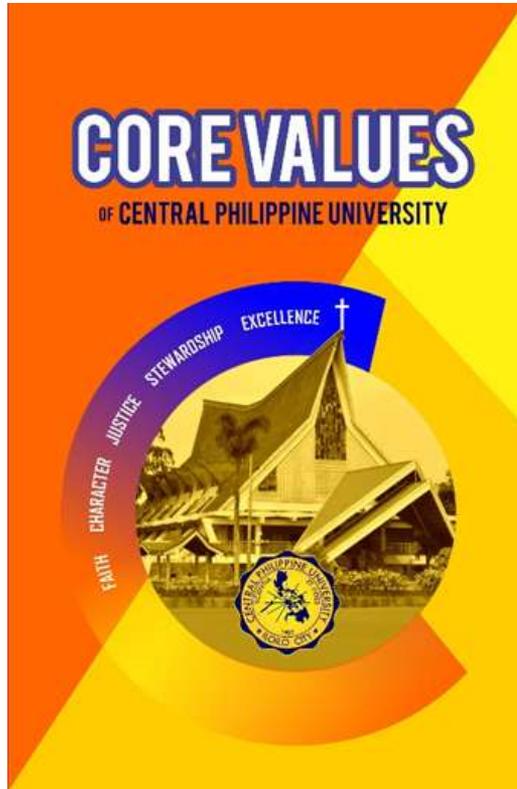


CORE VALUES OF CENTRAL PHILIPPINE UNIVERSITY



Francis Neil G. Jalando-on

Core Values of Central Philippine University
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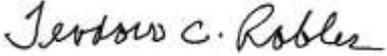
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Foreword

Faith, character, justice, stewardship, and excellence are the values that have been guiding Central Philippine University as it copes with the ever-changing society.

In times when uncertainty threatens the institution, it is through our steadfast faith that we find comfort and assurance that we are not alone. When resolving issues and conflicts, it is our strong sense of justice that helps us to deal with the pressures of decision-making. During moments when our foundation is shaken, we remember the strength of character shown by our founders and leaders who had to endure the difficulties of managing this academic institution. Whenever we are faced with circumstances that challenge our beliefs, excellence reminds us to rise above the situation. And in every opportunity that we can share our time and talent, we become living examples of what stewardship truly is by giving the best of who we are and what we can to others.

Along with our goal to provide quality education and produce globally competitive graduates is also our desire to instill these core values to every Centralian. May this book help the university in this quest, and may we all work together for the betterment of our dear Central.


Dr. Teodoro C. Robles
President
Central Philippine University

Preface

Internalizing the institution's core values is like a delicate seed and there is no shortcut in its growth process. One has to water it and protect it against the elements before it can grow to become a full grown plant. We need to "water" these core values in order to be concretized by faculty, staff, students and the CPU community. Once the core values have been institutionalized, the structure and process of Central can operate in harmony with its goals and objectives. Working behind the structure and processes are people; hence, core values have to be communicated and explained in order to be understood and appreciated by all stakeholders.

I strongly urge my colleagues in the teaching profession to inculcate the core values of Central to their students and help them realize its dynamic role in the development of the institution. Central Philippine University aims to develop not only the mind but also the character of its students. The intellectual learning process involves a healthy communication between teachers and students which should be anchored on well-defined core values of Christian faith, character, justice, stewardship, and excellence.

In closing let me refer you to Proverbs 16:16 "How much better it is to get wisdom than gold! And to get understanding is to be chosen above silver". May this handbook on the core values of CPU authored by Rev. Francis Neil G. Jalando-on ignite sufficient desire in your hearts to grow in spirit and in truth.

May the teachings of our Lord Jesus Christ forever reside in our hearts and minds.



Dr. Irving Domingo L. Rio
Vice President for Academic Affairs
Central Philippine University

Introduction

As approved by the CPU Administration, the University has set the following Core Values: Faith, Character, Justice, Stewardship, and Excellence.

During the Management Review meeting on August 4, 2018, it was decided that a pamphlet explaining the Core Values of the University be published. The result of which is now in your hands.

When we embody our core values, they become part of our culture. In the eyes of the general public, our core values—our culture—can be seen as our brand—the very essence of who we are. Thus, it is important that we not only study our core values but that we internalize and imbibe them.

May this printed material be of help to the faculty and staff as we orient the next generation of Centralians on what the University believes. We hope and pray that we can live out these Christian values in our daily life.

Rev. Francis Neil G. Jalando-on
Director
Office of Communications
Central Philippine University

FAITH

What is faith?

Hebrews 11:1: “Faith is the confidence that what we hope for will actually happen; it gives us assurance about things we cannot see.”

CPU defines faith as “the act of believing the things God has revealed about Himself and acting on those beliefs. This includes commitment, cooperation, trust, and confidence.”

Note: You may put the word FAITH in the whiteboard and ask your students to supply a meaning for each letter pertaining to how they understand faith.

Here is an acrostic of the word FAITH:

F – Faithful to the commands of God.

To have faith is to be faithful. We must be obedient to the will of God.

Let us take the example of Noah. He was ridiculed, laughed at, made fun of, and teased by people. The climate was hot. The rainy season was over. Wise and old people during that time told him and his family that no storm was coming. Nobody believed him. They thought he was crazy. But in spite of this, Noah obeyed God. He built the ark. Then, of course, the Great Flood eventually came.

A – Allow God to work His mysterious ways.

Sarah attempted to work on behalf of God. In order for Abraham to have an heir, she gave him her servant Hagar. Hagar eventually gave birth to Ishmael, but because Sarah “fast forwarded” God’s plan for their lives, conflict ensued; a conflict that resulted to the animosity that continues until today.

Let us not play God. Let God be God. Let us remember that if we do not allow God to have His way in our lives, disastrous things will happen.

I – Integrate your belief and your action.

James tells us that “faith without works is dead” (James 2:14-26). What James meant is that a faith that is only creedal by nature—belief in God, but not shown in actual life—is not acceptable to God.

Faith should bear fruit and we cannot be called faithful if we are not fruitful. Fruitfulness is the result of our faithfulness.

T – Trust in God

The primary idea of faith is trust. To trust God is to recognize our helplessness and to confess that it is only God whom we put our trust in. There is nothing or no one else upon whom we can rely on. Our trust is in God alone.

H – Hope on the promises of God

Hope is what keeps the people of God going because they know that the best is yet to come.

Joseph dreamed of a time when the Israelites would go back to Canaan, their home. He believed that the exodus would happen. Thus, he left instructions for his bones to be brought with the Israelites when the time came for them to leave Egypt. It was after 430 years before his wish came true. Joseph’s faith was big enough to believe that that would happen.

How about you? How is your faith nowadays?

CHARACTER

CPU defines character as “the aggregate feature and traits that form the individual’s nature of a person, moral quality, and good report. This includes honesty, integrity, humility, and loyalty.”

How can we develop our character?

First, have the Right Attitude.

Acts 8:1b, 3-4: “At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. Therefore those who were scattered went everywhere preaching the word.”

ISO 9001:2015 talks of Risk-Based Thinking where one identifies the risks, but at the same time sees opportunities in those risks. The Christians in the New Testament saw the risk of being a Christian—they would be persecuted and they would be scattered. However, they had the right attitude. They realized that even though they would be scattered, they would also have the opportunity to spread the Gospel.

Second, have the Right Perspective.

James 1:3: “Knowing that the testing of your faith produces patience.”

In this verse we can see two things: We need to realize that God has a plan, and that God uses trials. If we accept and understand that God has a plan in our lives, then we can have the right perspective that the tests that come our way are God’s ways of molding our character.

Third, have the Right Approach.

Romans 5:1-3: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.”

In the verses above, we can see that suffering ultimately produces character and that the purpose of developing that character is for us to have hope. A person with character is someone who has hope in the midst of trials and sufferings. Thus, someone who has a Christian character has the right approach to any situation that may come his/her way.

JUSTICE

CPU defines justice as “righteousness or lawfulness and fairness. It is observing due process in administrating the deserved punishment or reward. This includes fairness, equality, morality, and peace.”

What is justice?

J – Justice coming from the heart of God

Psalm 10:17–18: “You hear, O LORD, the desire of the afflicted; you encourage them, and you listen to their cry, defending the fatherless and the oppressed, in order that man, who is of the earth, may terrify no more.”

Psalm 11:7: “For the Lord is righteous, He loves justice.”

When we think of justice, the central point is God. If this is so, then we need to make an assumption that God is just and God demands that there should be justice.

U – Understanding justice through learning synonymous expressions

Justice per se seems very abstract, and cannot be grasped easily. One way for us to understand this word is to look at the other terms synonymous with justice. One of these mentioned in the thesaurus is impartiality, which means “not partial or biased: treating or affecting all equally.” Therefore, we do not effect justice when we become partial—biased, one-sided, or prejudiced.

The other words related to justice are fairness, impartiality, reasonableness, rightness, and righteousness.

S – Salvific event in Egypt—liberation from slavery—as a prime example of justice

Slavery is not just. Since God wants justice, it was important then for the Israelites to be redeemed from bondage. The Exodus experience, which is central to the lives of the Israelites, can be understood as God opposing oppression and God serving justice by liberating His people.

Exodus 3:7-8: “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey...”

Consequently, we must always seek justice because that is the will of God.

T – The Ten Commandments as a divine justice system

When the Israelites crossed the Red Sea, God gave them a set of laws to govern them. God wanted justice to be experienced by the community. Call it animal instinct, or law of the jungle—we possess the desire to avenge ourselves to those who harm us or whoever we think has committed wrong against us. As such, the Ten Commandments served as a system that checked and balanced the Israelites’ human propensity towards impartiality which stems from our sin. These laws set by God and given to Moses were, and still are, meant to set standards on how justice is to be exercised in and by the community.

It is very interesting to note that the most fundamental laws of the world today come from the Ten Commandments. The Ten Commandments established respect for authority—the authority of God, and the authority of the elders (i.e. parents); respect for human rights, such as the command, “You shall not murder”; and respect for property rights, such as “You shall not steal,” “You

shall not covet your neighbor's house," and the like. This was especially illustrated when the first thing that Joshua did when they arrived in Canaan was to distribute the land fairly to the 12 tribes. Each tribe possessed their own part of the Promised Land and others had to respect the boundaries. Aside from featuring these rights, the Ten Commandments also modeled some social rules such as being hospitable to aliens/strangers. Adjunct to these laws are penalties—if a law is violated, there is a corresponding consequence. Penalties are there to help enforce the laws.

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| <p>Note: Group the class into 10 groups and let them discuss the Ten Commandments found in Exodus 20:1-17. Let them report their impressions of the laws in relation to the laws of today.</p> |
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I – Integrity as a criterion for leaders

One of the primary functions of a leader is to dispense justice. In the wilderness, Moses did not only serve as the leader but also as a judge. To help Moses in performing his tasks as a judge, Jethro, Moses' father in law, told him to find men of integrity from each tribe. Jethro suggested as such because people will only follow leaders who possess integrity. Aside from Moses, other judges rose up to lead the Israelites in Old Testament times. Some of these charismatic leaders and prophets led the people well by exercising integrity in dispensing judgment. However, there were those whose leadership faltered because their integrity was put into question.

C – Christ Jesus' hatred towards injustice

Jesus gave primary importance to the poor, the sick, the widowed, the orphaned, and others who were in the periphery of society. They, the marginalized, were the ones who did not experience justice. Although Jesus did not devise any justice system, he sought out ways to address people's need for justice to be served. The ministry of Jesus goes straight to the origin of injustice—sin. By forgiving us of our sins, Jesus is saying that by

the grace of God, we can act justly to one another. Since we have been forgiven, we can do what is right and just.

E – Example of justice—the Church

In the New Testament, we can see that the church sought to address the injustice done to the people—they shared what they had, be it food, shelter, money, property. They redistributed their wealth to the community of believers (Acts 2:42-45). The church gave an example of what it means to invite those who have been sidelined back into the fold. In the same manner, the church of today is challenged to be an example of justice by including the “excluded” into the fellowship.

STEWARDSHIP

What is stewardship?

Stewardship is defined as “the careful and responsible management of something entrusted to [us].” Theologically, it means that “everything that we have belongs to God. We are to manage it for God’s purpose and glory.”

CPU defines stewardship as “the proper and responsible management of life, position, possession, and other resources entrusted by God to man. This includes service, accountability, culture, and outreach.”

Note: Divide the class into groups. Give them the task of finding the *keywords* from the Parable of the Talents (Matthew 25:14-30); and then make a definition of what is Biblical Stewardship using those *keywords*.

In studying the Parable of the Talents (Matthew 25:14-30), we can see the following Keywords that can help us define what Biblical Stewardship is:

Servants
Entrusted
Property, Talents, Resources
Each according to his ability
Gained more
Faithful over little, In charge of many things
Well done, good and faithful servant
Joy of your master

Based on the keywords, we can arrive at this definition: “Biblical Stewardship is the faithful management of resources entrusted by the Owner (God) to a servant, with the accountability to put the resources to work in order to gain more, and share more, thus giving joy to the Owner.”

EXCELLENCE

CPU defines excellence as “the highly commendable quality or feature of a person’s worth and/or deeds. This includes competence, technology, scholarship, and research.”

Since the inception of this University, the culture of excellence has been nurtured and propagated. In fact, the Vision of the University is summarized in one word: EXCEL.

This drive for excellence is evidenced by CPU being granted an autonomous status by the Commission on Higher Education (CHED Memorandum Order No. 32, s. 2001). This status has been maintained by CPU since 2001. The most recent autonomous status granted to CPU is effective from April 1, 2016 to May 31, 2019. As of 2018, CPU is the only university in Iloilo City granted an autonomous status.

Also, effective 2017-2022, the Level IV re-accredited status is granted to six of CPU’s undergraduate programs, namely: Secondary Education, Elementary Education, Business Administration, Accountancy, Liberal Arts, and Biology by the Association of Christian Schools, Colleges and Universities-Accrediting Council, Inc. Most academic programs of CPU have also been accredited as Level III by the Federation of Accrediting Agencies of the Philippines (FAAP).

Furthermore, CPU was ISO 9001:2000 and ISO 9001:2008 Certified. Currently, it is ISO 9001:2015 Certified. ISO is the International Organization for Standardization, a worldwide federation of national standards bodies.

For SY 2017-2018, www.localpulse.net ranks CPU #18 in the country and #1 in Western Visayas with two CHED Centers of Excellence and four CHED Centers of Development-designated programs. The Centers of Excellence are Agriculture and Business Administration while the Centers of Development are Chemical

Engineering, Electrical Engineering, Electronics Engineering, and Teacher Education.

Meanwhile, UniRank (<https://www.4icu.org>), as of October 2018, ranks the CPU website (www.cpu.edu.ph) #1 in the whole Western Visayas.

More than the ranking and accreditation that CPU has received, the school has chosen to anchor its perspective on excellence on what Paul wrote in Philippians 4:8: “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.”

Vision and Mission of Central Philippine University

Vision

A University committed to Exemplary Christian Education for Life (EXCEL) and responsive to the needs of the total person and the world.

Mission

The mission of Central Philippine University is to carry out a program of spiritual, intellectual, moral, scientific, technological, and cultural training, and allied studies under influences which strengthen Christian faith, build up character and promote scholarship, research and community service.

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| Activity: Group Discussion |
| Group the class into four and ask each group to discuss one topic below. They should write down their answers and share to the class. |
| “Exemplary” Ask the question: “Are we good examples?” “How?” (Give examples) |
| “Christian” Ask the question: “Are we living a Christian life?” “How?” (Give examples) |
| “Education” Ask the question: “Are we teaching our students to do what is right?” “How?” (Give examples) |
| “for Life” Ask the question: “Are we giving lessons that will give life, and for life?” “How?” (Give examples) |

A concise history of Central Philippine University

The birth of Central Philippine University is connected with the beginning of the Baptist mission in the Philippines.

In 1898, Rev. Dr. Eric Lund, a Swedish Baptist missionary, baptized Braulio Manikan, a native of Aklan, Panay, in Barcelona, Spain. Manikan became the first Filipino Baptist. The two soon planned to undertake mission work in the Philippines. While waiting for that opportunity, they embarked on translating the Gospels and Acts into the Hiligaynon language.

Their opportunity was materialized when the American Baptist Foreign Mission Society (ABFMS) commissioned and financed their mission work. They arrived in Iloilo City, Philippines in May 1900.

The Philippine Baptist pastors and American missionaries developed a three-pronged mission work patterned from the ministry of Jesus Christ – Preaching, Healing, and Teaching. This pattern was developed as a means to minister to the “whole man” and not just his spiritual needs.

The preaching ministry resulted in organizing churches in Iloilo, Negros, and Capiz. For instance, Jaro Evangelical Church was organized in September 1900,¹ Bacolod Evangelical Church in 1902, and Capiz Evangelical Church in 1908.

As to the healing ministry, the Philippine Baptist mission established two hospitals in Panay island. In Iloilo, the Baptists partnered with the Presbyterians in operating the Iloilo Mission

¹ Nestor D. Bunda, *A Mission History of the Philippine Baptist Churches 1898-1998 From a Philippine Perspective* (Verlag an der Lottbek im Besitz des Verlags Mainz, 1999) p. 164.

Hospital (IMH) in 1901. Later, the IMH became an exclusive Baptist institution in 1925 when the Presbyterians turned over their mission work to the Baptists. In Capiz, a medical mission was started in 1902 which later became the Capiz Emmanuel Hospital in 1912.²

The Philippine Baptist mission soon started a Baptist Home School in Capiz in 1904. Later, this became known as the Filamer Christian University. In Iloilo, a Bible School for women was established in 1904 through the leadership of Anna V. Johnson. This later became the Baptist Missionary Training School (BMTS). In June 1905 the Bible School for men was also opened.³ A few months later in October 1, 1905, another school was opened – the Jaro Industrial School. The Philippine Baptist mission commissioned Rev. Dr. William O. Valentine, a pastor and teacher, to head the two schools.⁴

The Jaro Industrial School started as an elementary vocational school for boys who worked for their board and tuition. It was the first school in the Philippines to teach that labor is honor. Valentine said that this is a “school that would offer industrial education with a firm base in Christian teachings.”

The school had the distinction of having organized the first student government in the Philippines – the Jaro Industrial School Republic (now, CPU Republic).

In 1913, the school was incorporated and recognized by the government. The school also began to admit female students. In 1915, the first two years of high school were opened. In 1920, the

² Henry W. Munger, “Baptists in the Philippines,” in, *The Chronicle*. Vol. 1 No. 4, October 1938, p. 171.

³ Francis Neil G. Jalando-on, *A History of Philippine Baptist Pastors 1898-2002* (Iloilo City: 2003) p. 53.

⁴ William O. Valentine, “Moral and Religious Values of Industrial Education,” a Master of Arts Dissertation submitted to the Graduate Divinity School, University of Chicago, USA, 1916, p. 21. Linnea A. Nelson and Elma S. Herradura, 1991, 3.

third and fourth year classes were added and the following year the first batch of high school graduates were turned out.

The school was expanded into a junior college in 1923 and the name was changed to Central Philippine School and then to Central Philippine College. The senior college was established in 1936 and by 1940 five degrees were offered: Bachelor of Arts, Bachelor of Science, Bachelor of Education, Bachelor of Theology, and Bachelor of Religious Education. Another achievement for the college is that it was the first in the Philippines to offer a nursing course in cooperation with the Iloilo Mission Hospital, and also the first in the country to offer a Kindergarten School.

When World War II broke out, destruction and death arrived at CPC. The college buildings were destroyed. In Hopevale, Tapaz, Capiz the Japanese soldiers captured and killed the eleven American Baptist missionaries and one little boy in December 20, 1943. They are called the “Hopevale Martyrs.” One of those who died was Rev. Dr. Francis Howard Rose who was the Acting President of CPC before the war. He was the one who designed the CPC/CPU seal in 1923, and the one who also designed Weston Hall, Franklin Hall, and Roblee Hall. He composed many of the Central Songs, and through one of these songs, he is credited with coining the term “Central Spirit.”

Most students, faculty, staff and alumni joined the “Underground Resistance.” Many of them died for democracy and freedom.

After the war, Prof. Rex Drilon declared, “Out of the ruins and ashes of war shall rise a greater Central!” CPC was reopened by loyal faculty members and returning missionaries. Destroyed buildings were reconstructed and new ones were built. “The first two years of post-liberation has proved that the *Central Spirit* did not die.” “We shall show the generations coming after us that no war of man or machine can destroy the *Central Spirit* and that, like a

river forever seeking the ocean, the College must go on...no matter what the difficulties.”⁵

In April 1, 1953, Central Philippine College became Central Philippine University, and a serious discussion on the need for a Filipino president followed.

On May 10, 1966 the CPU Board of Trustees elected the university’s first Filipino president, Dr. Rex D. Drilon. Later, on Christmas Day, December 25, 1969, the entire university property – land, buildings and equipment – was turned over by the American Baptist Foreign Mission Society to Central Philippine University. One of the conditions was to make “safeguards against CPU ever becoming non-church related.” Thus, the CPU Constitution and By-laws stipulates that 33 out of 65 of the members of the CPU Corporation and at least 10 out of 15 of the CPU Board of Trustees should come from member churches of the Convention of Philippine Baptist Churches. Since then the next presidents of the university were all Filipinos – Dr. Agustin A. Pulido, Dr. Juanito M. Acanto and Dr. Teodoro C. Robles.

In the last 113 years, Central Philippine University has grown from an elementary school with 17 pupils to a widely known university with an enrollment of about 14,000 students. CPU has maintained its autonomous status granted by the Commission on Higher Education since 2001. As of 2018, CPU is the only university in Iloilo City that has been granted autonomous status. CPU is also ISO 9001:2015 Certified. CPU is now looked up to as the best in Western Visayas and one of the top 20 best schools in the whole country.

CPU has grown much in physical plant and educational programs but it continues to strive to remain true and faithful to its mission as a Christian institution whose motto is *Scientia et Fides* (Science and Faith).

⁵ Centralite, 1946, p.21.