

GUANSING, BISHOP BENJAMIN I.

BISHOP GUANSING DIES

Bishop Benjamin I. Guansing, episcopal leader of 61,576 United Methodists in the Manila Area of the Philippines Central Conference, The United Methodist Church, died Monday night, June 3, in Manila of a heart attack. He was 60.

Since his election to the episcopacy in February, 1967, Bishop Guansing had been one of two United Methodist bishops in the Philippines. His episcopal area comprised the Philippines and Middle Philippines Annual Conferences.

Bishop Guansing had a distinguished career as a pastor, journalist, theologian and ecumenist before his election to the episcopacy. He was regarded by his countrymen as one of the evangelical (Protestant) heroes of the Japanese occupation of the Philippines during World War II.

Bishop Guansing had been a Methodist minister since 1928. He was pastor of several churches before World War II, and during the war was pastor of the large Central Methodist Student Church in Manila. Under the Japanese occupation, he continued to hold services and to work among college students, often at the risk of his life. He was also a member of the editorial committee of "The Light," paper of the Philippine evangelical churches during the Japanese occupation.

Active as a journalist, Bishop Guansing had been correspondent for Manila dailies and editor of the *Philippine Christian Advance*, paper of the Philippine Federation of Christian Churches. He had been president of the Philippine Association of Theological Schools, president of the Association of Theological Schools in Southeast Asia, chairman of the First Asian Conference on Industrial Evangelism in 1958 and chairman of the Philippine Bible House Advisory Council. At the Uniting Conference in Dallas he had been elected a member of the Commission on the Structure of Methodism Overseas (COSMOS).

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Bishop Benjamin Guansing Dies in Manila

Bishop Benjamin I. Guansing, 60, episcopal leader for the Manila Area of the Philippines Central Conference, died of a heart attack in Manila on June 3. He had recently been in the United States for the Uniting Conference of The United Methodist Church.



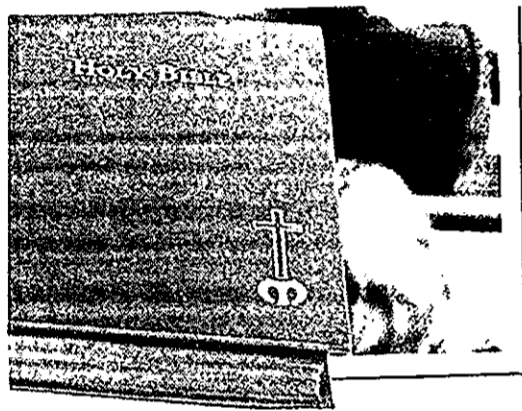
Bishop Guansing

One of two United Methodist bishops in the Philippines, Bishop Guansing had a distinguished career as a pastor, journalist, theologian, educator, and ecumenist before his election to the episcopacy in 1967. Since 1951, he had been president of Manila's Union Theological Seminary, the first Filipino to hold the post.

One of the first Crusade Scholars, Bishop Guansing was ordained into the Methodist ministry in 1928. Under Japanese occupation in World War II, he continued as pastor of the large Central Methodist Student Church in Manila and came to be regarded as a hero.

He is survived by his wife, two daughters, one of them a student at Wayne State University in Detroit, and a son, also of Detroit.

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US MORNING

by DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

convention year, and they are going to be watching the proceedings closely. For them, the "old time" politics and the "old time" convention will not do any longer. They are not going to sit still for smoke-filled rooms, slogans, or shady deals. For them, and for many of the rest of us, the illumination needed for color cameras is symbolic of the bright-as-midday atmosphere that needs to pervade both conventions.

We will want not only to see the proceedings at the podium but also to know what is going on in the caucuses. TV has the possibility to clear the smoke away, light the dark corners, reveal behind-the-scenes action, analyze not only what is happening but tell why and what it may mean.

Television's eye will do much to make these conventions honest. Ultimately it may do more. It is not just daydreaming to speculate that the time will come when it will be possible for all of us to participate. Then when the roll of states is called, each of us will step to our set, flip our voting switch, and have our choices recorded in

BOARD OF MISSIONS OF THE UNITED METHODIST CHURCH

OFFICE OF THE GENERAL SECRETARY

June 4, 1968

MEMORANDUM

TO: All Personnel

FROM: Mrs. Porter Brown

With the deepest regret, we must inform you of the sudden death on Monday evening of Bishop Benjamin I. Guansing, bishop of the Manila area in the Philippines. Many will remember Bishop Guansing as one whom we came to know and love while he served on our staff for a short period of time.

The Board of Missions extends its sincere sympathy to Mrs. Guansing and the children: Dr. Alejandro Guansing of Detroit, Mrs. Melanio Gabaltica of the Philippines, and Emelita Guansing, a student at Wayne State University, Detroit.

Messages may be sent to Mrs. Guansing at: 900 United Nations Avenue, P. O. Box 756, Manila, Philippines.

ant



COMMISSION ON PUBLIC RELATIONS AND

Methodist Information

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GENERAL SECRETARY AND DIRECTOR
777 UN PLAZA—ROOM 7D
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TELEPHONE 661-2547

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THE GENERAL NEWS SERVICE OF THE METHODIST CHURCH

From
NEW YORK OFFICE
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NEW YORK, N. Y. 10027
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EXTENSION 274

NEW YORK -- Bishop Benjamin I. Guansing, episcopal leader of 61,576 United Methodists in the Manila Area of the Philippines Central Conference, The United Methodist Church, died Monday night, June 3, in Manila of a heart attack. He was 60.

Since his election to the episcopacy in February, 1967, Bishop Guansing had been one of two United Methodist bishops in the Philippines. His episcopal area comprised the Philippines and Middle Philippines Annual Conferences, which encompass part of Luzon, principal island of the Philippines, and certain islands south of Luzon. Bishop Guansing had been in the United States in April and May for international church meetings, including the Uniting Conference in Dallas, Texas, April 21-May 4, at which the former Methodist and Evangelical United Brethren Churches joined to form the 12,000,000-member United Methodist Church. He had returned to Manila on May 25.

Bishop Guansing had a distinguished career as a pastor, journalist, theologian and ecumenist before his election to the episcopacy. He was regarded by his countrymen as one of the evangelical (Protestant) heroes of the Japanese occupation of the Philippines during World War II.

Born in the Philippines, Bishop Guansing received his elementary and secondary education in the public schools of the Philippines. He received the bachelor of philosophy degree and the bachelor of divinity degree from Union Theological Seminary in Manila. He received a bachelor of divinity degree from Union Theological Seminary

in New York in 1941 and a master of arts degree from Teachers' College at Columbia University, New York, in 1947, where he studied as one of the first Methodist Crusade Scholars. He completed all the requirements for a doctor of education degree at Columbia and received an honorary doctor of divinity degree from Tokyo Union Theological Seminary in 1958.

Bishop Guansing had been a Methodist minister since 1928. He was pastor of several churches before World War II, and during the war was pastor of the large Central Methodist Student Church in Manila. Under the Japanese occupation, he continued to hold services and to work among college students, often at the risk of his life. When Manila was bombed, Central Student Church was destroyed, but the young minister moved his congregation to the undamaged Knox Methodist Church in another section of the city and carried on from that center. He was also a member of the editorial committee of "The Light," paper of the Philippine evangelical churches during the Japanese occupation.

In 1945 Bishop Guansing was appointed professor of Christian education and church history at Union Theological Seminary in Manila, the start of a 22-year career at the school which trains many of the Protestant ministers in the Philippines. In 1951-52 he was acting president and in 1954 was named president, the first Filipino to hold that spot.

Active as a journalist, Bishop Guansing had been correspondent for Manila dailies and editor of the Philippine Christian Advance, paper of the Philippine Federation of Christian Churches. He had been president of the Philippine Association of Theological Schools, president of the Association of Theological Schools in Southeast Asia, chairman of the First Asian Conference on Industrial Evangelism in 1953 and chairman of the Philippine Bible House Advisory Council. At the Uniting Conference in Dallas, he had been elected a member of the Commission on the Structure of Methodism Overseas (COSMOS). He was chairman of the Protestant section of the Boy Scouts of

the Philippines, a Mason and a Rotarian.

In August, 1967, Bishop Guansing had issued a pastoral letter to the United Methodists of the Manila Area which caught attention and reportedly brought an enthusiastic response. In it he called for a "radical change of attitude by church members in the face of the challenge of rapid social change in the Philippines. All United Methodists should consider the fundamental question, 'Where are we as a nation?' Specifically we commend to your attention the meaning, the challenge and the opportunities brought by the rapid social changes such as industrialization, the rise of a new middle class, the amazingly accelerating speed of travel and communication, the increasing mobility of population and the changing values and attitudes of our people. What can we do as a Christian community, not only to understand these issues and also such social ills as the alarming rate of crime, the population explosion and poverty, but also to effect a valid, creative and lasting solution."

The pastoral letter manifested an ecumenical spirit: "We invite all leaders and members of our church to enter into fruitful discussions, dialogues and conversations on our relationships to churches with Methodist traditions, to sister evangelical churches in the Philippines, to our Roman Catholic Brethren, as well as to non-Christian religious bodies, in the promotion of the ecumenical spirit."

Surviving are his wife, Mrs. Emilia Ramos Guansing of Manila; two daughters, Mrs. Melanio Cabaltica of the Philippines and Miss Emilita Guansing, a student at Wayne State University, Detroit, Mich.; and a son, Dr. Alejandro Guansing, Detroit.

Funeral arrangements are not complete.

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(June 5, 1968)

1952

Will you please fill in such questions as are applicable and return to W.W. Reid, Department of News Service, Board of Missions and Church Extension, 150 Fifth Ave., New York 11, N.Y. The information will be available for newspaper releases where you are speaking, and for other news use.

Name: Benjamin I. Guansing

Permanent American address: Hastings Hall
600 West 122nd st.
New York 27, New York, U.S.A.

Where born: Malabon, Rizal, Philippines. (A suburb of Manila)

Parents names: Rev. Catalino Guansing and Albina I. Guansing

Schools - Colleges - Degrees (years) University of the Philippines
Union Theological Seminary, Manila (1932
Teachers College, Columbia U. Bachelor of Philosophy and B.D. (1934
M.A., 1947. Union Theological Seminary of New York C.
B.D. 1941

What work (where? when?) between school and missionary service:

Reporter - DMHM chain of newspapers in Manila, 1936-40
Executive Secretary, Filipino Student Christian Movement, U.S.A.,
with headquarters at Madison Ave., New York City, 1940-41.

When appointed a missionary (or deaconess or pastor): Pastor, The Methodist Church,
1927.

If ordained, when? where? by? Ordained Deacon, 1932; Elder, 1934.

When did you first go into mission work? where stationed?

Places of service -- types of work -- institutions -- years, etc:

Pastor of several Methodist Churches in the Philippines from 1927-45.

From small church in Calaguiman, Samal, Bataan; Cabanatuan, Nueva
Ecija, 1937-41; Central Church, Manila, 1941-45.

Secretary, Philippines Annual Conference - 1940-52.

Secretary, Philippines Central Conference, 1946, 1948.

Editor, Philippine Advance, Philippine Federation of Evangelical
Churches' Monthly magazine, 1951. (52.

Professor, 1945-51, Union Theol. Sem., Manila; Acting President of same, 1951-

Foreign languages spoken; other talents: (President elect of same to take full

English. Native-Tagalog; read Spanish administrative responsibility after
any books written? special research? please describe: (after advanced studies for

Done special research on the History of (a doctorate degree in educa-
Religion in the Philippines dating from as (tion at UTS of New York City
as far back as 1000 B.C. (and Teachers College, Columbia

Description of your special work on field (needs of people, opportunities, numbers
reached, plans for future, etc.) Anything else of interest to church people
or newspaper readers:

My work till I left Manila and for which I was sent here in the
U.S. for advanced studies put me into inter-denominational work in
the Philippines. Our Union Theological Seminary in Manila reaches
and serves all the major protestant denominations in the Philippines.
Ministers and women workers under training are sent to us for the ne-
cessary preparation. Since our founding in 1907 UTS of Manila has sent
into the field a total of 583 graduates who are now engaged in church
work not only in the Philippines but also in Hawaii, Siam, Japan,
China, Indonesia and Guam.

Our people in the Philippines need more ministers and trained
women workers. We are therefore training men and women who will be

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work not only in the Philippines but also in Hawaii, Siam, Japan,
China, Indonesia and Guam.

Our people in the Philippines need more ministers and trained
women workers. We are therefore training men and women who will be
great builders of faith in God, fellowship and love among men, and
effective in the improvement of the economic and social life of our
communities.

Our school is reaching a Protestant constituency of at least
1 million people. The influence of our school and our graduates to
the Roman Catholic people in the Philippines is also considerable.

Our program of expansion and advance involve more buildings,
more qualified faculty members, more scholarships. To meet our
needs we are appealing to our Filipino church members for more fi-
nancial and moral backing.

We are grateful to the American church people who are generously
supporting our work in the Union Theological Seminary of Manila through
the various mission boards cooperating in our school.

(copy. et)

~~Union Theological Seminary in the Philippines~~
A LABORATORY FOR CHRISTIAN LIVING
by ~~JOEL~~ Joel

Of what importance in an ever-growing nation is a building? It is, of course, only as important as the function it serves in helping that nation grow. One such ^{group of} structures is Union Theological Seminary in ^{at De La Salle University, Cavite,} the Philippine Islands. This interdenominational seminary is important to Methodism because it is a laboratory for Christian living in both the religious and the secular worlds of this South Pacific nation. It is also important because it is the only seminary for Methodist ministers in the Philippines.

As a happy coincidence, the Seminary's president, Dr. Benjamin V. Guansing, is an ordained Methodist minister. Prior to his ordination, actually while still in high school, Dr. Guansing was a supply pastor in his home town of Malabon. ^{Upon entering} ~~He then entered~~ Union Seminary ^(then located) in Manila, ~~he~~ and grew ~~so~~ keenly aware of how much the seminary could mean to a growing Philippines that he decided to devote his life to its work.

The impact of Dr. Guansing upon Union Seminary began when he became Professor of Christian Education there, and blossomed into ~~re-education~~ when he became its president in 1951.

"Our aim," says Dr. Guansing, "is to save the Seminary as a center of the Church in meeting the needs for Christian leadership in both rural and urban areas."

Dr. Quansing recognizes that this cannot be done unless there is developed the kind of program relevant to the people of the Philippines. "Our goals in education," he states, "are the same as those of the great ages of the past: to produce young men and women who, while holding to old verities that are essentially unchanging, at the same time see new forms, new modes, new applications, new dimensions. We seek to produce ministers who know fully that their primary functions are broadcasting the Good News, healing the faltering lot of man and making the fellowship of the people of God visible, and who also know the magnanimity of the Greeks, the uprightness and faith of the Hebrews, the hope and charity of the Christian Church.

"We seek to produce young ministers who do not exalt themselves within, or are as though a universe unto themselves, but who can be humble and renounce their own interests. We seek, in short, the great human image of Man--the person that must live in the newly emerging Asian society and give leadership. He must be one who possesses what has been called the frail majesty of a man of God."

In a country where 85% of the people are Roman Catholic, dating back to the 16th century, the dominant influence of the Church is of the first order, especially on the part of well-trained, well-versed ministers, and especially in the case of the education of the Catholic children of the country.

Observes Dr. Guansing: "Our small number has served as a sort of conscience for the whole country. The integrity of Protestants in the Philippines has created an atmosphere of confidence and dependability. Our involvement in all aspects of life through Protestant churches and institutions serves to develop a nation with a world view.

"Perhaps our most important contribution has been our policy of emphasizing the importance of womanhood. This fact is reflected in Seminary planning which provides dormitory space for 100 women as well as a dormitory for 100 men."

During the next twenty years the Philippines will need at least 1,250 Protestant ministers. In addition to the Methodist and Presbyterian denominations which founded the Seminary in 1907, these new ministers will represent the Christian Churches (Disciples of Christ), the Evangelical United Brethren, the Reformed Church in America, and the United Church of Christ in the U.S.A.

To meet this need, the Seminary has undertaken an expansion program calling for a larger faculty, expanding teaching facilities, upgrading academic standards, and more equipment and buildings. To this end, The Methodist Board of Missions approved \$50,000.

"At present," Dr. Guansing reports, "there are thirty buildings on the new campus. There are also dormitories, a cafeteria, a library, a gymnasium, a chapel, a hospital, a clinic, a service station, a bus, a volume library, a faculty office and classrooms."

Still, twenty-six additional buildings are needed.

The Seminary is not only the spiritual center for Protestants in the Philippines, its medical center serves the entire region.

What does Dr. Guansing consider the function of ^{the Church} ~~CHRISTIANITY~~ in the Philippines for future years?

"I believe that the Church must develop a sense of stewardship so that our people not only consider ~~the~~ mere participation in the church but the giving of life and resources to the church in order to achieve greater self-reliance. It must cultivate interfaith activities and programs. It must be involved in all phases of human life -- social, economic, political -- as a dynamic living organism.

"The Church," Dr. Guansing concludes, "must keep itself alive in meeting all kinds of demands of the people in a secular community: work with them, accept them, love them. That is to say, the church through ^{must} the Gospels/make a sincere effort to hold on to the best of the past, to establish meaningful values in the present and to prepare for a future whose needs will exceed those of any previous age."

Western Pennsylvania Conference Supports
Manila's Union Theological Seminary

Union Theological Seminary in Manila, founded almost sixty years ago in 1907, is the only seminary for Methodist ministers in the Philippines.

This interdenominational seminary preparing young men and women for the Gospel ministry and church-related vocations is one of the most urgent projects to which we of the Western Pennsylvania Conference are committed in the current World Witness Crusade.

During the next twenty years this country will need at least 1,250 Protestant ministers. In 1962, this ministerial training institution re-located its plant, and we have generously committed ourselves to give \$75,000 of the \$150,000 the Methodist Board of Missions committed itself to raise over a ten-year period -- 1959-69 -- for this far-reaching reconstruction. Half of the original total amount has been raised. If our original goal, we have yet to contribute approximately \$25,000.

Union in recent years has had approximately 80 students preparing for full-time ministry. With expanded facilities and a larger faculty the seminary is now able to train 200 students; when the building program is completed 250. The completed first 30 units on its new 242.5-acre campus are 21 miles from Manila in an area called Cavite. Union is currently revising its curriculum to meet the growing needs of both the urban and rural areas of Asia.

The Methodist Board of Missions has two World Division missionary families and one single missionary assigned to the seminary. They are Dr. and Mrs. Gerald H. Anderson, the Reverend and Mrs. Richard L. Deats, and Miss Marion Kline.

While several other denominations cooperate in this seminary, the majority of the students are Methodists and the President, Dr. Benjamin I. Guansing, is a Methodist. Dr. Guansing is currently in the United States on a sabbatical leave from Union and is a Visiting Scholar at New York City's Union Theological Seminary.

In 1956, plans for a \$300,000-plus, 10-year development program calling for a larger faculty, expanding teaching facilities, upgrading academic standards, and more equipment and buildings was formulated. The Methodist Board of Missions approved \$150,000 for this program, to be raised over a ten-year period. The United Church of Christ in the Philippines undertook to furnish the other \$150,000. In addition, the United Church Board for World Ministries has donated \$10,000 for the building program. Purchase of the land and initial land development was made possible by an \$50,000 grant from the Foundation for Theological Education in Southeast Asia.

In order to complete at an early date the library and classroom building at the seminary, a loan of \$98,000 was made by the Theological Education Fund (TEF) of the World Council of Churches to the Manila Union Theological Seminary Sub-Committee of the National Council of the Churches of Christ in the U.S.A. This loan is to be paid off from monies received by the Methodist Board of Missions as part of its appeal for \$150,000.

Union Seminary is located in the political and educational center of the nation. Manila and the region nearby is a great laboratory for the study of contemporary life and problems and of all phases of the Church's program. The city, in addition to its cultural advantages, affords rich and varied opportunities to meet and hear outstanding civic, government and religious leaders.

Newsletters from the seminary president's office outline the institution's primary functions:

Our aims in education are the same as those of the great ages of the past: to produce young men and women who, while holding to old verities that are essentially unchanging, at the same time see new forms, new modes, new applications, new dimensions. We seek to produce ministers who know fully that their primary functions are broadcasting the Good News, healing the faltering lot of man and making the fellowship of the people of God visible, and who also know the magnanimity and heroism of the Greeks, the uprightnes and faith of the Hebrews, the love and charity of the Christian Church.

We seek to produce young ministers who do not exalt themselves within, or as though a universe unto themselves, but who can be humble and renounce their own interests. We seek, in short, the great human image of man --

the person that must live in the newly emerging Asian society and give leadership. He must be one who possesses what has been called the frail majesty of a man of God. And this can only be accomplished by an adequate, well-directed training institution.

Not mere polished platitudes, this, but the sound policy begun a few years ago of building a determined religious education community: its setting -- Cavite, Manila; in leading roles -- Christian ministers; plot -- interdenominational; motives -- educational excellence; outcome, a few years later -- successful.

There are 12 full-time and 2 part-time teachers and 6 missionary families, 3 of whom are Methodist. Union provides medical facilities for Cavite. Currently there is a full-time medical doctor and a part-time nurse, assisted by volunteer medical doctors, nurses, social workers and pharmacists.

The training of ministers and evangelists was a major union project very early undertaken by the various Protestant denominations in the Philippines. In 1907 the Methodists and Presbyterians united their two training schools and from that association has come Union Theological Seminary. Other participating United States churches include the Christian Churches (Disciples of Christ), the Evangelical United Brethren, the Reformed Church in America, and the United Church of Christ in the U.S.A.

'We're fortunate in being a comparatively 'young' and growing school. The President has said, 'but not only because we have the freedom to launch new programs, but, perhaps more important, we can gain from the experiences -- the pitfalls, successes -- of others.'

Dr. Cuansin, admitted, 'We still have a long way to go: some departments still need improving. I won't rest until we have completed our current

expansion program and have a larger authentic ministerial training community united in our aspiration to hurry along a new age of cultural creativity, wherein Christianity will act as sap in a tree -- not seen, but life-giving."

The Union Seminary needs more eager students, more well-prepared professors with vision, more financial backing. Your contributions for the expansion of Union Seminary will be a step in providing the Philippines with the thousand men of God that sorely will be needed in the days ahead.

What makes this seminary? For some reason that Gospel story about the woman whose joy at having birth swallows up the memories of her labor comes to mind...

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1.
Mission Headliners: An interview with Dr. Benjamin Guansing, President,
Union Theological Seminary, ^{Dasmarcal} ~~Manila~~, the Philippines.

Dr. Guansing was born in Malabon^N, Rizal, the Philippines, and from 1927 (while still in high school) to 1945 was a local minister. Ordained a Methodist minister in 1934, he was appointed a Professor of Christian Education at Union Theological Seminary, Manila, and in 1951 was elected to be president. Dr. Guansing, who holds both a B.A. and a B.D. from Union Seminary in Manila and an M.A. from Teachers College, Columbia University, is currently a Visiting Scholar at New York City's Union Theological Seminary while on sabbatical leave from Union. A D.D. degree was conferred upon Dr. Guansing in 1958 by Tokyo's Union Theological Seminary.

Question: Recognizing the rising expectations that are sweeping over the Philippines, could you explain the significant purpose for Union Seminary's massive 10-year relocation and building program?

Answer: Our aim is to make the seminary an arm of the Church in meeting the needs for Christian leadership in both rural and urban areas. To do this we must have an adequate plant: buildings, facilities, well-qualified personnel. Also we have to develop the kind of program relevant to both the needs of rural people and to the rapidly changing areas of the Philippines.

Question: What do you mean by being relevant.

Answer: The Church is where it is located in terms of the locale. I

always take the attitude that the church is in the world to serve. It is a giving institution which must grow in collaboration with the community.

Question: How is this accomplished?

Answer: To do this we must have the following:

- a good faculty;
- a good curricula, one which is always changing to meet the needs of the people;
- adequate financial support, with local churches assuming more of the costs of implementation and a lessening of dependence on outside financial sources.

Question: After ~~three~~⁴ years on the new 242.5-acre campus at Cavite, 21 miles from Manila, what is happening at Union Seminary today?

Answer: All in all, the results are most exciting. Among them:

1. An intensification of educating ministerial students to meet the demands for qualified leaders.
2. Providing medical facilities for the whole community of Cavite. Currently there is a full-time medical doctor and a part-time nurse, assisted by volunteer medical doctors, nurses, social workers and pharmacists, actively involved in a ministry of healing program.
3. Offering recreational facilities and programs for the community's young people. The beginnings of this has been the introduction of sewing classes. Tools and workshops equipment are needed for a handicrafts department.
4. A Kindergarten school which not only meets a need but serves as a special kind of training school for Union's students.
5. A community church, currently staffed and maintained by Union, which

is attempting to make the Church a living organism in an area fast becoming Manila's number two resort.

Question: Could you tell me what has been accomplished in the way of constructing new plant facilities to date?

Answer: At present there are thirty buildings on the campus of Union Seminary, which are as follows:

- a Men's Dormitory which can accommodate 100 men; presently there are 55.
- a Women's Dormitory. With 3/5 of it built it can accommodate 40 now; currently there are 15 residents. When this dormitory is completed it will house 100.
- a Refectory, able to accommodate 240 people in one sitting.
- 7 duplexes for married students; 10 more needed.
- 6 faculty cottages; 6 more needed.
- 2 staff houses; 4 more needed.
- Completion of first unit of administration building.
- a 35,000-volume-library, housing main reading room, book stacks, 10 faculty offices, and 4 classrooms. Opened in December, 1965, the library was made possible by Advance Special contributions from the Western Pennsylvania Conference, with the balance of this Conference's generous giving -- \$75,000 -- being applied to the total building program.
- President's home.
- Director of Rural Life Center's home.
- Small community chapel.
- a multi-purpose house for a student minister and kindergarten.
- Service personnel house; 6 more needed.
- Warehouse, and a supply building.

All buildings are built of reinforced concrete and treated building blocks.

Question: What are your future top priority building needs?

Answer: An adequate chapel, \$50,000; a 12-classroom building and assembly hall, \$75,000; a gymnasium and auditorium, \$100,000.

Question: How large a teaching staff does Union Seminary/^{have}and what is its current student enrollment?

Answer: There are 12 full-time and 2 part-time teachers; 6 missionary families, 3 of whom are Methodist. Two more faculty members are needed. At present, we can accommodate 200 students; when building program is completed 250 students. There are now 80 students enrolled at Union Seminary.

Question: What do you regard as some of the Christian Church's greatest accomplishments in the Philippines?

Answer: In a country where 83 per cent of the people are Roman Catholic, dating back to the 16th century, Protestant influence of the highest order, especially on the part of well-trained, well-educated ministers, has successfully influenced a liberalization of Roman Catholic Attitudes over non-Roman Catholics. Our small number has served as a sort of conscience for the whole country. Second, the integrity of Protestants in the country has created an atmosphere of confidence and dependability. Our involvement in all aspects of life through Protestant churches and institutions serves to develop a nation with a "world-view". Third, our policy of emphasizing the importance of womanhood has brought more change -- and it is continuing -- of the role of women in my country as we go about nation-building in the Philippines.

Question: What policies for progress would you suggest for the Church's future in the Philippines?

Answer: One, development of stewardship education so that our people not only con-

sider mere participation in the church but the giving of life and resources to the church in order to achieve greater self-reliancy.

Two, the cultivation of inter-faith activities and programs.

Three, the church must be involved in all phases of human life -- social, economic, political -- as a dynamic living organism.

Four, the church must keep itself alive in meeting all kinds of demands of the people in a secular community: work with them, accept them, love them.

That is to say, the church through the Gospels make a sincere effort to hold on to the best of the past, to establish meaningful values in the present and to prepare for a future whose needs will exceed those of any previous age.

Buck Hill Falls, Pennsylvania

January 16, 1966

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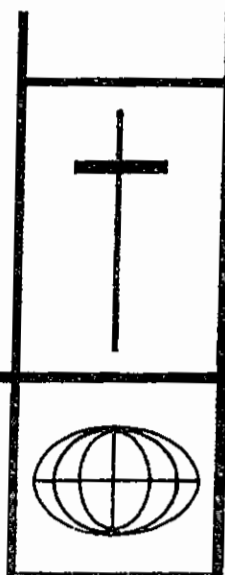
BENJAMIN GUANSING UNION THEOLOGICAL SEMINARY PRESIDENT
ELECTED BISHOP OVERWHELMING MAJORITY THIRD BALLOT CONFERENCE
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Say Radical Relevancy Needed By Philippines Methodists

A call for the church to be radically relevant to the needs of rapidly changing society in the Philippines -- relevant in ecumenism, social and economic relations, family life, autonomy and the institutional life of the church -- is contained in a message to the ministers and laymen of the Manila Area of The Methodist Church. The message is signed by newly-elected Bishop Benjamin I. Guansing and 12 other leaders of the area.

Though the form of the message is similar to many pastoral letters from church leaders to members, observers of the international Methodist scene believe the content may represent a new thrust in the life of Philippines Methodism.

The message is addressed to the 61,576 members (full and preparatory) of the Philippines and Middle Philippines Methodist Conferences, which comprise the Manila Area. The area is one of two episcopal areas of Methodism in the Philippines, and the Philippines and Middle Philippines Conferences are two of five annual conferences in the country. They encompass part of Luzon, the principal island of the Philippines, and certain islands south of Luzon.

Signing the message were Bishop Guansing, who was elected to the episcopacy only last February, 10 Filipino district superintendents and two U.S. missionaries, the Rev. Dr. Charles Mosebrook (American home: St. Paul, Minn.), working in church development,

and the Rev. Richard L. Wehrman (American home: Higginsville Mo.), working in rural development.

The church leaders summon Manila Area Methodists to focus their attention on the mission of the church to the nation and call for a "radical change of attitude" by church members in the face of the challenge of rapid social change in the Philippines. All Methodists should consider the fundamental question, "Where are we as a nation?" the message says and adds:

"Specifically we commend to your attention the meaning, the challenge and the opportunities brought to bear upon us by the rapid social changes taking place in our midst, such as industrialization, the rise of a new middle class, the amazingly accelerating speed of travel and communication, the increasing mobility of population and the changing values and attitudes of our people."

In the face of those factors, a change of attitude by church members is needed, the message says, to "demonstrate greater zeal and dedication in solving the great variety of moral and social problems plaguing our nation: the alarming rate of crime and juvenile delinquency, population explosion, social unrest in Central Luzon, poverty and unemployment, disease and superstition."

The message also calls for action: "We trust that all members of our Methodist Church will take these problems as a burden and seek for adequate answers to the question, 'What can we do as a Christian community, not only to understand these social ills, but also to effect a valid, creative and lasting solution?'"

Bishop Guansing and his co-leaders outline some specific actions which Methodists could take in various areas of church life to carry out a ministry of "proclamation, service, teaching and participation which are relevant to the needs of people in our contemporary society." Among their recommendations:

"It is strongly urged that in our churches a systematic and continuing study be made on the structuring of our church in its set-up, life and program, with special consideration to the subject of autonomy for Methodism in the Philippines.

"We call on all our churches and members to relate their ministry to the life,

needs and challenges facing the church in industry, business, economics, education, family life and in the total life of the community.

"We suggest that positive steps be taken on the clarification of our system of financing, reshaping it, if necessary, to meet the increasing and changing demands of our church, especially in the areas of ministerial support, building projects and social action. We challenge the stronger and more financially stable churches to help the developing churches, so that the latter may be able to stand on their own. We re-state our stand that tithing is the Biblical and Methodist way of giving to the church of God."

The message calls for ecumenical dialogue: "We invite all leaders and member of our church to enter into fruitful discussions, dialogues and conversations on our relationships to churches with Methodist traditions, to sister evangelical churches in the Philippines, to our Roman Catholic brethren, as well as to non-Christian religious bodies, in the promotion of the ecumenical spirit."

The church leaders preface their call for change of attitude and for action by declaring certain underlying principles:

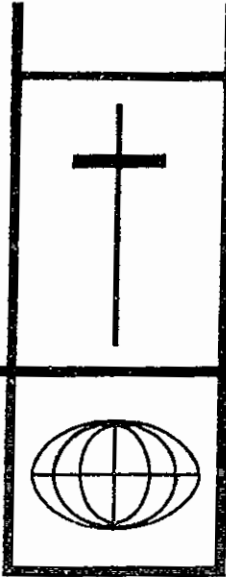
"Repentance and renewal within the church -- We ask all our churches and members to relate themselves to God in repentance, to the end that the church may experience renewal in its life and work, especially in the following areas: (a) from indifference to God's call to a meaningful participation in the redemptive mission of the church; (b) from absolute obedience to lesser loyalties, leading some people to use the church selfishly, to an absolute commitment to God's call for each one of us; (c) from a dull insensitivity to the needs and problems of the world, to involvement in its daily life and affairs, particularly in terms of support of crime prevention and of working together with public and private agencies in community development and improvement of economic life.

"Total commitment. We call our church people to a total commitment to our Lord Jesus Christ and to the sacred task He has entrusted each of us. Commitment to His task for us is demonstrated only if and when we live and work as faithful stewards of our bodies, skills, mind, time and material resources."

* * * * *

(September 6, 1967)

NEWS



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Benjamin Guansing Elected Bishop
By Philippines Central Conference

The Rev. Benjamin Guansing, president of Union Theological Seminary in Dasmaringas, Cavite, the Philippines, was elected bishop of the Philippines Central Conference by an overwhelming majority on the third ballot at sessions held in Manila on February 17-19.

Bishop Guansing has been president of the seminary since 1951. Ordained in 1934, he began preaching in 1927 while still in high school.

The new bishop was one of the evangelical heroes of the days of the Japanese occupation of the Philippines. Born in the Islands, he was educated in evangelical schools on Luzon and at the University of the Philippines. He came to the United States and was graduated at Union Theological Seminary, New York, in 1941. He returned home immediately after graduation and was on Luzon at the time the Japanese attacked Pearl Harbor and captured Manila.

Bishop Guansing was the pastor of the large Central Student Church in Manila during the war years, and under Japanese occupancy, he continued to hold services and work among the students, often at the risk of his life. When Manila was bombed, Central Student Church was totally destroyed, but Mr. Guansing moved his congregation to the undamaged Knox Methodist Church in another section of the city

and carried on from that center.

Following the war, Bishop Guansing came back to the United States as a Methodist Crusade Scholar and received a master's degree from Teachers College at Columbia University, New York. He holds a doctor's degree in education from Union Theological Seminary in New York and Teachers College. An honorary doctor of divinity degree was conferred on Bishop Guansing in 1958 by Tokyo's Union Theological Seminary.

The interdenominational seminary he heads in the Philippines, located 21 miles from Manila, was founded sixty years ago when Methodists and Presbyterians united their two training schools. Other participating United States churches include the Christian Churches (Disciples of Christ), the Evangelical United Brethren, the Reformed Church in America and the United Church of Christ in the U.S.A.

During the next 20 years the country is estimated to need at least 1,250 Protestant ministers.

Looking at the accomplishments of the Protestant churches in the Philippines, Bishop Guansing has said, "In a country where 83 per cent of the people are Roman Catholic, dating back to the sixteenth century, Protestant influence of the highest order, especially on the part of well-trained, well-educated ministers, has successfully influenced a liberalization of Roman Catholic attitudes over non-Roman Catholics. Our small number has served as a sort of conscience for the whole country. The integrity of Protestants in the country has created an atmosphere of confidence and dependability. Our involvement in all aspects of life through Protestant churches and institutions serves to develop a nation with a 'world-view.'

"Our policy of emphasizing the importance of womanhood has brought more change -- and it is continuing -- of the role of women in my country as we go about nation-building in the Philippines."

Bishop Guansing, concerning the function of the church in the Philippines in the future, says: "I believe that the church must develop a sense of stewardship so that our people not only consider more participation in the church, but the

giving of life and resources to the church in order to achieve greater self-reliance. It must cultivate inter-faith activities and programs. It must be involved in all phases of human life -- social, economic, political -- as a dynamic living organism.

"The church," he concludes, "must keep itself alive in meeting all kinds of demands of the people in a secular community: work with them, accept them, love them. That is to say, the church through the Gospels must make a sincere effort to hold on to the best of the past, to establish meaningful values in the present and to prepare for a future whose needs will exceed those of any previous age."

* * * * *

(February 23, 1967)

W. W. Reid
Board of Missions and Church Extension
of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

released upon receipt

The Rev. Benjamin I. Guansing, president-elect of the Union Theological Seminary, Manila, and one of the evangelical heroes of the days of Japanese occupation of the Philippines, will be the guest-speaker at

on Mr. Guansing is a candidate for the doctor's degree in education from Union Theological Seminary, N.Y., and Teachers College, Columbia University.

Born in the Philippines and educated in evangelical schools on Luzon Island and at the University of the Philippines, Mr. Guansing came to the United States and was graduated at Union Theological Seminary, New York City, in 1941. Immediately after graduation he returned to the Islands, and was on Luzon when the Japanese made their attack upon Pearl Harbor and captured Manila.

On his arrival in the Philippines, Mr. Guansing was made pastor of the large Central Student Church, in Manila -- the "cathedral of Methodism" adjacent to the campus of the University of the Philippines. During the war years, and under Japanese occupancy, Mr. Guansing continued to hold services and work among the students, often at the risk of his own life. When Manila was bombed, Central Student Church was totally destroyed; but Mr. Guansing moved his congregation to the Knox Methodist Church, in another part of the city and undamaged by bombs, and carried on from that center.

Following the war, Mr. Guansing returned to the United States as a "Crusade Scholar" of the Methodist Church. In 1947 he received the Master's degree from Teachers College, Columbia University. Back in the Philippines, he taught at Union Theological Seminary, interdenominational Protestant training School. In 1951 he became acting president and editor of "Philippine Advance", monthly publication of the Philippine Federation of Evangelical Churches. When he receives his doctorate, he will assume full administrative duties at the Manila seminary.

BIOGRAPHICAL SKETCH
of
Benjamin I. Guansing

Born on February 24, 1900 in Malabon, Rizal.

Academic Training:

Obtained his elementary and High School education in the public schools of the Philippines.

Took his Bachelor of Philosophy degree in the College Department of Union Theological Seminary, Philippines, Class '32.

Bachelor of Divinity, Union Theological Seminary, Philippines, 1934.

Bachelor of Divinity, Union Theological Seminary, New York, 1940-41.

Master of Arts, Teachers' College, Columbia University, 1946-47.

Completed all requirements and passed examination on doctoral thesis for the Doctorate in Education, 1954, Teachers' College, Columbia University.

Conferred, Doctor of Divinity, 1950, Tokyo Union Theological Seminary, Japan.

Positions held:

Minister, The Methodist Church, Philippines, since 1928.

Contributing Editor, Philippine Christian Enterprise, 1930-41.

Executive Secretary, Filipino Student Christian Movement, U. S. A., 1940-41.

Member, Editorial Committee of 'The Hikari' (The Light), Official paper of the Philippine Evangelical Churches during the Japanese occupation of the Philippines, 1942-44.

Official correspondent, Manila daily newspapers:
El Debate-Mabuhay-Monday Mail
Philippines Herald, Manila, Philippines.

Professor of Christian Education and Church History, Union Theological Seminary, Philippines, since 1945.

Editor, Philippine Christian Advance, Official paper of the Philippine Federation of Christian Churches from September 1950 - August 1951.

Elected Vice-President and subsequently Acting President, Union Theological Seminary, Philippines, 1951-52.

Inaugurated first Filipino President, Union Theological Seminary, Philippines, 1954.

Chairman, First Asian Conference on Industrial Evangelism, June 2-13, 1955.

Chairman, Philippine Theological Education Consultation, Baguio City, March 30 - April 4, 1959.

Chairman, Philippine Bible House Advisory Council, 1955-60.

President, Philippine Association of Theological Schools.

President, Association of Theological Schools in Southeast Asia.

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Pres. of Union

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
research@gcah.org