

AI-Generated Transcript

Melba Padilla Maggay | Transforming Society | Graham Joseph Hill

Summary

Melba Padilla Maggay discusses the church's role in social justice and transformation, emphasizing prophetic action against power structures.

Highlights

- 📖 Maggay is an acclaimed theologian and writer from the Philippines.
- 🌍 She explores how the church can transform society effectively.
- ⚖️ The church often aligns with either power or powerlessness.
- 👉 Maggay emphasizes the prophetic role of the church in social justice.
- 🤝 Community engagement is crucial for effective transformation.
- 🌟 Integral mission encompasses all aspects of human reality.
- 🔍 Recognizing historical context is vital for applying biblical teachings.

Key Insights

- 📖 **Role of the Church:** Maggay argues that the church must engage in social justice as a reflection of its mission, resisting the temptations of power. This calls for a prophetic voice that speaks to injustice.
- 👉 **Prophetic Action:** She highlights the importance of individuals within the church standing against corrupt systems, advocating that every believer can act prophetically in their context.
- 🌟 **Integral Mission:** Maggay defines integral mission as viewing all of life through God's lens, emphasizing that transformation goes beyond individual salvation to encompass societal change.
- 🤝 **Challenges of Power:** The church must navigate the fine line between engaging with power structures and retaining its prophetic integrity, ensuring it does not become complicit in injustice.
- 🌟 **Community Engagement:** Effective social transformation requires grassroots involvement, where ordinary church members respond to divine callings in significant historical moments.
- 🧠 **Mental Strongholds:** Understanding that societal change begins with renewing minds, Maggay stresses the importance of addressing deep-seated beliefs and attitudes within communities.
- 🌍 **Global Solidarity:** She advocates for a unified global church that can collectively address injustices, amplifying the voices of marginalized communities.

Hello and welcome to the global church project. I'm Graham Hill. Melba Padilla Maggay is an acclaimed Asian theologian based in the Philippines. A writer and social anthropologist, she's considered a leading authority on intercultural communication. Melba Padilla Maggay has served as the research fellow at Cambridge University, applying intercultural communication theories to questions on mission and culture and theology. She's lectured on these topics worldwide. Melba Padilla Maggay explores how the church can transform society, drawing on her experiences in the Philippines during the rise and fall of the Marcos regime. She challenges the church to get involved in the struggles for justice, to resist becoming embedded in power structures in the world today.

Melba Padilla Maggay, welcome to the global church project. [Thank you]. You've written historically that the church tends to either be on the side of power or powerlessness, social compassion or social construction. What do you mean by that?

Well, basically you do have, like, say, evangelicals – so very good with compassion, delivery of services and so on - but we very rarely think about society as a whole, how to [UNCLEAR] that it's more drastic and the power relations actually work so you either have people just doing personal compassion or social construction or you also have people thinking liberation you know as the liberation theologians or you have people mostly thinking about the church is a community sitting on a hill and by its life witnesses to the reality of Christ now those are in fact I think

00:02:03 representative of certain theological traditions but I think by and large it's it also is has happened historically you either have people who who try to influence structures so much that they become worldly you know you saw that during the papacy in the Middle Ages where you have competition between the state and in the in the church but you can also be sidelined and marginalized as a community so that what happens is that you find yourself like for instance many churches in the West these days find

00:02:55 themselves on the margins you know when I go to Europe when I go to the US there's always this complaint that we are no longer the majority voice even in public space you cannot have prayer in schools you have to be very very careful to have this separation of church and state and all the rest of it in other words the church because it has been sidelined as now this feeling of being besieged you know by these hordes of people coming and this especially now in the crisis in Europe and things like

00:03:34 that so I think it's important to recover the wholeness of what the Bible means for the church community to be in the world and a global context helps the church's mission relate to social justice and social action well first of all I think there is such a thing as the witness of the church is a community but also there is such a thing as the prophetic tradition where if you want to faithfully preached the word the word has to be something that speaks to you not just in relation to issues like celebration you said you have to get

00:04:23 saved then ticket to heaven no but you need to have preaching of the word that speaks to the powers so in a way I think people don't have to feel they need to be social activists they need we members of Congress or something like that they should be those who are politically gifted but those are very few it's said the church as a whole but the church as a whole can speak prophetically in their offices you know in other words to say when things are going wrong if I'm working in government I just have to say

00:05:03 I'm sorry you know this is wrong now if that is the prophetic tradition you don't have to be you know a school of prophets now to be able to do that the whole church community should be doing that in whatever area of life they find themselves in for his I used to work in government under martial law because I was

working as a reporter and I have just graduated fresh from university and my newspaper was the first newspaper to that shut down when Marshall was the kid and so I had to shave writing speeches for cabinet

00:05:48 ministers and at some point I remember the first lady Mrs. Marcos running for office and our executive office which is directly servicing her needs we were told that we must go to the slums you know in groups of three one should be speaking what should be you know talking to the people and then my enlarged campaigning for for her so I had to tell my boss I'm sorry this is wrong this is not our chart we are not supposed to be politicking we are civil servants we are not at the service of any politician so I said I'm sorry I am

00:06:35 NOT going to do this it's wrong that is being prophetic you know in a very ordinary sort of way if you are in governance and that's true if you're in business in other words we have to be able to say that says the Lord this is wrong and I'm not going to do it and I think there's enough power in refusal I have seen this again and again when we're up against corrupt officials I'm simply saying I'm sorry we are Christians we are not going to do this and 90% of the time they end up respecting it like in that case my boss

00:07:17 simply said okay you stay in the office now is the only one allowed you know for the rest of the people who are also social activists we're saying how come member gets to I said because Isis you know I spoke my piece I knew I couldn't lose my job but I suppose that's the difference between me and the rest we are all social activists we all have social functions but you know they just complain but in my case I stood up and I said this is room I cannot in conscience do this and of course you're putting

00:07:52 your job on the line remember this is martial law but I think that's the difference between the Christian and someone who's not you know you've been Hema now and complain on rest of it but when it comes to putting your job on the line and trusting God but if you do what is right then it's in the hands of the Lord and I think if Christians took seriously the life of faith you know even in social justice issues you need to have a lot of faith you know many people think that faith is needed only for salvation no you need

00:08:31 faith all the time to stand up for what is right and in the way be prophetic in that way so that's for the whole church it's not just for those of us who are politically gifted or that's our behavior calling do you think that there are some biblical models of effective involvement oh yeah yeah I mean for instance you have there many shades to it one is being able to discern the times that's the Joseph model you know sort of hearing carefully the dreams the visions of people the king the Pharaoh things

00:09:17 like that and being able to articulate that and verbalize it you know that's a very important I think you know the insight into what the time is like you know like the men of Isaac are they can discern the time it's not so that's that's part of it the other is of course administering justice that was said of David and that is also true with Daniel you know able to administer justice good governance and then it also I think requires someone like Nathan speaking to David you know the Prophet is speaking

00:10:06 to the king without fear so you do have all these no one says what it means to speak forth justice and as you flag do you've needed to work some of this out in your own experience in the Philippines during the rise and fall of the Marcos regime give some examples from your own life that illustrate the way in which the church can be involved in the struggle for justice well first of all I think well unfortunately the evangelical community was like the air you know it was interesting to me during

00:10:44 the People Power Revolution in 1986 that there were two groups of people who refused to be part of it one was the very radical extremists political activists more than left-wing very sort of waxes oriented kinds of groups you know they think people power is a Children's Crusade you know you have this Widow in yellow trying to fight the most powerful president we have ever had so I mean who said you know women should just stay in the bedroom and not do anything and at the same time so you have this very cynical so groups who are

00:11:34 very savvy about power relations you know westfield and saying you know it's a Children's Crusade what you're doing the other is evangelicals okay waving this flag Romans 13 you know you should not be protesting against the powers ah you should be subject to authorities we have this small community in exact you know our Institute Institute for studies in Asian church and culture we're just a small minority of evangelicals but that was not our reading of the times we failed but the relevant text was wrong

00:12:20 it was not Romans 13 the relevant text was revelation 13 in other words there are historical movements when the church has to fight because the state has ceased to be a servant of God in Romans 13 is understood as a servant regret and of course we must you know do i duties my but in Revelation 13 the state has become of the east and there are always historical moments you know whether it's in the reign of what of the Caesars know or in the rain or the tater ships in the Philippines in Latin America many places

00:13:06 back to me all these other Asian despots know that was a whole movement of Taron ism authoritarianism and I felt that that was a historical moment when the state has ceased to be a servant it has become a beast to what its own people you know all these disappear Cedars in Latin America all our dissidents you know who have gone to the hills and and be killed I have many of my friends personal friends who have been killed during martial law and I thought at that time it's not wrong and 13 if it is relevant it's revelation 30

00:13:53 and when the state ceases to be a servant and instead acquires the proportion of a piece it should be resisted that was our rating as a small community and I think it's important for the church to be able so that it doesn't miss its historical cues know it's important for the church to have a minority of people like us who could read the times and who could apply the right text to the right context because most people I mean just apply you know the text without thinking context it's very important and now people talk about

00:14:38 contextualization but even historically and in social justice issues it's important to always think context you don't just apply the text you know in the literal sort of way you need to understand the dynamics of the historical context that you're working with and being able to apply the right text and of course we were attacked with our evangelical leadership at the time and they kept Freeman saying you know the head of the Council of Churches at the time were saying you know you must be sober we must be you know duty for

00:15:18 citizens the subject we should not be part of anything that really serve our government more and you know privately he kept saying that you know this ice a commode every summer sips well I said well Christianity is probably as far as I can read it not revolutionary this is just you tear everything down ma because it's hard to rebuild but recently certainly it's arrested it's aversive all the powers it does it softly but eventually it's aversive it's like Jesus you know he did not frontally attack the powers that was not his

00:16:03 agenda at that time but eventually the church communities through the centuries began to suffer an even moved I'm appalled you're both talking to Philemon you know and cutting across this institution of slavery beginning with the personal relationships of a church community and that's where it begins No so I think people tend to make very sharp distinction between the church community in the and those who are in professionally in social activism I think they it should be seamless because that's also where it begins

00:16:49 that's where the server shop begins in our relationships when Philemon starts to treat the slave no onesimus on an equal footing that is a courtesy eventually you are separating a whole institution I mean the whole greco-roman civilization was born on the backs of slaves hmm and then you have this tiny minority of Christians equalizing you know and putting in social terms what the Magnificat means you know the lifting up or the load League and the overthrowing of the mighty so you need to see that reversal first of all in the

00:17:33 church community otherwise we have no time prophetic to the rest of the world so we cannot you know sort of tear these things apart the relationship part and the structural partner it seems often that the church gets embedded in the power structures of the world what are ways that the church can resist that embeddedness in those power structures and systems well you need as I said you need to have a critical element a reforming element within the church what you know the Bible calls the remnant you know even in Israel I mean

00:18:12 the the prophets have always been outside of the religious establishment so to keep the faith alive you need to have a reforming a critiquing element and in our case that was asked I mean we we got it was terrific suffering in the beginning I mean it's good that we were professionals so we could earn her keep you know because nobody wanted to touch as with the 10 foot forward they say you're a Marxist you know those people never get converted you know and you know you know that male body used to be

00:18:53 a Marxist and probably still is and all the rest of it so it's it's it was very difficult in the beginning but you know after 30 40 years the tide has turned what's the mean for the church to embrace the tasks associated with images of prophet priest and King well first of all I think the church has to understand that that as a body of Christ we are meant to be prophets priest and King like lecturer Jesus before in the Old Testament is very intention now it's all unified in the person of Christ and it

00:19:33 now also has been delegated to the church community as a whole and there will be elements in the body of Christ that are within the prophetic tradition in other words they are particularly good with discerning the times and speaking of prophetic that could be Aster's in the pulpits who are able to do that it could also be simply professionals like us you know who are able to be you know so shortages are typologies in and at the same time apply the text in our context so that's the prophetic but you also know need to

00:20:11 be in the body of Christ before who actually perform the priestly tasks by which we mean not just the clerics not the clergy but but people who in whatever walk of life they are able to bring the power of God to the world and bring the need of the world to God that's the priestly tradition in other words we are all priests and to God you know we're told so I think people don't realize that we have tremendous resources in prayer you know that's a universal gift for the whole church it's not just you know these enter chests no

00:20:56 it's asked and we we have tremendous sir that is something I through the years I've had to learn because I'm not cosmetic no I'm not particularly I think my gifts are not in that direction and I've had to learn

through the years to learn that those are actually Latin powers that are for the whole church not just for the ones or especially gifted and the the priestly tradition means that in whatever way I'm conscious that this you know this context of need needs the supernatural or know Christ and

00:21:45 through the years I in Social Development I have began to realise work for the poor is difficult there is no way it can be done without the power and the Spirit of God and this is where we must be priests you know you come face-to-face with people with such need and you know you find yourself just praying because there's nothing you can do really and that's the priestly tradition you somehow bring the presence of God you know to this awful mess and this awful situation and I find that social activists tend to forget the

00:22:31 priscilla tradition where prophets nah were very good with that but we're not good being priests what it means to really get into the presence of God and allow that presence to bring you know bring people somehow to a new social reality and that's that requires supernatural gifts which we all have in the first place you know and increasingly I have began to realize that I myself have naturally tap into the tremendous resources of who we are as beasts and also of course the kindly oneness is this the ability to

00:23:20 manage all that is created under guard no kingship you know the leadership and governance I think those of us in the third world don't realize it that's a major gifting that needs to be surfaced in the church not just a priestly or the prophetic tradition but the kingly tradition because so much of our poverty you know after colonization it's not really because of our historical you know sort of handicap because of the experience of imperius ignore the rest of it that's part of it it's part of history but that's history the present

00:24:07 is that we are actually not governing ourselves properly I mean you have a new is it you know that's exercising kinship in a very bad way most of the poverty or the world today is because of bad governance and this is this is something that I hope in this global assembly will be heard much of our poverty is because of bad government so it the Christians or who are gifted in this way you know technically gifted you know with vision with with leadership you know more must push themselves forward because so much of

00:24:55 our poverty has to do with that you know bad management of resources I mean many of the countries that are poor in the world are not poor in resources we have natural I mean Philippines for instance I mean there's no reason to before I mean we have immense natural resources and human resource highly educated no rest of it there is no reason why we should be poor except Matt governance and that's true whether you told me Africa Latin America you know so I think it's important that we recover the

00:25:35 centrality also of the kingly tradition how do social transformation relate to the discipline of the cross well I think first of all we need to be able to do the work of transformation out of weakness that is the way of the north that is the way I think it is marked out for those of us who are seriously in our discipleship because so much or so called social transformation goes you know get sidelined by all kinds of things because precisely because it gets seduced by power the cross to me outlines for us what it means to wield

00:26:34 power that it is always under the cross that we have to be prepared to serve out of weakness in other words it's very easy to get to do you know that little Jesus to went through this know in the temptations come on listen stones to become bread in other words there is this this is very strong messianic sense we must

feed all these people and then oh Jesus of course if it twice now the five thousand I suppose more than that because they don't count the women and the children but that was not the

00:27:18 central point of his very limited life so he says you know you know if people come to me it should be because I deserve to be worship it's not because I can feed them I think the church always has problems in this way especially development organizations we think that we are solving something if we are feeding the poor of course we must and that's part of the messianic vision but I think once we start doing it like multi-tone you know you feed eight million trying eight hundred million Chinese and you get very prominent

00:28:04 because you're able to have a massive feeding program and this is could have done that but it is not why because I think he doesn't want people to come to him because he can free them he certainly is the bread of life but I think he understood that a man will bow before the hundred feet see all the teachers know that give them bread in circus huh from the time of the scissors so I think we need to be very very careful that we don't use our resources that's why you get you know in India for instance other places

00:28:50 starting in the 18th century you have all these rice questions people come because they can be famous but they should come to Jesus because of that and it's very easy to tangle you know than the letters account to poor people we've just had typhoon Yolanda and I've seen how all these relief organizations you see you know relief in exchange for conversion that's another version of that yeah we don't ever use our resources for people to come to Paris at the same with power huh I shall give you all this one kingdoms of this world now

00:29:38 in our case in the Philippines we have one who's who has ran for president it was a church leader and I sort of sense that not only does he have a mission and confusion but I think he had his notion that you know we must Christians should be exercising dominion over the rest of the land no and you know that's the application of the Kingsley tradition in the wrong way we are not to wield power in that way because in the first place the church's power by itself when we are truly ourselves when we are truly the the

00:30:27 community of God we have power we don't need politics we have power by ourselves and I think sometimes people make the mistake but certainly it is good to exercise the tradition to be in power structures to speak to the powers but I think it's important to realize that we are not really changing the world that way because many get waylaid by this you know temptation to power even in church communities I have seen very few leaders who can actually handle power and that's why the cross is very important that we

00:31:22 must again and again be prepared to say no to all these temptations and simply rely on the power of the cross and the power of the resurrection that we will rise again and you've talked about practices of radical pessimism and practices a radical optimism can you explain what you mean by those terms and what are those practices look like well my radical SMSing as I was saying it's like that temptations no in other words we don't fool ourselves we don't get delusional and think that we will transform the world if we have enough

00:32:08 resources to feed people we have enough resources I mean many development theorists know talk about you know Jeffrey Sachs for instance you are saying we have within our power to solve the problem of poverty I said yeah that's true I mean there is enough natural resources to feed everyone but it's very optimistic in the sense of it does not realize the radicality of evil as well and self-interest so this is reading out pessimism in other words we are not going to get waylaid by all these promises that we can do things

00:32:49 apart from the power of the course so that's the main radical pessimism I am NOT I think faith-based development organizations have to be very very careful not to blow out of proportion what we can and cannot do we can't do certain things but there are certain things just we cannot do another one's my own experience in Social Development this past what 40 almost 40 years is that you know just to move poor people from a very deep sense of despair to a sense of hope from a deep sense that nothing can be done to a sense that you

00:33:42 know things are possible just to move them psychologically it takes the Spirit of God to train you know I remember this boy I was interviewing we have this what we call the Smoky Mountains all these mountains of garbage it was living off that and many other families in that community and I was saying to him you know there's this group you know why one coming in and to do sort of social work and all the rest of it and he was saying well mom we already have 300 and he was in this community whether is still poor he has

00:34:32 no great expectations the things will get better they will get some relief from services that's it but we will still be here we will still be living of this garbage and paralyze the perfect home you know things are very well edek from you know the psychoanalyst says this notion that there are two kinds of people that are really radically conservative there are very rich and the very poor because both of them think you know the rich think I'm entitled to all these well nah this is the state of nature privilege is a state of nature

00:35:22 further for the for the very poor is also the case poverty is the state of nature things are not going to get any better this is as good as it gets that I have three square meals a day and that's it my parents my kin my neighbors all of us will be the same you may have all these outside interventions from the good in people but we will be the same so there is this conservatism psychologically the things are not going to be any better so just to move these people you know from point A to B to a sense of hope and a

00:36:13 sense of desperation let me request you know the spirit of dread just to just to engage the imagination so it's a it's it's it's important to be aware that true transformation first of all requires very deep sense of the tragedy of things that's radical pessimism I'd say a radical hope also means that I have an immense confidence in the Spirit of God this is where the Holy Spirit comes in the immense confidence in the spirit of garden certainly cannot do so in a way I think all of us have to also have a sense that

00:37:06 there's nothing really I can do because you know those places in the heart and in the mind you know strongholds of the mind you know in cries Matic circles in our country there's all this talk about strongholds huh but you know spiritual strongholds are not primarily out there hmm when Paul speaks about strongholds in Corinthians it talks about strongholds in the mind what is proud of singers in the mind you know that service barrier to the knowledge of Christ and I think that in many parts of the majority world thus

00:37:55 you know the the strongholds of the mind are such that you know you can you can be kept in generational poverty the caste system for instance in India or familism in Southeast Asia rest of Asia the clan system you know you can bring in all these modern political systems where the truth is it's all just one or a surface not the deep structures are still the clan systems and those things you cannot change it's only by the Spirit of God that you can change it you know it's a very radical changes in the mind you know

00:38:43 that's right Romans talks about being renewed in your mind that's very begins it shouldn't end there but that's where it begins you know you begin to get transformed by the renewal of your mind and and to me that is a major project of the church these days what it means to see the human imagination as a battlefield as an arena this is where communication is very important all the social media all the work of the imagination you know especially for a young people now because people don't respond to abstract things anymore I

00:39:27 mean they want to be this one they want to see you want to feel it to be real now that requires ways of being imaginative mm-hmm in other words we engage this is the time for books like revelation you know I think that isn't you know it is so so misunderstood is because very few people can thank you my tentatively already feel theologians were that matter so I think but that's you know the ability to think in symbols to capture people's imagination that's where most young people are now that's also where many pre-modern people are in

00:40:16 the rest of the two thirds world you know I think it's the West which is an exception hmm very Linea it's very sort of abstracting or just the AutoCheck see all that does its process but it is a very limited usefulness in an age like this so I think that's that's where we need to be aware of the demonic as well you know we were not we don't realize that the strongholds of the mind are very real that's why people have kept or you know they're kept bored by what way what they think is the state of nature so I mean

00:41:10 even to have a sense of hope we've been the past year and a half we've been working among disaster victims of typhoon Yolanda and one of the things that we realized was it's the only the Spirit of God who can give people a sense of how we can you know it's it's a it's a place where the Spirit of God alone can go up the human imagination so he went sensed things can be fixed you know in the West everything can be fixed but you know when when when you're poor in the 2/3 world you think that nothing can be moved how would you

00:42:02 define integral mission well that's a very it requires a very long answer well into Commission to me is really just being able to see all of human reality with the eyes of God and being able to see him in all activity not just in things like vandalism or even social action but even but being able to see the reality and presence of God everywhere and having the eyes to see it and articulated and work for it maybe just to give you an example to me into the means you know thinking creation early that we are aiming not just for a ticket

00:43:14 to heaven but the the new heaven in the new earth you know we're not going anywhere you know the Bible does not promise us that we're going somewhere you know up in the air it is this earth that we will inherit and we will be given a new heaven and a new earth of course then by the power of God no like the New Jerusalem coming down from above but you all the images have to do with the kingdom of this world becoming the kingdom of our God so you're not thinking some it's a real place somewhere but it is here then this

00:44:07 is eternal life that they know thing if you only regard that's heaven and in Jesus in heaven and earth have come together so that wherever Jesus is him that's heaven so I think people need to realize that integral mission means that God now fully really covers the earth with his glory it says how we don't have eyes to see it in all of our lives in their everyday life in those moments when we are more most aware of of his presence as a church community those moments when we see some social transformation when we

00:45:02 see the kingdom at work like in our people power I saw a fellow that was a historical moment where really heaven King out and even our old people would say that you know God has mercy on us he had

come down that's the way they does the language when people talking about people are so it's three Integra mission is saying the kingdom at work always in our midst so you have that you know the whole creation being renewed you also have the sense that well relationships are getting repaired you know this whole idea reconciliation

00:45:55 you know with God in our neighbor you know the second commandment then you have to me it's also the deepening and being increasingly conformed to the image of the Son that's the discipleship that's the Great Commission I have what we call three C's the cultural mandate the great commandment and the Great Commission unfortunately most people simply think mission in terms of the Great Commission or the the mission of God let me say he begins with go forth and multiply you know this is Monday for us to

00:46:41 inhabit the earth and fill it and so on so it's a I think it's unfortunate that that has been mostly in the debate between evangelism in social action that's the way it has come to us as churches but I think it has to be framed in a much larger picture you know that you actually have this whole transformation the new earth and the new heaven and the transformation ourselves as human communities and the church as the beginning community you know that that is where it begins transformation of a manager so I think

00:47:30 we need to have a much wider a theological frame put it in what why do you say mark applying a part in God's mission today well first of all it's it's already a great gift that we have Micah in the first place I used to belong to what we call partnership mission which is actually the precursor of infinite and now many people from the infinite also were part of the framers of the Micah Declaration I you know the make a declaration or anybody and myself and to British you know if we did everything and I would like to think

00:48:23 that the mere fact that the alliance exists it's a step forward as because it's important to have a global community that incarnates the concern of God for the poor to me that is what my car is stands for and secondly the the theme this this in this global assembly of having to deal with the power structures it's taking it a step forward in other words it were leveling up and it's important to grasp that in this day and age you need to be a global community to be able to take on the powers because we have little all these

00:49:22 little NGOs on the ground but if you have a global community that can stand on the side of these little parts of the body of Christ working on the ground then we could have a great deal of influence in relation to the father's and I hope that is what my come come become like for instance these days I mean I'm very happy that the Pope for instance has began to speak about all the persecuted Christians whole discretion minority is under pressure because in the West it's not politically correct now

00:50:04 you know it's easy to talk about human rights when it comes to other end of story but not Christians getting killed and I was very happy that the Pope just iced the secular governments and said how come nothing is being said about this and you have this all over the place such as in the Middle East Asia as well so I think it's important to stand together in this way and persecution is not going to be you know I think it is going to intensify so we need to think carefully how to stand together with all the patrician

00:50:52 minorities in the world that's wine so Micah can be in a way because it's a global community I hope that we have more visibility in public issues we don't have to be very very big we just have to be cohesive that's what I learned in our people part I remember when we decided you know I sent off the men on Saturday

because I today afternoon we had this military defraction Ramos and really they defected from there and announced to the world we are going to do you know big break out of this dictatorial rule and

00:51:39 and I cannot sing sent word to the people that we must have a human buffer around this this you know is more country of all the military who have defected and I said our man to try and see what's happening five o'clock in the morning the next day we had a meeting and praying whether we will war and we decided we will go and so I said okay I mean let's endure news to the two radio stations that are still alive at that time which is the Christian radio station and the Catholic one and also the only stations that were left know

00:52:24 everything why he was shut down so so I said you know that's you know send word we will just you know be a Compaq annatto in front of the gate the day three and so on and I remember one of my staff saying I hope I will attend about you be asking all the evangelicals to come I mean this is really easy with just a small organization I said you know this is a historic moment let's is your column and see who will come now the interesting thing is that all these people from a small churches in fact outside the cities you know

00:53:13 nearby provinces by bus loads coming and they are not your theologians always wait there all these women bringing all the sandwiches and all that you know to help us and and and many of many of them are ordinary people church people they say we just want to come here remember one lady coming and register anything you know for some reason I think God wants me to be here and I brought my baby here yeah because I recognize this is you know God is doing something I want my baby to be here you know it's a

00:53:57 dangerous thing but you brought her baby and many others you know coming from many church communities because I have always thought that we are a small minority of sort of more reflective evangelicals in the city and that's about all the consistency we have you know but I did not realize that there are always Church before coming and saying we want to be here because God has led us here and he's doing something and that was very important to me one of the things one of the things I learned from that

00:54:40 experience that you don't have to be a big organization what is important is that you're this you're able to discern the times and you're able to speak it you're able to sing that song and sing it faithfully and the people overcome you know the Lord Jesus saying my people hear my voice my sheep will hear my voice if it is an authentic voice from the Spirit of God the church the remnant will hear it of course there are others who will not you know for instance one of our foremost evangelical theological

00:55:26 establishments they they kept me big you know it's 4th day they're still debating whether they should go to the people power huh and in the end they decided you know if you'd like to really just go but you cannot go under our flag not and I thought it was very sad that the church leaders and the theologians or on the sidelines and this ordinary people okay so I think you don't have to be a big organization you just have to raise the flag and and and raise a flag that authentically speaks from the Spirit of

00:56:10 God move and in the shape and to me that has been a great in character you don't measure significance by numbers because of the historic moment people will come out of the woodwork you know and recognize that voice but what padilha mega thank you for joining us or the global church project yeah thank you thank you you've just watched an abridged version of this interview for the full interview plus four resources for churches and colleges and universities please visit www.hp.com/recycle next time from me

00:56:56

goodbye