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## **The Challenges of Christianization faced by Maranao Muslims in the Province of Lanao del Sur, Marawi City: An Analytical Study (Article 1)**

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### **Abstract:**

This paper utilized a content study to clarify the several challenges faced by Maranao Muslims in the Province of Lanao del Sur, Marawi city. The study focuses on the activities conducted by Christian missionaries through Marawi Auxiliadora Parish, Prelature in Marawi and its Vision. The tendency of giving priority of this study is to discuss the challenges of Christianization faced by Maranao Muslims in Marawi city, to clarify the hidden reality of their challenges of Christianization through dialogue without fighting. To address this limitation, an analytical study is conceived to foreground the challenges of Christianization in the Province of Lanao del Sur.

The objectives of this study is to identify and trace their challenges of Christianization and how they managed to survive with the several challenges of Christianization. Descriptive Analysis used in this paper in order to describe the challenges of Christianization faced by Maranao Muslims, contextualizing and examining the factors that shaped challenges, synthesizing and understanding/confirming/clarifying the reality of challenges. One of the most important result of the study; the Filipino Muslims knew that the main purpose of sending Christian missionaries, and Christian settlers through the Philippine Government is to Christianize them. The challenges of Christianization faced by Maranao Muslims taught them to wake-up each other, and teach them to unite as a one body, one family in order to stop the Christianization in the province of Lanao del Sur, and the Christianization program never success in Marawi City until now. The study recommended to readers to read more books which dealing the Christianization of the province of Lanao del Sur in order to know the purpose and mission of Christian settlers and Christian missionaries in the province of Lanao del Sur, Marawi city, Philippines.

**Keyword:** Marawi Auxiliadora Parish, Prelature in Marawi, the Vision of Auxiliadora.

### **Preface**

The Philippines lies on Pacific ocean, 600 miles from the southeast coast of Asia. The country is an archipelago, consisting of 7,107 islands, 429 of which are more than a square mile each in areas. The Philippines divided into three islands; Luzon, Visayas and Mindanao, the largest island is Luzon and the second largest island is Mindanao where Muslim majority of the Muslim Filipinos are found and Mindanao has many cities. Alonto(1976). So the study focuses on one of the city of Mindanao which is Islamic City of Marawi. It was written in the history that the Muslim Filipinos still on their challenging of Christianization through several organizations such as the western education, war, integrations through dialogue of life, which executed by the Philippine Government from the beginning until our current time. Marawi City is the capital of the province of Lanao del Sur, it was formerly called Dansalan (from the word Dansal meaning to come, converge or congregate; as in dansal a begel literally 'rushing of the waves to the shoreline). Dansalan is the old capital of province of Lanao del Sur. And nowadays, the province was officially divided into two provinces which is: the Lanao del Sur and Lanao del Norte (with Iligan City being the capital of latter) in 1959 by virtue of Republic Act No. 2228. Dansalan was named as a City in 1940 by the Commonwealth President Manuel L. Quezon<sup>1</sup> but its formal inauguration was not pushed through due to the outbreak of World War II in 1941, Alonto (1976)).

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<sup>1</sup>(known by his initials MLQ, was a Filipino statesman, soldier and politician who served as president of the Commonwealth of the Philippines from 1935 until his death in 1944)

After liberation, Dansalan was officially inaugurated as a City on September 30 1950 during the presidency of Elpedio Quirino who served as sixth President in the Philippines from 1948 to 1953. Alonto (1976). The granting of the City charter to Dansalan made the positions of previously appointed officials elective. Soon another bill was introduced and subsequently approved in the Philippine Congress in 1955, changing the name of Dansalan City to Marawi City (Marawi literally means 'reclining'). Later, one Maranao Assemblyman in the Batasang Pambansa proposed to revise the name for the City (ISLAMIC CITY OF MARAWI). Marawi is only predominantly Muslim chartered City in the Philippine Islands. The special future of the Islamic city of Marawi is the being surrounded on three sides by three municipalities. It is bounded on the north Kapa; Bobung on east; on the west is Marantao, and to the south in the Lake Lanao. It has a total land area of 5,838 hectares of which 1,443 are residential, 33 commercial, 317 industrial and 2,276 agricultural.

The City has a mean elevation of 2,350 feet above sea level. It is politically divided into four districts having a total of 134 barangays few of which have definite political boundaries. There are speculation that the City council is moving toward the reduction of the number of Barangays to 40. As of March 1985 the City reportedly had a total population of 85,703 people. The 97% of the populace were Muslims and 3% were Christians. The Catholics constitute about 2.5% of the population in the City.<sup>2</sup>With regards to the Parish "Maria Auxiliadora", this was formally erected on the 15<sup>th</sup> of April 1912 (April 2, 1934) by the Jesuit Community under the Diocese of Cagayan de Oro. This was passed as the Parish of the Diocese of Ozamis (January 27, 1951), Diocese of Iligan (February 17, 1971), and Prelature of Marwi (December 6, 1976). Just this year under the Prelature of Saint Mary, a new name was derived from the Patron Saint of Marawi City, Maria Auxiliadora, Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

### **Problem Statement**

Throughout the history of the Maranao Muslims those who residing in the province of Lanao del Sur, Marawi city; they faced several challenges in their respected places. So one of the most difficult challenges they faced until now is the challenges of Christianization through several institutions and organizations such as the Marawi Auxiliadora Parish, the Christian Prelature in Marawi City. These organizations tried to Christianize the Maranao Muslims in Lanao del Sur, Marawi City through showing to them the good character, attitude, and helping the native people in the name of Jesus as their Lord, Marohomsalic 2001 & Alonto 1976). Another problem is the organization of Parish, Auxilladora in Marawi City. All these organizations attempt to Christianize the Maranao those who residing at Lake Lanao. This is the most difficult challenges faced by Maranao Muslims in the province of Lanao del Sur, because they are not killing them directly but they helped them through medicine, education and etc. another challenges faced by Maranao Muslims in the province of Lanao del Sur is the Christian settlers brought by Philippine Government to the province of Lanao del Sur. The Christian settlers take their opportunities to use the power of the Philippine Government in order to grab ancestral lands which belong to the Maranao Muslims in the province of Lanao del Sur, Disomimba (2018); Marohomsalic 2001 & Alonto 1976).

### **Methods of the Study**

Documents analysis has been employed as the main methodology in this qualitative research in order to examine the materials related to the Christianization faced by Maranao Muslims in the Province of Lanao del sur, Marawi city, Mindanao, Philippines, Disomimba (2018). The method of data collection deeply focuses on written data such as books, journals, academic thesis, websites, newspapers, and news reports which related to this article.

Written documents are used for data analytics as these materials are significant in the qualitative research method, contextualizing and examining, synthesizing and understanding/confirming/clarifying the reality of Christianization towards Maranao, summarizing, quoting/citing the statements of Muslims and Christian Priest's views on the Christianization in Marawi city.

It is believed that this method of analysis can provide useful insights to interpret and place relevant research themes accordingly. Hence, the researcher extract some of the themes that are dominant related to the study, Disomimba (2018).

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<sup>2</sup>The population in current time in the province of Lanao del Sur in the 2020 census was 1,195,518 people, with a density of 310 inhabitants per square kilometre or 800 inhabitants per square mile. Taken from: Lanao del Sur - Special Area for Agricultural Development (da.gov.ph), [saad.da.gov.ph](http://saad.da.gov.ph) > region-x > lanao-del-sur

## Results of the study

The study of Christian organizations in Marawi city such as *Prelature in Marawi City, Marawi Auxiliadora Parish* and its vision has a good impacts and results towards Maranao Muslims in Marawi city in order to know deeply their mission and vision. So one of the most important results of the study; the Maranao Muslims knew the main purposes of existence of these Christian organizations is to Christianize them through dialogue without fighting such as dialogue of life, dialogue of peace, dialogue of human rights and dialogue of rapprochement. The existence of Christian missionaries in Islamic City of Marawi taught them to set-up their Islamic coherent, strengthening their brotherhood, wake-up each other in order to challenge and stop the activities of Christianization in Marawi city conducted by Christian missionaries. Based on Maranao Islamic unity, the program of Christianization has no impacts towards them until now due to their concretely step and standing together side by side and the Islamic City of Marawi still dominated by Maranao Muslims and never conquered and never Christianized the City.

## Discussions with Analysis

### Marawi Auxiliadora Parish

We will discuss here, the history and the Profile of the Parish, Maria Auxiliadora in Marawi City. The Marawi Auxiliadora Parish has a two unique structure which is not exist in other Christian prelature in Marawi city. This two structure has extended chapels, that of Mindanao State University Chapel and Balo-i chapel<sup>3</sup>, each chapel is supervised by a permanent residential Christian priests. There are thirteen areas which the Parish has to coordinate. Each area has leader and become automatic member or official of the Parish ADHOC Committee which later became the Parish Council. Each area is assigned for Christian church maintenance, preparing for the liturgy, and catechetics. Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

In my opinion, it is very obvious here that the Marawi Auxiliadora has a new approaches to the Maranao Muslims those who residing in the Province of Lanao del Sur which is to guide them to Christianity religion without fighting through engagement discussion or dialogue discussion (Alonto, 1976). The Marawi Auxiliadora have new methods in approaching the Maranao Muslims through Apostolates entrusted to the individual member of the area such as Family Life Apostolates responsible for the pre-Cana and pre-baptism seminars. The Marawi Auxiliadora conducted a several seminars which entitled pre-cana 'which is the Catholic tradition teaches couples how to be married' and baptism for the purpose of guiding Christians and Maranao Muslims in order to help prepare parents and godparents to bring their child into the life of through the sacrament of Baptism. Aguilan (2017); Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

It is very clear that the Apostolates try to show to Maranao Muslims that they are the model of practicing the commandments of God, they are the best people to implement Justice and Peace towards humanity in the name of their Lord Jesus Christ. But the Program whose commitment is on promotion of human rights – through Justice and Peace, and the newly formed apostolate on Drug Addiction in the province of Lanao del Sur, Marawi City. So the Christian organizations or missionaries were assigned in Marawi city and they have same purposes which is only to Christianize Maranao Muslims in the province of Lanao del Sur, Marawi city, Mindanao, Philippines. Aguilan (2017); Alonto, (1976); Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

The program of Christianization towards Maranao Muslims through implementing peace and justice were failed because of the following reasons: Firstly, the Christians hated the Maranao Muslims and they did not implement the Biblical concept on justice which is written in the Holy bible. The biblical concept of justice not against the human's right. If you read the Holy Bible you trace that the justice is loving, merciful, gracious, generous, and restorative. The Christian Filipinos organization such as *Ilaga* and others did not love, did not gracious, did not generous, and did not restorative to the Maranao Muslims but instead of these they conduct inhuman activities such as grabbing Muslims', killing, burning their houses, Islamic institutions, sacred place of worship and etc.

Aguilan (2017) & Alonto (1976). if the Christian followed the Biblical concept on justice they will succeed as Jesus considered charity an act of doing justice or practicing righteousness (Matthew 6:1-

<sup>3</sup>we will discuss this in article 2

2).Secondly, the Christian settlers never return back to their respective places and they tried to grab the Maranao's land in several part of Lanao del Sur and Lanao del Norte, Mindanao. I'm sure that if the Christian settlers return back to their original places and stop to take the Muslim's ancestral lands, then the program of implementing the peace between the communities will be successful easily(Alonto, 1976)&Magdalena, V. Federico. (2002).

It obvious that the Christian missionaries tried to Christianize the Maranao Muslims in the province of Lanao del Sur since when they arrived in Maranao's motherland, but unfortunately, they never Christianized them because of their strong beliefs in the oneness of Creator and their unity through Islamic brotherhood...so after we gave a very light analysis on implementing the justice and peace in Maranao's ancestral land, we will move to another topic which is Prelature in Islamic City of Marawi. Aguilan (2017)&The Bishop-Ulama Forum (1996-1998).

### **Prelature in Marawi**

The historical background of the Prelature in Islamic City of Marawi is very important to cite here with its vision. The prelature in Islamic City of Marawi was created on November 20/1976 and made a suffragan<sup>4</sup> of Archdiocese of Ozamiz. It is comprised the province of Lanao del Sur of which Islamic city of Marawi is the capital. It is the land where Muslims predominate and practice their fully rights and implemented their Islamic teaching, tradition, prayer while the Christians remain a small or minority but courageous or brave minority. the Christian missionaries mentioned that, it is the land where Christian missionaries extends their hand to Christianize Maranao Muslim through implementing brotherhood between them with a common search for God's all-encompassing Love, Coronel, & Schoenstein (n.d.); The Bishop-Ulama Forum (1996-1998); &Magdalena, V. Federico. (2002). This is the short story of the creation of the Prelature in Islamic city of Marawi. It is very clear that the mission of the Marawi Auxiliario Parish and Prelature of Marawi city is to extend their religion and spread it towards Maranao Muslims in order to Christianize them through respecting each other, loving each other, helping each other, and worship together in the name of Jesus Christ as Lord and in a common search for God's all-encompassing Love.

In 1971, the late Bishop Bienvenido S. Tutud then Bishop of Iligan which had jurisdiction over both Lanao provinces, found Lanao del Sur by hostilities, killings and culture rooted unrest. The situation was tense, frustrating and hopeless, Coronel & Schoenstein (n.d.). This saying is accurately correct, because in that time, it is the starting point or beginning of martial law before Ferdinand Marcos declare it in 1972. So the situations in Islamic city of Marawi is very complicated specifically in the province of Lanao del Sur, Marawi city. The Philippine Government conducted inhuman activities and other Christian private organizations such as *Iliga* organization, the *Iliga* is a semi private organization which tried to kill Maranao Muslims and brabbing their lands without causes.

The Christians were assign in Lanao del Sur in order to extend their Christian religion towards Maranao Muslims, they found that the fighting between Christians and Muslims in that area is very heavy because already programized, systemized and controlized by the Philippine Government and *Iliga* organization to grab the Muslims' lands in Lanao del Sur. But when the Christian missionaries saw that their religion cannot extend easily towards Maranao Muslims, they decided to change their approaches and methods of communicating with Maranao Muslims through dialogue and they learnt Islam in order to deceive the Maranao Muslims in Lanao del Sur, Marawi city. Aguilan (2017); Magdalena, V. Federico. (2002); Alonto, (1976)&Coronel & Schoenstein (n.d.).

For instance, in 1974, Bishop Tutud went to Rome and decided to learn Islamic religion in order to change his approaches towards Maranao Muslims in Marawi city. At this point in that time, His Holiness, Pope Paul VI, who had been very much interested in the situation in Mindanao between Christians and Muslims wanted to know more about it and asked the Philippine Ambassador to the Vatican, Carlos J. Valdes, to tell him about it. The Ambassador Valdes informed the Holy Father about the presence in Rome of the Bishop of the Palace. The Holy Father called for Bishop Tutud and an appointment for 15 minutes stretched to nearly an hour, Coronel & Schoenstein (n.d.)&The Bishop-Ulama Forum (1996-1998).

Bishop Tutud explained the whole situation to Holy Father the animosities, hatred between Christians and Muslims, the seeming hopelessness of the whole situation and fact that there was really nothing

<sup>4</sup> a bishop appointed to help a diocesan bishop

the Church could do about it or to Christianize the Maranao Muslims those who residing in Lake Lanao, Marawi city because have strong Islamic faith. So in that time, the Holy Father replied was: 'The Gospel demands that we are rise up not only above our unfounded prejudices, but especially that we should rise above even our well-founded'. This reply was to ring in Bishop Tutud's ears for the rest of his life, Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

The Bishop told the Holy Father the message would be hard to tell to the people. And the Holy Father's reply: 'You will not tell them, you will show them'. This was the vision of Pope VI for the Christians and the Muslims of Mindanao. Actually, the Maranao Muslims has strong beliefs in the oneness of Creator and cannot easily to change their Islamic beliefs. The Bishop-Ulama Forum (1996-1998).

After he got back to Iligan city, Bishop Tutud was confronted with more difficulties than he had managed in his pursuit of that vision, so he sought the advice of the Pope Nuncio. The Nuncio's advice was to effect the separation of Marawi from the then Prelature of Iligan city. The Bishop Tutud has a difficulties in facing the Maranao Muslims because they know the vision and mission of Bishop Tutud which how to Christianize the Muslims residing in the Province of Lanao del Sur, Marawi city. Due to the advice of Nuncio to Bishop Tutud to make separation between the Prelature of Marawi and Iligan and he implemented it. In October 1976, Tutud submitted a proposal to make Marawi, and Lanao del Sur, a separate Prelature. And speed with which Rome reacted was a clear manifestation that Pope Paul VI had a personal interest in a Christian-Muslim dialogue in the Philippines, Coronel & Schoenstein (n.d.).

When Bishop Tutud saw that there is no development of spreading Christianity religion towards Maranao Muslims, so he change his approaches with Maranao Muslims, which is dialogue discussion without telling them to convert in Christianity religion. On December 8/ 1976, the Prelature of Marawi was created. Rome never moved to fast. *L'Ossevatore Romano* made the observation that this was so because the dialogue was the Pope's ideas and personal project, 'not for conversion but for dialogue of life and faith', Coronel & Schoenstein (n.d.). This approach is very difficult approach because the Christian people never tell you to convert to their beliefs, but they will communicate with Maranao Muslims through loving, caring, helping, and educating the ignorance people those who residing at Lanao del Sur, Marawi City. The Bishop-Ulama Forum (1996-1998).

The years followed were difficult years for Bishop Tutud and the Prelature in Marawi city. Beside the vision formation, immersion was needed. But how to immerse? Events transpired to bring this about. An earthquake and a tidal wave struck, and brought peoples of different cultures together for the relief work. Some never left. The Carmelite nuns, un-invited, came by themselves, thus supplying the faith dimension, Coronel & Schoenstein (n.d.).

When the earthquake happened in Lanao del Sur, the Bishop Tutud and the other missionaries assigned in Marawi city take opportunities to help the victim people. In that time, the Muslims people were shaken because the Christian enemy came and help them and it was the starting point of dialogue and minimize the hatred, enmity and hostilities between Muslims and Christians in Marawi city. So the mission and vision of Paul VI has good impact towards Maranao Muslims in Marawi city which is implemented by Bishop Tutud. The Maranao Muslims is not easily to convert them to Christian religion because they knew that Islamic religion is the true religion which is the religion of Noah, Abraham, Moses, Jesus, Mohammad and all prophets peace be upon them. But Maranao people are very friendly people compare to another tribes in the Philippines and they are willing to help another people in the name of Islamic religion, Alonto, (1976); Magdalena, V. Federico. (2002) & (Coronel & Schoenstein (n.d.)).

In the time of Bishop Tutud, he faced many challenges in spreading the religion of Christianity. For instance, when a Protestant church got burned down to harass the Christians, and the Catholic church was supposed to be next, the question was if it happened should there be a retaliation?

In my humble opinion, yes there is no retaliation through the hand of Bishop Tutud but there is a retaliation through the other Christian missionaries were assign in Marawi city and there is a retaliation through the hand of Philippines Government and other private Christian organizations such as *Ilaga* organization, the purpose of *Ilaga* organization is grab, take forcibly Muslims' lands and kill the Muslims those who residing in Lanao del Sur. One of the worse retaliation is the massacred in Masjid at Carmen Cotabato city, Alonto (1974).

All the Muslims inside the mosque were killed only because they are Muslims and believe me, if you read the history of Muslims in Mindanao you will trace many massacred conducted by the Christian private

organization or conducted by the Philippine Government, Alonto, (1976)&Coronel &Schoenstein (n.d).. if you ask them; it is very clear that their answer was an emphatic NO. And that has been the answer for the last twenty five years until now. According to Bishop Tutud, he reiterated and confirmed that there is no retaliation when the Christian church was burn in order to calm down the Maranao people residing in the province of Lanao del Sur. Because some Maranao's houses, wealth, ancestral land and Islamic institutions were already burn from the beginning of Christianization of the Philippines through the hand of Christian Colonizers.In the time and more people got involved with the vision of the Prelature. This was the time for BEC, meetings, consultation and representative of the Prelature was needed. Coronel &Schoenstein (n.d)..

On June 2-8, 1987, the First Pastoral Assembly of the Prelature of Marawi was convened. Here it become very obvious that a big number of people who shared the original vision of the Pope Paul VI, were living it during all these years in the dialogue of life and faith. Yearly, as the Prelature assemblies took place, a greater understanding of what this dialogue meant was beginning to be articulated and after several years during a historic assembly in Malabang, Bishop Tutud asked each one present to share his/her understanding about dialogue between them. The words came flowing out and all these thoughts were then gathered and collected by Bishop Tutud who finally wrote in down in what is known as The Prelature Vision in Marawi City, Magdalena, V. Federico. (2002).

The vision of Pope Paul in Mindanao specifically in Marawi city is to set-up or exist the dialogue between Christians and Muslims and its became true. The dialogue in Mindanao, Philippines is the dialogue of life and faith. So the Prelature in Marawi city take their opportunity to develop the dialogue of life and faith and they conducted many dialogue between Christians and Muslims in the province of Lanao del Sur, Marawi city. The Pope's ideas very systematic ideas and it minimized the hatred, hostilities, and misunderstanding between Christians and Muslims. So the Prelature in Marawi city take their opportunity to spread their explanation on their personal beliefs towards Maranao Muslims. Magdalena, V. Federico. (2002). .

The Christian Nation changed their approaches towards other faith or other religions because when they discovered that the spreading of Christianity religion through fighting is not a best approach, so instead of exclusivism, they changed it to inclusivism in order to makecommunication, and make understanding with other religion specifically in Maranao Muslims in the province of Lanao del Sur.

So in my humble opinion, I strongly support the existence of dialogue between Christians and Muslims in Marawi city and all over the Philippine Islands in order to minimize hatred, hostilities and misunderstanding between them. I believe that there is no peace among people of Philippines without peace between ChristiansMuslims in Mindanao, and no peace between Christian and Islamic religion without dialogue between Christian and Islamic religion, and no dialogue between Christian and Islamic religion without investigation the fundamental beliefs of Christian religion and Islamic religion in the Philippine Islands. So we need to investigate of the foundation of both religion in order to understand each other. After we discussed about brief history of Prelature in Marawi city, we will move to it vision in order to understand it clearlywithout confuse.

### **The Vision of the Christian Prelature in Marawi**

One of the most important vision of the Prelature in Marawi city is to be love by God and to be able to love Him in return, this is a human experience as a real as it is mysterious. According to the Filipino Christians, this divine and human exchange is actually the essence of what Christians call the good news and of what Muslims mean when they refer to God as the Merciful (al-Rahman). The Compassionate (al-Rahim) and the Loving One (al-Wadud). They hold and believe it is faith. To announce and proclaim it is an integral part of the mission of Christianity and the Da'wah of Islam(Coronel &Schoenstein (n.d)).So here, the Christian missionaries in Marawi city tried to integrate their Christian beliefs into Islamic beliefs, because their final mission is how the Christian and Muslims live together and worship the oneness of Creator in same time with believing that Allah, God or Lord is same with the God of Christians. So in this matter they want to put the Muslims in confusing worship... ,

According to Christians, any good human activity such as preaching and teaching can be vehicle for communicating the good news about God's love. The nobler the activity, the more credible the message. Man becomes more fully human when he relates the love of God in true communion with another. This is dialogue.

According to Christian missionaries said, one of Bishop Tutud best time during his earthly existence in this universe, given man's thirst for growth and perfection, he needs both to proclaim and hear about God

as the Loving One. Every good must somehow be communicated. Belief in the Divine Mercy and Compassion must be shared towards Christians non-Christians those who residing in Marawi city and all over the province of Lanao del Sur in order to minimize the misunderstanding between communities. Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

I strongly agree that this sharing is through dialoguediscussion and engagement between Christians and Muslims those who live in Marawi city, sharing ideas is the most important between communities in order to build mutual understanding through education, social development, economic, politic and etc. but divine mercy through worshipping the oneness of Creator cannot be shared between Christians and Muslims because both of this two religion has different interpretation on worshipping the oneness of Creator, as we knew that Christians worshipped their God through trinity and the Muslims worshipped God alone without Son and the Holy Spirit(Coronel, Delia & Schoenstein, Erwin (n.d.). Bishop Tutud mentioned, in today's situation of conflict, sharing the experience of God's love through dialogue becomes all the more imperative. In the time of Bishop Tutud, the situationand relation between Christians and Muslims in Mindanao specifically in Marawi city is very worse because the Christian settlers those who came to Lanao del Sur, Marawi city still forcing and grabbing the ancestralland belongs to the native people Muslims at the province of Lanao del Sur and the Muslims in that time, they we-up each other and tried to defend themselves in any possible way or approach because of the inhuman activities conducted by Philippine Government through sending Christian settlers to Marawi city and supporting the *Ilaga* organizations, Macarandas, A. Elias (2009) & The Bishop-Ulama Forum (1996-1998).

I agree with the idea of Bishop Tutudwhen he mentioned that the dialogue became more the imperative or obligatory but in my humble opinion, dialogue should be exist between communities both Christians and Muslims but is not obligatory for everyone, dialogue is optional and anyone wanted to participate in the dialogue discussion and engagement is up to him/her. Moreover, dialogue is the best solution to decrease the misunderstanding between religions specifically in Mindanao in order to improve the quality of education, economic, political and social development. Dialogue is the best way and the best approach of building bridges between Christians and other faith in general and it will eradicate the misunderstandingbetween heavenly and non-heavenly religion in the World specifically in Marawi city. The Bishop-Ulama Forum (1996-1998).

I believed that in the situation of prejudice, in Marawi city, dialogue is necessity and dialogue means an abiding and genuine search for goodness, beauty and truth. This search is based on the conviction that no one person has a monopoly of these. For are not goodness, beauty and truth emanating or originating from one and the same source. God? Who or what can monopolize Him? Thus each person must be open to the fact that he can be enriched by the goodness, beauty and truth and in the other. Each must be ready to discover the face God in the other's faith(Coronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

I agree that the dialogue in Marawi city should be existed by means of abiding and genuine search for goodness, beauty, truth, and peace. But if the participants in dialogue discussion both Christians and Muslims did not cite about the genuine history of Marawi city and all over the Philippine Islands; their dialogue is nothing and cannot reach to the goals and objectives of dialogue which searching the goodness, beauty, truth and peace between Christians and Muslims in Marawi city. For instance, it was written in the history that the Maranao Muslims is the native people in Marawi city and the ancestral land in Marawi city is belongs to them, therefore, before the Philippine Government brought Christians settlers in that city, no Christians exist in Marawi cityCoronel & Schoenstein (n.d.) & The Bishop-Ulama Forum (1996-1998).

After the coming of Christianity to Marawi city, they claimed that the Marawi city is belongs to them, it is unfair ideas and the Christian missionaries support this idea with establishing the Catholic Church in Marawi City. So how we solve the cancerous problem between Christians settlers and Muslims those who residing in Marawi city. If the Christian priests in the Philippines support the Christian settlers in Marawi city, so we cannot reach to the final search of goodness, beauty, truth and peace, because we for got the main causes of animosity between Christians and Muslims in Marawi city. Alonto (1976) & Marohomsalic, A Nasser (2021).

The history of Marawi city was written, and it tell us that the native people in Marawi city is Maranao Muslims. So if the Bishop Tutud with his companions really searching the goodness, truth and peace

between Christians and Muslims in Marawi city, they should inform their fellow Christians that the land of the province of Lanao del Sur, Marawi city is belong to Maranao Muslims. Macarandas, A. Elias (2009).

I strongly agree with the definition of dialogue which given by Bishop Tutud when he said: in an atmosphere of animosity dialogue means pow-lessness and vulnerability. Yes dialogue in this time is lacking of ability and knowing the truth, lacking of influence towards communities both Christians and Muslims in Marawi city and it is also lacking of power to control the animosity between the communities.

According to Bishop Tutud, he said that from a position of weakness one in truly communicate his trust in the other. Trust is most real when there looms the possibility of betrayal(Coronel &Schoenstei (n.d.). I agree this idea, but in that time, the Maranao Muslims did not trust their fellow Christian brothers, because some of their kinship, relative, neighbors and friends were killed by Christians settlers without reasons only that they were Muslims and their religion is Islamic religion. So the Maranao's mentality, its better to die in the name of Islam instead of converting in Christian religion.

In my humble opinion, if we practice the true meaning of dialogue which is open wide one's arms, to lay aside one's defenses, and so open one's heart. This is very sensitive situation and this is very dangerous. In my humble opinion, should be implemtned dialogue by anyone who wants to participate and enter to genuine dialogue through solving and decreasing the problem between Christians and Muslims without deceiving each other.

According to situation in Lanao del Sur, Marawi city, I can say that it is elitism in all aspects of human life-social, education, political, economic, cultural, interfaith dialogue and even religious-dialogue demands a preferential option for the needy and poor people, they are voiceless and the powerless people(Coronel &Schoenstein (n.d.). In this situation, its in need in involving partiality; constituting a favor of privileges which will be given to them in order to guide and help them in all aspects of their life in this earthly World. But unfortunately, it is very obvious that the Maranao Muslims in Lanao province was oppressed in all aspects of their life since the coming of Christian settlers to their ancestral lands; their Islamic institutions was burned, their sacred places was burned, their houses was burned through the martial law and other Christian organizations such as *Ilaga* and etc., their ancestral lands were grabbed by the Philippine Government and given to the Christian settlers in Lanao province but when the Christian Bishop came to Maranao place headed by Bishop Tutud, they tried to minimize the animosity or hostility between Christians and Maranao Muslims....Asian Gathering of Muslims Ulama and Christian Bishops (2003).

It is well known that the majority of residents in Lanao province is Maranao Muslims. So the vast majority of the population is marginalized even in the core element of their existence. They are not allowed to define their meanings, to assert what things can have real value in their lives. Marohomsalic,(2021) &Alonto (1976). To this vast majority in the province of Lanao del Sur must God's love and mercy come as good news an inspiration in their struggle to liberate themselves from oppression to freedom and until now they try to liberate themselves in order to practice their fully human-rights,Islamic traditions rebuild their sacred places, houses, mosques and other Islamic institutions which burned through the hand of Christian settlers and other Christian organizations those who involved actively to kill the Maranao Muslims in the province of Lanao del Sur, Marawi city. Marohomsalic, (2021).When Bishop Tutud was assigned in Lanao province in order to Christianize the Maranao Muslims, they start to rebuild mutual understanding between Christians and Muslims and forget the past history between Christians and Muslims communities in Marawi city. In my humble opinion, I strongly support this activities which is dialogue discussion and engagement in order to move forward for the sake of educating the Christian-Muslim community in Marawi city. I believed that if both Christians and Muslims support each other in developing their education, economic, cultural, and forgetting their cancerous problems etc. they will be one of the successful nation in this universe, in this matter we strongly demand from the Philippine Government and other Christian organizations headed by any Christian Priest with Muslim ulama to move forward through interfaith dialogue discussion and engagement between communities. Asian Gathering of Muslims Ulama and Christian Bishops (2003)&Coronel &Schoenstein (n.d.).

To be frankly and to be wounded in the act of loving, to understand in a situation of mis-understanding between both side, to trust in an atmosphere of suspicion- these are no light burdens to bear. So in this climate of misunderstanding, dialogue therefore demands a deep understanding with spirituality which enables any person or any man to hang on to his faith in God's love, even when everything seems or feel to fall apart.

This dialogue with spirituality is such that what is believed in the heart becomes alive in one's style of his life in this universe. Asian Gathering of Muslims Ulama and Christian Bishops (2003).



This same dialogue demands a deep respect for the faith of the others, life of others, sacred places of others, for the way they understand it properly, and also for the manner in which they express and practice it. The faith of the other may not be judged from the perspective and categories of own's faith (Coronel & Schoenstein (n.d.)). Thus dialogue also demands seriously to study of the faith and religion of others, as well as one's own. But this dialogue of faith is does not mean defeating other religions but it mean to understand each other without fighting between communities...

In my humble opinion, in an area where Muslims, Christians, Jewish, Hindus, Buddhist and others live together, the dialogue described above is an offering to all of them without exception. It is an offering because though it is a demand on the believer, he should not force it on those with whom he must relate. It is an offering because it is ever extended not only in the pleasurable of appreciation but also in, and even beyond, the pain of rejection. Dialogue is an offering because it respects the hostilities of both Muslims and Christians and the pace with which they strive to ease their hurts and to heal their wounds. So here dialogue discussion is necessary between Christians and Muslims with other faith in order to establish peace between them, Magdalena, V. Federico. (2002) & Coronel & Schoenstein (n.d.). Besides being an offering, dialogue is a challenges as well. It asks of a believer whether his faith does not require him to rise above his prejudice, even those that stem from real pain. It is a challenge to scrutinize this pain-filled past yet hope still to start a new chain of happy memories for tomorrow.

Dialogue is above all a communion of men, women and societies in total submission to the oneness of God, who persists in the hope that all can be a change of heart and participate in the building of God's kingdom in this universe whose completion He alone can bring about Magdalena, V. Federico. (2002) & Coronel & Schoenstei (n.d.).

This is one of the difficult challenges through Dialogue of Life and Faith, if the Christian missionaries know that the student or employees at Mindanao State University, they tried to approached them through Dialogue of Life and asked them what they need in their daily life. So if they encountered a Muslim Filipino who has hardship for his daily life he/she ask help from the Christian missionaries and they help him/her and step by step converted to Christian religion. Please continue.....

Challenging of Dialogue in Marawi city is very important because some time it will give negative and some time it will give positive towards Muslim Filipino those who residing in Lanao del Sur and Lanao del Norte and the next article I will discuss about the dialogue in the Philippines.

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