailed and clearly narrated provides a fuller picture of the journey that has impacted and contributed to the person that we've become. Holy Fire is that narrative of the history of the Church of the Nazarene in the Philippines since its birth 75 years ago. While some historical accounts tend to be quite long and dry, this volume is both concise and accurate. Collectively, the three contributors courageously address the history of the past, celebrating the milestones without steering away from or overlooking areas of historic struggle, pain, and disagreement.

In Holy Fire, three prominent contributors to the history of the Church, Floyd Cunningham, Ernesto Rulloda and Jason Hallig each contribute a section that collectively celebrates all that the Church of the Nazarene in the Philippines has become. What each section clearly reveals is that the Church of the Nazarene Philippines has developed, and matured as a result of God's Grace at work in and through faithful individuals. The exciting thing to me personally as Director of the Asia-Pacific Region of the Church of the Nazarene, is the knowledge that the journey is far from being complete. The work that began 75 years ago through the dedication and commitment of pioneers and early leaders, yes even the imperfect ones, has placed the denomination on an exciting trajectory of transformational holiness discipleship and multiplication of churches and districts into each barangay and province that the Spirit continues to lead the church into.

Having served as Director of the Asia-Pacific Region for close to ten years, I have been absolutely blessed to spend many weeks in the Philippines, becoming acquainted with the beautiful people and cultures of this amazing archipelago. During this time, I have also seen the incredible potential that exists for the Gospel to bring about individual, communal, and societal transformation when lived faithfully, proclaimed powerfully, and

exercised graciously. It has been and continues to be my privilege to become acquainted with and learn from the servants of the Church, hearing their vision, understanding more accurately their contextual reality, and seeking ways to co-labor with them in both the opportunities and challenges as encountered. It has also been my privilege to personally get to know two of the primary contributors of this book, Dr Floyd Cunningham and Dr Jason Hallig, two men who have given their lives in service of this Church that they so passionately and unapologetically write about.

While Holy Fire is a record of the past, Cunningham, Rulloda and Halig also provide us with a timely reminder of the unrealized vision of a Church of the Nazarene for each Barangay. In my interaction with Field and District leaders, I can testify that the vision continues to live on in the hearts and minds of many Nazarenes and toward the fulfillment of that vision the Church continues to move and grow. Holy Fire provides historic insight into how the now solid foundation of holiness evangelism, education and compassion has been established. It also reminds us of and challenges us anew to the fact that it took much sacrifice, determination, perseverance and focus to build only upon the Cornerstone that is Jesus, and no other matter that might negate the grace of God. It is upon the unshakeable foundation of Jesus and His teachings that the leadership of the Church of the Nazarene in the Philippines continues to serve, labor and equip the body for works of service.

The next chapter is already being written. It focuses on the role that the mature and fully integrated Church in the Philippines is playing in taking the Gospel to the unreached of the earth. The Church in the Philippines is no longer a missionary recipient church, but has instead through the labor of those celebrated herein and many others, matured into a fully engaged missional member of the global Nazarene family. Capacity continues to be developed within each Nazarene, local church and district. The quantifiable and qualitative outcomes continue to be Christlike Disciples contributing to ongoing growth and expansion of the Kingdom of God. It has been stated that past behavior is a good predictor of future action. My observations of the Church in the Philippines lead me to believe that the pace of development and growth is about to take off exponentially.

My hope and prayer are that the readers of this book will be inspired by the devotion and sacrifices of those from the past, and that they will be influenced, equipped and engaged by current leadership so that a new Holy Fire will be ignited within the Church of the Nazarene in the Philippines



and beyond.

And now Lord Jesus, build and empower your Church as we make disciples in obedience to your teaching.

Dr. Mark Louw

Director Asia-Pacific Region
Church of the Nazarene



Prologue

THE CHURCH OF THE NAZARENE in the Philippines is not a story told on its own. It is just but a small part of the grand story of Christianity around the world—a story within a story. In its earliest historical origin, the Church of the Nazarene is a thread in the fabric of God’s masterful story of redemption. The Church of the Nazarene in the Philippines is but a flare of God’s holy fire that spread from the upper room, where it fell on the day of the Pentecost in Acts chapter 2 to the whole city of Jerusalem, then to Judea and Samaria, and to the farthest parts of the world.

As an heir of the sixteenth-century Protestant Reformation in Europe, particularly the Reformation in England, the Church of the Nazarene traces its roots in the spiritual revival of John Wesley and his teaching on Christian holiness. The early fathers and mothers of the Church of the Nazarene were united by their common belief and passion for heart holiness. They were all seeking that experience John Wesley earlier had that transcended the rituals of Roman Catholicism and the dogmas of Calvinism in the Anglican Church (although not outside them). This is the experience of heart transformation caused by the assurance of faith in Christ and freedom from sin and death. On May 24, 1738, Wesley wrote about his own conversion experience,

In the evening, I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had

taken away my sins, even mine, and saved me from the law of sin and death.¹

The Nazarenes were seeking beyond what their minds could believe and what their tradition could give them. They desired the Pentecostal experience of receiving the Spirit. The fire that not only warmed their hearts, but consumed their desires and lustful passion for sin. It is the light that led them to fear nothing but God and to pursue not the lusts of the world but the love for God and for their fellow men, particularly the poor and the out-cast of the society. Phineas F. Bresee, one of the founding fathers of the Church of the Nazarene, had his own experience,

I had been for some time in almost constant prayer, and crying to God for something that would meet my needs, not clearly realizing what they were, or how they could be met. I sat alone in the parsonage, in the cool of the evening, in the front parlor near the door. The door being opened, I looked up into the azure in earnest prayer, while the shades of evening gathered about. As I waited and waited, and continued in prayer, looking up, it seemed to me as if from the azure there came a meteor, an indescribable ball of condensed light, descending rapidly toward me. As I gazed upon it, it was soon within a few score feet, when I seemed to hear a voice saying, as my face was upturned towards it: "Swallow it, swallow it," and in an instant it fell upon lips and face. I attempted to obey the injunction. It seemed to me, however, that I swallowed only a little of it although it felt like fire on my lips, and the burning sensation did not leave them for several days. While all this of itself would be nothing, there came with it into my heart and being, a transformed condition of life and blessing and unction and glory, which I had never known before. I felt that my need was supplied.²

At the heart of what the Nazarenes believed and preached is the belief in what is known as the experience of entire sanctification as understood and taught by John Wesley and the early leaders of the Church of the Nazarene. Such was what John Wesley and Phineas Bresee had in their personal experiences of salvation.

¹ Ward, W. Reginald and Richard Hietzenrater, eds. *The Works of John Wesley*, Vol. 18: *Journal and Diaries*, (Nashville: Abingdon Press, 1988): 249-50.

² Quoted in *Our Watchword and Song: The Centennial History of the Church of the Nazarene*, Floyd T. Cunningham, ed., et al. (Kansas City: Beacon Hill Press, 2009): 91.



Nazarenes were committed to preaching and teaching Christian holiness. This is the spirit of its communal life and world mission. Timothy L. Smith provides a summary of the characteristics of the early Nazarenes,

1. They possessed a democratic church government.
2. The Church of the Nazarene preached holiness to the poor.
3. The discipline of the church depended more upon the work of the Holy Spirit than either written rules or church punishments.
4. The leaders of the church kept doctrinal beliefs to a minimal core. Perfect love was the one doctrine around which all could unite.
5. Worship was joyous and free. Bresee sought “to bring the glory down” in worship services.³

It was out of the Nazarene passion for holiness that Nazarenes reached out to the world—to preach holiness to the nations. They believed as John Wesley did; there “is no holiness but social holiness.”⁴ Hence, the mission to the world. Not long after the spread of holiness in America that Nazarenes began to gaze their eyes upon the beautiful but embattled peoples of the Philippines.

The Church of the Nazarene came to the Philippines right after the Second World War. Nazarenes were part of the Holiness Movement and the Holiness Revival that spread rapidly in America during the late 18th century. A few Filipinos living in the US in the 1920s and 1930s were converted to the Church of the Nazarene in some parts of the US. When they returned to the Philippines and upon the encouragement and help of J. E. Moore and A. Bond Woodruff, military chaplains, Marciano Encarnacion and his family started the work of the Church of the Nazarene in the Philippines.

Marciano Encarnacion was the first Filipino pastor when the church in Cabanatuan City was organized on May 19, 1946. The Church of the Nazarene in America quickly responded to the need for missionaries in the Philippines. The denomination sent

³ Cunningham, *Our Watchword and Song*, 105-06.

⁴ Jackson, Thomas, ed. *The Works of John Wesley*, (Kansas City: Beacon Hill, 1979): 14:321.

Joseph Pitts and his wife as the first official missionaries to the Philippines. Filipino pastors and American missionaries worked together for the expansion of the Church of the Nazarene in Luzon, Visayas, and Mindanao. The expansion of the mission of the church in the Philippines was slow and arduous. The Church of the Nazarene had gone through ups and downs, highs and lows during the early years of the mission work. With love and commitment, faithful Nazarenes overcame the challenges they encountered during the early beginnings and expansions of the church.

By the sacrifices of the Filipino workers and American missionaries, the work of the Church of the Nazarene grew and expanded in Luzon, Visayas, and Mindanao. This book, “HOLY FIRE: The Diamond Jubilee History of the Church of the Nazarene in the Philippines,” narrates the story of the Church of the Nazarene in the Philippines. It is written in celebration of the 75th year anniversary of the church and in honor of those who had sacrificed their lives for the mission, had given their resources to the church, and had served the Lord wholeheartedly through the Church of the Nazarene in its mission to preach holiness to the Filipino people across the nation.

The history of the Church of the Nazarene in the Philippines as presented in this book is divided into three parts: roots and revivals (1920-1970), tensions and expansions (1957-1996), and transitions and prospects (1995-2021).

The first part is a revised edition of the article Floyd T. Cunningham wrote for the Philippine Studies Journal of the Ateneo De Manila University published in 1993. Cunningham is the longest-serving Nazarene missionary in the Philippines, and himself a historian. He has served the Asia-Pacific Nazarene Theological Seminary since its beginning in 1983. His knowledge of the early history of the Church of the Nazarene in the Philippines is widely recognized among Filipino Nazarenes.

The second and third parts were written by Ernesto Rulloda and Jason Hallig. Ernesto Rulloda had served the Church of the Nazarene as early as 1967 and was ordained in 1973. His family had been faithful to the Church of the Nazarene even during the



split. In 1983, Rulloda was appointed as president of the Luzon Nazarene Bible College, having served Cabanatuan Church of the Nazarene as its pastor. He had served the college for almost 20 years and at the same time had served the Philippine Luzon District in various responsibilities until he accepted a ministry responsibility in the United States in 2001.

Jason Hallig is the youngest of the three. He was converted in the Church of the Nazarene in 1984 during the pioneering work of the Church of the Nazarene in Bicol. He studied at the Luzon Nazarene Bible College and the Seminary, where both Rulloda and Cunningham served as presidents. Hallig was married to Milagros T. Fragata and was ordained in 1993 in the Metro Manila District and together had served the church as pastor and professor in both the Luzon Nazarene Bible College and the Asia-Pacific Nazarene Theological Seminary. He had sat in various boards and committees in the Church of the Nazarene, including the District Advisory Board of the MM district and the Board of Trustees of PNC. Both Ernesto Rulloda and Jason Hallig, who themselves were part of the history they wrote about, represented their times.

Part I
Roots and Revivals
(1920-1970)





Introduction

TODAY, THE CHURCH OF THE Nazarene is in more than 160 countries around the world. The Philippines was only the 24th country the Church of the Nazarene came to, when it entered the Philippines in 1946, shortly after the Second World War. Thus, the Philippines is one of the denomination's oldest fields.¹

The Church of the Nazarene was, among the denominations eager, after years of economic depression and war, to resume the Great Commission. The Philippines was a fruitful-looking field for many denominations to enter.

Though the Philippines was no longer an American colony, after gaining its independence from the United States on July 4, 1946, the country remained tied to the United States economically and in many other ways. English was widely spoken. The system of government was a representative democracy. The Philippines represented a strategic bulwark against the spread of Communism.

Before the Second World War, comity arrangements made in the first years of the American occupation had divided the country among major denominations and preserved order among otherwise competitive denominations. The Methodist Church, for instance, was responsible for much of the lowland Luzon from north of Manila to the mountains, an area lat-

¹ References and sources for this paper may be found in earlier versions, particularly: Floyd T. Cunningham, "The Early History of the Church of the Nazarene in the Philippines," *Philippine Studies* 41 (First Quarter 1993): 51-76; Floyd T. Cunningham, *Holiness Abroad: Nazarene Missions in Asia* (Lanham, MD: Scarecrow, 2003), 237-268. For a more in-depth history of the Church of the Nazarene see also Floyd T. Cunningham et al., *Our Watchword and Song: The Centennial History of the Church of the Nazarene* (Kansas City: Beacon Hill, 2009), and for an introduction see Floyd T. Cunningham, *Expressing a Nazarene Identity* (Lenexa, KS: Global Nazarene Publications, 2018).

er evangelized by the Nazarenes. Panay, another early center of Nazarene work, was under the Baptists in the early part of the twentieth century.

The comity arrangements broke apart in the mid-1940s. This occurred when myriad sects, each with its own brand of the gospel, began to enter the Philippines in a kind of second American invasion, and the Methodist Church and the United Church of Christ, began to intrude upon each other's territory.

The Church of the Nazarene had some Filipino contacts before the Second World War. In the 1930s, Rev. and Mrs. Fred Fetters — who worked among Filipinos in Pasadena, California — applied for mission work. They hoped to establish the Church of the Nazarene in the Philippines. However, the headquarters said that there was no budget for entry into new fields. Then opportunity presented itself.

Early Filipino Nazarenes in the United States

The founder of the Church of the Nazarene in the Philippines was Marciano Encarnacion, a native of Cabanatuan, Nueva Ecija. The Methodist work in Cabanatuan had begun in 1904. Encarnacion's family was among the first to receive the gospel and join the Methodist Church.

The Methodist missionary stationed in the vicinity of Cabanatuan in the 1910s, Joshua Cottingham, preached holiness. One of his protégés, Dionisio Alejandro, also from Cabanatuan, was the same age as Encarnacion. Alejandro testified to having a clear experience of entire sanctification in 1915. Alejandro went on to graduate from the holiness-Methodist Asbury College in Wilmore, Kentucky. During the Second World War, he became the Methodist Church's first Filipino bishop.

In 1919 Encarnacion migrated to Seattle, Washington, where he had relatives. Within a short time, he became acquainted with the local Church of the Nazarene. Encarnacion professed to be saved and later sanctified through the ministry of that church. In 1920, an evangelist persuaded him to attend Northwest Nazarene College at Nampa, where he entered the Academy or high school department. After one year in Nampa, Encarnacion took on other jobs, including a stint working on railroad construction in Montana. He returned to Seattle and completed a pharmacy course at the University of Washington. In 1922, Encarnacion was back at N.N.C., working with medical doctor T. E. Mangum and setting up a laboratory



and pharmacy at the hospital that Mangum was establishing in Nampa.²

The Return to the Philippines

In 1926 Encarnacion returned to the Philippines. He worked in a pharmacy in Baguio, and testified about his faith to his family and friends there, and in Cabanatuan and elsewhere. His wife, Epifania, whom he married in 1928, was a teacher. Eventually she became a Supervisor in the Public Schools in and around Baguio. She was active in the United Evangelical Church in Baguio.

One holiness group very similar to the Church of the Nazarene, the Pilgrim Holiness Church, began work in the Philippines in 1932 when Miguel Zambrano, a Filipino converted in California, returned to the Philippines. Zambrano had been converted in the Church of the Nazarene, and had become a member of the Church of the Nazarene in Pasadena, where Rev. and Mrs. Fred Fetters worked among Filipinos. Zambrano evangelized among Filipinos and attended Pacific Bible College, which was affiliated with the Pilgrim Holiness Church. He joined the Pilgrim Holiness church in Alta Loma, where other Filipinos also attended. Zambrano returned to the Philippines with the encouragement of the Pilgrim Holiness Church, but also supported in part by local Nazarene missionary societies in California. He organized the first Pilgrim Holiness church in the Philippines in June 1932 in San Francisco, a barangay of San Fernando, La Union, his hometown. He vowed to the members to erect a large church building with funds from America, but he was unable to fulfill his promises. The support he thought he would be able to get for the project did not come. Within two years several other Filipino Pilgrims, also converted in California and members of the Alta Loma Pilgrim Holiness Church, returned to the Philippines and began planting churches.

In 1937 the Pilgrim Holiness Church sent R. K. Storey and his family to the Philippines. Encarnacion came to know Storey, and sensed the close affinity of the Pilgrim Holiness Church to the Church of the Nazarene. Encarnacion helped Storey to establish the Pilgrim Holiness Church in Cabanatuan. Members were former Methodists. The Pilgrims purchased a lot and opened a Bible school in Cabanatuan in 1939. Encarnacion also made contacts for the Pilgrim Holiness Church in other localities.³ Meanwhile

²Thomas E. Mangum, "The Gospel of Health," *Nazarene Messenger* 5 (October 1922), 7.

³One of the founders of the Pilgrim Holiness Church was Seth Rees, a one-time

Zambrano served the Pilgrim Holiness Church as a pastor and evangelist, and eventually was ordained, but he felt that church leaders prevented his rise otherwise into leadership positions. He felt discouraged. Pilgrim leaders believed that he had “lost out completely,” and by the 1940s Zambrano was inactive.

The Birth of the Church

After the Second World War, the attention of Nazarene church leaders turned again to the Philippines. The situation was different. During the war, the Church of the Nazarene had saved a considerable amount of money to enter new fields, and there were scores of missionary applicants as well, eager to fulfill the Great Commission.

Several Nazarene chaplains were stationed in the country during the closing days of the war. One, J. E. Moore, Jr., purposely sought to find Encarnacion and inquired about him in a pharmacy on Session Road in Baguio. As it turned out, the person he was talking to was Encarnacion himself. Encarnacion expressed his desire to see the Church of the Nazarene planted in the Philippines, and his willingness to help. Moore sought and secured permission from General Superintendent Hardy C. Powers to begin organizing the Church of the Nazarene in the Philippines. However, Moore soon was transferred to Japan.



Marciano and Epifania Encarnacion

Another Nazarene chaplain, A. Bond Woodruff, followed up the contact with Encarnacion and the plan to organize a church. With the permission of the General Superintendent to do so, Woodruff officially organized with 29 members the Cabanatuan Church of the Nazarene on May 19, 1946 – less than two months before the declaration of the Philippine indepen-

Nazarene, whose congregation, the University Church of the Nazarene, Pasadena, California, had been disbanded by a Nazarene General Superintendent for its insubordination to district leaders, and for sowing discord. During the Second World War, R. K. Storey and his family were interred in a prison camp by the Japanese. In 1968 the Pilgrim Holiness Church in the United States merged with the Wesleyan Methodist Church to form the Wesleyan Church. The merger in the Philippines between these two denominations took place in 1972.



dence from the United States. Woodruff appointed Encarnacion as pastor. This can be marked as the founding date of the Church of the Nazarene in the country. Eventually, the military transferred Woodruff elsewhere, so the work rested entirely upon Encarnacion.

Another military chaplain stationed in the Philippines was Joseph S. Pitts. After the war, Pitts took a pastorate in the United States, but he felt burdened about the Philippines. In 1947, when he was talking about this with General Superintendent Powers, Powers suggested that Pitts himself go to the Philippines as a missionary. After prayer and deliberation, Pitts offered himself to the task. Encarnacion met him in Manila when he and his family arrived in February 1948.

Pitts was like many pioneer missionaries, an evangelist and preacher, strong-willed and sure of his ideas, and unwilling to share administrative leadership. Pitts represented an extreme on matters pertaining to dress and behavior. In the 1940s, Nazarene pastors and evangelists preached about God's demands for holy living. Sometimes the idea of holy living bordered on legalism. Remiss Rehfeldt, then director of Foreign Missions for the denomination, was among those who were very conservative on these things.

Pitts and his family settled in Cabanatuan and began work immediately. He also had information from a Filipino Nazarene pastor in Pasadena, Rev. Catalina, regarding an independent congregation in Iloilo that might be willing to affiliate with the Church of the Nazarene. The congregation was led by Elijah Lasam, a lay pastor. Pitts visited the place, and organized this group as the second Church of the Nazarene in the country in July 1948.



Iloilo Church of the Nazarene in 1948

Early Development

In late 1948 Nazarene General Superintendent Powers and John Stockton, General Treasurer, visited the Philippines. They advised Pitts to move his family to Baguio in order to make this the headquarters of the work. They felt that Baguio, in the cool mountains, offered the missionaries a

better climate in which to live and work. The decision to center in Baguio, following Powers's advice, rather than Manila, was crucial in the development of the Church of the Nazarene in the Philippines.

Pitts and Encarnacion soon began a church in Baguio among Encarnacion's acquaintances. Epifania Encarnacion, who had been teaching Sunday School in the United Church, joined the Church of the Nazarene at this time. Pitts pastored the Baguio congregation while Marciano Encarnacion remained as pastor of the Cabanatuan church until 1953, when he became the pastor of the Baguio church.

Pitts soon contacted some of the many converts and friends that Encarnacion had made across the years. These were good years for American missionaries in the Philippines. Americans were still, for the most part, revered. Filipinos educated under the Americans could understand English. The missionaries did not need to learn the local languages. Association with Americans brought status — especially in the provincial barrios where the Church of the Nazarene had most of its work. The missionaries provided patronage. The post-war years were ones in which Filipinos were willing to try new things, even new denominations.

From the web of contacts, other Filipino leaders emerged. For instance, Encarnacion introduced Pitts to some of his acquaintances in Aringay, La Union, and Pitts conducted a revival there. Pitts did the same at Binday, Pangasinan, where a small independent congregation, in which Gil Sevidal was the associate pastor, invited him to preach. Sevidal had been converted under the holiness ministry of Ciriaco Jamandre, a Pilgrim Holiness preacher, and former Methodist, whom Sevidal in turn brought into the Nazarene church. Jamandre and his son, Edison, soon became leaders.

The meeting at Binday extended to the village of Balacag. Members of the Iglesia Evangelica Metodista en las Islas Filipina (IEMELEF) started a Nazarene congregation after a visit by Pitts. The Fontanilla family principally carried on the work at Balacag. The elder Fontanilla had been a local preacher in



A visit of General Superintendent Orval Nease in 1948



the IEMELEF church. General Superintendent Orval Nease organized the church in Balacag with 30 charter members on his visit to the Philippines in November 1948 (making it the fourth organized church). The church also expanded to Oriental Mindoro, at Pinamalayan, when nine members of the Carpio family, who had been attending the Baguio church, moved there in 1949. The church remained in Pinamalayan until the assigned student pastor, Ricardo Carpio, was killed in 1956, “the victim,” Nazarenes surmised, “of foul play.”

Miguel Zambrano rejoined the Church of the Nazarene in 1950. Zambrano went on to pastor the churches in Balacag, La Trinidad, and San Francisco (San Fernando), and opened the work in Bangar, where he pastored for several years, finally retiring in 1970.

Early Expansion and the Luzon Nazarene Bible College

The Church of the Nazarene sent a second missionary couple to the Philippines in 1950, John and Lillian Pattee. They served for several years in mainland China both before and after the Second World War. They were seasoned missionaries with expertise in evangelism among Chinese peasants. Both were ordained elders and both were



John Pattee with his evangelistic team and his accordion

able preachers and evangelists. Lillian Pattee was also a registered nurse. John Pattee had graduated from Northwest Nazarene College, and after the war had earned a Master of Arts degree in religion at Pasadena Nazarene College (in both schools studying under Nazarene theologian H. Orton Wiley). Pitts stationed them in Baguio, where they had charge of beginning a Bible college for the training of Filipino pastors.

Acting swiftly, Pattee began a Christian Worker’s Institute in Baguio in 1950, and conducted a Preacher’s Institute the following year. Both institutes were intended to indoctrinate and enable emerging Filipino leaders, several of whom were already experienced pastors. In 1952 the missionaries bought property outside of Baguio on a site overlooking Trinidad

Valley. Part of the finances for this came through funds redirected to the Philippines from China, since that field was now closed. The funds had been donated in honor of former Foreign Missionary Society President Susan N. Fitkin, so the church named the Bible College in La Trinidad the Fitkin Memorial Bible College. Thirty-five students enrolled in the first year, 1952-53.

From the start the church planned a solid four-year baccalaureate-level curriculum, modeled on Nazarene education in the United States, including liberal arts. A one-year field assignment was required between the third and last year of their studies. At the end of the course — which generally took five years — students were granted the Bachelor of Theology degree.

Pattee had seen the tremendous importance of a well-educated leadership in China during the closing years of the Nazarene field there. During those days there was some likelihood in missionaries' minds that the same situation would occur in the Philippines as in China — that communists would take over the country. Pattee worked as quickly as possible to have a well-prepared as well as Spirit-filled leadership in place, should the missionaries be forced to leave the Philippines — as they had in China. English was the language of instruction at the college, as it was, indeed, in all colleges in the Philippines.

The first students had varied backgrounds. At least three had been associated with the Hukbalahap, a Communist movement active among lowland farmers. Other students came from the Iglesia Filipina Independiente (otherwise known as the Aglipayan church), and Roman Catholic backgrounds. Some defied the wishes of their parents, and enrolled after hearing the call in revival campaigns and other evangelistic efforts.

Pattee personally recruited students on his frequent evangelistic campaigns to the lowlands. In a revival service, Pattee sometimes would see a young man, and if it seemed to him that the Holy Spirit was suggesting that the young man go to Bible College, Pattee immediately recruited him. In a few cases, parents sent seemingly incorrigible sons and daughters to the Bible college in hopes that it might reform them. Often it did. Students were saved, sanctified, and called to the ministry at the Bible College.

In 1953 a young man in the Baguio church befriended Antonio Lumiqued, then a student at La Trinidad High School, and a native of remote Loo Valley in northern Benguet Province. Pattee persuaded Lumiqued to



attend the Bible College, and he was converted in 1954. He became a student pastor in Loo Valley and persuaded his friend Paul Bay-an to also attend Bible College. Soon missionaries were traveling across the mountains, on often treacherous, narrow roads, for eight or ten hours, with these two Kankanaey students. A congregation was organized there in November 1959.

Jose F. Lallana, a former Roman Catholic priest, was considered a prized convert. He had been a former secretary to a bishop and living in Bangar when Pattee held a revival there. After several personal conversations between them, Lallana accepted the gospel. In 1956 the Nazarenes employed him at the Bible College to teach Greek and English, and the church granted him a district minister's license in 1957.

Early Evangelism

The church expanded through various means of evangelism in the early years. Pattee's method was the same as he had found successful in China, open-air preaching. He brought students with him to either play an accordion or translate his messages, though he attempted to learn Ilocano. Pattee secured permission in various localities to set up a loudspeaker system, preach and show slides on the plaza during these evangelistic campaigns – most of the time right across from the Roman Catholic church! One time the Catholic priest tried to drown out Pattee's loudspeakers with ones of his own. However, Pattee was careful not to directly criticize Catholicism. The message he preached was positive, centering on the necessity of exercising faith for salvation, and right moral living.



Bible School student doing evangelism

In Binalonan, Pangasinan, for instance, 400 to 500 heard Pattee preach over several nights, and he soon organized a congregation made up of new converts. In one year, Pattee might typically preach over 300 evangelistic messages and see 2,000 persons seek the Lord.

The church also grew through lay members inviting their relatives who lived in other towns, or through members themselves moving from one

place to another. However, in many cases new members came from older denominations. In Carusocan, Asingan, Pangasinan, many in the congregation that emerged had formerly been in another Protestant denomination (probably Methodist), but had been without a pastor for some time, and had drifted back to Roman Catholicism before the Nazarenes came.

The church in Baguio was composed of former members of various denominations. At San Francisco (San Fernando), the members were largely taken from the Pilgrim Holiness Church, which, years before, had taken members from the United Brethren Church (another denomination in the Methodist tradition). The Cabanatuan church contained former Methodists and the Balacag church former IEMELIF members. But in other localities, by far the majority of lay Nazarenes were converted from Roman Catholicism.

The work in Manila itself commenced only in 1952, in Malate. In 1954 Gil Sevidal transferred there from Cabanatuan. Wilfredo and Rosita Suyat, former Nazarene Bible College students, remained active lay members across the years. (Eventually Rose Suyat was ordained and for several years pastored a Church of the Nazarene in Cardona, Rizal.) Not until 1968 did a second church begin in Manila.

New missionaries arrived in the 1950s. Among them were Frances Vine, and Roy and Erma Copelin. Vine and Roy Copelin were both Nazarene Theological Seminary graduates with masters-level degrees, who strengthened the Bible College staff. Erma Copelin served as treasurer of the mission for several years. Roy Copelin assumed leadership of the school in 1955, after being stationed for a year in Manila. Vine, an ordained minister, taught Christian education and began an extensive Daily Vacation Bible School program for the denomination. Meanwhile Lillian Pattee opened a medical clinic at the Bible College, and for several years served as its president.

In 1955 the mission held the first District Assembly, with Remiss Rehfeldt in attendance and presiding. Pitts reported, as District Superintendent, that seven churches were fully organized: Baguio, Balacag, Binalonan, Cabanatuan, Iloilo, Loac and San Fernando. Rachel Carentes served as District Treasurer.

Seven Filipinos held district ministerial licenses at this time, but none were ready for ordination yet. Zambrano pastored the largest church, Bala-



cag, which had 125 members. The pastors received almost all of their financial support from the mission. The Baguio church paid Encarnacion 30 pesos per month as their pastor, and rural churches provided rice and vegetables to their pastors, but that was about it. They were dependent on the mission.

Lay members as well as ministers were expected to live by strict moral codes upon joining the Church of the Nazarene. The prohibitions of the Manual disallowed attending the movies, dancing, smoking cigarettes and drinking alcohol. The Philippine District Assembly added prohibitions on planting tobacco, cockfighting, and chewing beetle nuts. Though prohibiting these aspects of Filipino communal life might have seemed counter-cultural, they were in keeping with the strict puritanism of Nazarene rules. In addition, Pitts had his own list of rules.

Early Filipino Leaders

The Church of the Nazarene built upon the solid and zealous men and women. Benner ordained seven in 1958: Prisco Contado, Gil Sevidal, Carlino Fontanilla, Geronimo Galindez, Jaime Galvez, Castillo Ongogan, and Andres Valenzuela. Each became a leader in succeeding years. All, except Contado, were quite young men and each had ties to the newer missionaries.

Contado, the only Visayan among the group of ordinands, was from a long-time Protestant family in Samar. Presbyterians had held comity before their merger with other denominations to form what became the United Church of Christ in the Philippines. Before the Second World War Contado had studied at Silliman University (sponsored by the Presbyterian and Congregationalist denominations) in Dumaguete and pastored in the United Evangelical Church on the eastern coast of Samar. However, the growing liberalism within the denomination disturbed him.

When American forces returned to the Philippines toward the close of the war Contado became acquainted with Nazarene serviceman Adrian Rosa, who, with other Americans, held evangelistic services alongside Contado in Samar. Rosa secured a promise from Contado that should he return to the Philippines as a missionary, Contado would join him. Rosa stayed in touch with Contado, and notified him when he arrived as a newly-appointed Nazarene missionary in 1952. Contado journeyed to Baguio to greet him. Rosa held him to his earlier promise.

Immediately the mission appointed Contado to help open the work in Bacolod City. Contado took an indefinite leave of absence at the next United Church of Christ Assembly, of which he was a prominent member, and worked with Rosa in both Bacolod City (though the church there was not organized until several years later) and Iloilo. He became pastor of the Iloilo church in late 1954, and remained there nine years.

When Pitts stationed the Pattees in Iloilo in 1956, Contado and Patee, working closely together, began services in Samar. Contado eventually moved there in 1963 to pioneer a church in Balangiga (the site of an infamous massacre of Filipino townspeople by American soldiers during the Philippine-American War in 1901). Contado also had contacts in Mindanao, where some of his relatives lived, and helped to begin Nazarene work on the island at Mahayag, Zamboanga del Sur. In 1967 he began the church on Leyte, at Tacloban City, then after two years he returned to Samar, where he pastored at San Antonio until his retirement in 1977.

The others ordained in 1958 were all from Luzon, but came from various religious backgrounds and possessed different skills. **Sevidal** had been previously affiliated with an independent group in Cabanatuan called the Christian Mission. He became acquainted with Encarnacion, and through him joined the Pilgrim Holiness Church, and, then, the Church of the Nazarene. Like Encarnacion, he was Tagalog. He was slightly older as well as among the better educated of the first ordinands, a strong leader in potential. He pastored in Manila; La Trinidad; Binday, San Fabian, Pangasinan; and Baguio City; and he served as the District Evangelist several years in the early 1960s.

During Sevidal's pastorate in Manila he pursued education at Far East University, where, eventually, he received a master's degree. Disagreements with missionaries over his pursuit of higher education along with some other personal conflicts led him to leave the church in 1969. By this time Sevidal had begun teaching at the Lyceum University in Baguio. Briefly he affiliated with Charles Tryon, a former Nazarene missionary, in the Bible Covenant Church, but Sevidal soon left them also.

Fontanilla had become a member of the Church of the Nazarene with his family when General Superintendent Orval Nease organized the church in Balacag in 1948. Fontanilla served as the District Secretary, 1955-57, and pastored churches in Agbannawag, Rizal, Nueva Ecija; San Fernando, La Union; Baguio; Carosucan, Asingan, Pangasinan; and La Trinidad.



While pastoring in Baguio and La Trinidad he attended secular colleges, despite missionaries' opposition to this.

As pastor, Fontanilla encouraged his local congregations to be self-supporting. While he was pastoring the La Trinidad church, because of his education and success as a pastor, missionaries asked him to teach at the Bible College. In 1972, he became a full-time faculty member. In 1974, Fontanilla became the first Filipino Director/President of the Nazarene Bible College, serving from 1974 to 1976 as the College Director and from 1980 to 1983 as the College President. Though Fontanilla's years at the Bible College were significant, he sought to put into practice what he was teaching students. The opportunity to do so



Carlino Fontanilla

presented itself in 1984 when Fontanilla became pastor of the Novaliches Church of the Nazarene in Quezon City, where he continued to serve until his death in 2012. As an elder statesman in the Metro Manila District, he almost continuously served on the District Advisory Board.

Galindez was a rising star. Like Fontanilla, he was an Ilocano. He had been raised in the Philippine Independent Church (also known as the Aglipayan church), a national denomination that had broken with Roman Catholicism in 1902, but which had retained many of its forms. Galindez pastored Nazarene congregations in Aringay and Bangar, La Union; and, for ten years, 1958-68, the mother church in Cabanatuan. He was the first Filipino to hold a major district-wide office as President of the Nazarene Young People's Society, 1962-65. Filipino pastors sensed that the missionaries were grooming him for the District Superintendency. He pastored the College Church for a year, 1968-69. The missionaries recommended and received approval from World Missions for him to study at Nazarene Theological Seminary in Kansas City. While in the States he raised some of his support speaking in local churches. He received the Master of Religious Education degree from N.T.S. in 1973. He returned to teach at the Bible College, but personal conflicts arose.

Galindez left the Church of the Nazarene in 1977 and found support from the Social Brethren Church, a small rural denomination in the Amer-

ican heartland that was looking to begin mission work. He became that denomination's first missionary, and established a Social Brethren congregation in Pasig, Metro Manila. The congregation used Nazarene hymnals and literature and for the most part copied Nazarene theology. Years later, when a crisis occurred in the Nazarene Church in Parkway, the members who left formed a Social Brethren congregation nearby.

Galvez had been converted from Roman Catholicism in the Pilgrim Holiness Church, before joining the Church of the Nazarene. He pastored in La Trinidad and Agbannawag, and then in Binalonan, Pangasinan, where he stayed for about ten years. In 1967 he moved to Hawaii, and for 40 years pastored a Nazarene Filipino congregation there. He retired in 2007.

Ongogan was raised in the Philippine Independent Church, but frequently attended both the United Brethren and Pilgrim Holiness churches in his home barrio, San Francisco (San Fernando). He joined the Roman Catholic Church while attending a Catholic high school, and aimed for the priesthood. His uncle Miguel Zambrano brought Ongogan into the Nazarene Church. Then John Pattee encouraged him to attend the Nazarene Bible College. Ongogan pastored several places, including a year in Manila, more than twenty years in the Bangar church, and then, before retiring, as pastor of the Tabuyoc, Binalonan, Pangasinan, church. He was frequently called upon to conduct revivals in other congregations. Ongogan also served as a consultant on the Ilocano translation of the New Testament.

Valenzuela, the youngest of the 1958 ordinands, was from a Roman Catholic family. He graduated from the Nazarene Bible College the same year he was ordained. He married Ricareda Verceles in 1960, just before her graduation from the Bible College. He pastored in San Fernando and in Baguio, and from 1961 to 1967 the Agbannawag Church of the Nazarene in Rizal, Nueva Ecija. In 1967 the District Assembly elected him Assistant National District Superintendent on the third ballot (the runner-up was Galindez). In the following year Valenzuela traveled extensively with Robert McCroskey, then



Valenzuela Family



Mission Director, throughout the Philippines. The 1968 District Assembly elected Valenzuela as District Superintendent through a “yes” or “no” ballot. He received 62 “yes” votes out of 65 ballots cast.

At that time the district, which still included the entire Philippines, had 21 organized and 18 unorganized churches with 677 full and probationary members. In 1980 Valenzuela became Superintendent of the newly-created Metro Manila District when it branched off from the Luzon District. Ricareda Valenzuela pastored the Central Church of the Nazarene in Cubao, Quezon City. After the EDSA Revolution, the Valenzuelas accepted a position in Northern California. They co-founded the New Life Church in Vallejo, and Valenzuela served the general church as USA-Canada Filipino Ministry Facilitator from 1991 to 2014.

Thus, long years of ministry lay ahead for this class of ordinands and those who followed. They imposed high standards for church membership. It remained easier to preach against various personal sins than about spiritual life and growth. Prospective members spent at least one year on “probation” before the church granted full membership. They had to prove during this year or more that they were rid of their vices — that they were not smoking or drinking or attending cockfights or playing mahjong or gambling. For a time, Mission Director Harry Wiese personally interviewed every person who wished to unite with the church. Before joining the church each person should be in the experience of entire sanctification, the “second blessing” (even though the church’s Manual required simply that members be in the experience of salvation and be seeking “earnestly to perfect holiness of heart and life”).⁴

Under Weise the mission provided money for church properties, but he purposely kept pastors’ salaries low so that local congregations would be compelled to pay them more – or, at least, that was the idea. That was the only way, Weise felt, toward self-support. At the same time, he prevented pastors from taking part-time work, and from furthering their education, so that they would devote themselves fully to the ministry.

More Missions and the Visayan Nazarene Bible College

Though national leaders took increasingly important roles in the 1960s, the administration of the church remained largely in the hands of missionaries. When Weise left in 1962 (to take on even greater problems

⁴*Manual of the Church of the Nazarene* 1960, 51, 250-252.



in Taiwan), decisions rested with a missionary council, which deliberated laboriously and sometimes heatedly, on issues as great as the development of the church and as small as the disposition of kitchen appliances. When the arguments among missionaries became too much, John Pattee was known to go to his knees before his colleagues, pleading that they come to agreement. He feared that the tensions among missionaries would afflict the Filipino church and bring “shame to the cause of holiness.”⁵ To Ronald Beech, a new missionary on the field who was not yet able to vote in council decisions, this “division of God’s people” was a “deep surprise and shock.” He wondered what the Filipinos’ perception would be of this.⁶



Wilfredo Manaois teaching at the Bible College

Meanwhile, John Pattee stayed as much as he could away from administration. He taught subjects such as New Testament Greek at the Bible College on weekdays. On Friday afternoons, he dusted the chalk from his shirt and pants, packed a Bible and an accordion in an old truck, and, accompanied by a group of bright-eyed students, drove (somewhat recklessly, we are told) down the mountain from Baguio to preach at various stations along the road that passed through Pangasinan. Pattee’s evangelism led to the planting of a number of churches. Though he and Lillian Pattee retired in 1972, when John Pattee turned 70, his life and work remained legendary among Filipino Nazarenes and later generations of missionaries.

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Roy Copelin and Robert McCroskey competed for places of leadership. McCroskey wanted to keep evangelism at the forefront, while Copelin’s heart was in ministerial preparation. Copelin, a student of H. Orton Wiley at Pasadena College, and Stephen S. White at Nazarene Theological Seminary, taught in the Bible Colleges while McCroskey held revivals and established churches, and Tilly McCroskey evangelized children. Both Copelin and McCroskey also alternated, in their long missionary careers, between stations in Luzon and the Visayas. Usually, Copelin remained close to the Bible college in Baguio, and, later, to the Bible College in Iloilo. In 1986, when Visayan Nazarene Bible College decided to transfer from Iloilo

⁵ John and Lillian Pattee to Coulter and Lewis, October 29, 1963.

⁶ McCroskey to Lewis, October 28, 1963, enclosing Beech to McCroskey, October 24, 1963.



lo to Cebu City, the larger and more centrally located city in the Visayan islands, he was instrumental in finding and purchasing the property. The Copelins retired in 1988 after 34 years in the Philippines, and the McCroskeys retired the following year after 33 years in the Philippines.

District organization progressed. At the 1964 District Assembly V. H. Lewis ordained seven (the first ordination ceremony since 1958) and recognized the ordination of Miguel Zambrano. The 1965 District Assembly elected one of the new ordinands, Meliton Bernabe, as District Treasurer, and, for the first time, a Filipina to head the Missionary Society, Rebecca Fontanilla. During the next year the Missionary Society collected money among Filipinos for the Nazarene hospital in Papua New Guinea.

While the church matured organizationally, it spread to various parts of the country. While the Pattees were stationed in Iloilo from 1956 to 1959, they began contacts in Negros Occidental that led to a church in Binalbagan. Pattee and Contado began holding revivals in Samar in 1958, where Contado had many friends and relatives, though a church was not firmly established there until 1963.

With the growth of the church in the Visayas, the mission decided to begin a second Bible College, this one in Iloilo. For Visayans, Baguio was distant in culture and climate as well as geography. Sometimes misunderstandings due to language resulted in fistfights. The church purchased property across from the church in Iloilo, on Zamora Street. Under the leadership of missionaries Stanley and Flora Wilson, who had come to the Philippines in 1958, both with masters' degrees in education, a two-year program began there with 12 students in 1964. The idea was for graduates to complete their college training in Baguio. In 1973 the school, Visayan Nazarene Bible College, initiated its own baccalaureate program. Before retiring in 1985, the Wilsons spent their final years in the Philippines teaching at the college in La Trinidad.

Iloilo and the island of Panay was the center of Nazarene work in the Visayan islands. Unlike Cabanatuan, where Methodists had held comity, the Eastern Visayas, where Iloilo was located, had been evangelized by American Baptists (known as Convention Baptists in the Philippines). The Baptists maintained Central Philippine University in Iloilo. Like Methodists earlier in the century, Baptists in the Visayas originally emphasized the necessity of giving up vices such as gambling and cockfighting. But a fundamentalist Baptist faction separated from the Convention Baptists over

what they perceived to be modernism as well as Baptist acquiescence to comity and interdenominational projects. Raphael Thomas, a medical doctor, established the Association of Baptists for World Evangelism (ABWE) in 1927, and Doane Evangelistic Institute in Iloilo in 1928. The fundamentalist Baptists had a wide influence upon churches in the Visayas, especially in Panay.

Naturally the Baptist-oriented evangelical culture of the Visayas influenced those who became members of the Church of the Nazarene. They could not understand how the practice of baptizing infants might fit with biblical practice. That the Manual of the Church of the Nazarene had retained a Methodist-in-origin ritual of infant baptism, alongside the ritual of adult-believers baptism, and a ceremony for infant dedication, was confusing to many, and disturbing to some who became Nazarene.

The school in Baguio, Luzon Nazarene Bible College, remained strong. The college program required rigorous five years and 145 credits for graduation with the Bachelor of Theology degree. A similarly rigorous Bachelor of Religious Education program began in 1966. The missionary teachers assigned to education in



Christmas party at the Bible College

the Philippines possessed high qualifications for the time. When Filipino teachers in the Bible colleges began to emerge in the mid-1960s (Carlino Fontanilla and Wilfredo Manaois in particular) they too were well-qualified but were not paid high salaries. Their reward, admonished Copelin, was in “working with the best church [they] could find.”⁷

In 1965 Ronald and Neva Beech, who had arrived in January 1963 (the last missionaries to arrive by boat rather than by air), began a soon-thriving church in Angeles City, Pampanga, with the help of Nazarene servicemen stationed at nearby Clark Air Force base. Though servicemen helped substantially to pay for the property where the church was located, it was not an American church. In both membership and giving, under Angelito

⁷ Copelin to Lewis, October 20, 1964.



Agbuya, it became the strongest Nazarene congregation in the country.

The Beeches were more needed in education, where they spent most of their nearly 30 years in the Philippines, first at Luzon Nazarene Bible College, and then, from 1983 until retirement in 1992, at Asia-Pacific Nazarene Theological Seminary. Ronald Beech earned a doctorate in sacred theology at the Asia Baptist Graduate School in Baguio, and Neva Beech taught music and English.

While the church in Angeles grew, the congregation in Manila faced difficulties. The first church building had been erected on property for which it had only a ten-year lease. In about 1954 Pitts had met a Filipino woman in the United States who allowed the Church of the Nazarene to lease and build on property her mother owned on Singalong Street in Malate, an old section of Manila. She assured him that she would inherit the property and donate it to the Church of the Nazarene. The mother lived adjacent to the property. By 1965 the lease was over and the situation had changed. The daughter in the United States had become a Pilgrim Holiness pastor and the family refused to renew the lease. The Nazarenes had to secure a restraining order to keep the family from demolishing the building, but, finally, decided to give up the property and look for another location. The missionaries decided on Parkway Village in Quezon City, though this was very far from Malate, and the general church committed \$60,000 to this project. The Suyats, but few others of the original members, transferred to the new location. The pastor of First Church for many years, before (and after) his assignment to pioneer a district in the Visayas, was Honorio Mateo.

Women and Indigenization

The role of Filipino women as leaders emerged naturally, since the Church of the Nazarene had always ordained women as elders, and ordained women missionaries preached and took other active roles in the mission. Katherine Wiese, like Lillian Pattee and Frances Vine, was an ordained minister. Lillian Pattee served as President of the Bible College for several years in the 1960s. Another female missionary, Norma Armstrong, served as field Evangelist from 1963 to 1977, complementing Frances Vine's work in education, and living in an adjacent apartment on the LNBC campus. Together Armstrong and Vine held boys-and-girls camps throughout the Philippines, with Armstrong preaching, and Vine (who retired in 1978) teaching. The Church of the Nazarene had no hesitancy

encouraging women to attend Bible College (where they often met their future husbands) and deploying them as pastors of local churches. In 1961 the Filipino church licensed its first female minister, Ricareda Valenzuela, and she was ordained in 1971. In fact, it was said, her strength of character and influence was one factor leading Filipinos to elect her husband as Assistant Superintendent in 1967.

The ethical positions of the church led it to focus more on personal than social morality. The list of prohibited behavior indicated in the 1964 District Assembly Journal had grown to include attendance at dancing halls, cockpits, theaters; *canyaos* (feasts to honor dead ancestors, common among the Kankanaeys); gambling and participation in any games of chance, including lotteries, sweepstakes, jueting, mahjong, bingo and the “daily double”; the planting, wrapping or any other labor involved in raising tobacco, or chewing beetle-nut or tobacco, or smoking tobacco; and the use of alcoholic or any intoxicating liquor, including fermented *tuba*, or using *benubodan* (fermented rice) as a beverage. These prohibitions were introduced by the Filipino pastors themselves as amplifications and adaptations that applied Manual rules to the Filipino context. It showed that members of the Church of the Nazarene would be known primarily among their neighbors by the constraints the church placed on their behavior, and that obedience to these morals would be the sign of holiness. Their behavior clearly separated them from the rest of society.

In the 1960s, World Missions Director E. S. Phillips encouraged greater indigenization. The missionaries’ decision in November 1965 to secure permission for the election of a national district superintendent seemed to him long overdue. The missionaries themselves were increasingly aware of the necessity of reducing dependency on the mission. There was a need to create a greater sense of responsibility among the local churches for both their pastors’ salaries and their church buildings. The missionaries hoped that each existing church would be able to fully support its pastor within six years. In 1966 the missionaries proposed a ten percent per year phase-out of support for any new work. Phillips thought that this was too slow and cabled them to reduce the time period to only three years. This sounded good but was too idealistic. For decades thereafter, the mission provided money to buy land and build buildings.

When Mission Director Jerald Johnson visited in 1974, he found the missionaries overly paternalistic. Having himself been a missionary in Germany, Johnson was appalled that, even at that late date, only the



Missionary Council Chairman could approve who would be baptized or received into membership. Valenzuela enjoyed few of the provisions of his office as District Superintendent, as nearly all aspects of the work, it seemed to Johnson, remained firmly under missionary control. Johnson also found divisions and poor relationships among the missionaries themselves. He wished that the church would publish more literature in the dialects, and that it would work more concertedly in Metro Manila.

The missionaries guarded the Filipino pastors from secular education and secular employment, so that the Filipino pastors would be fully devoted to the ministry. The Filipino pastors and their families suffered and sacrificed much for the sake of the church. Their salaries and material compensation were extremely small. There was no guaranteed income. Yet, whenever called upon to sing at a district gathering, the pastors and their spouses would inevitably sing the old hymn, "I am happy in the service of the King." For their future security, the pastors relied upon God, and upon their children. Often over-achieving pastors' children attended secular colleges and universities, became professionals, and helped to support their parents in old age.

Meanwhile, following the policy of growth by division (a policy favored by certain missiologists), the mission continued to divide the districts. The districts in the Philippines divided along geographic and ethnic lines, which was logical given the diversity of the islands. At the same time, the Church of the Nazarene was slow in building up emphasis in Metro Manila. It may have been due to the rural backgrounds of both the missionaries and the Filipino leaders.

In the late 1960s missionary Denny Owens had helped to construct the substantial church buildings in Parkway, along the north side of EDSA, and in Paranaque, in the southern part of the city, sharing a similar architectural design. These two churches, the missionaries hoped, would emerge as strategic hubs for church planting. The church decided to enter the city in earnest in the mid-1970s under the leadership of David Browning, Peter Burkhart, both of whom had experience as missionaries in Guyana before coming to the Philippines, and Andres Valenzuela.

Conclusion

In typical evangelical fashion the Church of the Nazarene grew their converts through local congregations and trained pastors in denomina-

tional Bible Colleges. Like other evangelical groups, if not more so, the Church of the Nazarene was counter-cultural in its expectations for Christian life among both pastors and laity. While that may have limited early growth, it was both consistent with the doctrinal distinctives of the church and was compensated for by the boldness and zeal with which leaders evangelized and preached. Actually, studies have found that people are looking for churches that require something of them. At the same time, people long to be part of a movement, a people with a mission, a church on a quest. The Church of the Nazarene offered people that: a church that demanded sacrifice for the sake of the mission, which was the proclamation and practice of holiness.

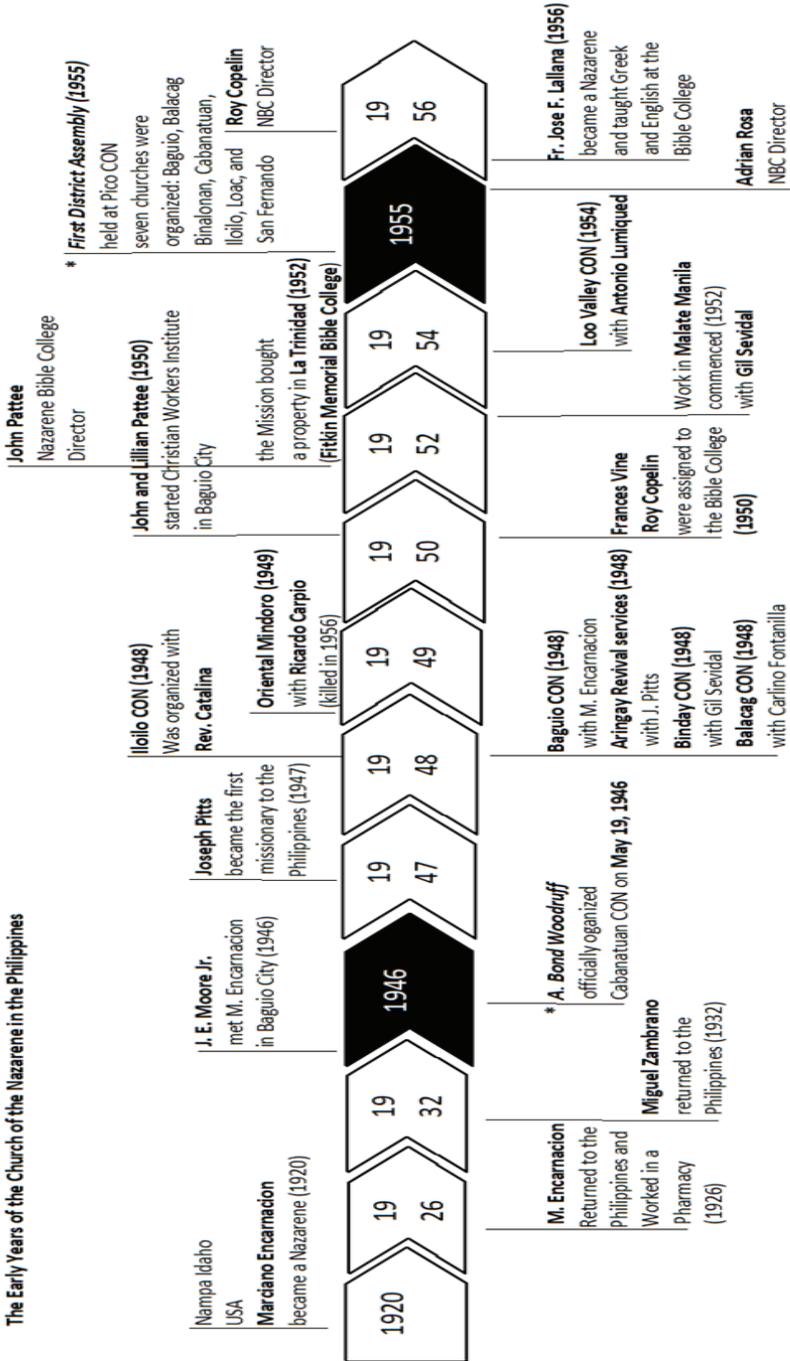
Though other evangelical groups grew faster than the Church of the Nazarene in the Philippines, overall Protestantism failed to advance much in relation to the hold of Roman Catholicism upon the Filipino people. Considering the ethnic, linguistic and social diversity of the people, Roman Catholicism was one of the few commonalities holding the people together as a culture. Since Protestantism was associated with American colonialism, nationalist impulses in the Philippines associated Roman Catholicism, in spite of its Spanish orientation, with what it meant to be a Filipino. In that sense Roman Catholicism in the Philippines functioned in fact if not in law as a state religion.

A historian is not allowed to ask “what if,” but perhaps the readers can imagine what might have happened if the early, older leaders had stayed; or if the church had concentrated early on building strong urban congregations in Manila and elsewhere. Nevertheless, as it was, the Church of the Nazarene in the Philippines in the early decades maintained the mission and character of the church worldwide as a conservative evangelical denomination known for its theological fidelity to Wesley’s doctrine of entire sanctification, and its strict moral prohibitions.



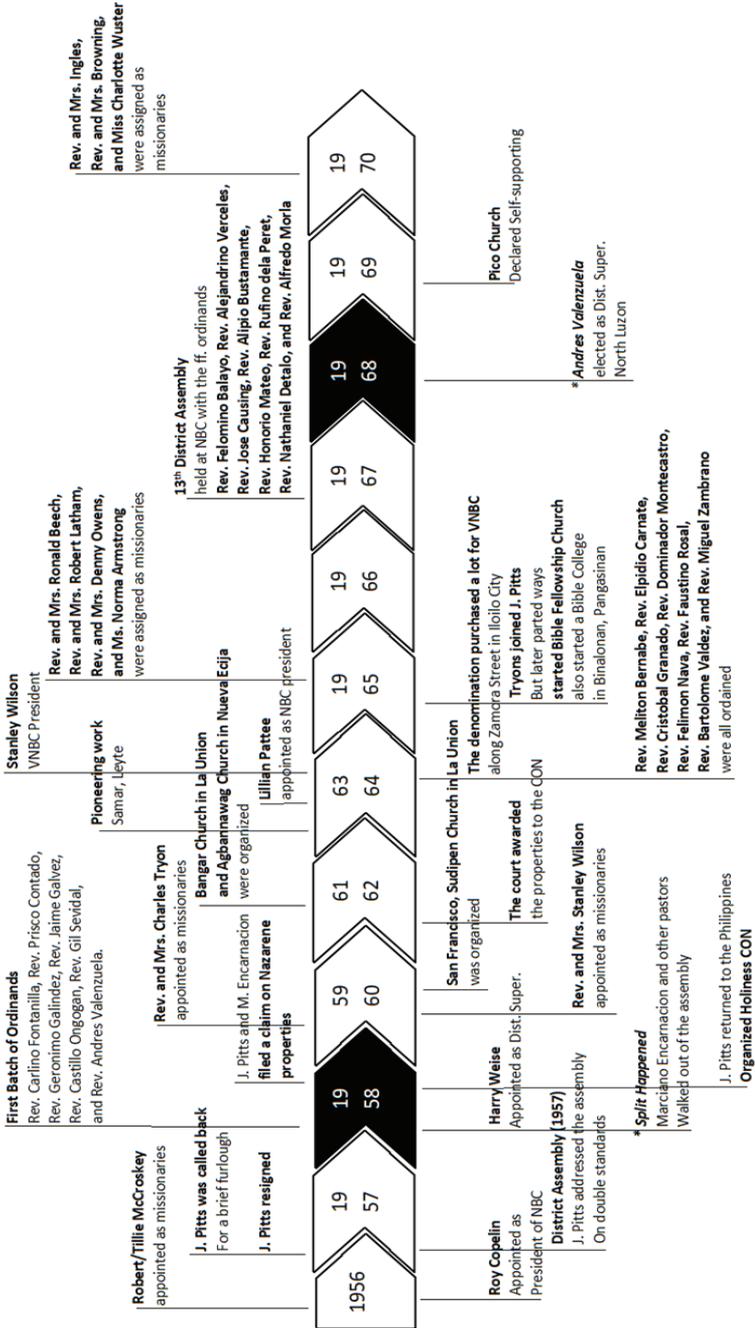
TIMELINE 1920 - 1956

The Early Years of the Church of the Nazarene in the Philippines





TIMELINE 1956 – 1970
From the Split to First Filipino District Superintendent





PART II
Tensions and Expansions
(1957 - 1996)





Introduction

THE EYES OF THE WORLD have never been closed to tensions and disagreements among and between nations, among and between organizations and groups, among and between cultures and individuals. Tension's bruising tentacles have reached far and wide destroying peace, unity, and love. It developed and bred hatred, infighting, division, and the like.

In the religious world, the stain of discord flowed into its veins and wreaked havoc on the good intentions religious leaders desired to propagate. Unfortunately, some resulted in schisms which halted or slowed down development and progress. By Divine Providence however, some tensions and disagreements brought about positive results.

In the New Testament, Paul and Barnabas, committed and dedicated servants of Jesus Christ and who worked together in the spread of the Gospel, themselves encountered a sharp disagreement, causing a split in their mission. This happened at the beginning of Paul's Second Missionary Journey (Acts 15:36-41). It resulted in a heartbreaking separation one from the other. While it was bad enough that this happened, the separation brought about positive results. More people were reached with the gospel and more grounds were covered.

The Church of the Nazarene in the Philippines had its own share of tensions that affected the church both negatively—leading to split, and positively—leading to strength and growth. This part is focused on the events that cast dark shadow and in part provided shade for the church. Expansions without tensions makes for an idealistic, if not unrealistic history – even for the church of Christ in general and the Church of the Nazarene in the Philippines in particular. Dissensions do happen to groups working for freedom and progress. This reveals the truth that a noble task with its holy

mission is likewise vulnerable to the vicissitudes of life and realities.

Doctrinal Conservatism

In the late 50's, The Church of the Nazarene in the Philippines went through rough sailing due to tensions and disagreements between and among her leaders— leaders from the General Headquarters and workers in the Philippine mission field.

Joseph S. Pitts, who served as a Nazarene Chaplain in the Philippines during WWII, returned to the US after his tour of duty in 1946. After speaking with General Superintendent Powers about his call, Sometime in 1947, he went to Nazarene General Headquarters in Kansas City, Mo., purposely to express his desire to serve as a missionary in the Philippines. With much prayer and deliberations, he was appointed official Nazarene Missionary to the Philippines.

The Pitts family arrived in Manila in February 1948. They were met by Marciano Encarnacion who started the first Church of the Nazarene in his hometown of Cabanatuan City on May 19, 1946, through the initiative and encouragement of US Chaplains J. Erben Moore and Arnold B. Woodruff.¹

Pitts grew up in the Midwestern state of Kentucky under the influence of conservatism. As an ardent member and leader in the Church of the Nazarene, he was passionate in the doctrines and teachings of the church particularly in the emphasis of the Doctrine of Holiness as he understood it.

Upon his arrival in the Philippines, the Board of General Superintendents in Kansas City, appointed him as Mission Superintendent for the Philippine Field. With such authority, he strongly asserted his convictions and beliefs upon his constituency to include Missionaries, Bible College Workers, Pastors, and church members. His military training and discipline also influenced his leadership style. During retreats and seminars among national workers, Pitts would strongly emphasize his conviction that anyone who was associated with the church or denomination should adhere to the strict observance of the General Rules of the church as embodied in the Church of the Nazarene Manual. In the spirit of the General

¹ Ernesto N. Rulloda, *The Church of the Nazarene in the Philippines: Her Role in Nation Building* (Baguio Central University; 1990. Unpublished Dissertation): 44.



Rules and the Nazarene Manual, Rev. Pitts also personally and strictly enforced among others that:

1. Nazarene women should not appear manly by sporting bob hair. Doing so signifies lack of submission to one's husband, hence to God;
2. Nazarene women should not indulge in make-up. Doing so is a poor example of being a good steward before God. Money used to buy makeup should instead be dropped in the offering plate to support world mission projects;
3. Nazarene women should not dress like the world. Tight dresses touching the knee and upwards is inappropriate. Blouses with long sleeves is the accepted standard.
4. Married Nazarene women should not wear any form of wedding ring.²

Rev. Pitts strongly emphasized that Christian simplicity was a matter of faithful stewardship before God, hence, as Filipino Nazarenes identified as holiness people, one should not lose his or her Christian witness by being worldly.

These strict teachings reverberated among Bible College workers and students, among all pastors and their families, and among local church full and probationary members. At the Bible College, missionary Frances Vine measured ladies' dresses in the Girl's Dormitory to conform to the dress code before they attended classes and worship services. Used clothing donated by local churches in the US were tailored locally to suit the standard. This went on for several years.

Controversy Among Missionaries

In October 1956, the General Board of the Church of the Nazarene appointed Robert and Tillie McCroskey as missionaries, to strengthen the Philippine missionary force. Along with them were John and Lillian Pattee, Rev. and Mrs. Adrian Rosa, Miss Frances Vine, and Rev. and Mrs. Roy Copelin. Rev. and Mrs. Harry Weise also came weeks after.³

Upon arrival in Manila, they were met by Pitts together with some missionaries. Few days later, Pitts conducted an orientation program for the McCroskeys related to their missionary work and other expectations.

²Cunningham, *Our watchword and Song*, 411-426.

³Rulloda, *The Church of the Nazarene*, 48.

Since Rev. and Mrs. McCroskey wore their wedding rings and Mrs. McCroskey sported a bob haircut too, Pitts advised them not to wear their rings anywhere in the Philippines. This is so issues and problems would rise up since the practice was strictly prohibited under Philippine mission and church policy both for missionaries and local workers and members.

However, Pitts' advice fell on deaf ears and the wedding rings and short hair stayed. And so to avoid any issue that would arise among rural Nazarene churches and among the Bible College workers, Pitts assigned the McCroskeys instead to work in Manila to help strengthen the churches. However the McCroskeys visited the campus of Luzon Nazarene Bible College in La Trinidad. The visit sparked questions and discussions among the faculty and students at the Bible College. The issues on wedding rings and bob hair trickled down from the Bible College to the rural local churches. It had become a topic of conversations in churches that lasted for a while.

The controversy, however, went deeper. It became more about the unwritten taboos within the Church of the Nazarene held by some ultra-conservative missionaries including the Pitts. Cunningham writes,

Pitts, being among the most conservative Nazarenes to represent the church, told the Filipinos from the beginning that consistent with the holy living demanded that women not cut their hair, wear make-up, or adorn themselves with any sort of jewelry (even including wedding rings). The basis of this teaching rested upon a literal reading of 1 Timothy 2:9 and other Scripture.⁴

District Crises (1957 District Assembly)

The May 1957 District Assembly held at the Pico Church of the Nazarene, La Trinidad, can be best described as “Perturbing”. The feeling of uncertainty filled the air. The preliminary Assembly business went smoothly with the presentation of the first batch of graduates from Nazarene Bible College, namely:

Teodora Cabancla
Carlino R. Fontanilla
Rebecca Pitong Fontanilla
Edison Jamandre
Jaime Galvez
Castillo Ongogan

⁴Floyd T. Cunningham, “The Early History,” 60.



and Esmeraldo Factor.

Afterwards, business assembly proper deliberations were quite tense. In one of the business deliberations, Joseph Pitts stood before the assembly floor and said: “We regret speaking about worldliness coming in our Mission Work here in the Philippines.”⁵ He further claimed that a double standard in terms of lifestyle and action was being practiced; one for and among the missionaries, the other for Filipino workers at the Bible College and the local churches.

The 1957 District Assembly which commenced with the air of uncertainty concluded with much more uncertainty regarding the work of the Church of the Nazarene in the Philippines ahead.

Meanwhile, after the adjournment of the 1957 District Assembly, Pitts, along with Pastor Marciano Encarnacion, called for a meeting of pastors and workers at the Bible College Campus. The following were in attendance:

Marciano Encarnacion, Baguio City Church Pastor
 Edison Jamandre, NBC Graduate
 Esmeraldo Factor, NBC Graduate
 Victoriano Luzong, NBC Student
 Irene Cacal, NBC Student from Baguio Church
 Jose Mejia Jr., NBC Student from Baguio Church
 Mr. Carpio, Lay worker, Baguio Church
 Mrs. Espina, Lay Worker, Baguio Church
 Marvin Paez, Sunday School Teacher, Baguio Church
 Sebastian Veras, Balacag and Baler, Quezon Province
 and Ciriaco Jamandre, Artacho, Pangasinan.

In this meeting, Pitts assured the pastors and lay workers that the Philippine Church was in good hands. Among other items, Pitts assured the pastors that they would continue to receive their financial support as promised by Nazarene brethren from Kentucky and Louisiana. The meeting concluded with the organization of the so-called Filipino Nazarene Ministers Association and admonished them to be strong and united in upholding the doctrinal standards of holy living.⁶ The Association was short-lived.

⁵ Rulloda, *The Church of the Nazarene*, 43-44.

⁶ Gil Sevidal, as shared by Edison Jamandre.

When the Board of General Superintendents in Kansas City heard of the crisis that enveloped the 1957 District Assembly, Pitts was called back to the US for a brief furlough. A meeting with the General Superintendents was set. In that meeting, it was decided that to appease the prevailing atmosphere in the field, Pitts would be transferred to another Mission Field. Pitts strongly rejected the decision claiming that his clear call and passion was to serve God in the Philippines. Since there was no meeting of the minds, Pitts resigned as missionary of the Church of the Nazarene. Meanwhile, the Board of General Superintendents unanimously appointed Harry Weise as Mission Superintendent.

The Split (1958 District Assembly)

The 1958 District Assembly was held at the Pico Church of the Nazarene, La Trinidad, on May 13 - 16, 1958. This District Assembly was significantly historical since it marked the Fourth Annual Assembly of the Philippine Church and coincided with the celebration of the 10th Founding Anniversary of the Church of the Nazarene in the Philippines. The District Assembly was presided over by General Superintendent Hugh C. Benner.

The highlights of the Assembly among others included the Reports of Pastors, the Report of Roy Copelin as Director of Nazarene Bible College, the 10th Foundation Anniversary report by John W. Pattee. A special report presenting the denominational gains for the past 10 years from a Filipino Pastor's perspective, was presented by Gil Sevidal, and the ordination of the first Filipino pastors. The ordinands included:

Carlino Fontanilla
Prisco Contado
Geronimo Galindez
Jaime Galvez
Castillo Ongogan
Gil Sevidal
Andres Valenzuela

The ordination service was conducted on the evening of the third day of the Assembly.⁷

At the conclusion of the Ordination service, Encarnacion requested

⁷ *District Assembly Journal, Fourth Annual Assembly of the Philippine District, Church of the Nazarene (La Trinidad, Mt. Province, May 13 - 16, 1958), 29 - 36.*



General Superintendent Benner for an important meeting with the pastors. Since the Assembly activities that day were so hectic, and the time was a little late in the evening, Benner denied the request for a better time after the Assembly.

On the last day of the District Assembly, May 16, 1958, before the final items of the Assembly business were considered in the morning session, Encarnacion and some pastors together with several lay workers of the Baguio City Church walked out of the Assembly floor, out of the Pico Church building, and out of the Church of the Nazarene. The anticipated split finally took place.

Towards the end of 1958, Pitts returned to the Philippines and organized the Holiness Church of the Nazarene with him as the Chairman of the organization, and Encarnacion as the Vice Chairman.⁸ After several months, the name was changed to Nazarene Holiness Mission. In 1968, when Pitts retired, he turned the church over to the Church of the Bible Covenant.

Meanwhile, in 1961, the General Board in Kansas City, appointed Rev. and Mrs. Charles Tryon missionaries to the Philippine Field. Upon arrival, they were stationed in Baguio City. They assisted the work at the Baguio City Church and did building construction at the nearby Nazarene Bible College. They were also engaged in the evangelism program of the district. After a four-year stint as missionaries, the Tryons took their furlough.

Meanwhile, the Philippine Missionary Council recommended to the General Board that the Tryons be transferred to another field. Rejecting the recommendation before the board, claiming that they were clearly called to serve in the Philippines, the Tryons resigned as Nazarene Missionaries.

Upon their return to the Philippines the following year, Rev. and Mrs. Tryon joined forces with Pitts, strengthening the Bible Covenant Church in the Philippines. Due to leadership disagreements, Pitts and Tryon parted ways. Tryon started the Bible Fellowship Church and a Bible School based in Bued, Binalonan, Pangasinan. Pitts returned to the US. In the meantime, Marciano Encarnacion and family joined the Methodist Church of Baguio located near the Baguio General Hospital.

In 1961, however, Marciano Encarnacion wrote a letter of remorse to

⁸ Cunningham, "The Early History," 63.

Harry Wiese regarding his wrong attitudes, saying, “I want to have peace with God and I owe you an apology.”⁹ He and his family stayed out of the Bible Covenant church. Some others of those who split did likewise. Marciano Encarnacion, founder of the first Church of the Nazarene in the Philippines, a former Pharmacist, and Chief Bacteriologist at the Baguio General Hospital, died on March 11, 1977, at the age of 84. Necrological service was held at the United Church of Christ in the Philippines located at the Westside of Burnham Park, Baguio City. He was buried at the Everlasting Memorial Park in Loakan, Baguio. Ernesto N. Rulloda, represented the Church of the Nazarene - Philippines, during the funeral and burial rites.

The Effects of the Split

Three major congregations around Northern and Central Luzon bore the brunt of the damage following the split, not only due to the proximity of the unfortunate event that happened, but also because of the loss suffered by their membership rolls and finances.

Baguio City Church of the Nazarene

Organized in the early part of 1952, the church was pastored by Marciano Encarnacion and assisted by Pitts. Ninety eight percent of the members, i.e, charter members, joined the split. Here is the list of its members: Rev. and Mrs. Marciano Encarnacion and family, Jungletown, Baguio
Felino Boado and family, City Camp, Baguio
Marvin Paez and family, Upper Jungletown, Baguio
Jose Mejia and family, Guisad, Baguio
Rachel Carantes and daughter, Honeymoon Rd., Baguio
Padua and children, Trancoville, Baguio
Espina and Children, Aurora Hill, Baguio
Carpio and family, Guisad, Baguio
Salazar and children, Aurora Hill, Baguio
Rodolfo Rulloda and family, Guisad, Baguio
Rodriguez and children, Trancovile, Baguio City.

When the split took place, the Rulloda family remained with the Church of the Nazarene.

⁹ Wiese to Benner, August 23, 1961, in which was attached the letter from Encarnacion and others.



The Sunday following the split, Encarnacion and the group held their first worship service at the Mejia Residence which was about 800 yards away from the Nazarene Church. Carlino Fontanilla was assigned as the Pastor of the Baguio City Church.

At 1:30 PM following the first Sunday church worship service after the split, Bayani Mejia and his cousin, together with Bee Encarnacion, the pastor's son, entered the church building and went around the sanctuary. In the meantime, Fontanilla and an assistant were installing a light bulb for the church piano to keep it warm. When the young Mejia and Encarnacion told the new pastor that they would be picking up the piano and the hymnals later, Fontanilla told them that they could take the church property after they settle it in court. The young men never came back.

Binalonan Church of the Nazarene

More than half of the members of this church joined the split. Their first worship service after the split was held at the Ochoco-Natividad compound, a stone's throw away from the main church. Jamandre spearheaded the worship service.

Meanwhile, Jaime Galvez who was pastoring the Agbannawag Church in Nueva Ecija, was transferred to pastor the Binalonan Church. Since most of the remaining congregation were from Bued, a nearby barangay, they transferred to this location and held their services at the Geron compound.

Paniqui Church of the Nazarene

Prior to the split, the local church had been pastored by Victoriano Luzong on weekends as a student at Nazarene Bible College. Luzong claimed to be a member of the Hukbalahap, an underground movement, before he was converted. The first worship service of the congregation who left after the split was held in the house of a former church member along Del Valle St. adjacent to the National Highway. They later moved to a building adjacent to the Nazarene church parsonage. Benjamin Manuel, Pastor of the Paniqui Nazarene Church, shared this story:

The people in the community were perplexed as to which is the true and real Church of the Nazarene in the area because adjacent to our church parsonage was the Holiness Church of the Nazarene. I always tell them... we are the original and the true Church of the Nazarene.

According to an unverified story, one Sunday evening, both congregations were having their evening Evangelistic Services which started at the same time. In their praise worship time, both were singing well loved Evangelistic Hymns. The Church of the Nazarene congregation was singing “Will There Be Stars In Your Crown”, at the Holiness Church of the Nazarene however, they were singing “No Not One.”

The Litigation

In the later part of 1958, Pitts returned to the Philippines after he resigned as Missionary in the Church of the Nazarene. He organized the Holiness Church of the Nazarene, serving as Chairman of the organization, and Encarnacion as the Vice Chairman. He consolidated all the pastors that left the Church of the Nazarene and started strengthening the congregations. Since the congregations were meeting in houses and temporary buildings, the need to own church buildings and other properties.

It was at this point where Pitts thought of claiming all the properties of the Church of the Nazarene in Baguio City which include the Baguio City Church of the Nazarene located along J. De Jesus St., Guisad, the Mission Home located at Manzanillo Subdivision in Guisad, Baguio; and all the properties of Nazarene Bible College located at Pico, La Trinidad. All these properties were purchased during Rev. Pitts’ term as Mission Superintendent.

Meanwhile, a formal request for the said claim reached the Office of the Mission Superintendent, Harry Weise. In consultation with the Mission Council, his request was denied.

Pitts and Encarnacion filed an official claim to these properties with the Baguio City Fiscal’s Office in Baguio City in the later part of 1959. Several hearings were conducted, as well as postponements. The case dragged on for months. In one hearing, the presiding Fiscal directed both parties to submit necessary documents to prove ownership of the properties. Pitts through his hired Lawyer, Marcelino Hidalgo, submitted the required documents. Weise requested for more time because the documents would be coming from the General Headquarters in Kansas City.

The presiding Fiscal granted Weise’s request and waited for the documents from the United States. All hearings were conducted at the Office



of the City Fiscal, City Hall, Baguio City. After the Presiding Fiscal had carefully studied, fully scrutinized, and verified all submitted documents for consideration, the claim for ownership of the properties by Pitts's case was rejected by the court at the final hearing in 1962. It was declared that the sole owner of the disputed properties belonged to THE GENERAL BOARD, CHURCH OF THE NAZARENE, KANSAS CITY, MISSOURI. These were the documents submitted by Weise, Mission Superintendent, Church of the Nazarene, Philippines.

Pitts and Encarnacion did not contest the decision of the court.

Expansions (1959 - 1996)

There was a prevailing notion that church organizations inevitably go through a cycle of youthful intensity and orthodoxy, to mature accommodation with the world, and then spiritual decay. This notion, however, did not apply



First Filipino pastors with missionaries in 1959

so far as to the story of the life of the Church of the Nazarene in the Philippines. On the contrary, as a denomination, the Philippine Church had been devoted to its distinctive belief in the doctrine and experience of Holiness, the commitment of its people to the basic doctrines of the Scriptures, and its firm discipline to the General Rules as embodied in the Church Manual.

As the church moved ahead, there was the continuing challenge to revitalize one's commitment to serve God as His people called Filipino Nazarenes towards the betterment and benefit of God's Kingdom.

Early Expansions (1959-1970)

From 1959 to 1995, the Church of the Nazarene in the Philippines experienced significant growth.

In May 1959, Rev. and Mrs. Stanley Wilson, arrived in the Philippines



as Missionaries, and were immediately assigned to the Bible School in Iloilo. The same year, 10 Filipino Pastors were granted ministers' licenses together with 7 deaconesses in Luzon. In November 1960, the San Francisco, Sudipen Church in La Union, was organized and its building dedicated. Two churches were organized in Luzon in 1961, namely, Bangar Church in La Union, and Agbannawag Church in Nueva Ecija. Cabanbanan and Mabanogbog church buildings in Pangasinan were erected with no mission money involved. Parsonages in Paniqui, Carusocan and Agbannawag experienced the same.¹⁰ In the Visayan Island, a bamboo chapel was erected in Mangorocoro, Ajuy, Iloilo.

In April 1963, the Island of Samar, in the Visayan Island, was entered. Prisco Contado, Pastor of the Iloilo Church moved with his family to Balangiga and began services in their stilt house. Bible School students came to assist in the opening of the work.¹¹

When General Superintendent V.H. Lewis visited the Philippines Field in 1964, eight more pastors, all graduates of the Bible College, were ordained into full time ministry, namely:

- Meliton Bernabe
- Elpidio Carnate
- Cristobal Granado
- Dominador Montecastro
- Felimon Nava
- Faustino Rosal
- Bartolome Valdez
- Miguel Zambrano.



Pastors' wives with their children and Missionary Wilson with her child

Between 1961 and 1965, four Missionary couples and a Lady Missionary came to the Philippines:

- Rev. and Mrs. Charles Tryon
- Rev. and Mrs. Ronald Beech
- Rev. and Mrs. Robert Latham
- Rev. and Mrs. Denny Owens
- Rev. Norma Armstrong.¹²

¹⁰ Rulloda, *The Church of the Nazarene*, 54.

¹¹ Rulloda, *The Church of the Nazarene*, 55.

¹² Rulloda, *The Church of the Nazarene*, 55.



Through the joint continuing effort of the missionaries and national workers, a total of 39 churches across the archipelago were realized. New work in Sara, Iloilo, and Lobo in Batangas was started in 1965. Sunday School enrollment across the Island reached 3,982.

The 13th District Assembly of the Church of the Nazarene in the Philippines, held on February 27 to March 3, 1967, at the Nazarene Bible College Chapel in La Trinidad, Benguet, was highly significant and historical for it ushered in the election of the first Assistant National District Superintendent in the person of Andres C. Valenzuela. During this District Assembly, eight more ministers were ordained by Presiding General Superintendent George Coulter. These included:

Felomino Balayo
 Alejandrino Verceles
 Jose Causing
 Alipio Bustamante
 Honorio Mateo Sr.
 Rufino dela Peret
 Nathaniel Detalo
 Alfredo Morla.¹³

The following district assembly in 1968, Valenzuela was elected District Superintendent through a 'yes' or 'no' ballot.

The development of a truly indigenous church, however, was slow in coming. The election of the first National District Superintendent was a major step towards that direction.

In 1969, through the efforts of Carlino Fontanilla towards total self-support in the local church, the Pico Church of the Nazarene at La Trinidad, Benguet, became the first congregation to be declared fully self-supporting. The church truly came alive and set an example for the entire district to follow.

Later Expansions (1971-1996)

The next two years saw significant events that happened in the field. Rev. and Mrs. Gordon Ingles, Rev. and Mrs. David Browning, and Miss Charlotte Wuster came to reinforce the missionary corps. Having served the Lord in the field for over two decades, the missionary career of Rev. and

¹³ Rulloda, *The Church of the Nazarene*, 56 - 57.

Mrs. John W. Pattee in the Philippines concluded on June 23, 1971. Four Ministers were ordained. These included:

Felipe Elardo
Rudy Manaois
Jerry Tingson
Ricareda Valenzuela.

All ordinands were graduates of Nazarene Bible College.

As the Philippine Church celebrated its 25th year of existence in 1973, District Superintendent Andres Valenzuela and Robert Browning led a special evangelistic thrust. A series of evangelistic meetings all over the Philippines were conducted for a period of four months. This thrust resulted in the increase in church membership both probationary and full, increase in Sunday School enrollment, in financial giving. Statistics show that at the end of 25 years, 45 local congregations were established, 36 preaching points, 1414 full and probationary members, 5773 in Sunday School enrollment, 20 ordained ministers, and 18 licensed ministers.

The 1973 District Assembly saw 5 more ministers ordained by Eugene Stowe, General Superintendent and District Assembly Presiding Officer. They were:

Antonio Galvez
Clemente Haban
Wilfredo Manaois
Ernesto N. Rulloda
Calvio Zambrano.

The rapid growth of the Philippine Church also brought its own set of challenges. The geographical spread of the local churches especially in the Visayan and Mindanao areas made the supervision of the work difficult. The problem of inter-island travel limited pastors and other workers to attend district gatherings.

At the close of the 1973 District Assembly, two separate districts were created namely, Luzon District, and the Visayan District. Andres Valenzuela, continued to serve as District Superintendent for Luzon, while Wilfredo Manaois was appointed Assistant to the Mission Director for the Visayan work. In 1975, Manaois was elected District Superintendent.

The formation of the two districts pushed the denomination to experience positive growth.



By 1977, Luzon District reported 2,047 in church membership, 6,751 in Sunday School enrollment, eight new church congregations were organized and eight more started. In the Visayan District, Wilfredo Manaois reported 40 total congregations with 2,163 in church membership, 3,895 in Sunday School enrollment.¹⁴

In the same year, two new Pioneer Mission Districts were created. The Metro Manila District in Luzon and the Central Visayan District. Peter Burkhart who arrived a year ago was appointed District Superintendent for Metro Manila District, while Denny Owens was appointed District Superintendent for the Central Visayan District. In Cebu City, a three-storey building was rented which housed the District Office, a classroom for leadership training, and an apartment for Rev. and Mrs. Denny Owens. The Central Visayan District included the Island of Samar and Leyte. Organized churches were in Balangiga, Balangkayan, Magtino, San Antonio, and Salcedo.

The District Assemblies of 1980 in the Luzon and Visayan Fields brought about a new dimension in the leadership of the denomination. It ushered the beginning of total national leadership. Luzon District changed to North Luzon District. Meliton Bernabe was elected District Superintendent, as Andres Valenzuela was appointed District Superintendent for the Metro Manila District. At this point, James Hudson, Regional Coordinator for Division of World mission, appointed Rev. Carlino Fontanilla as Director of Nazarene Bible College in La Trinidad, Benguet.¹⁵



Nazarene Bible College Choir headed by Neva Beech

¹⁴ *District Assembly Journal, Fourth Annual District Assembly, Visayan - Mindanao District (Iloilo City, March 28 - 31, 1977)*, 54.

¹⁵ Rulloda, *The Church of the Nazarene*, 64.

In the Western Visayan District, Jose Causing was elected District Superintendent after incumbent DS Wilfredo Manaois accepted a new assignment from the Department of World Missions. In the Central Visayan District, Honorio Mateo Sr. was appointed District Superintendent by General Superintendent Dr. Charles Strickland, replacing Denny Owens.

Within a span of four years, from 1978 - 1982, missionary reinforcement took place. These included:

Rev. and Mrs. Arthur Evans
Rev. & Mrs. William Fowler
Rev. and Mrs. Alvin Orchard
Rev. and Mrs. Kyle Green
Rev. & Mrs. Merrill Williams.

Ms. Eunice Marlin, whose status was on specialized assignment, was changed to Career Missionary.

The efforts of the All-Filipino Leadership led to the realization of the All-Philippine Preachers and Wives Conference held at the Asia-Pacific Nazarene Theological Seminary Campus, in Taytay, Rizal, on November 18 - 24, 1981. The Conference theme was: "The Year of the Minister." Mark Moore, Education Services Director, was the Guest Speaker. Four years later, the Second Conference was held at the Visayan Nazarene Bible College, Cebu, with the theme: "Proclaiming Holiness For The Healing Of The Nation." E. Lebron Fairbanks, APNTS President, was the Guest Speaker.

At the Fourth Annual District Assembly of the Central Visayan - Mindanao District held in Cebu, on March 19 - 22, 1981, William Greathouse, General Superintendent and Presiding Officer, declared the separation of Mindanao as a district. Honorio Mateo Sr. was reappointed District Superintendent for Central Visayas while William Fowler was appointed District Superintendent for the pioneer district of Mindanao. At this point, Donald Owens, Regional Director for Asia - Pacific Region, announced that the General Board recommended the creation of two Mission Councils in the Philippines. One for Luzon, the other for Visayas - Mindanao area.

The creation of the Bicol District in Luzon was historically significant that year. The establishment of the church planting ministry in Bicol began as early as September 1981, with the establishment of the Nazarene Resource Center in Legazpi City. A Radio Program "The Good News Broadcast of the Bicol Church of the Nazarene", was aired over Radio Station



DWAS, the Bicol outlet of Far East Broadcasting Company (FEBC), based in Valenzuela, Bulacan. This effort was started by Rev. and Mrs. Peter Burkhart. This resulted in the establishment of five congregations in Iriga City, Danao, Legazpi City, Polangui, and San Ramon.

In 1984, Rev. and Mrs. Danny McMahan, from Texas, arrived in the field and were assigned to Luzon Nazarene Bible College.

At the Seventh Eastern Visayan District Assembly held on April 4, 1983, Asia - Pacific Regional Director Donald Owens, officially announced the division of the district into two namely: Eastern Visayan District and Central Visayan District. East Visayan District covers the whole of Leyte and Samar, and Central Visayas covers the whole of Cebu. William Fowler continued to serve as District Superintendent for Cebu, while Stephen Azura was appointed District Superintendent for Eastern Visayan District.

Meanwhile, history was written in the books as the North Luzon District, on April 10, 1985, declared itself a Regular District. It had accepted the challenge of being a self-supporting, self-governing, and self-propagating district. Meliton Bernabe, District Superintendent, received an outstanding ovation at the conclusion of his report to the District Assembly floor. Donald Owens presented a Citation Plaque, handed a gift in the amount of \$12,000.00, received by District Treasurer Alejandrino Verceles. Merrill Williams, Mission Council Chairman for Luzon, presented a check in the amount of Php.10,000.00, to start a retirement plan for pastors.

Within Three years after the creation of the Eastern Visayan District, DS Stephen Azura, penetrated the major provinces of Leyte, Northern and Eastern Samar, and the Province of Biliran. At the Ninth Annual District Assembly held in Tacloban City, on April 15 - 17, 1986, Azura reported a total membership of 508 and 1,062 in Sunday School enrollment. The denomination however mourned the untimely death of Azura, after he was felled by several bullets coming from an assassin after coming out from a local church at the conclusion of a week-long Revival Services. By the authority of the General Board of General Superintendents, Joel Detalo, was appointed District Superintendent.

At the 1987 District Assemblies nationwide, statistical reports submitted to the assemblies reflected God's continued blessings upon His work. Few leadership changes at the district level took place but did not impede the continuing progress of the work.

Luzon District Superintendent Meliton Bernabe reported five new churches organized in Bad-ayan, Binaca, Marilao, San Antonio, and Tayug. Church membership rose to 3,012, Sunday School enrollment of 4,378, and 46 organized churches. Herminio Tabuena, Western Visayan District Superintendent reported 2,013 in church membership, 3,057 Sunday School Enrollment, 33 organized churches, and Php.22,875.00 in district budget. Eastern Visayan District Superintendent Joel Detalo reported 561 in total membership, 1,222 in Sunday School enrollment, and 12 organized churches. Metro Manila DS Andres Valenzuela reported 863 in church membership, 1,213 in Sunday School Enrollment, 11 organized churches with 3 preaching points. The district raised Php.75,480.00 for all purposes. In the Bicol District, Peter Burkhart reported 692 in church membership, 1,077 in Sunday School enrollment, with 16 fully organized churches. Jose Causing, DS for Central Visayas reported 175 full members, 73 probationary, 565 in Sunday School enrollment with 6 organized churches and 3 mission type congregations. The West Mindanao District which was created earlier under the leadership of DS Filomeno Balayo Jr., reported 13 organized churches, 706 in Sunday School enrollment with 283 in church membership. Robert McCroskey, DS of Southern Tagalog reported 6 new congregations located in Tanza, Dasmaringas, Calumpang, Carmona, and Indang all located in the Province of Cavite. He also reported 122 in membership and 219 in Sunday School enrollment.¹⁶

Significant events also happened between 1987 and 1988. Clemente Haban took over the superintendency in Metro Manila District as Rev. and Mrs. Andres Valenzuela left for the United States to start a Filipino work in Vallejo, California. Rufino dela Peret was appointed district superintendent for the Bicol District replacing Peter Burkhart who went on a furlough. Missionary reinforcement took place with the arrival of Ms. Rhonda Brown who was assigned with Faith Academy in Manila, Rev. and Mrs. Duane Baty, and Rev. and Mrs. Timothy Trout who went straight to Language School in Batangas to learn Tagalog.

The two Mission Councils created earlier are now headed by Merrill Williams for the Luzon Field and Kyle Greene for the Visayan - Mindanao Field. All through the years, the Division of World Mission has sent a total of 22 Missionary couples and 5 Lady Missionaries. Four couples have reached the age of retirement after having served the Philippines Field for over two decades. They included:

John and Lillian W. Pattee

¹⁶ Rulloda, *The Church of the Nazarene*, 74 - 75.



Roy and Erna Copelin
Robert and Tillie McCroskey Sr.
Ronald and Neva Beech

Meanwhile, in the Metro Manila District a young Methodist banker, Virgilio “Verne” Tamayo III, who had attended youth camps at the Nazarene Bible College in La Trinidad, and whose Methodist pastor had formerly been a minister in the Church of the Nazarene, joined the Church of the Nazarene with his wife Lucinda Tamayo. Along with Tamayo came Judge Josias Guinto, a prominent lay member of the Methodist Church. Servillano D. Gomez and Severino Ruiz also served as the evangelists who worked with the Tamayos. They envisioned a Church of the Nazarene in each barangay and town extending from Taytay through Antipolo and Teresa, and beyond, to Bugarin, a barrio of Pililla, Rizal, where Guinto began a church which he then faithfully pastored. Tamayo assisted in the church in Antipolo. As preaching points developed, Tamayo, somewhat like John Pattee earlier, spotted particular young men he thought might be called to ministry, and sent them to either Luzon Nazarene Bible College or Visayan Nazarene Bible College. Tamayo secured credits at APNTS to be ordained, and eventually became District Superintendent before his untimely death in 1999.

From the inception of the Church of the Nazarene in the Philippines in 1946 to 1988, the wonderful message of the Gospel of Salvation and wonderful experience of the Sanctifying Grace of God, has touched all the three major Islands of the Philippines. From a lowly beginning, it expanded to 165 organized churches, 71 ordained elders, and 108 licensed ministers. Church membership reached an all-time high of 9,485, with a Sunday School enrollment of 13,846.¹⁷

Expansions and Educational Institutions

The Church of the Nazarene in the Philippines has been specially concerned of the spread and conservation of scriptural holiness through the establishment of institutions where young people and laymen were trained for ministerial responsibilities. The denomination in general, had always been interested in the Christian education of the youth. Our founding fathers firmly believed that the establishment of schools, colleges, seminaries, and universities, was necessary in the training of would-be church leaders who would perpetuate the vision and programs of holiness evange-

¹⁷ Rulloda, *The Church of the Nazarene*, 76.

lism. Three Educational Institutions had been established in Philippine soil and had significantly contributed to its historical journey.

Luzon Nazarene Bible College (1952 - 1995)

The Luzon Nazarene Bible College stood on a 4.5-hectare property located at Pico Rd., La Trinidad, Benguet. The property cost \$9,250.00, which was appropriated initially for a Bible School in China by the Women's Foreign Missionary Society in honor of Mrs. Susan Fitkin, the first president of the organization.



All-Visayan NBC students with Prof. Enrique Cainglet (1964)

They purchased the land in January, 1952. Construction of buildings immediately started. The College officially started on August 6, 1952, with John W. Pattee serving as Director and 37 students officially enrolled.

The academic program offered a two-track course, one a four-year curriculum plus one year field work leading to a Bachelor of Theology degree for high school graduates, the other is for non-high school graduates leading to a four-year program Christian Worker's Diploma. In 1963, the academic program for the Bachelor of Theology degree was extended to five years with one year of field work. Along with the four-year Christian worker's Diploma, a program leading to a two-year Christian Worker's Certificate was introduced.

Forty-nine students graduated, from the inception of the academic programs in 1952 to 1963. Thirty-two in the Bachelor of Theology program, and 17 students in the Christian Worker's program.¹⁸

In 1967, the Christian Education Department enlarged its program of courses that enabled students in this field to qualify for the degree Bachelor of Religious Education with a field of concentration in kindergarten teaching. Four students graduated in this program in 1969. There was a significant gradual increase in enrollment in 1970's.

¹⁸ Rulloda, *The Church of the Nazarene*, 78.



At the Twenty-six Annual District Assembly held at NBC College Church in April 1980, in line with the move towards total national leadership in the various ministries of the denomination, James Hudson, Regional Coordinator for the Division of World Mission, officially announced the appointment of Carlino Fontanilla as the first Filipino Director of Nazarene Bible College. This was in line with the move towards total national leadership in the various ministries of the denomination.

In May 1983, Asia-Pacific Regional Director Donald Owens, with the approval of the Board of General Superintendents, appointed Ernesto N. Rulloda, as President of the College. In 1984, student enrollment reached an all-time high of 113 and increased further to 118 the year following.



LNBC Faculty (early 1990s)

Due to a significant increase in enrollment, the Men's dormitory was not capable of housing all male students. In the early part of 1986, funds were raised for the construction of a new two-story Men's Dorm building. The Luzon District NWMS donated the furniture used. In 1990, the College' Dining Hall was expanded through the efforts of the West Texas District Work and Witness Team and the South Korea Work and Witness Team, It was named as McCroskey's Hall, in honor of Missionaries Rev. and Mrs. Robert McCroskey Sr.

In 1991, the College gained accredited status with the Philippine Association of Bible and Theological School (PABATS), and with Asia Theological Association (ATA). LNBC was recognized as a U-Level member institution by the International Board of Education (IBOE), Church of the Nazarene.

In 1993, the College pursued government recognition – not only among colleges and universities in the Cordillera Administrative Region (CAR), but also at a national level – and the validation of its offered courses. After submitting the required application documents in 1994, officials of the Department of Education, Culture and Sports, made an on-site inspection of the college and conducted interviews. Before the end of the year, the college was the first Theological institution to be recognized in CHED-CAR, and the second such institution in the Philippines.

The College training school for teachers, Snowwhite Nazarene Child Center, was granted Government recognition.

In May 1995, Luzon Nazarene Bible College played host to the Commission on Higher Education (CHED) National Leadership Conference, participated in by Regional Directors and Supervisors in the Philippines. The College family warmly welcomed the participants. Rulloda opened the conference with prayer.

From 1952 to 1995, five American missionaries and two Filipinos held the presidency of the college:

John W. Pattee, 1952-1954

Adrian Rosa, 1955

Roy Copelin, 1956-1962

Lillian Pattee, 1963-1970

Ronald Beech, 1971-1973

Carlino Fontanilla, 1974-1976

Roy Copelin, 1977-1979,

Carlino Fontanilla, 1980-1982

Ernesto N. Rulloda, May, 1983 - [2001].¹⁹

The college continued to write its history in the annals of time with the blessings of the Almighty.

Visayan Nazarene Bible College (1962 - 1995)

In the early part of 1962, a plan to start a Bible School in the Visayan Island began. It was not until June 1964, when the dream came into reality when the denomination purchased a lot along Zamora Street in Iloilo City to build the school. The school year officially started the same year with fifteen students enrolled.

Originally, the academic program of the school offered a two-year Christian Worker's Certificate for Christian leadership in the local churches. Should a student feel the call to full-time Christian service, he/she had to continue the training at Luzon Nazarene Bible College in La Trinidad, Benguet to complete the ministerial course leading to a Bachelor of Theology degree. The two-year course program was implemented until 1972. In 1973, the institution started a four-year course program leading to a degree

¹⁹ Rulloda, *The Church of the Nazarene*, 79.



Bachelor of Theology. In 1978, the program was extended to a five-year course with one year field work.

Because of the ever-increasing need of the college for expansion, the property was sold and moved to a more central location, Cebu City in May 1986. Classes officially started the year following. The move paid off, for that year marked the highest student enrollment of 92.²⁰

As a Christian institution, Visayan Nazarene Bible College sought to produce an excellent number of Christian leaders whose lives and energy would be devoted toward the development of missions, of transforming the community, the city, and the world, for Christ.²¹

Four American Missionaries and three Filipinos served as College Presidents:

Stanley Wilson, 1964-1972

Wilfredo Manaois, 1973

Roy Copelin, 1974-1977

Stanley Wilson, 1978

Denny Owens, 1979-1980

Florencio Angeles, 1980-1981

Alvin Orchard, 1986-1987

Julie Macainan, 1988-[2011].

The college continued to write its history in the annals of time with the blessings of the Almighty.

Asia-Pacific Nazarene Theological Seminary (1982 – 1995)

Originally thought of as an extension of Nazarene Theological Seminary in Kansas City, Missouri, the first of its kind outside of the USA, the seminary gained its autonomous status on September 22, 1982, through the efforts of its Founding President, Donald Owens. Upon his recommendation, the Division of World Mission, Church of the Nazarene, officially renamed the school Asia-Pacific Nazarene Theological Seminary.²²

The Seminary purchased 4.5 hectares of land owned by the Children's Garden Orphanage and operated by Methodists. When the property

²⁰ see <https://www.vnbc.edu.ph/index.php?page=about>

²¹ <https://www.vnbc.edu.ph/index.php?page=about>

²² see <https://www.apnts.edu.ph/>

was purchased, there were several existing buildings which were renovated to house in-campus students and faculty members. An additional building was constructed to serve as the Administration Building and classrooms.

In 1983, Asia-Pacific Nazarene Theological Seminary was approved by the Department of Justice to accept non-immigrant students. Official regular classes began on November 14, 1983, with the installation of the first faculty members of the seminary. They included:

Donald Owens
Floyd T. Cunningham
Ronald and Neva Beech
Angelito O. Agbuya.

Twenty- three students were enrolled, three full-time and twenty part-time students. Significantly, all students enrolled were Filipinos.²³

In the early part of school year 1984, Donald Owens resigned as President of the Seminary since he was acting simultaneously in the capacity as Regional Director of the Asia-Pacific Church of the Nazarene, and it was too heavy a load. In April 1984, the Board of General Superintendents unanimously elected E. LeBron Fairbanks as President of the Seminary. Prior to his election, Fairbanks was Academic Dean of European Nazarene Bible College and served as adjunct professor at the Southern Nazarene University in Oklahoma.²⁴

The first graduation of the seminary was held on April 5, 1986, with 4 students being conferred their degrees namely:

Clemente Haban, M.Div.
Jayaraj Krishnam, M Div.
Carol Benzonan, MRE
Kim, Soung-Gon, MRE.²⁵

On December 6, 1986, the Seminary successfully secured its permit from the Philippine Government to operate in the offering of its academic courses. In August 1988, the Seminary was granted full Government Recognition.

In 1989, John M. Nielson succeeded Fairbanks as Seminary President.

²³ <https://www.apnts.edu.ph/>

²⁴ <https://www.apnts.edu.ph/>

²⁵ <https://www.apnts.edu.ph/>



Prior to his election, he served as Vice President for Eastern Nazarene College, and was a former missionary to Denmark with his wife Janice. Under Nielson's administration, the Seminary digitized records of the Accounting Office, the Library, and the Registrar's Office. He also extended scholarship grants not only to Nazarene students, but also to non-Nazarene students across Asia and the Pacific Islands.²⁶

In 1993, the Fairbanks Media Center was established enabling Seminary students to enroll in the Master of Arts in Religious Education with majors in Communication. Three years later, the Commission on Higher Education granted recognition to the said degree program called Master of Arts Christian in Communication (MACC).

As a Philippine Government Recognized institution, Asia-Pacific Nazarene Theological Seminary had been approved by the Department of Justice to accept non-immigrant students.

Finally, Asia-Pacific Nazarene Theological Seminary was accredited by the Association For Theological Education in South East Asia (ATESEA), the Asia Theological Association (ATA), the Philippine Association of Bible and Theological Schools (PABATS), and member of the International Board of Education (IBOE), of the Church of the Nazarene.²⁷

The years following saw rapid growth and development in all aspects of its seminary endeavors.

Conclusion

It is said that growth and expansion come through tensions and persecutions. Biological engineering taught us that gradual traction on living tissues creates stresses that can stimulate and maintain the regeneration of active growth of certain tissues. The history of Christianity appeared to have followed the same growth principle coming from inner tensions and outward persecutions. The work of the mission of the Church of the Nazarene in the Philippines had gone through inner tensions and outward struggles if not persecutions. The patience and perseverance of the early Nazarenes during the tumultuous years slowly led the church out of uncertainties toward new opportunities and greater challenges that lay ahead in the next 25 years.

²⁶ <https://www.apnts.edu.ph/>

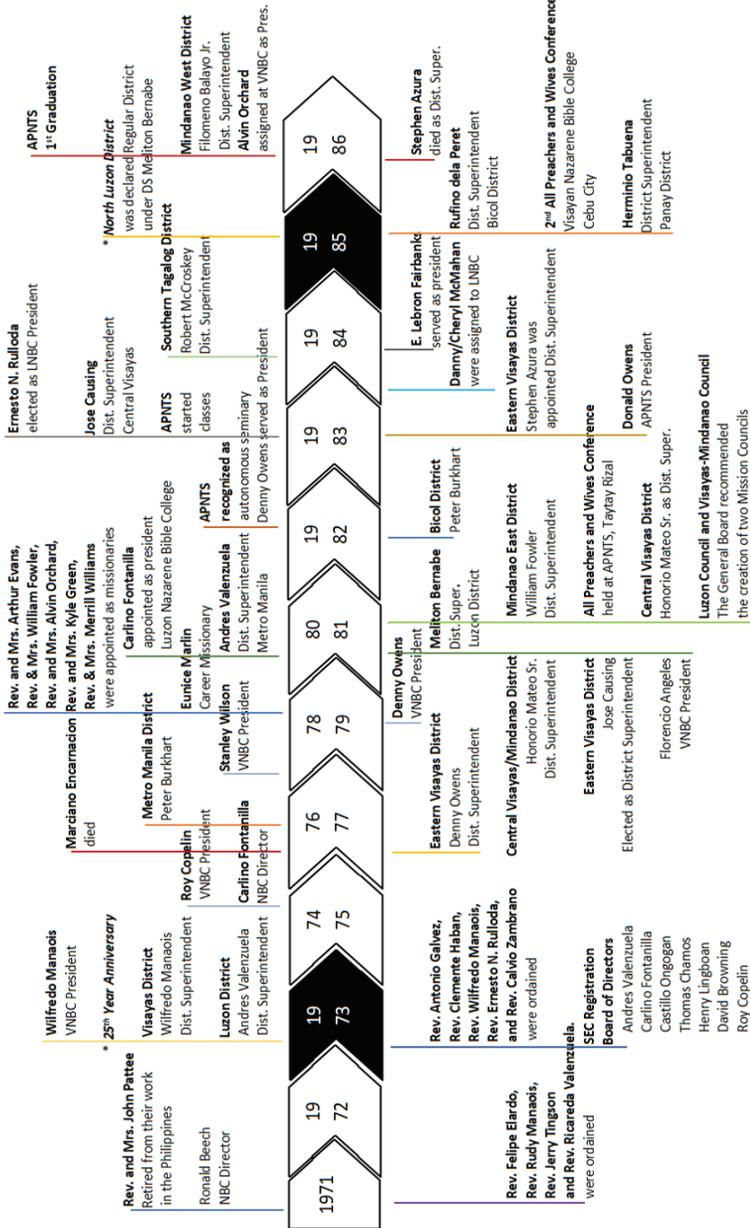
²⁷ <https://www.apnts.edu.ph/accreditation-and-validation>.



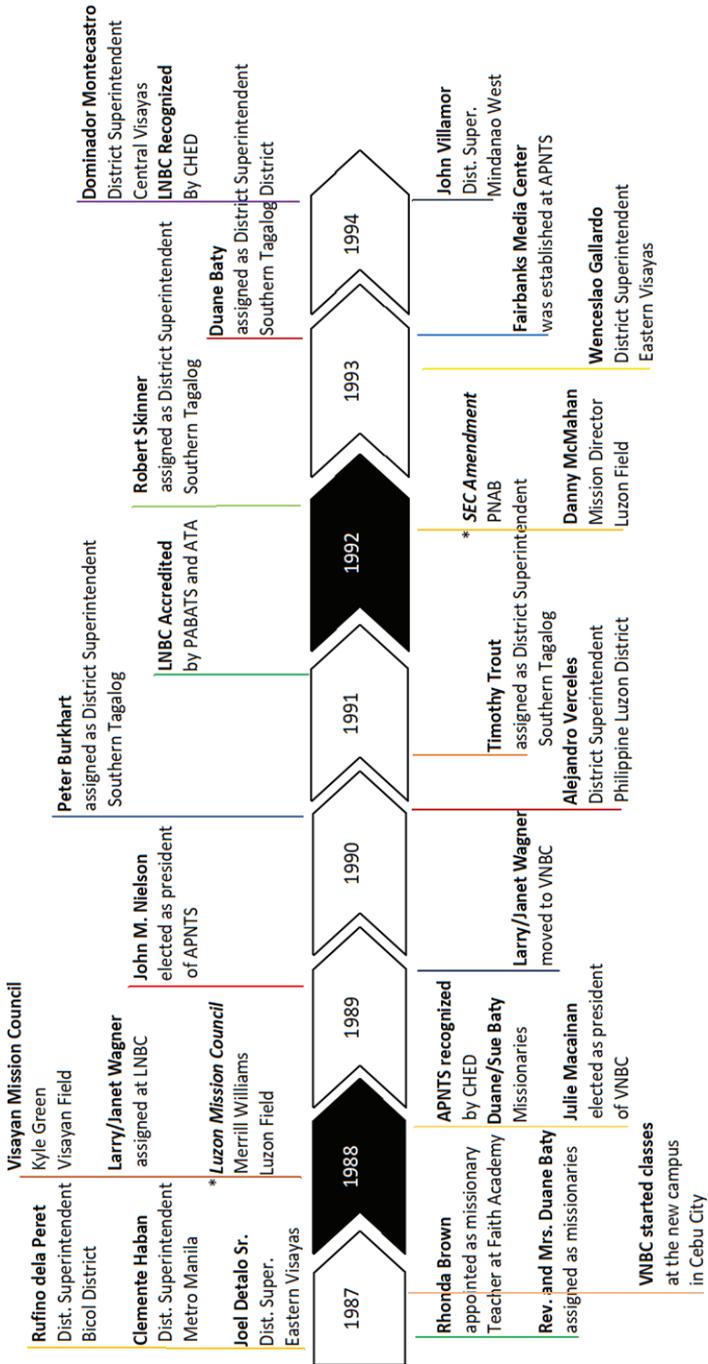
During the Golden Anniversary of the Church of the Nazarene in the Philippines in 1996 held at the Visayan Nazarene Bible College in Cebu City, Nazarenes celebrated the past and looked forward to the future with greater hope and stronger spirit. The leaders of the church had chosen the theme: “A Double Portion of Your Spirit.” It was indeed a new day, a new life with a rekindled fire of the Holy Spirit.



TIMELINE 1971 – 1986
From 25th Anniversary to A Regular District



TIMELINE 1987-1994
From Two Mission Councils to One Mission Field



PART III
Transitions and Prospects
(1995 – 2021)





Introduction

ONE OF THE FOUNDING FATHERS of the Church of the Nazarene, Phineas Bresee, believed that “the sun never sets on the Church of the Nazarene.” Indeed, as the adage declares the future of our church is as bright as the promises of God.

Early Nazarenes believed in what Jesus said to Peter regarding His church, “And I tell you, you are Peter, and on this rock, I will build my church, and the gates of hell shall not prevail against it.” (Matt. 16:18). This resolute spirit was likewise true of the pioneers of the Church of the Nazarene in the Philippines—both missionaries and national leaders. They all believed that the church was here to stay and thrive in its mission to carry on the message of holiness among the Filipinos. As a missional church, the Church of the Nazarene in the Philippines sought to spread the holy fire of God by bringing His presence and power wherever it went with special emphasis on preaching holiness to the poor in the great islands of Luzon, Visayas, and Mindanao.

The mid-1990s represented a new frontier for the Church of the Nazarene in the Philippines. The church had transitioned itself from the birth stage to the growth stage of the life cycle of the church.¹ It had gone through ups and downs, highs and lows in its experiences and ministries as a growing denomination. The various tensions and challenges it faced in the first 50 years proved that it was ready to move onto another stage of develop-

¹ See Richard E. Meeks’ paper on *The Life Cycle of the Church Leadership Team “Talk Sheet”*, https://www.dohio.org/EpiscopalDioceseOfOhio/media/EpiscopalDioceseOfOhioMedia/Our%20Diocese/Resources/Documents/Life_Cycle_of_a_Church_talk_sheet.pdf. For various interpretations of the congregational life cycle, see Martin F. Saarinen, *The Life Cycle of a Congregation* (Washington, D.C.: Alban Institute, 1986); Arlin J. Rothauge, *The Life Cycle in Congregations: A Process of Natural Creation and an Opportunity for New Creation*; Alice Mann, *Can Our Church Live?: Redeveloping Congregations in Decline* (Bethesda, Md.: Alban Institute, 1999).

ment—the stage of maturity. This stage offered the church transitions and prospects, which this chapter is going to look at focusing on the current history of the church that covered the last 25 years from 1997 to 2021.

What defined the life and work of the church in the last 25 years was the emergence of national leaders with the transitioning efforts of field missionaries, Robert Craft (1995-2001) and David Phillips (2001-2010) who began to serve alongside national leaders.

While he was appointed as Field Director, Craft opted to function as a coach to national leaders. He said, “My ‘style’ was more like coaching and allowing Filipino leadership to develop to the next level. I tried to be a ‘listening’ leader and was open to improving the involvement of Filipino leaders in major decisions regarding evangelism, problem solving and developing strategies for the growth and development of the churches and districts.”²

In 2001, Phillips was eventually appointed as Field Strategy Coordinator. Phillips said, “The name was changed to reflect a new direction for Global Missions. The Field would not direct – but coordinate strategy.” With the acceptance of such responsibility by the national leaders toward a new direction, the Nazarene church in the Philippines set its path toward indigenization of the work and its workers. The Nazarene church tomorrow would no longer be laid in the hands of missionaries, but in the commitment of its people. This commitment came first with the passion of the church to evangelism and discipleship as the pioneers did; consequently, leading to church growth and church planting efforts.

Evangelism, Discipleship, and Church Growth

Both the early years (Roots and Revivals, 1946-1970) and the expansion years (Tensions and Expansions, 1971-1995) of the church of the Nazarene in the Philippines recorded the spread of Nazarene churches not only in Luzon and the Visayas, but also in Mindanao. As part of the Central Visayas District, the work in Mindanao was officially started in the 1980s through the leadership of the late Honorio C. Mateo. In 1981, General Superintendent William Greathouse approved the separation of Mindanao as a district. William Fowler was appointed as its district superintendent. In 1986 the Mindanao West District was likewise created with Filomeno Balayo Jr. as its district superintendent. By 1997, the Church of the Nazarene

² Robert Craft, interview of author, October 25, 2021.



had already ten districts with the Metropolitan Luzon District as the tenth district created from Luzon District that same year (“District Superintendent’s Report,” Metropolitan Luzon District Journal [1997], p. VI-Reports). Angelito O. Agbuya was appointed as its first district superintendent. In 1998, Negros District became the eleventh district of the Church of the Nazarene in the Philippines with Federico Cabansagan Jr. as the appointed district superintendent. Negros District separated from the then Western Visayas District (1973). Eventually, the Western Visayas District was re-named as the Panay District.

District	District Year	District Superintendents
Pre-Mission Works	1946	[J. E. Moore*/ A. Bond Woodruff*]
Philippine Mission Field	1948	Joseph Pitts (dec)
Philippine Luzon District	1955	Joseph Pitts
	1968	Andres C. Valenzuela ³ (dec)
Panay [Western] District (Visayan District)	1973	Wilfredo A. Manaois Sr. (Manaois first served as assistant to the Mission Director for the Visayan District before he was elected as District Super- intendent in 1975) (dec)
Eastern Visayas District	1977	Denny Owens (dec)
	1980	Jose Causing (dec)
Metro Manila District	1977	Peter Burkhardt (dec)
	1980	Andres C. Valenzuela (dec)
Central Visayas District	1977	Denny Owens (dec)
	1980	Honorio C. Mateo Sr. (dec)
Mindanao East District	1981	William Fowler (dec)
	1995	Nicholas F. Cacho Jr.
Bicol District	1981	Peter Burkhardt (dec)
	1987	Rufino dela Peret (dec)
Southern Tagalog District	1984	Robert McCroskey Sr. (dec)
	1995	Rudy Manaois (dec)
Mindanao West District	1986	Filomeno Balayo Jr.
Metropolitan Luzon District	1996	Angelito O. Agbuya (dec)
Negros District	1998	Federico Cabansagan Jr.

* Military chaplains

³Served as the first Filipino District Superintendent.

Unlike the early 25 years and the succeeding expansion of the next 25 years, the work of the church since 1997-2021 had primarily been under the leadership of national workers—local pastors, district superintendents, and other workers including laypeople. Missionary roles shifted to mere overseeing the mission work wholly done by the national leaders. It was under Robert Craft, who was appointed as the Field Director in 1995-2001, when the church transitioned toward nationalization.

The nationalization of the work, however, did not mean independent churches. The church still had a strong missionary presence in the field in keeping with the international spirit of the denomination. Nonetheless, no more missionaries were ever appointed to the role of district superintendency. Tim Trout, Bob Skinner, and Duane Baty were the last missionary district superintendents that served pioneering Bicol District and Southern Tagalog District in the early 1990s. Filipino district superintendents with elected district advisory boards were given total responsibilities in the work of the church with the goal of establishing three-self churches and regular districts.

District superintendents took the responsibility of maintaining and growing their districts through the works of evangelism, discipleship, and church planting. Different available methods on evangelism and discipleship were used by local churches and their pastors but most of them followed the strategies taught by early missionaries either in the field or in the Bible Colleges where missionaries still took active responsibilities.

In addition to the traditional home Bible studies, pastors were doing open air crusades in their respective areas to reach out to more people. Districts would often sponsor open air crusades in strategic places participated by churches. Local churches were the ones that did the follow up through visitations and home Bible studies when possible. District superintendents reported that through home Bible studies, local churches experienced spiritual, numerical, and financial growth. (“District Superintendent Report,” Luzon District Journal [1996], p. 38).

Having been born through revivals in the US, the Church of the Nazarene continued to put emphasis on the importance of revivals as “a primary means of reaching out communities, converting children and young people in the church, keeping believers from backsliding and guiding them into entire sanctification, renewing the commitment of all.”⁴ Revivals had

⁴ Floyd T. Cunningham, ed. *Our Watchword and Song*, 382-83.



been adopted by most Nazarene churches in the Philippines. There were regular annual revivals conducted in almost all churches.

The work of evangelism and discipleship, however, was not limited to outdoor evangelistic programs and church revivals. The church of the Nazarene through its auxiliary ministries—Sunday School Discipleship Ministries International (SDMI),⁵ Nazarene Mission International (NMI),⁶ and Nazarene Youth International (NYI)⁷—put emphasis on the role of elected officers of the auxiliary departments in maintaining and promoting Christ and the church to communities through their various programs and activities. SDMI conducted Sunday School rallies that catered to all ages where members were encouraged to invite their families and friends to the church to participate in various Sunday School activities. These brought in new “contacts” for the prospective growth of the church. (“District Superintendent Report,” *Metropolitan Luzon District Journal* [1997], n.p). Daily Vacation Bible School (DVBS) were also conducted in Nazarene churches through SDMI and its officers. Majority of those who participated in the DVBS were children and young people, although there were also some adults who attended and participated. Many of those who attended and participated stayed with the Nazarene churches, especially children who grew up with Sunday School activities and later were converted, baptized, and became members of the Church of the Nazarene.⁸ These results often encouraged district superintendents who put emphasis on the necessity and importance of Sunday School Ministries. Southern Tagalog District Superintendent Rudy Manaois wrote: “Our goals this year is to unite and work together so that we can attain 15% increase in membership and Sunday School attendance, and 25% increase in finances.” (District Superintendent Report,” *Southern Tagalog District Journal* [1997], n.p.).

Nazarene Mission International was the mission arm of the Church of the Nazarene. One of the core values of the Church of the Nazarene demonstrated this commitment,

We Are a Christian People
We Are a Holiness People
We Are a Missional People⁹

⁵ Formerly called Sunday School Ministries (SSM).

⁶ Formerly called Nazarene World Mission Society (NWMS).

⁷ Formerly called Nazarene Young People Society (NYPS).

⁸ For a statistical report, see “Sunday School Ministries Director’s Report,” *Mindanao West District Journal* (1994): 33.

⁹ see <https://asiapacificnazarene.org/about-us/core-values/>

From the start, the Church of the Nazarene had always been a missional church. The presence of the Church of the Nazarene in the world testified to this commitment. Such commitment was embedded in the life of every Nazarene church in the world including Philippine Nazarene churches. NWMS presidents' reports testified to the role and significance of mission in the life and growth of Nazarene churches in the last 25 years. For example, Imelda Laroya, NWMS president of Luzon District reported in 1996 the following statistics,

1. 50% increase in giving
2. Increase in membership
 - 1,553 active members
 - 210 associate members¹⁰

Through NMI, Nazarenes were called to engage in their communities through compassionate ministries. Luzon District NWMS Committee recommendations include,

We encourage every local NWMS to form compassionate Ministry team by: Electing a local NWMS Compassionate Ministry secretary to look after the needs of the members of the church; people of the community; strive to help in times of disasters like natural calamities and deaths.¹¹

Nazarene Mission International also provided local churches with opportunities to learn about world mission through mission studies that encouraged members to participate not only in mission giving but also in local mission activities that promoted the work of their local churches. Hannah P. Tamayor of Negros District reported in 1999,

The Nazarene World Mission Society in Negros District has been responsive to this Commission of God (the Great Commission). We serve as the promotional arm of the Church of the Nazarene. We never get tired in (sic) challenging and reminding Nazarenes throughout the District.¹²

The vibrancy of local Nazarene churches had always been intensified by the dynamic activities and ministries of the young people both inside and outside the church. Pastors encouraged young people to take responsibility in reaching out to their fellow young people through evangelistic activities that provided space and programs fitted for youth culture. The creation of the Nazarene Young People's Society demonstrated the church's love and commitment to its youth. Local churches encouraged the youth

¹⁰ Minutes of the 32nd NWMS Annual District Convention of Luzon District on March 19, 1996, *Luzon District Journal*, (1996): 64.

¹¹ "NWMS Committee," in *Luzon District Journal* (1996): 61.

¹² "NWMS President's Report," in *Negros District Journal* (2000): 26.



to take active participation in the life and mission of their churches. Pastors emphasized the necessity of discipling the youth toward Christlikeness or the experience of Entire Sanctification. Youth services were conducted regularly in local churches that provided opportunities for young people to exercise their gifts and talents in and through their churches. NYI has its own organization from the global office, regional office, and field office to district organizations and local churches.

Global NYI
Director - Council

Regional NYI
Coordinator - Council

Field NYI
Coordinator - Council

District NYI
President - Council

Local Church NYI
President - Council¹³

The Philippine Nazarene churches were under the Philippine Micronesia Field Office (PMFO) NYI coordinator, District NYI presidents, and Local NYI presidents, who all worked together in planning for NYI ministries and activities. Every local Nazarene church elected their own youth officers who served the local church through various ministries and activities in partnership with the district NYI council and the Field NYI council. Local and district NYI evangelistic and discipleship programs include regular youth fellowships, Bible studies, district activities—sports, musical and literary competitions, district annual youth camps, and district youth leadership retreats, and district youth seminars.¹⁴ The warmth fellowship, the fun-filled youth activities, the innovative and adventurous camps, the righteous and loving atmosphere in Nazarene churches, the joyful noise of praise and worships, and the Christ-centered and holiness preaching messages of pastors and youth leaders were all part of the total NYI experience that gave many young people that opportunity to receive Christ and to stay

¹³ See “Nazarene Youth International,” in <https://2017.manual.nazarene.org/section/nyi/page/8/>.

¹⁴ See “NYI Committee,” in Southern Tagalog District Journal (1996): n.p.

in the church.

Moreover, these auxiliary ministries adapted to the changing times of doing ministries with the new generations of the 21st century. The Church of the Nazarene had always been open to strategies that best served both the Great Commission and the Great Commandment. While Nazarenes continued to keep their loyalty and commitment to Scriptural holiness in the Wesleyan tradition, the leaders of the denomination had never encouraged extreme fundamentalism and unreasonable legalism both in its faith and practices.

Conscious of the danger of compromising Scriptural holiness, Nazarenes in the Philippines moved with cautions on the how of ministries and missions. An example of this was the popularity of G-12 strategy in the 1990s and early 2000s. While the strategy was appealing and attractive, some of what the G-12 group believed and practiced deviated from the core beliefs and traditions of the Church of the Nazarene such as the issue of speaking in tongues and giving. Aware of the abuses of the group in some other evangelical churches, in 2015 the Metro Manila District issued a statement on the dangers of adopting the whole G-12 discipleship strategy.

The Church of the Nazarene and its national leaders held on to the common saying in the denomination, “In essentials, unity; in nonessentials, diversity; but in all things, charity.” On the other hand, the proliferation of small groups was strongly adopted, in the spirit of John Wesley’s holy clubs serving as means of discipleship through the auxiliary departments. Likewise, organic approaches to evangelism and church planting were given place in the church. Ministries with people groups, like sports, business, young professionals, government offices, and others have become parts of Nazarene strategies in reaching out to various individuals and groups.

Church planting, however, became a challenge to district superintendents. The lack of funding and the absence of a church planting system left the districts to rely on local churches both for church growth and church planting. Districts made church planting a local church-based program. On its part, the mission Field provided some seminars, projects like the Jesus Film, and not a few training on church planting.

However, most districts were slow to integrate strategies or develop a



system for church planting in their respective districts. With the appointment of Arnel L. Piliin as Field Strategy Coordinator in 2020, the emphasis on church planting and district multiplication had been given attention. In 2021, Ronald Reyes of Tanay Church of the Nazarene was appointed as volunteer Church Planting Coordinator for the Philippine Micronesia Field promoting church planting efforts and strategies to the existing 11 districts nationwide. Adrian M. Tambongco was appointed that same year as the District Development Coordinator to help districts in creating church planting strategies. Moreover, Piliin encouraged each district to pioneer another district in addition to two new pioneering districts to be opened in Palawan and Quezon Provinces sponsored by the Field. Both evangelism and church growth now depend on strategies the church would culturally develop toward a more effective way of communicating the gospel to culture.

Under national leadership, the church could then contextualize the gospel to the Filipino culture and to communicate it to Filipino languages that speak to the felt need and cultural realities of the Filipino people. The prospects of contextualization and decolonization lay open to the national leaders of the church. The challenge of rethinking and reframing the work of the church presented opportunities for the national leaders. But these challenges and opportunities remained to be seen. In the meantime, leaders were preoccupied with the leadership transitions the districts were undergoing. The focus was more on building relationships in and among local churches and providing district activities in and through the district auxiliary departments.

National Leadership

As soon as Filipino pastors were ordained as elders in the Church of the Nazarene, the development of national leaders began to emerge. While Pitts already gave ministry responsibilities to earlier Filipino affiliates such as Gil Sevidal and Ciriaco Jamandre, it was not until the first batch of Filipino ordained ministers in the church in 1958 that missionaries began to delegate leadership roles other than pastoring to Filipinos. In 1968 among the first Filipino ordained elders in the church, Andres Valenzuela, was elected to the office of the District Superintendent by the then lone Philippine District Assembly.

But though Filipino ordained elders began to take leadership roles in the church, national leadership was still dependent on the support and su-

pervision of the mission through the missionary leaders and the general church. The leadership structure of the Church of the Nazarene provided limited responsibilities vis-à-vis the so-called three-self principle of indigenous/national leadership.

While the Church of the Nazarene followed a representative form of government where leaders were elected to various offices and responsibilities, mission government of the church from the global church, regions, and fields were basically appointed (through election) by the General Superintendents for their mission appointments.¹⁵ These appointed leaders of the church often had greater control of finances and policies in the mission in collaboration with the general superintendents and elected members of various boards and councils. This made national leadership a limited indigenous/national one. Rightly so because the Church of the Nazarene had remained an international church very much like the Roman Catholic Church.

District Development

With the structure of the Church of the Nazarene, the development of national leaders was first limited to the district level. By 1997, district superintendents, either appointed or elected, were all Filipinos. Missionaries were no longer assigned as district superintendents. In 1985, the Philippine church had the North Luzon District as the only Regular District (Phase 3). A phase 3 district was considered to be a fully self-supporting district in regard to district administration.¹⁶ The rest of the districts in the Philippines were either pioneering districts or phase 1 districts.

The election and appointment of Filipino district superintendents placed the challenge of expanding the work of the church under national leadership. Despite their limited knowledge and lack of experience in leadership, the Filipino district superintendents took on the challenge. They did what they could to continue the work handed over to them by the missionaries with little financial support.

When Craft took office as the Field Director in 1995, the districts already had all Filipino district superintendents who were doing all the works of evangelism, discipleship, church growth, and church planting. Craft saw the potential of Filipino district superintendents in pastoring

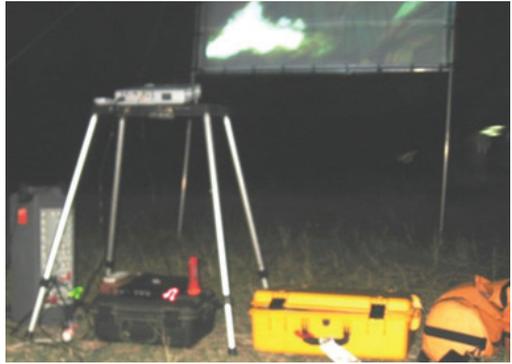
¹⁵ See “The Region,” *Manual* (2017-2021: paragraphs 346-346.7).

¹⁶ See “District Government,” *Manual* (2017-2021: paragraph 200.2)



and growing their churches and districts, and the prospect of enhancing national leadership. He then focused on coaching Filipino district superintendents to transition the work in the field from missionary leadership to national leadership. Field ministries and mission strategies, such as evangelism, education, literature, and district development, were concentrated on assisting district superintendents' plans and programs in their respective districts. The aim was to move the districts toward developing a higher degree of self-support and to slowly implement an exit strategy for the missionary force.¹⁷ With this, Craft appealed to missionaries to limit if not totally stop their ministry engagements with Filipino churches, including ministry discussions with Filipino leaders and pastors without proper communication with the field.

In 1998, Campus Crusade and the Jesus Film Harvest Partners chose to partner with the Church of the Nazarene. The Philippines was the first country in the world to host this partnership. Craft invited David Phillips and his wife, Naomi, to join them in the Field. The Phillips came to the Philippines in July 1998.¹⁸



Jesus Film Showing

Immediately they were given responsibilities in the Field Office and the Field's work to help the districts in developing their churches. The supervising and implementing of the Jesus Film was given to Phillips, while Craft was busy with partnerships and fundings for the project.

Phillips said that at the time they started the work, there were 230 churches listed on the statistical reports for the Philippines. About 30 of these did not exist but had not been removed for technical reasons. Jesus Film was expected to add not only converts but also churches. The Field hoped to multiply churches in the districts. Rev. Elmo Dialing was invited in 1998 to join the Field and to help coordinate the Jesus Film project. Teams were organized, trained, and dispatched to show the Jesus Film in public places and private houses in partnership with local churches.

¹⁷ Robert Craft, interview by author through FB Messenger, October 15, 2021.

¹⁸ Robert Craft, interview by author.

The film showings created opportunities for evangelisms and follow-up Bible studies. Thousands of people were reached through the Jesus Film, and many of them were introduced to the churches that hosted the Jesus Film team.¹⁹ A few churches were started by some districts.

“Taghoy sa Dilim” film was added to the Jesus Film teams but the teams targeted campuses to minister to young people in high schools and colleges. The teams were also helped by Youth Ministry teams from the US and Korea.

In addition, the Field also implemented the global program of “Each One, Reach One”—it was a program by the global church to encourage every Nazarene to participate in the work of evangelism. Moreover, the Church of the Nazarene participated in the DAWN 2000 spearheaded by the Philippine council of Evangelical Churches in the Philippines. The goal was to plant churches in every Barangay by the year 2000. Rev. Craft used the Jesus Film to work on achieving the goal of planting churches in barangays where there were no evangelical churches. While DAWN 2000 failed to meet the goal, tremendous progress was made.²⁰

Meanwhile, in August of 1998 Greg and Terri Taylor came to the Philippines and began to coordinate Work and Witness for the Philippines-Micronesia Field. They helped raise funds for building Nazarene churches in the districts and helping Nazarene institutions including the Asia-Pacific Nazarene Theological Seminary, where they also served as campus maintenance coordinators. In addition, the Taylors also helped in water pumping projects for PNC and several communities in the country. The Field was also strengthened by the addition of Korean missionaries, Timothy and Lydia Kim. The Kims had been working in the Philippines in the late 1980s as missionaries of Korean churches. In 1999, the Kims were officially assigned to the Philippine-Micronesia Field as missionaries.²¹

In 2000, Craft resigned as Field Director to join the Bible League. Rev. Phillips was appointed as the interim Field Director. Immediately Phillips conducted an evaluation of the work of the Church of the Nazarene in the Philippines under the mission watch of the Field. The result was that even with several ministries like the Jesus Film, Drug Awareness in the

¹⁹ Elmo Dialing, interview by author, Taytay First Church of the Nazarene, December 15, 2021.

²⁰ Craft, interview by author.

²¹ David Phillips, email message to author, October 24, 2021.



Schools, Compassionate Ministry Centers, Child Development Centers, etc., churches in the districts were not growing as fast as expected in the country. He saw the need to further strengthen national leadership that had taken a non-active involvement in the vision and direction of the Church of the Nazarene in the Philippines except for their respective districts.

Phillips initiated reforms in the relationship between the Field and the PNAB by involving the PNAB in some of the Field's decisions and actions. This was to encourage district superintendents to take an active role in the development of the districts toward a national church. He urged the district superintendents to set strategies and programs for their churches to be considered for Field's funding.

In 2001, Phillips was officially appointed as the Field Strategy Coordinator for the Philippines. The name of the office was changed to reflect a new direction for Global Missions. The Field would not direct – but rather coordinate strategy.²² Therefore, Phillips thought that the new responsibility of coordinating strategy would be more effective when he had Filipino workers, instead of missionaries, to help him facilitate strategies for the districts and to help transition for a new Filipino Field Director/Strategy Coordinator, the Region asked him to prepare. The following Filipino workers were then asked to join the Field and to work on different responsibilities,



Jesus Film showing with the crowd coming to accept Christ

1. Vic Abulucion was asked to help with Nazarene Compassionate Ministry programs.
2. Jun Suyat was asked to help coordinate outreach and discipleship.
3. Larnie Sam Tabuena was hired to help with theological education by extension.
4. Ilde Detalo was asked to help with Child Sponsorship and Literature development.
5. Joel Arro and Ernalyn Longcop served as secretaries.²³

Moreover, seminars and programs were done to empower churches and districts, pastors and leaders of the church. In 2001 to 2010, the

²² Phillips, email message.

²³ Phillips, email to author.

Field also provided the districts with seminars on evangelism, discipleship, church multiplication, and leadership development. Upon his teaching visit at APNTS, Robert Coleman likewise conducted seminars for pastors and leaders of the church with his book, *Master Plan of Evangelism*. David White and the Philippine Challenge were also tapped to teach District Superintendents and pastors church planting. Stan Toler was likewise invited to help the districts on creating the vision and mission of the church. Toler talked about mission, vision, values, strategy, and goals.

During his term, Phillips had worked with the District Superintendents in implementing reforms and programs. He gave them more and more power in making decisions and taking actions. The involvement of the district superintendents was slowly moving their focus from district leadership to the national leadership. Phillips reported, “By 2010 the number of active churches had grown from 200 to 350! The Philippine church had about 10 churches that were over 200 in membership.”²⁴ The following are the lists of the districts of the Church of the Nazarene in the Philippines by 2021.

Luzon District (Phase 3)

Alejandro Verceles (dec)(e)	1990-1999	9 years
Marcelino Ochoco (e)	1999-2021*	22 years

Metropolitan (Phase 2)

Angelito O. Agbuya (dec) (a)	1996-2013	17 years
Crisanto B. Colorado (a/e)	2013-2021*	8 years

Metro Manila District (Phase 3)

Virgilio Tamayo III (dec)(a/e)	1995-1999	4 years
Elpidio Manangan (dec) (e)	1999-2003	4 years
Radito Fausto (e)	2003-2009	6 years
Bonifacio Plantilla (e)	2009-2010	1 year
Arnel L. Piliin (e)	2010-2020	10 years
Ryan Cardinal (a)	2020-2021*	1 year

Southern Tagalog District (Phase 2)

Rudy Manaois (dec) (a/e)	1995-2002	7 years
Faustino Roranes (a/e)	2002-2013	11 years
Mark Eugenio (a)	2013-2015	2 years
Wilfredo Aluad (a)	2015-2017	2 years

²⁴ Phillips, email to author.



Mark Eugenio	(a)	2018-2020	2 years
Nestor J. Macas Jr.	(a)	2021-2021*	1 year

Bicol District (Phase 2)

Rufino Dela Peret(dec)	(a)	1987-1990	3 years
Timothy Trout		1991-1992	1 year
Robert Skinner		1992-1993	1 year
Duane Baty		1993-1995	2 years
Sulpicio 'Jun' Detalo	(a/e)	1995-2016	21 years
Francesco Mortega	(a)	2018-2020	2 years
Dan P. Feleo	(a)	2021-2021*	1 year

Panay District (Phase 3)

Hermenio Tabuena	(a)	1985-1998	13 years
Jesus Miranda	(a)	1998-2005	7 years
Joseph F. Cacho	(e)	2005-2014	9 years
Medanny C. Punzalan	(e)	2014-2021*	7 years

Eastern Visayas District (Phase 3)

Joel Detalo Sr. (dec)	(e)	1987-1993	6 years
Wenceslao G. Gallardo	(e)	1993-2005	12 years
Edgar Longcop	(e)	2005-2016	11 years
Asalim B. Gunda	(e)	2016-2021*	5 years

Mindanao East District (Phase 2)

Nicholas F. Cacho Jr.	(a)	1995-2002	7 years
Erene Pastor	(e)	2002-2014	12 years
Nicholas F. Cacho Jr.	(a)	2014-2021*	7 years

Central Visayas (Phase 2)

Dominador S. Montecastro, Jr. (dec)	(e)	1994-1999	5 years
Edgar Longcop	(a/e)	1999-2005	6 years
Renato Villagonza	(e)	2005-2012	7 years
Nilo V. Rosende	(e)	2012-2021*	9 years

Mindanao West (Phase 2)

John D. Villamor	(a)	1994-1998	4 years
Glen F. Cacho	(e)	1998-2006	8 years
Segundo Angwas	(e)	2006-2007	1 year
Fernando P. Angel	(e)	2007-2014	7 years
Dan C. Balayo	(e)	2014-2021*	6 years

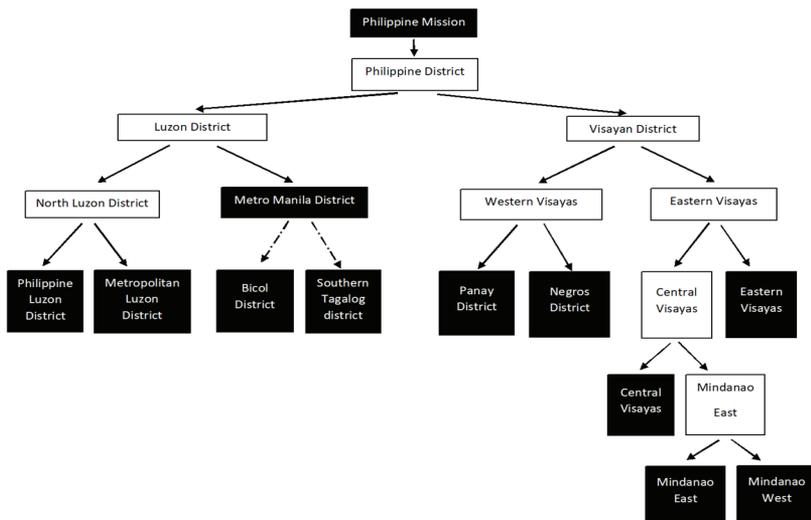
Negros District (Phase 2)

Federico Cabansagan Jr. (a)	1998-2000	2 years
Nemie D. Babao (a/e)	2000-2005	5 years
Rudy Manaois (dec)	(a) 2006	2 months
Joseph F. Cacho (e)	2006-2007	1 year
Nemie D. Babao (a)	2008-2021*	13 years

* still serving as District Superintendent in 2021.

Below is the chart flow of the history of the multiplication of the districts from the Philippine mission in 1946 to the 11 districts in 2021. Apparently, there had been two ways of district multiplication: division and start-up. There were two main reasons for the divisions of districts. The first reason was geographical. Leaders thought that the area of responsibility for the district was huge. The second one was cultural. The differences in language and culture prompted the leaders to divide the districts. Another way was the start-up. When new missionaries were assigned to the Philippines, mission leaders would assign them to pioneering works, like the ones in Bicol and Southern Tagalog districts. However, the missionaries that pioneered the work were first assigned to a district. Hence, in the chart it is reflected with the dotted lines.

CHURCH OF THE NAZARENE IN THE PHILIPPINES
Mission/District Chart

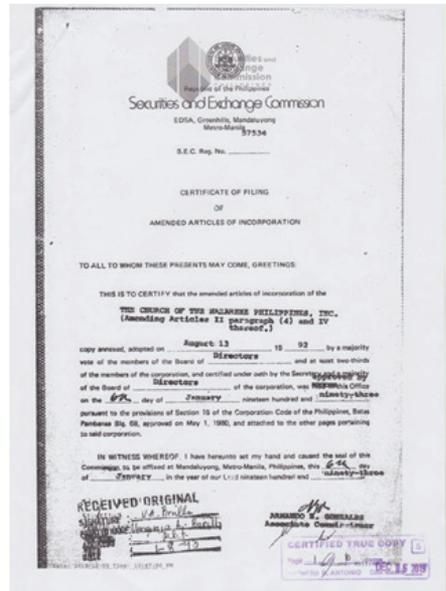




Philippine National Administrative Board

The structure of the Church of the Nazarene fell heavily on two elected leaders of the church—the general superintendents and the district superintendents. The other leaders in between them—regions and fields—were mostly appointed leaders by the board of general superintendents who oversee the global work and mission of the church. The creation of national boards was only for legal matters and mission facilitation of the work of the church in different countries.²⁵

By 1997, the work of the Church of the Nazarene in the Philippines had been primarily in the hands of the national leaders. Field Director Craft began working closely with the national board under the name Philippine National Administrative Board (PNAB) reorganized in 1992 based on the amendment of the Articles of Incorporation originally filed in 1973.²⁶ The amendment was necessary because of the growing number of Filipino district superintendents in the denomination. The role of the PNAB, however, was still limited to legal matters related to government regulations and denominational properties in addition to the Manual provision that national board [might] be created to facilitate the mission and strategy of the church.



1992 SEC Registration: Amended Articles of Incorporation

Under the organizational structure of the church, the PNAB was less active administratively except in cases when mission decisions or actions were warranted for legal purposes. In 1995 during the term of Craft as the appointed Field Director—a duly representative of the Regional Director,

²⁵ <https://2017.manual.nazarene.org/section/national-boards/> (Article 345).

²⁶ Securities and Exchange Commission, “Certificate of Filing of Amended Articles of Incorporation” (1992). The original incorporators of the Church of the Nazarene Philippines, Inc. (1972), serving as the Board of Directors include the following: Rev. Andres C. Valenzuela, Rev. Carlino R. Fontanilla, Rev. Castillo N. Ongogan, Mr. Thomas Chamos, Mr. Henry L. Lingboan, Rev. David F. Browning, and Rev. Roy E. Copelin.

district superintendents and other members of the PNAB were encouraged to begin functioning as an administrative board. Craft writes, “I asked the PNAB to take on more administrative responsibility and decision making, and I moved the mission into a more supportive role.”²⁷ With such arrangement and encouragement, the PNAB began to take responsibility as the Administrative Board of the church empowered to provide leadership for the national church in three areas: legal matters, church growth strategies, and administrative responsibilities.

Consequently, the PNAB began to regularly meet to talk about strategies and responsibilities in leading the church toward the nationalization of the work. Slowly, the members of the National Administrative Board participated in the administrative discussions such as decisions on ministry priorities and project fundings. The participation of the national church in the DAWN 2000, for example, was decided by the PNAB and implemented to the districts as a program of the PNAB for all churches.²⁸ The Field Director had let the national leaders take ownership of the project with his full financial and logistic support. Craft provided the funding and other resources the Field had toward the success of the DAWN 2000 in the Church of the Nazarene in the Philippines. The Jesus Film Harvest Partners was made readily available to districts for their use in planting churches in barangays as requested by district superintendents. The districts were given authority to structure and supervise the Jesus Film upon the decision of the PNAB, although the funding was coming from the Field and its partners.

The empowering of the PNAB continued under the leadership of Phillips. He had asked the PNAB to have more participation in the ministries of the church in their districts. The PNAB was continually given authority to decide on ministry priorities and projects. This arrangement had prepared the PNAB for its restructuring toward greater responsibility as an administrative board. When Dr. Angelito O. Agbuya, the PNAB chairman then, turned down the offer for him to be the Field Strategy Coordinator, it was decided to elect an Executive Secretary instead to function as the executive officer of the PNAB on its decisions and programs.²⁹ Larnie Sam Tabuena was elected as the first Executive Secretary for the national church responsible to the PNAB. They also agreed that the coordinators of

²⁷ Craft, interview by author.

²⁸ For the history and programs of the DAWN 2000, see <http://www.ad2000.org/gcowe95/tend.html> “The Philippines Model,” written by Bishop Efraim M. Tendero.

²⁹ Dialing, interview by author.



the Field be under the Executive Secretary although the funding remained from the Field. The goal was to transition the work to national leadership. Tabuena penned down the function and direction of the PNAB:

As an implementing arm of the PNAB, we have reviewed the Manual #343 provision pertaining to its composition, functions privileges and come up with a concise outline such as:

- Degree of contextual relevance
- Legal aspects and requirements
- Devise strategies for church growth
- Formulate styles for management
- Freedom to create productive operational milieu which reflects culturally-oriented programs.³⁰

The new structure had its promising future. When Tabuena ended his term, Nicholas F. Cacho Jr. was elected to serve as the next Executive Secretary.

The initial success of the Executive Secretary under the PNAB, however, was short-lived. There were two apparent reasons for the poignant discontinuation of the office of the executive secretary: the lack of financial support from the districts that were also depending on the support of their churches and the non-active function taken by the people concerned. Hence, when Stephen Gualberto was appointed as the first Filipino Strategy Coordinator, the PNAB was back to its original structure without the Executive Secretary. Tabuena lamented that what they had labored hard only came to nothing. He expressed his hope though that one day, the national leaders would take the challenge upon themselves and lead the church toward a truly national leadership.³¹

Filipino Field Strategy Coordinators

The goal of having a Filipino Field Director/Field Strategy Coordinator (FSC) then started as early as the time of Craft. The Region was already thinking of appointing a Filipino leader for the position of Field Director. But, it had to be prepared and prayed for. By the time of Phillips, the move toward appointing a Filipino Field Strategy Coordinator had already gained momentum from the Region. Phillips had personally informed the PNAB of the plan of the Region for the Philippine-Micronesia Field, which the national leaders had taken positively and began praying for the right

³⁰ Larnie Sam Tabuena, "2007 Report to the Philippine National Board," *Minutes* (PNAB Meeting).

³¹ Larnie Sam Tabuena, interview by author, December 12, 2021.

With much prayer and consideration, in 2010 the Region appointed a young Filipino Field Strategy Coordinator, Stephen Gualberto, who at that time was serving in the global Nazarene Compassionate Ministries (NCM) as the International Program Development Coordinator.³³ Stephen and his wife, Theresa, were likewise



Stephen and Theresa Gualberto

appointed as missionaries in compliance with the mission policy for those serving as Field Strategy Coordinators. The appointment of Gualberto was a positive step toward national leadership. With his appointment, National leaders were looking forward to working with Gualberto on empowering the PNAB and supporting its efforts and strategies to lead the Philippine church toward a new life and a new direction.

Gualberto's leadership was more focused on social actions or compassionate ministries, understandably because his previous experience was primarily on compassionate ministries having served the Nazarene Compassionate Ministries in various offices. Gualberto believed that social actions and compassionate ministries were integral part of the mission of the church. Consequently, while serving as the FSC, Gualberto continued his connection and relationship with the Nazarene Compassionate Ministries enhancing the scope of his responsibility as FSC. Coincidentally, during the term of Gualberto, the Philippines suffered from a series of national crises and natural calamities that warranted intense compassionate ministries. Gualberto acted swiftly mobilizing the districts, local churches and volunteer workers to meet various challenges. As a result, Gualberto organized, established, and strengthened compassionate ministries under his leadership such as the following,

1. The Registration of NCM Philippines Inc., with Rev. Gualberto as the Executive Director.³⁴
2. Holistic Child Development – under HCD ministries 6 Child

³² Phillips, interview of author.

³³ See "Missionary Profile – Stephen and Theresa Gualberto," <https://nazmissions.wordpress.com/2012/04/12/missionary-profile-stephen-theresa-gualberto/>. (accessed on October 15, 2021).

³⁴ See Nazarene Compassionate Ministries, Philippines. <https://www.thepcmn.org/copy-of-mem-34>



Development Centers were established, namely

- a. TEACH Davao (2009)
 - b. TEACH Iligan (2009)
 - c. TEACH Ormoc (2016)
 - d. TEACH St. Bernard (2009)
 - e. Lingap Bata GMA (2014)
 - f. Gintong Aral Taytay (2014)
3. NCM/World Hope International/International Justice Mission (2016) – Online Sexual Exploitation of Children (OSEC). It offers training on OSEC awareness, online safety, and referral protocols in several local communities.³⁵
 4. Shechem Children's Home (2018) – is a partner of Nazarene Compassionate Ministries. It serves child survivors of human trafficking in the Philippines.³⁶



Kevin and Janet Wilkins

In 2018, Gualberto appointed Leody T. Echavez as the National NCM Coordinator under Philippines-Micronesia Field. Prior to his appointment, Leody had served as NCM's National Disaster Response Coordinator in Samboanga, and later became the Human Trafficking Coordinator in 2016.³⁷

Meanwhile, Gualberto strengthened his relationship with the national leaders facilitating the mission strategy of the Church of the Nazarene through the 11 districts and 3 educational institutions, gathering statistics, addressing issues and problems in the field, and leading district assemblies as well as attending board meetings as mandated by the Manual of the Church of the Nazarene and its mission policies. He likewise promoted and implemented the Vision 20/20 and Vision 441 for the districts and churches in the field. Also during his term, Gualberto faced different and difficult situations in the field involving churches and institutions that occupied his attention such as the legal issue a pastor in Negros District filed against the Church of the Nazarene during the time of Phillips,³⁸ the financial crisis

³⁵ For more information, see <https://reliefweb.int/report/philippines/osec-modern-face-human-trafficking>. (Accessed October 15, 2021).

³⁶ For more information, see <https://ncm.org/shechem> (Accessed on October 15, 2021).

³⁷ Leody T. Echaves, interview of author, December 30, 2021.

³⁸ Elmo Dialing, interview with author, December 15, 2021.

of Philippine Nazarene College, vacancies of the office of the Presidents of PNC and VNBC, where Gualberto functioned as elected president and as the officer-in-charge for a number of years,³⁹ and vacancies in the office of District Superintendents in Southern Tagalog District and Bicol District, where Gualberto also helped in transitioning leadership until a district superintendent was appointed or elected. In 2018 Kevin and Janet Wilkins were assigned as Work and Witness Coordinators;⁴⁰ In 2019, Marcio and Amber Batista were also added to the Field.⁴¹ Marcio was assigned as the District and Local Church Development Coordinator. But in 2021, the Batistas were transferred to Singapore for a new assignment.

Other Filipinos were also asked to serve in the Field as coordinators to promote and develop young emerging leaders in the church -- Jackson Natividad (NCM Disaster Response), Jasmin Eugenio (HCD), Mark Eugenio (PhilTEEN), Dick Eugenio (SDMI), Christine Mosuela (NMI Coordinator), Jordan Escusa (Radio Ministry), and Elsid Paragas (NYI).

Gualberto also promoted cross-cultural missions to churches among Filipinos. Many responded and had served either as volunteer or career missionaries.

In 2020, the Region appointed a new Field Strategy Coordinator, but this time in consultation with some national leaders. Arnel L. Piliin, who was then serving as the District Superintendent of the Metro Manila District, was asked to take the responsibility of FSC. While it is too early to talk about Piliin's leadership, apparently the national leaders had received Piliin's appointment with optimism. With Piliin's 10 years of productive service as the district superintendent of the Metro Manila District, the region was confident of his ability and leadership. Piliin's leadership thrust focused on church planting, pastors' development, and district expansion and multiplication.⁴²



Arnel and Inocencia Piliin with their three kids

³⁹ "PNC BOT Meeting," Minutes (the author was serving as the BOT secretary).

⁴⁰ Janet Wilkins, interview of author, December 30, 2021.

⁴¹ Marcio Batista, emailed to author, December 30, 2021.

⁴² Arnel Piliin, interview of author, December 30, 2021.



The appointment of the Filipino FSC had given a new face to the development of national leadership. The Filipino FSC fitted perfectly in the kind of an ecclesiastical body the Church of the Nazarene truly was—an international one. It offered a model that was both indigenous and international. The new leadership challenge was to bring the PNAB and the Field to work together toward growth and expansion.

Excellence and Education

The development of the Church of the Nazarene in the Philippines would have not been possible without the commitment of the church to education and excellence. The Church of the Nazarene had always been known for its commitment to education, both with theological education for its ministers and liberal arts for its people. As early as the work of the church, the desire to train its workers for the church had come alongside the work of evangelism and church planting. In 1950, the church sent John and Lillian Pattee to work on the training of its workers. Consequently, the Fitkin Memorial Bible College was established in 1952.

The last 25 years had shown growth, challenges, and opportunities for the two Bible Colleges, Luzon Nazarene Bible College and the Visayan Nazarene Bible College, and the new regional seminary, the Asia-Pacific Nazarene Theological Seminary, established in 1983. The two Bible Colleges and the seminary continued to be the training schools for the Nazarene young people called to full-time and part-time ministries. The districts had sent their young people to the Bible Colleges and the seminary in hope of preparing young Nazarene pastors who would take responsibility for their churches and their districts in the future. Leaders hoped that with more and more graduates from Nazarene institutions, the churches in the districts would soon be pastored no longer by affiliates but by Nazarene young pastors trained in Nazarene institutions. By 2021, almost all district superintendents of the church were graduates of either the Bible Colleges or the Seminary or both.

Philippine Nazarene College

In 1997, Dr. Ernesto Rulloda was still serving the Luzon Nazarene Bible College as president. It was during his time, when the College began seeking government recognition for the courses offered by the College. In 1998, the Commission on Higher Education (CHED) recognized the Bachelor of Arts in Theology program following the curriculum prescribed by the

commission. In 2001, CHED recognized the Bachelor of Science in Religious Education (BSRE). The college was the first protestant Bible College to have been granted recognition in the Cordillera region. Moreover, in 2011 CHED gave the college another recognition for the Bachelor of Science in Elementary and Secondary Education.⁴³

In 2001, Ernesto Rullo-da resigned as president. Rev. Joven Laroya, who was serving as professor of Christian Education at Asia-Pacific Nazarene Theological Seminary, took the responsibility. The following presidents had served the College respectively:



LNBC student body

Angelito O. Agbuya (2005-2008)
Bonifacio Plantilla (2010-2012)
Stephen Gualberto (2013-2015)
Marcos Eugenio (2015-2016).⁴⁴

It was during these periods (2005-2016), when the College had gone through a financial crisis, due to the gradual depletion of the College finances that was discovered or rather uncovered itself during the time of Marcos Eugenio. The College had used up its funds including its savings. In 2016 and onwards, the College was declared under financial crisis. The Board of Trustees created a crisis committee to address the financial problem of the College. Those that served in the committee were:

Allan Prado
David Ackerman
Crisanto B. Colorado
Jason V. Hallig
Tadeo Bolinas
Marilyn Mayao.

In 2019, Allan Prado, who had served as the officer-in-charge since 2016, was officially elected as the president of the College after the official

⁴³ see <https://www.philnazcollege.edu.ph/about/> (accessed on October 12, 2021.)

⁴⁴ Jun Suyat and Jovita Fernandez had served the college as officers-in-charge during the vacancies. Field Strategy Coordinator Stephen Gualberto was unanimously and officially elected as president while serving as FSC.



declaration of the committee that the College had already recovered from the financial crisis.⁴⁵ Meanwhile, the sale of the piece of property of the school in 2020 added financial resources to the College.

The last two years (2020-2021) had added another challenge to the College with the pandemic situation. The College was forced to conduct online classes. The situation, however, had slightly affected the number of students enrolled in the basic education department of the College. Prado hoped to recover from the series of challenges the College had gone through.

Central Philippine Nazarene College

When the College moved from Iloilo to Cebu in 1986, the number of students began to pick up. It was able to serve not only the Visayan districts, but also the Mindanao districts. Julie Macain-an Detalo remained president until her untimely death on March 16, 2011. She envisioned the College to transition itself from being a purely theological institution to becoming a multi-discipline liberal arts school. Hence, the College began seeking government higher education recognition. In 2000, CHED gave the College its recognition for both Theology and Religious Education programs.⁴⁶



CPNC faculty and staff (2018-2019)

Meanwhile, the College began expanding its basic education program: in 2002, the elementary department was opened, followed by the high school department in 2006. With the basic education programs and the college programs, VNBC was already on the road toward its vision of becoming a liberal arts College. When Innocencio ‘Jun’ Cabantug was elected as president in 2012, the College had gone through tough challenges both in terms of administration and finances. In 2016, Larnie Sam Tabuena was elected president of the College and served the college with his wife Annabelle until 2021. Tabuena continued to envision a liberal arts college and

⁴⁵ Allan Prado, interview of author, October 12, 2021.

⁴⁶ See <https://www.vnbc.edu.ph/index.php?page=about> (accessed on October 12, 2021).

had begun working on the school's accreditation level.⁴⁷ Steps were made like joining accrediting academic bodies like the Association of Christian Schools, Colleges, and Universities (ACSCU) and publishing a monograph writing project, entitled *Making Christlike Disciples*, for the teaching faculty of the College. The Board of Trustees likewise approved his proposal to change the name of the College to Central Philippine Nazarene College—a name that Tabuena hoped would bring the college to its vision: “A leading institution of creative interdisciplinary integration and excellent Christian education.”

Asia-Pacific Nazarene Theological Seminary

The regional seminary of the Church of the Nazarene, the Asia-Pacific Nazarene Theological Seminary (APNTS), also began its own transition. When John M. Nielson resigned as president in 2001, the Board of Trustees elected its first Asian president, Hitoshi Fukue, who had served as pastor in Japan for many years and served as president of Japan Christian Junior College. During Fukue's time, the seminary had gone through a series of planning and mission review processes that led to a five-year plan with strategic objectives for the Asian churches and ministers.⁴⁸



APNTS students, faculty and staff (1992)

In 2008, a longtime Academic Dean of the seminary, Floyd T. Cunningham, was elected as president. To address the challenge of the dwindling number of students, the seminary strengthened its extension programs with Papua New Guinea and Myanmar. Moreover, in partnership with Compassion International, the seminary opened its PhD program in Holistic child Development. Consequently, in partnership with Asia Theological Association (ATA), talks with Irene Yang and Fletcher Tink about offering further doctoral programs in their respective areas began.

⁴⁷ Tabuena, interview of author.

⁴⁸ see <https://www.apnts.edu.ph/history/> (accessed on October 12, 2021).



In 2016, PhD in Transformational Learning and PhD in Transformational Development were given government recognitions. In 2017, the Doctor of Ministry (DMin) and Master of Arts in Intercultural Studies (MAIS) were also granted government recognition.⁴⁹ Clark Armstrong headed the DMin program, while Eileen Ruger headed the MAIS.

With these additional MA and PhD programs, the seminary positioned itself to provide the church future leaders with opportunities to excel further in their ministries. The prospects these programs provided were beyond the dreams of the pioneers of both the church and the seminary itself. The challenge was then with the national leadership to turn such opportunity into growth.

Meanwhile, in 2013 another Asian president was elected. Im, Seung-An had served Korea Nazarene University as president prior to his election. He had challenged the seminary to adopt excellence with his “BEST” APNTS slogan as part of its philosophy of education. The slogan dreamed of graduates who mastered the Bible, are responsible to the Ecclesial community, are Socially-minded, and who are committed to proceeding Toward the global/local mission of Christ. In 2016-2018, Bruce and Peggy Oldham took the responsibility of leading the seminary. The seminary, however, was experiencing financial difficulty, which Oldham had addressed with prayer and passion. In 2020, Larry Bolinger was elected president of the seminary.⁵⁰

PhilTEEN

In 2001 the Theological Education by Extension (TEE) was given a new life with the appointment of Larnie Sam Tabuena as Field Education Coordinator of the Field under Rev. Phillips.⁵¹ Tabuena worked with the two colleges and the seminary on reviving and restructuring the TEE. The two colleges and the seminary served as the hubs for the TEE as mandated by the International Board of Education (IBOE). The growing numbers of churches without pastors prompted the Field to restructure the Theological Education by Extension. Phillips and Tabuena saw TEE as a partner in providing trained ministers in the Field.⁵² They envisioned TEE to be a mini-residence theological training in district centers and local churches

⁴⁹ see <https://www.apnts.edu.ph/history>.

⁵⁰ see <https://www.apnts.edu.ph/history>.

⁵¹ Tabuena, interview of author.

⁵² Phillips, email to author.

intended to provide the following: innovative contextual theological education, viable lay skill improvement, and realistic ministerial preparation.

In 2005 and in collaboration with the colleges and the seminary, the Field came up with a 'PhilTEEN' manual to serve as guide for coordinators (national, district, and Bible colleges/seminary) who would be responsible for facilitating the programs of PhilTEEN in the districts and churches. PhilTEEN had four main purposes: (1) Fulfillment of the requirement for ordination, (2) Continuing ministerial programs for pastors, (3) Lay leadership enhancement, and (4) Recruitment avenue for Bible colleges and the seminary.

Eventually TEE was renamed Philippine Theological Education by Extension for Nazarenes (PhilTEEN) to enhance its scope of responsibility that was not limited to what the educational providers formally offered. PhilTEEN offered Christian Leadership Certificate (CLC), Christian Workers Diploma (CWD), and Pastoral Leadership Diploma (PLD). Consequently, a good number of laypeople, mostly professionals, studied under PhilTEEN.

In 2016, David Ackerman was appointed as the Field Education Coordinator.⁵³ He had worked closely with the Bible Colleges on the delivery of the PhilTEEN program. He encouraged the Bible colleges and the seminary to work together under the created and validated unified curriculum for the PhilTEEN. He also had worked on the revision of the PhilTEEN manual. In 2021, the Field extended the TEE program to Micronesia it being a part of the Philippine Field. In 2021, Eddie Morales was appointed as the Field coordinator for the Phil-MicTEEN.

Post-Graduate Studies

The hunger for knowledge of the Filipino young people did not end with what the church offered. A few had done further studies beyond Master of Divinity or Master of Arts in Religious Education available then at APNTS in the 1980s and 2000s. Angelito O. Agbuya was among those who earlier pursued higher education in the US at Olivet Nazarene University where he took his Master of Arts in Biblical Studies and eventually worked on his doctorate in education at the Angeles University when he came back to the Philippines. After her Master of Religious Education at Nazarene

⁵³ David Ackerman, interview of author through FB messenger, December 15, 2021.



Theological Seminary, Julie Macainan also pursued her doctorate in education in the West Visayas State University in Iloilo in 1990. Ernesto Rulloda also worked on his Doctor of Education in the Baguio Central University. Wilfredo Manaois and Lourdes Manaois both earned their doctorates in education. Gilbert Montecastro and Lisa Bernal went to Korea at Presbyterian Theological Seminary to work on their master's degree in Biblical Studies. Both went on to finish their doctorate: Lisa studied at Princeton Theological Seminary and studied under Gustavo Gutierrez, Gilbert studied at Asia Baptist Graduate School of Theology. Joven Laroya also finished his doctorate from St. Louis University in Baguio City. Jason V. Hallig studied at AGST-Philippines for his Master of Theology in Biblical Studies and PhD in Biblical Studies at Ashin University in South Korea. Dick Eugenio took a PhD in Systematic Theology from Manchester University at Nazarene Theological College in Manchester, England. Nancy Culbertson also recently finished her doctorate in De La Salle University in Manila. Jovita Fernandez and Mila Prado both finished their doctorates in education at the Benguet State University in La Trinidad, Benguet. Larnie Sam Tabuena was also sent to the University of Sto. Thomas in Manila to work on his doctorate in philosophy. Brandino Bestre and Carol Bestre also finished their doctorates in South Korea. Violy Lartec Walton also finished her Doctor of Education in Leadership and Professional Practice at Trevecca Nazarene University in 2014. Merlita Montecastro did her doctorate in counseling at Asia Baptist Graduate School of Theology in Baguio. All of them had served the Bible Colleges and the Seminary either as part-time or full-time professors.

Filipino Missionaries Around the World

Filipino Nazarenes had also participated in the mission of the Church of the Nazarene as early as the 70s and 80s. The first Filipino missionaries were from Bacolod, Bienvenido and Maria Nacionales, who served as church planting and medical missionaries for the Church of the Nazarene in Africa. They served the Raleigh Fitkin Memorial Hospital and School of Nursing in Manzini, Swaziland from 1977 to 1994.⁵⁴ Norma Bajoyo from Iloilo also served as a missionary to Swaziland. In 1981, Wilfredo and Lourdes Manaois from Negros were appointed as missionaries to Nigeria. Wilfredo Manaois served as the Mission Director and helped establish the Nigerian Nazarene Bible College. Lily Sinot from Baguio also served as missionary to Papua New Guinea. Rex and Perlita dela Peret were assigned as missionaries to Micronesia in 1996. In 2011 Arnel and Christine

⁵⁴ Ernesto N. Rulloda, interview of author, December 30, 2021.

Jotiz served as missionaries to Cambodia.⁵⁵ Christine Dialing also served as missionary in Thailand from 2017 to 2021.

By 2021, a number of Filipino Nazarenes served as missionaries respectively: Brandino and Carolyn Bestre served as missionaries for the Melanesia South Pacific Field. Brandino will serve as the assistant Field Strategy Coordinator, while Carol will serve as the Education Ministry Coordinator; Janary Suyat served as a missionary serving in Japan as the Asia-Pacific Regional Youth Coordinator and also facilitates mobilization and cross-cultural training for young and emerging leaders across the Asia-Pacific region; Sarah May Palosa serves as missionary to Southeast Asia Field; Joanna Jean Gunda served as missionary to Southeast Asia Field; Mitch and Marnie Modine served as missionaries to the Asia-Pacific Region. Mitch teaches at APNTS, while Marnie serves as the Regional Secretary; Ingrid and Terence Lustana assisted the Field Strategy Coordinator and were part of the Field Communications team for other media needs. They also served as Field Youth Coordinators. Arnel and Inocencia Piliin served as missionaries to the Asia-Pacific Region. Arnel served as the Field Strategy Field Coordinator for Philippine-Micronesia Field. Inocencia served as Mission Manager in the office and as Women Clergy Coordinator for Philippine-Micronesia Field; Mark and Jazz Eugenio also served as missionaries to Southeast Asia field where Mark would take the critical role of Chancellor of Chapman International College.⁵⁶

Filipino missionaries, however, had always faced the challenge of financial support. While some of them enjoyed the support of the global church, many of them had to raise their own financial support. The Philippine church was slowly becoming aware of its financial responsibility for those who have accepted their call to mission. Overall, the prospect for the Church of the Nazarene in the Philippines to be a missionary sending country looked promising.

In addition, the Metro Manila District had sent Filipino pastors abroad as missionaries working among Filipinos: Radito and Raquel Fausto, Dexter and Jannel Matugas, Ben Nacion, Jun and Mercedes Ooka all worked in Japan, Bonifacio and Neneth Plantilla worked in the US along with the other Filipino Nazarenes from other districts namely, Joven Laroya, Ernesto Rulloda, Roy Lobusta to name a few, Alfredo and Lourdes Velasco and Jun and Nenita Ganancial from the Philippine Luzon District also worked

⁵⁵ Arnel Jotiz, interview of author, December 27, 2021.

⁵⁶ see <https://nazarene.org/missionary-profiles> (accessed on December 17, 2021).



in Canada. The mission work among overseas Filipino workers (OFW) in the world had been waiting for the church to fully recognize and organize it as a mission field on its own.

Leadership Development Problems and Prospects

The development of national leadership had its own problems and prospects. The missionaries themselves were aware of the risk of handing over leadership to Filipinos either too early or too late. While the time was ripe for the transition from missionary leadership to national leadership, the question remained whether other factors for the transition were in place or not. This section looks at the factors that affected the development of national leadership—both problems and prospects. This section is added for the purpose of challenging the members and leaders of the church towards a better future for the Church of the Nazarene in the Philippines. But the path to the future cannot be without actively confessing the sins and failings of the church. May such a holy introspection find the members and leaders of the church in humility and grace. Such is a challenge for the church. May the words of Scot McKnight and Laura Barringer be heeded with humility and wisdom: “We, as a church, by the power of the Holy Spirit, have to do the hard work of speaking frankly about our sins and failings, repenting actively, and reconstructing a church culture rooted in truth, grace, and transparency. And we need guides for this hard task.”⁵⁷ While it would be inappropriate for the author to reveal names and circumstances where the problems happened and had been dealt with, the spirit of humility and confession is what is behind the note.

Leadership Problems

Other factors that affected national leadership development were problems or issues faced by national leaders in their respective ministries. Pastors, district superintendents, Bible College teachers, seminary professors, and missionaries all faced various temptations in their ministries and missions. While the Church of the Nazarene had always upheld higher standard of morality due to its doctrinal emphasis on holiness with its distinctive doctrine of entire sanctification, the church had to face some tragic moments of leadership failures, such as sexual immorality, financial integrity, and leadership conflicts. What follows are generalizations of the

⁵⁷ Scot McKnight and Laura Barringer, *A Church Called Tov: Forming a Goodness Culture That Resists Abuse of Power and Promotes Healing* (Illinois : Tyndale House Publishers, 2020): 10.

problems leaders had encountered in the life and work of the church for the last 75 years. While there were other problems, these three problems appeared to have been the common ones in the history of the church.

Sexual Immorality. Both to the shame and humility of the church, a few of the leaders of the Church of the Nazarene—missionaries and national leaders alike—fell to sexual immoralities. The sexual sins of the leaders of the church took place in various forms and varying degrees. The Church of the Nazarene had always taken sexual sins as graver offenses of its leaders that warranted tougher decisions and actions. The church lamented, disciplined, removed, expelled, and restored those who committed them. There were times when the effects of those sexual sins would linger and hamper the work and testimony of the church. But the leaders had always faced them with grace, humility, and confession. The “Confession of St. Augustine” had always reminded the church not only of its fragility and frailty, but also of its need for humility and honesty. As Paul reminded the church, “For where sin increased, God’s grace increased all the more.” (Romans 5:20).

Financial Integrity. The wisdom over money is one that every minister must seek earnestly. For indeed as Paul believed, “The love of money is the root of all evil.” (1 Tim. 6:10). The church had been entrusted with resources. Church leaders are called to be good stewards of whatever resources available to them. One missionary testified that floods of resources had come to their hands for the mission. Leaders sometimes struggled as to who would have the control over money and what priorities and projects would be funded.

Financial failures in the church happened often because of the lack of accountability and the lack of a strong sense of stewardship. While the church had provided safety measures to protect its leaders from financial failures, the carelessness and irresponsibility were strong among a few leaders. Leaders needed a strong theology of money and stewardship.

Leadership Conflicts. E. Lebron Fairbanks writes, “Good and godly people often differ on how to reach mutually desired goals; and sometimes, these good and godly people collide.”⁵⁸ He adds, “I have come to see that often these collisions occur, not necessarily because of good or bad ideas, noble or sinful goals, or right or wrong solutions. Rather, good and godly people most often collide over vision, values, and traditions in the faith

⁵⁸ E. Lebron Fairbanks, *Leading Decisively! Leading Faithfully! Reflections and Markers* (Florida: BoardServe, 2016): 115.



community.”⁵⁹ Sadly, the church had suffered from a number of conflicts that resulted in some people leaving the church.

While some remained faithful and were hopeful for a better church, others had given up on the church. Apparently, the church had suffered from losses because of conflicts. And those who had remained must learn to work with one another to develop not only loyalty but a strong sense of partnership in the ministry. Indeed, there had been a need for the church to embrace its old leadership principle: “In essential unity, in nonessentials diversity, and in all things charity.”

Leadership Prospects

Leadership development presented likewise prospects to the church. The following were the top three prospects or rather challenges the church had worked on with patience and diligence. The global church was aware of these challenges and had addressed them professionally, passionately, and that continually.

Educational Preparation. The establishment of the Bible College in La Trinidad was intended not only to prepare pastors but also leaders for the church. Many of the early leaders of the church were graduates of Nazarene Bible College. Those that were given early assignments as district superintendents were already ordained elders in the Church of the Nazarene. It took a number of years before the mission allowed the district assembly to elect its first district superintendent. Missionaries waited until the first group of ordained elders were educationally prepared before they had put their confidence in Filipino leadership. In 1967 Valenzuela was elected district superintendent. He was among the first graduates of the Bible College in 1957 and 1958. Education played an important role in the development of leaders in the church. Missionaries like Pattee saw the importance of well-educated leaders in the field.

In 1977, the General Board of the Church of the Nazarene approved a plan to establish a graduate school to serve the Asia-Pacific region. In 1983, classes began with Donald Owens as the first president appointed for the seminary. The commitment of the church to higher education was apparently high. By 2021, the seminary had produced more than 600 graduates and many of them became leaders in the Church of the Nazarene and other

⁵⁹ Fairbanks, *Leading Decisively*, 115.

denominations in the region including the Philippines.⁶⁰

Many of the leaders of the church graduated either with college degrees or master's degrees that empowered them in their services to the church. Furthermore, APNTS offered PhD programs to offer the church still higher education for its pastors and leaders. The future of the church would indeed be a promising one with the availability of educational preparation for its leaders.

Financial Support. The mission of the Church of the Nazarene had always been well supported by the church and its people. The church had organized itself with the mission as one of its arms—the Nazarene Mission International. It was through the financial commitment of the church and the generous giving of Nazarenes around the world that paved the way for mission works abroad such as the Philippines. The heart of Nazarenes for giving had always accompanied the heart of the church for mission. Missionaries were able to spread the holy fire to the nations through the faithful giving of the church.

When Philippine Luzon District became a regular district, it was because of the commitment of early Filipino Nazarenes to giving that provided the opportunity for the national church to take part in the work of the Church of the Nazarene in the Philippines. Local churches began supporting their pastors and workers making them less and less dependent on mission support.

By 2021, the Philippines had four regular districts, and the others were already on their way to becoming regular districts themselves. While it had taken a while for the church to achieve the three-self status, churches had never let go of the goal of becoming self-supporting churches. The Philippines in fact had already participated in the mission giving of the Church of the Nazarene international. Indeed, the church moved from being recipients of mission giving to becoming participants in mission giving.

Theological Maturity. The ability to define theology not only for the people but by the people is a sign of denominational maturity. Rightly so because the ability of pastors and leaders to think theologically would largely shape the nature of pastoral ministry and leadership practices. The Church of the Nazarene is theologically indebted to the theology of Wesley and the Holiness Movement in America. The church had its clearly

⁶⁰ see <https://www.apnts.edu.ph/history/> (accessed on December 15, 2021).



stated theological beliefs, which pastors and leaders passionately preached to their people. The theology in mission, however, was more like a potted theology transplanted to mission with little awareness of the cultural complexities and hermeneutical approaches that affected theological communication and development. Pastors and leaders were at first totally dependent on the theological knowledge of the early missionaries.

While theology was not the primary priority of the mission in its early stage, the church and its missionaries were mindful of the theology of the church and the development of local theologians for the future of the church. It was the seminary that slowly spearheaded in developing national theologians. In partnership with the Region, APNTS spearheaded regional theological conferences giving nationals the opportunity to begin thinking theologically. In 2001, the Asia-Pacific Region and the APNTS collaborated on the first theological conference in the Region. Three Filipinos participated in the conference: Angelito O, Agbuya, Larnie Sam Tabuena, and Jason V. Hallig. Hallig presented his paper entitled, “Communicating Holiness to the Filipinos: Challenges and Needs, the Path to A Filipino Theology of Holiness.” In 2004, another theological conference was held in South Korea, where three Filipinos responded to papers presented with Julie Macainan as a devotional speaker. Ben Nacion, an APNTS student at that time, responded to paper presented by Im, Seun-An entitled, “A Dialogue between Wesley and Confucius on the Theme of Sanctification,” Gilbert Montecastro, a professor at APNTS, responded to Manabu Ishida’s paper entitled, “The Scripture as the Book of Sacred Drama of God’s Holy People: Interpreting the Scriptures in Japanese Context”, Larnie Sam Tabuena also responded to Chun, Kwang-Don’s paper entitled, “Doing Empatheology as a Praxis of Holiness Theology: Theological Reading Luke 10:30-37”.

In the global theological conferences, a few Filipinos participated and presented. In 2002, Joven Laroya attended the First Global Nazarene Theology Conference held in Guatemala. Angelito L. Agbuya, Jovita Fernandez, and Jason V. Hallig participated in the 2007 Second Global Nazarene Theology Conference held in the Netherlands. In the 2014 Third Global Nazarene Theology Conference that was held in Johannesburg, South Africa, Dick Eugenio represented the Philippines. In the 2018, Global Theology Conference held in the USA, Dick Eugenio presented a paper entitled, “Who Do You Say I am?: The Trinitarian Identity of Jesus Christ.”

The Philippine church was apparently still very young in its theological life. Of the graduates of the Bible Colleges and the Seminary, only a few had

the opportunity to study beyond MDiv and to finish their PhDs in either theology or Bible to be able to engage in theological discussions with the regional and international theological conferences of the church. Hence, the development of Filipino theologians and biblical scholars remained a challenge to be given attention by the church and its leaders. Potential Nazarene young people must not only be encouraged to consider becoming either theologians or biblical scholars but must also be supported and commissioned by the church. Both the Bible Colleges and the Seminary needed professional Filipino theologians and Bible scholars, who could take the theological responsibility for the church and its future. The theological quality of the church depends on the quality of its scholars.

Conclusion

The last 25 years of the Church of the Nazarene in the Philippines appeared to have been a threshold for the church. The move from missionary leadership to national leadership began slowly and progressed cautiously. While both the mission leaders and the national leaders were aiming for the nationalization of the church, the timing and preparedness of the church played an important role in the initial realization of the goal. The mission was not willing to let go of its responsibilities at the expense of the national church.

The appointment of the Filipino Field Strategy Coordinator appeared to have favored both the mission and the national leaders. The mission of the Church of the Nazarene was not to create independent national churches around the world. Nazarenes cried loudly with the motto: "Out of one, many; out of many, one." Hence, the international spirit of the church remained intact with the appointment of Filipino Field Strategy Coordinator. The Filipino Field Strategy Coordinator served as the link between national leadership and the international church. Unlike other protestant churches, the Church of the Nazarene is intentionally both indigenous and international.

The future of the Church of the Nazarene in the Philippines lay on the hands of national leaders. Having benefited from the mission of the Church of the Nazarene, the national church had to take the responsibility of becoming an integral part of the international Church of the Nazarene as partners in the life of the church and its mission in the world no longer in terms of paternal relation but as partner brothers and sisters in Christ. There are greater challenges and good prospects ahead such as the devel-



opment of strong self-supporting districts and churches, the development of national leaders with higher education qualifications for various ministries, and the development of Filipino theologians toward greater life and mission of the national church in partnership with the rest of the other international members of the Church of the Nazarene.



Epilogue

THE CHURCH OF THE NAZARENE in the Philippines is part of the fire of the Holy Spirit spreading all over the world in and through the international Church of the Nazarene. When the early Nazarenes in the US caught the fire of the Holy Spirit, the church had come ablaze spreading it in the US and abroad. The church in the Philippines was born out of the burning hearts of a few Filipino and American Nazarenes. Coming out of the fire of the World War II, the Philippines was ripe for another fire—that holy fire of the Pentecost: “But you will receive power when the Holy Spirit comes on you; and you will be my witness in Jerusalem, in Judea and Samaria, and to the ends of the earth.” (Acts 1:8)

The Church of the Nazarene had joined the many protestant denominations that came to the Philippines right after World War II. It worked with the various denominations in the country with the mission comity arrangement until such was gone. The diamond jubilee (75 years) history of the Church of the Nazarene in the Philippines is a testimony to the commitment of Nazarenes to the Great Commission in general and to the message of Wesleyan holiness in particular: holiness unto the Lord is our watchword and song. Nazarenes came to the Philippines because of the message of holiness—it was that holy fire burning in and spreading across the beautiful peoples of Luzon, Visayas, and Mindanao through the Nazarenes.

When presented with the opportunity, the Church of the Nazarene came ready to help build the Filipino people out of its ruins both physically and spiritually. The only Christian nation in Asia that time needed the help of many protestant churches

to ‘Christianize Christianity.’ The Church of the Nazarene had its distinct calling as a church—to preach holiness to the poor. Nazarenes had always believed in their call to come alongside the poor people and to give them the message of holiness that would set them free from the consequences of sin and darkness.

The mission was slow and arduous. Early Nazarenes concentrated the work in rural areas with poor families who were more receptive to the gospel of Christ and the message of holiness. Consequently, Nazarene churches neither had big fellowships nor fancy buildings compared to other earlier protestant churches. But the commitment to Wesleyan holiness was strong and passionate. The fire of the Holy Spirit was steady and consuming. Some early Nazarene workers and members associated it with legalistic righteousness causing legalistic flare. But when the wind of legalism died down, the fire remained burning steadily among faithful Nazarenes.

Some denominations and independent churches in the Philippines had come and gone, but the Church of the Nazarene in the Philippines was steadily and slowly working and witnessing for the King and His kingdom. The challenges and problems that beset the history of the church were varied and many—such as leadership development, theological maturity, national identity, quality ministerial preparation, financial resources, evangelistic and discipleship approaches, systematic church planting strategies, and many others. But the prospects and opportunities also abounded for the church; there were more to be developed and accomplished. Nazarenes did not always rely on their own strengths and weaknesses. The power of the Holy Spirit remained the fire within the Nazarene hearts not only warming the inner life but likewise fueling the passion for the Great Commission. It was not the numbers and sizes of Nazarene churches in the Philippines that defined the Nazarene story in the Philippines. Rather, it was that holy fire that shall always tell our story, our faith, and our life; it was the holy fire burning in Nazarene hearts that shall always keep the Church of the Nazarene in the Philippines a Christian, holiness, and missional people—marching along, singing and shouting loud and long: “Holiness unto the Lord now and forever.”

Appendixes

District Superintendents of the 11 districts from 1948 to 2021

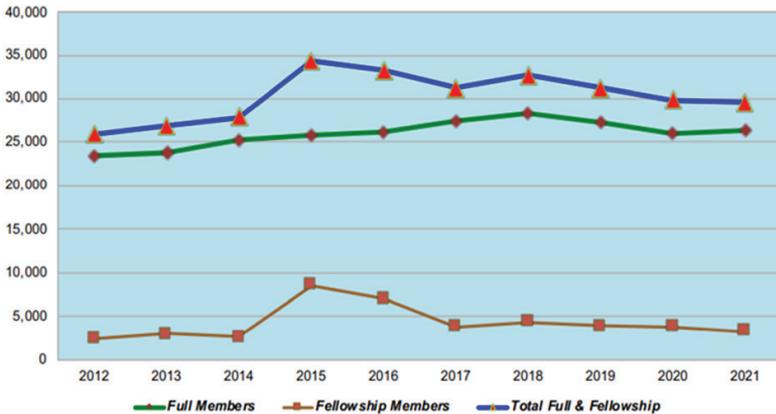
Philippine Luzon District <ol style="list-style-type: none"> 1. Joseph S. Pitts (1948-1957) 2. Harry Weise (1957-1967) 3. Andres Valenzuela (1967-1980) 4. Meliton Bernabe (1980-1990) 5. Alejandro Verceles (1990-1999) 6. Marcelino Ochoco (1999-present) 	Metro Manila District <ol style="list-style-type: none"> 1. Peter Burkhart (1977-1980) 2. Andres Valenzuela (1980-1988) 3. Clemente Haban (1988-1995) 4. Virgilio Tamayo III (1995-1999) 5. Elpidio Managan (1999-2003) 6. Radito Fausto (2003-2009) 7. Bonifacio Plantilla (2009-2010) 8. Arnel L. Piliin (2010-2020) 9. Ryan Cardinal (2020-present)
Eastern Visayas District (formerly Visayan District) <ol style="list-style-type: none"> 1. Wilfredo Manaois (1973-1976) 2. Denny Owens (1977-1980) 3. Jose Causing (1980-1983) 4. Stephen Azura (1983-1986) 5. Joel Detalo Sr.(1987-1993) 6. Wenceslao Gallardo (1993-2005) 7. Edgar Longcop (2005-2016) 8. Asalim B. Gunda (2016-present) 	Central Visayas District (from Eastern Visayas) <ol style="list-style-type: none"> 1. Honorio Mateo Sr. (1980-1983) 2. Jose Causing (1983-1994) 3. Dominador Montecastro (1994-1999) 4. Edgar Longcop (1999-2005) 5. Renato Villagonza (2005-2012) 6. Nilo V. Rosende (2012-present)
Mindanao East District (from Central Visayas District) <ol style="list-style-type: none"> 1. Honorio Mateo Sr. (1980-1981) 2. William Fowler (1981-1995) 3. Nicolas F. Cacho Jr. (1995-2002) 4. Erene Pastor (2002-2014) 5. Nicolas F. Cacho Jr. (2014-present) 	Mindanao West District (from Mindanao East) <ol style="list-style-type: none"> 1. Filomeno Balayo Jr. (1986-1994) 2. John Villamor (1994-1998) 3. Glen Cacho (1998-2006) 4. Segunda Angwas (2006-2007) 5. Fernando Angel (2007-2014) 6. Dan C. Balayo (2014-present)
Panay District (Formerly Western Visayas) <ol style="list-style-type: none"> 1. Wilfredo Manaois (1973-1985) 2. Herminio Tabuena (1985-1999) 3. Jesus Miranda (1999-2005) 4. Joseph F. Cacho (2005-2014) 5. Medanny C. Punzalan (2014-present) 	Bicol District <ol style="list-style-type: none"> 1. Peter Burkhart (1981-1987) 2. Rufino dela Peret (1987-1990) 3. Timothy Trout (1990-1991) 4. Robert Skinner (1991-1992) 5. Duane Baty (1993-1995) 6. Sulpicio Detalo (1995-2016) 7. Francisco Mortega (2018-2020) 8. Danilo P. Feleo (2021-present)
Negros District (From Western Visayas) <ol style="list-style-type: none"> 1. Federico Cabansagan Jr. (1998-2000) 2. Nemie D. Babao (2000-2005) 3. Rudy Manaois (2006) 4. Joseph F. Cacho (2006-2007) 5. Nemie D. Babao (2008-present) 	Southern Tagalog District <ol style="list-style-type: none"> 1. Robert McCroskey (1984-1990) 2. Peter Burkhart (1990-1991) 3. Timothy Trout (1991-1992) 4. Robert Skinner (1992-1995) 5. Rudy Manaois (1995-2002) 6. Faustino Roranes (2002-2013) 7. Marcos Eugenio (2013-2015) 8. Wilfredo Aluad (2015-2017) 9. Marcos Eugenio (2018-2020) 10. Nestor 'Jun' J. Macas Jr. (2021-present)
Metropolitan District (from Philippine Luzon) <ol style="list-style-type: none"> 1. Angelito O. Agbuya (1996-2013) 2. Crisanto B. Colorado (2013-present) 	



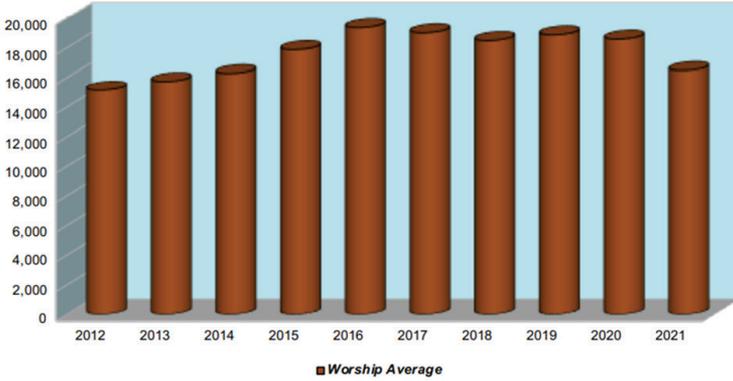
Philippine - Micronesia Field Statistics 2012-2021

Statistical Year	Full Members	Fellowship Members	Total Full & Fellowship	Full Members		Worship Average	Received from		
				Net Gain	% Gain		Profession of Faith	other Denomination	New Nazarenes
2012	23,469	2,443	25,912			15,133	1,793	278	2071
2013	23,868	3,033	26,901	399	1.70%	15,720	1,532	190	1722
2014	25,238	2,630	27,868	1,370	5.74%	16,269	1,993	156	2149
2015	25,812	8,531	34,343	574	2.27%	17,867	1,292	226	1518
2016	26,168	7,055	33,223	356	1.38%	19,344	2,010	209	2219
2017	27,395	3,817	31,212	1,227	4.69%	18,996	1,850	203	2053
2018	28,319	4,391	32,710	924	3.37%	18,471	2,257	170	2427
2019	27,261	3,937	31,198	-1,058	-3.74%	18,852	1,823	195	2018
2020	26,005	3,873	29,878	-1,256	-4.61%	18,566	1,829	261	2090
2021	26,303	3,282	29,585	298	1.15%	16,477	1,478	269	1747

Philippine Field Membership Growth in 10 Years

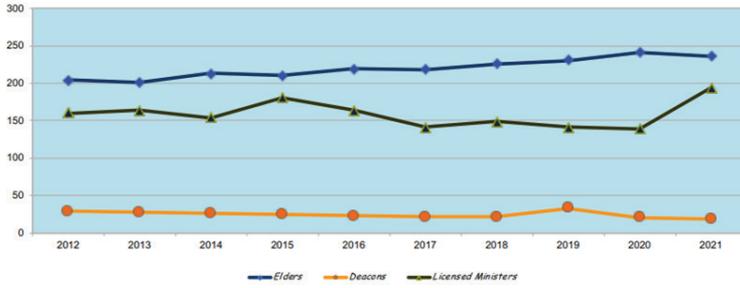


Ave. Worship Attendance

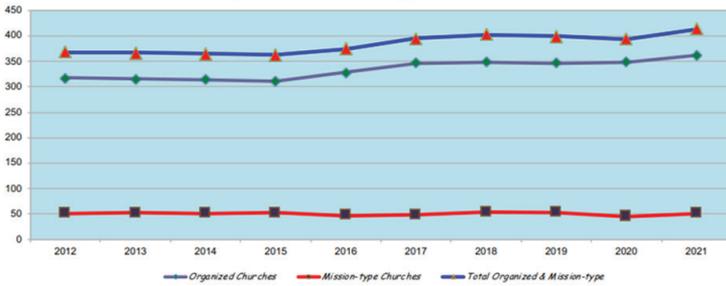


Statistical Year	Organized Churches	Mission-type Churches	Total Organized & Mission-type	Net Gain	Elders	Deacons	Licensed Ministers	Total
2012	317	51	368		204	29	160	393
2013	315	52	367	-1	201	28	164	393
2014	314	51	365	-2	213	26	154	393
2015	311	52	363	-2	210	25	181	416
2016	328	47	375	12	219	23	164	406
2017	347	48	395	20	218	22	141	381
2018	349	54	403	8	226	22	149	397
2019	346	53	399	-4	230	33	141	404
2020	349	45	394	-5	241	21	139	401
2021	362	51	413	19	236	19	194	449

Ministers Count



Organized & Mission-type Churches





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