

Missionary Families of Christ Exuding a Different Kind of Charismatic Leadership

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Abstract: I being a part of the academe have joined a Charismatic Community in 2012 and having observed their practice of servant-leadership which entails a lot of sacrifice, I have entertained the idea that there might be something in the organization which the academe may try and learn from. For this reason, I have embarked into an ethnographic study employing the exploratory research design. The discussion in this study was centered on the exploration of patterns on the thematic areas of language usage, promotion of gender sensitivity and equality, and management function practices of a Charismatic Community. The data as regards the thematic areas were taken from the immersion in the various activities comprised of Christian life seminars, covenant recollection, Lower and Upper Household meetings, Service meetings, and the minutes of the meetings as presided by the Chapter servant in the Sub-Parish.

This study banked on my immersion process in the various activities of the Charismatic community as I looked for patterns that emerged from the overwhelming data I observed in the thematic areas so as to be able to determine the essential qualities of servant-leadership. Other than immersion, naturalistic observation, and unobtrusive interview, focus group discussion was also utilized in the study.

In general, the themes as regards the essential qualities of servant-leadership observed in terms of the three thematic areas were the following: acceptance, being cooperative and supportive, being understanding, commitment, cordiality, desire to change, faith, generosity, humility and respect for authority, positive change in behaviour, self-sacrificing (selflessness), sense of humor, and willingness, spiritual growth, fairness, obedience, motivated, flexible (more adoptable), character, relationship, knowledge, intuition, experience, past success, ability, having a vision and direction, responsiveness and responsibility, being smart, sharing of strategy with the members, and giving of helpful feedback.

One proposed implication of the study to servant education leadership is that new theories/models on servant leadership may be conceptualized and operationalized to test whether changes in leader's conduct affect followers and performance of the school organizations.

Keywords: Academe, charismatic community, ethnography, immersion, servant leadership.

1. Introduction

A. Background of the Study

If there is one particular Charismatic Community that is geared towards servant leadership, it would be the MFC or the Missionary Families of Christ who was known before s Couples for Christ.

Though a Catholic community, this Charismatic community is open to membership by non-Catholic Christians, who can join as associate members. Associate members can participate fully in the non-sacramental life and mission of the community, and must recognize and defer to the Catholic nature of the community. Non-Catholic associates, though remaining faithful to their Church, have to accept, respect, and defer to the principles and teachings of the Catholic Church on marriage, human sexuality and the family.

Those who want to join the Charismatic community go through a seminar called a Christian Life Seminar (CLS) an integrated course intended to lead the seminar participants into a renewed understanding of and response to God's call to them as Christians. The seminar has a total of six separate sessions usually held once a week. The CLS is intended to achieve the following: bring the participants to repentance and a renewed faith in Jesus, empower the participants in the Christian life through baptism in the Holy Spirit, and integrate the participants into a strong environment of support and ongoing formation.

The CLS has three modules of three sessions each. The first module presents the absolute basics of Christian life. The second module presents the kind of life that God calls us to, and help individuals, whatever status they are in, to make a reorientation of their lives around Jesus. The third module helps these individuals to appropriate for their lives the power of the Holy Spirit, and provides the basis for continuing spiritual growth.

The standard format of the CLS is the following: introduction and opening prayer / worship for 30 minutes, talk for 30-45 minutes, discussion for 30-40 minutes, and closing remarks and prayer for 5 minutes.

After the CLS, those who finished the process requirements are considered underway members who attend regular household meetings, and after the Covenant Recollection (CR) are invited to join the community as full members, demonstrating their commitment by accepting the community's covenant.

Those who become members of the community composed of people from all walks of life from high school graduates to professionals, from low-income to high-income wage earners, are made part of a small cell group called a household. The household members meet regularly for mutual support and

encouragement in the Christian life. The household meetings, normally held in the homes of the group members on rotation basis, would normally involve some time for prayers, a time for sharing or discussion, and finally some time for fellowship. All members undergo continuing formation both in the Christian life and also in the life and mission of the community. Members of the community are related to one another as brothers and sisters in Christ. As such, their relationship is not to be functional but should reflect the intimacy of Christian love, caring and sharing.

After graduating from Christian life Seminar in 2012, attending regular household meetings, and undergoing Covenant Recollection, what made me to further continue in the community was its Core Values that describe the members who are called to do His mission in the world. They provide parameters and constant guideposts in the moving on in the life and mission of Christ through the services in the community.

As members, we are centered on Christ and we look to Jesus, who is our Savior and Lord. Jesus is our model in our obedience to the Father, in our faithfulness to His call, and to total submission to His divine will. And as He who called us, is holy, we as His followers ourselves will strive for holiness of life (1 Pt 1:15-16), and look to exhibiting the fruit of the Spirit in our day-to-day lives (Gal 5:22-23). We too are Evangelistic and missionary - We are called to proclaim the good news of Jesus to the whole world (Mk 16:15). We are his witnesses (Lk 24:48). Every CFC-FFL member is an evangelizer, in the normal day-to-day environments of our lives.

We look to doing mission beyond our own environments to the very ends of the earth. We focus on the family - Our life and mission are founded on strong families in Christ. We recognize that the future of humanity passes by way of the family. We defend and strengthen Christian marriage, we raise our children to be the next generation of God's people, and we establish our homes as pieces of Kingdom ground.

In our defense of the family, we are called to a strong advocacy and defense of the culture of life. Being community - we are part of the larger family of MFC, a global family of many different nationalities and cultures but all sharing brotherhood and sisterhood in Christ. We desire to move forward together in our life in the Lord, providing love, affirmation, friendship, support and healing. We are committed to the good of our brethren, always living the truth in love (Eph 4:15). In living a preferential option for the poor - We recognize Jesus' mission to bring glad tidings to the poor (Lk 4:18). We look to both the spiritual and material upliftment of the lost, the last and the least among our brethren. In doing so, we will be in solidarity with the poor by striving to live a simple lifestyle, to share our resources, and to fight for social justice in the world. In exercising servant leadership - we are privileged to serve God and His people, both in and out of MFC.

We serve with the mind and heart of Jesus, who came to serve and not to be served (Mt 20:28). Leaders are to serve with humility, self-sacrifice and submission to the Chief Shepherd,

to whom we will render an account (Hb 13:17). He who wishes to be great shall be the least of all (Mt 20:26-27). And in being a servant to the Church - we in the community, are an integral part of the Catholic Church. We are submitted to our bishops and to the pope. Our life, formation and service conform to Catholic values and ideals. We make ourselves available to be of service in the parishes and dioceses, especially in the areas of family and life. We look to Mary, the mother of the Church, as our inspiration and help.

When I joined this Charismatic Community in Caloocan in 2012, there were certain things that caught my attention. But over and above these aforementioned things, I have observed a kind of leadership that is based not on power but on influence. Maxwell (2006) in his book, the *360 Degree Leader: Developing Your Influence from Anywhere in the Organization* elucidates the nine attributes of a leader which he exemplifies as influence. These are integrity, nurturing, faith, listening, understanding, enlarging, navigating, connecting, and empowering.

In my ongoing four years of active membership, first as a member in 2012, as a household servant in 2013, and as a council officer in the sub-parish in 2014, that constitute my immersion process, what particularly struck me most was the concept about servant leadership that is being practiced.

The term "servant leader" (Padilla 2009) is seemingly an oxymoron. To the human understanding, the words "servant" and "leader" are diametrically opposed. But with God, that is not the case. In the kingdom of God, the leader is the one who serves.

Servant leadership is biblically based. There are lots of wisdom about leadership that can be learned from the Bible and Maxwell in his *Leadership Bible* (2014) as reviewed by Cameron, acknowledges this fact. The Bible for the individual who either is in a leadership position or plan in being a leader may consider God's perspective on how to live and do their work in order to glorify God. Dr. Maxwell offers a comprehensive variety of "21 laws" as he refers to them in his Bible, a couple of examples being, "Rehoboam and the Law of Connection - Leaders Touch a Heart before They Ask for a Hand," (I Kings 12: 1-24), or "Deborah and the Law of Respect - People Naturally Follow Leaders Stronger than Themselves." (Judges 4:1-16).

In Maxwell's 21 irrefutable laws of leadership, what appeared as number 18 is the Law of Sacrifice - A leader must give up to go up. According to him, if one desires to become the best leader, the person or the individual needs to be willing to make sacrifices in order to lead well. The law of sacrifice indeed is very true to the servant leaders of the Charismatic community. They sacrifice their time, talent, and treasure for the continuance of the mission.

A leader must give up to go up. According to Maxwell (2006), there are four principles embedded in this. First, there is no success without sacrifice. Every person who has achieved any success in life has made sacrifices to do so. Effective

leaders sacrifice much in order to dedicate themselves to what is best. Second, leaders are often asked to give up more than others. The heart of leadership is putting others ahead of yourself. It's doing what is best for the team. For that reason, leaders have to give up their rights. The cost of leadership such as: Leaders must be willing to give up more than the people they lead; leadership means sacrifice. Third, one must keep giving up to stay up. Leadership success requires continual change, constant improvement, and ongoing sacrifice. Fourth, the higher the level of leadership, the greater the sacrifice. The higher one goes, the more it's going to cost that person. And it doesn't matter what kind of leadership career one picks. One will have to make sacrifices. One will have to give up to go up.

The law of sacrifice indeed is very true to the servant leaders of the Charismatic community. As they sacrifice their time, talent, and treasure, the mission of the community is deemed to continue.

Having this concept of servant leadership which entails a lot of sacrifice for the members of the Charismatic Community in mind, I have entertained the idea that there might be something in the organization which the academe may try and learn from.

It is imperative that students who aspire to be teachers in the future; who would eventually become school principals and superintendents must be prepared to lead schools committed to serving boys and girls equitably.

In support of the issue on gender equality, Kennedy (2015) further stressed that by starting to educate the educators, subsequent generations of women and girls won't have to battle with half-changed minds and institutions which fail to represent their interests.

This calls for a kind of leadership that would be transformative in nature. Just like the kind of leadership that Maxwell (2006) in his book, *the 360 Degree Leader: Developing Your Influence from Anywhere in the Organization* suggests and the kind of leadership that I have witnessed when I became part of the Charismatic Community Caloocan chapter in 2012. This Charismatic Community is a part of an international private association of lay faithful, doing its work in many countries, having many different nationalities as active members, and officially recognized by the Catholic Church hierarchy. Its primary work is evangelization, founded on family renewal. In this, it focuses on renewing the family and defending life, as well as participating in the work of building the Church of the poor.

As an Ed.D student and as an academician two questions linger my thought. What can I share in this community and what can the community share in the academe?

It is imperative to note that the preparation of school leaders demand a standard of fairness and equity, and those who are destined to become school leaders must be aware of the influence of gender. (Dunlap and Schmuck, as cited by Andrews and Ridenour (2006).

In the paper of Kilimci, Gomleksiz, and Akar- Vural (2006) entitled "The Effect of Discrimination on Peace and

Education," they concluded importance for individuals not to label each other as "the other" and not to have prejudices against other's gender, ethnic identity, or social class. Only in this way can social transformations be maintained, liberal and democratic societies are created, and justice and union be built between social classes and cultures.

In an archive of the free resource site for English teachers and students at,

<http://www.universalteacher.org.uk/lang/gender.htm>

the late Andrew Moore revealed examples of abuses in language. These were patronizing, controlling and insulting which according to him is not just a gender issue - these are functions (or abuses) of language which may appear in any social situation.

In a local setting, Santiago (2000) as cited by Ramos (2010), concluded that the sexist or gender discrimination in the field of expostulation its meaning in the Filipino language and the existing languages in the Philippines must be changed. The needed change is more than the linguistic aspects; the movement must be social.

B. Statement of the Problem

The present study intended to answer the following questions:

1. What are the variety of themes that emerged from the ethnographic study of the Charismatic Community concerning their activities as regards to the thematic areas involving:
 - a. language usage,
 - b. promotion of gender sensitivity and equality, and
 - c. management functions (planning, organizing, leading and controlling) practices?
2. What essential qualities of servant-leadership can be determined from the three thematic areas?
3. Based on the findings of the study, what implications to servant education leadership may be proposed?

C. Scope and Limitations

In the present study, the researcher utilized the utterances of its subjects, the members of a Charismatic Community in Caloocan City that has 115 active members whom he has lived with since 2012. Therefore, it is not the actual members that served as the subjects of the study but their utterances.

The study employed the ethnographic exploratory research design that utilized a qualitative method that operates on immersion, interview, and focus group discussion.

Ethnography typically refers to fieldwork (alternatively, participant-observation) conducted by a single investigator who 'lives with and lives like' those who are studied, usually for a year or more." (Maanen 1996) retrieved on April 15, 2006 at

[https://www-](https://www-bcf.usc.edu/~genzok/Ethnographic_Research.html)

[bcf.usc.edu/~genzok/Ethnographic_Research.html](https://www-bcf.usc.edu/~genzok/Ethnographic_Research.html). In addition, it generates data which are not generalizable & not conclusive.

In this qualitative study, the discussion in this study was centered on the language usage, gender sensitivity and

management function practices of the Charismatic Community. The data of which were taken from the immersion (Genzuk 2003) in the various activities such as Christian life seminars, household meetings, covenant recollection, service meetings, from year 2012 -2015; and minutes of the meetings which the Chapter servant presided in the Sub-Parish from year 2014-2015 where the researcher served as secretary. The observations of the researcher concerning the community's language usage, promotion of gender sensitivity and equality, and management function practices via discourse analysis of the speech acts of the members were implicated to servant-leadership that were validated through unobtrusive interviews among the members.

D. Conceptual Framework

What serves as a major inspiration in the present study is the paper: "Gender in Schools: A Qualitative Study of Students in Educational Administration" of Andrews and Ridenour (2006) of the University of Dayton.

The results of their study suggest that the important dimensions of gender equity can be influenced by the educational administration curriculum, and specifically, by a course in cultural diversity.

Their paper developed its rationale from three sources: (a) a theoretical conceptualization of developmental stages toward socially just perspectives on diversity that people experience over time, (b) data suggesting that gender fairness has not yet been achieved in schools, and (c) the need to prepare men and women for leadership positions in schools.

They have anchored the concept of their study on two theories. One holds that a developmental perspective on diversity indicates that people can change. That theoretical framework indicates that individuals can move along a continuum toward heightened awareness and toward socially just and fair professional practices.

The second theory is that of Lindsey and colleagues (1999) as cited by Ramos (2010) who suggested a theoretical continuum from cultural destructiveness to cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, and finally, to cultural proficiency.

The authors claimed that in both developmental models, the ideal to which one aspires is the endpoint of the model – to engage in knowing oneself and one's heritage well and to engage eagerly with others, those like, and unlike oneself. As Lindsey and colleagues stated, "culturally proficient educators must understand the 'cacophony of diverse cultures each person experiences in the school setting'"; the author's view that those individuals, although not knowing each culture in depth, know that they need to continually learn about others.

The authors made use of a qualitative design specifically participant observation with field notes and documents analysis. After which, they examined holistically the changing levels of students' attitudes toward gender issues. Their assumption is that, such perspective would allow them to capture the ways in which students naturally express their attitudes, values, and beliefs about gender. Within the regular

classroom activities, the instructor (first author) reflected on and recorded the manner in which students (a) interacted with each other and her, (b) approached the learning activities, and (c) related over time, to the education program designed to raise their awareness.

The purpose of the authors are similar to several of those that Marshall and Rossman (1989) suggested, a research that delves into complexities and processes, research for which relevant variables have yet to be identified; research that seeks to explore where and why policy, folk wisdom, and practice do not work; research on innovative systems; research on informal and unstructured linkages and processes in organization.

Evidence of gender issue awareness was analyzed in the journals by the authors. They assumed that the weekly reflective entries would provide some student-generated empirical evidence of the impact of the course. The first author kept notes intended to capture the key dimensions of meaning in each student's journal. After the authors have read and reread all the 122 journals and analyzed researcher notes through an iterative process of categorization, four themes emerged: gender stereotypes became blatantly obvious ; two distinct changes in behavior occurred stating that students reflect on their professional practice and sometimes changed their practice in the classroom and elsewhere toward more gender fairness; students showed greater awareness of gender discrimination and power differences based on gender; and students exhibited heightened sensitivities concerning the importance of gender-biased language.

Concerning the present study, the major contributory factors in the conceptualization of this present work first came from Genzuk's (2003) Ethnographic process wherein an ethnographic understanding is developed through close exploration of several sources of data. Using these data sources as a foundation, the ethnographer relies on a cultural frame of analysis of language issues, gender sensitivity, and management function processes among the members of a Charismatic Community in Caloocan City.

The second contributory factors are the works of Austin (1962) and Searle (1969) concerning Speech Acts which Adams (1995) through her Discourse Analysis further strengthened as I looked for behavior patterns in the community members' utterances.

The third contributory factor is Maxwell (2011) *The 360 Leader* which inspired the researcher to extract the leadership qualities from the thematic areas of the activities of the community in terms of its language usage, promotion of gender sensitivity and equality, and management function practices.

The fourth contributory factor is Schein's (2008) *Organizational Culture and Leadership* which gave guidelines on how to do assessment in the area of cultural dimensions of an organization.

As mentioned by Gosetti and Rusch as cited by Andrews and Ridenour (2006), discussions of gender, race and class as applied to the act of leading, were seldom deliberately

addressed in the formal education and certification of school leaders.

Kelly (2015) argued that we all can do our share to improve the gender equality situation, and it has to do with one of the foundations of conversation: language. He added that one thing that managers and leaders within work groups must do is to help employees and co-workers understand this and make it the norm, by personal example and, where necessary, through appropriate correction or even consequences.

Such aforementioned needs were addressed by Chairperson Remedios I. Rikken in her (PCW) Philippine Commission on Women Memorandum Circular No. 2014-06: Promoting the Use of Gender-Sensitive Language in the Drafting and Review of Legislative Measures. In the said memorandum, she gave an instruction to all heads of agencies to ensure that their GAD Focal Point Systems shall coordinate with and assist their legislative liaison officers in enhancing the gender-sensitivity of legislative measures by observing the use of gender-sensitive or non-sexist language in the drafting and review of their priority legislative measures and implementing rules and regulations of laws.

In support of the said memorandum, this present study entitled *The Culture of Charismatic Activities: An Implication to Servant Education Leadership*, employed an ethnographic exploratory research design utilizing qualitative method and operates on immersion, interview, and focused group discussions, as its research techniques.

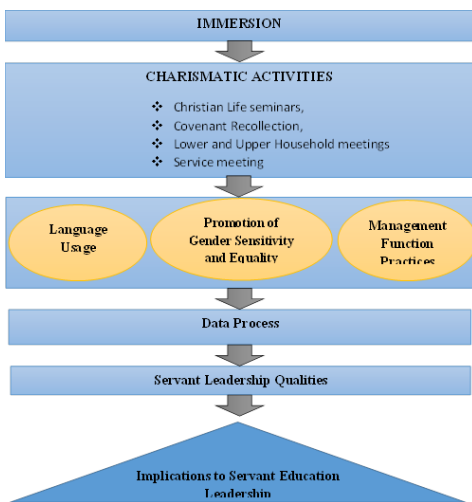


Fig. 1. The Culture of the Charismatic Community Activities: An Implication to Servant Education Leadership

Figure 1 presents the process of how the study was conducted. Through immersion in the various activities of the Charismatic Community comprised of Christian Life seminars, Covenant Recollection, Lower and Upper Household meetings, Service meetings, and Sub-Parish meetings; variety of themes was determined as regards their language usage, promotion of gender sensitivity and equality, and management function practices. In analyzing the utterances of the members, three

theories were used. The first one is the Speech Act Theory of Austin stating that the action performed when an utterance is produced can be analyzed on three different levels: the locution (utterance), the illocution (intention) and the perlocution (response). The second one is that of Searle, to him, speech acts are a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret). And the last one is that of Adams who contends that there are three types of meaning in discourse. These include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

The data processing scheme is shown below.

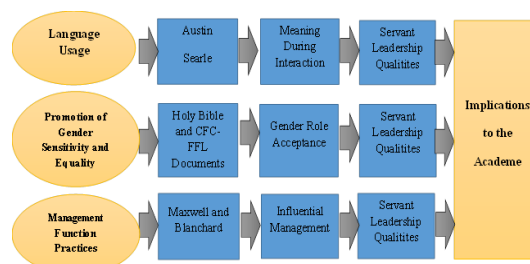


Fig. 2. Data Processing Scheme

Concerning language usage, upon application of the theories of Austin, Searle, and Adams, the meaning during interaction was revealed. Further, the data manifested servant leadership qualities.

In terms of the promotion of gender sensitivity and equality, the scriptural basis from the bible and CFC-FFL documents were taken to reconcile gender role acceptance, and from the data, servant leadership qualities were shown.

With regard to the management function practices, through the application of the theories of Blanchard and Maxwell, influential management was observed yielding servant leadership qualities. These servant leadership qualities that emerged from the three thematic areas were utilized as the study sought to implicate such to the academe.

2. Methodology

A. Research Design

This ethnographic study employed exploratory research design. According to Blanche, Durrheim and Painter, D. (2006) “exploratory research design is used to make preliminary investigation into relatively unknown areas of research. In addition, it affords the researchers to employ an open, flexible, and inductive approach to research as they attempt to look for new insights into phenomena.” (p.44)

The discussion in this study was centered on the exploration of language usage, promotion of gender sensitivity and

equality, and management function practices of a Charismatic Community. The data as regards the themes that were language issues, promotion of gender sensitivity and equality, and management function practices of a Charismatic Community were taken from the immersion (Genzuk 2003) in the various activities comprised Christian life seminars, covenant recollection, Lower and Upper Household meetings, Service meetings, and the minutes of the meetings as presided by the Chapter servant in the Sub-Parish.

In terms of discourse analysis, three theories were used. The first one is the Speech Act Theory of Austin that states that the action performed when an utterance is produced, also known as performative speech can be analyzed on three different levels: the locution (utterance), the illocution (intention) and the perlocution (response). The second one is that of Searle, to him, speech acts are a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret). And the last one is that of Adams who contends that there are three types of meaning in discourse. These include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

Concerning the themes that emerged, a validation among selected focus group discussants of the Charismatic Community was made.

The present study employed a qualitative presentation of data coupled with the application of several data collection techniques such as immersion, observation and unobtrusive interview.

Ethnography was appropriate to be used in the present study because of the features that it contains. Hammersley (1990) as cited by Genzuk (2003) elucidates the following features of ethnography as a social science : people's behavior is studied in everyday contexts, rather than under experimental conditions created by the researcher; data are gathered from a range of sources, but observation and/or relatively informal conversations are usually the main ones; the approach to data collection is "unstructured in the sense that it does not involve following through a detailed plan set up at the beginning; nor are the categories used for interpreting what people say and do pre-given or fixed. This does not mean that the research is unsystematic; simply that initially the data are collected in a raw form, and on as wide a front, as feasible; the focus is usually a single setting or group, of relatively small scale. In life history research the focus may even be a single individual; and the analysis of the data involves interpretation of the meanings and functions of human actions and mainly takes the form of verbal descriptions and explanations, with quantification and statistical analysis playing a subordinate role at most.

This investigation employed the qualitative presentation of

data wherein it involved as its data gathering techniques immersion, unobtrusive interviews among the members and focus group discussions among unit heads, ministry heads, and community church coordinators that comprised the core group.

B. Research Locale

The research locale took place in the many streams of activities conducted in the MFC community. The activities such as: The Christian life seminars, chapter assemblies and meetings, household prayer and service meetings, covenant recollection and sub-parish council meetings. These are usually held in Caloocan City.

Specifically, the Christian life seminars, chapter assemblies, and sub-parish council meetings were held at Christ the King sub-Parish while household prayer and service meetings both in the upper and lower households were usually conducted in the homes of the members and the chapter service meetings and covenant recollection that took place in the residence of the chapter servants.

C. Samples and Sampling Techniques Used

For the study, the participants were the Charismatic Community Caloocan Chapter that has 115 active members whom the researcher chose because of the anticipated cooperation from the members, accessibility and proper representation of the data. It was in year 2012 when the researcher joined the group and became a household servant leader since 2013.

The members of the community comprised of chapter servants, unit servants, household servants, and household members. It has to be noted though that since this is an ethnographic study it was the utterances of the members and not the members themselves that were taken into account. The focus was the utterances that they made during the conduct of the various activities.

Out of 115 participants, the researcher just selected 20% of the members to represent each group. The composition of the 23 selected participants is seen below.

2 Chapter servants (the husband and his wife) who are the overseers of the chapter
2 team servants (the husband and his wife) who were in-charged of the conduct of the CLS (Christian Life Seminars)
2 assistant team servants (the husband and his wife)
4 unit servants (husbands and wives) who were in-charged of unit households composed of household servants and senior members
2 household servants who have household members under their guidance
1 male music ministry district coordinator
1 male music ministry chapter coordinator
1 church coordinator
8 unit household members comprised of senior members

The selected participants were given in-depth case analysis

wherein an immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the selected participants and focus group discussion.

The case participants were observed and interviewed unobtrusively in their respective Charismatic activities. They were observed meticulously by noting every detail of the events or causes as active members of the Charismatic Community.

Through these techniques, the researcher was able to observe and determine the case participants manifested themes in the areas of language usage, promotion of gender equality, and management functions.

D. Procedure

The researcher immersed himself in the various activities of the Charismatic Community such as Christian Life seminars, Covenant Recollection, Lower and Upper Household meetings, Service meetings from 2012-2015, and Sub-Parish meetings from 2014-2015. Variety of themes was determined as regards to their language usage, promotion of gender sensitivity and equality, and management function (planning, organizing, leading and controlling) practices.

In the study, the researcher acted as a concealed observer who observed and recorded utterances without the knowledge of those who were being observed as unobtrusive observation. This was to maintain the natural communicative situation during the discussion and to avoid reactivity among members.

The researcher, being a concealed or unobtrusive observer, sought the aid of his wife, the wife of his Unit servant, and his previous household servant to counter check from their notes and memory the clarity of the word or content of speech during the verbal interaction since the sharing of each member was being recorded through a memory ethnography (written record of their sharing as remembered or recalled by the researcher) and not audio recorded.

In cases where the researcher gave his own sharing, that was the time that he, the observer, becomes a participant. During one of the Chapter meetings, the researcher, out of ethical consideration, revealed his identity and purpose to the group and asked the proper permission thereby employing an overt participant observation.

In terms of discourse analysis, three theories were used. The first one is the Speech Act Theory of Austin that states that the action performed when an utterance is produced, also known as performative speech can be analyzed on three different levels: the locution (utterance), the illocution (intention) and the perlocution (response). The second one is that of Searle, to him, speech acts are a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret). And the last one is that of Adams who contends that there are three types of meaning in discourse. These include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the

context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

The variety of themes as regards the members' language usage, promotion of gender sensitivity and equality, and management function (planning, organizing, leading and controlling) practices was validated among selected focus group discussants of the Charismatic Community.

For triangulation purposes, unobtrusive interview and focus group discussions were utilized to validate the study.

It was Edwards and Holland (2013) that guided the researcher in conducting a qualitative research interview as he sought to describe the meanings of central themes in the life world of the members of the Charismatic community. The main task in interviewing is to understand the meaning of what the interviewees say. Further, a qualitative research interview seeks to cover both a factual and a meaning level, though it is usually more difficult to interview on a meaning level.

Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic. Interviews may be useful as follow-up to certain respondents to question.

An article by Tollkitts on January 2009 entitled Research tolls: Focus Group discussion described focus group discussion (FGD) a good way to gather together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator (or group facilitator) who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst themselves.

The strength of FGD relies on allowing the participants to agree or disagree with each other so that it provides an insight into how a group thinks about an issue, about the range of opinion and ideas, and the inconsistencies and variation that exists in a particular community in terms of beliefs and their experiences and practices.

FGDs can be used to explore the meanings of survey findings that cannot be explained statistically, the range of opinions/views on a topic of interest and to collect a wide variety of local terms. In bridging research and policy, FGD can be useful in providing an insight into different opinions among different parties involved in the change process, thus enabling the process to be managed more smoothly. It is also a good method to employ prior to designing questionnaires.

E. Research Instrument

An immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the participants.

The case participants were observed and interviewed unobtrusively in their respective Charismatic activities. They were observed meticulously by noting every detail of the events or causes as active members of the Charismatic Community.

Through these techniques, the researcher was able to observe and determine the case participants manifested themes in the

areas of language usage, promotion of gender sensitivity and equality, and management functions.

F. Analysis of Data

In the study, no unit of analysis was predetermined. The data were analyzed according to the utterances / samples of language used during the various activities of the Charismatic Community.

3. Results and discussions

In this section, the gathered data as well as the interpretation of the data are presented. These findings were the bases upon which the conclusions and recommendations were derived.

A. Statement of the Problem

1. What are the variety of themes that emerged from the ethnographic study of the Charismatic Community concerning their activities as regards to the thematic areas involving:
 - a. language usage,
 - b. promotion of gender sensitivity and equality, and
 - c. management functions (planning, organizing, leading and controlling) practices?

For Statement of the Problem 1, The language usage of the members of the Charismatic Community, their promotion of gender sensitivity and equality, and management function practices which include planning, leading, organizing and controlling were interpreted using Austin's (1962) speech acts categorized into three parts namely: Locution, the actual words uttered of the members; Illocution, the force or intention behind the words; and Perlocution, the effect of the illocution on the hearer; Searle's speech acts (1969) as a matter of declarations (declare), representatives (describe), commissives (promise), directives (order), and expressives (regret); and Adams (1995) three types of meaning in discourse which include the abstract meaning, the contextual meaning, and the utterance force. The first one refers to the meaning of sentences and words in isolation, the second one pertains to utterances which meanings vary with respect to the context, and the last one denotes the force that the speaker intends to put on the utterance used, how the speaker wants the utterance to be understood.

Out of 115 participants, the researcher just selected 20% of the members to represent each group. The 23 selected participants composed of 2 Chapter servants (the husband and his wife) who are the overseers of the chapter, 2 team servants (the husband and his wife) who were in-charge of the conduct of the CLS (Christian Life Seminars), the 2 assistant team servants (the husband and his wife), 4 unit servants (husbands and wives) who were in-charged of unit households composed of household servants and senior members, 2 household servants who have household members under their guidance, 1 male music ministry district coordinator, 1 male music ministry chapter coordinator, 1 church coordinator, and 4 unit household members comprised of senior members (husbands and wives) and 4 household members (husbands and wives).

The selected participants were given in-depth case analysis wherein an immersion technique was employed by the researcher through naturalistic observation coupled with an obtrusive interview with the selected participants.

The case participants were observed and interviewed unobtrusively in their respective Charismatic activities. They were observed meticulously by noting every detail of the events or causes as active members of the Charismatic Community.

Through these techniques, the researcher was able to observe and determine the case participants manifested themes in the areas of language usage, promotion of gender equality, and management functions.

For each of the thematic area, domains were identified and highlighted in the narration.

B. Language Usage

The culture of language usage as revealed in the community during my immersion process, unobtrusive / informal interview and focus group discussion are seen in the succeeding exchange of utterances.

1) Exclusivity- inclusivity/non-labelling/ usage of gender-neutral language/ respect

There are six domains under the thematic area. The first domain is exclusivity – inclusivity/non-labelling/ usage of gender-neutral language/ respect.

When I was tasked to serve as a team servant (host, leader of the team that conducts the seminar) for the Christian life seminar (CLS), I inadvertently made use of the word "people" in addressing the participants of the CLS on the first seminar date. After the seminar was done, a servant leader (male) talked to me with smiling face saying that: "Bro., hindi *people*, dapat *people of God*." (locution), meaning I should be cautious in addressing the participants as *people of God* because such *labeling* means that God loves them and they too must do the same (illocution) and the perlocutionary effect was my apology and reply of: "Oo nga Bro, pasensya na. Nasanay kasi ako sa klase na inaaddress ang mga estudyante as people." (Here the value of *humility* was shown as there was an acknowledgment of fault. The value of *respect* for authority was also manifested as the reminder of the servant leader – the music ministry coordinator was also recognized).

Before the next CLS, the same servant leader approached me by saying, "Bro., baka malimutan mo *people of God* o kaya mga kapatid ko kay Kristo (locution), and meaning I might forget the customary way of addressing the participants (illocution). I acknowledged his reminder with a smile as if, telling him that I would be *politically correct* in my choice of language (perlocution). For the succeeding CLS, I saw to it that the expression "people of God" was used in addressing the participants.

On the case of Searle, I was given by the servant leader a *directive* (an instruction to be careful with my choice of words). In turn, I made an expressive act of apologizing by using the expression: "Oo nga Bro, pasensya na. Nasanay kasi ako sa klase na inaaddress ang mga estudyante as people." I did perform

also the act of *expressive* through thanking the servant leader with a gesture of a smile and a commissive too acknowledging his reminder through making a promise to be cautious in my choice of words through my smile.

With regard to Adams, the utterance force in the instruction of the servant leader was for me to be careful as far as my choice of words is concerned. There was a change in my behavior right after the first CLS in lieu of being careful with the right use of words.

This is supported by the article of David Kelly (2015) *Women in eLearning: Language, Gender Equality, and Leadership*; the number three point that he gave was, by carefully choosing our words and how people use them, can directly impact the quality of gender-relations. Language goes far beyond the way it shapes interactions; it shapes the way we think.

When I verified through an *unobtrusive measure*, the significance of the expression “people of God,” through an informal interview with some of the servant leaders, they said that such expression was used to connote that the participants are being welcomed in the community/

“Bro, ‘yung ‘people of God’, pang-welcome natin sa kanila. Meaning, tinatanggap natin sila sa ating community,” as explained by my female servant leader.

“Bukod sa ‘people of God’, ginagamit din natin ang expression na ‘Mga Kapatid ko kay Kristo’,” as attested by her husband.

During the *FGD*, with 18 servant leaders as composed by 2 chapter heads (husband and wife) , 2 elders (husband and wife) 4 unit heads (2 husbands and 2 wives), 2 Coordinators for Kids for Family and Life (husband and wife), 2 Coordinators for Youth for Family and Life (husband and wife), 1 male Music Ministry Coordinator , 1 female Handmaids’ for Family and Life Coordinator, 1 male Servants’ for Family and Life Coordinator, 2 household servants (husband and wife) and 1 female Church Coordinator ; the said expression ‘ people of God’ was explained to me further .

The Servants’ for Family and Life Coordinator mentioned that such expression was: “ Bro., parang signal kasi ‘yung ‘people of God’. Kasi di ba nag-eevangelize tayo? Ginagamit natin ‘yan na pang-attract. Parang sinasabi natin na *kaisa* sila sa atin. Kasi di ba, lahat naman tayo ay makasalanan?”

“Bro., naaalala mo ‘yung lyrics ng kanta na: ‘The people of God shines forth like light ...’

“Pero, Bro., exclusive ba sa atin ang expression na ‘yan?’” I asked.

“*Exclusive na inclusive*. Sa mga pari ginagamit ‘yan pero di madalas. Sa ating pa-CLS Bro. ilan beses mo siyang ginagamit?” asked by the Chapter servant (male).

“Sa first CLS po, di ko siya nagamit. Sa mga sumunod na paklase parang twice or thrice every CLS,” I answered.

“Para kasing di kaiba ‘yung tao na sinasabihan mo n’yan parang Bro. at Sis din,” as explained further by the wife of the Chapter servant. “May *paggalang* ba,” she added.

I recalled the incident that transpired on May 26, 2012 (Saturday) when a couple (Brother Ruben and Sister Ellen Apura) went to our house to invite us to attend the CLS-Christian Life Seminars which are slated on June 16, 23, and 30, July 7, 14, 21, and 28, and August 4 and 11, 2012 scheduled every Saturday from 7:00 – 10:00 p.m. at Christ the King Chapel. They have given us a flyer bearing the details of the seminar and the contact persons.

My narration was:

“*At first, we were hesitant. My wife asked them. “Is the Couples for Christ for Family and Life a Catholic Organization?” They smiled and answered yes. They further explained that the CLS Seminars are intended to strengthen the family relationship especially for husband and wife. They asked my wife to fill out a certain form bearing the name/s of the participant/s, address and cell phone number. As they bid farewell, they said, ‘Aasahan namin ang inyong pagdalo, Bro. and Sis.’ ”*

At that instance, I felt I was already a part of their group. They were so cordial, so respectful in talking to us. They did not even bother to ask us as to what religion or denomination that we belong to.

2. Use of politically correct words

Speaking of cordiality, in the community, we are very careful on our language usage. We see to it we make use of politically correct words (the second domain) wherein it would not be offensive, or disadvantageous to any particular group of people in society,

At CLS, we normally address each other as Brother and / or Sister. To some participants who were involved in Church activities, they would say: “Pwede bang Ate o Kuya na lang. Sanay kasi kami sa ganoong tawagan eh.” (locution), meaning they prefer to be addressed to a manner in which they are accustomed to and the perlocutionary effect was my explaining to them that in Couples for Christ the words Brother and Sister are words connoting equality.

Concerning Adams’ meaning in discourse, I understood the church workers request that they basically wanted to be addressed on the way they were accustomed to.

In this case, Searle’s directive through the request of the church workers to address them as ‘Ate’ or ‘Kuya’ was used. On my part, *expressive* act through my complementing via my explaining to them that in Couples for Christ the words Brother and Sister are words connoting equality was observed. This was what I learned from an *unstructured interview* with a female servant leader who happens to be the community’s Church Coordinator.

“Yung Bro. at Sis. na tawagan natin sa CFC, ginagamit natin ‘yan para ipakita ang pagkakapantay-pantay. Kahit bakla o tomboy basta Bro. at Sis.”

During the *FGD*, the Coordinators for Kids for Family and Life explained that:

“Kasi nga di ba, mga adoptive brothers at sisters tayo ni Kristo? Ganoon din ang ginagamit natin,” the wife said.

“Saka, hindi siya nakakailang na gamitin. Kung magsabi pa tayo ng Mam at Sir parang asiwa,” the husband seconded.

“Minsan nga lang, napagpapalit ‘yung tawagan,” the Church Coordinator butted in.

“Paanong nagkakapalit ng tawagan Sis?” I asked.

“Pag ikaw myembro ng CFC at myembro ka ng isang Church organization. Malilito ka minsan sa gagamitin mong term,” she said with a smiling face.

Her statement struck me when I recalled an incident in a Sub-parish meeting wherein two Council Members during the meeting dated September 27, 2015 were addressed as Sis instead of Ate.

The narration was:

It was 10:00 a.m. when the meeting started. As soon as Ate Letty was done with the opening prayer, Ate Tess gave some announcement.

“On Oct. 4, 2015, there will be no masses for all the Sub-Parishes gawa ng Blessing of Stained Glass sa Sto. Niño. Ang misa ay gaganapin sa Parish by 6:00 p.m. Ang CTK ay in-charge sa mga paputok.” The members of the group laughed, as they had a connotative meaning for the word.

“Ate Gay, ikaw na ang bahala sa pagbili ng paputok.” was the instruction given by Ate Tess to Ate Gay. The group laughed louder.

Ate Tess continued with her announcement: “After the mass, there will be a boodle fight sa basement ng Parish, tungkol sa food share ng bawat Sub-Parish, i-finalize pa. Ang food composition ay talong, itlog na maalat, okra, and the like. Bawat Sub-Parish ay magpapadala Lang ng sampung representative para sa boodle fight dahil sa limited space sa basement plus may mga invited guest’s pa.”

“Okay lang Sis, naiintindihan namin. “was the group reply in chorus with smile in their faces. *This is the first incident wherein instead of Ate, the word Sis was interchangeably used. It has to be noted that members of the Council are members of CFC-FFL too.*

When the topic re ‘Little Czar and Czarina was brought up for discussion, Ate Salve gave some announcements.

“Mga kapatid, ang mga kandidato at kandidata pati na ang Block Coordinators ay iprepresent bago magsimula ang misa sa Linggo.”

“Naku, ‘yung mga mukha pala ng mga kasali ay dapat nang mailagay sa tarpaulin at maisabit na bago mag- October 10, was Ate Neneng’s suggestion.

“Tapos, ‘yung mga Block Coordinators dapat ma-tap para suportahan ‘yung mga kalahok sa kanilang area at tumulong sa paghanap ng potential sponsors for the CTK Fiesta,” Ate Salve added.

“Baka malimutan,” Ate Tess butted in, “Kuya Bernard, ‘yung calendar of activities dapat ma-finalize na kasi nga ‘yung draft ng sulat para kina Kapitan Romy at Ate Thea (the President of the Homeowners’ Association) gagawin pa.”

“Yes, Ate Tess,” was Kuya Bernard’s reply.

As the discussion went on to the Block Rosary procession,

Ate Salve requested from specific individuals to take care of different tasks.

“Kuya Aga, ikaw na magsagawa ng ocular *inspection* para sa dadaanang ruta ng Block Rosary image.”

“Ako na bahala Sis, basta di kami dadaan doon sa tapat ng bahay na nakaaway ni Father na ayaw ipagamit ‘yung kalsada sa tapat ng bahay niya,” was Kuya Aga’s response. *This is the second incident. Kuya Aga is not a member of CFC-FFL, however, his prolonged engagement with the Council members who are CFC-FFL members accustomed him to such manner of addressing.*

Some of the members were shocked because they did not know that there was such incident in the previous year. Some commented: “Grabe naman may-ari ng bahay, akala mo nabili niya ang kalsada.”

For the rest of the interaction, the word Ate was used all throughout.

Ate Salve continued by requesting Ate Neneng to handle na food preparation. “Ate Neneng, bahala ka na sa food ha? Basta ang target na papakainin ay 100-150.”

“Ako na ang bahala Sis, ang ihahanda ko na lang ay lugaw with egg, coffee and pandesal,” was Ate Neneng’s response. *This is the third incident of using the word Sis instead of Ate. Both Ate Salve and Ate Neneng are members of CFC-FFL community.*

As there was no budget for this, members gave their financial share as she had to buy the following: 3 trays of egg,) 1 kilo of malagkit rice (the staple rice will be donated by Ate Gemma), 2 kilos of chicken (pitso), 3 packs (36 pieces each) of Coffee sachets (3 in 1) , knorr cubes, 100 pieces of pandesal, and 1 gallon of water. *Here the value of generosity is being shown.*

Concerning the financial sharing, such can be traced to some of the CFC-FFL Core Values stating that: We are committed to the good of our brethren, always living the truth in love (Eph 4:15). In living a preferential option for the poor - We recognize Jesus’ mission to bring glad tidings to the poor (Lk 4:18). We look to both the spiritual and material upliftment of the least among our brethren. In doing so, we will be in solidarity with the poor by striving to live a simple lifestyle, to share our resources, and to fight for social justice in the world.”

Ate Salve requested Ate Gay also to bring a megaphone to be used in the procession. “Ate Gay, kailangan natin ang megaphone ha? Ikaw na ang bahala.” Ate Gay replied: “No problem, sagot ko na ‘yan.”

“Para naman sa Marian songs Ate Marivic sa iyo ko na siya ipagkakatiwala.” “Maasahan mo ko diyan Ate Salve,” was Ate Marivic’s immediate reply.

This word of conviction from Ate Marivic made Ate Salve to smile. Her comment was:

“Alam n’yo sa mga sagot ninyong ganyan, naiinspire akong lalo pang pag-ibayuhin ang aking gawain sa church.

A remark such as “Maasahan mo ko diyan,” is an inspiring word for Ate Salve to continue with her ascribed function role in the sub-parish.

Use of encouraging and inspiring words

When it comes to inspiring people, in the community, the use of encouraging and inspiring words are very evident especially during chapter meeting.

Whenever there is a chapter meeting, there will always be sharing from the community. And whenever there is a sharing from a servant leader, the introductory statement would be: "God is good." (locution), meaning, God continuously gives His blessings to the community despite its unworthiness. (illocution) and the perlocutionary effect is manifested by the respond of the members: "All the time. "affirming that God's goodness never fails.

And the members would respond by saying: "All the time.

" (Locution), meaning, God's abundant grace never ceases. (Illocution) and the perlocutionary effect is manifested by the respond: "God is good." an affirmation of the members' faith in God.

The expression "All the time," according to a senior servant leader (female) from an *unstructured interview*, is one way of expressing the faith of the community in God that despite adversities in our life, God remains good all the time. There is a purpose for our sufferings.

"Bro, 'yung all the time' na response pinakikita ng mga myembro pananamplataya nila na kahit anong problemang dumating kakayanin. Napansin mo ba si Sister A kanina. Alam natin na may tumor siya sa utak pero siya pa ang pinakamalakas sumagot ng 'all the time.'"

During *FGD*, the female Handmaids' for Family and Life Coordinator attested such strong faith when she said: "Ako Bro., marami na kong operasyon mula myoma, reproductive organ, etc. pero God is good all the time pa rin."

The Servants' for Family and Life Coordinator joined the discussion saying: "Noong naoperahan ka Bro. sa appendix, nagworry ako noon. Akala ko aalis ka na sa community. Marami kasi ang umaalis kapag nabibigyan ng malaking pagsubok. Pero sa kaso mo, God is good all the time pa rin," he said jokingly with his arms moving up and down due to giggling.

Under Searle's Speech acts, the *confirmation* of the members of God's goodness all the time falls under the *declarative*.

Under Adams, the utterance force was understood by the members the way the speaker wants the utterance to be understood.

The use of encouraging and inspiring words is evident in the narration taken from the covenant recollection.

The narration was:

Marami ang nagulat sa salaysay ng buhay ng aming mga kapatid. Nakakagulat ngang malaman na itong aming mga ka brother ay naging lasenggero, adik, sugarol at babaero. Kita mo sa mga mata ng mga bago ang pagkagulat. Turan nga ni Bro. Dante "360 degrees turn around ang buhay ko at ng iba nating kasama. Mahirap sa umpisa subalit kung isinuko na natin sa Panginoon walang imposible."

His words are words of encouragement inspiring other

members especially the new ones that if the senior members of the community were able to change, they can also too through God's grace.

Another incident concerning the use of encouraging and inspiring words is from the utterances of another senior member Bro. Jojo, the Pastoral Formation Officer whose words were: "Isa-isa ko kayong tatawagin upang ibigay ang inyong covenant card. Bago ninyo pirmahan, basahin ng taimtim na maisapuso po ang ating covenant sa Panginoon. Walang bagay na imposible sa taong bukas."

He is encouraging the newly graduates to have a clear perspective of the covenant and what it can bring into their lives. He is positive that everything will work for the best if one will keep an open heart and an open mind.

As the members opened the covenant card, they were able to see the content of the covenant. The CFC-FFL Covenant states that as members that trust in the Lord's help and guidance shall: Live as a follower of Christ that pray and read the Bible daily and strive for holiness and Christian perfection; Dedicate themselves to the task of building a strong family for Christ by investing their time and effort for home and family and living out and defending the culture of life; Be a committed and active member by faithfully attending meetings and participating in community events, giving generously of their time and finances for the furtherance of the mission, undergoing all formation courses, and relating in love, loyalty and respect with all members of the community; and Being a witness to the world of God's love by actively evangelizing and doing the mission and loving and serving the parish.

During an *informal* with my Unit Heads, they told me that:

"Sa community, 'yung mga sharing ng ating mga kapatid source of inspiration 'yan. Syempre pag binahagi nila yung karanasan nila, may mga dark moment na nababanggit na pag narinig mo, magugulat ka pero matututo ka, "the female Unit Head clarified.

"Tulad ko Bro., alam n'yo na dati akong tomador, Madaling araw na akong umuuwi. Minsan pa nga napagsasarahan na ako ng pinto ni Ellen pero dahil sa community, nagbago ang buhay ko, he he he..."

Carefully choose the right words, not to make side comments, and unnecessary remarks to the opinion of others.

Speaking of evangelization, the community members see to it also to carefully choose the right words, not to make side comments, and unnecessary remarks to the opinion of others.

However, I could not say that such practice could be easily imbibed by new members in the community, I noticed that during assemblies, new members seldom talk. They would be only giving short reply to one's query: "Musta ka na?" (locution), meaning, the one asking the question was not just asking for the condition of the new member, there is this expectation that this new member will mingle with the group and participate in the activities. And the perlocutionary effect is the member's reply: "Mabuti naman po." (with a smile) which would be translated into the member's staying to be aloof and /

or coming out of one's shell by mingling with the other members or participate in the activities of the group like serving food, entertaining the participants, etc.

Concerning Searle's Speech acts, the situational context of affirming the condition of the participant through assertive/representative act was being solicited.

The question "Musta ka na?" and the response "Mabuti naman po." In applying Adam's meaning in discourse would fall under the contextual meaning which implies that the meanings vary as far as context is concerned.

This is supported by the article of David Kelly (2015) *Women in eLearning: Language, Gender Equality, and Leadership*; he pointed out three things. First, language is a powerful thing. Every word has meaning, and that meaning can change and/or increase in weight based on the context of how the word is used. Second, no one should label the behavior of the person not the person itself. Third, by carefully choosing our words and how people use them, can directly impact the quality of gender-relations. Language goes far beyond the way it shapes interactions; it shapes the way we think.

As I chanced to *informally* a senior servant leader (female) about it, the explanation given was, "Mabuti naman po." (Locution), meaning, the person was stating that he is okay or as according to a senior servant leader: "Natural hindi muna sila gaanong magsasalita. Makikiramdam muna sila. Ganoon pa man, mayroong control na nagaganap in the sense that kapag may bagong miyembro na may napupuna, sinasarili muna niya. Later, sinasabi na niya ito sa nakaatatanda (senior member). Naninimbang siya para walang masagasaan." (perlocution)

The response "mabuti naman po," may mean a lot of things based on context but for the servant leader, who because of her wisdom and experience as brought about by her age, was able to fathom the deep meaning of the expression.

The effects of not carefully choosing the right words, making side comments, and unnecessary remarks to the opinion of others are depicted in the sharings regarding Repentance and Faith as listed below.

"Nalilimutan ko ang obligasyon ko na magsimba at nahihiraya ako sa mga material na bagay. Kadalasan ito ang pinagmulan ng di naming pagkakaunawaan ng aking asawa. Palagay ko kailangan talaga baguhin ko ang ganitong pag-uugali."

"Madali maubos ang pasensya ko sa aking asawa. Palibhasa mas marami yun panahon nakasakay siya sa barko, kaya sa tuwing uuwi siya nasa adjustment period kami. Alam ko na nakukulitan na siya sa tuwing magagalit ako, kaya kadalasan hindi na siya kumikibo. Sa ngayon unti-unti kong binabago ang pag-uugali kong ito. Parehas na rin kaming nagliligkod sa simbahan at CFC community."

"Sa mga treatment sa mga problemang dumarating. Minsan kasi maliit na bagay lang, away na kami. Isyu sa pride kadalasan ang problema."

Being careless with words even with our loved ones can cause much trouble and misunderstanding. Most often we take

for granted the feelings of our loved ones because we think that they will understand us. We tend to forget that they too have feelings and needs. Thus, we become insensitive and presumptuous.

During the FGD, the 2 elders shared that they too had their own share of not being able to use the right words. The husband elucidated: "Noong naospitalako Bro., masyado akong naging sensitive. Nasabi ko kay Liz, (nickname of wife taken from the name of a Filipina actress) na 'Di mo naman ako inaalagaan. Pinababayaan mo ako.' Di ko alam Bro. umiyak pala siya noon..."

"Kaya ikaw Bro. dapat careful ka rin. Kasi siya nakikita lang niya 'yung paghihirap niya. Di niya nakikita paghihirap ng asawa niya," she said with tears in her eyes. The husband embraced his wife. A moment of silence followed.

Standing by spoken words and demonstration of humility

As such being the case, members in the community, see to it that they are careful with their choice of words so as not to hurt the feeling of others as demonstrated by the domain standing by spoken words and demonstration of humility.

I experienced that whenever there will be a lower household meeting, I and my wife would be texting the members, giving them a phone call, and / or be emailing them. Some would say yes, but during the actual household meeting, they would not attend.

"Bro, may household prayer meeting tayo mamaya sa bahay namin, punta kayo ha?" (Locution), meaning the person's attendance is expected. (Illocution) "Sige Bro." was the reply. The reply "Sige Bro." the perlocutionary effect which naturally means yes was not actually yes but a no. The person saying yes said yes because he did not want to offend the person's feeling by saying no.

There was this incident wherein the participants of the CLS will be having their fellowship soon. It was during the 6th session when the chapter servants talked with the unit servants of the service team assigned for the CLS. They expressed their concern that fellowship should be moved to a later date because they have a prior commitment on that scheduled date. The chapter servant (male) asked the unit servant. "Bro. pwede bang idelay natin ng isang Linggo ang fellowship kasi may commitment kami ng original date?" (Locution), meaning, the chapter servant wished to be part of the fellowship activity (illocution). "Sige Bro." was his short reply. So, it was agreed upon.

"The reply "Sige Bro." was the perlocutionary effect which just like the first example does not literally means yes but a no. He wished to push through with the original schedule.

However, during the 7th session, I noticed that there was no announcement made as regards the moving of the date. On the 8th session, the announcement given as regards the fellowship was based on the original schedule.

It was during the service meeting (meetings of the servant leaders with the chapter servants) that the issue was raised. The chapter servants made it explicitly clear that they requested the

unit servants to move the fellowship to a later date because they (the chapter servants) would not be around because of prior commitments.

The wife of the unit servant asked the wife of the chapter servant this question: "So, hindi po matutuloy ang fellowship?" (locution), meaning, she was worried that the fellowship will not push through as planned. The latter's reply was: "Matutuloy naman Sis, kaso, wala nga kami. Ang purpose ng fellowship ay iwelcomesila sa ating community, paano natin sila mawelcomesila nang maayos kung hindi tayo kumpleto."

The perlocutionary effect was the assurance that fellowship will push through. However, if the original schedule will be followed, not all members will be there to welcome the new members. But, if the fellowship will be rescheduled the new members will be welcomed accordingly.

The chapter servant asked the unit servant if the fellowship could then be rescheduled. The unit servant replied by saying: "Magagawan po ng paraan." (Locution), meaning, the person does not have to worry because it can be arranged (illocution). In the end, it was agreed upon that the fellowship be rescheduled. (perlocution).

It is noticeable that Adams' three types of discourse can be applied in the given narrative. The abstract meaning of the sentence "Bro. pwede bang idelay natin ng isang Linggo ang fellowship kasi may commitment kami ng original date?" was literal in meaning. The short reply, "Sige Bro." was not actually a yes (contextual) but was given as a response in order not to offend the person requesting (a directive as regards Searle's Speech acts and hedging on the part of Adams).

"Yung iba kasi hindi makapagsabi ng hindi. Nahihya."

During the FGD the Coordinators for Youth for Family and Life (husband and wife) shared their own version of the story.

"Mabuti ka nga Bro., nagrereply. Kami pag nagtetest walang reply," the husband lamented.

"Mema, dedma lang," the wife seconded.

The Music Ministry Coordinator butted in, "Sa akin walang reply."

"Paano hindi ka naman nagtetest," was the response of the Church coordinator. And a burst of laughter filled the air.

When I had the chance to *informally interview* my unit heads, they explicated that "Kasi Bro. nahihya silang magsabi ng hindi. Di nila alam kung paano tumanggi kaya nagyeynsila," the wife said.

"Kaya ikaw Bro. para sigurado silang atend, sunduin mo na sa bahay," the husband added.

"One time po ginawa ko yan, nakaalis naman sila agad," I reacted.

"Agahan mo kasi Bro.ang dating," they replied almost in a unison voice.

It was not my first encounter as regards the reply 'yes'. I had heard such during the fifth talk of the CLS. The narration is shown below:

"The next talk deals with *Loving Your Neighbor*, which, together with loving God, forms the core of the Christian life.

The talk contrasts God's love with the world's idea of love. Love is not only having positive feelings, not always saying "yes," not defensive, not self-seeking or manipulative. Rather, Christian love is connected with keeping God's commandments and means a self-sacrificial love, best exemplified by Jesus himself. On the practical level, Christian love means committed service to our fellow men."

The meaning of YES sometimes becomes vague when people try to avoid saying NO. It is because they are afraid to hurt the feeling of their brethren or it could be their way to avoid committing themselves further. They forget to remember that they are in the community in the first place to be of service to others and to help spread God's love.

Commitment:

Speaking of commitment, the following sharings of the Upper Household members as they were asked to choose from a Gospel passages depict such value.

"Sa paghuhugas ng paa ng mga alagad (Juan 13: 5-14), makikita natin ang pagiging mapagkumbaba ni Kristo. Kahit Siya nga nag hari, ibinababa Niya ang sarili na parang alagad. Tayo na nadito sa CFC-FFI community, marami tayong mga gawain para sa Diyos, ngunit napapansin ko na kulang ang commitment ng iba. Pupunta lang sa gawain kung gusto, gagawa lang kung gusto. Siguro, iniisip natin na sa taas ng ating pinag-aralan, ganito rin lang pala inuutusan, nagpapakahirap, naglalakad sa mainit o kaya ulan kapag nag-eevangelize, nagpapakapagod magserve sa CLS, naglalabas ng pera na wala namang nakukuhang reward. Pero si Kristo hindi Siya inuutusan na hugasan ang paa ng mga alagad pero ginawa Niya, pagpapakita ng kababaan ng loob."

"Ang pagsali sa community ng CFC-FFL ay isang oportunidad na magkaroon ka ng kaalaman tungkol sa Diyos (Juan 15:15), pagmamahal at serbisyo sa kapwa at kun gpaano ka gumalaw sa mundong ito at sa pagsasabuhay ng mga raal na natutunan dito. Dito, matututo kang makipagkapwa, makibahagi, magbiugay o tumulong sa oras ng pangangailangan nang walang kapalit dahil tayong lahat ay magkakaptid at magkakaibigan."

"Ang pinakaimportante sa lahat ay ang patuloy na paglago sa ating pananamplata kay Kristo (Juan 15:15). Natututo tayong magbigay ng oras sa mga gawain, magbahagian ng resources at material na bagay, at handang magsakripisyo para sa gawain ng Diyos."

"Sa pagsali sa community na ito, ay hindi pagkakaroon ng diploma ang batayan kundi ang commitment mo sa mga adhikain ng community na palaguin ang kaharian ng Diyos (Fil 2:6-7). Sa commitment na iyan, kaakibat ang pagiging masunurin, pagpapakumbaba, at pagsasakripisyo para sa iba. Sa mga gawain na iniaatas sa atin, sana ay manatili tayong matatag, Masaya sa pagsunod kahit ano pang balakid ang mayroon sa ating harapan."

"Sa pagsali sa CFC-FFL, ganoon na rin iyon, ang pag-aalay natin ng oras, yaman, talento at lakas para paglingkuran ang mga gawain ng Diyos, palaguin ang Kanyang kaharian (Mateo:

27-28) ...”

During an *informal interview*, my Unit heads shared:

“Noong nagpa-Covenant Recollection dati sa may clubhouse, wala ‘yung mga heads kasi nagplanning sa Quezon. Eh, nagpunta lang naman ako doon para tignan ang lagay. Ang kaso nga, walang pagkain. “Yung ibang participants may dalang pagkain, paro para lang sa kanila. Paano ‘yung iba? Aligagang-aligaga ako Bro. ‘Yung tilapia ko sa bahay dinala ko kasi nakita ko kulang ang ulam. Nagsaing ako, nagluto ako ng ulam,” iniwan ko muna si Bro. mo sa venue.

“True Bro., eh hindi naman ako marunong magluto...,” the husband added.

I also had the chance to verify this incident by an informal interview with the Coordinators for Kids.

“Kung si Sis. Ellen naging abala sa pagluluto ng tilapia, ako naman sa mga gulay-gulay. Tapos, wala pang tubig Bro,” the wife said.

“Buti na lang may sasakyan kami, mabilis ang kilos. Kaso, kulang din pala ng speaker. Napilitan akong magtalk kasi hindi nakarating ‘yung ibang speaker na inassign ng ating Pastoral Formation Officer, as confirmef by the husband.

During the *FGD*, the Coordinators for Kids for Family and Life (husband and wife), and the Coordinators for Youth for Family and Life (husband and wife) shared their experience as regards commitment.

“Ako, Bro. may gara-garapon na akong nakatabi. Ipon ang mga iyon para sa mga activity ng youth. Para pag may biglaang pagkakagastusan, may mapagkukunan,” the female Youth Coordinator expounded.

Her husband added, “Ako Bro. ‘yung extra income sa factory tinatabi ko rin. Naka-allot talaga sa community,”

“Kami nga ‘yung sasakyan namin laging amoy suka kasi gawa ng mga bata. Lagi kaming may lugaw sa kotse,” the female Kids Corrdinator said jokingly.

“Tapos Bro, hindi lang ‘yan, wala pa ‘yang mga taho-taho na ‘yna (suka) ang mga conference natin, may sa Baguio, Antipolo, Cebu. Magkano ang pamasaheroon? Kailangan din nating sponsoran ang mga ibang bata,” the husband further explained.

Being a member of the CFC-FFL entails a lot of sacrifices, humility, patience, understanding and perseverance. If one has an ulterior motive of joining to gain fame, wealth and power, then he is in the wrong community. Here they are the ones who serve and not to be served. They are the servants and not the bosses. They don't gain material wealth instead they share their treasure, time and talent without expecting anything in return. They serve because they love serving their brethren especially the ones in need.

Not making fun of the members' language deflection

And if we love someone, we do not make fun of them even if they have language deflection. Not making fun of the members' language deflection is a sign of respect or courtesy for each members of the community.

Having noticed that there are some members of the

community who are not native speakers of Tagalog who, nonetheless, when they speak, they do not mind if other members would smile whenever they commit mispronunciation of words. When I shared such observation to two senior female servant leaders, they unhesitantly narrated (*informal interview*) their experience.

“Sa akin, nung una kong punta ng Maynila, sa aking pagsasalita, ginagaya at pinagtatawanan ako. At meron isang insidente na kapag Bicolana raw ay baylarena, pang-insulto, sa pagkababae ko. At pagkasabi ng ganoon sabay bawi kasi raw magaganda. Di ko lang alam kong nanunuya o ipinahihya ako. Dito sa community, ‘yung peculiarity sa pagpronounce ng salita, biruan lang naman.” (Locution), meaning she did not feel being bullied or laughed at by her co-community members. Her co-community members showed her respect as a woman. (perlocution)

“Sa community, mayroon mga Bisaya at Cebuana. Tulad ko isang Bisaya, iba ang dila namin. Yung letter *a* nagiging letter *I*, Pag nagsasalita kami, may mga natatawa pero alam naman namin na joke lang ‘yun. Di naman ako nasasaktan.” (Locution), meaning, just like her co-member who has language deflection, she does not feel being insulted. She was being accorded with respect. (perlocution).

In applying Searle's Speech acts for the two narrative accounts, the two female servant leaders affirmed that respect was being accorded to them (assertive). As regards Thomas utterance force, I was convinced that the message that they conveyed to me was all about mutual respect.

As I contemplated on this, I recalled the 2nd talk of CLS, dated June 23, 2012 which I attended was captured by the text below.

I arrived at 7:00 p.m., I noticed that some members of the group standing were praying near the altar. I went right into the reception table and register. I was given my id, welcomed by other members' through smile, greeting of “Magandang Gabi Bro.” and then shaking of hands. I was thanked by Brother Edwin saying “Salamat Bro. sa maagang pagdating. I just smiled. *I did not analyse as to whether or not his choice of words was appropriate.* I was again led to my seat next to my wife, by no less than my facilitator. The members of the music ministry started practicing some Charismatic songs. There were three ladies who were praying the rosary at the end corner of the chapel. *I did not mind their peculiar pronunciation of words for they were non-Tagalog natives.*

The second talk started with a prayer by Brother Ruben. There were three new set of songs that were sung. When the opening prayer was ended he asked the participants to sit and then proceeded to the recapitulation of the previous talk.

He said “Noong nakaraang Sabado mga kapatid, tinalakay natin ang paksa tungkol sa Pag-ibig ng Diyos sa atin. Nabanggit na bagamat may mga suliraning pinagdaraan ang mundo, may plano ang Diyos para sa atin. At ngayon mga kapatid sisimulan na natin ang ikalawang panayam na pinamagatang: Ang katuturan ng Pagiging Isang Kristyano sa pamamagitan ng ating

tagapagsalita na si Bro. Leo Cabalsi. (The participants applauded).

The gist of the talk of Bro. Leo is written below:

“Since Jesus then is central to God’s plan for us and since we, as Christians carry his name, we need to understand *What It Means to be a Christian*. This talk first dispels misconceptions or wrong notions about Christianity. It points out what it is not. Then it shows that the essence of Christianity is union with God, made possible through the death and resurrection of Jesus. What makes us Christian is our loving, personal relationship with God, and our whole life becomes an expression of this relationship.” *This made me think that once one’s life is centered on Christ, the person’s relationship with other people does improve too meaning, there is no room to criticize other’s peculiarity be it in terms of language deflection or in language usage.*

After his talk, the participants applauded and then, after thanking the speaker, Bro. Ruben then announced to the participants to go to their respective places.

Bro. Edwin led the opening prayer and when it was done we sat again in a circular manner. A copy of the talk was given to each participant. He then gave a brief review by reiterating the practical implications of being a Christian.

“We can trust in God because He is our loving Father, we can stop worrying because God knows our needs and will provide for us, we are brothers and sisters in Christ and are committed to care for one another, and we can have peace and joy in spite of any circumstances.

Bro. Manuel told the group that Christ is his Lord and Savior. He added that “Akala ko nung una, angpagiging isang Kristyano ay pagsisimba lang. Hindi pala. Dapat tumulong din tayo sa kapwa.”

Bro. Orland confessed that before Christ was His answer to His prayer. When he prays, he expects that his prayers will be answered right away and if not he lamented by saying “Lord, tulungan mo naman po ako sa mga problema namin. Baon na po kami sa utang. May sakit pa ang anak ko.”

I told the group that Christ is my Lord and my savior. As regards the misconceptions, I had none because I studied in a Catholic school when I was in high school. I cited Bro. Manuel by telling them, “Tama si Brother Manuel. Hindi sapat na umiiwas tayo sa kasalanan, dapat din na hindi tayo umiiwas sa paggawa ng kabutihan sa kapwa natin.”

Caring for one another was the theme of the discussion. When one cares, that person is believed to experience peace and joy in spite of any circumstances.

During the FGD, the Servants for Family and Life Coordinator mentioned that:

“Sa community natin Bro. hindi natin pinapansin ‘yung mga language deflection. Ang pinapansin natin ‘yung level of commitment. Tulad mo pangalawang beses ka nang naoperahan, nandito ka pa rin sa atin.”

“May ishare akong kwento dyan,” a female Unit Servant butted in “Sa sementeryo nakita noong katulong yung mga

lapida. Sabi niya sa amo niya: ‘Kawawa namanpo sila ano?’ ‘Bakit dahil patay na?’ sabi ng amo. ‘Di po, nireyp sila lhat kasi. (RIP).

“Ngek,” was my reply.

In terms of language usage, the common utterances of members were “people of God,” “Magandang gabi,” as open greeting, Bro. and Sis. / ate or Kuya, “God is good all the time,” “kumusta ka?,” “mabuti naman,” “Sige Bro./ Sis.,” at “ako na ang bahala,”

In addition, there were six domains under the thematic area language usage that were observed. These were: exclusivity – inclusivity/non-labelling/usage of gender-neutral language/respect ; making use of politically correct words; making use of encouraging and inspiring words ; carefully choosing the right words, not making side comments, and unnecessary remarks to the opinion of others ; standing by spoken words and demonstration of humility; and not making fun of the members’ language deflection.

C. Promotion of Gender-sensitivity and equality

In the community, we promote gender-sensitivity and equality. We see to it that we, as much as possible do not hurt the feelings of others and we treat each other’s as equal. The culture of the promotion of gender-sensitivity and equality as revealed in the community during my immersion process, unobtrusive / informal interview and focus group discussion are seen in the succeeding exchange of utterances. There are six domains under the thematic area.

Equal and complimentary roles:

The first domain concerns the equal and complimentary roles of husbands and wives as being observed by the members.

A male and female senior member of the community were explaining something to a new member during one of the chapter assemblies. The male member was saying: “There are two philosophies that the members of the Charismatic Group adhere to. These are: We believe that God created man and wife with equal personal worth and dignity. And we believe that God ordained order in the family by giving the man the role as head of the family and the woman as helpmate and support, which roles best express their complementarity.

The female member argued that “Sa community natin, lalaki ang namumuno. Biblical naman ang basis niyan eh. Walang isyu.” The new member (female) nodded her head.

Concerning number two statements, the members have no opposition to such (locution), meaning, the man is the head or leader and his wife, performs the supporting role and the perlocutionary effect was the adherence of the female member through her reply: “Sa community natin, lalaki ang namumuno. Biblical naman ang basis niyan eh. Walang isyu.”

Analyzing the text through Searle’s speech acts, the couple servants gave an assertive speech act in the sense that such declaration that they gave can be verified as true or false. In a way, they had also gave a directive for the new member as they invited her to accept the philosophies presented.

Going to Adams’ meaning in discourse, the second and third

types can be used in this situation wherein the meaning of the utterances may vary dependent on the new member's degree of understanding as to how she understood the pronouncement. Her nodding of head (a sign of courtesy under Thomas) may mean yes she understood or at the moment, she was still contemplating about it and her nodding would serve as an escape goat to bail her out of the conversation. In reference to number three meaning, the couple servants through their explanation which has a Biblical basis, would want their explanation be accepted by the new member.

The equal and complimentary roles of husband and wife can be seen in Genesis 1-3 which sets the tone for the purpose of God for male and female, more specifically husband and wife relationships. The account begins with forming both man and woman in the image of God: "So God created man in his own image, in the image of God he created him; male and female he created them." This fact automatically separates men and women from the rest of the created life forms as unique and special, and assigns both male and female human beings a certain kind of dignity and value that is not given to the rest of the things God made. In value, men and women are equal on the grounds that they are image bearers of God.

In Genesis 2, the portrait given is very much of a man who was in need of a companion to complete his being.

18 Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." 19 Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. 21 So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

I could still recall this passage from Genesis 2:18-24 because it was the same passage that was quoted by Brother Bong in the Marriage Enrichment Talk which he delivered to us.

God made for man a woman as a helpmate, someone who would meet his needs and he would meet hers. This is a Complementarian view of the male/female relationship that says while men and women are equally valuable (fully deserving of dignity and respect), they are designed with complimentary purposes so that they might fulfill what the other lacks. Seen in this light, it should be understood that neither men nor women are superior to the other because they mutually benefit from the other sex by God's design and

purpose.

During an *unobtrusive interview* I asked a husband and a wife who are unit heads.

"Bro, sa family n'yo sino ang nasusunod?"

"Syempre ako," he said such with a conviction.

"Pakiulit," the wife reacted with a smile.

"Seriously Bro., sa community, husband ang nasusunod pero not to the extent na iput down na natin ang wife," he explained.

"Kasi nga helpmate ang role ng mga wives, as she agreed to her husband.

During the *FGD*, I gathered the following information.

"Bro. noong nag-MER (Marriage Enrichment Retreat) ka, naalala mo ang basis ng pagthead ng husband at pagiging helpmate ng wife? "was the inquiry of the male Chapter Servant.

"Opo, nasa Genesis po," I replied.

"Yan ang sinusunod natin sa community. Lagi tayong may Biblical basis," he illumined.

"Kasi nga, arm tayo ng Church. Eucharistic at Marian tayo," the wife supported.

"Kung wala tayong batayan, magkakaroon ng chaos sa community," the Servant Leader added.

"Sa Genesis 2:24 among last line doon?" a male unit servant asked me.

"Therefore a man shall leave ..., " I replied.

"his father and his mother and hold fast to his wife, and they shall become one flesh," he continued. Mayroong ika nga sa Science eh mutualism.

Gender-sensitivity and equality issue:

In terms of mutually benefitting from the other sex by God's design and purpose, this is related to gender-sensitivity and equality issue, an issue which is uncommon to the community.

Because I hardly noticed any gender-sensitivity issues in the community, I had to do an investigation about it. When I got the chance to interview a female senior member of the community with regard gender sensitivity, her reply was: "Halimbawa sa trabaho, kapag bagong aplikante katulad ko noon, natanggap ako bilang printer. Maraming nag-react at bakit daw printer agad ako ni hindi na ako dumaa sa madaling position, katulad ng magsorter muna. Sinukat agad nila ang aking kakayahan, hindi ko raw kayang magbuhat ng bote katulad ng ginagawa nila. "Yong ganoong mga sitwasyon marami n'yan sa simbahan (being a Charismatic Church worker). Sinusukat agad ang kakayahan ng isang tao sa unang tingin pa lamang." (Locution), meaning, she experienced being looked down (illocution), and the perlocution effect was that the person whom she was talking with, must do something about the situation. Dito sa community, wala naman akong napapansin."

The speaker here is renouncing that though she experienced being looked down in the church, in the community she has not experienced such. This falls under declarative (Searle). On the part of Adams, such declaration was in its literal level.

"To further verify such observation, I resorted to *informally interview* a male senior servant leader concerning gender-

sensitivity and equality issues in the community, his response was: “Kung titignan sa pananaw sa lipunan, masasabing mas mataas ang antas ng lalaki. Not equal opportunity for women.” (locution), meaning, “Kung ibabase sa statement of Philosophy na: BELIEVE that God created man and wife with equal personal worth and dignity at WE BELIEVE that God ordained order in the family by giving the man the role as head of the family and the woman as helpmate and support, which roles best express their complementarity.” based from his basis and own interpretation, he believes that man and a woman share a complimentary role. (illocution) And that this should be accepted without reservation (perlocution).

Under Searle’s speech acts, the servant leader is giving a directive wherein he is urging the listener to believe without hesitation his declaration. The same meaning is construed by looking at the perspective of Adams at level three meaning in discourse.

Apparent in Ephesians 5:22-33 are the text:

22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. 24 Now as the church submits to Christ, so also wives should submit in everything to their husbands. 25 Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. 28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, 30 because we are members of his body. 31 “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” 32 This mystery is profound, and I am saying that it refers to Christ and the church. 33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

It is no small thing that Paul uses the differentiation in gender roles and the relationship between men and women (husbands and wives) as the portrait of the relationship between Christ and His church! The teaching of the Apostle Paul, God breathed Scripture, does not seem to make any attempt to get rid of gender roles in the church or in the home. In fact, the roles of men and women are reinforced and compared to Christ and His church!

What is addressed in Ephesians 5 is the need for wives to submit to their husbands and for husbands to love their wives.

Paul says “wives submit to your husbands” and “husbands love your wives,” which adequately responds to the problem that came with the fall where, because of the curse of sin, women started to seek control of the marital relationship and men started to brutishly lead their wives. God intended women to submit to male leadership in the home and in the church, but God also intended men to lead with love, honor, and respect

towards women, putting her needs before his own.

When Genesis 1-3 are lined up next to Ephesians 5 we see that God’s word is revealing His design from the beginning. Christ did not come to destroy gender distinctions but to repair them so that they might operate in such a way that shows His glory. Wives are to submit to their husbands rather than seeking control in the home and the church, and husbands are to love their wives, leading with grace and greater care for their wives than themselves. This was God’s intent from the beginning that was strained at the fall and was reconciled at the cross.

In the Marriage Enrichment Retreat which Brother Bong delivered to us as a speaker, he particularly stressed Eph. 5:21... “Submit to one another out of reverence for Christ.” and Eph. %:23 ... “For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.”

In the FGD, I received the following information (see Appendix N, p.278).

“Uli, Biblical tayo. Nasa Bible. Di dahilan para pagtalunan,” the male Chapter servant said as he was trying to make a point.

“Saan uli sa Bible Bro. makikita yan?” the male Unit Head queried.

“Nasa Ephesians 5:22-33 po,” was my immediate response.

“Sinasabi sa verses 22-23 na: *Wives, submit to your own husbands, as to the Lord. 23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior,*” the Music Coordinator expounded.

A Female Unit Head expressed: “Kaya nga Bro. napakahalaga ng MER. Doon kasi pinapaliwanag ‘yan. Pag naliwanagan na (she stared to her husband), hindi na isyu yan.”

It is interesting to note that the community is able to practice such fete, a fete which is extra-ordinary in our modern times. Some would even argue that this would require trainings in order to be practiced.

Providing trainings:

Talking about trainings, there is an issue as regards providing trainings to all members.

When I had the opportunity to talk with another female senior servant leader as regards gender-sensitivity and equality, her comment was: “Kasi ang mga may training lang usually ang mga senior. Sila yung maraming naatendan na training. Paano naman ‘yung mga nasa baba. (locution), meaning, Pag bago, ang maatendan lang ay ‘yung sa lower household meeting, chapter at cluster assemblies. The perlocution effect was something must be done to achieve equality.

Here, the speaker is expressing her regret which falls under expressive as regards Searle’s speech acts. Concerning Thomas’ meaning in discourse, the speaker is lamenting on the sad plight of new members. To her, trainings must be given to all.

During the FGD, the issue regarding giving of proper training was explained to me. “Totoo Bro, walang ganoong training ang mga bago. Nasa mga leader ang bulk ng training,” the male Chapter servant attested.

“Kaya nga sa mga assembly natin tulad ng Cluster at Chapter, dapat may teaching na nakasama para sa training ng mga bago,” a female unit head uttered as if she was making a suggestion.

“Kaya minsan Bro. nahihirapan tayong hikayatin ang mga youth na sumali sa singles o sa servants at pag nag-asawa sa couples kasi iba ang training sa youth,” the female Coordinator for youth explained with a sad face.

“Buti kami matagalan pa,” the male Coordinator for Kids said as if he wanted to change the atmosphere.

“Eh paano kasi mga kids pa; yung sa atin,” she said with a smile on her face.

Though, giving of trainings is not gender-related, it is still under equality which was found worthwhile to include in the discussion.

When I searched for the trainings being given to members, I was directed to the homepage of CFC-FFL organization which contained the following information:

The Christian life is intended to be a continuing process of spiritual growth. God’s call is to holiness and perfection. And in CFC-FFL, we provide an environment where one can be fully supported in living out God’s call. As such, CFC-FFL provides continuing formation to members, including many teaching courses.

For the first year, the program of formation in CFC-FFL consists of the following components: Christian Life Seminar (CLS) which have 9 sessions which will last for 2 months, the Covenantal Recollection (CR) comprised of 8 talks (4 sessions) for 4 months, Marriage Enrichment Retreat (MER) composed of 7 talks given for 1 weekend, and Evangelization Training (ET) that have 2 talks given on a half-day basis.

The above is the first-year track. The members of a household formed after the CLS would normally remain together and go through this track. The courses are spaced as follows: 2 months of CLS, then 3 months of follow-up in the household; then CR sessions and household follow-ups over 4 months; then MER and 3 months household follow-up; and finally ET. The whole track, from start of the CLS to end of ET, comprises 12 months, the first year.

After the first year, various other courses are offered, as follows: Spiritual Gifts (SpG) comprised of 4 talks, Foundations for Christian Living (FCL) that have 12 talks, Christian Personal Relationships (CPR) that contained 6 talks, living as People of God (LPG) that covered 6 talks, The Christian and Emotions (CE) that include 6 talks, Fruit of the Holy Spirit (FHS) covering 6 talks, and Marriage Enrichment Retreat II (MER 2) that is comprised of 6 talks.

SPG is a required course for all members. FCL, CPR and LPG are optional courses for members, but are required for all leaders. The other 3 courses CE, FHS, MER 2 are required for unit leaders and up.

MER 2 is a stay-in retreat, while the other courses are normally stay-out. Each of these other courses can be offered in a variety of ways: once a month teaching, once a week teaching, 2 or 3 talks per session over successive days or weeks, or even

as a weekend course, whether stay-in or not.

The above courses are given by the different chapters or districts. They may normally offer the different courses once throughout the year. Those taking the courses may think in terms of taking various courses during the year, or stagger their taking of these courses through the years.

Attendance at these courses is not in lieu of attendance at household meetings or prayer assemblies, since after the first year people would no longer necessarily be on the same track of formation, because after the first year they may be freely mixed together in households (i.e., a two-year old member together with a five-year old). Thus the members of the same household may be taking different courses, or not taking them at all since they are optional for some or may already have been taken by some.

As regards Leaders formation, all members who assume pastoral leadership (i.e., handle people in a household) are given corresponding training. Aside from the CLS Training that is given to the CLS Team prior to the start of a CLS, we have the following: Household Leaders Training (HLT) composed of 16 talks, Unit Leaders Training (ULT) made up of 12 talks, and Chapter Leaders Training that cover 9 talks.

The HLT is given by the different chapters or clusters. An orientation, consisting of the first 4 talks, is given in one session, prior to the household leaders assuming their position. The rest of the HLT (next 12 talks) is normally given in 12 separate monthly sessions. A particular household leader-couple may enter this track at any time during the year. Thus the whole HLT is completed in one year.

The ULT is also given by the different chapters or clusters. The ULT is normally given in 12 separate monthly sessions, thus completing the whole training course in one year. A particular unit leader-couple may enter the ULT track at any time during the year.

The CLT is handled by the overall leadership in a particular area or district. The first session is conducted prior to the chapter leaders assuming their responsibility. The next 8 sessions are normally conducted once a month over the next 8 months.

Attendance at HLT, ULT and CLT is a must. Those absent for acceptable reasons must listen to the talk tapes. Continued absences at these sessions, whether for acceptable reasons or not, constitute grounds for removal as leaders.

Treating people of different denomination as equal and tapping the potential of others.

If there is a punishment being given to members for frequent absenteeism, there is on the other hand, a reward or privilege being extended to the members, this concerns treating people of different denomination as equal and tapping the potential of others.

During one of the household meetings, a brother shared his experience of being equally accepted: “Tulad ko, iba ang religion ko pero pinayagan pa rin akong magjoin sa grupo n’yo. Tapos na empower pa ako kasi ‘yung talent ko sa paggigitara

ay nagamit para sa pagwovorship kay Lord.” (locution), meaning, he is happy that he was accepted and welcomed by the group (illocution), and he is willing to be used as an instrument of servant-leadership.

For Adams, the utterance of the speaker by the force he put on it, was expressing a contentment, a sincere appreciation that he, being an “outsider” was accepted as an insider.

The brother’s sharing was a declarative and representative at the same time (Searle). It must be noted that the conditions and provisions for membership in the community. Membership in this Charismatic Community is open to any validly married Catholic couple, and to other individuals through its Family and Special Ministries.

Though a Catholic community, this Charismatic Community is open to membership by non-Catholic Christians, who can join as associate members. Associate members can participate fully in the non-sacramental life and mission of this Charismatic Community, and must recognize and defer to the Catholic nature of the community. Non-Catholic associates, though remaining faithful to their Church, have to accept, respect, and defer to the principles and teachings of the Catholic Church on marriage, human sexuality and the family.

I was intrigued by the acceptance of the community of other denominations because other sects would not permit such. Nonetheless, it is not an issue on my part. When such topic was brought up during one casual conversation with a female servant leader, she told me that I should inform the chapter servant about it. When I inquired for the reason why, she told me that though other denomination may be accepted in the community, they cannot be given a household (composed of couples who would be placed under their guidance and leadership.) The obvious reason is that he, being part of other denomination may influence his household members to practice his religion. The conversation was written below:

“Bro, iinform mo ‘yung Chapter head natin tungkol sa pinapastulan mo.”

“Sino po?”

“Si Brother... (and she mentioned his name).”

“Bakit naman po?”

“Kasi iba ang religion niya, pwede siyang magserve pero di siya pwedeng humawak ng household.”

During the *FGD*, the Chapter Servants and other Servant Leaders gave their stand on the aforementioned issue.

“Pwede siyang magserve pero di siya pwedeng maging Household Servant,” the male Chapter Servant said. “Di naman dahil sa dinediscriminate natin siya, iniwasan lang natin na ‘yung mga core values natin ay masira.”

“Tanggap natin sila Bro. pero according sa ating membership policy na ...’. Non-Catholic associates, though remaining faithful to their Church, have to accept, respect, and defer to the principles and teachings of the Catholic Church on marriage, human sexuality and the family,” a male Unit Head added.

“Ang lalim naman kasi ng meaning ng defer eh,” his wife complained.

“Ang defer ay accept lang, kaw talaga,” the husband said jokingly.

“So, mahirapan silang maging Household kasi nga iba ang religion nila. Either magpaconvert sila o sila ang magconvert,” the Servants’ Coordinator added. The next scene was a boisterous laughter.

Non-discriminatory practice

As far as practice is concerned, there is another practice that is laudable to the community. This is its non-discriminatory practice.

During one of the chapter assemblies, a servant leader shared “Pantay- pantay ang pagtrato sa bawat myembro. Mas maingat nga lamang ang pag-eestima sa mga new member upang maencourage silang umatend lagi. Kahit nakapag-aral o hindi nakapagtapos, wala namang deskriminasyon. (Locution), meaning, each member is treated equally and the perlocution effect was that this treatment must be maintained always.

Applying Searle’s speech acts, the servant leader was giving directive (order) which when interpreted through Adams will also yield the same result. The contextual meaning of the text is, though it is expressed in a declarative (declaration), the intent through which the message was conveyed denotes a marching order for every member to observe. Courtesy (Adams) should be extended to the members especially the new ones.

During the *FGD*, I asked the questions:” Bro, sa CFC, mayroon bang kaso na nadescriminate ang isang di Katoliko? Mayroon din bang incident na naconvert siya sa pagiging Katoliko?”

The male Chapter Servant answered: “Ako Bro, baka hindi mo alam Protestant ako dati. Naconvert ako uli gawa ng CFC. Di ko naman naexperience ang discrimination kasi welcome nga lahat.”

“Sayang nga Bro., eh may mga nakukuha tayong umattend mula sa ibang religion pero di sila nagpapatuloy. Tulad noong nagpaklase kayo. Ang daming INC doon,” a female Unit Head added.

Her husband supported her by saying, “Bukod sa INC may mga Baptist din, dati may Jehovah’s Witness pa kaming naencounterpero bihira an gnagpapatuloy kasi sa CLS.”

As I made further investigation through an *informal interview* as regards the treatment given to our brother member who is of different denomination, there was no discrimination observed nor a reported account of him being discriminated. In fact, his invitation to his co-music ministry members concerning Bible study on one Sunday each month was accepted. “Nag-iinvite nga si Bro, na magkaroon ng Bible study eh, ang kaso hectic ang schedule ko,” the female Unit Head (who is also a part of the Music Ministry) said.

“Ako naman nakattend one time, Maganda nga eh. Nakakaenergize,” the Music Coordinator said.

During our household meetings, it is not imposed to him to make the sign of the cross, to pray Hail Mary and to pray the CFC-FFL Consecration to Mary Mediatrix of All Graces. He, being a Born Again Christian is accorded respect in the same

way that he exemplifies such to other members.

The CFC-FFL prayer Consecration to Mary Mediatrix of All Graces contained the members desire to be consecrated to Mary and the acceptance that without God, the members can do nothing.

Some of the text is written below.

You are the highly favoured one, and the Lord is truly with you. We thus, look to you to be our mediatrix as we continue on our journey in the world proclaiming your son Jesus and bringing His good news of salvation to all. We recognize our weakness and sinfulness and that apart from the power of God's Spirit, we can do nothing.

Dear Mother Mary, you are our inspiration for the strengthening of families and the promotion of the culture of life. Pray and intercede for us always, that we may remain faithful to our covenant, steadfast in our work, persevering despite trials and crosses, and always mindful to the call of holiness and discipleship. You who are holy and you who are the most faithful discipline of our Lord Jesus Christ, keep us in your loving embrace always.

We consecrate ourselves, our families, and our work to you. Bless us dear mother and journey with us as we continue to journey with your Beloved Son Jesus. You are our mother and we are your children, now and forever. Amen.

Hail Mary...

Giving the chance to serve based on commitment and lending of time.

As the community consecrate itself to Mary, it carries on to its call of holiness and discipleship. This necessitates service to others. In the community, members are given the chance to serve based on commitment and lending of time.

During one of the conversations of a group of servant leaders, one expressed his thought that: "Binibigyan ng responsibilidad ang mga naglalaan ng panahon sa mga gawain at hindi nagreklamo." (locution), meaning those that serve without complaining are given more tasks. (illocution). The perlocution effect was to serve without making any complains.

Under Searle's speech act, the utterance falls under directive. The servant leader was suggesting that the members of the community must go on serving without complaining. Under Thomas, the speaker is making the listeners understand that a member should serve for the sake of serving. There must be no room for complaint.

During an *informal interview* I asked my Unit Heads for cases of members that complain.

"Mayroon Bro, ako nagcomplain," the female Servant Leader said. I looked at her in surprise.

She continued by saying: "Nagcomplain ako kasi ba naman during sa isang pa-CLS, pinagbuhat 'yong mga participant's ng Unit Servant. Buti nagbalikan pa noon gsumunod na CLS. Grabe," she uttered the words with force. Among klaseng service 'yan?" she asked. Her husband just smiled and nodded.

Speaking of service, the kinds of services that are being rendered by the community members as I have observed range

from sharing of talents as speakers in the CLS, Covenant Recollection, and assemblies, serving as part of the music ministry, and serving as prayer warriors; sharing of resources through sponsoring the transportation and registration fees of members who are not financially well-off in the conferences, carpooling, sharing of foods, sponsoring of songbooks, and others.

My June 16, 2012 narration in my attendance to the first talk of CLS described some of these services.

"As I arrived at 7:30 p.m., I noticed that there were receptionists waiting at the table to take care of the registration of the participants. As a participant sign the name, a temporary ID wear was given. There were also members of CFC-FFL who welcomed the participants through smile, greeting of "Magandang Gabi Bro. /Sis" and then shaking of hands. There were also usher and usherettes to lead the participant to a seat. There were members too who were singing some Charismatic songs. They were stationed at the right side of the altar. Their instruments comprised electric guitar, organ, and beat box. There were some people who were praying the rosary at the end corner of the chapel. There were some people too who were busy preparing snacks at the farthest corner of the chapel. I went straight to the chair next to where my wife sat."

During the *FGD*, the explanation given to me regarding serving based on commitment and lending of time/

"Bago bigyan ng responsibility ang isang member tinatanong muna siya o kung hindi man 'yung Sepervising Servant nya kung may commitment at may oras..." the male Chapter servant explained.

"Kasi kung may commitment nga, wala namang time na makapagserve, paano na," his wife asked.

"Tulad namin sa Music Ministry Bro., marami ang may talent kaso, walang time makaattend ng practice kasi may trabaho pa," the Music Ministry Corrdinator lamented.

The sharings in the lower household tackled the topic on Giving of Chance to Others to Serve Based on Commitment and Lending of Time dated November 22, 2015 (How Can You Be the Voice of God), January 10, 2016 (God's Wild Horses), and May 8, 2016 (We are shaped for Service).

For the succeeding sharings, the discussion question was: How can you be the voice of God?

"Sa ating community, sa ating pagsisikap na makapag-evangelize, tumatayo tayong boses ng Diyos. Tandaan natin na ang kagustuhan ng majority ay hindi ang tinig ng Diyos kung hindi kung ano ang tama. Sa ating mga paklase sa CLS, sa aking palagay ay nagagampanan natin ang kagustuhan ng Diyos – ang mamalakaya ng tao."

"Bilang miyembro ng Lay Minister ng parokya lagi kong isinasaisip at isinasalang-alang na kung may maling makikita ang mga tao sa akin ay magreflect ito sa grupong aking kinabibilangan. Sa pamagitan ng aking service ay maaari akong maging boses ng Panginoon."

"Bilang aktibong miyembro ng Lay Minister at PREX, sinisikapkong makapanghikayat pa ng mga mananampalataya

na maglingkod sa simbahan. Sa isip, sa salita at sa gawa ay sinisikap kong maging mabuting halimbawa sa aking kapwa.”

“Ang aking talento sa pag-awit at pagtugtog ang aking tool upang maihayag ang mga salita ng Diyos. Kahit abala at pagod ako sa trabaho hindi ko pinapaliban ang pagkakataon na makatugtog para sa Kanya.”

“Lagi akong nagdarasal sa kanya. Simula pa sa paggising sa umaga hanggang sa pagtulog sa gabi lagi bukas ang komunikasyon ko sa kanya. Tumutulong ako sa mga gawain sa parokya man o sa chapel namin. Hindi ako namimili ng gawain kahit magluto ako para sa PREX o CLSS o kahit sa CLS namin. Para sa aking nagiging boses din ako ng Diyos sa pamagitan ng service.”

For the sharings below, the discussion question was: Is our love for the Lord more open to compromises because it is too mediocre, too lukewarm to be considered as love.

“Sabi nga, in everything you do, put God first. Sa anumang gagawi natin, dapat si Lord muna ang priority. Minsan, nagiguilty ako kasi, may oras hindi ako makapagservice kasi nga gawa ng trabaho ko. Aga gising, aga alis, gabi na kung makauwi. Namimiss ko tuloy ang mga gawain natin sa pamayanan.”

“Masasabi kong tapat at nag-aalab ang paglilingkod at pagmamahal ko sa Panginoon. Sa abot ng aking makakaya naglilingkod akos kanya. Isinama ko na rin ang aking asawa at mga anak sa service naming sa kanya. Maari hindi ito perpekto at hindi pa sapat, patuloy pa rin akong magmamahal sa Kanya.”

“Sa kasalatan namin sa pinansyal na aspeto masasabi kong higit akong kumapit sa Panginoon. Nagkaroon ako ng higit na personal relationship sa aking Panginoon. Ngayon pa lamang ako nag uumpisa na maglingkod sa Kanya at hindi na marahil akong lalayo pa sa aking Panginoon.”

“Nakakahiya mang aminin hindi pa siguro perpekto ang pag-ibig ko sa Panginoon. Mahal na mahal ko ang Panginoon, kaya lamang ay hindi ako makapaglingkod sa Kanya ng 100%. Dito lamang sa CFC ay nakukulangan na ako ng oras kaya ang service ko sa parokya ay maligamgam lamang. Pero sa ngayon sinisikap kong maging aktibo uli sa parokya.”

The discussion question was, what spiritual gifts can yo use to serve God?

“Sa aking palagay yung knowledge ko. Sanay kasi akong magturo. Kaya nga pag may paklase o teaching tayo, gustung-gusto ko ang magbahagi ng aking kaalaman para sa ating mga kapatid sa community.”

“Ang aking spiritual gifts na nagagamit ko sa paglilingkod sa Panginoon ay teaching at leadership. Bilang isang guro ay higit na madali sa akin ang magturo o kaya manguna sa mga gawain seminar o kaya may kinalaman sa pagtuturo at paperwork.”

“Ang sa akin naman ay evangelism at faith. Bilang bahagi na naglilingkod sa parokya, nakakahikayat ako ng mga parishioner na magsimba kasama na rito ang aking pamilya at kamag-anak.”

“Masasabi ko na evangelism at wisdom ang ginagamit ko sa paglilingkod sa Kanya. Siyempre kasama ang puso at sipag.

Hindi ako nakakaramdam ng pagod sa tuwing gumagawa ako para sa kanya.’

As the members constantly attend the household meetings with their household servants, many teachings, values and formation are earned by the members as they share their experiences. People usually learned from their past experiences and those of others.

In the topics mentioned, it is clear that anyone can be a voice of God. Whether one is unemployed, housewife, laborer, retiree or professional employee, that person can serve the Lord in the way he can. When one is willing to share anything is possible. Anyone can take part in being a servant as long as the person is open to share his time and talent, (if he is not capable to share financially) without being prompted by others. He can share what best thing he can do, example if he is a teacher he can help in the evangelization and be part of the speakers’ pool. If the female member has talents in cooking, singing, or dancing she can join the service team during the CLS and assemblies. Nothing is impossible for a member who has the heart to serve.

In terms of promotion of gender sensitivity and equality, the following six domains were revealed: equal and complimentary roles of husbands and wives, gender-sensitivity and equality issue, providing training, treating people of different denomination as equal and tapping the potential of others, non-discriminatory practice, giving of chance to others to serve based on commitment and lending of time.

D. Management Functions (planning, organizing, leading and controlling)

The culture of the management function practices as revealed in the community during my immersion process, unobtrusive / informal interview and focus group discussion are seen in the succeeding exchange of utterances. There are seven domains under the thematic area

Observance of proper transition:

During one of the service meetings, a servant leader (female) shared: “Walang proper transition. Tulad naminna nagtrain ng youth. Sa aming chapter na lang lagi kinukuha ang mga leader naipopromote. Wala namang problema iyon, ang kaso, nauubos ang leader namin. Ang siste, need uling magtrain muli.” (locution), meaning, there was no proper transition in promoting leaders. The next-in-line leaders have no proper training yet. Something must be done to address this perennial problem (perlocution).

The servant leader is expressing her regret (Searle) and she wanted that their situation be recognized (Adams) so that an appropriate action will be done.

I was able to observe such claim of the servant leader when I noticed that in the Unit households, there are some members who are not Household leaders, meaning, they don’t have any household that is being pastored. When I asked my Unit Heads about it through an *unobtrusive interview* their answer was:

“Paano Bro., ayaw humawak ng household. Busy raw sa trabaho.” the wife expressed her disappointment.

“Kaya kungmapansin mo, kami Unit Heads, pero ilan lang

sa mga hawak namin ang may mga household” the husband added.

During the *FGD*, when this topic was brought out, the responses I got were:

“Mahirap ngang mapuno ang mga household tapos may mga myembro pa kasi na di umaattend,” a female Unit Head said.

“Dapat kasi bago iangat ng position, may kapalit na, ang kaso nga walan gkapalit at walang gustong pumalit,” as mentioned by the female Youth Coordinator.

The same predicament is also shared by the Sub-Parish Council members which was captured in the text below (CTK Sub-Parish Meeting dated September 6, 2015 as can be seen in Appendix J, p.244).

After the mass at CTK (from 8:15-9:15 a.m.) some of the Council members asked to be excused for a moment. They told Ate Tess that they would just instruct their family members regarding house matters. The rest of the members remained. There were greetings such as: “Kumusta ka na sis?” which was answered by a smile. Almost every week, the members see each other due to the upcoming Christ the King Feast Day. It was 10:01 a.m. when the meeting started. It should have started by 9:30 a.m.

Ate Tess said reminded the group that: “Baka tanghaliin dami ng feedbacks sa nakaraan meeting namin kay Father Jansen. Makinig muna nang mabuti bago magreact.”

Ate Nora reacted: “Kung hindi ko lang mahal ang CTK kanina pa ako nakauwi, Linggo ngayon di ba Family day?”

“Oo nga, oo” the other members replied in almost in a unison voice and then laughter followed.

Ate Liway jokingly said: “Ito chichirria para di tayo antukin at ganahan tayong trabahuin itong mga gawain para sa nalalapit na piyesta, para na rin sa mga parishioner’s ng simbahan.”

Ate Gemma was delighted to announce that: “Base sa mga feedback na naririnig ko, lubos na matutuwa ang mga tao dahil magkakaroon ng ‘Gandang Malapitan’ at Boodle Fight para sa 500 na katao. Isa itong paraan para makahikayat ng mga bagong magsisilbi sa parokya para hindi lang tayo-tayo.”

“Naku, kahirap maghanap ng tao,” was the remark of Ate Salve Cepeda, who was while giving her remark was fanning herself with an abanico.

“Nasa motivation lang yan”, was the contradiction of Ate Nitz.

A lot of things were discussed during the meeting especially the delegation of work for the upcoming feast day. Nobody did refuse the assigned task given and others even suggested names of people who are willing to help.

In the text, it can be seen that the members are in pursuit of recruiting new members, members who would later on would replace the present leaders. Recruitment is so important because it fulfils the organization’s need by enabling it to have a set of competitive (committed), motivated, flexible and nore adoptable Council members who would ensure the continued operation for fulfilment of the organization’s objective.

However, as aforementioned, borrowing the contradiction of

Ate Nitz, it all boils down to motivation. In the community, giving needed motivation, support, and encouragement is a necessity.

Giving needed motivation, support, and encouragement

During one of the *informal interviews* a servant leader lamented that: “May mga potential na leader na hindi nabibigyan ng proper motivation. Matagal na sa community pero hindi pa nakapagseserve as Team servant.” (locution), meaning, proper push must be given to potential leaders to be able to serve the community. (illocution) The perlocution effect was that this situation to be properly addressed.

The speaker here is asserting and describing (assertive / representative) the situation wherein proper motivation was not being given to potential leaders. It was regretful (an expressive) that some were seniors already but was not able to serve as a Team Servant (one that heads the Christian Life Seminars).

On the part of Adams, the speaker here is expressing his sentiments and felt sorry for the members (the senior ones) who were not given the proper push to lead. I could attest to this situation when I noticed that there are a lot of senior members who do not have any household to take care of. Other senior members are placed in units that they are not supposed to be part of because to be a part of a unit, they must have household members who are placed under their care.

Going back on the previous account regarding recruitment, some portions of the September 6, 2015 CTK Sub-Parish Meeting necessitates the importance of encouragement.

Ate Gemma was delighted to announce that: “Base sa mga feedback na naririnig ko, lubos na matutuwa ang mga tao dahil magkakaroon ng ‘Gandang Malapitan’ at Boodle Fight para sa 500 na katao. Isa itong paraan para makahikayat ng mga bagong magsisilbi sa parokya para hindi lang tayo-tayo.”

“Naku, kahirap maghanap ng tao,” was the remark of Ate Salve Cepeda, who was while giving her remark was fanning herself with an abanico.

“Nasa motivation lang yan”, was the contradiction of Ate Nitz.

To Sister Nitz, motivation is the key of recruiting people to serve. But the question is, how does one motivate oneself, Clear (2016) in his “How to Get Motivated (Even When You Don’t Feel Like It)” exposed that some of the most prolific artists in the world motivate themselves not by merely setting schedules, they build rituals.

Clear cited Twyla Tharp’s discussion in her best-selling book, “The Creative Habit (audiobook)”, as regards the role that rituals, or pre-game routines, have played in her success:

“I begin each day of my life with a ritual; I wake up at 5:30 A.M., put on my workout clothes, my leg warmers, my sweatshirts, and my hat. I walk outside my Manhattan home, hail a taxi, and tell the driver to take me to the Pumping Iron gym at 91st street and First Avenue, where I workout for two hours. The ritual is not the stretching and weight training I put my body through each morning at the gym; the ritual is the cab.

The moment I tell the driver where to go I have completed the ritual.

It's a simple act, but doing it the same way each morning habitualizes it — makes it repeatable, easy to do. It reduces the chance that I would skip it or do it differently. It is one more item in my arsenal of routines, and one less thing to think about." In the case of church workers, one has to motivate oneself so as to motivate others.

During the FGD, the servant leaders related to me a somewhat different concept of giving needed motivation, support, and encouragement.

"Sa community natin Bro. ang encouragement ay nasa pagbibigay sa iyo ng trabaho. Tulad halimbawa from member ginawang Household Servant, encouragement 'yon," a female Unit Head explained.

"Kaya Bro. pag ikaw ay pinromote, matuwa ka, "her husband said jokingly.

"Pero other than that Bro, "the Servants' Coordinator added, "may support di nana tayongbinibigay tulad sa pagdarasal sa ating mga kapatid – yung prayer brigade ba. Dinadalaw din natin ang ating mga kapatid sa ospital."

"Kasi nga we treat each other as a family," the Handmaids' Coordinator said in support.

"Pero matimbang pa rin ang pagbibigay ng position bilang motivation," argued the male Kids Coordinator.

I recalled the incident of one member being promoted. It was announced during the service meeting. The meeting started with an opening prayer and worship led by the Chapter Servant, Bro. Nick Torre. After the worship, Sis. Tess announced the composition of new units and their servants wherein a household was assigned to a new couple who had only one year of membership. Such announcement surprised the couple since they are very new to the group. The very new member was assigned a household meaning his capability is being recognized. Little did he know that before such decision was made, the opinion of others especially the senior members, had been sought. (This was confirmed to him by a senior female servant leader.) The household was composed of the four couples. The household servants were reminded to inform the members of the forthcoming Cluster Pilgrimage on October. The meeting was ended by a prayer led by Bro. Ruben.

Regarding the confirmation by the senior female servant leader concerning the solicitation of opinion, the explanation given which I overheard can be seen below.

"Bro, bago ka gawing Household Servant, tinanong muna kami ni Sister Tess. May mga criteria kasi 'yan. Nandiyan ang availability, available ka naman every Sunday to conduct Household meetings. Formation, na nakikita sa spiritual growth mo, kasama rin 'yung relationship sa asawa, wala ka namang problema sa vision at mission ng CFC, sinusunod mo naman ang covenant natin. Sa aspect naman ng personal characteristic, stable ka naman emotionally, tumatanggap ka ng direksyon at koreksyon. ..."

The servant leader continued by saying: "Sa skills naman,

kaya mo namang maghandle ng group discussion mula sa pagiging facilitator at team leader sa CLS at okay rin naman ang listening at communication skills mo. Isa pa, 'yung kakayahang magbigay ng direksyon sa sa mga miyembro patungkol sa CFC-FFL commitments."

Her words made me ponder. It made me recollect John Maxwell's *The 21 Irrefutable Laws of Leadership*. According to him, there are several factors that can attribute to emerging as a leader. Seven factors highlighted in John Maxwell's *The 21 Irrefutable Laws of Leadership*, which can be applied to the criteria of selecting a household servant include the following: Character, Relationships, Knowledge, Intuition, Experience, Past Success, and Ability.

Character was one criterion used in selecting a household servant. To Maxwell, character is encapsulating who the leader is. In his words: "True leadership always begins with the inner person." As it is true that the character of a leader will filter into the entire organization and its employees and great character will create potential for a great organization, it all begins with the leader's heart.

Another criterion was Relationships. According to Maxwell, this would pertain to who the leader knows. By building the right kinds of relationships with the right people, one can become the real leader in an organization." This is what I observed in the community, the leaders have developed deep, meaningful relationships that go beyond seeing someone daily because they simply work in the same community. They earned the loyalty of the members as they influence them to further continue with the community's objectives.

The third criterion is knowledge. This would refer to what the leader knows. On my case, having stayed for one year in the community has left me a lot of questions to seek for an answer. On the case of our chapter servants, they did spend a lot of time doing homework before they took the lead. In the community, it is learning first, then leading will come after. Little did I know that the learning I gained from serving as a facilitator and later on a team servant in the CLS would facilitate my leading as a household servant.

The fourth criterion is intuition. This pertains to what the leader feels. In the words of Maxwell: Leaders seek to recognize and influence intangibles such as energy, morale, timing, and momentum." Leaders see past the obvious into realms that others cannot. This ability impacts the organization, as well as the people around them, as they can steer momentum down the best path with the most reward.

On my case, my morale to serve was boosted further as I was given the chance to serve and lead people.

The fifth criterion is experience. This concerns where the leader has been. Maxwell believes that "The greater challenges you've faced as a leader in the past, the more likely followers are to give you a chance in the present."

It is a common knowledge that all leaders face obstacles – in the office, at home and in their personal lives. However, through overcoming difficulties, leaders grow in great ways. By

navigating through multiple tough experiences, followers will likely have more respect for where leaders have been... and where they can take the organization in the future.

In the CFC community, before a member of the community becomes a servant leader the elders pray for discernment from God. It is believed that everything happens for a purpose. If it is not God's will it won't be given to anyone. Thus, if one is given the opportunity to serve, the person usually accepts the responsibility.

On the cases of servant leaders, they have hurdled problems in the past stemming from personal crises to more serious interpersonal problems. Just like any other leaders, they are prepared to face these crises. Through their experiences and the many formation teachings they have attended, the servant leaders' resolve are fortified by the willingness to serve and the faith in God. But the manner of solving problems are done peacefully unlike in other political or professional set-up.

The sixth criterion is past success. This relates to what the leader has done. Based from the experience of Maxwell, he shares that "Every time I extended myself, took a risk, and succeeded, followers had another reason to trust my leadership ability – and to listen to what I had to say."

Further, he says, "Past success doesn't guarantee future success, but it sure makes people feel more comfortable with being led and influenced. Find ways to take on challenges and excel in them, and you'll soon be presented with new responsibilities and leadership opportunities."

The charisma of a servant leader usually springs from his background before he joined the community. But that is only in the beginning. Members are more magnetized to cooperate with the servant leader because of his congenial and humble personality, respectful manner, and truthfulness in what he says and does, and most importantly his passion to serve the people.

The seventh criterion is ability which refers to what a leader can do. Maxwell postulates that the bottom line for followers is what a leader is capable of. They want to know whether that person can lead the team to victory." He shares, "Every time I extended myself, took a risk, and succeeded, followers had another reason to trust my leadership ability – and to listen to what I had to say."

To top it all, servant leaders are called leaders if they are able "to deliver the goods". It means that the servant leader is successful in setting good examples for the members to follow. For instance, when a team servant during CLS is able to come earlier despite of professional commitment, he can make his service team to also come on time. And furthermore, if he take a risks and succeeds, he will surely get the respect ad trust of all members.

As in the words of Maxwell paraphrased, "Leadership is influence, nothing more nothing less. By showing one can lead a team to victory, the positive influence of the leader to the followers and organization will normally follow.

Sharing of information:

One aspect of influencing is the sharing of information which

normally involves the giving of announcements during service meetings.

Another scenario on a service meeting was encapsulated in his narrative:

While waiting for the meeting to start, members are interacting with one another.

A female Household Servant asked a Male Unit Servant, "Bro nakuha mo na ba yun sa inyo?" She was referring of the 13th month bonus.

"Hindi pa," was his sreply.

"Hindi pa raw pero nakangiti siya. Pa burger ka naman" was the remark of the Servants' Coordinator.

A female Senior Servant said, "Ako naibayad ko na sa loan."

The meeting was led by Bro. Ruben through the opening prayer and worship. After the worship, Sis. Tess informed the group as regards the activities for December:

"Mga Bro. at Sis, eto ang mga event natin Talk 9 of the CLS on Dec. 1, Fellowship Chapter Christmas Party on December 7 ang attire ay Cowboy/Cowgirl outfit, Cluster Christmas Party/Family Day on December 21."

"Wow, was the comment of a female Unit Head.

"Paano ang Polka dots ko," asked her husband.

"Bro., Pasko hindi New Year ang celebration," a comment given by the male Youth Cordinator.

I noticed that the meeting went on smoothly. There was no argument or whatsoever. During an *informal* with a Church Corrdinator, she said:

"Bro, iba talaga ang meeting natin kumpara sa simbahan. Mabilis lang. Walang awayan o diskusyon. Present kasi ang respect.

During the *FGD*, the testimonies I received were:

"Mahalaga kasi Bro. sa isang organisasyon ay alam nila kung saan sila patungo. "Yung fellowship Kailangan 'yan para sa bonding. Kungnapapansin mo, madalian lang tayong magmeeting kasi pag baba ng directive, sinusunod natin. Walang diskusyon o pagtatalo."

"Sa atin kasi, walang payabangan, nirerespeto natin ang bawat isa," the female Youth Corrdinator explained.

"Pero di maiwasan 'yung mga biruan at kulitan bago magsimula ang meeting. Pero strat naman tayo agad pag dating ng atin gmga leader," the female Kids Coordinator added.

Ken Blanchard (2008) in his "Leadership Smarts" states that an important way to motivate the followers of a leader is to make sure that they know where they are going. The leader must see that each person' sgoals are clearly defined and everyone knows what good performance looks like. This will give them a clear focus for their energy and put them on the road to becoming empowered producers.

In Blanchard and Stoner's (2011) "Full Steam Ahead," they stressed the importance of vision. To them, people need vision be it in times of growth, change, opportunity, or uncertainty. Vision is a compass that directs a leader in the right direction. It helps one to get focused, get energized, and get great results.

The purpose of having a fellowship is to welcome the new

graduates of the CLS to the community, establish a bond and camaraderie among new and old members. The incorporation of new members to the community is one way of ensuring that the objectives of the community will go on as they the new members later on become evangelizers and servant leaders in the process. As it takes courage to create a vision, it takes courage too to act on it.

Being an Innovative problem solver:

And as one is confronted with challenges, aside from being courageous, the leader must also be an innovative problem solver. This domain manifested itself in the following narrative.

Another narrative as regards service meeting is this scenario:

Bro, kain ka muna ng sitsaron,” was the opening greeting of a male Unit Head to the male Chapter Head.

“Ito ang pagkain pampabata, dahil maaga kang mawawala,” the wife of the Unit Head said jokingly. The group laughed.

In the conduct of the meeting it was Bro. Jojo who led the opening prayer and worship. Sis Tess, the Chapter Servant, informed the group of the up-coming activities of the group.

When the Chapter Christmas Party was brought up, a female Unit Head made a suggestion:

“Sis, sina Bro. Bernard at Sis. Cora ang emcee natin.” The group unanimously agreed.

When the issue on food was discussed, a lot of members gave their pledges.

“Kami ni Nick ay magdadala ng lechon,” the Chapter Servant announced.

“Ang bawat unit dapat ay magdala ng food good for 100 people. Alin man sa Chicken afritada, chopsuey, pork menudo, caldereta, laing, etc,” her husband added.

“Kami Bro. At Sis, magdadala ng dirty ice-cream, motioned by the Youth for Family and Life (YFL) Coordinator. This was expected to delight the kids who would be coming with their parents. Each unit was reminded to bring rice and utensils for their household members. The meeting was ended with a prayer led by Bro. Dante.

“None of us is as smart as all of us.” This is what Blanchard and Carew (2000) believe at in their “The One Minute Manager Builds High Performing Teams” as cited by Blanchard (2008) in his “Leadership Smarts.” In admitting the vulnerability of one as a leader will allow one to ask for help. In the case of the aforementioned situations, the leader sought the help of the members in bringing foods for the community. However, as Blanchard (2008) believes, in order for the followers to be responsible, the leader must be responsive. In the case of Sister Tess, she promised to bring lechon for the occasion.

During an informal interview with a female Unit Head, she explained to me:

“Ang community natin Bro, parang ibang organization din. Dapat matuto tayong maging creative. Tulad halimbawa pag may event, dapat ma-tap natin ang ating mga myembro para tumulong, the Unit Head said.

Such was verified during the FGD, the Servant Leaders

shared:

“Dapat maturuan nating magshare ang iba, kasi ‘yun ang hinihingi sa community, sharing of time, talent, and treasure,” the male Chapter Servant said.

“True, kasi isa ‘yun sa test of Faith. Naalala mo ‘yung talk mo sa Tithing?” His wife asked.

“Kung hindi ka maging creative at innovative, mamumulubi ka,” the Servants’ Coordinator jokingly said.

Use of objective analysis in planning:

As the leader, heeds to the call of being an innovative problem solver, the leader too as confronted with dilemma must make use of objective analysis in planning. This domain is described in the subsequent narrative.

On our January 21, 2014 service meeting, Sis Tess asked the group who are joining the Baguio Weekend Conference. “Ako po at si Bro. Nestor,” sis Nitz excitedly replied. “Unang akyat pa lang po namin ng Baguio kaya excited ako. First time ko rin makasama ang asawa ko sa conference. Lagi akong sa Handmaids nakakasama.” It’s her first time to attend the conference and at the same time to go to Baguio. One by one, the members were starting to arrive. As usual, most of them bring light snacks to share.

The group is fully aware that our schedules are late with the target dates. It so happened that our Chapter Planning fell on the celebration of Valentines’ Day. Other members reacted saying:” Sis, Valentine’s Day po ito.”

“Hindi bale gawin na lang nating date ang planning. Kaya isama ninyo ang iyong mga asawa,” Sis. Tess said jolly. This was the signal that the meeting was to start.

The opening prayer and worship was led by Bro. Allan. After the prayer, Sis. Tess requested Sis. Marivic to give an important announcement. Sis Marivic on her part, reminded the group to submit their household’s tithes every month religiously.

When she was done with her announcement, Sis. Tess gave the following information: The chapter planning was moved to February 15, which was originally scheduled on January 8. Bro. Ronald cheerfully reminded the group that it is still Valentines’ day. Sis. Tess said with a smile that they would provide dating games so as the couple won’t miss this special occasion. The Chapter planning is a whole day affair and there will be reshuffling of members. Sis. Tess gave final reminders to the couples joining the CFC Weekend conference in Baguio City on January 28.

Everyone was excited though it’s no longer their first time to visit the place. The meeting was adjourned by a short closing prayer led by Bro. Nick.

Blanchard (2008), reminds the leader not to work harder but to work smarter. A leader must take time to think, strategize, and prioritize so as not to work harder but smarter. In the aforementioned situations above, one of which is the coincidence of the Valentine’s Day to that of the Chapter Planning, the latter is prioritized over the first.

In the case of reshuffling of Household members, this is being done so as to avoid overfamiliarization as the old saying goes

"Familiarity breed contempt."

An *informal interview* supported the domain objective analysis in planning.

"Ang galing mag-strategize ng leader natin ano?" the Handmaids' Coordinator remarked.

"Paano n'yo po nasabi?" I asked.

"Kasi nga di sila nakahirat tungkol sa Valentine's," she explained.

During the *FGD*, I asked the Servant Leaders concerning objective analysis in planning "Kung napansin mo Bro., sa ibang mga meeting may overlap sa schedule. Dapat objective tayo. Ano ang mas matimbang, kaya ba pareho, kung hindi, ano ang unahin?" the female Chapter servant said.

"E noong planning po sa Valentine's?" I asked.

"Hindi kasi mailipat ng ibang date. Pag ganoon, objective tayo dapat. Mas matimbang kasi ang activity natin pero pwede namang pagsabayin," she answered with a smile.

Being organized and well-prepared:

Because there are so many activities in the Charismatic Community, one requisite of a leader is being organized and well-prepared. The succeeding narratives demonstrated this.

During the service meeting on March 18, 2014 Sis Tess came earlier than usual. "Paasensya na mga kapatid marami tayong kailangan pag-usapan. Alam kong pagod tayo sa work pero we are still here to serve," she said with a smile. We chose 2 worship songs to practice. While waiting for others to arrive, we tried to catch up with each other's stories. "Kailan ang bakasyon ninyo Sis. Irma?, Sis Beth asked. "Malapit na po ang mga bata. Pero kami po ay direktso pa ang pasok. As usual tapusin muna ang mga paperworks," she replied.

After a while the service meeting began. "Ang lahat ay inaanyayahan umattend ng LCSC. Pati ang mga household members ay kayagin dumalo," Bro. Nick announced to the group. "Huwag pong magsuot ng tshirt o ID na pagkakakilanlan ng FFI. Ito po ay parish-based," paalala ni Sis. Tess." Kaso naman yung may mga dala kotse may sticker ng FFI, kaya di rin naitago," Bro. Allan said. With that everyone laughed.

While the other agenda are being laid down, the servants are quietly listening. We don't earn a single cent here but we are glad to serve. As said by Sis. Ana, "Anything for the love of Christ."

The meeting began with Bro. Nick leading the prayer and worship songs. The Chapter Servants checked for some updates of the on-going Christian Life Seminar at Alecon Chapel.

"Bro., musta naman ang CLS natin?"

Bro. Sonny, the team servant, assured that everything went on well last Saturday.

"Okay naman Bro, pero kailangan pa rin ng continuous follow-up."

"Basta ang strategy natin ay sunduin sila kung kinakailangan. Siguraduhin natin na organize lagi ang pa-CLS at ang lahat ay naihanda," the Chapter Servant commented.

"Yes Bro. was the reply of the Team Servant.

During an *informal interview*, I asked the unit heads regarding their strategy whenever they conduct CLS. "Syempre, una prayer muna. Tapos, magset-up ka ng meeting para sa team. Dapat kasi plantsado /yan bago magpaklase," the female Unit Head said.

"Tapos", her husband continued, "dapat makapagconduct ka muna ng training para sa team at sa mga magfacilitator."

"Madugo yan Bro., tulad ng naexperience n'yo. Dapat ifollow-up mo rin ang buong team lagi." his wife added.

During the *FGD*, the response I received from the Servant leaders were "Siguro kailangan na nating magkaroon ng ibang strategy. Mahirap na kasing mag-evangelize," a male Unit Servant uttered.

"Bakit hindi natin itry ang pocket CLS? Yung sa bahay-bahay lang at kapitbahay ang mga participants? His wife commented.

"Natry na naming dati 'yan. Sa dulo mahirap kasi pagsama-samahin mo ang mga participant sa dulo ng CLS," the male Kids Coordinator remarked.

"Ikaw Bro., ano naiisip mo," was the questioned thrown to me by another female Unit Servant.

Blanchard, et al (2013) in their "Leadership and The One Minute Manager," say that when a leader shares one's strategy with the people, they don't only understand what the leader has in mind but they can give helpful feedback. True servant leaders want feedback because they are anxious to know whether their interactions with their people are helpful and effective. Servant leaders don't do leadership to people, they do it with them.

In the words of Blanchard (2008), "Find ways to convince your people that you see them all either as winners or potential leaders and you mean them no harm. When you do, you will find that communication within your organization is greatly enhanced."

With regard to Observance of Management Functions, the following domains were manifested: observance of proper transition; giving needed motivation, support, and encouragement; soliciting the suggestions of others; sharing of information; being an innovative problem solver, making use of objective analysis in planning; and being organized and well-prepared.

2. *What essential qualities of servant-leadership can be determined from the three thematic areas?*

Based on the three thematic areas namely: community's language usage, promotion of gender and equality, and management function practices, domains for each area emerged.

Under language usage, there were six domains that were observed. These were: exclusivity – inclusivity, non-labelling, and usage of gender-neutral language and respect; making use of politically correct words; making use of encouraging and inspiring words; carefully choosing the right words, not making side comments, and unnecessary remarks to the opinion of others; standing by spoken words and demonstration of humility; and not making fun of the members' language deflection.

From the utterances extracted from these six domains, the servant leadership qualities that were determined included the following: acceptance, being cooperative and supportive, being understanding, commitment, cordiality, desire to change, faith, generosity, humility and respect for authority, positive change in behaviour, self-sacrificing, sense of humor, and willingness.

The thirteen essential qualities of servant leadership are being described by the supporting utterances that follow such.

Acceptance which can be seen from the utterance "...Sa mga treatment sa mga problemang dumarating. Minsan kasi maliit na bagya lang, away na kami. Isyu sa pride kadalasan ang problema.

Being cooperative and supportive as reflected in "Dito, matutuo kang makipagkapwa, makibahagi, magbigay o tumulong sa oras ng pangangailangan nang walang kapalit dahil tayo ay magkakapatid at magkakaibigan," "Akala ko nung una, ang pagiging Kristyano ay pagsisimba lang. Hindi pala. Dapat matuto tayong tumulong din sa kapwa," and "Tama si Bro. Manuel. Hindi sapat na umiwas tayo sa kasalanana, dapat din na hinid tayo umiiwas sa paggawa ng kabutihan sa kapwa natin."

Being understanding as expressed in "Okay lang Sis, naiintindihan namin."

Commitment as revealed in "Ako na bahala Sis," and "Maaasahan mo ako diyen Ate Salve."

Cordiality as described in the utterances "People of God," and "Aasahan namin ang iyong pagdalo, Bro. and Sis,"

Desire to change as seen in "Palagay ko kailangan ko talagang baguhin ang ganitong pag-uugali."

Faith as manifested in "God is good," "All the time," "Basahin natin nang taimtim at nang maisapuso natin ang gating covenant sa Panginoon. Walang bagay na imposible sa taong bukas," and "Lord, tulungan mo naman po ako sa mga problema namin. Baon na po kami sa utang. May sakit pa ang anak ko."

Generosity as reflected in "Sagot ko na ang bigas," and "Sa pagsali sa CFC-FFL, ganoon na rin iyon, ang pag-aalay natin ng oras, yaman, talento, at lakas para paglingkuran ang mga gawain ng Diyos, palaguin ang Kanyang kaharian."

Humility and respect for authority as revealed in "Oo nga Bro., pasensya ka na. Nasanay kasi ako sa klase na inaaddress ang mga estudyante as people," and "Magagawan po natin ng paraan."

Positive Change in Behavior which is seen in "Mga kapatid ko kay Kristo," "Kita mo sa mga mata ng mga bago ang pagkagulat. Turan ni Bro. Dante '360 degrees turn around ang buhay ko at ng iba nating kasama. Mahirap sa umpisa subalit kung isinuko na natin sa Panginoon, walang imposible," and "Sa ngayon, unti-unti kong binabago ang pag-uugali kong ito. Parehas na rin kaming naglilingkod sa simbahan at CFC Community."

Self-sacrificing as captured in "Siguro, iniisip natin na sa taas n gating pinag-aralan, ganito rin lang pala inuutsan, nagpapakahirap, naglalakad sa mainit o kaya ulan kapag nag-

eevangelize, nagpapakapagod magserve sa CLS, naglalabas ng pera na wala namang makukuhang reward. Pero si Kristo hinid Siya inuutusan na hugasan ang paa ng mga alagad pero ginawa Niya, pagpapakita ng kababaang loob," "Ang pinakaimportante sa lahat ay ang patuloy na paglago sa ating pananamplata kay Kristo (Juan 15:15). Natututo tayong magbigay ng oras sa mga gawain, magbahaginan ng resources at materyal na bagay, at handing magsakrapiyo para sa gawain ng Diyos," and SA commitment na iyan, kaakibat ang pagiging masunurin, pagpapakumbabab, at pagsasakrapiyo para sa iba. Sa mga gawain na iniaatas n asana ay manatilit tayon gmatatag. Masaya sa pagsunod kahit ano pang balakid ang mayroon sa ating harapan."

Sense of human as manifested in "Dito sa community, 'yung peculiarity ng pagpopronounce ng salita, biruan lang naman.

Willingness as revealed in "Bro. pwede bang idelay natin ng isang Linggo ang fellowship kasi may commitment kami ng original date?"

As regards the *promotion of gender sensitivity and equality*, there were six domains that were revealed: equal and complimentary roles of husbands and wives, gender-sensitivity and equality issue, providing training, treating people of different denomination as equal and tapping the potential of others, non-discriminatory practice, giving of chance to others to serve based on commitment and lending of time.

From the utterances of the members in these six domains, the essential servant leadership qualities were revealed. These were: acceptance of gender and complimentary roles, empowerment, willingness, spiritual growth, sharing of talents, and these six essential servant leadership qualities are being described by the utterances from which they were extracted.

Acceptance of gender and complimentary roles as expressed in "Sa community natin, lalaki ang namumuno. Biblical naman ang basis niyan eh. Walang isyu."

Empowerment as revealed in "Tulad ko, iba ang religion ko pero pinayagan pa rin akong magjoin sa grupo n'yo. Tapos na empower pa ako kasi 'yung talent ko sa paggigitara ay nagamit para sa pagwovorship kay Lord."

Willingness as manifested in "Binibigyan ng responsibilidad ang mga naglalaan ng panahon sa mga gawain at hindi nagreklamo."

Spiritual growth as seen in "Sa ating community, sa ating pagsisikap na makapag-evangelize, tumatayo tayong boses ng Diyos. Tandaan natin na ang kagustuhan ng majority ay hindi ang tinig ng Diyos kung hindi kung ano ang tama. Sa ating mga paklase sa CLS, sa aking palagay ay nagagampanan natin ang kagustuhan ng Diyos – ang mamalakaya ng tao," "Sa kasalatan namin sa pinansyal na aspeto masasabi kong higit akong kumapit sa Panginoon. Nagkaroon ako ng higit na personal relationship sa aking Panginoon. Ngayon pa lamang ako nag uumpisa na maglingkod sa Kanya at hindi na marahil akong lalayo pa sa aking Panginoon.," "Bilang miyembro ng Lay Minister ng parokya lagi kong isinasaisip at isinasalang-alang na kung may maling makikita ang mga tao sa akin ay magreflect

ito sa grupong aking kinabibilangan. Sa pamagitan ng aking service ay maaari akong maging boses ng Panginoon,” and “Bilang aktibong miyembro ng Lay Minister at PREX, sinisikapkong makapanghikayat pa ng mga mananampalataya na maglingkod sa simbahan. Sa isip, sa salita at sa gawa ay sinisikap kong maging mabuting halimbawa sa aking kapwa.”

Sharing of talents as shown in “Ang aking talento sa pag-awit at pagtugtog ang aking tool upang maihayag ang mga salita ng Diyos. Kahit abala at pagod ako sa trabaho hindi ko pinapaliban ang pagkakataon na makatugtog para sa Kanya,” and Sa aking palagay yung knowledge ko. Sanay kasi akong magturo. Kaya nga pag may paklase o teaching tayo, gustung-gusto ko ang magbahagi ng aking kaalaman para sa ating mga kapatid sa community.”

Humility as expressed in “Nakakahiya mang aminin hindi pa siguro perpekto ang pag-ibig ko sa Panginoon. Mahal na mahal ko ang Panginoon, kaya lamang ay hindi ako makapaglingkod sa Kanya ng 100%. Dito lamang sa CFC ay nakukulangan na ako ng oras kaya ang service ko sa parokya ay maligamgam lamang. Pero sa ngayon sinisikap kong maging aktibo uli sa parokya.”

As regards *observance of management function practices*, the following domains were manifested: observance of proper transition; giving needed motivation, support, and encouragement; soliciting the suggestions of others; sharing of information; being an innovative problem solver, making use of objective analysis in planning; and being organized and well-prepared.

From the utterances of the members in these seven domains, the essential servant leadership qualities came out. These were: motivation, lending of time, spiritual growth, communication skills, ability to lead, and knowledge on how to set boundaries

These six servant leadership qualities are being described by the utterances from which they were taken from.

Motivation as reflected in “Naku, kahirap maghanap ng tao,” “Nasa motivation lang yan”, and “May mga potential na leader na hindi nabibigyan ng proper motivation. Matagal na sa community pero hindi pa nakapagseserve as Team servant.”

Lending of time, Spiritual growth and Communication skills as revealed in “Bro, bago ka gawing Household Servant, tinanong muna kami ni Sister Tess. May mga criteria kasi ‘yan. Nandiyan ang availability, available ka naman every Sunday to conduct Household meetings. Formation, na nakikita sa spiritual growth mo, kasama rin ‘yung relationship sa asawa, wala ka namang problema sa vision at mission ng CFC, sinusunod mo naman ang covenant natin. Sa aspect naman ng personal characteristic, stable ka naman emotionally, tumatanggap ka ng direksyon at koreksyon. ...,” and “Sa skills naman, kaya mo namang maghandle ng group discussion mula sa pagiging facilitator at team leader sa CLS at okay rin naman ang listening at communication skills mo...”

Ability to lead as shown in “...Isa pa, ‘yung kakayahang magbigay ng direksyon sa sa mga miyembro patungkol sa CFC-FFL commitments,” and “Walang proper transition. Tulad

namin na nagtrahin ng youth. Sa aming chapter na lang lagi kinukuha ang mga leader naipopromote. Wala namang problema iyon, ang kaso, nauubos ang leader namin. Ang siste, need uling magtrain muli.”

Knowledge on how to set boundaries as expressed in “Baka tanghaliin dami ng feedbacks sa nakaraan meeting namin kay Father Jansen. Makinig muna nang mabuti bago magreact,” and “Paasensya na mga kapatid marami tayong kailangan pag-usapan. Alam kong pagod tayo sa work pero we are still here to serve.”

In general, the themes as regards the essential qualities of servant-leadership observed in terms of the three thematic areas were the following: acceptance, being cooperative and supportive, being understanding, commitment, cordiality, desire to change, faith, generosity, humility, respect for authority, manifestation of positive change in behaviour, self-sacrificing, sense of humor, and willingness., empowerment, sharing of talents, motivation, lending of time, spiritual growth, communication skills, ability to lead, and knowledge on how to set boundaries.

3. *Based on the findings of the study, what implications to servant education leadership may be proposed?*

- 1) The findings of this research may pave the way to in-depth discussions and studies on the importance of building the culture of servant leadership in the school settings.
- 2) The servant leadership qualities as revealed in the charismatic community activities may positively affect the performance of school organizations as school leaders engage in servant-oriented practices that may be the start of the journey towards the nature of legitimate power and greatness in servant education leadership.
- 3) Benchmark on the least considered school leadership style focusing on the influential role of school leaders through the upholding of servant leadership values such as humility, respect, and commitment which are essentially important in ensuring the teacher’s commitment to the school.
- 4) Set the phase for empirical studies. A quantitative research may be conducted on the relationship between servant education leadership and school team effectiveness from the teacher’s perspective.
- 5) Another quantitative research to be conducted is to apply discriminate analysis to determine the leadership style differences between genders. A distinction is to be made between “servant” (seen as aligned with emotional intelligence) and traditional (or top-down) leadership. This study may seek to clarify the servant leadership qualities that best described gender memberships and thereby proffered the possible gender oriented service-leadership styles utilizing discriminant function analysis method.
- 6) The servant leadership qualities may create a culture

of openness that put the faculty and employees concern first. In this light, this culture is about living it in the school organization.

- 7) New theories/models on servant leadership may be conceptualized and operationalized to test whether changes in leader's conduct affect followers and performance of the school organizations.

4. Summary

The Charismatic community in terms of position is mostly composed of household members. As regards to length of service, majority of the members are new who have been in the community for 1 to 5 years. Most of them belongs to the 50 to 59 years age bracket which is composed of both new and senior members. Thus, the remaining population belongs to the age bracket of 40-49. As for their occupation, most of the members are self-employed or opted to put up their own businesses. Some of them are housewives who run sari-sari stores or engaged to franchising small-scale businesses. Regarding their socio-economic status, almost half of the population earns an average income of P21, 000.00 to P40, 000.00

As regards the thematic area of language usage, there were six domains that were observed. These were: exclusivity – inclusivity/ non-labelling/ usage of gender-neutral language/ respect; making use of politically correct words; making use of encouraging and inspiring words ; carefully choosing the right words, not making side comments, and unnecessary remarks to the opinion of others ; standing by spoken words and demonstration of humility; and not making fun of the members' language deflection.

Concerning Gender-sensitivity and equality, there were six domains that were revealed: equal and complimentary roles of husbands and wives, gender-sensitivity and equality issue, providing training, treating people of different denomination as equal and tapping the potential of others, non- discriminatory practice, giving of chance to others to serve based on commitment and lending of time.

In lieu of management function practices, there were seven domains that emerged which are composed of observance of proper transition; giving needed motivation, support, and encouragement; soliciting the suggestions of others; sharing of information; being an innovative problem solver, making use of objective analysis in planning; and being organized and well-prepared.

In general, the themes as regards the essential qualities of servant-leadership observed in terms of the three thematic areas were the following: acceptance, being cooperative and supportive, being understanding, commitment, cordiality, desire to change, faith, generosity, humility, respect for authority, manifestation of positive change in behaviour, self-sacrificing, sense of humor, and willingness., empowerment, sharing of talents, motivation, lending of time, spiritual growth, communication skills, ability to lead, and knowledge on how to set boundaries.

Based on the findings of the study, the following are proposed implications to servant education leadership:

1. The findings of this research may pave the way to in-depth discussions and studies on the importance of building the culture of servant leadership in the school settings.
2. The servant leadership qualities as revealed in the charismatic community activities may positively affect the performance of school organizations as school leaders engage in servant-oriented practices that may be the start of the journey towards the nature of legitimate power and greatness in servant education leadership.
3. Benchmark on the least considered school leadership style focusing on the influential role of school leaders through the upholding of servant leadership values such as humility, respect, and commitment which are essentially important in ensuring the teacher's commitment to the school.
4. Set the phase for empirical studies. A quantitative research may be conducted on the relationship between servant education leadership and school team effectiveness from the teacher's perspective.
5. Another quantitative research to be conducted is to apply discriminate analysis to determine the leadership style differences between genders. A distinction is to be made between "servant" (seen as aligned with emotional intelligence) and traditional (or top-down) leadership. This study may seek to clarify the servant leadership qualities that best described gender memberships and thereby proffered the possible gender oriented service-leadership styles utilizing discriminant function analysis method.
6. The servant leadership qualities may create a culture of openness that put the faculty and employees concern first. In this light, this culture is about living it in the school organization.
7. New theories/models on servant leadership may be conceptualized and operationalized to test whether changes in leader's conduct affect followers and performance of the school organizations.

5. Conclusion

1. In terms of composition in the Charismatic community, men are outnumbered by women. There are more female members as compared to male. If such trend will continue, it may result to the group being led mostly by women.
2. The new members might have not yet imbibed the culture of the Charismatic community since 1-5 years may not be enough.
3. The turn over of the members should be looked into since majority of the composition of the community in terms of age ranges from 40-59. There is a need to recruit new members who are younger and energetic.

4. In connection with the theme, the members of the community are very careful with their language usage. They do not wish to embarrass and hurt the feelings of other members which is manifested by their resorting to the usage of euphemistic words (yes for instance).
5. There is mutual respect in the community, despite the weakness or defect of one (which is not considered or treated as such), fellow-feeling is being felt.
6. Despite the claim that discrimination is not being observed (in terms of academic qualification and capabilities, membership in certain denomination), discrimination does occur in terms of training opportunities which are mostly being enjoyed by senior members.
7. It is an accepted fact that men and women have complimentary roles wherein the husband normally leads and his wife serves as a support.
8. The reason why proper transition has not been being observed is due to lack of proper motivation and training for potential leaders. Those who are willing to serve were the ones being tapped to serve. Sometimes some of the members get fully loaded with work while others have no participation at all. This is verified by the attendance and participation in church activities.
9. The group imbibe a friendly, cordial atmosphere as they greet and interact with one another, give information and express their emotions and give encouraging words.
10. In line with the essential qualities of servant leadership, there is a need to improve the level of commitment of members to the Charismatic activities and at the same time a need to address the issue on attendance and punctuality.

6. Recommendations

1. The recruiting scheme has to be improved. *The Chapter Servants may assign the senior members or household leaders to create evangelization teams. Each team as managed by the household leaders must have their own prospect places to evangelize. The members should also be given proper training on evangelization.* The old ways of recruiting may seem to be impractical. The community might try pocket CLS wherein the prospective participants could be neighbors and friends who would be attending the CLS in one member's house. Since the target recruits are professionals, proper planning and enticing scheme should be used. The participants should be able to see what the community can do for them and vice-versa.
2. The Chapter Servants and the Pastoral Formation Officers must provide for proper and essential trainings to senior and new members as some need to have retooling while others need to be re-oriented. A career pathing for each member should be done so as to gauge their spiritual maturity.
3. The team servant must include testimonies of senior members in the Christian Life Seminar so as to encourage participants to continue attending the CLS as they experience renewal of faith through the experiences of

others.

4. At the end of each activity, the Chapter Servants should lead the community in evaluating the strengths and weaknesses of the program. In such way, the members can do self-assessment from time-to-time.
5. The Chapter Servants, unit servants and household leaders must always acknowledge the contributions and service given by the members. They should give words of encouragement for a work done well so as to inspire the members to continue with their service.
6. The Chapter Servants and unit servants must as much as possible distribute work/task evenly to all members so as not to overburden some of the active and participative members.

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