

REFORMED THEOLOGY IN THE PHILIPPINE SETTING: A STUDY ON THE
CONTEXTUALIZATION PRACTICE OF PRESBYTERIAN
THEOLOGICAL SEMINARY

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Master of Arts in Religious Education

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THESIS ABSTRACT

Reformed Theology is a type of Protestant persuasion as distinct from that of the Lutheran, Wesleyan, Pentecostal, and others of Protestant traditional roots. If this particular theology has to be transplanted to another locality of different cultural milieu, it requires the adjustment of the social foundation of the theology and the social makeup of the new society. This becomes the basis of theological contextualization dealt within this study.

In this paper, the educational practice of the Presbyterian Theological Seminary, the herald of Reformed Theology, is examined with regards to theological contextualization. The problem set forth herein are the following: (1) To what extent is contextualization of the Reformed Theology considered significant by selected faculty, students, and alumni of PTS? (2) To what extent do the selected faculty, students, and alumni of PTS respond to (accept/not accept) the suggested ideal indicators of theological contextualization in the Philippine setting? (3) To what extent do the selected faculty, students, and alumni of PTS perceive the indicators as demonstrated or exhibited in the actual situation? (4) Is there any relationship between the accepted indicators and the perceived demonstration or exhibition of these indicators in actual situations by the selected faculty, students, and alumni of PTS?

By approaching this work both sociologically and theologically, and with the use of data from survey questionnaire and literary works, PTS' practice of theological contextualization is considered highly significant. A further result of the study indicates that PTS highly accept a majority of the suggested ideal indicators of theological

contextualization for the Philippine setting. However, PTS seems to moderately exhibit a number of the suggested indicators of theological contextualization. Moreover, it is observed that PTS highly exhibits some of the indicators that are highly accepted, but that there are also several highly accepted indicators that PTS hardly exhibits. This means that PTS is showing signs of contextualizing Reformed Theology in the Philippine setting, but not as contextualized as it should be.

From the study, the indicators that elicit a high level of acceptance can become starting points in the development of criteria for evaluating how Reformed Theology should be contextualized in the Philippine soil. In a similar way, the perceived weakness can become beginning points for implementing reforms in the contextualization of Reformed Theology in the Philippine setting.

To My Family

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Soli Deo Gloria!

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CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

Theology is not an end in itself, and so is theologizing. Doing theology - since the time of the early church fathers (such as St. Augustine), to the rise of the great scholars (like Thomas Aquinas) in the scholastic period, to the age of the known reformers (e.g. Luther, Calvin) in the sixteenth century, to the present time of diverse theological persuasions - has been a means to make the eternal truths of God come across the life situation of humankind. This process has never been an easy task. There have been successes and failures, gains and losses, trials and errors, sacrifices and abuses, illuminations and confusions. Nevertheless, there have been progress and development in approaches, even in theology itself.

Today there is a revolution taking place in the methods of doing theology that makes the faith more intelligible and relevant to a particular context. Theology is finding significant meaning in different parts of the world, even among ethnic groups, through the approach known as contextualization.

Contextualization is the capacity to respond meaningfully to the Gospel within the framework of one's own situation.¹ The word "contextualization" was first used by the Theological Education Fund (TEF), which was founded in 1958. The focus was on the

¹ Rodrigo Tano, *Theology in the Philippine Setting* (Quezon City, Philippines: New Day Publishers, 1981), 10.

development of Third World theological education.² Shoki Coe, the executive director of TEF said, as quoted by Bunyi:

If theological education is to move forward in renewal and reform, it must simultaneously be involved in a "double wrestle with the Text from which all texts are derived and to which they point, in order to be faithful to it in the context, and wrestling with the context in which the reality of the Text is at work, in order to be relevant to it. This "double wrestle" may involve what I call "textual cum contextual criticism". It is in this critical awareness that we are driven to basic questions about the nature and purpose of theological education in the contemporary revolutionary world.³

From then, the concept of contextualization has drawn the attention of interested theological institutions abroad such as the Asia Programme for Advanced Studies (APAS) of the Lutheran World Federation, the Accrediting Council for Theological Education in Africa (ACTEA), the Tamil Nadu Theological Seminary (T.T.S.) in India, Association of Theological Schools in Indonesia (ATSI), North East Association of Theological Schools (NEAATS), Indonesian Baptist Seminary (IBS), etc.⁴

By using this contextualization approach, communicators of theology oftentimes have used their creativity to implant theology in ways and means that lessen, if not eradicate, the barriers for effective and harmonious transplantation of the faith. In effect, there has been a growing awareness of nationalism in theology arising from a particular locale shaped by its own philosophy, values, and worldview. Hence, there is the so-called Filipino theology, African theology, Korean theology, Japanese theology, and the like

² Ibid., 46.

³ Shoke Coe, "Contextualization as the Way Toward Reform," in D.J. Elwood, ed., *Asia Christian Theology*, quoted in Joy Oyco Bunyi, "Contextualization of Theological Education for Metro Manila Context" (Ed.D. diss., Asia Graduate School of Theology, 1989), 10.

⁴ Ibid., 11-13.

The trend, on one hand, might have been a reaction against the practice of European and American missionaries in the past as they do theology: transporting Christianity from the West without being transplanted in Asian soil.⁵ On the other hand, the contextualization of theology might have been an enlightenment to present theologians that the right way to do theology is not just taking all that conforms to the theological systems of the West and produce Christians alienated to their own cultures. Instead, theology must be brought to one's context or situation -- to take root upon it, to be nationalized, and to pave the way for better development of the intellectual and spiritual maturity of the nationals.

This way of doing theology, according to Bevans,⁶ is not an option. This is a theological imperative because contextualization is part of the very nature of theology itself. This is the theological basis for contextualization. We could note the divine-human encounter as a model. This did not just occur; it did not happen in a vacuum. God revealed himself to a people of a particular culture, using that culture's language, customs, and symbols to communicate. He even became man - in Jesus Christ - to contextualize himself.⁷ This has become the pattern, even in the past history, to justify the concept of contextualization - making the gospel intelligible and relevant to current audiences.

Jeremias Montemayor's statement on this matter is worth mentioning:

When the God Teacher came, His was the best language possible. With His language, He would not have to break ideas with a word and part of speech. But the God Teacher took pains first to learn how to speak Aramaic, the lowly dialect

⁵ D.T. Niles, as cited in Chandran Devanesan, *The Cross Is Lifted* (New York: Friendship Press, 1954), 11; quoted in R. Tano, *Theology in the Philippine Setting*, 1.

⁶ Stephen Bevans, *Models of Contextual Theology* (Maryknoll, New York, USA: Orbis Books, 1992), 1.

⁷ Padilla, *The Contextualization of the Gospel* (Abingdon, Pasadena: Partnership in Mission, 1975), quoted in Buniy, "Contextualization of Theology for Metro Manila Context," 23.

of the poor and background people. He came to live with and to teach. He adopted the idioms and their accent. And when some 30 years later, He sent His disciples to teach or to impose on all nations the dialect which was then the dialect of Him who was the way, the truth, the resurrection and the life but He saw it necessary to send the Paraclete to teach His disciples the tongues of the various people to whom they would preach.⁸

Contextualization of theology in the Philippines has been propagated earlier by a number of Filipino theologians like Carlos Abesamis, Catalino Arevalo, Edicio De la Torre, Emerito Nacpil, Vitaliano Gorospe, Rodrigo Tano, Arsenio Dominguez, and David Feliciano. They have called for reform in theological education. The call was based on the fact that the Philippines received the Christian faith from European and American missionaries, and that the theology they gave the country has been wrapped with the cumbersome paraphernalia of the Western culture.⁹ The aim of the Filipino theologians was to pose a challenge that it is only in the understanding of the Filipino worldview that the Christian faith can be appropriately adapted to Philippine culture. The response was the production of numerous studies, models, and samples of correlating theology with the Filipino worldview and situation. Some of these works can be found at the University of the Philippines (UP), Ateneo de Manila University, De La Salle University (DLSU), University of Santo Tomas (UST), Asia-Pacific Nazarene Theological Seminary (APNTS), Asian Theological Seminary (ATS), Presbyterian Theological Seminary (PTS), and other schools, Bible colleges and seminaries. The researches and proposals emerged in order to make theologies, which were nurtured in foreign society, relevant to Philippine soil.

⁸ Jeremias Montemayor, *Ours to Share* (Rex Book Store, 1966), as quoted in Rebecca R. Ongsotto, "Towards an Inculturated Faith: Legacy of Mother Ignacia Del Espiritu Santo to the Mission of the Philippine Catholic Church" (M.A. Thesis, De La Salle University, 1993), 4-5.

⁹ Pius Wakatama, *Independence for the Third World Church: An African Perspective on Missionary Work* (Downers Grove, Illinois: InterVarsity Press, 1976); as quoted in Ayuk Ausaji Ayuk, "A Study of the Contribution of Chinua Achebe's Writings to the Indigenization and Inculturation of Theology in the Ibo (Nigeria) Context: A Critical Analysis" (Ed.D. diss., De La Salle University, 1996), 1.

This study aimed to check if there is a continuous attempt to translate the Christian message (text) to the particular historical situation (context) of people groups in the Philippines. This is a follow-up to the works done by Filipino contextual theorists and practitioners who regarded contextualization as a must. Specifically, this work is a supplement to Dr. Joy Bunyi's dissertation, "Contextualization of Theological Education for the Metro Manila Context." Since Bunyi's study is limited to Metro Manila, PTS, which is located in Cavite, is not included in her study. She, then, encouraged similar studies among theological schools outside Metro Manila, and of which this paper is a response to her recommendation. This study tried to find out any contextualization in the educational practice of PTS located in a suburban setting. The respondents in the research were a mixture of nationals and foreigners - some were communicators and others recipients of the faith - who had a taste in the theological educational process of the Presbyterian Theological Seminary (PTS). In this case, we can have a balanced result that can be gleaned from both national and foreign perspectives.

Setting of the Study

PTS, the object of this research, is one of the fruits of the Korean Presbyterian Mission in the Philippines that began in 1977. When Hwal-Young Kim (Geraldo) and his wife arrived in the Philippines in March 27, 1977, as the first Korean Presbyterian missionaries, they labored for the establishment of Presbyterianism, since the former Presbyterianism, established by American missionaries in 1898, had merged into the United Church of Christ in the Philippines (UCCP) in 1948.¹⁰ The arrival of other Korean

¹⁰ Timothy Kiho Park, "A Two-Thirds World Mission on the Move: The Missionary Movement of the Presbyterian Church in Korea" (Ph.D. diss., Fuller Theological Seminary, 1991), 272.

missionaries, including Timothy Park, paved the way for the establishment of the Presbyterian School of Theology (PST) in June 29, 1983. The school started in a rented house in Quezon City, Metro Manila. Later, PST was changed to Presbyterian Theological Seminary (PTS) in April, 1985 and was moved to the present campus in URC Ave., Salitran IV, Dasmarinas, Cavite, in June, 1987.¹¹

The mission of PTS is to serve as an agent in communicating the Reformed faith in the Philippine setting as an early catalog says, quoted by Hwal-Young Kim:

The purpose of this institution is to raise up pastoral leadership for the Presbyterian Church of the Philippines as well as to promote the Reformed faith in this archipelago (PST 1984,1).¹²

The vision has been reinforced when American Presbyterian missionaries, Paul Taylor and Richard Wolf (founders of Mission to the World), joined forces with the Korean missionaries in planting churches and teaching students at PTS. The missionaries were also joined by Filipino faculty.

For fifteen years, PTS became a center of communicating and translating the Reformed faith of foreign origin to the Philippine situation. Did it follow the approach known as contextualization? This study sought to find out.

Now, if theology is rightly translated and nationalized, there is greater potential of understanding and propagating the Christian faith. Filipino theology, therefore, will better fulfill its interpretive, prophetic, and pastoral role in the Philippines today.¹³

¹¹ Ibid., 278-79.

¹² Hwal-young Kim, "From Asia to Asia: A History of Cross-Cultural Missionary Work of the Presbyterian Church in Korea (Hapdong), 1959-1992" (D.Mis. diss., Reformed Theological Seminary, 1993), 208.

¹³ Tano, *Theology in the Philippine Setting*, 157.

Statement of the Problem

This thesis tried to find out the theological contextualization in the educational approach and practice of the Presbyterian Theological Seminary (PTS).

Specifically, the study sought to answer the following questions:

1. To what extent is contextualization of Reformed Theology considered significant by selected faculty, students, and alumni of PTS?
2. To what extent do the selected faculty, students, and alumni of PTS respond to (accept/not accept) the suggested ideal indicators¹⁴ of theological contextualization in the Philippine setting?
3. To what extent do the selected faculty, students, and alumni of PTS perceive the indicators as demonstrated or exhibited in the actual situation?
4. Is there any relationship between the accepted indicators and the perceived demonstration or exhibition of these indicators in actual situations by the selected faculty, students, and alumni of PTS?

Theoretical Framework

This research work is modeled after Dr. Joy Bunyi's study on the contextualization of theological education for the Metro Manila context. The different seminaries, where Bunyi conducted her study, perceived the significance of contextualization, and that these seminaries showed signs of being contextualized¹⁵ in Asian context, specifically in the Philippine context. The rationale for such a possibility has been discussed by Bunyi

¹⁴ Out of the 50 indicators noted by Bunyi, the researcher used only 48 and they are specified in chapter IV and appendices of this paper.

¹⁵ Bunyi, "Contextualization of Theology for Metro Manila Context," 144.

theologically, historically, and sociologically. In a similar way, the following social and theological theories are the bases in understanding the contextualization process of Reformed theology in the Presbyterian Theological Seminary (PTS). These theories have been widely-used by sociologists, anthropologists, missionaries, theologians, and educators, not only in the religious circle but in the secular as well.

A social theory which is basically considered in this study of contextualization process is Talcott Parsons' structural-functional theory of society elaborated by Dr. Timothy Hwang in his study on "Presbyterian Rituals in the Philippines: A Study on Religious Acculturation." It holds that every society and even its subunits, such as communities or organizations, are conceptualized as systems, and an attempt is then made to explain the role of religion within the particular features of their social structure in terms of their contribution - to maintaining the system as a viable entity. Within this theoretical framework, Talcott Parsons identified the roles Western church rituals play by viewing religious organization as a subsystem within a larger system as an entity (see: following diagram).¹⁶

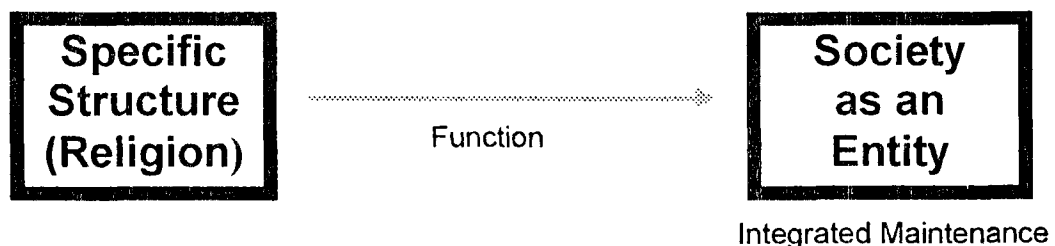


Fig. 1. System Theory

¹⁶ Tae Yun Hwang, "Presbyterian Rituals in the Philippines: A Study on Religious Acculturation" (Ph.D. diss., Asian Center University of the Philippines, 1989), 11-12.

Dr. Hwang explains that taking Parsons' analysis of the roles of subsystem of the Western society, the role, "integration" among all of other subunits of the society cannot be fulfilled without accommodating values of the society, while sharing her own values which can possibly be promoted.¹⁷ On the other hand, Dr. Hwang notes that viewing the Western church in terms of Talcott Parsons' theory of society may lead us to the conclusive idea that Presbyterian Church in the West, implanted in Philippine soil, embodies the core values which are reflective of Western society. However, it is observable that in the Philippines, the church is expected to play latency roles involving pattern maintenance and tension management due to her societal values. Even though the Presbyterian Church in the Philippines intends to play the same role as it did in Western society, such role cannot be appreciated in Philippine society because each society has a different set of values which infiltrate and dominate the culture of the church within it.¹⁸ In other words, there are conflict areas (see: following diagram).

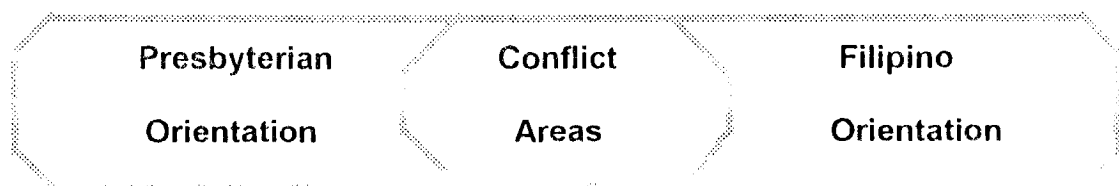


Figure 2. Presbyterian and Filipino Orientation

Therefore, in order for the Western belief system to be integrated in the Philippine church, there is a need for adaptation and accommodation.

¹⁷ Ibid., 13.

¹⁸ Ibid., 14.

Another concept considered in this study is the indigenization theory. This is "the process by which Christian truth is made meaningful and relevant to particular cultures and situations."¹⁹ The paradigm of such a process is the incarnation of the Eternal Logos to communicate divine truth to mankind. In order to translate God in understandable and relevant terms, Christ came into a concrete historical situation. It is also the same with regards to theology; it needs to be translated or incarnated within a specific cultural milieu in order to be understood and effective. This is the real essence of indigenization of theology.

According to Tano, indigenization may take the form of adaptation and accommodation which refer to the process by which components of a given culture are utilized to express the meaning of the Gospel. It may also take the form of inculturation which is the process of making the gospel message intelligible in the idiom of the language and culture of the receivers. Indigenization then points to the "processes by which Christian truth 'takes root' and 'grows out' of a new cultural soil."²⁰

One more approach wherein this study is based is the contextualization concept which convey all that is implied in indigenization which takes into consideration the different traits, values and orientation of a particular group in the preaching of religious doctrines,²¹ yet having a more dynamic concept which is open to change and seeks to press beyond.²² Like indigenization, contextualization "is the Christian search for meaning in a

¹⁹ Tano, *Theology in the Philippine Setting*, 7.

²⁰ *Ibid.*, 8.

²¹ Hwang, "Presbyterian Rituals in the Philippines: A Study on Religious Acculturation," 15.

²² David Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Grand Rapids, Michigan: Baker Book House, 1989), 31-32.

given culture otherwise known in the Philippines as Filipinization,"²³ but "it goes beyond its scope by incorporating the process of secularity, technology and the struggle for human justice which characterize the historical moment of the nations in the Third World"²⁴ (see: following diagram).

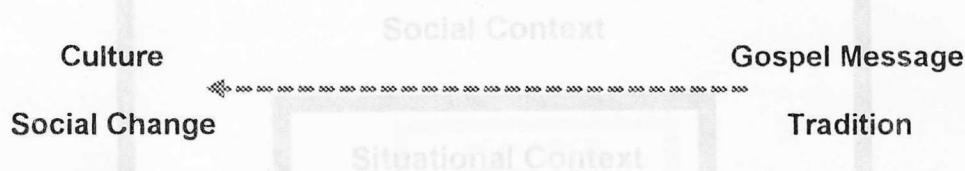


Figure 3. Gospel in Context

There are three layers of context according to anthropologists: cultural, social, and situational. "Context of culture," according to Hesselgrave and Rommen, "assumes an integrating body of knowledge and language behavior shared by a number of groups or communities." Social context, on the other hand, they said, "refers to the individual's membership in a community. It implies familiarity often unconscious, with cultural values and beliefs, institutions and forums, roles and personalities, and the history of ecology to the community. Context of situation is the most specific layer of context. It is the individual's relationship to the immediate situation in which he is involved."²⁵ This paper basically considers these three levels of contexts, but gives more emphasis on the cultural context which includes Filipino tradition and world-view in the understanding of theological contextualization in the Presbyterian Theological Seminary (see: following diagram).

²³ Hwang, "Presbyterian Rituals in the Philippines: A Study on Religious Acculturation," 15.

²⁴ Tano, *Theology in the Philippine Setting*, 9.

²⁵ Hesselgrave and Rommen, *Contextualization: Meanings, Methods, and Models*, 165-67.

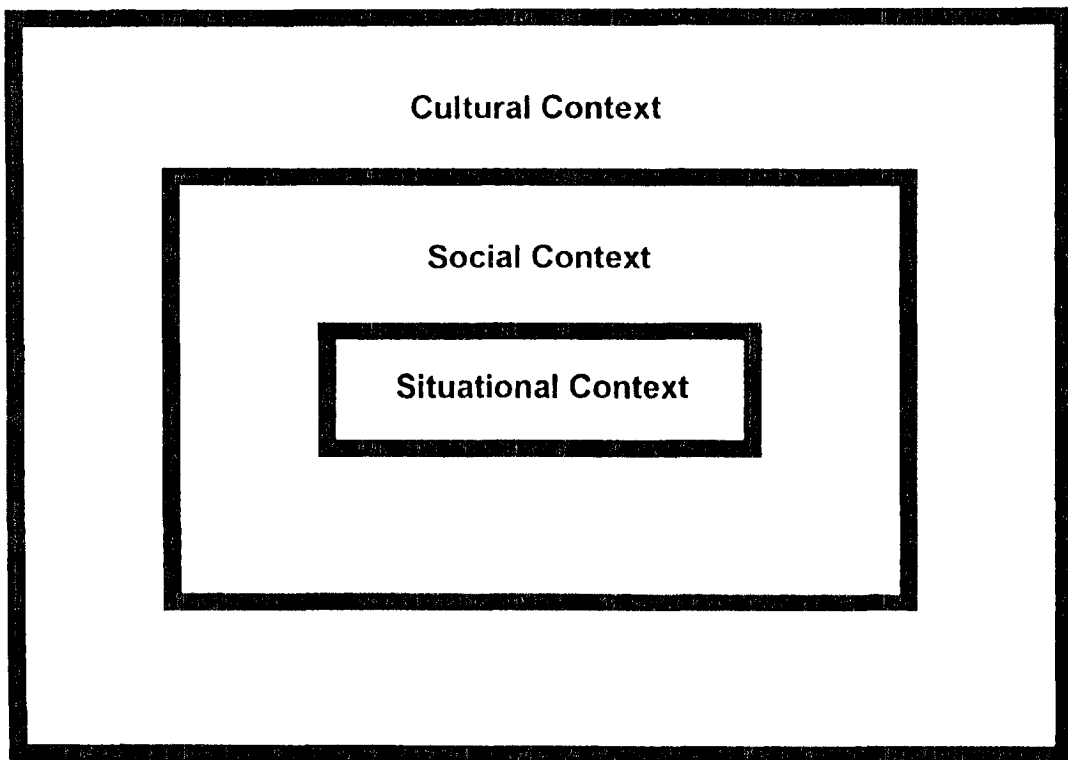


Figure 4. Three Levels of Contexts

Moreover, this paper considers the educational concept, specifically, the learning theory which stresses the need to begin with the student's need according to his context. It has been emphasized that in the making of educational courses, context is one of the important considerations. Fischer and Thomas present, as cited by Ponniah, that for education to be culturally relevant, its aims and goals, the personnel, the material resources, and the appropriate attitudes and behavior for members of the institution must arise from the needs that exist within that society and the culture that augments it.²⁶

²⁶ Bunyi, "Contextualization of Theological Education for the Metro Manila Context," 25.

Conceptual Framework

The conceptual framework is meant to portray the contextualization process of Reformed Theology in the Philippines focusing on the practice of the Presbyterian Theological Seminary (PTS) as viewed by selected faculty, students, and alumni of PTS.

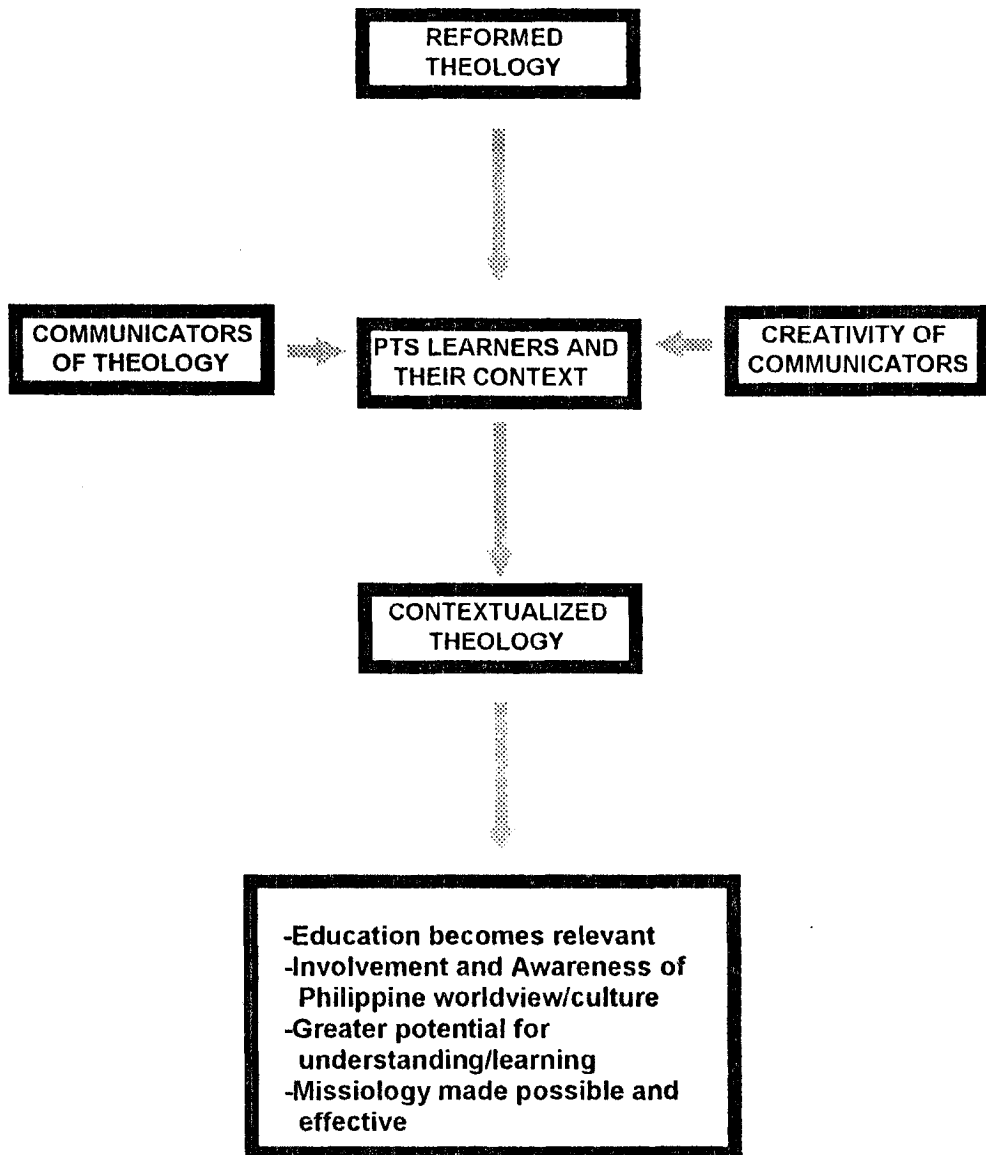


Figure 5. The Practice of PTS on the Contextualization Process of Reformed Theology in the Philippine Setting

The diagram above shows how Reformed Theology of foreign origin, with the aid of communicators and their creativity, can be transplanted and become applicable to a locality. Thus, making missiology possible, theological education relevant, and resulting in the awareness of Philippine culture and greater understanding of the Christian faith.

Theology stems from something; it does not just happen. Nothing happens in a vacuum and as such theology has to be stimulated from something within rather than from without.²⁷ Theologians have come to recognize this fact. De Mesa, for instance, emphasizes this point in his book *Doing Theology*. He says that theology has to be reborn at the “grassroots,” i.e., in the midst of life-experiences of a people.²⁸ Indeed, theology needs to follow the part of a people’s experience in order to be meaningful to the people it is being applied to. Life experience becomes the imperative in which theology is being pondered upon, to make it applicable.²⁹ This concept can be observed in the contextualization of Reformed Theology as practiced by PTS.

Doing theology is related with missiology. Here, there are intercourse and crossing of boundaries. The success and failure of both depends on the adjustment being done.

Ayuk’s comment on such is enlightening:

When the boundaries are being crossed, there is usually an expectation of something new; mission also has to do with bringing something new. The problem now is how these two foreign objects can be able to come together without necessarily destroying each other.... It is the maintenance of these identities in order

²⁷ Ayuk Ausaji Ayuk, “A Study of the Contribution of Chinua Achebe’s Writings to the Indigenization and Inculturation of Theology in the Ibo (Nigeria) Context: A Critical Analysis” (Ed.D. diss., De La Salle University, 1996), 26.

²⁸ De Mesa, *Doing Theology* (Manila: Claretian Publications, 1990); quoted in Ayuk, “A Study of the Contribution of Chinua Achebe’s Writings to the Indigenization and Inculturation of Theology in the Ibo (Nigeria) Context: A Critical Analysis,” 26.

²⁹ Ayuk, “A Study of the Contribution of Chinua Achebe’s Writings to the Indigenization and Inculturation of Theology in the Ibo (Nigeria) Context: A Critical Analysis,” 27.

to serve one another in the most appropriate manner.... If there is not mutual acceptance of one another, there are ... conflicts and these conflicts, if not properly handled, will lead to serious crises and hence dissolution or disharmony. The idea here is not to say that cultures must be preserved for their own sake. The thesis that cultures must be left intact in order to be indigenous rejects the basic anthropological and sociological principle of the essential plasticity of culture ... The idea of preserving culture is good, but we must be careful that we do not regard cultures as sacred. And that is why we are trying to bring about this harmony of internalizing the Gospel in culture.³⁰

In this particular research work, we could see the practice of PTS in making Reformed Theology more meaningful to Philippine setting, thereby, promoting missiological awareness and a more involved and concerned church.

Significance of the Study

Contextualization becomes a trend among theological schools and other educational institutions in the Philippines. Even then, there are still institutions of foreign origins which are not implementing the theories and practices of contextualization. Recipients, in effect, could hardly concretize the foreign concepts in their own setting. It is on this observation that this paper operates on. I decided to quest, specifically, on the possible contextualization of Reformed Theology as practiced by PTS. In so doing, proper contextualization or Filipinization of theology would be more emphasized and better applied. Moreover, this study will highlight the awareness of Philippine culture and world view to make theology relevant in the Philippine educational system.

Specifically, this study would be of help, first of all, in further understanding the theoretical aspect of contextualization. Although theological contextualization receives a popular applause, there are some aspects in it that remain vague to some users and listeners, such as the writer. This research will assist in clarifying the concept of

³⁰ Ibid., 27-29.

theological contextualization through the aid of literature gleaned and synthesized in the Review of Related Literature and Studies. A further aid in understanding the concept is Dr. Joy Bunyi's indicators of contextualization used in this research to translate the concept from an abstract standpoint to a more concrete level. This will make one see how a particular group of people view theological education relevant to a particular setting.

Furthermore, the adaptation or modification that Reformed Theology is undergoing could assist in comprehending the changes that may occur within the religious belief system and practices. In this study, Reformed Theology will be assumed as an element of foreign belief that is transplanted in Philippine setting with its own cultural milieu. Such interaction may be viewed as a foreign-national encounter, where the recipient country, the Philippines, may accept and transform theology to suit local conditions. Theology could then be integrated smoothly into the local system, or may be the source of conflicts. But the outcome would depend largely on whether the Reformed Theology with its social system is acceptable or not to the members of the society to which the foreign theology is introduced.

A practical significance of this study is that it could show ministers, educators, and novice theologians, such as this writer, the need to examine their own way of theologizing within a given context they are to work or working with. There is the importance of suiting or adapting theology to the cultural milieu as to enhance effectivity. But such a practice must not go beyond what is Biblical. This means that the ability to interpret theology within the life-experience, values, aspirations, and world-view of the people must also be within the legitimate boundaries in the light of the unchanging Gospel.³¹ In

³¹ Tano, *Theology in the Philippine Setting*, vi.

connection to this, the study will show that contextualization may still happen without sacrificing doctrinal or theological persuasion. But if there will still be conflicts in the process, the minister, educator, or theologian may be ready and prepared.

This research would also be of practical importance to the school where this study is conducted. The knowledge gained in this study and the awareness it promotes on this particular issue would aid the board, administrators, and faculty of PTS in the supervision and implementation of effective educational approaches such as contextualization.

Scope and Delimitation

This study is limited to the Presbyterian Theological Seminary (PTS) located at Dasmarinas, Cavite, Philippines. Only those selected faculty, students, and alumni for the school year 1998-99 were taken as sample. The study is confined to the investigation of the possible contextualization of Reformed Theology in the Philippine setting focusing on the practice of PTS. It did not treat any specific Reformed theological stand which had gone through the process of contextualization or which can be correlated to a given world-view or cultural milieu. Instead, the results of the study were based primarily on the data gathered from survey questionnaires, patterned after the materials used by Dr. Joy O. Bunyi in her study on theological contextualization in Metro Manila area.

Definition of Terms

This study used the following in operational terms:

Theology - The continuous process by which one is involved in his attempt to understand God and interpret His relations to His creatures.

Reformed Theology - Refers to the "Reformed" phase of Protestant theology which was shaped especially by Ulrich Zwingli and John Calvin and their followers in the 16th,

17th and 18th centuries.

Contextualization - Theology should be situational to meet the needs of a particular one. Contextuality, it is claimed, is the capacity to respond meaningfully to the gospel within the framework of one's own situation. It is not simply a fad or a catchword but a theological necessity demanded by the incarnational nature of the word. Contextualizing concerns more the kind of things one reads about in Time. It relates to the current history of the world's culture.³²

Culture - The way of life of a people. "God gave us the Gospel. Man gives us culture" (Mbiti). The Word of God changes the direction of culture and transforms it. Paul gives a detailed theological commentary on the fall of man in his analysis of idolatry and the consequent judgment of God in wrath (Rom. 1:18-32). Because of the "total inclusiveness" of sin, all of culture "is tainted with sin and some of it is demonic." The very segment of culture - worldview, values, institution, artifacts and outward behavior - even if imbued with life-giving elements, is partly tainted with disvalues and death-dealing elements. This implies the ambiguity of culture itself.³³

Missiology - Deals with the principles and processes of communicating from one culture to another; focuses on the relevance of incarnation as the model of intercultural communication of the Gospel.³⁴

Worldview - The culturally-patterned basic understanding (e.g. assumptions, presuppositions, beliefs, etc.) of reality by which the members of a society organize and

³² Ayuk, "A Study of the Contribution of Chinua Achebe's Writings to the Indigenization and Inculturation of Theology in the Ibo (Nigeria) Context: A Critical Analysis," 30.

³³ Ibid., 31.

³⁴ Ibid., 32.

live their lives.³⁵

Theological Education - Formal, institutionalized training of men and women for church leadership and ministry; specifically referring to Bible institutes, colleges, and seminaries.

Presbyterian Theological Seminary (PTS) – A theological institution located in Salitran IV, Dasmarinas, Cavite which follows after the Reformed faith.

³⁵ Peter Wagner, *How to Have a Healing Ministry Without Making Your Church Sick* (Manila: OMF Literature Inc., 1990), quoted in Ayuk, "A Study of the Contribution of Chinua Achebe's Writings to the Indigenization and Inculturation of Theology in the Ibo (Nigeria) Context: A Critical Analysis," 26.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents literature and studies, both local and foreign, that are relevant and essential in strengthening the foundations of this study. There have been various attempts to analyze theological, sociological, missiological, and educational issues in literary works. Several of these works are herein presented, analyzed and synthesized in order to bring about a clearer view of what this study is all about.

Foreign Literature and Studies

This section contains information drawn from different forms of related literature and studies such as books, magazines, dissertations, theses, social studies and reports.

Foreign Literature

Contextualization involves a process of change, and can be viewed as a basis for understanding some changes that are happening in the theological world, and a means of doing indigenous theological reflections, proper missiological or social works, and essential change in one context.

In a way, contextualization is related to culture change. In this area Louis J. Luzbetak in his book *The Church and Cultures* states that when culture change, socially acquired sets of ideas change. The first manner of culture change, he presented, is substitution. It consists of dislodging traditional elements by new ones. The second is loss

which consists of dislodging a traditional pattern without providing a substitute. The third manner is incrementation which takes place by introducing additional elements into the culture without a corresponding displacement. The fourth is fusion which is the amalgamation of an innovation with an analogous traditional pattern.³⁶ Luzbetak adds that in anthropological and therefore purely human and natural terms, the establishment and consolidation of the Church is essentially a matter of culture change.³⁷ The coming, therefore, of Presbyterians in the Philippines and their establishment of Presbyterian churches with their set of ideas, including “Reformed Theology,” is culture change.

Contextualization is also related to indigenization. Hesselgrave and Rommen in their book *Contextualization: Meanings, Methods and Models* quote the official documents of TEF (Theological Education Fund) which define contextualization as a concept which conveys all that is implied in indigenization and yet seeks to press beyond³⁸ - taking into consideration the situation of a particular group in the preaching of religious doctrines. They say that contextualization is more than a neologism; it is a necessity.³⁹ In Bevans terms, it is a theological imperative.⁴⁰ Hesselgrave and Rommen rest their thesis on certain propositions:

First, it is imperative that the Great Commission be fulfilled and the world be evangelized. Second, ... it entails an understandable hearing of the gospel. Third, if the gospel is to be understood, contextualization must be true to the complete

³⁶ Louis J. Luzbetak, *The Church and Cultures* (Pasadena, California: William Carey Library, 1976), 196-202.

³⁷ *Ibid.*, 203.

³⁸ Hesselgrave and Rommen, *Contextualization: Meanings, Methods, and Models*, 31.

³⁹ *Ibid.*, xi.

⁴⁰ Bevans, *Models of Contextual Theology*, 1.

authority and unadulterated message of the Bible on the one hand, and it must be related to the cultural, linguistic, and religious background of the respondents on the other.⁴¹

Relating contextualization to mission, Luzbetak states,

Just as Christ emptied himself (Phil. 2:6-7) of the ways most natural to Him (the Son of God became the Son of Man), so the missionary must be willing to sacrifice his ways and values in favor of those of his people. The church must go as far as possible in adjusting her demands and expectations to the ways and values of the new Christian community, for that is the meaning of identification.⁴²

However, Luzbetak explains that the Church or her missionaries are not required to go native. Their way of accommodation (as their means of contextualization) does not imply that everything Western or non-native is to be tabooed from the Asian or African Churches. He adds that if Christianity, when introduced among a people, were to be stripped of all that was foreign, the Bible itself would have to be outlawed.⁴³

Bruce Nicholes, in the issue of missiology, says that missionaries from the third world must understand four different cultures - the Bible's, the Western missionary's who first brought the gospel, their own and the people's to whom they take the gospel.⁴⁴ Recognizing this he proposes that the gospel be contextualized, that is, presented in forms which are characteristic of the culture to which the gospel is taken. The problem, however, is to find the right cultural forms and thus keep the gospel message both clear and biblical.

⁴¹ Hesselgrave and Rommen, *Contextualization: Meanings, Methods, and Models*, xi.

⁴² Luzbetak, *The Church and Cultures*, 348.

⁴³ *Ibid.*, 347-48.

⁴⁴ Bruce Nicholls, *Contextualization: A Theology of Gospel and Culture* (Downers Grove: InterVarsity Press, 1979), 74.

Charles H. Kraft supports such a view of contextualization in one of his models called "Dynamic-Equivalence Theologizing" recorded in his book *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. In his work, Kraft notes that reproducing theology in contemporary cultural contexts is exemplified by the theologizing process of biblical writers.⁴⁵ Again in his pre-publication draft entitled "Anthropology For Christian Witness," he elaborates deeper that what we had learned about God and His works, including the ways in which we understood the Bible, needed to be culturally adapted if it is to speak to the people God had called us to.⁴⁶

Bevans, in his work *Models of Contextual Theology*, advances from the academic treatment of the issue of contextualization to the pragmatic approach. He asserts that contextualization should arise from practical imperatives⁴⁷ which is the approach of this paper in the study of Reformed Theology contextualized or being contextualized in the Philippine setting. Leonard Tuggy follows this approach in his book, *The Philippine Church: Growth in a Changing Society*. He investigates the historical-sociological development of Philippine lowland society from its sixteenth century Malayan baranganic form to the modern, Americanize Hispanic-Malayan society, and observes that the Church in the Philippines did not grow in a vacuum, but in a historical and social context of a given period. He also notes sober Filipino voices being heard in the Church pressing the need for

⁴⁵ Charles Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (New York: Orbis Books, 1992), 291.

⁴⁶ Charles Kraft, "Anthropology For Christian Witness" (Pre-Publication Draft, Fuller Theological Seminary, 1994), 2.

⁴⁷ Bevans, *Models of Contextual Theology*, 1.

increasing Filipinization of the Protestant Church in the Philippines. Moreover, he enumerates some steps that need to be implemented to stimulate the growth of a more healthy indigenous Church.

1. The large churches in Manila should be turned over as quickly as possible to responsible Filipino leadership.
2. Filipino music and liturgical patterns should be developed.
3. The use of the vernacular Bible should be encouraged.
4. Methods need to be devised that would not tie the multiplication of churches to the presence of the foreign missionary.
5. Finally, the Philippine Protestant Churches need be self-consciously Philippine. The missionary must also adapt himself to the local culture, including language, in a way that he previously has not.⁴⁸

Before investigating some foreign studies on theological contextualization, a presentation of the Reformed theology of foreign origin will establish the belief system which is contextualized or being contextualized in Philippine soil. Reformed theology at this point is dealt from a historical and theological point of view and is considered as a Western belief system. The development of Reformed doctrines in the Philippines is analyzed as a product of contextualization wherein the Western point of view is adapted to fit the Philippine setting.

⁴⁸Arthur Leonard Tuggy, *The Philippine Church: Church Growth in a Changing Society* (Grand Rapids, Michigan: William B. Eerdmans publishing Company, 1971), 157-160.

John Leith records the historical development of Reformed theology. He traced it back from the Reformation at Zurich, under the leadership of Ulrich Zwingli (1484-1531) and Heinrich Bullinger (1504-1575); at Strasbourg, under Martin Bucer (1491-1551); and at Geneva, with the work of John Calvin (1509-1564).⁴⁹

Howard G. Hageman recognizes Zwingli as the primary mover in what became the Reformed tradition.⁵⁰ But the one who shaped much what is known as Reformed theology was John Calvin. At Geneva, he and his companions began writing and teaching Reformation theology. His major theological work that shaped Reformed theology is *The Institutes of the Christian Religion* (1536). From then, Reformed theology or Reformed faith became known also as Calvinism.⁵¹ Enns elaborates how the Reformed theology spread out from the sixteenth century onward:

The Heidelberg Catechism, written in 1563 by friends of Calvin, influenced the Reformed Churches in Holland, Germany, and America. The Belgic Confession, written in 1561 by Guy de Bray, became the standard of belief in the Dutch Reformed Church. The Synod of Dort met in 1618-1619, condemned Arminianism and the Remonstrants, and reaffirmed Calvinistic doctrine as expressed in the Heidelberg and Belgic Confessions.

Calvinism spread to Scotland.... John Knox (1505-1572), who studied under Calvin in Geneva, was the Scottish leader of the Reformation.

In England, Calvinism also prevailed since it was the theology behind the Thirty-Nine Articles (1563) of the Church of England. The Puritans became an important force for Calvinism in England. Building on the work of William Tyndale and John Knox, the Puritans sought to purify the Church of England.

Colonization of America brought Calvinism to the North of American shores. The standards of the Western Confession became the doctrine of the Presbyterian

⁴⁹ John Leith, "Presbyterianism, Reformed," in Mircea Eliade, ed., *The Encyclopedia of Religion*, vol. II (New York: Macmillan Publishing Company, 1987), 523.

⁵⁰ Howard Hageman, "Reformed Spirituality," in Frank Senn, ed., *Protestant Spiritual Traditions* (New York: Paulist Press, 1986), 55.

⁵¹ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 475-76.

Churches....⁵²

A book that presents the beginning and development of Reformed theology is the work of Walter Lee Lingle and John Kuykendall, *Presbyterians: Their History and Beliefs*. This book traces the Reformed tradition of Presbyterians from the Bible to the present - from John the Apostle to John Calvin, through France, Great Britain, and America.⁵³ A similar book is *Calvinism: Its History, Principles and Perspectives* by Simon Kistemaker wherein historical perspective is used, but it also contains the theological principles and perspective of the Reformed tradition.⁵⁴

Reformed theology is a type of Protestant persuasion that is distinct from Lutheranism, Anglicanism, Pentecostalism, Arminianism, and other Protestant traditional roots. Reformed theology might have some points of similarities with other theological positions, however, the following points discussed by John R. De Witt in his book *What is the Reformed Faith?* are a number of themes and characteristics which distinguished Reformed theology from other persuasions.

First, which is utterly basic to the Reformed faith is its doctrine of Scripture (*sola* and *tota* Scriptura), that it is ultimately and absolutely authoritative and grounded in the testimony of the Holy Spirit. It does not and cannot err. It will never lead us astray. We can rest on its teaching, trust it utterly, depend upon it for all we need to know in order to live and die happily. The whole counsel of God concerning all things necessary for His own

⁵² Ibid., 476.

⁵³ Walter Lee Lingle and John Kuykendall, *Presbyterians: Their History and Beliefs* (Atlanta: John Knox Press, 1978).

⁵⁴ Simon Kistemaker, *Calvinism: Its History, Principles and Perspectives* (Grand Rapids, Baker Book House, 1966).

glory, salvation of humanity, faith and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of humankind.⁵⁵

Second, the insistence that God is to be known and worshipped as the Sovereign God. That He is Lord, and reigns in history, over all the universe; that he is free, independent of every force or being outside himself; that he knows the end from the beginning; that he created, sustains, governs, directs; that in the day of the Lord the marvelous design which he has had from the beginning will be fully manifest - complete, perfect at last. Nothing can stop or retard the progress of the gathering of his elect people, the building of his church, the coming of his kingdom.⁵⁶

Another leading feature of the Reformed theology is its constant insistence upon the invincibility of the grace of God including the five points of Calvinism - total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints.⁵⁷

Moreover, the Reformed faith accentuates the biblical doctrine of the Christian life, that is, a life lived in the world, but at the same time a life that is not oriented to the world and its standards; a life that stressed the Christianizing of relationships - for example, the home and the family. The Reformed idea of the Christian life is that of life lived in the

⁵⁵ John R. De Witt, *What is the Reformed Faith?* (Carlisle, Pasadena: The Banner of Truth Trust, 1981), 5-7.

⁵⁶ Ibid., 9.

⁵⁷ Ibid., 11.

world, fulfilling the duties and responsibilities of such a life, bearing the testimony to the faith that is in Jesus Christ, in the sense of being always in the presence of God (*Coram Deo*).⁵⁸

Furthermore, the Reformed theology presents a clear understanding of the distinction between, and relationship of, law and gospel. The law is our pedagogue to Christ as the New Testament plainly teaches us. It is also our blessed and holy guide to the life of obedience and faith. The law is not the gospel. It is not a means of life or a means to life. But we also go on to declare that the gospel is likewise not law-less; it is a way of life, the way of life for God's people. If the holy law of God is indeed a reflection of the holiness of God himself, then the Christian, too, though free from the law as a means of life, continues in a relationship of joyful obedience to the law which God in his free mercy has given.⁵⁹

Reformed theology also has a positive and affirmative view of the relationship between the kingdom of God and the world. It expresses a great interest in the form and culture of the world, not to conform to the world, but to transform the world.⁶⁰

Finally, the Reformed theology is marked by a distinctive view of the ministry and life of the church in relation to preaching. Those who hold to the Reformed faith have a high view of the ministry. The following are the Reformed understanding of preaching: Preaching is certainly the exposition of the Word of God, it is also inevitably the

⁵⁸ Ibid., 12-13.

⁵⁹ Ibid., 13-14.

⁶⁰ Ibid., 14-15.

application of the Word of God, it is proclamation with freedom.⁶¹

Other works that set forth the Reformed positions are Francis Turretin's *Institutio Theologiae Elencticae* (1688), *Systematic Theology* (1871-1873) of Charles Hodge, *Systematic Theology* (1939) of Louis Berkhof, the Scots Confession of 1560 and the Westminster Confession and Catechisms.

Foreign Studies

"Some authors affirm in a general way that the gospel is rooted in God's contextualizing of himself in the incarnation."⁶² This provides the basis and justification of this study. Flemming adds:

The gospel of Jesus Christ from the beginning had to be expressed and made relevant in new contexts if it were not to be bound to Palestinian culture, which inevitably necessitated contextual theologizing. The New Testament offers clear evidence that the apostle Paul in his missionary efforts adapted the gospel message to the terminology and thought forms of the Hellenistic world of his converts. At the same time, he practices a selectivity and a restraint when it comes to expressing the Christian message in forms which might distort the content of the gospel.⁶³

Differing from the approach of theologians and missiologists in the issue of contextualization, "a few exegetes have expressed the need to examine the process of contextualization in the Scriptures themselves, and to determine the links between this phenomenon and the present day contextualization."⁶⁴

Dean Flemming, as an exegete himself, applies the modern term contextualization"

⁶¹ Ibid., 18-20.

⁶² Dean Flemming, "Essence and Adaptation Contextualization and the Heart of Paul's Gospel" (Ph.D. diss., University of Aberdeen, 1987), 12.

⁶³ Ibid., 50.

⁶⁴ Ibid., 4.

in biblical perspective. He claims that it has direct relevance to the kind of theologizing which occurred in the New Testament period, and, in particular, that done by the Apostle Paul. Flemming's objective is to help provide contextualizers with a firmer biblical foundation. In his work, he tries to discover the central message of Paul's gospel and on how he contextualized it differently for the Thessalonians, Galatians, and Philippians without sacrificing the content for the sake of adaptation to a cultural milieu. In addition, Flemming shows that Paul confronted inappropriate contextualizations of the Christian message as that of the Judaizers in Galatia with his law-free gospel and that of the false apostles in Corinth with his gospel weakness. Basing on Paul's practice, Flemming emphasizes that inappropriate cultural and theological adaptation and accommodation must be challenged on a biblical basis.⁶⁵

This paper does not follow the exegetical method exemplified by Flemming and other exegetes. Instead, the pragmatic approach is utilized. However, this research considers Flemming's challenge against inappropriate contextualization. The biblical truths, therefore, are herein treated as foundations for the contextualization of Reformed Theology in the Philippine setting as practiced by PTS.

The entrance of Reformed theology in the Philippine soil is presented by Hwal-young Kim in his Doctor of Missiology dissertation. He notes an early American Presbyterian missionary who founded the early Reformed group, but did not maintain the Reformed distinctive:

A Presbyterian missionary, James B. Rodgers, was the first regularly assigned Protestant missionary to the Philippines. In December 1898 he arrived in the

⁶⁵ Ibid., 542.

Philippines. He and his fellow missionaries started Church Planting ministry. During its first ten years, the Presbyterian group blossomed beautifully growing from zero to 10,000 members (Tuggy and Tolivier 1972). However, its name was not the "Presbyterian Church," but the "Evangelical Church in the Philippines" (Las Iglesia Evangelica de las Islas Filipinas) (Brown 1937). This name was changed into the "United Evangelical Church" in 1929, and again into the "United Church of Christ in the Philippines" in 1948 (Rodgers 1940 and Kwantes 1989). This church neither maintained the Presbyterian name nor doctrines, because of merging with the various different denominations.⁶⁶

Dr. Timothy Park, in his work "A Two-Thirds World Mission on the Move: The Missionary Movement of the Presbyterian Church in Korea," presents the second wave of Reformed tradition in the Philippines upon the entrance of Korean Presbyterian missionaries and thereby established the Presbyterian Church of the Philippines. He notes the Reformed distinctiveness:

The PCK(H) mission planted in the Philippines a God-centered, Bible-centered, and Church-centered Presbyterian church that emphasizes the sovereignty and glory of God. The PCK(H) missionaries in the Philippines are helping in the evangelization of the Philippines maintaining their Presbyterian identity, after the PCUSA missionaries had sought organizational unity at the expense of doctrinal integrity.... The PCK(H) missionaries in the Philippines have established the Presbyterian Church of the Philippines with Reformed ecclesiology.⁶⁷

Philippine Literature and Studies

This section presents Philippine literature and previous studies that are viewed as relevant to the problem at hand. Information in this section is obtained from books, dissertations, theses and other records.

⁶⁶ Kim Hwal-young, "From Asia to Asia: A History of Cross-Cultural Missionary Work of the Presbyterian Church in Korea (Hapdong), 1959-1992," 193.

⁶⁷ Park, "A Two-Thirds World Mission on the Move: The Missionary Movement of the Presbyterian Church in Korea," 374.

Philippine Literature

Contextualization is similar with indigenization in that both need to make the Christian faith meaningful and relevant to particular historical-cultural milieus. However, contextualization goes beyond indigenization in scope. Rodrigo Tano explains:

As a concept it is more dynamic and future-oriented, and as a process, it does more than adapt and accommodate the Gospel to a given culture. This is seen in the fact that it “takes into account the process of secularity, technology, and the struggle for human justice which characterize the historical moment of the nations in the Third World.”⁶⁸

To apply contextualization in the Philippine setting, one must know the historical-cultural set up of the Philippines. In the case of Christianity, its origin geographically is Eastern, but it came to the Philippines encased in Western formulation. The Spanish colonizers forced on the Filipinos the religion of the Medieval West which is Roman Catholicism.⁶⁹ In the same way the American non-Catholic missionaries gave the Filipinos the religion of the Reformation in the 16th century, Protestantism. This research specifies “Reformed Theology,” a product of the 16th century Reformation, as the subject of study on how it is contextualized or being contextualized in Philippine soil.

Reflecting upon the Philippine political and cultural experience, both remote and recent, and relating it to theological education, Tano enumerates four factors that are highly significant in influencing the direction of theological reflection in the Philippines.

The first is the protracted colonial experience of the Filipinos, first under Spain, and later, under the United States. This experience has produced a “cultural fissure”

⁶⁸ Tano, *Theology in the Philippine Setting*, 9.

⁶⁹ Leonardo Estioko, *History of Education: A Filipino Perspective* (Manila: LOGOS Publications Inc., 1994), 9.

in the national soul which has made it difficult for the people to arrive at an indigenous understanding of the world and of themselves.

Second, the Philippines is moving toward development and modernization. At this stage, the country is caught between the forces of traditionalism and modernization. In the face of this value conflict, it is not necessary to abandon the basic Filipino cultural ethos of harmony and related values. Rather, the positive contribution of Philippine values to national consciousness and unity needs to be understood and utilized for the common good while their negative aspects should be avoided.

Third, a wide gap exists between rich and poor, the powerful and the weak. Contributing to the situation is the control of the economy by multinational corporations and the socioeconomic oligarchy which dominated national life before and after martial law.

Fourth, the recent experience of authoritarianism under martial law will certainly have a significant bearing upon Philippine theological reflection. The Christian Church will inevitably be constrained to speak a prophetic word in the light of the excesses of the regime and the restiveness of the people.⁷⁰

Eduardo Lapiz, in his book *"Paano Maging Pilipinong Kristiano,"* recognizes that Filipino culture and arts should be the contexts of faith. He proposes a redemption of Filipino indigenous music and evolution of a Filipino Christian worship.⁷¹

Philippine Studies

Contextualization is founded upon theological reflections of the Bible. Bunyi discusses, for example, that John deliberately used the term "logos," which was a word known to the hearers, to explain the incarnation. In that case, John tried to contextualize his message. Bunyi adds that the four gospels with different linguistic, economic, political, and ideological perspective support strongly the case of contextualization.⁷²

⁷⁰ Tano, *Theology in the Philippine Setting*, 42-43, 148.

⁷¹ Eduardo Lapiz, *Paano Maging Pilipinong Kristiano* (Manila: Kaloob, 1997).

⁷² Bunyi, "Contextualization of Theology for Metro Manila Context," 23.

In addition, Bunyi presents historical reflections to justify the issue of contextualization. History shows us, she claims, that theology is shaped by the context.⁷³

Bunyi quotes Robert Schreiter to prove her point:

The 2nd century apologists consciously dealt with the problem of making a Semitic tradition intelligible to Hellenistic audiences. Justin Martyr's speculation on Stoic and Middle Platonic understanding of the Logos provided a basis for translating biblical concepts into new cultural setting. The recovery of Aristotle's lost works in the early medieval period in the West provided the opportunity for a radical recasting of theology more in tune with the emerging urban and mercantile society. The humanist and Reformation insistence of return to biblical languages helped refresh what had become a tired and often jaded theology.⁷⁴

Sociological reflection is another justification of contextualization that Bunyi presents. She says that the wisdom of cultural sensitivity [in education] cannot be underestimated. In the case of curriculum planning and development, "theorists and academicians have emphasized that in the establishment of educational courses societal context is one of the vital considerations."⁷⁵

Since there are strong bases in doing contextualization, contextualization of theology becomes the issue in the sphere of theological education. There is much attention given to it by missiologists, theologians, and exegetes as well.

Bunyi patterns her four areas of contextualization after that of the four groupings set by the Theological Education Fund (TEF). The first area is missiological contextualization. This category deals basically with the purpose of theological education. The issue here is what for and for whom is theological education. The second category is structural

⁷³ Ibid.

⁷⁴ Robert Schreiter, "Culture, Society and Contextual Theologies" in *Missiology*, 12(3), quoted in Bunyi, "Contextualization of Theology for Metro Manila Context," 23.

⁷⁵ Bunyi, "Contextualization of Theology for Metro Manila Context," 25.

contextualization which is concerned with a form and structure appropriate to the specific needs of its culture in its peculiar social, economic, and political situation. The third category is theological contextualization. This deals with doing theology in a way appropriate and authentic to its situation. It offers an approach to theological training that seeks to relate the gospel more directly to urgent issues of ministry and service in the world. It also deals with the question, "Does it move out of its own milieu in its expression of the gospel?" Pedagogical contextualization is the fourth area of contextualization. It deals on the need for better integration and closer interrelationship between theology and practice.⁷⁶ These four areas of contextualization are also considered in the gathering and analyzing of data in chapter IV of this paper.

In the course of making the Christian message relevant to a given culture, Jim William applies the term "contextualization" to communication of the message to bridge the cultural gap between the biblical world and the modern world. Specifically, in his thesis "Accurate Contextualization Prerequisite to Church Growth in Taiwan," he applies the term for the church growth in Taiwan. He proposes a replacement of terms inaccurately contextualized with biblical terms.⁷⁷

Another writer who follows after the practical imperative in contextualization is Gerald Pol Edrozo. He presents the possibility of communicating the doctrine of holiness in the Filipino context and yet making the doctrine authoritative. In his attempt, he correlates

⁷⁶ Ibid., 48.

⁷⁷ Jim Williams, "Accurate Contextualization Prerequisite to Church Growth in Taiwan" (M.A. Thesis, Asia-Pacific Nazarene Theological Seminary, 1987).

holiness with the Filipino religious, moral, social, worldview and the concept of time.⁷⁸

Similarly, Larnie Sam Tabena in his study, discusses on developing a Wesleyan theological paradigm for cross-cultural ministry in the Philippine context based on the analysis of the Wesleyan theological framework of the gospel and culture, the Philippine indigenous theology, and the precedent missiological paradigms of gospel and culture to animists and indigenous people.⁷⁹ In his another study on “A Contextualization of Selected Readings from the Enduring Word Series Lessons in the Church of the Nazarene,” Tabena correlates the Wesleyan concepts of sin, grace, justification and holiness with traditional beliefs related to these doctrines.⁸⁰

One more contextual attempt is the work of Teresino Sasino. In his study on “The Relevance of the Christian Concept of God to the Cordilleran’s Search for Identity as a People,” he notes that the Christian concept of God can be related to the Cordilleran concept of the sacred in relation to the Cordilleran’s search for identity as a people. Moreover, Sasino observes that the Cordilleran’s search for identity as a people is a search for an adequate unifying center which is theologically fulfilled in the concept of the Christian God.⁸¹

⁷⁸ Gerald Pol Edrozo, “A Critical Correlation of the Wesleyan Doctrine of Holiness and the Filipino Worldview” (M.Div. Thesis, Asia-Pacific Nazarene Theological Seminary, 1993).

⁷⁹ Larnie Sam Tabena, “Developing a Wesleyan Theological Paradigm for Cross-Cultural Ministry in the Philippine Context” (B.A. Thesis, Asia-Pacific Nazarene Theological Seminary, 1994).

⁸⁰ Larnie Sam Tabena, “A Contextualization of Selected Readings from the Enduring Word Series Lessons in the Church of the Nazarene” (M.A. Thesis, Asia-Pacific Nazarene Theological Seminary, 1997).

⁸¹ Teresino Sasino, “The Relevance of the Christian Concept of God to the Cordilleran’s Search for Identity as a People” (S.T.D. diss., Asia Baptist Graduate Theological Seminary, 1992), 210, 212.

Sister Nicole de Marie P. Dabalus uses the contextualization principle in her study on "Adapting Christian Text to Ati Indigenous Music: Some Proposed Samples for Use in Religious Education." She quotes the Vatican II Council and the Second Plenary Council of the Philippines encouraging the indigenization of the liturgy.⁸² In her study she observes that Philippine Christian music has adapted the melodic rhythmic patterns of Philippine folk music based on the European music tradition. However, she notes that very little of Philippine Christian music has adapted the non-western music features. Her study then is a pioneering work that will determine the applicability of Ati ethnic music to the Ati Christian music. It is to develop Christian melodies for the Ilonggo Atis that are non-western. Sister Nicole's study stresses the need for contextualizing Christianity within the given cultural context without changing the basic elements of Christianity.

Dr. Timothy Hwang, in his study on "Presbyterian Rituals in the Philippines: A Study on Religious Acculturation," notes an urban and rural distinctions in the acculturation process after adapting a modified framework that divided the standard ritual into its pre-ritual, ritual proper, and post-ritual activities. In his study of the rituals of the Presbyterian Church as they are practiced in two different settings - one in an urban community (Diliman, Quezon City) and the other in a rural locality (Dasmarinas, Cavite), the result shows that the conservatism of Presbyterian doctrines allowed for little structure changes within the ritual proper, but in the aspect of religious perceptions, the church members displayed an emotional sensitivity to some of the ritual proceedings, an occurrence which was observed

⁸² Nicole de Marie P. Dabalus, "Adapting Christian Text to Ati Indigenous Music: Some Proposed Samples for Use in Religious Education" (M.A. Thesis, De La Salle University, 1995), 8.

more extensively in the rural setting. In this regard there is contextualization of Presbyterian rituals in both the urban and rural locality, but there is difference in the degree of acceptance and modification of the rituals.⁸³

In this present work, there is no selection of any particular “Reformed doctrine” to be contextualized in the Philippine setting. It is not also the intention of the writer to note any particular “Reformed” religious practice already contextualized in the Philippines. Instead, the “Reformed Theology” as a whole is assumed to be contextualized or being contextualized in Philippine setting through the educational process done at PTS.

To understand more the early entrance and establishment of the Reformed tradition through Presbyterian missionaries in the Philippines and how it influenced the country, *Presbyterian Missionaries in the Philippines*, by Kwantes is most useful. Kwantes discusses the changes stimulated by Presbyterian missionaries. Her book “reflects an attempt to examine and describe the role of the Presbyterian missionaries as agents of social change during the years 1899-1910, particularly their contributions in laying the foundation for redirection of a Philippine value orientation.”⁸⁴ Kwantes notes how the early American Presbyterian missionaries succeeded in contributing social change: by means of Evangelism led by James B. Rodgers, Medical Care led by J. Andrew Hall, and Christian Education led by David S. Hibbard.⁸⁵ There must have been accommodation, assimilation, and

⁸³ Hwang, “Presbyterian Rituals in the Philippines: A Study on Religious Acculturation,” i.

⁸⁴ Anne Kwantes, “Presbyterian Missionaries in the Philippines: Conduits of Social Change (1899-1910)” (Quezon City: New Day Publishers, 1989), 1.

⁸⁵ Ibid., 168-70.

contextualization that the missionaries applied in the process of contribution to effect social change and to establish the early Reformed tradition in the Philippines. This paper is an examination as to the extent of contextualization practice of the second wave of Presbyterianism in the country in spreading the Reformed tradition, especially through theological education at PTS.

CHAPTER III

RESEARCH METHODOLOGY

This chapter covers the presentation of the procedures or steps taken in gathering data and the research framework wherein this study operates on.

Research Design

The researcher employed the descriptive method of research which implies the gathering, classifying, enumerating, measuring, analyzing and evaluating data on present condition. This includes an exploratory analysis on the contextualization process of Reformed theology in the Philippine setting. The aim of this study is to discover any theological contextualization in the educational practice of PTS.

Specifically, the researcher made use of two methodological approaches: literary research and survey research.

Literary Research . The area wherein literary research is used in this study is related with the theoretical foundations for the contextualization of Reformed theology in the Philippine setting. Literature and studies related with this study from Presbyterian Theological Seminary, Asia-Pacific Nazarene Theological Seminary, Union Theological Seminary, Philippine Missionary Institute, De La Salle University, and other schools were surveyed by the researcher to provide sufficient materials for this literary research. The researcher also inquired from the office of the Presbyterian Church of the Philippines for materials related with the study for the completion of this research.

Survey Research. The survey method was used as an aid in finding out any possible theological contextualization in the educational practice of PTS. The researcher made use of a questionnaire (adapted from Bunyi's AGST dissertation) for PTS faculty, students and alumni in this matter.

Research Subjects

The respondents in the survey consisted of 15 faculty (9 nationals and 6 foreigners), 40 students (34 nationals and 6 foreigners), and 20 alumni (all nationals) of PTS. Those respondents whom I had access with, especially those within Cavite and Metro Manila area, were chosen at random to answer the survey questionnaires. The researcher opted to use the respondents to present different observations from both communicators and students and thereby validating the study.

Data Gathering

The following steps were undertaken in doing the survey. The researcher informed Joy O. Bunyi by letter that her constructed questionnaire was used in this study. Then a little revision was made to fit the questionnaire to PTS context. But in the process of revision, two items were unintentionally deleted from the original questionnaire. Nevertheless, the result of the survey cannot be affected for the two items deleted have similarity with the other items included.

The writer retained the four divisions used by Bunyi in her AGSTS dissertation in one area of the questionnaire in an attempt to find out the acceptability and demonstration or exhibition of the indicators of a theological education suited to the Philippine context.

The four divisions retained are as follows: Goals/Purposes, Theological Approach and Content, Teaching Strategies/ Methods, and Structures.

In answering one part of the questionnaire the respondents were instructed to encircle the appropriate number, being number 1 as the lowest and number 5 as the highest. In the other part of the questionnaire, the respondents were instructed to encircle one of the following: VHS - Very High Significance, HS - High Significance, MS - Moderate Significance, LS - Low Significance, and NS - No Significance.

The researcher also informed the president of PTS about the study. After that, the researcher proceeded in gathering information regarding the contextualization practice of PTS. The researcher sent a letter with a copy of the questionnaire to each respondent requesting him to respond to the writer's attempted study. When the questionnaires were sent back, the researcher scored, analyzed and interpreted the data.

Treatment of Data

The data gathered were subjected to statistical treatment in order to answer the questions proposed in this research study. Mode, frequency distribution, percentage, chi-square and Cramer Coefficient were used to analyze and interpret the data.

The primary use of the mode is that it reflects the most popular value or values in any distribution of scores. For data at the nominal level, this is the appropriate measure to apply.⁸⁶ In this case, comparisons between the three categories (Faculty, Students, and Alumni) were made using the mode.

⁸⁶ Danyi, "Contextualization Theology for Metro Manila Context," 75.

The percentage of each score or group scores was obtained by translating the relative frequency to percentage by multiplying the relative frequency by 100.⁸⁷ The formula for getting the percentage is:

$$\% = F \div RF \times 100$$

where:

% = Percentage

F = Frequency

N = Number of Cases

RF= Relative

The Chi-square (χ^2) test was used to determine the strength of association between two variables (the ideal or opinion and the actual). It used data that are in the form of frequencies.⁸⁸ The formula for the computation of chi-square is:

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

where:

χ^2 = Chi-square value

E = Frequencies expected

O = Frequencies actually observed

In this study, Chi-square was used as a base in computing the Cramer Coefficient. The Cramer Coefficient, according to Siegel and Castellan, is an ideal and extremely useful measure of association because of its wide applicability. “The Cramer coefficient makes no assumptions about the shape of the population distributions of the variables from which it is

⁸⁷ Stanley Stern, *Statistics: Simplified and Self-Taught* (Manila: Cacho Hermans, Inc., 1984), 6.

⁸⁸ Sixto Daleon, Dr. Luz Barrios-Sanchez, and Teresita Barrios-Marquez, *Fundamentals of Statistics* (Metro Manila: National Bookstore, 1989), 72.

computed, it does not require underlying continuity in the variables, and it requires only categorical measurement of the variables.”⁸⁹ The formula used in this study for the computation of Cramer Coefficient is:

$$C = \sqrt{\frac{\chi^2}{N(L-1)}}$$

In addition, a cross-tabulation for several items was used to compare the responses of the three categories, namely, Faculty, Students, and Alumni of PTS.

⁸⁹ Sidney Siegel and N. John Castellan, Jr. *Nonparametric Statistics for the Behavioral Sciences* (New York: McGraw-Hill Book Company, 1988), 232.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

There are four questions that the study sought to answer. This section presents the answers to these questions based from data gathered through survey questionnaires.

Specific Problem No. 1: To what extent is contextualization of Reformed Theology considered significant by selected faculty, students, and alumni of PTS?

Table 1.0. Significance of Contextualization for PTS Faculty, Students, and Alumni:
Frequency Distribution

Responses	Faculty		Students		Alumni		Cumulative	
	No.	%	No.	%	No.	%	No.	%
Very High Significance	6	40*	24	60*	8	40	38	50.67*
High Significance	5	33.33	15	37.5	10	50*	30	40
Moderate Significance	4	26.67	1	2.5	2	10	7	9.33
Low Significance	0	0	0	0	0	0	0	0

TOTAL	15	100%	40	100%	20	100%	75	100%
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* MODAL RESPONSE

Basically, the data indicate that PTS regards contextualization highly significant.

Table 1.0 shows that more than half of the respondents (50.67%) say that contextualization

has a “Very High Significance,” and a large number of them (40%) say it has a “High Significance.” Only 9.33% of the respondents rate contextualization as “Moderate” in significance, and nobody rates contextualization as “Low” in significance. The categories of both Faculty and Students have “Very High Significance” as the modal response, while the Alumni category has “High Significance” as the modal response. No group category rates contextualization low in significance as a modal response.

Specific Problem No. 2: To what extent do the selected faculty, students, and alumni of PTS respond to (accept/not accept) the suggested ideal indicators of theological contextualization in the Philippine setting?

Table 2.1. Distribution of Modal Responses of 48 Indicators Across Categories: Levels of Acceptance

	Faculty	Students	Alumni	Cumulative
Completely Accept	33*	38*	13	36*
Largely Accept	12	10	33*	9
Partially Accept	7	2	8	2
Not Accept	2	3	0	2
No Opinion	0	0	0	0

* Grand mode (highest point)

General Acceptance of Suggested Indicators

Generally, the data (see Table 2.1) suggest that PTS highly accepts a number of the suggested indicators. Of the 48 indicators presented to the respondents, 36 of them have

“Completely Accept” as a modal response, while 9 have “Largely Accept” as a modal response, 2 have “Partially Accept,” and 2 have “Not Accept.”

For the Faculty category, of the 48 indicators listed, only 7 statements have “Partially Accept” as a modal response, and only 2 statements have “Not Accept” as a modal response. The rest of the indicators have “Completely Accept” and “Largely Accept” as modal responses. This seems to suggest that PTS faculty tend to highly accept majority of the indicators suggested.

The response trend of the Students category is like the Faculty category with 2 indicators having “Partially Accept” as a modal response and three indicators having “Not Accept” as a modal response. The rest of the indicators have either “Completely Accept” or “Largely Accept” as modal responses. This indicates that PTS Students highly accept a majority of the indicators suggested.

While, generally, the response trend of the Alumni category is the same with both Faculty and Students, Alumni respondents have “Largely Accept” as a modal response having 33 score out of 48 items. Only 8 have “Partially Accept” as the modal response and none for both “Not Accept” and “No Opinion.”

Based on data, each group category seems to prefer to accept some indicators more than the other groups. The following tables show a list of indicators that are highly accepted by the PTS Faculty, Students, and Alumni. The criterion used in the listing is to include items whose combined “Completely Accept” and “Largely Accept” responses make up at least 75% of the total responses.

For PTS Faculty (Table 2.2), there are 16 items that satisfy the criterion. Item #30 (First-hand Bible Study) gets a 93.4% which means that all of the Faculty respondents

accepted this item either completely or largely. Out of the 16 items 7 of them fall under the grouping of Goals/Purposes, four under Theological Approach and Context, five under Teaching Strategies and only one under Structures.

Table 2.2. Faculty's Selection of Strong Indicators Arranged According to Percentage

Item	Indicator	%
30	First-hand Bible Study	93.4
40	Filipino majority	93.3
28	Praxis	93.3
19	Holy Spirit	86.7
10	Communal Spirituality	86.6
6	Managerial role	86.6
7	Communicators	86.6
9	Inter-personal skills	86.6
26	Oral methods	80
2	Women	80
11	Filipino values	80
13	Spirit world	80
16	Theology as process	80
24	Religious issues	80
25	Critical thinking	80
35	Fieldwork	80

For PTS Students (Table 2.3), there are 22 items that are included in the list. Item #29 (Case studies) gets 95% and other items get 92.5 and below. Of the 22 indicators, there are 8 that fall under the group of Goals/Purposes, 5 under Teaching Strategies/Methods, 9 under Theological Approach and Content, and only 1 under Structures.

Table 2.3. Students' Selection of Strong Indicators Arranged According to Percentage

Item	Indicator	%
29	Case studies	95
7	Communicators	92.5
19	Holy Spirit	90
8	Research Skills	87.5
16	Theology as process	87.5
35	Fieldwork	87.5
26	Oral methods	85
33	Non-classroom modes	82.5
1	Laity	82.5
2	Women	82.5
9	Inter-personal skills	82.5
17	Local Theologies	82.5
6	Managerial role	82.5
36	Social action involvement	80
41	Training faculty in Asia	80
28	Praxis	80
34	Master-Disciple relationship	77.5
4	Social changes	77.5
22	Socio-economic issues	77.5
3	Poor	75
13	Spirit world	75
25	Critical thinking	75

For PTS Alumni (Table 2.4), there are 25 out of 48 possible items that are included in the list. The indicators that get the highest rating (90%) are # 8 (Laity), #19 (Holy Spirit), #40 (Filipino majority), #26 (Oral method), and # 26 (Poor). Of the 25 indicators, 5 fall under each of the groupings of Theological Approach and Content and Structures, while there are 9 under Goals/Purposes, and 6 under Teaching Strategies/Methods.

Table 2.4. Alumni's Selection of Strong Indicators Arranged According to Percentage

Item	Indicator	%
8	Research skills	90
19	Holy Spirit	90
40	Filipino majority	90
26	Oral method	90
3	Poor	90
4	Social change	85
1	Laity	85
16	Theology as process	85
7	Communicators	80
9	Interpersonal skills	80
10	Communal Spirituality	80
13	Spirit world	80
23	Ethical issues	80
28	Praxis	80
29	Case studies	80
33	Non-classroom modes	80
35	Fieldwork	80
39	Affordable educational cost	80
41	Training faculty in Asia	80
42	Specialists-faculty	80
6	Managerial role	75
11	Filipino values	75
24	Religious issues	75
25	Critical thinking	75
37	Mature students	75

When all responses are combined (Table 2.5), irrespective of the categories, 18 of the items are included in the master list, with Item # 19 (Holy Spirit) getting the highest percentage of “Completely Accept” and “Largely Accept” responses. Out of the list, # 25 (Critical thinking) and # 41 (Training faculty in Asia) received a 76 % “Completely Accept” and “Largely Accept” responses. Of the 18 items included, 8 fall under Goals/ Purposes, 3 under Theological Approach and Content, 6 under Teaching Strategies/ Methods, and only 1 under Structures.

Table 2.5. Combined Selection of Strong Indicators Arranged According to Percentage

Item	Indicator	%
19	Holy Spirit	89.3
7	Communicators	88
8	Research skills	86.7
26	Oral methods	86.6
16	Theology as process	85.3
35	Fieldwork	84
28	Praxis	82.7
9	Inter-personal skills	82.6
29	Case Studies	81.4
6	Managerial role	81.4
1	Laity	80
30	First-hand Bible Study	78.7
2	Women	78.6
3	Poor	78.6
10	Communal Spirituality	78.6
13	Spirit World	77.3
25	Critical thinking	76
41	Training faculty in Asia	76

Indicators with High Level of Acceptance

Among the several indicators that elicited a high level of acceptance and common to all 3 categories are # 6 (Managerial role), # 7 (Communicators), # 9 Inter-personal skills, # 13 (Spirit world), #16 (Theology as process), # 19 (Holy Spirit), # 25 (Critical thinking), # 26 (Oral methods), # 28 (Praxis), and # 35 (Fieldwork). It is observed that indicators that relate to Goals/Purposes, Theological Approach and Content, and Teaching Strategies and Methods seem to elicit a relatively higher levels of acceptance.

There is an indicator which only Faculty category has on the list which is item # 30 (First-hand Bible Study). The Student category has also the following which the other two categories do not have, namely, # 17 (Local theologies), # 36 (Social action involvement), # 34 (Master-Disciple relationship), and # 22 (Socio-economic issues). Only the Alumni category has # 23 (Ethical issues), # 39 (Affordable educational cost), # 42 (Specialists-faculty), and # 37 (Mature students).

There is an indicator which is included in the two categories, but not at the Alumni category, namely, # 2 (Women). On the other hand, 4 items are included in both Faculty and Alumni categories but not in the Student category namely, # 40 (Filipino majority), # 10 (Communal spirituality), # 11 (Filipino values), and # 24 (Religious issues). There are also indicators which are included in both Student and Alumni categories, but not in the Faculty category, namely, # 29 (Case studies), # 8 (Research skills), # 1 (Laity), # 41 (Training faculty in Asia), # 4 (Social change), and # 3 (Poor).

The Faculty category has # 30 (First-hand Bible study) on the top rating it 93.4%. The Student category has # 29 (Case studies) on the top with a score of 95%. The Alumni

category has 5 indicators on the top with the same score of 90%, namely, # 8 (Research skills), # 19 (Holy Spirit), # 40 (Filipino majority), # 26 (Oral methods), and # 3 (Poor).

Indicators with Varied Level of Acceptance

Indicators which elicited varied level of acceptance differ from one category to another. By varied, this means that roughly half of the responses falls under Completely and Largely Accept, and the other half on the other two/three categories (Partially Accept, Not Accept, and No Opinion). (Please see Appendix B for complete tables of responses of all categories).

For the Faculty category varied indicators are Items # 4 (Social change), # 5 (Social justice), # 32 (Indigenous art and music), # 36 (Social action involvement), and # 38 (Liberal arts).

For the Student category, varied indicators are Items # 21 (Myths and Symbols), # 27 (Native languages), # 37 (Mature students), and # 47 (Life-themes).

For the Alumni category, varied indicators are Items # 14 (Ecumenical inter-dependence), # 17 (Local theologies), and # 38 (Liberal arts).

When the cumulative response of all categories are totaled, there are 2 indicators where opinions varied, namely Items # 14 (Ecumenical inter-dependence) and # 47 (Life-themes).

It can be noted that most of the varied indicators relate to social issues.

Indicators with Lower Level of Acceptance

There are also indicators that seem to be found in the lower level of acceptance. These are indicators that respondents feel are not quite appropriate or that they are not very

clear about the items. These are items where at least 60% of the responses fall under “Partially Accept,” “Not Accept,” and/or “No Opinion.”

For the Faculty category, items of lower level of acceptance are # 20 (Ancestors), # 21 (Myths and symbols), # 44 (Abolition of departments), and # 45 (Abolition of residence seminaries).

For the Students category only item # 45 (Abolition of residence seminaries) is rated low in the level of acceptance.

For the Alumni category, there are 3 items having a lower level of acceptance namely, # 21 (Myths and Symbols), # 44 (Abolition of departments) and # 45 (Abolition of residence seminaries).

The totaled cumulative frequency shows that indicators having a lower level of acceptance are items # 21 (Myths and Symbols), # 44 (Abolition of departments), and # 45 (Abolition of residence seminaries).

It is observed that there is only one item which all of the different group categories hardly accept or do not accept as an indicator of theological contextualization, namely, the Abolition of residence seminaries, which seems to suggest that respondents prefer the present structure of the seminary.

Specific Problem No. 3: To what extent do the selected faculty, students, and alumni of PTS perceive the indicators as demonstrated or exhibited in the actual situation?

General Exhibition of Suggested Indicators

Generally, data (see Table 3.1) suggest that PTS moderately exhibits a majority of the suggested indicators. Of the 48 indicators presented to the respondents, 34 of them

have “Moderately Exhibited” as a modal response, while 10 have “Hardly Exhibited” as a modal response, 4 have “Strongly Exhibited,” and 2 have “Not Exhibited.”

For the Faculty category, out of 48 items 27 of the modal responses fall under “Moderately Exhibited.” There are 21 under “Hardly Exhibited” and 8 under “Not Exhibited”

Table 3.1. Distribution of Modal Response of 48 Indicators Across Categories: Levels of Exhibition

	Faculty	Students	Alumni	Cumulative
Strongly Exhibited	0	9	3	4
Moderately Exhibited	27*	27*	35*	34*
Hardly Exhibited	7	7	14	19
Not Exhibited	6	6	2	3
Not Applicable	0	0	0	0
	55	49	54	51

* Grand Mode (highest point)

In the case of the Students, of 48 indicators 27 have “Moderately Exhibited” as a modal response, with 9 “Strongly Exhibited,” and 7 “Hardly Exhibited.” Six indicators have “Not Exhibited” as a modal response.

The response trend of the Alumni is similar to the rest having “Moderately Exhibited” in the majority. Out of 48 indicators, 35 have “Moderately Exhibited” as a modal response, with 14 “Hardly Exhibited” and 3 “Strongly Exhibited.”

Based on data, each group category perceives that a majority of the indicators are moderately exhibited. The next tables present indicators that are highly exhibited by the respondents. The criterion used in the list is the same in tables 2.2-2.5. Indicators having at least 75% of the total cumulative responses for “Strongly Exhibited” and “Moderately Exhibited” are included in the list.

Table 3.2. PTS Faculty’s Highly Exhibited Indicators

Item	Indicator	%
30	First-hand Bible study	80
39	Affordable educational cost	80

Table 3.2 presents the highly exhibited indicators as perceived by the faculty of PTS. There are only 21 indicators that meet the criterion. Item #30 (First-hand Bible study) and Item #39 (Affordable cost). Item 30 falls under Teaching Strategies/Methods and Item #39 under Structures. No indicator under Goals/Purposes and Theological Approach and Content is included among those indicators that are highly exhibited.

Table 3.3. PTS Students’ Highly Exhibited Indicators Arranged According to Percentage

Item	Indicator	%
6	Managerial role	87.5
30	First-hand Bible study	82.5
7	Communicators	80
29	Case studies	80

The Student category has 4 indicators that meet the criterion with Item #6 (Managerial role) getting the highest percentage (see Table 3.3). Of the 4 indicators in the list of highly exhibited, 2 of them fall under Goals/Purposes and 2 also under Teaching Strategies/Methods. No indicator either under Theological Approach/Content or Structures is included among those indicators that are highly exhibited.

Table 3.4. PTS Alumni’s Highly Exhibited Indicators Arranged According to Percentage

Item	Indicators	%
39	Affordable educational cost	80
40	Filipino majority	80
26	Oral methods	75
41	Training faculty in Asia	75

For the Alumni of PTS, there are 4 indicators that are highly exhibited (Table 3.4) with Items #39 (Affordable educational cost) and Item #40 (Filipino majority) topping the list. Of the 4 indicators, 1 falls under Theological Approach and Content, 1 under Teaching Strategies/Methods, and 2 under Structures. None falls under Goals/Purposes.

Table 3.5 combines all the respondents of the 3 group categories that meet the criterion for high exhibition of the indicators of contextualization. Strictly, there are only 2 that meet the criterion (at least 75%) But rounding 2 more indicators (74.7% and 74.6%), they meet the criterion. Hence, 4 indicators are included in the list for high exhibition, namely, #30 (First-hand Bible study), #39 (Affordable educational cost), #6 (Managerial

role), and #7 (Communicators). Of the 4 items included, 2 fall under Goals/Purposes, 1 under Teaching Strategies/Methods and 1 under Structures.

Table 3.5. Combined Responses of Highly Exhibited Indicators Arranged According to Percentage

Item	Indicator	%
30	First-hand Bible study	78.6
39	Affordable educational cost	76
6	Managerial role	74.7
7	Communicators	74.6

Indicators With High Level of Exhibition

There is no indicator that is perceived to have a high level of exhibition which is common to all 3 categories. There is, however, an indicator with a high level of exhibition that is common to both Faculty and Students which is Item #30 (First-hand Bible study). Item #39 (Affordable educational cost) is also common to both Faculty and Alumni.

All the indicators that the Faculty category has, namely, #30 (First-hand Bible study) and #39 (Affordable educational cost), are included in either Students or Alumni category. But there are indicators which only Students category and Alumni category have on their lists. Only the Students category has Items #6 (Managerial role), #30 (First-hand Bible study), # 7 (Communicators), and #29 (Case studies). Items # 40 (Filipino majority), #11 (Filipino values), #26 (Oral methods), and #41 (Training faculty in Asia) are included only in Alumni category.

The Faculty category has the same rating (80%) of the indicators which are included in the list with high level of exhibition, namely, #30 (First-hand Bible study) and #39 (Affordable educational cost). The Student category has #6 (Managerial role) on the top rating it 87.5%. The Alumni category has 2 indicators on the top with the same score of 80%, namely, #39 (Affordable educational cost) and #40 (Filipino majority).

Indicators with Varied Level of Exhibition

The indicators which have varied levels of exhibition differ from one category to another. Varied here means that roughly half of the responses fall under “Strongly Exhibited” and “Moderately Exhibited,” and /or “Not Applicable.”

For the Faculty category, varied indicators of exhibition are Items #3 (Poor), #9 (Inter-personal skills), #16 (Theology as process), #25 (Critical thinking), #28 (Praxis), #35 (Fieldwork), #37 (Mature Students), #38 (Liberal arts), and #42 (Specialists-Faculty).

For the Student category, varied indicators of exhibition are Items #3 (Poor), #17 (Local theologies), #23 (Ethical issues), #27 (Native languages), and #36 (Social action involvement).

For the Alumni category, varied indicators of exhibition are Items #4 (Social change), #5 (Social justice), #8 (Research skills), #11 (Filipino values), #12 (Filipino worldview), #22 (Socio-economic issues), #23 (Ethical issues), and #24 (Religious issues).

Cumulatively, irrespective of category groups, there are some indicators where exhibition varies. These are Items #3 (Non-classroom modes), #46 (Inter-disciplinary approaches), #5 (Social justice), and #23 (Ethical issues).

It can be observed that most of the varied indicators relate to social issues and are in the area of Teaching Strategies and Methods.

Indicators with Lower Level of Exhibition

There are also indicators that are to be found in the lower level of exhibition. These are indicators where more than 60% of the respondents fall under the categories of “Hardly Exhibited,” “Not Exhibited,” and/or “Not Applicable.”

For the Faculty category, items with lower level of exhibition are #4 (Social change), #5 (Social justice), #14 (Ecumenical Inter-dependence), # 15 (Socio-economic analysis), #17 (Local theologies), #20 (Ancestors), #21 (Myths and Symbols), #22 (Socio-economic issues), #23 (Ethical issues), #27 (Native languages), #31 (Filipino literature), #32 (Indigenous art and music), #33 (Non-classroom modes), #44 (Abolition of departments), #45 (Abolition of residence seminaries), # 46 (Inter-disciplinary approaches), and # 47 (Life-themes).

For the Students category, indicators where a majority of the responses fall under the lower level of exhibition are the following: Items #12 (Filipino worldview), #14 (Ecumenical inter-dependence), #20 (Ancestors), #21 (Myths and Symbols), #37 (Mature students), #38 (Liberal arts), #43 (Financial viability), #44 (Abolition of departments), and #45 (Abolition of residence seminaries).

For the Alumni category, a number of indicators in the lower level of exhibition are Items # 14 (Ecumenical inter-dependence), #15 (Socio-economic analysis), #17 (Local theologies), # 20 (Ancestors), #21 (Myths and Symbols), #31 (Filipino literature), #36

(Social action involvement), #38 (Liberal arts), #44 (Abolition of departments), and #45 (Abolition of residence seminaries).

When totaled cumulatively, the indicators that have a lower level of exhibition are the following: Items #14 (Ecumenical inter-dependence), #15 (Socio-economic analysis), #20 (Ancestors), #21 (Myths and Symbols), #22 (Socio-economic issues), #31 (Filipino literature), #32 (Indigenous art and music), #36 (Social action involvement), #37 (Mature students), #38 (Liberal arts), #43 (Financial viability), #44 (Abolition of departments), #45 (Abolition of residence seminaries), and number 47 (Life-themes).

It can be noted that there are 5 items which all group categories seem to perceive as hardly exhibited or not exhibited as indicators of theological contextualization, namely, #14 (Ecumenical inter-dependence), #20 (Ancestors), #21 (Myths and Symbols), #44 (Abolition of departments), and #45 (Abolition of residence seminaries). All of these are items which fall under at least one or two of the different categories (Faculty, Students, Alumni) that are hardly accepted or not accepted at all. In these items, PTS seems to show consistency.

Specific Question No. 4: Is there any relationship between the accepted indicators and the perceived demonstration or exhibition of these indicators in actual situations by the selected faculty, students, and alumni of PTS?

Relationship Based on Cross-Tabulation

Basing on the cross-tabulation between the indicators that elicit a high level of acceptance and the perceived exhibition of these, the general trend seems to say that PTS strongly exhibits a number of the indicators which it deems appropriate, but that there are several more indicators which need to be more highly exhibited.

Table 4.1-4.4 show the perceived exhibition of indicators that are rated highly by the Faculty, Students, and Alumni categories of PTS (Tables 2.2-5). The three categories are evaluated based on their own standards.

Table 4.1. Cross-Tabulation of Faculty's Selected Strong Indicators with Perceived Level of Exhibition

Items	Indicators	Strongly Exhibited	Moderately Exhibited	Hardly Exhibited	Not Exhibited	Not Applicable
30	First-hand Bible Study	20.0	60.0	20.0	0	0
40	Filipino majority	20.0	46.7	33.3	0	0
28	Praxis	20.0	33.3	40.0	6.7	0
19	Holy Spirit	26.7	66.7	0	6.7	0
10	Communal Spirituality	20.0	53.3	20.0	6.7	0
6	Managerial role	33.3	26.7	26.7	13.3	0
7	Communicators	13.3	60.0	13.3	13.3	0
26	Oral methods	26.7	46.7	26.7	0	0
2	Women	0	53.3	33.3	13.3	0
11	Filipino values	6.7	33.3	46.7	13.3	0
13	Spirit world	6.7	53.3	33.3	6.7	0
16	Theology as process	20.0	33.3	20.0	20.0	6.7
24	Religious issues	13.3	46.7	33.3	6.7	0
25	Critical thinking	6.7	46.7	40.0	6.7	0
35	Fieldwork	6.7	46.7	46.7	0	0

Table 4.1 shows the results for the Faculty category. It can be noted that only 1 of their selected indicators is also highly exhibited, namely, #30 (First-hand Bible study).

There are several indicators which the Faculty respondents value but whose cumulative responses of "Hardly Exhibited" and "Not Exhibited" total at least 30% of the responses.

These items may be perceived as relative weaknesses of PTS. They are Items #40 (Filipino majority), #28 (Praxis), #2 (Women), #11 (Filipino values), #13 (Spirit world), #24 (Religious issues), #25 (Critical thinking), #35 (Fieldwork), #6 (Managerial role), and #16 (Theology as process).

Table 4.2. Cross-Tabulation of the Students' Selected Strong Indicators with Perceived Level of Exhibition

Items	Indicators	Strongly Exhibited	Moderately Exhibited	Hardly Exhibited	Not Exhibited	Not Applicable
29	Case studies	17.5	62.5	7.5	10.0	2.5
7	Communicators	50.0	30.0	12.5	7.5	0
19	Holy Spirit	25.0	35.0	25.0	12.5	2.5
8	Research Skills	42.5	30.0	20.0	7.5	0
16	Theology as process	42.5	27.5	17.5	10.0	2.5
35	Fieldwork	25.0	30.0	22.5	17.5	5
26	Oral methods	32.5	35.0	17.5	15.0	0
33	Non-classroom modes	32.5	27.5	22.5	10.0	7.5
1	Laity	42.5	30.0	20.0	5.0	2.5
2	Women	25.0	32.5	25.0	15.0	2.5
9	Inter-personal skills	22.5	40.0	27.5	10.0	0
17	Local Theologies	25.0	27.5	12.5	30.0	5
6	Managerial role	50.0	37.5	5.0	5.0	2.5
36	Social action involvement	15.0	35.0	27.5	17.5	5
41	Training faculty in Asia	25.0	42.5	20.0	7.5	5
28	Praxis	30.0	37.5	20.0	10.0	2.5
34	Master-Disciple relationship	35.0	25.0	25.0	12.5	2.5
4	Social changes	25.0	45.0	15.0	12.5	2.5
22	Socio-economic issues	10.0	32.5	25.0	20.0	12.5
3	Poor	17.5	35.0	30.0	17.5	0
13	Spirit world	25.0	40.0	25.0	7.5	2.5
25	Critical thinking	32.5	37.5	20.0	10.0	0

Table 4.2 shows the breakdown of responses among the Student category. There are 3 of the selected high indicators which are also found in their list of indicators which are highly exhibited. These are Items #29 (Case studies), #7 (Communicators), and #6 (Managerial role). The Items which portray the relatively weak areas where the responses for the “Hardly Exhibited” and “Not Exhibited” division are relatively higher, are the following: Items #19 (Holy Spirit), #35 (Fieldwork), #26 (Oral methods), #33 (Non-classroom modes), #2 (Women), #9 (Inter-personal skills), #17 (Local theologies), #36 (Social action involvement), #28 (Praxis), #34 (Master-Disciple relationship), #4 (Social change), #22 (Socio-economic issues), #3 (Poor), #13 (Spirit world), and #25 (Critical thinking).

Table 4.3 shows the cross-tabulation of responses for the Alumni category. There are indicators that are valued and at the same time highly demonstrated, namely, Items #10 (Filipino majority), #26 (Oral methods), #39 (Affordable educational cost), and #41 (Training faculty in Asia). There are also indicators which are perceived as relatively weak, namely, Items #8 (Research skills), #19 (Holy Spirit), #3 (Poor), #4 (Social Change), #1 (Laity), #16 (Theology as process), #7 (Communicators), #9 (Inter-personal skills), #10 (Communal Spirituality), #23 (Ethical issues), #29 (Case Studies), #33 (Non-classroom modes), #35 (Fieldwork), #42 (Specialists-Faculty), #6 (Managerial role), #11 (Filipino values), #24 (Religious issues), #25 (Critical thinking), and #37 (Mature students).

Table 4.4 shows the cross-tabulation of all the responses, irrespective of specific categories. Some indicators that are highly valued and that are highly exhibited are Items #7 (Communicators), #6 (Managerial role), and #30 (First-hand Bible study). Indicators where the three categories perceived as relatively weak are Items #8 (Research skills), #16

(Theology as process), #35 (Fieldwork), #28 (Praxis), #9 (Inter-personal skills), #29 (Case studies), #2 (Women), #3 (Poor), #10 (Communal Spirituality), #13 (Spirit world), and #25 (Critical thinking).

Table 4.3. Cross-Tabulation of the Alumni's Selected Strong Indicators with Perceived Level of Exhibition

Items	Indicators	Strongly Exhibited	Moderately Exhibited	Hardly Exhibited	Not Exhibited	Not Applicable
8	Research skills	10	45	30	15	0
19	Holy Spirit	15	55	25	5	0
40	Filipino majority	20	60	10	10	0
26	Oral method	40	35	15	10	0
3	Poor	20	40	30	10	0
4	Social change	5	50	30	15	0
1	Laity	35	30	30	5	0
16	Theology as process	20	40	30	5	5
7	Communicators	30	35	25	10	0
9	Interpersonal skills	10	30	50	10	0
10	Communal Spirituality	10	55	20	15	0
13	Spirit world	10	65	10	10	5
23	Ethical issues	5	45	40	5	5
28	Praxis	25	40	20	5	10
29	Case studies	5	40	40	5	10
33	Non-classroom modes	5	50	40	5	0
35	Fieldwork	5	55	35	5	0
39	Affordable educational cost	20	60	20	0	0
41	Training faculty in Asia	5	70	10	5	10
42	Specialists-faculty	10	45	40	5	0
6	Managerial role	25	35	30	5	5
11	Filipino values	5	45	40	10	0
24	Religious issues	10	45	40	5	0
25	Critical thinking	30	40	25	5	0
37	Mature students	0	45	40	10	5

Table 4.4. Cross-Tabulation of the Combined Three Categories' Selected Strong Indicators with Perceived Level of Exhibition

Items	Indicators	Strongly Exhibited	Moderately Exhibited	Hardly Exhibited	Not Exhibited	Not Applicable
19	Holy Spirit	22.7	46.7	20.0	9.3	1.3
7	Communicators	37.3	37.3	16.0	9.3	0
8	Research skills	25.3	38.7	25.3	10.7	0
26	Oral methods	33.3	37.3	18.7	10.7	0
16	Theology as process	32.0	32.0	21.3	10.7	4.0
35	Fieldwork	16.0	40.0	30.7	10.7	2.7
28	Praxis	26.7	37.3	24.0	8.0	4.0
9	Inter-personal skills	17.3	37.3	36.0	9.3	0
29	Case Studies	10.7	53.3	24.0	8.0	4.0
6	Managerial role	40.0	34.7	16.0	6.7	2.7
1	Laity	38.7	30.7	25.3	4.0	1.3
30	First-hand Bible Study	33.3	45.3	12.0	8.0	1.3
2	Women	18.7	40.0	28.0	12.0	1.3
3	Poor	20.0	34.7	26.7	18.7	0
10	Communal Spirituality	21.3	41.3	20.0	14.7	2.7
13	Spirit World	17.3	49.3	22.7	8.0	2.7
25	Critical thinking	26.7	40.0	25.3	8.0	0
41	Training faculty in Asia	18.7	52.0	16.0	6.7	6.7

Looking at the three categories (Faculty, Students, and Alumni), it seems that at least in a number of cases, some items which received a high level of acceptance have also a high level of exhibition. In the same way, the cross-tabulation data of the combined three categories seem to indicate that generally, PTS strongly exhibits indicators that it considers most appropriate for contextualizing Reformed theology in Philippine setting. In this case, PTS does what it believes.

Table 4.5. Correlation of the Three Categories' Acceptance/Non-Acceptance of the Suggested Indicators and the Perceived Exhibition

INDICATORS	CHI-SQUARE	CRAMER	INTERPRETATION
Goals/Purposes			
1. Laity	1. 26.16	1. .295	1. Significant
2. Women	2. 44.55	2. .385	2. Not Significant
3. Poor	3. 79.718	3. .515	3. Not Significant
4. Social change	4. 23.96	4. .283	4. Significant
5. Social justice	5. 82.57	5. .524	5. Not Significant
6. Managerial role	6. 12.32	6. .203	6. Not Significant
7. Communicators	7. 33.33	7. .333	7. Not Significant
8. Research skills	8. 58.9	8. .443	8. Not Significant
9. Inter-personal skills	9. 72.672	9. .492	9. Not Significant
10. Communal Spirituality	10. 64.811	10. .465	10. Not Significant
11. Filipino values	11. 166.01	11. .744	11. Not Significant
Theological Approach & Content			
12. Filipino worldview	12. 307.121	12. 1.012	12. Not Significant
13. Spirit world	13. 70.567	13. .235	13. Significant
14. Ecumenical inter-dependence	14. 39.3	14. .362	14. Not Significant
15. Socio-economic analysis	15. 40.031	15. .365	15. Not Significant
16. Theology as process	16. 48.467	16. .402	16. Not Significant
17. Local theologies	17. 602.65	17. 1.117	17. Not Significant
18. Biblical theology	18. 69.403	18. .481	18. Not Significant
19. Holy Spirit	19. 59.07	19. .444	19. Not Significant
20. Ancestors	20. 45.175	20. .388	20. Not Significant
21. Myths and Symbols	21. 9.263	21. .176	21. Significant
22. Socio-economic issues	22. 98.867	22. .574	22. Not Significant
23. Ethical issues	23. 58.61	23. .442	23. Not Significant
24. Religious issues	24. 48.583	24. .402	24. Not significant
Teaching Strategies/Methods			
25. Critical thinking	25. 26.448	25. .297	25. Significant
26. Oral methods	26. 35.183	26. .342	26. Not Significant
27. Native languages	27. 40.673	27. .368	27. Not Significant
28. Praxis	28. 68.914	28. .479	28. Not Significant
29. Case studies	29. 39.956	29. .365	29. Not Significant
30. First-hand Bible study	30. 29.575	30. .314	30. Not Significant
31. Filipino literature	31. 359.318	31. 1.094	31. Not Significant
32. Indigenous art and music	32. 32.41	32. .329	32. Not Significant
33. Non-classroom modes	33. 49.482	33. .406	33. Not Significant
34. Master-Disciple relationship	34. 43.417	34. .38	34. Not Significant
35. Fieldwork	35. 148.894	35. .704	35. Not Significant
36. Social action involvement	36. 103.445	36. .587	36. Not Significant
Structures			
37. Mature students	37. 33.921	37. .336	37. Not Significant
38. Liberal arts	38. 7.375	38. .157	38. Significant
39. Affordable educational cost	39. 19.204	39. .253	39. Significant
40. Filipino majority	40. 37.788	40. .355	40. Not Significant
41. Training faculty in Asia	41. 97.1	41. .569	41. Not Significant
42. Specialists-Faculty	42. 66.151	42. .47	42. Not Significant
43. Financial viability	43. 100.591	43. .579	43. Not Significant
44. Abolition of departments	44. 17.641	44. .242	44. Significant
45. Abolition of residence seminaries	45. 4.222	45. .119	45. Significant
46. Inter-disciplinary approaches	46. 59.561	46. .446	46. Not Significant
47. Life-themes	47. 19.789	47. .257	47. Significant
48. Family model	48. 39.11	48. .311	48. Not Significant

There are also a number of indicators which individual categories highly accept as appropriate for the Philippine setting, but are hardly exhibited in their categories. In the cross-tabulation data of the combined three categories, there are several indicators which are considered valuable but are perceived as weakly practiced or exhibited. These would then constitute areas where improvement and reforms need to be made.

Relationship Based on Statistic

Table 4.5 shows the correlation of the data of Specific question No. 2 and Specific Question No. 3. Generally, as the table shows, the resulting Cramer Coefficient seems to suggest that there is no significant or strong association between the respondents' degree of acceptance/ non-acceptance with the indicators and their perceived exhibition of these indicators. So a high degree of acceptance does not necessarily show a high degree of exhibition, or a low level of acceptance does not necessarily show a low level of exhibition. Some degree of association, however may exist on a number of items, namely, #4 (Social change), #6 (Managerial role), #13 (Spirit world), #21 (Myths and Symbols), #25 (Critical thinking), #38 (Liberal arts), #39 (Affordable educational cost), #44 (Abolition of departments), #45 (Abolition of residence seminaries), and #47 (Life themes).

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary of the study, conclusions, and relevant recommendations.

Summary of Findings

Since Reformed Theology as it entered the Philippines, carried with it meaning systems which are based upon Western historical and socio-cultural traditions, it was the purpose of this study to find out any contextualization in the educational practice of the Presbyterian Theological Seminary (PTS), the herald of the Reformed tradition. Specifically, the study sought to answer the following questions: (1) To what extent is contextualization of the Reformed Theology considered significant by selected faculty, students, and alumni of PTS? (2) To what extent do the selected faculty, students, and alumni of PTS respond to (accept/not accept) the suggested ideal indicators⁹⁰ of theological contextualization in the Philippine setting? (3) To what extent do the selected faculty, students, and alumni of PTS perceive the indicators as demonstrated or exhibited in the actual situation? (4) Is there any relationship between the accepted indicators and the perceived demonstration or exhibition of these indicators in actual situations by the selected faculty, students, and alumni of PTS?

⁹⁰ The indicators are gleaned by Bunyi from literature and studies

This study, modeled after Dr. Joy Bunyi's research work on the contextualization of theological education for the Metro Manila context,⁹¹ considered a number of theories as foundations for this research. One is Talcott Parson's structural-functional theory of society which holds that every society and even its sub-units, such as communities or organizations, are conceptualized as systems, and an attempt is then made to explain the role of religion within the particular features of their social structure in terms of their contribution - to maintaining the systems as a viable entity. Another concept considered in this study is the indigenization theory which is the process by which Christian truth is made meaningful and relevant to particular cultures and situations. The contextualization concept which conveys all that is implied in indigenization and goes beyond its scope is also used as a basis for this study. The last theory considered in this paper is the educational concept, specifically, the learning theory which stresses the need to begin with the student's need according to his context.

The conceptual framework of this paper is to show how Reformed Theology of foreign origin, with the aid of communicators and their creativity, can be transplanted and become applicable to Philippine locality or situation. Thus, making missiology possible, theological education relevant, and resulting in the awareness and involvement of Philippine culture, and greater understanding of the Christian faith

The significance of this study is to better understand and implement Filipinization or contextualization. It is to show ministers, educators, and novice theologians the need to examine their own way of theologizing within a given context they are to work with or working with as to enhance effectivity

⁹¹ Bunyi, "Contextualization of Theology for Metro Manila Context."

The researcher employed the descriptive method of research which implies the gathering, classifying, enumerating, measuring, analyzing and evaluating data on present condition. The research study is limited to 75 selected faculty, students, and alumni of the PTS. To answer the problem of this study, data were gathered through survey questionnaires distributed to the respondents. The questionnaire used was gleaned from literature and organized by Joy Oyco Bunyi. This was revised by the writer to suit PTS context. The data gathered were tabulated and the results were interpreted.

Conclusions

Based on the findings of this study, the following conclusions were derived:

1. That basically, PTS faculty, students, and alumni regard contextualization of Reformed Theology highly significant. More than half of the respondents (50.67 %) say that contextualization has a “Very High Significance,” and a large number of them (40%) say it has a “High Significance.”
2. That generally, PTS faculty, students, and alumni highly accept a number of the suggested indicators of theological contextualization in the Philippine setting. Of the 48 indicators presented to the respondents, 36 of them have “Completely Accept” as a modal response, while 9 have “Largely Accept” as a modal response, 2 have “Partially Accept,” and 2 have “Not Accept.” This conclusion is strengthened by the observation that PTS faculty and students have “Completely Accept” as the grand mode, while PTS alumni has “Largely Accept” as the grand mode. It is also observed that there are indicators with high level of acceptance, some with varied level of acceptance, and others with lower level of acceptance.

3. That, generally, the selected faculty, students, and alumni perceived that PTS moderately demonstrates or exhibits a majority of the indicators suggested. Of the 48 indicators presented to the respondents, 34 of them have “Moderately Exhibited” as a modal response, while 10 have “Hardly Exhibited” as a modal response, 4 have “Strongly Exhibited,” and 2 have “Not Exhibited.” This is supported by the observation that PTS faculty, students, and alumni have “Moderately exhibited” as the grand mode. It is also observed that there are some indicators with high level of exhibition, some with varied level of exhibition, and others with lower level of exhibition.

4. That there is a relationship between the accepted indicators and the perceived exhibition of these indicators in actual situations by the selected faculty, students, and alumni of PTS. Basing on the cross-tabulation between the indicators that elicit a high level of acceptance and the perceived exhibition of these, it can be concluded, generally, that PTS strongly exhibits a number of the indicators (e.g. #7 Communicators, #6 Managerial role, #30 First-hand Bible study) which it deems appropriate, but that there are several more indicators (e.g. #8 Research skills, #16 Theology as process, #35 Fieldwork, #28 Praxis, #9 Inter-personal skills, #29 Case studies, #2 Women, #3 Poor, #10 Communal Spirituality, #13 Spirit world, and #25 Critical thinking) which need to be more highly exhibited. This means that PTS seems to be saying that Reformed Theology as it currently exists is showing signs of being contextualized in Philippine setting, but not as contextualized as it should be

However, basing on the result of the Cramer Coefficient statistic, it seems to suggest that there is no significant or strong association between the respondents’ degree of acceptance of the indicators and their perceived exhibition of these indicators. So a high

degree of acceptance does not necessarily show a high degree of exhibition, or a low level of acceptance does not necessarily show a low level of exhibition

Recommendations

In the light of the obtained findings of this study, the researcher came up with the following recommendations:

1. The researcher highly recommends that theological institutes, schools, and seminaries in the Philippines, including PTS, will continue to teach adaptation, indigenization, or contextualization of theology, but give emphasis that a certain belief system can be contextualized without sacrificing its doctrinal or theological persuasions, otherwise the process may cause more harm than good.
2. The researcher also recommends that PTS board, administrators, and faculty will take time to review and study the whole curriculum of PTS based on the findings of this study. The cross-tabulation of accepted indicators and exhibited indicators should be looked upon as a guide for implementing an educational approach that gives consideration on the contextualization of Reformed Theology in the Philippine setting.
3. It is also recommended that, if possible, foreign teachers should study and understand the Filipino culture and adapt themselves to it, especially in the teaching of theology for better effectivity and for an incarnational ministry. In the same way Filipino teachers teaching in another Philippine locality or even abroad must learn to contextualize their doctrines to the culture of their new setting with no need to change the theological contents for the sake of culture.

4. It is recommended by the researcher that further study will be conducted regarding the following: (a) The correlation of a particular Reformed doctrine to Philippine culture and worldview, (b) The perception of the laity on the practical value or significance of contextualization of theology. Included here is the effect of contextualized theology in the lives of the laity, and (c) The practice of contextualization of theology in an urban and rural setting to see the difference in the degree of cultural adaptation.

Appendix

A

Questionnaire

CONTEXTUALIZATION OF PTS EDUCATION

Personal Information Sheet

Name: _____

Age: _____ 15-20 _____ 41-50

_____ 20-30 _____ 51-60

_____ 30-40 _____ 61-70

Length of stay in the Philippines

Nationality: _____ Filipino

_____ 0 - 3 years

_____ Asian

_____ 4 - 8 years

_____ Non-Asian

_____ over 8 years

Status:

_____ Faculty

_____ Full-Time

_____ Part-Time

_____ Bible/Theology Dept.

No. of years teaching in the Philippines

_____ Practical Theology

_____ 0 - 3 years

_____ Christian Education Dept.

_____ 4 - 8 years

_____ Historical Study

_____ over 8 years

_____ General Education Dept.

_____ Student

_____ Master of Divinity

_____ Special Study

_____ Bachelor of Theology

_____ Bachelor of Arts in Theology

_____ Bachelor of Christian Education

_____ Bachelor of Christian Ministry

- _____ Alumni
- _____ Master of Divinity
- _____ Special Study
- _____ Bachelor of Theology
- _____ Bachelor of Arts in Theology
- _____ Bachelor of Christian Education
- _____ Bachelor of Christian Ministry

The statements below reflect what the literature suggests are indicators of a contextualized theological education in relation to an Asian setting.

Whether you are a Filipino or not, from your own perspective, please respond to the two major questions located on both sides of the page as honestly as you can. You may begin answering any of the questions, but please finish all items under one column first before beginning on the second one. Indicate your response by making a circle around the appropriate number. Please make sure that each item is filled-up.

YOUR OPINION

To what extent do you accept that the statement is an indicator of a theological education suited to the Philippine context?

- 1 Completely accept
- 2 Largely accept
- 3 Partially accept
- 4 Not accept
- 5 No opinion

ACTUAL SITUATION

To what extent do you perceive PTS demonstrating/ exhibiting these indicators?

- 1 Strongly exhibited
- 2 Moderately exhibited
- 3 Hardly exhibited
- 4 Not exhibited
- 5 Not applicable

Goals/Purposes

1 2 3 4 5	Provides for training of both clergy and laity.	1 2 3 4 5
1 2 3 4 5	Provides for training of women	1 2 3 4 5
1 2 3 4 5	Focuses on ministry to the poor and disadvantaged.	1 2 3 4 5
1 2 3 4 5	Prepares students to be agents of social change.	1 2 3 4 5
1 2 3 4 5	Prepares students to promote social justice.	1 2 3 4 5
1 2 3 4 5	Prepares students for the managerial role of a pastor.	1 2 3 4 5
1 2 3 4 5	Prepares students to be effective communicators.	1 2 3 4 5
1 2 3 4 5	Provides training in research skills.	1 2 3 4 5
1 2 3 4 5	Provides training for interpersonal skills.	1 2 3 4 5
1 2 3 4 5	Focuses on the communal, not just personal, aspect of spiritual formation (that is, being a man for others).	1 2 3 4 5
1 2 3 4 5	Focuses on the internalization of Filipino values.	1 2 3 4 5

Theological Approach & Content

1 2 3 4 5	Emphasizes the Filipino worldview and culture.	1 2 3 4 5
1 2 3 4 5	Emphasizes the reality and nature of the spirit world.	1 2 3 4 5
1 2 3 4 5	Emphasized ecumenical interdependence and cooperation.	1 2 3 4 5
1 2 3 4 5	Emphasizes the use of socio-economic analysis in doing theology.	1 2 3 4 5
1 2 3 4 5	Emphasizes theology as a process, not just a product.	1 2 3 4 5
1 2 3 4 5	Encourages the development of local theologies.	1 2 3 4 5
1 2 3 4 5	Emphasizes Biblical Theology more than Systematic Theology.	1 2 3 4 5
1 2 3 4 5	Emphasizes the work of the Holy Spirit.	1 2 3 4 5
1 2 3 4 5	Emphasizes the relationship of man with his ancestors.	1 2 3 4 5
1 2 3 4 5	Emphasizes the use of myths and symbols in theology.	1 2 3 4 5
1 2 3 4 5	Deals with the present socio-economic issues such as poverty, land reform, etc.	1 2 3 4 5

1 2 3 4 5	Deals with the present ethical issues such as graft and corruption, materialism, etc.	1 2 3 4 5
1 2 3 4 5	Deals with present religious issues such as the doctrine of Mary, plurality of religions, etc.	1 2 3 4 5

Teaching Strategies/Methods

1 2 3 4 5	Uses teaching strategies that enhance critical independent thinking.	1 2 3 4 5
1 2 3 4 5	Allows for oral, not just written, methods for teaching.	1 2 3 4 5
1 2 3 4 5	Allows for the use of the students' native languages.	1 2 3 4 5
1 2 3 4 5	Uses praxis (action and reflection together) as a methodology extensively.	1 2 3 4 5
1 2 3 4 5	Uses case studies extensively.	1 2 3 4 5
1 2 3 4 5	Stresses first-hand Bible study rather than the use of other tools.	1 2 3 4 5
1 2 3 4 5	Encourages the use of literature written by Filipinos.	1 2 3 4 5
1 2 3 4 5	Encourages the use of indigenous art and music.	1 2 3 4 5

1 2 3 4 5	Provides for tutorials/ seminars and other non- classroom modes of study.	1 2 3 4 5
1 2 3 4 5	Encourages master-disciple relationship between faculty and students.	1 2 3 4 5
1 2 3 4 5	Uses fieldwork and internship extensively.	1 2 3 4 5
1 2 3 4 5	Provides for involvement of students in social action programs.	1 2 3 4 5

Structures

1 2 3 4 5	Limits students to more mature candidates	1 2 3 4 5
1 2 3 4 5	Requires liberal arts as an entrance requirement.	1 2 3 4 5
1 2 3 4 5	Provides for students who cannot afford educational cost.	1 2 3 4 5
1 2 3 4 5	Works towards a Filipino majority in the faculty.	1 2 3 4 5
1 2 3 4 5	Encourages the training of faculty in Asia.	1 2 3 4 5
1 2 3 4 5	Uses specialists in other fields (such as sociology, psychology) as faculty.	1 2 3 4 5
1 2 3 4 5	Works towards financial viability without dependence on foreign subsidy.	1 2 3 4 5

ARE THERE OTHER INDICATORS THAT YOU WOULD LIKE TO SUGGEST?	Works towards the abolition of departments such as (Bible & Theology, Practical Theology, etc.) to make way for other types of structures.
1 2 3 4 5	1 2 3 4 5

HOW SIGNIFICANT IS THE ACTUALIZATION OF THEOLOGICAL EDUCATION (circle your response)	Works towards the abolition of residence seminaries to make way for other forms of training.
1 2 3 4 5	1 2 3 4 5

Uses inter-disciplinary approaches to courses (ex. integrates insights from anthropology, psychology, etc. to understand a topic).
1 2 3 4 5

COMMENTS/REMARKS YOU MAY WANT TO GIVE	Uses life-themes or issues (such as unemployment, role of women, spiritism) as organizing units in the development of curriculum.
1 2 3 4 5	1 2 3 4 5

Maintains structures that use the family model (siblings helping each other, decision by consensus, etc.) than the business model (employer-employee).
1 2 3 4 5

THANK YOU!

ARE THERE OTHER INDICATORS YOU WOULD LIKE TO SUGGEST?

HOW SIGNIFICANT IS THE ISSUE OF CONTEXTUALIZATION OF THEOLOGICAL EDUCATION TO YOU? (Please encircle your response.)

VHS	Very high significance
HS	High significance
MS	Moderate significance
LS	Low significance
NS	No significance

COMMENTS/REMARKS YOU MAY WANT TO GIVE

THANK YOU!

Appendix

B

Tables

TABLE B.1

PTS FACULTY'S ACCEPTANCE/NON-ACCEPTANCE OF SUGGESTED INDICATORS: FREQUENCY DISTRIBUTION

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	7	46.7	3	20.0	4	26.7	1	6.7	0	0.0
2. Women	7	46.7	5	33.3	2	13.3	1	6.7	0	0.0
3. Poor	7	46.7	4	26.7	2	13.3	2	13.3	0	0.0
4. Social change	6	40.0	2	13.3	5	33.3	1	6.7	1	6.7
5. Social justice	5	33.3	3	20.0	5	33.3	2	13.3	0	0.0
6. Managerial role	8	53.3	5	33.3	2	13.3	0	0.0	0	0.0
7. Communicators	8	53.3	5	33.3	2	13.3	0	0.0	0	0.0
8. Research skills	6	40.0	6	40.0	3	20.0	0	0.0	0	0.0
9. Inter-personal skills	8	53.3	5	33.3	1	6.7	1	6.7	0	0.0
10. Communal Spirituality	7	46.7	6	40.0	1	6.7	1	6.7	0	0.0
11. Filipino values	6	40.0	6	40.0	3	20.0	0	0.0	0	0.0
Theological Approach & Content										
12. Filipino worldview	7	46.7	4	26.7	4	26.7	0	0.0	0	0.0
13. Spirit world	7	46.7	5	33.3	3	20.0	0	0.0	0	0.0
14. Ecumenical inter-dependence	2	13.3	7	46.7	5	33.3	1	6.7	0	0.0
15. Socio-economic analysis	4	26.7	2	13.3	6	40.0	3	20.0	0	0.0
16. Theology as process	7	46.7	5	33.3	1	6.7	1	6.7	1	6.7
17. Local theologies	6	40.0	3	20.0	5	33.3	1	6.7	0	0.0
18. Biblical theology	5	33.3	4	26.7	5	33.3	1	6.7	0	0.0
19. Holy Spirit	9	60.0	4	26.7	2	13.3	0	0.0	0	0.0
20. Ancestors	3	20.0	3	20.0	4	26.7	3	20.0	2	13.3
21. Myths and Symbols	1	6.7	2	13.3	5	33.3	4	26.7	3	20.0
22. Socio-economic issues	5	33.3	4	26.7	4	26.7	2	13.3	0	0.0
23. Ethical issues	7	46.7	2	13.3	4	26.7	1	6.7	1	6.7
24. Religious issues	10	66.7	2	13.3	2	13.3	1	6.7	0	0.0

TABLE B.1 - Continued

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	9	60.0	3	20.0	3	20.0	0	0.0	0	0.0
26. Oral methods	11	73.3	2	13.3	1	6.7	1	6.7	0	0.0
27. Native languages	4	26.7	6	40.0	4	27.7	1	6.7	0	0.0
28. Praxis	8	53.3	6	40.0	1	6.7	0	0.0	0	0.0
29. Case studies	5	33.3	6	40.0	3	20.0	1	6.7	0	0.0
30. First-hand Bible study	7	46.7	7	46.7	1	6.7	0	0.0	0	0.0
31. Filipino literature	5	33.3	4	26.7	5	33.3	0	0.0	1	6.7
32. Indigenous art and music	4	26.7	4	26.7	5	33.3	2	13.3	0	0.0
33. Non-classroom modes	5	33.3	5	33.3	4	26.7	1	6.7	0	0.0
34. Master-Disciple relationship	3	20.0	7	46.7	4	26.7	1	6.7	0	0.0
35. Fieldwork	8	53.3	4	26.7	3	20.0	0	0.0	0	0.0
36. Social action involvement	6	40.0	2	13.3	4	26.7	2	13.3	1	6.7
Structures										
37. Mature students	2	13.3	8	53.3	5	33.3	0	0.0	0	0.0
38. Liberal arts	2	13.3	6	40.0	5	33.3	2	13.3	0	0.0
39. Affordable educational cost	4	26.7	5	33.3	6	40.0	0	0.0	0	0.0
40. Filipino majority	8	53.3	6	40.0	1	6.7	0	0.0	0	0.0
41. Training faculty in Asia	9	60.0	0	0.0	6	40.0	0	0.0	0	0.0
42. Specialists-Faculty	5	33.3	5	33.3	5	33.3	0	0.0	0	0.0
43. Financial viability	8	53.3	2	13.3	4	26.7	1	6.7	0	0.0
44. Abolition of departments	2	13.3	2	13.3	4	26.7	7	46.7	0	0.0
45. Abolition of residence seminars	1	6.7	1	6.7	3	20.0	8	53.3	2	13.3
46. Inter-disciplinary approaches	5	33.3	4	26.7	3	20.0	1	6.7	2	13.3
47. Life-themes	4	26.7	6	40.0	1	6.7	3	20.0	1	6.7
48. Family model	6	40.0	4	26.7	2	13.3	1	6.7	2	13.3

TABLE B.2

PTS STUDENTS' LEVEL OF ACCEPTANCE/NON-ACCEPTANCE OF SUGGESTED INDICATORS: FREQUENCY DISTRIBUTION

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	27	67.5	6	15.0	6	15.0	0	0.0	1	2.5
2. Women	21	52.5	12	30.0	4	10.0	1	2.5	2	5.0
3. Poor	16	40.0	14	35.0	7	17.5	1	2.5	2	5.0
4. Social change	19	47.5	12	30.0	7	17.5	1	2.5	1	2.5
5. Social justice	16	40.0	10	25.0	12	30.0	0	0.0	2	5.0
6. Managerial role	24	60.0	9	22.5	5	12.5	1	2.5	1	2.5
- Communicators	30	75.0	-	17.5	0	0.0	2	5.0	1	2.5
8. Research skills	21	52.5	14	35.0	2	5.0	2	5.0	1	2.5
9. Inter-personal skills	20	50.0	13	32.5	4	10.0	2	5.0	1	2.5
10. Communal Spirituality	24	60.0	6	15.0	7	17.5	2	5.0	1	2.5
11. Filipino values	20	50.0	9	22.5	10	25.0	1	2.5	0	0.0
Theological Approach & Content										
12. Filipino worldview	17	42.5	-	17.5	14	35.0	1	2.5	1	2.5
13. Spirit world	17	42.5	13	32.5	9	22.5	0	0.0	1	2.5
14. Ecumenical inter-dependence	13	32.5	9	22.5	13	32.5	3	7.5	2	5.0
15. Socio-economic analysis	17	42.5	12	30.0	7	17.5	1	2.5	3	7.5
16. Theology as process	22	55.0	13	32.5	3	7.5	1	2.5	1	2.5
17. Local theologies	25	62.5	8	20.0	6	15.0	0	0.0	1	2.5
18. Biblical theology	17	42.5	9	22.5	7	17.5	3	7.5	4	10.0
19. Holy Spirit	30	75.0	6	15.0	3	7.5	0	0.0	1	2.5
20. Ancestors	11	27.5	14	35.0	11	27.5	4	10.0	0	0.0
21. Myths and Symbols	10	25.0	11	27.5	9	22.5	7	17.5	3	7.5
22. Socio-economic issues	21	52.5	10	25.0	6	15.0	2	5.0	1	2.5
23. Ethical issues	14	35.0	14	35.0	10	25.0	2	5.0	0	0.0
24. Religious issues	19	47.5	-	17.5	9	22.5	4	10.0	1	2.5

TABLE B.2 – Continued

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	21	52.5	9	22.5	9	22.5	0	0.0	1	2.5
26. Oral methods	17	42.5	17	42.5	6	15.0	0	0.0	0	0.0
27. Native languages	13	32.5	6	15.0	13	32.5	4	10.0	4	10.0
28. Praxis	13	32.5	19	47.5	5	12.5	1	2.5	2	5.0
29. Case studies	16	40.0	18	45.0	5	12.5	0	0.0	1	2.5
30. First-hand Bible study	22	55.0	9	22.5	6	15.0	2	5.0	1	2.5
31. Filipino literature	13	32.5	15	37.5	9	22.5	1	2.5	2	5.0
32. Indigenous art and music	16	40.0	9	22.5	11	27.5	2	5.0	2	5.0
33. Non-classroom modes	21	52.5	12	30.0	5	12.5	1	2.5	1	2.5
34. Master-Disciple relationship	25	62.5	6	15.0	8	20.0	1	2.5	0	0.0
35. Fieldwork	23	57.5	12	30.0	4	10.0	1	2.5	0	0.0
36. Social action involvement	20	50.0	12	30.0	6	15.0	1	2.5	1	2.5
Structures										
37. Mature students	10	25.0	11	27.5	6	15.0	8	20.0	5	12.5
38. Liberal arts	8	20.0	9	22.5	8	20.0	9	22.5	6	15.0
39. Affordable educational cost	21	52.5	6	15.0	9	22.5	1	2.5	3	7.5
40. Filipino majority	16	40.0	13	32.5	6	15.0	0	0.0	5	12.5
41. Training faculty in Asia	22	55.0	10	25.0	5	12.5	2	5.0	1	2.5
42. Specialized-Faculty	16	40.0	12	30.0	9	22.5	1	2.5	2	5.0
43. Financial viability	15	37.5	10	25.0	7	17.5	5	12.5	3	7.5
44. Abolition of departments	9	22.5	8	20.0	5	12.5	14	35.0	4	10.0
45. Abolition of residence seminaries	6	15.0	5	12.5	9	22.5	13	32.5	7	17.5
46. Inter-disciplinary approaches	15	37.5	10	25.0	8	20.0	1	2.5	6	15.0
47. Life-theses	9	22.5	10	25.0	9	22.5	5	12.5	7	17.5
48. Family model	17	42.5	9	22.5	4	10.0	3	7.5	7	17.5

TABLE B.3

PTS ALUMNI LEVEL OF ACCEPTANCE/NON-ACCEPTANCE OF SUGGESTED INDICATORS: FREQUENCY DISTRIBUTION

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	11	55.0	6	30.0	3	15.0	0	0.0	0	0.0
2. Women	6	30.0	8	40.0	4	20.0	2	10.0	0	0.0
3. Poor	8	40.0	10	50.0	2	10.0	0	0.0	0	0.0
4. Social change	7	35.0	10	50.0	3	15.0	0	0.0	0	0.0
5. Social justice	6	30.0	8	40.0	5	25.0	1	5.0	0	0.0
6. Managerial role	9	45.0	6	30.0	3	15.0	2	10.0	0	0.0
7. Communicators	8	40.0	8	40.0	4	20.0	0	0.0	0	0.0
8. Research skills	5	25.0	13	65.0	2	10.0	0	0.0	0	0.0
9. Inter-personal skills	6	30.0	10	50.0	4	20.0	0	0.0	0	0.0
10. Communal Spirituality	9	45.0	-	35.0	4	20.0	0	0.0	0	0.0
11. Filipino values	7	35.0	8	40.0	5	25.0	0	0.0	0	0.0
Theological Approach & Content										
12. Filipino worldview	5	25.0	8	40.0	7	35.0	0	0.0	0	0.0
13. Spirit world	6	30.0	10	50.0	3	15.0	1	5.0	0	0.0
14. Ecumenical inter-dependence	2	10.0	7	35.0	10	50.0	1	5.0	0	0.0
15. Socio-economic analysis	3	15.0	9	45.0	8	40.0	0	0.0	0	0.0
16. Theology as process	7	35.0	10	50.0	2	10.0	0	0.0	1	5.0
17. Local theologies	6	30.0	5	25.0	9	45.0	0	0.0	0	0.0
18. Biblical theology	5	25.0	7	35.0	7	35.0	0	0.0	1	5.0
19. Holy Spirit	9	45.0	9	45.0	2	10.0	0	0.0	0	0.0
20. Ancestors	3	15.0	9	45.0	6	30.0	1	5.0	1	5.0
21. Myths and Symbols	1	5.0	3	15.0	7	35.0	4	20.0	5	25.0
22. Socio-economic issues	4	20.0	9	45.0	5	25.0	1	5.0	1	5.0
23. Ethical issues	6	30.0	10	50.0	2	10.0	1	5.0	1	5.0
24. Religious issues	9	45.0	6	30.0	3	15.0	2	10.0	0	0.0

TABLE B.3 - Continued

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	9	45.0	6	30.0	4	20.0	0	0.0	1	5.0
26. Oral methods	12	60.0	6	30.0	1	5.0	1	5.0	0	0.0
27. Native languages	4	20.0	9	45.0	7	35.0	0	0.0	0	0.0
28. Praxis	5	25.0	11	55.0	2	10.0	0	0.0	2	10.0
29. Case studies	5	25.0	11	55.0	3	15.0	1	5.0	0	0.0
30. First-hand Bible study	12	60.0	2	10.0	4	20.0	2	10.0	0	0.0
31. Filipino literature	5	25.0	9	45.0	6	30.0	0	0.0	0	0.0
32. Indigenous art and music	3	15.0	8	40.0	6	30.0	2	10.0	1	5.0
33. Non-classroom modes	6	30.0	10	50.0	4	20.0	0	0.0	0	0.0
34. Master-Disciple relationship	4	20.0	9	45.0	6	30.0	0	0.0	1	5.0
35. Fieldwork	10	50.0	6	30.0	4	20.0	0	0.0	0	0.0
36. Social action involvement	6	30.0	7	35.0	7	35.0	0	0.0	0	0.0
Structures										
37. Mature students	5	25.0	10	50.0	5	25.0	0	0.0	0	0.0
38. Liberal arts	5	25.0	4	20.0	9	45.0	2	10.0	0	0.0
39. Affordable educational cost	8	40.0	8	40.0	3	15.0	1	5.0	0	0.0
40. Filipino majority	8	40.0	10	50.0	2	10.0	0	0.0	0	0.0
41. Training faculty in Asia	9	45.0	7	35.0	3	15.0	1	5.0	0	0.0
42. Specialists-Faculty	7	35.0	9	45.0	4	20.0	0	0.0	0	0.0
43. Financial viability	5	25.0	9	45.0	5	25.0	0	0.0	1	5.0
44. Abolition of departments	1	5.0	5	25.0	5	25.0	9	45.0	0	0.0
45. Abolition of residence seminars	1	5.0	2	10.0	9	45.0	6	30.0	2	10.0
46. Inter-disciplinary approaches	6	30.0	6	30.0	5	25.0	0	0.0	3	15.0
47. Life-themes	4	20.0	7	35.0	6	30.0	2	10.0	1	5.0
48. Family model	4	20.0	10	50.0	2	10.0	1	5.0	3	15.0

TABLE B.4

COMBINED LEVEL OF ACCEPTANCE/NON-ACCEPTANCE OF SUGGESTED INDICATORS: CUMULATIVE FREQUENCY DISTRIBUTION

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	45	60.0	15	20.0	13	17.3	1	1.3	1	1.3
2. Women	34	45.3	25	33.3	10	13.3	4	5.3	2	2.7
3. Poor	31	41.3	28	37.3	11	14.7	3	4.0	2	2.7
4. Social change	32	42.7	24	32.0	15	20.0	2	2.7	2	2.7
5. Social justice	27	36.0	21	28.0	22	29.3	3	4.0	2	2.7
6. Managerial role	41	54.7	20	26.7	10	13.3	3	4.0	1	1.3
7. Communicators	46	61.3	20	26.7	6	8.0	2	2.7	1	1.3
8. Research skills	32	42.7	33	44.0	7	9.3	2	2.7	1	1.3
9. Inter-personal skills	34	45.3	28	37.3	9	12.0	3	4.0	1	1.3
10. Communal Spirituality	40	53.3	19	25.3	12	16.0	3	4.0	1	1.3
11. Filipino values	33	44.0	23	30.7	18	24.0	1	1.3	0	0.0
Theological Approach & Content										
12. Filipino worldview	29	38.7	19	25.3	25	33.3	1	1.3	1	1.3
13. Spirit world	30	40.0	28	37.3	15	20.0	1	1.3	1	1.3
14. Ecumenical inter-dependence	17	22.7	23	30.7	28	37.3	5	6.7	2	2.7
15. Socio-economic analysis	24	32.0	23	30.7	21	28.0	4	5.3	3	4.0
16. Theology as process	36	48.0	28	37.3	6	8.0	2	2.7	3	4.0
17. Local theologies	37	49.3	16	21.3	20	26.7	1	1.3	1	1.3
18. Biblical theology	27	36.0	20	26.7	19	25.3	4	5.3	5	6.7
19. Holy Spirit	48	64.0	19	25.3	7	9.3	0	0.0	1	1.3
20. Ancestors	17	22.7	26	34.7	21	28.0	8	10.7	3	4.0
21. Myths and Symbols	12	16.0	16	21.3	21	28.0	15	20.0	11	14.7
22. Socio-economic issues	30	40.0	23	30.7	15	20.0	5	6.7	2	2.7
23. Ethical issues	27	36.0	26	34.7	16	21.3	4	5.3	2	2.7
24. Religious issues	38	50.7	15	20.0	14	18.7	7	9.3	1	1.3

TABLE B.4 – Continued

INDICATORS	COMPLETELY ACCEPT		LARGELY ACCEPT		PARTLY ACCEPT		NOT ACCEPT		NO OPINION	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	39	52.0	18	24.0	16	21.3	0	0.0	2	2.7
26. Oral methods	40	53.3	25	33.3	8	10.7	2	2.7	0	0.0
27. Native languages	21	28.0	21	28.0	24	32.0	5	6.7	4	5.3
28. Praxis	26	34.7	36	48.0	8	10.7	1	1.3	4	5.3
29. Case studies	26	34.7	35	46.7	11	14.7	2	2.7	1	1.3
30. First-hand Bible study	41	54.7	18	24.0	11	14.7	4	5.3	1	1.3
31. Filipino literature	23	30.7	28	37.3	20	26.7	1	1.3	3	4.0
32. Indigenous art and music	23	30.7	21	28.0	22	29.3	6	8.0	3	4.0
33. Non-classroom modes	32	42.7	27	36.0	13	17.3	2	2.7	1	1.3
34. Master-Disciple relationship	32	42.7	22	29.3	18	24.0	2	2.7	1	1.3
35. Fieldwork	41	54.7	22	29.3	11	14.7	1	1.3	0	0.0
36. Social action involvement	32	42.7	21	28.0	17	22.7	3	4.0	2	2.7
Structures										
37. Mature students	17	22.7	29	38.7	16	21.3	8	10.7	5	6.7
38. Liberal arts	15	20.0	19	25.3	22	29.3	13	17.3	6	8.0
39. Affordable educational cost	33	44.0	19	25.3	18	24.0	2	2.7	3	4.0
40. Filipino majority	32	42.7	29	38.7	9	12.0	0	0.0	5	6.7
41. Training faculty in Asia	40	53.3	17	22.7	14	18.7	3	4.0	1	1.3
42. Specialists-Faculty	28	37.3	26	34.7	18	24.0	1	1.3	2	2.7
43. Financial viability	28	37.3	21	28.0	16	21.3	6	8.0	4	5.3
44. Abolition of departments	12	16.0	15	20.0	14	18.7	30	40.0	4	5.3
45. Abolition of residence seminars	8	10.7	8	10.7	21	28.0	27	36.0	11	14.7
46. Inter-disciplinary approaches	26	34.7	20	26.7	16	21.3	2	2.7	11	14.7
47. Life-themes	17	22.7	23	30.7	16	21.3	10	13.3	9	12.0
48. Family model	27	36.0	23	30.7	8	10.7	5	6.7	12	16.0

TABLE C.1

PTS FACULTY PERCEIVED DEMONSTRATION OF INDICATORS: FREQUENCY DISTRIBUTION

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	5	33.3	5	33.3	5	33.3	0	0.0	0	0.0
2. Women	0	0.0	8	53.3	5	33.3	2	13.3	0	0.0
3. Poor	4	26.7	4	26.7	2	13.3	5	33.3	0	0.0
4. Social change	0	0.0	6	40.0	5	33.3	3	20.0	1	6.7
5. Social justice	0	0.0	4	26.7	6	40.0	5	33.3	0	0.0
6. Managerial role	5	33.3	4	26.7	4	26.7	2	13.3	0	0.0
7. Communicators	2	13.3	9	60.0	2	13.3	2	13.3	0	0.0
8. Research skills	0	0.0	8	53.3	5	33.3	2	13.3	0	0.0
9. Inter-personal skills	2	13.3	6	40.0	6	40.0	1	6.7	0	0.0
10. Communal Spirituality	3	20.0	8	53.3	3	20.0	1	6.7	0	0.0
11. Filipino values	1	6.7	5	33.3	7	46.7	2	13.3	0	0.0
Theological Approach & Content										
12. Filipino worldview	0	0.0	7	46.7	5	33.3	3	20.0	0	0.0
13. Spirit world	1	6.7	8	53.3	5	33.3	1	6.7	0	0.0
14. Ecumenical inter-dependence	1	6.7	4	26.7	6	40.0	4	26.7	0	0.0
15. Socio-economic analysis	1	6.7	5	33.3	7	46.7	2	13.3	0	0.0
16. Theology as process	3	20.0	5	33.3	3	20.0	3	20.0	1	6.7
17. Local theologies	1	6.7	4	26.7	5	33.3	5	33.3	0	0.0
18. Biblical theology	1	6.7	8	53.3	3	20.0	3	20.0	0	0.0
19. Holy Spirit	4	26.7	10	66.7	0	0.0	1	6.7	0	0.0
20. Ancestors	0	0.0	3	20.0	5	33.3	5	33.3	2	13.3
21. Myths and Symbols	0	0.0	2	13.3	4	26.7	6	40.0	3	20.0
22. Socio-economic issues	0	0.0	4	26.7	3	20.0	7	46.7	1	6.7
23. Ethical issues	1	6.7	5	33.3	6	40.0	3	20.0	0	0.0
24. Religious issues	2	13.3	7	46.7	5	33.3	1	6.7	0	0.0

TABLE C.1 - Continued

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	1	6.7	7	46.7	6	40.0	1	6.7	0	0.0
26. Oral methods	4	26.7	7	46.7	4	26.7	0	0.0	0	0.0
27. Native languages	0	0.0	4	26.7	9	60.0	2	13.3	0	0.0
28. Praxis	3	20.0	5	33.3	6	40.0	1	6.7	0	0.0
29. Case studies	0	0.0	7	46.7	7	46.7	1	6.7	0	0.0
30. First-hand Bible study	3	20.0	9	60.0	3	20.0	0	0.0	0	0.0
31. Filipino literature	0	0.0	4	26.7	9	60.0	2	13.3	0	0.0
32. Indigenous art and music	1	6.7	3	20.0	8	53.3	3	20.0	0	0.0
33. Non-classroom modes	0	0.0	5	33.3	8	53.3	2	13.3	0	0.0
34. Master-Disciple relationship	0	0.0	9	60.0	4	26.7	2	13.3	0	0.0
35. Fieldwork	1	6.7	7	46.7	7	46.7	0	0.0	0	0.0
36. Social action involvement	0	0.0	2	13.3	7	46.7	6	40.0	0	0.0
Structures										
37. Mature students	0	0.0	8	53.3	4	26.7	3	20.0	0	0.0
38. Liberal arts	2	13.3	5	33.3	5	33.3	3	20.0	0	0.0
39. Affordable educational cost	5	33.3	7	46.7	2	13.3	1	6.7	0	0.0
40. Filipino majority	3	20.0	7	46.7	5	33.3	0	0.0	0	0.0
41. Training faculty in Asia	3	20.0	8	53.3	2	13.3	1	6.7	1	6.7
42. Specialists-Faculty	2	13.3	5	33.3	8	53.3	0	0.0	0	0.0
43. Financial viability	0	0.0	3	20.0	3	20.0	8	53.3	1	6.7
44. Abolition of departments	0	0.0	1	6.7	4	26.7	8	53.3	2	13.3
45. Abolition of residence seminars	0	0.0	0	0.0	3	20.0	10	66.7	2	13.3
46. Inter-disciplinary approaches	2	13.3	4	26.7	5	33.3	3	20.0	1	6.7
47. Life-themes	2	13.3	2	13.3	3	20.0	6	40.0	2	13.3
48. Family model	0	0.0	9	60.0	3	20.0	2	13.3	1	6.7

TABLE C.2

PTS STUDENTS PERCEIVED DEMONSTRATION OF INDICATORS: FREQUENCY DISTRIBUTION

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	17	42.5	12	30.0	8	20.0	2	5.0	1	2.5
2. Women	10	25.0	13	32.5	10	25.0	6	15.0	1	2.5
3. Poor	-	17.5	14	35.0	12	30.0	7	17.5	0	0.0
4. Social change	10	25.0	18	45.0	6	15.0	5	12.5	1	2.5
5. Social justice	-	17.5	18	45.0	6	15.0	7	17.5	2	5.0
6. Managerial role	20	50.0	15	37.5	2	5.0	2	5.0	1	2.5
7. Communicators	20	50.0	12	30.0	5	12.5	3	7.5	0	0.0
8. Research skills	17	42.5	12	30.0	8	20.0	3	7.5	0	0.0
9. Inter-personal skills	9	22.5	16	40.0	11	27.5	4	10.0	0	0.0
10. Communal Spirituality	11	27.5	12	30.0	8	20.0	7	17.5	2	5.0
11. Filipino values	4	10.0	12	30.0	17	42.5	5	12.5	2	5.0
Theological Approach & Content										
12. Filipino worldview	1	2.5	13	32.5	17	42.5	7	17.5	2	5.0
13. Spirit world	10	25.0	16	40.0	10	25.0	3	7.5	1	2.5
14. Ecumenical inter-dependence	1	2.5	14	35.0	16	40.0	6	15.0	3	7.5
15. Socio-economic analysis	4	10.0	13	32.5	15	37.5	6	15.0	2	5.0
16. Theology as process	17	42.5	11	27.5	7	17.5	4	10.0	1	2.5
17. Local theologies	10	25.0	11	27.5	5	12.5	12	30.0	2	5.0
18. Biblical theology	6	15.0	16	40.0	6	15.0	9	22.5	3	7.5
19. Holy Spirit	10	25.0	14	35.0	10	25.0	5	12.5	1	2.5
20. Ancestors	4	10.0	10	25.0	10	25.0	11	27.5	5	12.5
21. Myths and Symbols	4	10.0	10	25.0	8	20.0	11	27.5	7	17.5
22. Socio-economic issues	4	10.0	13	32.5	10	25.0	8	20.0	5	12.5
23. Ethical issues	-	17.5	13	32.5	8	20.0	10	25.0	2	5.0
24. Religious issues	11	27.5	13	32.5	10	25.0	4	10.0	2	5.0

TABLE C.2 – Continued

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITE		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	13	32.5	15	37.5	8	20.0	4	10.0	0	0.0
26. Oral methods	13	32.5	14	35.0	7	17.5	6	15.0	0	0.0
27. Native languages	3	7.5	16	40.0	8	20.0	9	22.5	4	10.0
28. Praxis	12	30.0	15	37.5	8	20.0	4	10.0	1	2.5
29. Case studies	7	17.5	25	62.5	3	7.5	4	10.0	1	2.5
30. First-hand Bible study	15	37.5	18	45.0	2	5.0	5	12.5	0	0.0
31. Filipino literature	1	2.5	15	37.5	12	30.0	9	22.5	3	7.5
32. Indigenous art and music	3	7.5	11	27.5	16	40.0	7	17.5	3	7.5
33. Non-classroom modes	13	32.5	11	27.5	9	22.5	4	10.0	3	7.5
34. Master-Disciple relationship	14	35.0	10	25.0	10	25.0	5	12.5	1	2.5
35. Fieldwork	10	25.0	12	30.0	9	22.5	7	17.5	2	5.0
36. Social action involvement	6	15.0	14	35.0	11	27.5	7	17.5	2	5.0
Structures										
37. Mature students	4	10.0	9	22.5	12	30.0	12	30.0	3	7.5
38. Liberal arts	5	12.5	7	17.5	12	30.0	10	25.0	6	15.0
39. Affordable educational cost	19	47.5	10	25.0	6	15.0	4	10.0	1	2.5
40. Filipino majority	5	12.5	19	47.5	11	27.5	4	10.0	1	2.5
41. Training faculty in Asia	10	25.0	17	42.5	8	20.0	3	7.5	2	5.0
42. Specialists-Faculty	8	20.0	20	50.0	6	15.0	5	12.5	1	2.5
43. Financial viability	1	2.5	14	35.0	10	25.0	12	30.0	3	7.5
44. Abolition of departments	3	7.5	11	27.5	5	12.5	16	40.0	5	12.5
45. Abolition of residence seminaries	3	7.5	5	12.5	9	22.5	15	37.5	8	20.0
46. Inter-disciplinary approaches	6	15.0	15	37.5	13	32.5	4	10.0	2	5.0
47. Life-themes	3	7.5	14	35.0	8	20.0	10	25.0	5	12.5
48. Family model	14	35.0	12	30.0	7	17.5	3	7.5	4	10.0

TABLE C.3

PTS ALUMNI PERCEIVED DEMONSTRATION OF INDICATORS: FREQUENCY DISTRIBUTION

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	7	35.0	6	30.0	6	30.0	1	5.0	0	0.0
2. Women	4	20.0	9	45.0	6	30.0	1	5.0	0	0.0
3. Poor	4	20.0	8	40.0	6	30.0	2	10.0	0	0.0
4. Social change	1	5.0	10	50.0	6	30.0	3	15.0	0	0.0
5. Social justice	0	0.0	9	45.0	9	45.0	2	10.0	0	0.0
6. Managerial role	5	25.0	7	35.0	6	30.0	1	5.0	1	5.0
7. Communicators	6	30.0	7	35.0	5	25.0	2	10.0	0	0.0
8. Research skills	2	10.0	9	45.0	6	30.0	3	15.0	0	0.0
9. Inter-personal skills	2	10.0	6	30.0	10	50.0	2	10.0	0	0.0
10. Communal Spirituality	2	10.0	11	55.0	4	20.0	3	15.0	0	0.0
11. Filipino values	1	5.0	9	45.0	8	40.0	2	10.0	0	0.0
Theological Approach & Content										
12. Filipino worldview	0	0.0	10	50.0	7	35.0	3	15.0	0	0.0
13. Spirit world	2	10.0	13	65.0	2	10.0	2	10.0	1	5.0
14. Ecumenical inter-dependence	0	0.0	6	30.0	10	50.0	4	20.0	0	0.0
15. Socio-economic analysis	0	0.0	7	35.0	12	60.0	1	5.0	0	0.0
16. Theology as process	4	20.0	8	40.0	6	30.0	1	5.0	1	5.0
17. Local theologies	2	10.0	5	25.0	11	55.0	2	10.0	0	0.0
18. Biblical theology	5	25.0	8	40.0	3	15.0	3	15.0	1	5.0
19. Holy Spirit	5	15.0	11	55.0	5	25.0	1	5.0	0	0.0
20. Ancestors	2	10.0	5	25.0	9	45.0	2	10.0	2	10.0
21. Myths and Symbols	1	5.0	3	15.0	8	40.0	3	15.0	5	25.0
22. Socio-economic issues	0	0.0	9	45.0	6	30.0	5	25.0	0	0.0
23. Ethical issues	1	5.0	9	45.0	8	40.0	1	5.0	1	5.0
24. Religious issues	2	10.0	9	45.0	8	40.0	1	5.0	0	0.0

TABLE C.3 - Continued

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	6	30.0	8	40.0	5	25.0	1	5.0	0	0.0
26. Oral methods	8	40.0	7	35.0	3	15.0	2	10.0	0	0.0
27. Native languages	2	10.0	9	45.0	6	30.0	3	15.0	0	0.0
28. Praxis	5	25.0	8	40.0	4	20.0	1	5.0	2	10.0
29. Case studies	1	5.0	8	40.0	8	40.0	1	5.0	2	10.0
30. First-hand Bible study	7	35.0	7	35.0	4	20.0	1	5.0	1	5.0
31. Filipino literature	0	0.0	8	40.0	9	45.0	3	15.0	0	0.0
32. Indigenous art and music	2	10.0	7	35.0	7	35.0	3	15.0	1	5.0
33. Non-classroom modes	1	5.0	10	50.0	8	40.0	1	5.0	0	0.0
34. Master-Disciple relationship	1	5.0	10	50.0	7	35.0	2	10.0	0	0.0
35. Fieldwork	1	5.0	11	55.0	7	35.0	1	5.0	0	0.0
36. Social action involvement	1	5.0	5	25.0	12	60.0	2	10.0	0	0.0
Structures										
37. Mature students	0	0.0	9	45.0	8	40.0	2	10.0	1	5.0
38. Liberal arts	3	15.0	3	15.0	10	50.0	1	5.0	3	15.0
39. Affordable educational cost	4	20.0	12	60.0	4	20.0	0	0.0	0	0.0
40. Filipino majority	4	20.0	12	60.0	2	10.0	2	10.0	0	0.0
41. Training faculty in Asia	1	5.0	14	70.0	2	10.0	1	5.0	2	10.0
42. Specialists-Faculty	2	10.0	9	45.0	8	40.0	1	5.0	0	0.0
43. Financial viability	1	5.0	8	40.0	8	40.0	3	15.0	0	0.0
44. Abolition of departments	1	5.0	3	15.0	6	30.0	8	40.0	2	10.0
45. Abolition of residence seminars	2	10.0	1	5.0	7	35.0	7	35.0	3	15.0
46. Inter-disciplinary approaches	3	15.0	7	35.0	6	30.0	3	15.0	1	5.0
47. Life-themes	2	10.0	7	35.0	6	30.0	3	15.0	2	10.0
48. Family model	0	0.0	11	55.0	6	30.0	3	15.0	0	0.0

TABLE C.4

COMBINED PERCEIVED DEMONSTRATION OF INDICATORS: CUMULATIVE FREQUENCY DISTRIBUTION

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Goals/Purposes										
1. Laity	29	38.7	23	30.7	19	25.3	3	4.0	1	1.3
2. Women	14	18.7	30	40.0	21	28.0	9	12.0	1	1.3
3. Poor	15	20.0	26	34.7	20	26.7	14	18.7	0	0.0
4. Social change	11	14.7	34	45.3	17	22.7	11	14.7	2	2.7
5. Social justice	7	9.3	31	41.3	21	28.0	14	18.7	2	2.7
6. Managerial role	30	40.0	26	34.7	12	16.0	5	6.7	2	2.7
7. Communicators	28	37.3	28	37.3	12	16.0	7	9.3	0	0.0
8. Research skills	19	25.3	29	38.7	19	25.3	8	10.7	0	0.0
9. Inter-personal skills	13	17.3	28	37.3	27	36.0	7	9.3	0	0.0
10. Communal Spirituality	16	21.3	31	41.3	15	20.0	11	14.7	2	2.7
11. Filipino values	6	8.0	26	34.7	32	42.7	9	12.0	2	2.7
Theological Approach & Content										
12. Filipino worldview	1	1.3	30	40.0	29	38.7	13	17.3	2	2.7
13. Spirit world	13	17.3	37	49.3	17	22.7	6	8.0	2	2.7
14. Ecumenical inter-dependence	2	2.7	24	32.0	32	42.7	14	18.7	3	4.0
15. Socio-economic analysis	5	6.7	25	33.3	34	45.3	9	12.0	2	2.7
16. Theology as process	24	32.0	24	32.0	16	21.3	8	10.7	3	4.0
17. Local theologies	13	17.3	20	26.7	21	28.0	19	25.3	2	2.7
18. Biblical theology	12	16.0	32	42.7	12	16.0	15	20.0	4	5.3
19. Holy Spirit	17	22.7	35	46.7	15	20.0	7	9.3	1	1.3
20. Ancestors	6	8.0	18	24.0	24	32.0	18	24.0	9	12.0
21. Myths and Symbols	5	6.7	15	20.0	20	26.7	20	26.7	15	20.0
22. Socio-economic issues	4	5.3	26	34.7	19	25.3	20	26.7	6	8.0
23. Ethical issues	9	12.0	27	36.0	22	29.3	14	18.7	3	4.0
24. Religious issues	15	20.0	29	38.7	23	30.7	6	8.0	2	2.7

TABLE C.4 - Continued

INDICATORS	STRONGLY EXHIBITED		MODERATELY EXHIBITED		HARDLY EXHIBITED		NOT EXHIBITED		NOT APPLICABLE	
	No.	%	No.	%	No.	%	No.	%	No.	%
Teaching Strategies/Methods										
25. Critical thinking	20	26.7	30	40.0	19	25.3	6	8.0	0	0.0
26. Oral methods	25	33.3	28	37.3	14	18.7	8	10.7	0	0.0
27. Native languages	5	6.7	29	38.7	23	30.7	14	18.7	4	5.3
28. Praxis	20	26.7	28	37.3	18	24.0	6	8.0	3	4.0
29. Case studies	8	10.7	40	53.3	18	24.0	6	8.0	3	4.0
30. First-hand Bible study	25	33.3	34	45.3	9	12.0	6	8.0	1	1.3
31. Filipino literature	1	1.3	27	36.0	30	40.0	14	18.7	3	4.0
32. Indigenous art and music	6	8.0	21	28.0	31	41.3	13	17.3	4	5.3
33. Non-classroom modes	14	18.7	26	34.7	25	33.3	7	9.3	3	4.0
34. Master-Disciple relationship	15	20.0	29	38.7	21	28.0	9	12.0	1	1.3
35. Fieldwork	12	16.0	30	40.0	23	30.7	8	10.7	2	2.7
36. Social action involvement	7	9.3	21	28.0	30	40.0	15	20.0	2	2.7
Structures										
37. Mature students	4	5.3	26	34.7	24	32.0	17	22.7	4	5.3
38. Liberal arts	10	13.3	15	20.0	27	36.0	14	18.7	9	12.0
39. Affordable educational cost	28	37.3	29	38.7	12	16.0	5	6.7	1	1.3
40. Filipino majority	12	16.0	38	50.7	18	24.0	6	8.0	1	1.3
41. Training faculty in Asia	14	18.7	39	52.0	12	16.0	5	6.7	5	6.7
42. Specialists-Faculty	12	16.0	34	45.3	22	29.3	6	8.0	1	1.3
43. Financial viability	2	2.7	25	33.3	21	28.0	23	30.7	4	5.3
44. Abolition of departments	4	5.3	15	20.0	15	20.0	32	42.7	9	12.0
45. Abolition of residence seminars	5	6.7	6	8.0	19	25.3	32	42.7	13	17.3
46. Inter-disciplinary approaches	11	14.7	26	34.7	24	32.0	10	13.3	4	5.3
47. Life-themes	7	9.3	23	30.7	17	22.7	19	25.3	9	12.0
48. Family model	14	18.7	32	42.7	16	21.3	8	10.7	5	6.7

Appendix

C

Letters

Presbyterian Theological Seminary
URC Ext., Salitran IV, Dasmarinas, Cavite
January 20, 1999

Dr. Samuel Yeo
President
Presbyterian Theological Seminary

Sir:

Greetings in the name of our Lord Jesus Christ.

I am one of the students of Asia-Pacific Nazarene Theological Seminary and am currently working on my graduate thesis entitled, "Reformed Theology in the Philippine Setting: A Study on the Contextualization Practice of Presbyterian Theological Seminary" in partial fulfillment of the requirements for the degree Master of Arts in Religious Education. I chose this topic because it has connection with my former thesis on the acculturation of Pastoral Prayer. In this case, I will not be hard-up in my theoretical framework. I used the former theories which I used in my former thesis including Dr. Hwang's adapted theoretical framework.

In this connection, I would like to inform and ask permission from you of this study and my plan to distribute survey sheets to some PTS faculty, students and alumni. My research is geared to a study on Reformed Theology with its theological and practical significance in the Philippine setting.

I am hoping that my study would contribute in the educational progress and development of our school PTS.

God bless you and please pray for this endeavor.

In the service of the King,

Lawrence Gatawa

Presbyterian Theological Seminary
URC Ext., Salitran IV, Dasmariñas, Cavite
January 20, 1999

Dear Co-laborer

Shalom!

I am one of your co-workers in the vineyard of our Lord Jesus Christ, currently working at Zion Presbyterian Church and Presbyterian Theological Seminary (PTS), but I am addressing you as an M.A. candidate studying at the Asia-Pacific Nazarene Theological Seminary (APNTS).

I am presently working on my thesis entitled, "Reformed Theology in the Philippine Setting: A Study on the Contextualization Practice of Presbyterian Theological Seminary" in partial fulfillment of my course. Through this study I would note the contextualization practice of PTS as viewed by PTS faculty, students and alumni. For this reason, I would like to find out your views on the subject through the enclosed questionnaire. Please answer the questions as honestly as you can. The information that you give will be used for the purpose of my study and shall be considered confidential

Thank you for your kind assistance.

In the service of the King,

Lawrence Gatawa

Presbyterian Theological Seminary
URC Ext., Salitran IV, Dasmarinas, Cavite
March 1999

Dr. Joy Oyco Bunyi
Asia Graduate School of Theology
Metro Manila

Ma'am

Greetings in Jesus' name.

I am one of the students of Asia-Pacific Nazarene Theological Seminary and am currently working on my graduate thesis entitled, "Reformed Theology in the Philippine Setting: A Study on the Contextualization Practice of Presbyterian Theological Seminary" in partial fulfillment of the requirements for the degree Master of Arts in Religious Education. My research is geared to a study on Reformed Theology with its theological and practical significance in the Philippine setting. In connection with this I would like to inform you that I used your Dissertation, "Contextualization of Theology for Metro Manila Context," as my model. I also used your questionnaire gleaned from literature. Moreover, my study is a response to your recommendation to study theological contextualization in a rural setting.

I am hoping that my study would contribute in the educational progress and development of our school PTS.

The Lord bless you more and your ministry.

In the service of the King,

Lawrence Gatawa

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