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LUTHERANISM IN THE PHILIPPINES

1952 - 1966

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Historical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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LETTERING WORK

General Station

Work in the Philippines

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Establishment

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Session Work in

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itself in the Philippines. Chapter II provides an overview of the religious and cultural background of the country. The purpose and function of the Lutheran Church in this setting is briefly considered. In order to give a more complete picture of Lutheran work in the Philippines, Chapter II surveys activities of the Missouri Synod which led to the opening of the work in 1946. This chapter also gives a report of the progress of the work until 1983. For a review of the early years of mission endeavors of the Lutheran Church--Missouri

CHAPTER I

INTRODUCTION

The purpose of this research is to outline the history of the work done by missionaries of the Lutheran Church--Missouri Synod in the Philippines. The study is made in the context of the Christian faith. The writer believes that the God of history led the Lutheran Church to the Philippines. He gives credit for the results attained to God's activity through the Word and Sacraments and the dedicated lives of His people. It is the hope of the writer to present an objective study which can be used to make plans for future Lutheran work in the Philippines with the benefit of more accurate historical information and insights.

The investigation concentrates on the period 1952 to early 1966. To sketch the setting in which Lutheranism finds itself in the Philippines, Chapter II provides an overview of the religious and cultural background of the country. The purpose and function of the Lutheran Church in this setting is briefly considered. In order to give a more complete picture of Lutheran work in the Philippines, Chapter II surveys activities of the Missouri Synod which led to the opening of the work in 1946. This chapter also gives a report of the progress of the work until 1952. For a review of the early years of mission endeavors of the Lutheran Church--Missouri

Synod up to 1952 the reader is directed to the Bachelor of Divinity thesis entitled: "The Founding and Early Development of the Lutheran Philippine Mission" by John G. Scholz.¹

Lutheran work in the Philippines goes on in three separate areas, known as districts: (1) The South Luzon District, with activities centering in the Manila area and at two points south of Manila; (2) The North Luzon District, with activities centering in Baguio City and extending from the Binalonan-Urdaneta area all the way up to the north coast of Luzon; and (3) The Mindanao District, with activities centering on the islands of Mindanao, Cebu, and Leyte, all located south of Luzon.² Since the developments in each of these three districts is a story in itself, each will be taken up in a separate chapter.

The Lutheran Church in the Philippines has done considerable work in the field of education. It has established and maintains Sunday Schools and Vacation Bible Schools. Kindergartens have been used in opening up new work. Young people's vacation camps and lay training institutes are conducted quite extensively. Lutheran missionaries attempted to operate a Christian Day School and a high school. These were both discontinued, but parochial schools and high schools are

¹Unpublished Bachelor of Divinity Thesis, Concordia Seminary, St. Louis, Mo., June 1952.

²Cf. Locator Map, Appendix D.

again being considered as part of the future Lutheran mission program in the Philippines. The Lutheran Church in the Philippines operates a theological seminary for training its pastors. Chapter VII discusses the educational aspect of the work of the Lutheran Church in the Philippines.

The production of suitable literature in the various dialects of the Philippines is essential for the growth and maintenance of the church. In this field the Lutheran Church in the Philippines is quite active. It has produced Sunday School literature, translations of the synodical catechism, Vacation Bible School materials, dialect hymnals and devotional aids, numerous tracts and pamphlets, as well as a church paper, The Philippine Lutheran. Pastors and missionaries of the Lutheran Church in the Philippines are active in Bible translation work supervised by the Philippine Bible House. The Lutheran Church sponsors Lutheran Hour broadcasts and other radio programs in the Philippines. Television programs are also used to a limited extent. Work in this field of mass communications is the subject of Chapter VIII.

The missionaries of the Lutheran Church--Missouri Synod in the Philippines are organized into the Lutheran Philippine Mission Conference. At periodic meetings opportunities are provided for the spiritual growth of the missionaries themselves and also for setting up policies for mission work in the Philippines, subject to the approval of the parent church body through its Board for Missions. As Filipino members and

pastors increased, a mission committee was formed with Filipino representation. This led to the formation of the Philippine Lutheran Church, now renamed: The Lutheran Church in the Philippines. A chapter is devoted to an overview of the development of the Lutheran Philippine Mission Conference and The Lutheran Church in the Philippines and its policies. Certain phases of the work in the Philippines that are not conducted by the individual districts, but rather take in the whole field, such as medical missions and ecumenical relations, also receive consideration in this chapter. A concluding chapter will evaluate the Lutheran mission work in the Philippines in the period under study.

A list of the missionary staff and Filipino clergy of the Lutheran Church in the Philippines, a statistical review for 1965, a statistical summary, a map locating the places where Lutheran work is conducted in the Philippines, and a list of land and buildings owned by the Lutheran Church are given in the appendices. They present an overview of the progress of the Lutheran Church in the Philippines in capsule form.

Having served as a missionary of the Lutheran Church--Missouri Synod in the Philippines since 1949, the writer has been an active participant in and a first hand observer of the history of Lutheranism in the Philippines during the period covered by this research. This fact has both advantages and disadvantages in the writing of an objective history

of Lutheran mission work in the Philippines. The reader is asked to take this into consideration and to forgive any obvious bias that results therefrom.

If some phase of the work of the Lutheran Church in the Philippines is omitted or is incomplete, this was not done intentionally. Every effort has been made to gather complete information on every phase of activity insofar as this was possible. Even though the writer has served in the Philippines, much of the history is based on information supplied to him. For any omissions or failure to give due recognition as well as for possible errors he humbly offers apologies.

The writer wishes to acknowledge the help given by the Board for Missions and the Concordia Historical Institute in the gathering of materials for this research. He is also most appreciative of the assistance of the missionaries and pastors of the Lutheran Church in the Philippines in supplying him with valuable historical data. Finally, the writer is deeply grateful to Professor William J. Danker for his guidance and direction.

CHAPTER II

THE BACKGROUND AND SETTING OF LUTHERAN WORK IN THE PHILIPPINES

Location

The Republic of the Philippines is located on an archipelago of 7,038 islands about 500 miles off the southeast coast of Asia, lying between $21^{\circ}25'$ and $4^{\circ}23'$ North Latitude and 116° and $126^{\circ}30'$ East Longitude, extending for 1,152 miles, from 30 miles east and north of Borneo to within 65 miles of the island of Taiwan. Four hundred sixty-two of the islands have an area of one square mile or more. There are eleven main islands, the two largest being Luzon at the north and Mindanao in the south (the others: Samar, Negros, Palawan, Panay, Mindoro, Leyte, Cebu, Bohol, and Masbate). The land area of the Philippines covers 115,830 square miles. It is 7,788 air miles from San Francisco, California, to Manila across the Pacific. Manila is 16 hours ahead of San Francisco and 13 hours ahead of New York. A circle with Manila as center and radius of 2,500 miles would cover mostly water, but in that area would also be living one third of the population of the earth.¹

¹Arthur L. Carson, "The Philippines: Facts and Figures," Missionary Research Library Occasional Bulletin, VI, no. 6 (July 25, 1955), 1.

Climate

Typhoon (which is a tropical hurricane) and monsoon winds dominate the weather. There are several climatic zones with varied wet and dry seasons. In general, December to February is the best part of the year; March to May is hot and dry; June to November is the rainy season in Manila. On the east coast the rainy season extends throughout the year. Annual rainfall in some places is as high as 250 inches. The mean average temperature of Manila is 80°F. Baguio at 5,000 feet has a 64° average mean temperature. The topography of the interior is marked by volcanic mountain peaks and rough terrain, with some upland valleys, rising above the coastal plains. The central plain of Luzon north of Manila is a main rice-growing area. Occidental Negros has extensive sugar lands. The Cotabato Valley in Southern Mindanao has recently been opened to settlement.²

People

The population of the Philippines in 1960 when the last official census was taken was 27,087,685, an increase of 40.8 per cent over 1948, or an average annual increase rate of more than 3 per cent. The population is now estimated at 32,073,000. The population density was 235.9 per square mile in 1960;

²Ibid.

ranging from 81,329 in Manila to 29 on Palawan. Of the total population in 1960, only 14.3 per cent lived in towns and cities with populations of over 5,000, and almost one third of these were concentrated in the city of Manila. Manila alone had a population of 1,138,611 in 1960. Other cities, Quezon City (397,990), Cebu City (251,146), Davao (225,712), Basilan (155,712), and Iloilo (151,266), also had considerable population concentrations. Although the populations of these and other urban centers of the Philippines increased greatly between 1948 and 1960, the larger percentage of the Philippine population continued to live in rural villages of fewer than 1,000 persons. Thus the Philippines can be characterized as a predominately rural country.³

The population of the Philippines is composed of a considerable number of cultural and linguistic groups. The basic racial stock is Malay, which is a subdivision of the great Mongoloid stock of eastern Asia. Negritos, small Negroes, are also found in the Philippines. They seem to be related to the Negritos of the Andaman Islands and Malaya, and were among the first settlers. Other minority groups are the picturesque Muslim tribes of Mindanao and Sulu, and the pagan mountain tribes, largely in the north, with their fascinating costumes and customs. There is a commercially

³Fred R. Eggan and Robert E. Huke, "Philippines" Encyclopaedia Britannica (Chicago: Encyclopaedia Britannica, Inc., 1966) XVII, 853.

important Chinese minority that have frequently intermarried with the Filipinos. There has been some intermingling of Spanish and Americans with Filipinos as well ("mestizos").⁴

All of the Philippine populations, including the Negritos, speak languages belonging to the widespread Malayo-Polynesian stock which includes most of the people of Oceania. About seventy-five linguistic groups are found in the Philippines, and today language is an important identifying feature of Filipino ethnic groups. Three or four of these groups are major languages which are gradually absorbing their smaller neighbors. Tagalog, the most important of these linguistic groups, is second in size; but its strategic position in central Luzon led to its adoption in 1946 as the basis for the national language, now called Pilipino. Visayan, the largest major language group, occupies the central islands, but is split into three subdivisions. In northern Luzon Ilocano has become the dominant language. Spanish was never widely used among the masses and declined sharply after World War II. English is the most widely used language, being spoken by about 40 per cent of the population. English is the main language of instruction starting in third grade. Pilipino is also being taught in schools and is increasing at a slightly faster rate.⁵

⁴Carson, p. 2.

⁵Eggan & Huke, pp. 849-850.

Production and Economy

The economy of the Philippines is based chiefly on agriculture. The fertile soil and tropical climate are well adapted to farming, which engages about two-thirds of the employed population. Rice is the principal staple food of the Filipinos and is, therefore, the principal crop. Corn is another important food crop raised for subsistence. Fruits, nuts, and root crops occupy significant shares of the cropland, and vegetables, beans and peas, coffee, cacao and peanuts are important. The rice yield is low as compared to Taiwan and Japan, and usually large amounts have to be imported to meet domestic needs. The average corn yield is one-fourth of that of the United States. More efficient use of present agricultural lands and development of new lands for agriculture are needed.⁶

Coconut products such as copra, coconut oil, desiccated coconut and copra cake, form the leading export of the Philippines. Sugar cane has revived to exceed its prewar acreage and production, but is no longer the chief money crop. Abaca (Manila hemp) is also an important crop for export. Tobacco is a minor crop for domestic use and export, as are ramie, kapok, rubber, pineapple, and derris. Farms are generally very small with about half of them occupying

⁶Carson, p. 2.

less than five acres and about 37 per cent of the farms being worked by tenants. Farming systems vary from clearing and burning the forest (the kaingin system) to large mechanized plantations.⁷

Next to farming, livestock raising engages the greatest number of people. The carabao (water buffalo) is the beast of burden upon which the Filipino farmer depends. The destruction of livestock during the war was great. But war losses have now been made up and the livestock population exceeds prewar figures. Cattle, horses, hogs, goats, sheep and poultry are raised in addition to carabao.

The Philippines is also one of the world's largest lumber-producing countries, ranking fifth in ratio of forests to total land area. Commercial forests, which cover 34 per cent of the total area of the Philippines, are placed under the government's Bureau of Forestry which operates a licensing system. In addition to building lumber and hardwoods, forest products include dyewoods, rattan, tanbarks, bamboo, gutta-percha, gum copal and fibres.⁸

Fishing is an important industry, ranking next to farming and livestock raising in the number of persons depending upon it for their livelihood. Fish comes next to rice in importance in the Filipino diet. About 1,900 different species of

⁷Ibid.

⁸Eggan & Huke, p. 855.

fish are found in Philippine waters, of which the commonest are milk-fish, mackerel, snappers, sea bass, porgies, pomanos, mullets, anchovies, barracuda, tuna and bonito. Canned tuna is the principal fish exported. Other marine products include coral, pearls, shells and sponges. Among the shells and shell products are mother-of-pearl, trochus, tortoise, green snail shells, and shells used for windows.⁹

Mining for domestic use and for export is also an important source of revenue. The mineral wealth of the Philippines includes deposits of gold, silver, iron, copper, chrome, manganese and lead. In addition to the base metals, such nonmetallic minerals as asbestos, asphalt, marble, coal, gypsum, limestone, clay, petroleum and building stone are found. During the Japanese occupation the mining industry suffered from lack of maintenance and the looting of equipment. After independence, the mining industry was the last of the major prewar industries to be rehabilitated.

Industry in the Philippines also includes the manufacture and processing of agricultural products. Among these are sugar, rope, cigar and cigarette, cordage, wood and rattan furniture factories; sugar, rice and lumber mills; pineapple and tuna canneries; beer distilleries; and spinning mills. Factories producing shoes, hats, leather products, perfume and pearl buttons are also found. Recently oil refineries,

⁹Ibid.

factories producing chemical products, fibre products, aluminum and enamel-ware, medical supplies, radios and musical instruments, wood and pulp products, knitted goods of rayon and cotton, plastics, rubber and steel products have been established. Hydroelectric plants, a steel mill, shipyards, fertilizer plants and heavy machinery shops have been constructed. Cottage industry produces embroideries, candies and fibre hats.¹⁰

During World War II transportation and communication facilities were badly damaged, but after the war they were substantially rehabilitated. There are about 30,000 miles of roads in the Philippines. More than 600 miles of railways operate on Luzon, and about 100 miles on the islands of Panay and Cebu. More than 3,000 vessels engage in domestic trade between the more than 200 local ports. Foreign shipping is handled through a dozen ports of entry, chief of which is Manila. Philippine Air Lines services more than 70 stations in the Philippines and maintains international connections with Hong Kong, Bangkok, and the United States. Several other air lines operate locally and several international air lines also stop at Manila. There are about 1,400 post offices and 700 telegraph offices. Of the more than 130,000 telephones in use in the Philippines, more than half are found in

¹⁰Ibid., p. 856.

the Manila area.¹¹

Economically, the Philippine republic is having its difficulties. Liberation during World War II increased the wants of the people. Money spent by American servicemen in the Philippines and war damage reparations increased the demands for foreign-made goods. There was also the challenge of the communist Huk movement which has now been pretty well suppressed. Excessive landlordism and the low per capita income of the people (about \$155.00 per year) make the threat of class conflict ever prevalent. The government, however, has made progress in the solution of these problems.

The average Filipino is very poor by American standards. He lives, as a rule, in a one or two-room house. His nipa-palm thatched house usually sits on posts to keep it dry during the rainy season. His family, which is usually quite large, sleeps on a buri mat on the split bamboo floor of the main room. Furniture is scarce. Rice is his basic food, and this is eaten together with fish and home-grown vegetables such as camotes (sweet potatoes), corn, beans and peas. He eats with his fingers. He dresses modestly, for work wearing a broad-brimmed handwoven hat; loose, comfortable trousers, and a shirt worn outside his belt. For special occasions he dons his beautiful, sheer, hand embroidered barong Tagalog (shirt) and his wife appears in a blouse with butterfly sleeves

¹¹Ibid., p. 856.

(terno) topped by an embroidered pañuelo and long skirt.

History

The western world first heard about the Philippines from the remnants of Ferdinand Magellan's expedition which had landed on several islands in the Visayan group in 1521. Magellan lost his life at the hands of Lapulapu on April 27, 1521, on the island of Mactan opposite present day Cebu City. There are authentic Chinese accounts of trading voyages as early as the tenth and thirteenth centuries, and the contact probably went back much further. A Hindu influence undoubtedly came by way of the Malay peninsula, Java and other islands nearby, and probably reached back to the early centuries of the Christian era. Sanskrit words in the languages and dialects of the people of the Philippines and the forms of the letters used at the time of the discovery by the Spanish indicate this.¹²

Twenty-two years after Magellan's expedition, another Spanish expedition under Ruy Lopez de Villalobos landed on several islands in the Philippines. Villalobos named either the present island of Leyte or Samar Filipina in honor of Prince Philip, the heir to the Spanish throne who later became King Philip II. Afterwards the use of the name was extended to include the whole archipelago. Thus the name

¹²Ibid.

Filipinas, Anglicized "Philippines," originated. Lack of food, the hostility of the Filipinos, and the demand of the Portuguese that they evacuate the Islands forced the Spaniards to leave.¹³

The year 1565 dates the permanent occupation of the archipelago by the Spanish. In that year Miguel Lopez de Legazpi established a settlement at Cebu City and the conquest and Christianization of the Philippines began. As Spanish control of the Philippines became firmly established throughout the northern and central islands under Legazpi, Spanish friars accompanied the soldiers for the purpose of spreading Christianity. The priests learned the dialect and efforts were made to reach the leaders first. In 1565, the first Christian marriage in the Philippines was performed when one of Legazpi's sailors married a member of the royal family of Cebu. In 1568 King Tupas of Cebu was baptized by the Augustinian Friar Herrera. The remainder of the Cebuanos followed their king and became Christians. In 1569 Legazpi moved his headquarters to the island of Panay. He continued his policy of winning the Filipinos and converting them to Christianity by instrumentality of the Augustinian friars.¹⁴

¹³Eufronio M. Alip, Philippine History: Political, Social, Economic (Seventh edition; Manila: Alip and Sons, Inc., 1958), pp. 144-145.

¹⁴Gregorio F. Zaide, Philippine Political and Cultural History (Manila: Philippine Education Company, 1949), I, 146-149.

In 1570 when Legazpi's forces reached Manila they found the area under the control of the Muslim King, Soliman, and the neighboring Tondo area under another Muslim, Rajah Lakan-Dula. The superior arms of the Spanish soon brought this area under control in 1571 with the defeat of Soliman. After the death of Soliman Legazpi pushed the work of pacification north and south of Luzon. This was continued after his death in 1572 by his grandson, Captain Juan de Salcedo. By 1600 the Philippines were almost all conquered. But all through the seventeenth century the Spanish friars were Christianizing the conquered peoples.¹⁵

Spain had three main objectives in mind in gaining control of the Philippines. The first was economic--to secure a share of the spice trade and break Portugal's monopoly. The second and third reasons were religious--to have a base for the evangelization of China and Japan and to Christianize the Filipinos. Only the third of these objectives was ever realized. The Dutch intervened in the Spice Islands, and the penetration of China and Japan did not materialize.

If the Spaniards had arrived in the Philippines much later, it is doubtful that even the conversion of the Filipinos would have been as successful as it was. The Muslims had begun to spread over the central and northern portions of the

¹⁵David P. Barrows, History of the Philippines (Yonkers on the Hudson, N.Y.: World Book Co., c.1924), p. 132.

Philippines when the Spanish established their first permanent settlement in Cebu in 1565. As a result of that they were able to overcome the Muslims in all but the southern part of the islands where the Muslims were firmly entrenched. Here the Spaniards were never able to convert or fully control the Muslim population.¹⁶

Christianization

It was not the force of arms alone which brought the Filipinos under the control of the Spanish. Rather it was the work of the friar-missionaries who labored zealously to convert them to Christianity. The friars gained the good will of the masses and won them for Spain by peaceful means. The result is that the Philippines became the largest area in the south and southeast of Asia in which the faith of the majority is professedly Christian.¹⁷

Willingly or unwillingly, the Filipinos had to become Christians; and what is more, any other Orientals who visited the Philippines had to be baptized. This was up to the time of American occupation, with few exceptions. Before a Chinese, for example, was permitted to enter the Philippines on

¹⁶John L. Phelan, The Hispanization of the Philippines (Madison, Wisc.: University of Wisconsin Press, 1959), pp. 7-8.

¹⁷Kenneth Scott Latourette, A History of the Expansion of Christianity (New York: Harper and Brothers, 1939), III, 307.

business he had to become a nominal Christian; a large bunch of crosses on strings was hung in the hold, and before he was permitted to leave the ship to go ashore, he was compelled to hang one of these around his neck.¹⁸

The people in the Philippines did not know the deep significance of the thing that was being done to them. Pre-Christian beliefs yielded slowly and for a long time and in many places today much of Roman Catholic Christianity was and is superficial. The characteristic of Philippine Christianity under the Spanish were:

outward ritual formalism rather than solid doctrinal knowledge, the tendency towards idolatry, superstition, and magic, the conspiracy of silence and the infrequency of the sacraments, especially the last rites.¹⁹

The adoption of Spanish Catholicism did not cause the Filipino to relinquish his belief in the spirit world which had to be propitiated on many occasions. Many of these pagan practices blended into the form of Philippine Christianity and lost their pagan identity. Filipinos never did develop a confidence in the Spanish clergy and kept many things hidden from their knowledge. Little was done by the Spanish friars to train a Filipino clergy which would have obviated some of these difficulties. In the realm of curing illnesses, the

¹⁸Frank Charles Laubach, The Peoples of the Philippines (New York: George H. Doran Co., 1925), p. 79.

¹⁹Phelan, p. 78.

people stubbornly held on to their pagan practices and sacrifices.²⁰

Revolution

The Spaniards in the church, like the Spaniards in the government, regarded the Filipinos as inferiors and allowed them only the slightest tokens of native leadership, reluctantly and under pressure. Resentment began to find its voice, Within the church itself schisms rose. Laymen founded the Colorum sect in 1841. They met in secret, but they were ferreted out and persecuted by church and state. By the end of the century the Guardia de Honor arose, preaching the imminent coming of a Filipino prophet who would relieve the mountaineers of their burden.²¹ In 1872 two hundred Filipino soldiers under Spanish arms revolted at Cavite and killed their officers. A similar demonstration scheduled for Manila failed. Three secular Filipino priests, Fathers Burgos, Gomez and Zamora, were executed for complicity in it. A secret revolutionary party, called Katipunan, was organized. Those who joined signed their names in their own blood, and before they were through not a few spilled their blood for the revolution it advocated. The moving spirit of Katipunan was Andres Bonifacio, student of the French Revolution.

²⁰Ibid., p. 81.

²¹Latourette, V, 269.

From 100,000 to 400,000 Tagalogs joined him in secret compact to overthrow the Spanish regime.²²

Jose Rizal, brilliant physician, linguist, scientist, poet and novelist, wielded his pen like a sword in the cause of reform. Not himself a revolutionist, but a fearless reformist, he was nevertheless branded and executed as such. His arrest, farcical trial and execution on December 30, 1896, added new fuel to the revolution against Spain, which had broken out four months earlier. Rizal's books, especially The Reign of Greed (El Filibusterismo) and The Social Cancer (Noli Me Tangere), speak more eloquently than any scientific treatise of the grievances of the Filipino people against their Spanish masters. Of his purpose in Noli Me Tangere, Rizal wrote:

I have written of the social conditions and the life, of our beliefs, our hopes, our longings, our complaints, and our sorrows; I have unmasked the hypocrisy which, under the cloak of religion, has come among us to impoverish and to brutalize us; I have distinguished the true religion from the false, from the superstition that traffics with the holy word to get money and to make us believe in absurdities for which Catholicism would blush, if ever it knew of them.²³

Rizal honored the beginning of the Roman Church in the Philippines and the work of the friars:

²²Dwight E. Stevenson, Christianity in the Philippines (Lexington, Kentucky: The College of the Bible, 1955), pp. 8-9.

²³Jose Rizal, The Social Cancer, trans. by Charles E. Derbyshire (Second edition; Manila: Philippine Education Co., 1926), pp. xxxi-xxxii.

I realize that a true faith and a sincere love for humanity guided the first missionaries to our shores; I realize the debt of gratitude we owe to those noble hearts. . . . But because the forefathers were virtuous, should we consent to the abuses of their degenerate descendants? . . . The country does not ask for their expulsion, but only for reforms required by the changed circumstances and new needs.²⁴

Rizal's cry for justice rings in these questions:

And thou, Religion, preached for suffering humanity, hast thou forgotten thy mission of consoling the oppressed in their misery and of humiliating the powerful in their pride? Hast thou now promises only for the rich, for those who can pay thee?²⁵

He further condemns Spain and the results of Spanish Catholicism when he has the rebel Elias say to young Ibarra in The Social Cancer:

You say she (Spain) snatched us from error and gave us the true faith; do you call faith these outward forms, do you call religion this traffic in girdles and scapularies, truth these miracles and wonderful tales that we hear daily? Is this the law of Jesus Christ? For this it was hardly necessary that a God should allow Himself to be crucified or that we should be obliged to show eternal gratitude. Superstition existed long before--it was only necessary to systematize it and raise the price of its merchandise!²⁶

The above quotations from Rizal, dated 1886, show something of the grievances of the Filipino people against the Spanish regime of church and state. They also show some of the passionate feeling which made revolution all but inevitable. Abuses needing redress are the following:

²⁴Ibid., p. 383.

²⁵Ibid., p. 107.

²⁶Ibid., p. 382.

1. Feudal landlordism of rich religious orders bought at the cost of grinding poverty to the poor, who were held in serfdom.
2. Dominance of the civil state by the friars and monasteries.
3. Corruption of justice.
4. The debauchery of friars and secular priests.
5. The fostering of superstition in place of real religion.
6. The extortion of exorbitant fees for religious offices.
7. Almost total exclusion of Filipinos from any voice in either church or state.
8. Suppression of freedom of assembly and of speech.²⁷

The fruit of these injustices and complaints was revolution. Insurrection broke out on August 26, 1896, at Balintawak, on the outskirts of Manila. The supreme commander of the revolutionary forces was General Emilio Aguinaldo. The original impetus of the rebellion was checked in fifty-two days by a new consignment of 28,000 Spanish soldiers rushed in for the emergency. But after the execution of Rizal rebellion broke out again, only to be crushed by superior Spanish forces. Aguinaldo was exiled to Hong Kong by the end of the year 1897, and the threat to Spanish power seemed to be checked.

²⁷Camilo Osias and Avelina Lorenzana, Evangelical Christianity in the Philippines (Dayton, Ohio: United Brethren Publication House, 1931), p. 39.

²⁸Henry C. Stuart, The Philippines and the Far East (Basingstoke: Jennings and Pye, 1902), p. 144.

Philippines under the United States

Then the United States of America entered into the picture. The following spring the United States was at war with Spain, and on May 1, 1898, Admiral George Dewey engaged and sank the Spanish navy in Manila Bay. Dewey brought Aguinaldo from exile, and on May 19 Aguinaldo returned to the Philippines and this led in the renewal of hostilities against Spain. Less than a month later--June 12, 1898--the Filipinos under Aguinaldo declared their freedom. The new republic was organized on September 9, 1898, with Aguinaldo as president and the capital at Malolos, about thirty-five miles north of Manila.²⁸

Meanwhile, the defeat and expulsion of the Spanish having been achieved, the Filipinos expected that the American forces would withdraw. Instead the United States Army remained. President William McKinley had reached the decision that the United States should retain control of the Philippines in order to protect them from other foreign powers, to prepare them for self-government, and finally, to uplift, civilize and Christianize them.²⁹ The United States forces had taken Manila and negotiated terms of peace with Spain in Paris without Filipino participation. These terms became known in

²⁸Stevenson, pp. 11-12.

²⁹Homer C. Stuntz, The Philippines and the Far East (Cincinnati: Jennings and Pye, 1904), p. 144.

November, 1898, and served to awaken the worst suspicions of the Filipino leaders. Many believed that they were about to exchange the oppressive domination of Spain for the selfish and equally oppressive domination of the United States.

American and Filipino relations deteriorated. On February 4, 1899, conflict broke out in San Juan, a suburb of Manila, and Aguinaldo declared war against the United States. Superior American forces quickly broke the back of the Filipino government. The revolutionary capital at Malolos was captured March 31, 1899, although mopping-up operations against guerilla bands in various parts of the Philippines required another five or six years. At last the Americans came into unchallenged authority throughout the islands.

President McKinley's first commission to the Philippines reported to the United States Congress in February, 1900, that the United States could not withdraw from the Philippines. It felt that the United States had a responsibility to the Filipinos and to mankind for the government of the archipelago and the amelioration of the condition of the inhabitants. It declared the Filipinos wholly unprepared for independence and recommended the establishment of a system of public education. A Second Philippine Commission with Judge William Howard Taft as president was then created by President McKinley to organize and establish civil government already started by the military

authorities.³⁰

In 1901 Taft was inaugurated as first civil governor of the islands. He quickly addressed himself to a correction of some of the worst abuses of the Spanish regime. He negotiated with the Pope for the purchase of 410,000 acres of friar lands, which he bought in 1903 for \$7,250,000. These lands were later sold to Filipinos. Taft also requested the replacement of Spanish bishops by Americans, and asked that those friars who had proved obnoxious to their flocks should not be returned to their parishes. The result was an immediate diminution of the religious orders. In 1898 there had been about 1,000 friars in the islands. By 1903 there were only 246. Filipinos were admitted to the seminaries to train for the priesthood. Dutch, Belgian and German missionaries were sent to join the Spanish and American priests, thus imparting an international flavor to the Roman Catholic community.

Roman Catholicism

In 1964, the Roman Catholic Church in the Philippines reported 1680 parishes, the majority of which are served by Filipino priests under Filipino bishops. But the church in the Philippines continues to be greatly influenced by religious orders of men (30 orders) and women (49 orders). A little less than 50 per cent of all the priests in the Philippines are

³⁰Alip, p. 259.

foreign members of these orders, engaged predominantly in missionary and educational work. Nineteen of the 49 bishops and archbishops in the country are aliens and members of religious orders.³¹ The Roman Church claims 86.27 per cent (or 28,800,074) of all Filipinos as members. A more conservative estimate in 1963 place the Roman Catholic population at 75.5 per cent of the total. There is a low attendance at Sunday Mass (between 10 and 20 per cent), a lower percentage for Easter Communion, and a shockingly low percentage of sacraments administered to the dying. Perhaps less than half of the Roman Catholics are married in the Church. There are aspects of public life (dirty politics, peace and order problems, smuggling) that are not compatible with a sincerely practicing Roman Catholic population.³² Even though it still bears some of the marks of the heritage of corruption from its Spanish days, the Roman Catholic Church in the Philippines today is a greatly chastened institution.

Philippine Independent Church:

In the years of chaos which accompanied the Philippine insurrection (first against Spain and then against the United

³¹Gerald H. Anderson and Peter G. Gowing, "Four Centuries of Christianity in the Philippines--an Interpretation," Encounter, XXV, No. 3 (Summer 1964), 356.

³²Jose Vicente Braganza, The Encounter, the Epic Story of the Christianization of the Philippines (Manila: Catholic Trade School, 1965), p. 195.

States), Father Gregorio Aglipay, a Filipino Roman Catholic priest, assumed leadership of the Filipino clergy, filling the vacuum of authority left by the fleeing or imprisoned Spanish priests and bishops. Aglipay engineered the organization of what was in effect a Philippine National Church, which had the support of Aguinaldo's Revolutionary Government. This church had no intentions of breaking with Rome, and its representatives in Spain and Rome tried unsuccessfully to present the case for reform to the Pope. As the Philippine Revolution crumbled, the National Church, which never completed its organization, crumbled with it.

In the early years of the American regime it became evident that the Roman Catholic Church was not going to meet the need and demands for reforms. Thus, in August of 1902, the Filipino patriot and journalist, Isabelo de los Reyes, stepped forward to take up the cause of the nearly defunct National Church and to declare it separated from Rome. The church had the support of De los Reyes' Democratic Labor Union, and by acclamation of that Union, Gregorio Aglipay was elected "Obispo Maximo" (Supreme Bishop) of the church--an office he accepted after some hesitation. In January, 1903, he was consecrated by council without the blessings of apostolic succession.³³

Filipino clergy by the tens and laity by the thousands,

³³Anderson and Gowing, p. 358.

if not millions, flocked to the new church, now called the Iglesia Filipino Independiente. Whole parishes, formerly Roman Catholic, came over and brought their parish churches with them. For a while, the prospects of the young church seemed good. But soon thousands defected. Beside the inevitable reaction to a first enthusiasm, there were, first, an insufficient number of priests to administer adequately to such a multitude. Secondly, the Supreme Court of the Philippines in 1906 awarded all the church property the Independents had taken over to the Roman Catholic Church. This was the result of a suit in which the Independents had claimed ownership of the buildings housing their congregations in those areas where whole parishes had followed them into the new movement. Thirdly, Protestant bodies were unsympathetic toward the movement. The Unitarians alone espoused the cause of the new church with the result that a few of the leaders became infected with the tenets of that movement.³⁴

The Independent Church has kept many aspects of Roman Catholic ritual, but has modified doctrine, introduced the vernacular, and added Filipino heroes to the roster of saints. The church split soon after the end of World War II. The liberal wing, called the Fonacier faction after its leader, numbers upwards of ten thousand members. The larger faction, numbering nearly a million and a half, repudiated the

³⁴Stevenson, pp. 16-17. pp. 359-360.

Unitarianism of the past and effected appropriate doctrinal and liturgical reform. In 1948 the Protestant Episcopal Church conferred the historic episcopate on three bishops of the larger faction of the Independent Church and began training its priesthood in the Episcopal seminary, St. Andrews in Quezon City. In 1961 a Concordate of Full Communion was reached between the Philippine Episcopal Church and the larger group of the Philippine Independent Church.³⁵

Protestantism

Protestantism arrived in the Philippines with the United States regime during the Spanish-American War in 1898, an army chaplain being the first ordained Protestant to preach in the Philippines. Despite the extreme precautions and restrictions imposed by the friars to prevent distribution and study of the Bible, the British and Foreign Bible Society was successful on several occasions during the nineteenth century in distributing Spanish Bibles in the Philippines, mostly through Western businessmen. By the time of the Spanish-American War the Bible Society already had portions of the New Testament translated into three of the major Philippine dialects. The written Word that found its way into the Philippines produced a number of evangelical individuals and several small "underground" congregations even

³⁵Anderson and Gowing, pp. 359-360.

before the Americans arrived.³⁶

James M. Thoburn, American Methodist Bishop of Southern Asia, visited Manila in March, 1899, to study the possibilities of Methodist work in the Philippines. He held services, organized a congregation and arranged for others to carry on until the arrival of regularly-appointed Methodist missionaries from the United States. The first regular missionaries to arrive were Presbyterians, in April and May of 1899. They were followed soon by Methodist, Baptist, United Brethren, Disciples of Christ, Congregational, Christian and Missionary Alliance, and Seventh Day Adventist missionaries. While the United State Congress passed a "Philippine Act" (1902) that guaranteed freedom of religion, religious liberty was still a new concept and traces of the old tradition of inquisition and persecution remained. Thus, especially in the more remote provinces, Protestants were subjected to harassment by petty civil officials, worship services interrupted by stoning, Protestant businessmen were boycotted, and individuals suffered personal indignities, frequently at the instigation of the local Roman priest. In general the opposition while active was not severe, and American military officials were strict in enforcing the new laws of religious liberty. Filipino resentment and reaction against the tyranny and injustices of the Spanish friars created a climate conducive to a favorable

³⁶Ibid., p. 361.

reception of the Protestant message. In addition to preaching the Word, the missionaries very early established schools, medical clinics, student hostels, and social service centers.³⁷

The need for cooperation in the task of evangelization was felt early after the arrival of the first Protestant missionaries of several denominations. In 1901 missionaries representing six religious bodies formed the Evangelical Union. One of the first tasks of the Evangelical Union was to divide the Philippines into areas and assign each mission the responsibility for Protestant work in it. It was agreed that all churches in the union would use the common name "The Evangelical Church of the Philippines," followed by the denominational name in parenthesis. The union also worked toward organic union of the churches who were its members. Progress along this line culminated in the organization of the United Evangelical Church in 1929, and finally in the United Church of Christ in the Philippines in 1946, which today is the largest Protestant church group in the Philippines with about 140,000 adult members.³⁸

Despite the desire for unity in mission, divisions soon plagued the young churches in the Philippines. The Methodist Church experienced schisms in 1905, 1909 and 1933. In 1913

³⁷Ibid., pp. 362-363.

³⁸Enrique C. Sobrepeña, That They May Be One (Second edition; Manila: United Church of Christ in the Philippines, 1964), pp. 32-34.

the Philippine Mission of the Presbyterian Church, United States of America, was divided. Both the Disciples and the Baptists suffered splits in the 1920's. In 1921 there were nineteen independent evangelical churches registered with the government, in addition to those related to and supported by missionary societies in the States. The cause for these divisions, with few exceptions, were non-theological. The divisive factors usually involved nationalistic, administrative, and personal motives and misunderstandings.³⁹

Some of the larger Protestant churches, such as the Methodist (about 120,000 adult members) and Baptist (American Convention) did not join in any organic union. But they continued to cooperate through membership in the National Christian Council (1929; successor to the Evangelical Union of 1901), the Philippine Federation of Evangelical Churches (1938; also reorganized under the Japanese in 1942); and the National Council of Churches (1963). Other groups which have joined the National Council of Churches are the Philippine Episcopal Church (about 50,000 baptized members) and the Philippine Independent Church. Other cooperative Protestant endeavors include Union Theological Seminary, Philippine Christian Colleges in Manila, and the Protestant Chapel at the University of the Philippines.

Protestant outreach in witness and service finds a

³⁹Anderson and Gowing, p. 363.

variety of forms: the most notable being medical work and education. There are 16 Protestant hospitals (1700 beds) and 44 clinics throughout the Philippines co-operating through the Inter-Church Commission on Medical Care. In the field of education, there are 45 member schools and 9 affiliated schools in the Protestant-sponsored Association of Christian Schools and Colleges, with a total enrollment of more than 50,000 students. These schools are conducted largely on high school and college level. Another aspect of outreach is the continuing work of Bible translation and distribution. The Bible is now translated and published, in part at least, in 34 of the 75 or so dialects in the Philippines. In 1963 the Philippine Bible House distributed almost 850,000 Bibles, Testaments, Scripture portions and selections.⁴⁰

New church groups have established work in the Philippines since World War II. Many of these are products of the efforts of representatives of church groups in the United States. They have come to join the work of evangelizing the Philippines. Among these are the Free Methodist, Lutheran Church--Missouri Synod, Church of Christ (most conservative brand), Southern Baptist, Assemblies of God, Pentecostal and Pilgrim Holiness. A few of these, such as the Assemblies of God and Pilgrim Holiness, had some work in the Philippines before the war and resumed their evangelical endeavor with greater vigor after

⁴⁰Ibid., pp. 364-365.

liberation.⁴¹

Protestants are estimated as numbering nearly one million (excluding the Philippine Independent Church). This embraces almost three per cent of the total population. It is safe to say that the influence of Protestant Christianity is much greater than its size would suggest. Protestants are included among the eminent leaders of the professions, among business executives and journalists, in labor organizations, education and the arts. They have served at all levels of political office, including members of the president's cabinet and as ambassadors to foreign capitals. While it cannot actually be measured, the reforming influence of Protestant Christianity has had its effect in the Philippines. The presence of Protestantism in the Philippines has been a stimulant and purifier of the Roman Catholic Church, which, following the lead of the Protestants, has entered vigorously into education and medicine, and has corrected many of the most glaring abuses of the Spanish period.⁴²

Sects

Sectarian groups ranging from Jehovah's Witnesses to Christian Scientists are found in the Philippines. One of the indigenous sects based upon a confused interpretation of

⁴¹Sobrepeña, p. 27.

⁴²Stevenson, pp. 18-19.

the Bible is the Iglesia ni Cristo, founded by Felix Manalo. This group has grown rapidly since World War II. It is practically a secret society. Services are held each Thursday evening and each Sunday, at which times every member's dues are levied and collected. The church is non-trinitarian. According to their beliefs, Jesus is only a man, appointed to be savior. The Iglesia ni Cristo, because of its own claim of being the only church, is completely independent and builds on this nationalistic theme. Felix Manalo claims he was the chosen angel who was to rise in the East as prophesied in Revelation 7:2-3. A number of other sectarian groups, as for example, the Crusades of the Divine Church of Christ reported as having 115,000 members, wield a great influence within limited areas because of some special miraculous healing or other special power claimed by their leaders. About six of these groups are offshoots from the Philippine Independent Church.⁴³

The Place of Lutheranism in the Philippines

The question must be asked, "What is the Lutheran Church--Missouri Synod doing in the Philippines working in this country which claims it is the only Christian nation in the Far East?"

⁴³W. H. Fonger, "A Brief History of Development of the Non-Roman Catholic Missions and Churches in the Philippines," Missionary Orientation (Manila: n.p., Jan. 29, 1957 [Mimeo-graphed]), pp. 7-8. Cf. Sobrepena, pp. 18-20; 25-27.

The Philippines even claims to have a greater percentage of Christians than the United States (about 90 per cent as compared to about 60 per cent). In reality, however, the Roman Catholic Church has merely supplemented heathenism with a corrupt medieval civilization and a decadent Catholicism. Philippine Roman Catholicism is basically Spanish. To understand it one must think in terms of the Roman Church in Spain, in Mexico and in South America.

When Spain moved into the Philippines about four hundred years ago, the islands although politically disunited, enjoyed a common culture bolstered by a system of ritual and beliefs differing only in the pantheon of gods. Spain imposed a new religion. The result today is a merger or blend of Roman Catholic doctrine and rites with pre-conquest beliefs and practices. The early Filipinos accepted many features of the new religion, but they also retained certain features of their own animistic beliefs. This particular blend of Catholicism and earlier beliefs has been called "folk Catholicism." It is a new and foreign religion accepted and adapted by a people whose basic outlook toward life had already been sunk in their ancient subconscious. The average Filipino today believes in Faith, in Fate and in Fortune. All three can be rolled into one.⁴⁴

⁴⁴E. P. Patanne, "Faith, Fate and Fortune in the Christian Philippines," The Asia Magazine (May 5, 1963), pp. 4-5.

The ritual demanded to accomplish winning the sweepstake is worked through the rituals of the Roman Catholic religion, but ever strengthened by other formulas based on numerology, astrology and superstition. In almost every area of life, one can find this blending between animism, superstition and Roman Catholicism. This is particularly true in the rural areas. An interesting phenomenon is the combination of animistic practices with Christian prayers and beliefs in the use of amulets and talismans. In addition to the God they acknowledge, there are hundreds of minor deities who abound in the rocks and trees. The people have accepted Catholicism but have not thereby rejected older beliefs. Indeed Catholicism has had the effect of supposedly alienating the lesser spirits from the people so that their influence is usually malevolent and appeasing such spirits is an important concern of barrio residents. Disharmony with the will and ways of the supernatural beings will result in difficulties and misfortunes both to individuals and their households. Adaptation to, rather than mastery of nature, is the orientation of the Filipino's behavior.⁴⁵

The continued vitality of pre-Christian beliefs seems to be due, first of all, to the search for security. The rituals

⁴⁵Richard Arens, "Religious Rituals and their Socio-Economic Implications in Philippine Society," Social Foundations of Community Development, readings on the Philippines, edited by Socorro C. Espiritu and Chester L. Hunt (Manila: R. M. Garcia Publishing House, 1964), pp. 384-385.

used by farmers in planting create a feeling of security and protection from the evil spirits. Secondly, their attitude is explained through a lack of proper Christian indoctrination. The great problem has been and still is the scarcity of priests. The Philippines has one priest per 6,320 Roman Catholics. Since many priests are located in the Manila area (30 per cent of the 3,900 priests in the Philippines) and a high percentage are engaged primarily in educational work rather than pastoral work, the situation is even more critical. In one parish in the arch-diocese of Cebu there is one priest for 19,451 Roman Catholics. In Cotabato there is an average of one priest for 12,766 Roman Catholics.⁴⁶ It is not surprising that many Filipinos have little real knowledge of Christianity. One writer makes the observation, "Christianity has been indigenized rather than the barrio people Christianized."⁴⁷

It is easy to view the Philippines superficially. To the superficial eye, Manila looks so much like America that American visitors do not fully realize how different it truly is. The English language, American automobiles, American movies and advertising are all very misleading. The American

⁴⁶Peter G. Gowing, "The Roman Catholic Church in the Philippines Today," The Philippine Christian Advance and Rural Fellowship Bulletin, XVI, No. 3 (March 1964), 10-11.

⁴⁷Agaton P. Paul, "The People's Conception of the World," in Social Foundations of Community Development, Readings on the Philippines, edited by Socorro Espiritu and Chester L. Hunt (Manila: R. M. Garcia Publishing House, 1964), p. 392.

veneer in the Philippines is overlaid upon an Oriental heart. In the sections of Manila not normally reached by the tourist and in outlying provinces, it becomes at once apparent that the Philippines is an almost primitive rural economy and that it lives as it were just at the edge of the jungle of primitivism in religion as in economics. Thus Christianity for many Filipinos is merely a veneer superimposed upon a predominantly pagan philosophy of life.⁴⁸

It is quite apparent the Roman Church is not satisfied with the situation. Father Jaime Bulatao, a Jesuit educator, notes the lack of solid doctrinal knowledge, the failure to contribute to the priest's support, the absence of man from the confessional and the prevalence in church of women. He notes that many Filipino Catholics have a "split-level Christianity." There is as it were in the individual a split between the formulae acquired by rote (but which are sufficiently strong to cause a minimal amount of shame and perhaps even guilt when violated) and the "real" principles of behavior as inculcated by the culture. The Filipino is often a baptized person who has yet to make an adult act of faith. He has yet to learn to worship God in spirit and in truth.⁴⁹

⁴⁸Stevenson, pp. 42-43.

⁴⁹Jaime Bulatao, "A Social-Psychological View of the Philippine Church," in the Appendix to Jose Vicente Braganza, The Encounter, the Epic Story of the Christianization of the Philippines, pp. 208-210.

Father Bulatao suggests a fourfold program for revitalization. The first direction is theological. The faith must be rethought in terms of Filipino contemporary culture. The second direction of change is a continuation of the movement to update and improve seminary training. The third direction of change should be a laying of less stress upon the purely juridical aspect of the Church and more emphasis on the mystical and truly liturgical. Lastly, he proposes that grown-up Roman Catholics should habitually choose values of internal honesty rather than those of security and conformity.⁵⁰

Lutherans have a place in the Philippines to help stimulate the Roman Church there in its program for revitalization. The strong doctrinal and confessional emphases of the Lutheran Church, together with its adherence to a liturgical form of worship, gives Lutheranism a witness that Roman Catholics and Protestants in the Philippines need. In addition the Philippines has over a half a million pagans and a million and a half Muslims who are still to be Christianized. The Lutheran Church--Missouri Synod has a place to fill on the Philippine religious scene. It has a task to perform that goes beyond adding to the numbers and enlarging the institutional structure of "The Lutheran Church in the Philippines," which is the organization that has developed as the result of its work in the Philippines.

⁵⁰Ibid., pp. 211-213.

CHAPTER III

LUTHERAN CONTACTS AND BEGINNINGS IN THE PHILIPPINES TO 1952

The Philippines is the first foreign country in which the Lutheran Church--Missouri Synod undertook mission work on its own. The Missouri Synod began mission work in India in 1894 when two former missionaries of the Leipzig Society of Germany who had already worked in India joined Synod. Mission work in China was started in 1913 as an independent venture by a Missouri Synod pastor, the Rev. Eduard Arndt, supported by an independent mission society made up of congregations and individuals of the Lutheran Church--Missouri Synod. Four years later, in 1917, the Missouri Synod somewhat reluctantly took over the work Arndt had started.¹ The Missouri Synod as part of the Synodical Conference began mission work in southern Nigeria, Africa, in 1936 in response to an invitation from a dissident group of some twenty congregations of Protestant Christians who had broken off relations with an interdenominational mission agency from Great Britain.²

¹F. Dean Lueking, Mission in the Making (St. Louis: Concordia Publishing House, 1964), p. 284.

²Ibid., pp. 278-279.

Lutheran Contacts Before the
Establishment of Lutheranism

There were Lutheran contacts in the Philippines and with Filipinos in the United States long before the actual beginning of Lutheran mission work in the Philippines. No doubt there were some members of the Missouri Synod in the United States armed forces which fought during the Spanish American War and the Philippine Insurrection in the Philippines. Perhaps as a result of the presence of Missouri Synod members in the Philippines, a young Filipino came to the United States and enrolled in Concordia Theological Seminary, Springfield, Illinois, in 1901. This Filipino student was A. F. Pulido, who spent two years in each of the two pre-seminary classes, and completed one year of actual seminary work before he discontinued his studies in 1905.³ Apparently Pulido loved baseball more than his studies and finally dropped out and went to study elsewhere.

No doubt there were also a number of Lutherans among the American government officials and school teachers who were sent to the Philippines during the period 1901 to 1941. Among these were Professor and Mrs. Alexander Monto who served in government educational work in the Philippines from 1922

³Martin F. Luebke, Dean of Admissions and Records, Concordia Theological Seminary, Springfield, Ill., in a letter to the writer dated Dec. 13, 1965.

to 1938 in Laoag, Ilocos Sur; Bayambang, Pangasinan; Tacloban, Leyte; Cebu City; Baguio City and Legaspi, Albay.⁴ Prof. Monto later served as professor for the National Evangelical Lutheran Church (Finnish) at Concordia Theological Seminary, Springfield, Illinois 1938 to 1964. The writer has met a number of people in the Philippines who were students and friends of the Montos. There were also a number of Lutherans in the American business community in the Philippines prior to World War II. There were and still are a few German Lutherans in the Philippines, especially in Manila where there was a German club before the war. Occasionally when a German ship was at anchor a Lutheran chaplain on board would gather some German Lutherans together and conduct a service for them.⁵

In the 1930s there were also a number of Lutherans in the United States military services stationed in the Philippines. These include Col. Lawrence Meinzen, Col. Henry Krafft, M.D. and Chaplain Peter Schroeder (United Lutheran Church). Chaplain Schroeder had personal contact with the German refugees and residents who numbered over three hundred families. When the Rev. O. H. Schmidt and Candidate Alvaro Cariño visited the Philippines in 1940 for a survey, it was considered

⁴Mrs. Wilhelmina Monto, Springfield, Ill., in a letter to the writer dated Feb. 2, 1966.

⁵O. H. Schmidt, "The Philippine Islands," Handbook Lutheran World Missions, edited by Arno Lehman (Halle: Commission on World Missions of the Lutheran World Federation, 1952), p. 61.

possible to begin mission work with this nucleus of Germans in case there was undue opposition from other Protestant churches to the Lutheran church. Chaplain J. Floyd Dreith (Missouri Synod) of the U.S.S. Blackhawk was at Cavite Naval Station for some time. During his tour of duty in the Philippines in December, 1939, he contacted radio station KZRM in Manila, the strongest radio outlet in the Orient at the time, a super station with 50,000 watts, and was able to have the Lutheran Hour broadcast on this station weekly starting Feb. 4, 1940.⁶

No doubt many of these Lutheran people in the Philippines wished that the Lutheran Church would begin to do mission work there. Desirous to do mission work in the Philippines, theological student William A. Lauterbach approached the faculty of Concordia Seminary, St. Louis, Missouri, during his first year of studies there (1924 or 1925) and volunteered for mission work in the Philippines. He was told that there was simply no prospect of the Board of Foreign Missions undertaking mission work in the Philippines by 1928, the year of his graduation, and that he should think of some other field. Student Lauterbach became interested in the Philippines through an interest in geography and through reading. This interest was revived and stimulated during his junior college

⁶T. G. Eggers, "Unto the Ends of the Earth," The Walther League Messenger, XLVIII, No. 7 (Feb. 1940), 336.

years at Concordia College, Oakland, California, through contact with some Filipino students at the University of California. Lauterbach did plan to take a year out after graduation from Oakland to work in the Philippines. But these plans did not materialize.⁷ The Lutheran Church--Missouri Synod was not ready to expand its world mission outreach to the Philippines at this time.

Cariño Becomes a Lutheran Pastor

Through Alvaro A. Cariño mission interest was spurred within the Lutheran Church--Missouri Synod. Cariño came to the United States in 1927 with a wealthy American family which was touring the world. Visiting friends in the Philippines, they were introduced to Cariño, whom they brought to St. Louis, Missouri, to serve as a butler in their home. Some kind people loaned Cariño a crystal radio set for use in his spare time. He made it a habit to tune in radio station KFZO every evening. During the latter part of October, 1927, and the early part of November, he listened to a series of Bible lessons which were being broadcast. Through this series of lessons he heard the Gospel. One Sunday morning in November he was moved to attend services at Bethel Lutheran Church, University City, Missouri, a few blocks from his

⁷Wm. A. Lauterbach, Neshkoro, Wis., in a letter to the writer dated Dec. 6, 1965.

place of work. He was approached by several students from Concordia Seminary, and one of them gave him his personal card. This student requested that Cariño visit him at the seminary, but he was too timid to do this. Finally Cariño wrote him a letter. In reply the student, Carl J. Oesch, covered the chief doctrines of the Lutheran Church in a few pages. They kept on corresponding, even though they were less than a mile apart.⁸

Early in spring Oesch invited Cariño to visit him at the seminary. On his first visit Oesch picked up his catechism and began instructing Cariño in Lutheran doctrine. Weekly meetings followed. After Easter Oesch wrote that he desired to introduce Cariño to the dean of the seminary. In meeting the dean, Cariño expressed the desire to study for the holy ministry. The dean advised him to go to Bethel Church again and receive instructions. Cariño made an appointment with Pastor Albert J. Korris of Bethel and began instructions which were completed with his confirmation on June 28, 1928.⁹

After his confirmation Cariño's desire to study for the holy ministry became stronger. When his employer and benefactor brought him to the United States, Cariño had agreed to

⁸Alvaro Cariño, "Gospel Charm," Alma Mater (Concordia Seminary), XXIV, No. 3 (Nov. 1, 1933), 27. Carl Oesch attended the seminary for only one school-year, 1927-1928. He discontinued because of illness.

⁹Ibid., p. 31.

work for him three years, and then he could return to the Philippines with all expenses paid. During their summer vacation in Santa Barbara, California, after consulting two Lutheran pastors about his desire, Cariño approached his employer and requested he be released immediately to begin his studies for the ministry, since he would otherwise be almost too old. Cariño met a rather negative reaction. Before his employer gave him his final answer, Cariño requested Pastor Korris and Pastor W. A. Theiss of Santa Barbara, California, to write to his employer. When the time came to leave Santa Barbara for St. Louis, Cariño's employer told him he was free to go to college to study for the ministry. He told Cariño that he did not have to repay him the expenses he incurred in bringing him to the States. Cariño, while at the seminary, states he is taking up the study of the holy ministry in the Lutheran Church:

out of gratitude to God's saving grace that I am here. Other reasons are just secondary. In the Philippines we have no missionary yet. Therefore I hope to go back home to my people and really fulfill, by the help of our Lord, the reason which I gave my employer when I asked him to let me go to college.¹⁰

In September, 1928, Cariño enrolled in St. Paul's College, Concordia, Missouri, where he studied until his graduation in 1933. He continued his studies at Concordia Seminary, St. Louis, Missouri, 1933 to 1937. In 1936 he vicared at St.

¹⁰Alvaro Cariño, "Free to Serve," Alma Mater, XXIV, No. 5 (Dec. 2, 1933), 62.

Paul's Lutheran Church, Concordia, Missouri, and served as assistant to the professor of English in teaching English composition at St. Paul's College in Concordia, Missouri. In June, 1937, he received his theological diploma from Concordia Seminary, St. Louis, Missouri. The following fall he enrolled at Valparaiso University, Valparaiso, Indiana, receiving his B.A. degree in 1938. He was granted a fellowship to Yale University Graduate School, which he declined upon the advice of Director Frederick Brand of the Board of Foreign Missions because of a proposed resolution to survey the Philippines prior to beginning mission work there. While Cariño was waiting for the appointment of an Executive Secretary of the Board of Foreign Missions who was to make the survey of the Philippines with him, the Board of City Missions of Chicago, Illinois, engaged him as one of its institutional missionaries. While he served in Chicago, 1938 to 1940, he also enrolled in the graduate school of Northwestern University working in the field of education.¹¹

Aradanas Studies for the Lutheran Ministry

Meantime, another Filipino, Enrique Aradanas, came to the United States by way of Hawaii, and became a member of the Lutheran Church. Aradanas went to Hawaii in 1927 to work

¹¹John G. Scholz, "The Founding and Early Development of the Lutheran Philippine Mission" (Unpublished B.D. thesis, Concordia Seminary, St. Louis, Mo., June 1952), p. 18. pp. 1-4.

on a sugar plantation. After working in Hawaii for three years, he went on to the United States and found a job in a fruit orchard near Bakersfield, California. In 1932 he moved to Colorado where he found a job as a house boy in Cañon City. He worked there for five years and during this time worshipped in various Protestant churches. He was especially interested in Trinity Lutheran Church (American Lutheran Church) and joined its Luther League. Later he came into contact with the Rev. Arnold Jonas, Missouri Synod pastor in Cañon City at the time, and took instructions from him, becoming a member of St. Paul's Lutheran Church, Cañon City, in 1937. He decided to study for the holy ministry in order that he might bring the Gospel to his own people. In the fall of 1937 he enrolled in Concordia Seminary, Springfield, Illinois. From 1937 to 1940 he studied in the high school department, and then entered the college and seminary departments which he completed in 1945. In 1946 he received a call to serve as missionary in the Philippines. He enrolled in the School of Missions, Concordia Seminary, St. Louis, Missouri, and after completing his studies there, left in the fall of 1947 for the Philippines.¹²

Lutherans Resolve to Begin Mission Work in the Philippines

¹²Enrique Aradanas, "Autobiography" (Unpublished manuscript in the possession of the writer, Aug. 20, 1953), pp. 1-4.

The first official action on Lutheran mission work in the Philippines was taken at the thirty seventh regular convention of the Lutheran Church--Missouri Synod in St. Louis, Missouri, June 15-24, 1938. Synod adopted memorial 410, which reads:

Since we have in our midst a candidate from our seminary in St. Louis who is willing and eager to bring the Gospel to his compatriots in the Philippine Islands; and

Whereas, We plan to send Visitors to China and India; therefore be it Resolved that these Visitors at the same time, in company with Candidate Cariño, make an exploration of the Philippine Islands as to the possibility and advisability of opening a mission . . . be it further Resolved that the Foreign Mission Board make arrangements for additional missionary training of Candidate Cariño; and be it finally Resolved that in the event the Foreign Mission Board arranges for the employment of Candidate Cariño in the Philippine Islands, it be done in conjunction with a co-worker.¹³

It was not until 1940 that the Board of Foreign Missions was able to fill the post of Executive Secretary who was to be the Visitor to China and India. The day after the Rev. O. H. Schmidt was installed in this office, April 21, 1940, he left with Candidate Cariño to make an exploratory trip to the Philippines. This survey tour left them with mixed feelings about the Christian work they encountered in the Philippines. They met with representatives of both established Protestant missions, as well as secessionist groups, such as the Philippine Methodists. The refusal of the Missouri Synod to join the

¹³Proceedings of the 37th Regular Convention of the Evangelical Lutheran Synod of Missouri, Ohio and Other States, St. Louis, Mo., June 15-24, 1938, p. 185.

United Evangelical Church (a union of Congregationalists, Presbyterians and United Brethren) made the synodical representatives less welcome in most instances, even though both Schmidt and Cariño expressed their willingness to co-operate with comity agreements drawn up by the Philippine Federation of Evangelical Churches.¹⁴

Schmidt and Cariño reported to the Board soon after their return to the United States. In a special meeting of the Board of Foreign Missions on March 1, 1941, the following resolution concerning Lutheran mission work in the Philippines was adopted:

Since our committee of exploration, the Rev. O. H. Schmidt and Mr. Cariño, brought us a favorable report stating that we can assert the possibility and advisability of opening work on the Philippine Islands, and since it is clear that there is an open door for us on these Islands, therefore be it Resolved that in the name of God we begin a mission on the Philippine Islands. It was Resolved furthermore to send, for the first, two missionaries to the Philippines, Mr. Cariño to be one of them. Executive Secretary Schmidt was instructed to obtain the necessary passports.¹⁵

Mr. Cariño stated at this Board meeting that in his opinion it would be better to wait until 1946 to carry out this project on account of the world situation at the time and the desire of the population of these Islands for independence which was scheduled to be given the Islands in that

¹⁴Lueking, p. 290.

¹⁵Minutes of the Meeting of the Board of Foreign Missions, St. Louis, Mo., March 1, 1941, pp. 1-2.

year.¹⁶ Meantime, in its meeting of April 21, 1941, the Board appointed Missionary L. A. Buuck general treasurer of the China and Philippine Islands missions. Buuck was in Hong Kong at the time. At the thirty eighth regular convention of the Missouri Synod, the action of the Board to open work in the Philippines was ratified and the hope was expressed that world conditions would soon permit the execution of its plans.¹⁷ This resolve was reaffirmed at the thirty ninth convention at Saginaw, Michigan, June 21-29, 1944.¹⁸

World War II and the occupation of the Philippines by the Japanese forced a postponement of the beginning of Lutheran work until 1946. Upon his return to the States on January 1, 1941, Cariño resumed his work as institutional missionary in Chicago's Cook County Hospital and other institutions. He also served since 1939 as student pastor at the Chicago Medical Center. While performing his duties at Cook County Hospital he met Miss Letty-Jane Monroe, of Huntington, West Virginia, who was studying in the School of Nursing. Since she did not belong to any church, he began instructing her. Before he left on the survey trip to the Philippines with

¹⁶Ibid.

¹⁷Proceedings of the 38th Regular Convention of the Evangelical Lutheran Synod of Missouri, Ohio and Other States, Ft. Wayne, Ind., June 18-27, 1941, p. 231.

¹⁸Proceedings of the 39th Regular Convention of the Evangelical Lutheran Synod of Missouri, Ohio and Other States, Saginaw, Mich., June 21-29, 1944, p. 181.

Schmidt, Cariño and Miss Monroe had agreed to be married upon his return.¹⁹ They were married on January 8, 1941. Cariño was ordained and installed on September 27, 1942, as assistant pastor at St. Martini Lutheran Church, Chicago, Illinois.²⁰

Lutheran Missionaries Imprisoned by Japanese

Seventeen Lutheran missionaries assigned to work in China were studying Chinese in Baguio City when the Japanese forces attacked the Philippines in December, 1941. Sent out by the Norwegian Lutheran Church, the Augustana Lutheran Church, and the Lutheran Free Church--all Lutheran groups in the United States; they were advised by the American consul not to disembark at Shanghai, China, late in 1940 due to the Japanese war with China. They went on to the Philippines getting teachers from the Peking Language School to teach them the Chinese language. In November, 1941, they decided to organize a Lutheran congregation in Baguio City, "and even asked the Mission Board (of the Norwegian Lutheran Church) for permission to take up work among the natives, since it seemed impossible for us at that time to return to China."²¹ The Lutheran missionaries were imprisoned by the Japanese on December 28,

¹⁹Alvaro A. Cariño in a letter to the writer dated March 12, 1966.

²⁰Scholz, p. 19.

²¹Herman Astrup Larsen, "First Lutheran Congregation in the Philippines," Lutheran Herald, XXIV, No. 32 (Aug. 7, 1945), 556.

1941, and held until Manila (where they had been transferred) was liberated on February 4, 1945. Lutheran services were conducted in prison camp and a Lutheran congregation was organized. Three new members were received into the congregation.²² One of these new members was Mr. Jack Pearson, a miner, who married one of the Lutheran missionary nurses. The Pearsons are now members of St. Stephen Lutheran Church in Baguio City. The Lutheran missionaries were able to instruct two Chinese girls as well as several Filipinos. One of the Chinese girls later became a member of Grace Lutheran Church, Pasay City.

Lutheran Service Center

Shortly after the liberation of Manila in 1945, General Douglas MacArthur, on behalf of the United States Army, authorized the establishment, through the combined efforts of Chaplains Martin C. Poch and Alfred M. Kraabel, of a Lutheran Service Center in Manila. The building, located on Rizal Avenue, one of the main arteries of Manila, had been a third or fourth rate night club called the "White House," during the Japanese occupation. Many buildings were destroyed in the battle for Manila and the Lutherans were fortunate to get this rat-infested structure for their service center. During the first months of operation the center was temporarily in

²²Ibid., p. 561.

charge of Chaplain W. A. Ruppar, who had assistance from several other Lutheran chaplains.²³

The Rev. Theodore D. Martens, on leave of absence for one year from his congregation in Pittsburgh, Pennsylvania, came to Manila late in November, 1945, to take over as service center pastor. Through Martens' patient efforts, his work as service pastor and missionary was a blessing to many of the American service personnel stationed then in the Philippines, as well as to many poor, war-stricken Filipinos. Through the service center contact was made with a number of Filipinos for later Lutheran mission work. Martens was able to begin Lutheran instruction classes with a number of Filipinos, including several pastors of other denominations who were interested in learning more about Lutheranism. There were more than a dozen Lutheran chaplains with the American liberation forces who helped lay the ground-work for Lutheran mission work in the Philippines.²⁴

First Lutheran Missionaries Arrive

Late in January, 1946, the Rev. Alvaro A. Cariño received and accepted a call as missionary for the Lutheran Church--Missouri Synod in the Philippines. Cariño's commissioning is

²³News Bureau, National Lutheran Council, "Manila Service Center," The Lutheran Witness, LXIV, No. 25 (Dec. 4, 1945), 403.

²⁴Scholz, p. 63.

described as follows:

A historic event took place on March 17 in Immanuel Church, Chicago--the commissioning of a native Filipino, Alvaro A. Cariño, to be a messenger of the pure Gospel to the Philippine Islands. Dr. J. H. C. Fritz preached the sermon and the commissioning was done by the undersigned (Secretary O. H. Schmidt), with the assistance of the local pastor, the Rev. E. H. Meinzen and eight other pastors.²⁵

This was to Cariño an answer to prayer, since it was for this that he had prayed ever since his confirmation in the Lutheran Church. He was anxious to become a missionary among his own people. During his seminary days and later while in Valparaiso and Chicago, he had lectured extensively among Lutheran church people in America telling them of the need for Lutheran mission work in the Philippines.²⁶ Cariño was the instrument that God used to move the Missouri Synod to decide to do mission work in the Philippines.

Cariño was not able to obtain passage for the Philippines until June. He travelled without his family arriving in Manila on July 7, 1946, a few days after the Philippines received its independence from the United States (July 4, 1946). He helped Martens at the Lutheran Service Center and also followed up contacts he himself had made during his 1940

²⁵O. H. Schmidt, "Answering the Challenge of the Philippines," The Lutheran Witness, LXV, No. 9 (April 23, 1946), 147-148.

²⁶Cf. the following two articles describing extensive lecture tours taken by Cariño: "Travelogue," Alma Mater, XXV, No. 5 (Nov. 30, 1934), 59 and 66; "Highlights from a Lecture Tour," XXVII, No. 9 (Feb. 16, 1937), 101 and 107.

survey and those whom Martens had located. Four or five Filipinos attended Sunday services at the service center and a few Filipino pastors attended a theological class Martens had started.²⁷

Late in August Cariño and Martens were joined by the Rev. Herman Mayer and his wife. They had both spent a year in the School of Missions, Concordia Seminary, St. Louis, Missouri. The Mayers were housed in a quonset hut erected on a rented lot on the outskirts of Manila. Martens completed his work as service pastor in October, 1946, when he returned to the States. At this time a division of the work was made. Mayer was given charge of the work in the southern part of Manila, with the Pasig River as the dividing line, and Cariño directed the work in north Manila. Both men took turns preaching at the service center and co-operated in the teaching of the theological class Martens had started with several Methodist pastors.²⁸

Secretary Schmidt visited the Philippines at this time. He helped Cariño and Mayer to choose locations which were to serve as centers for their mission work. A building was rented south of the Pasig on General Luna Street in the Ermita District for the service center. The old service center on

²⁷Alvaro A. Cariño, "Early Beginnings" (Unpublished manuscript, n.d., [c.1955], in the possession of the writer), p. 1.

²⁸Ibid.

Rizal Avenue was closed and on the last Sunday in October, 1946, the dedication of the "new" service center took place. The building rented was actually an old residence whose bullet-riddled walls, ceilings, and roof were patched up. This also served as the residence of the Mayers. Meantime, on October 22, 1946, Mrs. Cariño and three daughters arrived, and Richard Mayer was born at the Immanuel Cooperative Hospital. The attendance of civilians at the service center increased. Finally more Filipinos were attending than American military personnel. These Filipinos became, later on, the nucleus of Grace Lutheran Church, Pasay City, when the service center was closed on November 1, 1947. The Cariños lived in the quonset hut in the Sta. Mesa Heights district of Quezon City immediately east of Manila proper.²⁹

Bethel Lutheran Church

Since it was difficult to find suitable land to buy in the area where our missionaries had most of their first contacts in north Manila, ground was rented upon which to erect the first Lutheran church building in the Philippines. A semi-portable chapel seating 180 people was constructed on this rented land, and dedicated December 31, 1946, as Bethel Lutheran Church. The attendance at this dedication service

²⁹Alvaro A. Cariño, "Philippine Notes," The Lutheran Witness, LXV, No. 27 (Dec. 31, 1946), 443-444.

was five adults and six or seven children. By the end of January the attendance figure for Sunday School reached almost sixty.³⁰

Due to a shortage of school facilities in the post-war years in battle-scarred Manila, Missionary Cariño opened a kindergarten and first grade at Bethel Chapel in July, 1947. Since high school pupils had the same difficulty of getting into a school, Cariño also opened a first year high school class. The opening of this school helped much in winning the good will of the community around Bethel. The people became more friendly, and a number of them stopped to listen to the singing at the services. The disturbances that previously had marred services ceased, and the property was no longer abused by vandals. The kindergarten and first grade reached an enrollment of 115, while the high school had 17 freshmen before it was moved.³¹

The first class of five adults was confirmed at Bethel on Palm Sunday, 1947. A second membership class of eleven adults and young people was being prepared for membership. Bethel also conducted a Vacation Bible School during the summer vacation period in 1947 and this paved the way for a steady increase in Sunday School enrollment, as well as

³⁰Alvaro A. Cariño, "Philippine Notes," The Lutheran Witness, LXVI, No. 9 (May 6, 1947), 152-153.

³¹Cariño, "Early Beginnings," p. 2.

serving as the feeder for the parish school. The chief of the License Department for Registering Ministers and Priests of the National Library of the Philippines, who was responsible for granting of applications for the right to perform marriages in the Philippines, attended the confirmation service at Bethel on Palm Sunday, 1947. He stated:

This was the most solemn and beautiful Protestant service I have ever attended, and I have attended many church services in connection with my duties. This church is bound to grow in number.³²

The growth of Bethel was, however, slow and steady in the early years up to 1952. It came largely through personal contacts and witnessing for Christ by the members. On September 1, 1947, the Rev. Rudolph Prange, after twenty-three years of experience in the ministry in the States, arrived in Manila with his family. He became the second missionary pastor of Bethel early in 1948. With his help Bethel adopted a simple constitution in June, 1949, and became the first Lutheran congregation in the Philippines to be formally organized. When some of the members inquired about the Lutheran Confessions, a copy of the Concordia Triglotta was purchased for the congregational library and one member after another read it. Services were first conducted in English, but later in 1948, when the Rev. Guillermo Dionisio was commissioned as a Lutheran pastor and missionary worker in

³²Alvaro A. Cariño, "Philippine Firstfruits," The Lutheran Witness, LXVI, No. 15 (July 29, 1947), 252.

the Philippines, Tagalog services were also introduced at Bethel. Dionisio was one of the pastors whom Martens had contacted and started instructing. The congregation grew from 23 communicants at the end of 1948 to 62 at the end of 1951 (125 are listed as baptized members in that year).³³ In addition a number of members had been released from Bethel to form other congregations in the Manila area.

Trinity Lutheran Church

Shortly after Prange's arrival a larger piece of property (4,200 square meters) was purchased in Sta. Mesa Heights, Quezon City, just east of Manila proper. The foundation and framework of a building left uncompleted because of the war were on this property. This framework was completed at considerable expense, providing a good-sized chapel, several classrooms, study rooms and living quarters for three missionary families. The high school was moved from Bethel Chapel to this site after the construction work was completed in June, 1948. Sunday School and services were started here with Carino in charge. Mission work was difficult here because it was an upper-class area in which most people were Roman Catholic by tradition. The houses in this district were large and pretentious with high walls built around them.

³³Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1951 (St. Louis: Concordia Publishing House, 1952), p. 171.

But through personal contacts, limited as they were with this class of people, a mission slowly formed. Young people were anxious to see what activities were going on there. Out of this grew Trinity Lutheran Church.

When Cariño was assigned to take over the work in Candon, Ilocos Sur, in 1949, Missionary Robert Plagens was assigned as pastor of Trinity. As it became more evident that the Sta. Mesa Heights property involved a concentration of too many missionaries at one place, that a better location could be found for the Trinity group, and that the classrooms were idle since the high school did not flourish in its new location and was closed in 1949 due to the small enrollment, the property was sold in October, 1951. Temporary quarters for Trinity were found in a more densely populated area on Halcon Street, right on the border of Quezon City and Manila. The congregation had thirty baptized members, four communicants and two Sunday Schools with an enrollment of twenty-five at the end of 1951.³⁴

New Missionaries

On October 28, 1947, a group of four Lutheran missionaries, Enrique Aradanas, Norbert Becker, Lorenz Nieting and Arnold Strohschein, arrived in Manila. Only Strohschein was married. These men had received additional missionary training during

³⁴Ibid.

the school-year, 1946-1947, at the School of Missions, Concordia Seminary, St. Louis, Missouri. The arrival of these new missionaries prompted the appointment of a survey committee to study the various regions where opportunities presented themselves for mission work. While awaiting assignment, Carino taught Strohschein and Becker the rudiments of the Ilocano dialect and gave them and the other missionaries lectures on the historical background of the religious situation in the Philippines. Missionary Orville A. Buntrock and family arrived from China in February, 1948, being transferred to the Philippines because he had difficulty learning the Chinese language. Missionary Robert Plagens and family arrived in Manila on April 8, 1948. With the addition of these new missionaries preparations were being made to begin Lutheran mission work outside of the Manila area. But before this is considered the survey of the work in Manila will be completed.

Immanuel Lutheran Church

Immanuel Church is an outgrowth of Service Pastor Martens' contact with a Methodist minister, the Rev. Guillermo Dionisio, who first met in February, 1946, at the Lutheran Service Center on Rizal Avenue. Dionisio discovered that Martens was conducting a Bible class for several other Protestant ministers and asked to be included. He even brought a number of his friends to attend this class. Dionisio was in charge of a congregation in Caloocan, a suburb north of Manila proper.

He invited Martens to preach in his church and the members of his congregation were pleased with the way in which he conducted the service. They even purchased a gown for Dionisio so that he would be dressed similar to Martens. He continued attending the Bible class which soon developed into a theological class. When Cariño and Mayer, and later more Lutheran missionaries arrived, he invited them to speak to his congregation. This incurred the animosity of Bishop Matias Cuadra, the leader of the splinter group of independent Methodists to which Dionisio belonged. Finally in March, 1948, Dionisio left this group, and was confirmed at Bethel Lutheran Church. On October 3, 1948, at the age of 58, he was commissioned as a Lutheran pastor and missionary worker in the Philippines in Bethel Lutheran Church after undergoing a colloquy supervised by Executive Secretary O. H. Schmidt. Dionisio had studied at Union Theological Seminary and served congregations of various Protestant groups for thirty years before becoming a Lutheran. Pastor Dionisio was assigned to work with Prange in the Bethel parish near where he lived, and with Mayer in the Caloocan, Malabon and Grace Park area, north of Manila proper.³⁵

Early in 1947 Missionary Mayer began private weekly services in the home of Mr. Domingo T. Dikit, with from ten to

³⁵Scholz, p. 71. Cf. O. H. Schmidt, "Commissioning of Pastor Guillermo Dionisio," The Lutheran Witness, LXVII, No. 25 (Dec. 14, 1948), 410.

twenty adults present. In November, 1947, weekly services were also started in the homes of Mrs. Gutierrez and the Aguilar. Many of the people attending these weekly services were instructed and confirmed at Bethel Church. Most of these people were former members of the church in Caloocan formerly served by the Rev. Dionisio.

In May, 1949, the missionary staff decided to erect a chapel to serve the people in the Malabon area.³⁶ Mrs. Dikit offered the mission the use of a plot of ground on which to erect this chapel, which was dedicated on July 17, 1949, as Immanuel Lutheran Church. At the time of dedication there were six communicant members transferred from Bethel Church. The Rev. LeRoy Buuck, a former missionary in China, was assigned to serve as pastor of Immanuel. Soon after the erection of the chapel more people in the neighborhood were attracted to the services conducted in English by Buuck and in Tagalog by Dionisio. The Sunday School grew from fifteen to an enrollment of eighty within a year, with an average attendance of about fifty. Attendance at services steadily increased and additional members were added by confirmation.³⁷

In June, 1951, Mrs. Dikit decided to sell her property on which the chapel stood. The price she wanted was quite

³⁶Minutes of the Executive Committee of the Lutheran Philippine Mission, Quezon City, May 31, 1949; E-11-49, p. 4.

³⁷Scholz, pp. 72-73.

high compared with other sites in the area. Another location less than a half mile away was found. This site was located right on the boundary line between the barrios, Tugatog and Acacia, in Malabon. The move benefited the growth of the congregation. Both Sunday School and church attendance increased greatly. At the end of 1951 Immanuel parish numbered 130 souls, 24 communicants and two Sunday Schools with an enrollment of eighty.³⁸ In 1951 Buuck was forced to resign due to illness in his family. Plagens was assigned to take over the work at Immanuel.

Grace Lutheran Church

Grace Church is an outgrowth of the work done at the relocated Lutheran Service Center on General Luna Street, south of the Pasig River. In November, 1948, a lot of 1,000 square meters was purchased two miles south of the center on Buendia Street, right off Taft Avenue, in the suburb known then as Rizal City (now Pasay City). Services at the service center were discontinued at the end of October, 1948, and held in homes of some contacts who attended services at the center, both in Rizal City and in Sta. Ana District of Manila. Grace Lutheran Church was dedicated on March 6, 1949. A missionary residence was built on the same lot adjacent to the church building. Missionary Mayer was in charge of the

³⁸Schroeder, p. 171.

building project and the mission work until the arrival of Missionary Buntrock who was assigned to Grace. He conducted services in English, and in August, 1949, services in Tagalog were begun with Dionisio in charge.³⁹

Buntrock also conducted instruction classes and soon began a young people's organization. He labored faithfully at Grace until August, 1950, when illness in his family compelled them to return to the States. Missionary Prange was then assigned to take charge of the congregation. Grace is probably more cosmopolitan than any other of the Manila congregations. At this time about half of the number in attendance at services was made up of Americans, some Germans and even a Chinese young lady, besides the Filipinos. At the close of 1951 Grace numbered 80 souls, 32 communicants. The Sunday School enrolled 50 children.⁴⁰

Missionaries from China

Towards the end of 1948 the Nationalist Government in Central China began to crumble before the advance of the Chinese Communist armies moving down from north China. The American Consul in Hankow gave notice advising all United States citizens in Central China to leave the country. On November 16, 1948, the Missouri Synod missionaries in Hankow,

³⁹Scholz, p. 75.

⁴⁰Schroeder, p. 171.

met to discuss possible ways of scattering their personnel. Sixteen missionaries and their families were in Hankow at the time, most of them studying the Chinese language. It was decided to have two missionaries and their families stay to carry on the work in the Hankow area. Some of the remaining missionaries were assigned by the Board of Foreign Missions to the new work opening in Japan. Missionaries Paul Martens and LeRoy Buuck were reassigned to the Philippines. They left Hankow late in November, 1948, and arrived in the Philippines in January, 1949. Missionaries Victor Hafner and John Wilenius followed in July, 1949. Missionary Herbert Kretzmann and family arrived late in October, 1949. Hafner began doing some student work in Manila, but then accepted a call to serve in Hawaii. Martens surveyed the possibilities for working among Chinese in Manila, but became seriously ill and was evacuated to the States with his family in July, 1949. The work of the other former China missionaries has been or will be noted as this account proceeds.

Clark Field and Refugee Work

Clark Field, a large United States Air Base, located about fifty miles north of Manila near the town of Angeles, Pampanga, presented opportunities to serve fellow Lutherans in the Philippines. In May, 1948, Missionary Mayer investigated possibilities of working in Angeles and for a time held Lutheran services in the home of a Lutheran from the States

who lived in Angeles but worked at the base. Since there was no Lutheran chaplain on the base at the time, arrangements were made to have Lutheran services at one of the base chapels. Early in 1949 this work was turned over to Buntrock whom the Armed Services Commission appointed as representative for the Philippines. When Buntrock returned to the States in August, 1950, Buuck took over. After Buuck left in 1951, Prange took charge of the bi-weekly services at Clark. These services were held on a week-day evening, since the missionaries had their own services in Manila to take care of on Sundays. Attendance at Clark varied from twenty to forty and consisted almost entirely of American personnel stationed there.

In 1949 the opportunity to serve fellow Lutheran refugees in the International Refugee Organization Camp at Guiuan, a former United States Navy supply base on the southern tip of Samar, was taken by Plagens, then stationed in Manila. These refugees were stateless Russian, Estonian, Latvian and German people who had fled from China in the advance of the Communists. There were 5,000 people who lived in this tent city at Guiuan. Plagens flew to Guiuan once a month to serve these people with a part of the expense being paid by the Lutheran World Federation. Most of this work was done through the medium of the German language. Plagens was also able to make use of his knowledge of Russian in Bible reading and conversation among the refugees of Russian descent who comprised the majority of the group. There were about 150 souls and

between 50 and 60 communicants whom Plagens served. By 1951 most of these displaced people had been resettled in Australia, Canada, South America and the United States.⁴¹

Closing Manila Schools

In July, 1947, an elementary school was opened at Bethel by permission and encouragement of the Board of Foreign Missions. Permission was also granted to operate a Lutheran high school which afterwards was moved to the Sta. Mesa Heights building. The high school never did enjoy a large enrollment. Consequently the cost of operation was high and it used most of the time of two theologically trained men who served as teachers (Cariño and Nieting). In 1948 the enrollment was only 14 students with three teachers. The move to Sta. Mesa Heights made it difficult to build up enrollment. Therefore the high school was closed in 1949.

The elementary school at Bethel was opened with a kindergarten and first grade class enrolling 115 students in 1947. In 1948 the school had 100 students and three teachers. In 1949 the enrollment dropped to 35 students. In 1950 the school was taken over by Bethel congregation, but offered only the first grade, which had an enrollment of 40 students.

⁴¹Scholz, p. 5. Cf. Arnold Strohschein and Herman Mayer, "Special Report on Guiwan to Tubabao," appendix to "Overview of the Second Mindanao Survey," June 14 to July 6, 1949; bound with Minutes, Lutheran Philippine Mission, 1947-1951, Concordia Historical Institute, St. Louis, Mo.

In 1951 the enrollment went down to 25 students and the school was discontinued. The competition of free education in the public schools which were then able to handle the students made it difficult to charge tuition. Furthermore not enough interest was shown either by the parents or the congregations generally in the school project.⁴²

To offset the absence of Christian day schools, Lutheran missionaries in Manila introduced a far-reaching program of released-time religious instruction in several public schools. Under the direction of Missionary Prange almost a thousand children were reached every week at the Rizal and Bonifacio Schools near Bethel Church. Fifteen Lutheran members assisted Prange in carrying out this project.⁴³

Binalonan, Pangansinan

The first Lutheran work done outside of Manila was at Binalonan, a town about a hundred miles north of Manila. Missionaries Becker and Aradanas began work here in 1948, after having conducted an extensive survey in the area in December, 1947. The two single missionaries rented a house in February, 1948, and by April it was ready for occupancy. Since Binalonan was the home town of Aradanas, contact with his relatives and friends helped to form the nucleus of

⁴²Scholz, pp. 77-78.

⁴³Ibid., p. 80.

members around which the work was begun. In October, 1948, services were begun in the home village of Aradanas, barrio Moreno. First services were conducted in the homes of interested contacts. But a need for a central location became evident. An inexpensive bamboo chapel was erected at Moreno in May, 1949. The second out-station of Binalonan was Urdaneta, where services were begun in July, 1949. In November, 1949, a tent was erected and used as a chapel in this commercial town six miles south of Binalonan. At the close of 1951 Becker and Aradanas were serving 130 souls and 26 communicants in three stations. They conducted three Sunday Schools with a total enrollment of 95 children and five Bible classes with 45 people.⁴⁴ Aradanas was working with older people largely in Ilocano, while Becker was caring for the younger people in English.

Candon, Ilocos Sur

Candon is located on the northwestern shore of Luzon, over two hundred miles north of Manila. This town had been suggested as a good site to begin Lutheran mission work by relatives and friends of Missionary Cariño. A survey of this area was made in December, 1947. In April, 1948, Missionaries Strohschein and Plagens were assigned to begin the work in Candon. The original intention was to begin a high school or

⁴⁴Schroeder, p. 171. Letter to the writer dated Jan. 29, 1950.

junior college in Candon. But government regulations made it difficult to open such institutions. Strohschein and Plagens rented a building for services, where a kindergarten enrolling 23 pupils was begun in July, 1948. They rented and renovated a house as a residence for their families.

The missionaries were told by the people in Candon that the Roman Catholic priest there had preached a series of sermons on the Lutheran "devils" weeks before they finally arrived. This proved to be an attraction, since the people wanted to see what these "devils" looked like. Later, the Lady of Fatima statue, flown from Spain was brought to Candon. The ire of the missionaries was aroused when all the children in the public school were forced to march in a parade after the image, also the Protestant children. The missionaries objected and during the parade passed out a mimeographed sheet condemning Mariolatry.⁴⁵

In 1949 Plagens was assigned to Manila, and Strohschein to begin new work in Davao City, Mindanao. Since his native dialect was Ilocano, Missionary Alvaro Cariño was assigned to Candon. Carino was able to expand the work to four barrios around Candon--Darapidap, Tamurong, Calongboyan and Tokgo. A chapel was erected at Darapidap, dedicated January 1, 1950. A year later a chapel was also erected at Tamurong, where a limited amount of medical work was also begun through volunteer

⁴⁵Robert Plagens in a letter to the writer dated Jan. 29, 1966.

help from a local doctor in Candon. At the close of 1951 there was a total of 253 baptized members, 18 communicants, 4 Sunday Schools of 203 children and 5 Bible classes of 70 students in the five stations in the Candon area.⁴⁶

La Trinidad, Mountain Province

In September, 1949, Missionary Strohschein was asked to conduct a marriage in La Trinidad, just outside of Baguio City where he was vacationing at the time. From this contact came the request for Lutheran services which were first conducted in the home of Mr. Tomas Garcia. Nieting took charge of this work in October, 1949. He organized a Sunday School and Bible class in addition to conducting the services and teaching a membership class. On Palm Sunday, March 18, 1951, the first class of six young people were confirmed. In addition to the services in the Garcia home, weekly services were also conducted for a time in another home in another part of La Trinidad. At the end of 1951 the La Trinidad station had a total of 37 baptized members and 8 communicants.⁴⁷

In addition to his work at La Trinidad, Nieting assisted Missionary Kretzmann in giving theological instruction to Simon Bilagot, a former pastor in the United Church of Christ, who joined the Lutheran Church in the summer of 1949. Bilagot's

⁴⁶Schroeder, p. 171.

⁴⁷Ibid.

theological instruction had been begun in Candon, where Mrs. Bilagot was teaching the Lutheran kindergarten. Kretzmann had first been assigned to Candon where he assisted Cariño in instructing Bilagot. In April, 1950, Kretzmann was reassigned to Baguio to assist Nieting in the opening of the mountain work. The Bilagots also moved to the Baguio area at this time, living at La Trinidad.

Guinzadan--Loo, Mountain Province

Early in 1949 Simon Bilagot approached Missionaries Plagens and Strohschein in Candon urging them to consider the needs of the pagan people of Mountain Province who were not being adequately served by his own church, the United Church of Christ in the Philippines. He persuaded the missionaries to go on a survey trip into the mountains with him. As a result of this survey it was decided to allocate two missionaries for work in Mountain Province.⁴⁸ Since only one missionary was available at the time, Nieting was assigned to this work in September, 1949. Kretzmann joined him in April, 1950, as noted above.

Almost a year was spent in surveying various parts of Mountain Province to find the region that looked best for starting Lutheran mission work. Finally in September, 1950,

⁴⁸Minutes of the bimonthly Pastoral Conference of the Lutheran Philippine Mission, April 20-22, 1949.

after a three-week evangelistic campaign, the missionaries decided to begin work in Guinzadan, Bauko, Mountain Province, about seventy miles north of Baguio City. The people of Guinzadan belong to the Kankanaey tribe of the Igorots, the general name applied to most of the inhabitants of Mountain Province. Simon Bilagot originally came from the area of Guinzadan and many of the people there were related to him. Nieting took charge of the work at La Trinidad, while Kretzmann together with Bilagot developed the work at Guinzadan. At first Kretzmann and Bilagot travelled to Guinzadan every other week-end, usually making a five-hour bus trip from Baguio and hiking two hours from the bus stop to the village. It was possible to drive to the village, but the trip was by a round-about way that took seven or eight hours. Regular instruction classes were held Saturday and Sunday evenings, with Sunday School, Bible classes and services on Sunday morning. In June and July, 1951, 268 people were baptized, 85 of which were adults over 16 years of age. About two dozen adults and more children above this number had already been baptized Roman Catholic or Anglican.⁴⁹

Work was also begun at Abatan and Loo, barrios of Buguias, Mountain Province, in November, 1951. This is about 50 miles from Baguio on the way to Guinzadan. At Loo released-time

⁴⁹"Gospel Penetrates Philippine Mountains," The Lutheran Witness, LXX, No. 1 (Jan. 9, 1951), 13.

classes were begun in the public school on Friday afternoons. Friday evenings meetings were held in a store building or out in the open at Abatan. A man from this area who had been instructed and baptized by a United States Army chaplain during the liberation of the Philippines in 1945 requested Missionary Kretzmann and Mr. Bilagot to instruct his wife and children as they stopped at Abatan on their way to Guinzadan. Through this contact, mission work was begun in this area where no other Christian work was being conducted at the time. Bible story filmstrips and flannelgraphs were used extensively in the mountain work both for children and adults.

Mindanao Work

Realizing the promising potentialities of carrying on mission work in Mindanao, the Philippines' second largest island, two survey trips were made there in February and June, 1949. The survey committee recommended that mission work be begun in Cagayan de Oro City and Davao City, since both places were concentrated population centers from which mission work could easily be expanded.⁵⁰

Missionaries Mayer and Wilenius were assigned in September, 1949, to Cagayan de Oro City. Each missionary began work in the downstairs portion of his rented home where

⁵⁰Arnold Strohschein and Herman Mayer, "Recommendations," appendix to "Overview of the Second Mindanao Survey," June 14-July 6, 1949; bound with Minutes, Lutheran Philippine Mission, 1947-1951, Concordia Historical Institute, St. Louis, Mo.

Sunday Schools, Bible classes and services were conducted. Formal efforts to establish the work began in March, 1950, with Sunday School and Bible class. A month later regular worship services were begun. When Missionary Mayer went on furlough in 1951, the two groups were consolidated by Wilenius. The missionaries also conducted released-time religious classes in the three local public high schools. At the end of 1951 there were 2 communicants, 76 souls, a Sunday School with 46 enrolled and a Bible class with 16 students.⁵¹

Strohschein was assigned to begin work in Davao City in September, 1949. Originally Nieting was also assigned to work with him. But when an expected expatriate missionary from China did not come to the Philippines, Nieting was reassigned to begin the mountain work on Luzon. Strohschein made his first prospective mission contacts at a rattan furniture shop where he had his household furniture ordered and made. Through one of the young men in the shop, he was able to begin an instruction class there. The first worship service was conducted on Easter, April 9, 1950, in the missionary's home. A furniture shop which was more centrally located was used for services later on. In December, 1950, the group was able to rent space for services in the same building at a nominal fee. Branch Sunday Schools were also opened, so that at the end of 1951 there were three flourishing Sunday Schools with over 200

⁵¹Schroeder, p. 171.

pupils enrolled. Vacation Bible Schools helped to build up enrollment in the Sunday Schools. At the end of 1951 Davao reported 80 souls and 9 communicants, plus three Bible classes of 45 people.⁵²

Youth Camp and Bible Institutes

Since most Lutheran missionaries were young men it was natural that much stress was placed upon young people's work in the Philippines. An added stimulus to this type of work was the summer camp. Lutheran missionaries organized the first youth camp in 1949 in Baguio City, where a public school was rented for one week. Attendance at youth camp has increased from 45 in 1949, to 60 in 1950 and to 90 in 1951. The young people chose the name "Camp Berea," in honor of the Scripture-searching people of Berea in St. Paul's day. Missionary Norbert Becker acted as dean or "chief" of these summer camps during these first years.⁵³

Beginning in the summer of 1949 the Lutheran missionaries of the Manila area introduced the Bible Institute for all those interested in learning more about Christian fundamentals. The first Bible Institute was conducted for six weeks at the Sta. Mesa Heights building, from May 16 to June 24, 1949.

⁵²Ibid.

⁵³"Youth Camp Successful," The Philippine Lutheran, I, No. 2 (August 1950), 6-7. "Camp Affords Fellowship," The Philippine Lutheran, II, No. 2 (July 1951), 10-11.

The next two years the institutes were conducted at Bethel chapel in the Santa Cruz district of Manila for shorter periods of time. Courses offered included: God's Plan of Salvation, Galatians, Christian Ethics, Philippians, Church History and Personal Soul-Winning. The institutes attracted an average daily attendance of fifteen.⁵⁴

Radio Work

Lutheran mission work in the Philippines has been greatly aided by the Lutheran Hour broadcasts. Through broadcasts on four standard wave stations in Manila, one in Cebu City and one in Davao City, the Lutheran Hour made the influence of the Lutheran Church felt in almost all parts of the Philippines. Through the short-wave broadcasts in more than fifteen languages, the Gospel messages went into all parts of Southeast Asia as well. In 1950 Missionary Plagens was appointed to serve as representative of the Lutheran Hour in the Philippines. He set up an office for the Lutheran Hour in Manila to handle the Bible Correspondence Courses that were offered over the broadcasts.

In Davao City Missionary Strohschein was able to conduct a radio broadcast of his own for over six months. In Manila Plagens took over a half hour Sunday evening broadcast from

⁵⁴"Summer Bible Institute," The Philippine Lutheran, I, No. 2 (August 1950), 7. "The Annual Bible Institute," The Philippine Lutheran, II, No. 2 (July 1951), 12.

Prange, called "Food for Faith" over DZAS. Cariño conducted an Ilocano broadcast while he was in Manila, 1948-1949. In 1948 Pastor Dionisio began a Tagalog program called "Hour of Rest" which was broadcast over DZAS, the standard wave band of the Far East Broadcasting Company in Manila.⁵⁵

⁵⁵Scholz, pp. 106-107.

CHAPTER IV

DEVELOPMENT IN THE SOUTH LUZON DISTRICT

The work in Manila's four congregations, plus the radio work and the Lutheran services at Clark Field, was the responsibility of Missionaries Plagens and Prange in 1952. They had the assistance of Pastor Dionisio for the Tagalog work. Prange served Grace and Bethel, while Plagens was pastor for Immanuel and Trinity. Prange also served as chairman of the Lutheran Philippine Mission, while Plagens was the General Treasurer for the Philippine field. In October, 1952, Prange went on furlough. Missionary Becker was shifted from Binalonan to fill the vacancy left by Prange at Grace and Bethel when the latter left for furlough. In March, 1953, Becker, in turn, left for his furlough.

Since furloughs for many of the Lutheran missionaries in the Philippines came due in 1952 and 1953, and since the Board of Foreign Missions was unable to secure new missionaries except for Scholz during these years, Vicars Donald Becker and Robert Wennerstrom were transferred from Japan to help out with the work early in 1953. They served in the Philippines about five months. Donald Becker helped out in Manila, while Wennerstrom assisted both in Manila and in Mindanao. When Kretzmann returned from furlough in May, 1953, he took over the work in Manila from Plagens who then left for his furlough.

Kretzmann and Vicar Becker kept the work in Manila going until Prange arrived with two new missionaries, Bruce Cassler and Louis Dorn, late in August, 1953. Becker and Wennerstrom left a few days after the arrival of Prange and the new missionaries. Prange resumed his duties at Grace, while Cassler was assigned to Immanuel, and Dorn took charge of Bethel and Trinity.

Bethel Lutheran Church

The work at Bethel prospered under the direction of Missionary Dorn. As with any parish in an urban center, there was a rather large turn-over of members. Some were students who left Manila after their schooling was completed. Others left when they lost their jobs and were unable to find work. Membership figures thus do not indicate sufficiently the real gains made at Bethel in the next decade. The turn-over in membership is, of course, true also for the other Manila congregations, in a greater or lesser degree. In 1953 membership figures reveal 87 souls and 71 communicants at Bethel, with two Sunday Schools enrolling 134 pupils and two Bible classes with 27 students.¹ Ten years later 238 souls are listed and 152 communicants. The Sunday School enrollment

¹Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod For the Year 1953 (St. Louis: Concordia Publishing House, 1954), p. 177.

is about the same with 135 pupils being listed for 1963.²

Various forms of evangelistic efforts were tried. Bethel did attempt to form a number of branch Sunday Schools. These were all closed for one reason or another. In some cases it was because of illness on the part of the missionary, and the work was never resumed afterwards. In others, it was a lack of workers or the long distance that was involved. For example, in 1956 work was done in barrio Ususan, Taguig, Rizal, south of Manila, since some members from Bethel had moved out there. For about two years work was also conducted at this time in barrio Maybunga, Pasig, Rizal.³ Released-time religious classes in two public elementary schools in the neighborhood of Bethel were also successful for a time. These enrolled over 1,500 pupils at one time. But this project came to a halt because of the lack of teachers. Furthermore, no-one joined Bethel as the result of the released-time classes. This was also true of the branch Sunday Schools. Volunteer catechists taught by Dorn, used to instruct new members, is proving successful. Missionary Dorn says:

We have found that personal contact is still the most effective manner of witnessing to the Filipino. Perhaps this is because, to a Filipino, there is nothing quite

²Armin Schroeder and Cecil Pike, 1963 Statistical Year-book of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1964), p. 209.

³Louis Dorn, "Outstations, South Luzon District," Book of Reports and Memorials to the 8th Annual Conference of the Philippine Lutheran Church, Pasay City, Jan. 7-11, 1957, no pagination.

as important in life as good personal relations with other people. And this aspect of culture has been the most effective means of bringing the Gospel to awaken the hearts of many people.⁴

So far as organizations are concerned, Bethel has an active Ladies' Aid and an even more active Bethel Lutheran Youth Organization. These groups have done much in assisting in the work of the Lord at Bethel. A council composed of the male communicants who are of age is the governing body of the congregation. Various attempts at making the organization of this council more efficient have been tried, not all of them successful. It appears that if a leader can be made responsible to encourage various committees to do their work, much careful planning and action can be accomplished.⁵

Having a temporary chapel on rented property has proven to be a sore spot in the history of Bethel. Various attempts were made to find property for relocation, but for one reason or another the property could not be purchased. It was a great disappointment to the members when an amount of 20,000 pesos that was budgeted by the Lutheran Philippine Mission for buying property for Bethel was forfeited at the end of the fiscal year because it was not used. A suitable piece of property could not be found at the time. By 1959 and 1960 the members of Bethel didn't even want to hear the word

⁴Louis Dorn, "Bethel Lutheran Church" (Unpublished manuscript in the possession of the writer, n.d. [c.1965]), p. 2.

⁵Ibid.

"relocation." Nevertheless plans continued to move forward because a few of the members had the courage to continue to fight the battle of red tape and "documentation." To be able to purchase a certain piece of property a congregation in the Philippines must first convince its district this property is needed. The district, in turn, must convince the Lutheran Church in the Philippines. From the Lutheran Church in the Philippines the request is forwarded to the Board for World Missions, which in turn must ask the Board of Directors of the Lutheran Church--Missouri Synod to grant the money. By the time a request has gone through all these groups, oftentimes the property requested has been sold to another buyer. So the process must begin all over again when another piece of property has been located.

Finally the greater part of the battle for Bethel land was won when funds were once again budgeted for 1963. A piece of property 1,300 square meters in size was purchased about four blocks distance from the former rented site on Ipil Street, this time on Almeda Street, in the Tondo District. In October, 1963, the members used the funds they had been gathering for relocation and transferred the old chapel to the new site.⁶

A year later ground was broken for a new church building. A modernistic style structure that is wider than it is long

⁶Ibid., p. 3.

was dedicated on Palm Sunday, April 11, 1965. A loan of 50,000 pesos was obtained from the Lutheran Church in the Philippines' Church Extension Fund for this 60,000 pesos structure. The seating capacity is about 300. A 56 foot tower topped by an 8 foot cross fronts the new church building. The old chapel remains on the rear of the property and is being used as an educational building and social hall. Most of the services at Bethel are now conducted in Tagalog, although English services are still occasionally conducted. Louis Dorn is presently the missionary-pastor at Bethel, but he is slated to become full-time Translations Director for the Lutheran Church in the Philippines. One of the new missionaries studying Tagalog will probably be assigned to Bethel in October, 1966, relieving Dorn for his new assignment. Nineteen sixty-five statistics reveal that Bethel has in its care 203 souls and 157 communicants with a Sunday School enrollment of 75 and 20 pupils in two Bible classes.⁷

Trinity Lutheran Church

Work at Trinity was not faring so well in 1952 and 1953. Attendance at services at the Halcon Street location in Quezon City dropped since many members had to travel great distances to reach this place. The house in which services

⁷Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

were conducted was therefore sold in October, 1953. The Lutheran Philippine Mission owned only the house, while the lot on which the house stood was rented. The group conducted a few services in Project 3, Quirino District, a large government housing project located in Quezon City. But these services were discontinued because it was not a central location for the members and it was difficult for Dorn since he had his hands full with the work at Bethel. The Trinity members were urged to attend services at the other Lutheran churches in Manila.

Beginning with the first Sunday in July, 1954, Trinity started regular Sunday School meetings and worship services on the ground floor of the new missionary residence on Denver Street, Cubao, Quezon City. Missionary Lorenz Nieting was placed in charge of Trinity at this new location. Membership figures at the end of 1954 reveal 36 souls and 18 communicants at Trinity, with a Sunday School enrollment of 14 pupils and 10 students in Bible Class.⁸ In 1963 membership had grown to 122 souls and 71 communicants, with three Sunday Schools in operation enrolling 75 pupils and a Bible Class with 30 people.⁹

The Denver Street location did not lend itself to an

⁸Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1954 (St. Louis: Concordia Publishing House, 1955), p. 178.

⁹Schroeder and Pike, p. 209.

atmosphere for solemn worship. It was too small to accommodate more than twenty people. People who were invited to services would often come only once and never return. Late in 1955 the members appointed several committees to locate a suitable lot and to plan a chapel. In March, 1956, a lot was located and purchased on Highway 54 about two blocks north of the Cubao Rotunda. A chapel seating about eighty was erected on this lot, being dedicated on February 2, 1958. The congregation received a loan of 4,500 pesos from the Church Extension Fund to erect this chapel, the total cost being 6,000 pesos.¹⁰ At the time the plan was to extend the chapel to the back of the lot when additional space was needed. But this proved impractical because of a steep drop-off in the rear of the narrow lot.

In October, 1958, a new missionary, Gerald Wyneken, took over the work at Trinity from Nieting. Under the guidance of Wyneken the work at Trinity prospered. In January, 1960, Trinity began operating with a constitution. Two branch Sunday Schools were begun, and the Young People's Society was reorganized. A weekly visitation program resulted in new members. Much of the progress achieved was due to the efforts of energetic lay leaders.¹¹

¹⁰"Binalonan, Trinity Dedicate Churches," The Philippine Lutheran, IX, No. 1 (April 1958), 2.

¹¹"History of Trinity Lutheran Church," Souvenir Program, Joint Thanksgiving Day and 16th Anniversary Celebration, Trinity Lutheran Church, Quezon City, Nov. 28, 1963, p. 10.

Wyneken's transfer to begin new work in Lemery, Batangas, led to the assignment of Missionary David Schneider in June, 1961, to Trinity. The congregation was blessed with many new members. Attendance growth became so obvious that by late 1962 the need for a larger church could no longer be denied. Early in 1964 the members were successful in locating a new and larger site about five blocks to the north of the old site on Highway 54. Construction was begun in June and on November 29, 1964, the new church was dedicated.¹² This time the church building was constructed so as to be able to seat eventually up to 400 people. A loan of 100,000 pesos from the Lutheran Church in the Philippines' Church Extension Fund made the construction possible. Trinity has the largest Lutheran church building in the Philippines at present. An educational wing which is still incomplete is included in the plant.

The membership at Trinity has become quite cosmopolitan, numbering not only various Filipino ethnic groups, but also a number of Americans. The cultural differences between American and Filipino Christians present Trinity with a special challenge. Trinity is now trying to grow into its big church building. It has begun a program called, "Operation Revitalization." The congregation is divided into five committees: Worship, Evangelism, Membership, Practical Services and

¹²"Quezon City Lutherans Dedicate New Church," The Philippine Lutheran, XV, No. 1 (March 1965), 11.

Education. This is working out rather well. The members are vitally concerned with the planning of all the programs of the church.¹³

Missionary Donald E. Bendewald is presently in charge of the congregation, while Schneider is in the States on furlough. A 1965 graduate of our Lutheran Theological Seminary, Baguio City, Ernesto Herrera, is beginning new work in Pag-asa, another subdivision of Quezon City. It is hoped that he will have a core of Trinity people to work with as a nucleus. Quezon City is the second largest city in the Philippines and is growing the fastest. It now numbers more than 400,000 people. This presents Trinity and its new branch group with unusual opportunities. Membership figures at the end of 1965 reveal that Trinity had 155 baptized members, 94 communicants, 55 enrolled in Sunday School and 45 in the Bible Class.¹⁴

Immanuel Lutheran Church

Work at Immanuel Lutheran Church in Malabon, Rizal, was the responsibility of Missionary Bruce Cassler from August 1953. Immanuel is the nearest to being a community congregation of any of the Lutheran churches in the Manila area. This means the work has progressed at Immanuel to the point where

¹³Donald E. Bendewald in a letter to the writer dated Feb. 16, 1966.

¹⁴Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

the members have also done much of the church work. Under the guidance of the members a small but effective released-time program was put into operation. The members are also active in Sunday School and the Vacation Bible School. Much of the success in the work was also due to the emphasis put on Tagalog from the very beginning, even though most of the members can understand English. Membership figures show the wisdom of this policy at Immanuel. In 1953 there were 102 souls and 67 communicants, with 75 enrolled in Sunday School and 11 in Bible Class.¹⁵ Ten years later the membership totalled 285 souls and 218 communicants, with a Sunday School enrollment of 140 and 45 in the Bible classes.¹⁶ Immanuel has the largest communicant membership of any Lutheran congregation in the Philippines.

Attempts to establish branch groups of Immanuel church have not been successful to date. In 1956 meetings were conducted in the Manila North Harbor district, one of the toughest neighborhoods in Manila. While these flourished for a time, they were discontinued for lack of sufficient interest. In 1957 one of the members of Immanuel moved to the Amparo Subdivision, Novaliches, northeast of Manila proper. Services were conducted in her home, but were not well enough attended

¹⁵Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1953 (St. Louis: Concordia Publishing House, 1954), p. 177.

¹⁶Schroeder and Pike, p. 209.

after several months to warrant continuation.¹⁷

The small chapel Immanuel used during its first years of existence proved to be much too small for its membership already by 1957. Plans were made to build a larger church structure, which finally were realized when a new church building with a seating capacity of over 200 was dedicated on November 2, 1958. This modern building was erected at a cost of 15,000 pesos, 10,000 pesos of which was a loan from the Church Extension Fund. An electronic organ was donated over and above the pledges and loan for the new church.¹⁸ The old building was used for Sunday School and as a social hall until it was torn down in 1961 to make way for a parsonage. Previous to the construction of the new church, the members had constructed several additional open-ended rooms for Sunday School purposes.

The Rev. Angel Oteyza, one of the first two graduates of the Lutheran Theological Seminary of the Lutheran Church in the Philippines, became pastor of Immanuel congregation in 1960. He was called by the congregation, but is supported by all four of the Lutheran congregations in Manila. He was a member of Immanuel before entering the theological program.

¹⁷Minutes of the meeting of the South Luzon District of the Philippine Lutheran Church, Manila, March 3, 1956; SLD-16-56, p. 2. Cf. Minutes of the meeting of the South Luzon District of the Philippine Lutheran Church, Manila, April 28, 1957; SLD-11-57, p. 1.

¹⁸"Immanuel Dedicates," The Philippine Lutheran, IX, No. 3 (Dec. 15, 1958), 2.

In order to enter the seminary in 1955 he gave up a job as assistant director and script writer in a Filipino motion picture company.¹⁹ Under Oteyza's leadership Immanuel continues to show steady growth. The members plan to open a parish school in the near future pending availability of additional subsidy. Membership figures for 1965 reveal 476 baptized members, 238 communicants, 120 enrolled in Sunday School and 45 in Bible Classes.²⁰

Grace Lutheran Church

Grace Lutheran Church is located near one of the busiest intersections in the Manila area, Taft Avenue and Buendia in Pasay City south of Manila proper. The area has developed into a commercial district, but the location is easy to find. Prange continued to serve as pastor of Grace until his return to the States in 1962. Strohschein became pastor in June, 1962, and has served Grace since. Membership at Grace has increased from 53 souls and 25 communicants in 1953 to 150 souls and 105 communicants ten years later. Sunday School enrollment also grew accordingly, from 25 to 62.²¹

¹⁹Cf. "Manila Seminary Opened June 30 with Three Students," The Lutheran Witness, LXXV, No. 20 (Sept. 27, 1955), 355.

²⁰Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

²¹Schroeder, p. 171; Schroeder and Pike, p. 209.

About one-third of the members at Grace are Americans, connected with various business concerns, as well as with the United States Government service. Several families of German background have also attended Grace through the years. For several years at Christmas time special German services were conducted for them. The work at Grace is also rather difficult due to the transient character of many of its members. But there is a loyal nucleus of a number of Filipinos and several American families. Due to the cosmopolitan nature of its membership, all of the work at Grace is done in English. Tagalog services were conducted for a few years in the period from 1952 to 1966. But these were discontinued when attendance dwindled. Some of the Sunday School classes for the small Filipino children are still taught in Tagalog. When the children reach the higher grades, however, they understand English quite well.

Grace was organized formally in January, 1958, and this made it possible for the congregation to move forward to meet the challenge of the unchurched people in the area. Much stress has been placed on young peoples' work through the years. A small, but active, Ladies Guild has also been functioning. Membership increased so that the small chapel building, which could accommodate only about 80 people, became too small. Increased attendance at services in the late 1950's necessitated an extension of three by eight meters on the left side of the chapel. This extension increased the capacity of

the church building by at least one third. A new front was constructed and the floor of the building was raised to prevent flooding. The lot was also filled in to street level. The expansion and remodelling cost nearly 6,000 pesos. The rededication of the church building took place on November 27, 1960.²² The congregation has since air conditioned the church building, and this not only gives worshippers a cooler atmosphere, but also shuts out the noise of the busy traffic on Buendia Street during services. Membership figures for 1965 reveal 188 baptized members, 124 communicants, 52 enrolled in Sunday School and 20 in Bible Class.²³

Pastor Guillermo Dionisio, who worked faithfully for the Lutheran congregations in the Manila area in Tagalog, was honorably retired by the Lutheran Church in the Philippines in 1960 at the age of seventy. He continued to preach occasionally and helped with translation work for the church as he was able. On April 1, 1963, he was called home by His Lord, being buried from Bethel Church a few days later.²⁴

Manila Student Center

The South Luzon District rented two store fronts on

²²"Grace Church Increases Growth: Given Extension," The Philippine Lutheran, XI, No. 1 (April 1961), 14-15.

²³Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

²⁴Louis Dorn, "Guillermo Dionisio," The Philippine Lutheran, XIII, No. 3 (August 1963), 17.

C. Lerma Street in 1956 for a student center. This location was adjacent to Far Eastern University, the largest university in the Philippines, which had an enrollment of over 25,000 students at the time. Several other large universities were located nearby. The formal dedication of the Manila Student Center took place on May 27, 1956.²⁵ Missionary Cassler was assigned as student pastor. This was in addition to courses he taught at the Lutheran Theological Seminary and his work as general treasurer of the Lutheran Philippine Mission. Dorn took charge of Immanuel congregation in addition to Bethel.

The student center provided a place for students to study, furnished magazines and books for reading, as well as making available recreation facilities such as ping pong, chess and other games. Volunteers from our Manila congregations served as hosts and hostesses at the center which was open in the afternoons and evenings. Regular Sunday evening services were conducted, and Cassler also led Bible discussions at stated intervals. Attendance at both Bible classes and services was usually very small, while otherwise the student center was crowded with students. The work was hampered by the fact that Cassler could not always be at the center when it was open for consultations. Furthermore, the space in the center was very limited. There was insufficient supervision

²⁵"Student Center," The Philippine Lutheran, VII, No. 2 (July 1956), 12-13.

and a lack of follow-up. Funds were not available to continue renting the quarters used for the center. Therefore, in early 1959 shortly before Cassler returned to the States, the student center was closed. Thereafter attempts were made to reach students in Manila through the existing four congregations and their facilities.

But the South Luzon District did not give up the plan to have student work. It is estimated that there are over 200,000 students enrolled in the colleges and universities in the Manila area, where fifteen out of the twenty-six universities in the Philippines are located. Missionary Donald E. Bendewald has the assignment to serve as student pastor for the Manila area. He has completed a survey of the possibilities for student work.²⁶ In January, 1966, he began a monthly mimeographed publication, called the "Golden Spur," which is sent to all Lutheran students anywhere in the Philippines, as well as other students who may be interested in receiving it. Bendewald has also been meeting with a small group of students every Saturday afternoon at Far Eastern University. This group is affiliated with the Student Christian Movement.²⁷

²⁶Donald E. Bendewald, "Survey of Student Work," Appendix "E," Minutes of meeting of the South Luzon District of the Lutheran Church in the Philippines, Quezon City, May 21-22, 1965, v., 29 pp.

²⁷Donald E. Bendewald in a letter to the writer dated Feb. 16, 1966.

Sampaloc Work

In 1964 the South Luzon District began work in Sampaloc, the second largest district of Manila which has a population of nearly 300,000 people. The Lutheran Building, which serves as the headquarters for the Lutheran Church in the Philippines, serves as the base for this work. The chapel in the building is being used for services, while some of the other rooms are used for Sunday School and instruction classes. The Lutheran Building, dedicated on April 12, 1964, houses the offices of the Lutheran Philippine Mission, the Departments of Mass Communication and Parish Education, as well as the Lutheran Hour office and the Literature Center.

A survey of the Sampaloc district and neighboring areas was first made with volunteer help from the four Manila congregations under the direction of Missionary Darrell Schoen, assigned to begin this work. Students enrolled in the Bible Correspondence Courses offered in connection with the Lutheran Hour broadcasts were visited. More than a hundred Bible Correspondence Course students were located in the Sampaloc area. Sunday School, Bible class and services were begun late in April, 1964. Membership figures for this group in Sampaloc, which has chosen the name Gloria Dei, for the year 1965 reveal 45 baptized members, 9 communicants, 15 enrolled in Sunday School and 8 in Bible Class.²⁸

²⁸Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

Work with United States Military Personnel

Lutheran services at Clark Field continued in 1953 with Missionary Prange taking charge when he returned from furlough. In 1954 a Lutheran chaplain was assigned to this air base and Prange took the opportunity to serve Lutheran personnel stationed at Sangley Point Naval Air Station adjacent to Cavite City about twenty miles south of Manila around the bay. Chaplain Paul Kilde (American Lutheran Church) was reassigned in 1956 and Kretzmann took over the Lutheran services every Sunday, since he was not assigned to any parish in Manila at the time. He was also able to conduct confirmation classes at Clark on Saturday evenings. In 1957 Cassler shared the responsibility of the services at Clark with Kretzmann so that vacancies in Manila caused by furloughing missionaries could be covered. Late in 1958 Chaplain Walter Bauer (Missouri Synod) was assigned to Clark, and since that time there has always been a Lutheran chaplain at Clark, and Lutheran missionaries have been called upon occasionally to fill in on Sundays when the chaplain is away. Lutheran services at Sangley have continued when no Lutheran chaplain was assigned to this naval station. One of the Lutheran missionaries continues to serve as Armed Forces Commission representative in the Philippines, inviting Lutheran United States military personnel to services in Lutheran churches in the Philippines when they have the opportunity.

A Lutheran service center was dedicated at Olongapo, Zambales, about eighty miles northeast of Manila, adjacent to the Subic Naval Base and the Cubi Naval Air Station, on January 19, 1958. Pastor Robert Canis (United Lutheran Church) was transferred from Taiwan by the Lutheran Service Commission to take charge of this project in August, 1957. A rented building which had formerly housed a night club was renovated. The center offers the equivalent of a full parish program to American military personnel and their dependents in the vicinity. While the property was being renovated, more than 250 servicemen visited it. Fifty attended the Christmas Eve service in the uncompleted chapel.²⁹ Louis Buchheimer and Walther Huchthausen acted as service pastors following Canis. At present the Rev. Milford Sheldahl (American Lutheran Church) is the service pastor. A parsonage for the service pastor and his family was constructed next door to the service center. In 1964, 25,530 servicemen visited the center.³⁰ Larger quarters for the service center are being sought. Funds for this project are furnished by the Missouri Synod and the National Lutheran Council. Opportunities to do mission work with Negrito tribesmen in the Zambales mountains near Olongapo have presented themselves to the service pastors. Buchheimer

²⁹"Service Center Opened in Philippines," The Lutheran Witness, LXXVII, No. 5 (March 11, 1958), 101.

³⁰"King Manuel Visits Center," Double Time, XV, No. 2 (September-November 1965), 9.

did have an outdoor service for these Negritos and baptized seven of the children on that occasion.³¹ In 1964 the South Luzon District investigated possibilities for doing mission work among them, and resolved to call Oteyza to begin Negrito work. But this resolution was later rescinded due to insufficient manpower.³²

Tagalog Provincial Work

The decision to begin mission work in the Taal-Lemery area of Batangas province, south of Manila, was a milestone in the history of Lutheran work in the South Luzon District. From the very beginning of Lutheran work, Manila has always been considered the center of operations. Even after stations were opened and congregations established as far north as the Ilocos region and as far south as Davao, the Manila area remained the only place where work was carried on in the South Luzon District. Lack of manpower and the lack of workers fluent in Tagalog also made it difficult for the South Luzon District to extend its efforts beyond the limits of metropolitan Manila. It was not until January, 1960, that South Luzon District was able to resolve to send one of the first two

³¹Ibid.

³²Arnold Strohschein and Angel Oteyza, "Negrito Survey in Provinces of Tarlac and Zambales, April 7 to 9, 1964"; report made to the meeting of the South Luzon District of the Lutheran Church in the Philippines, Manila, April 17-20, 1964. The district resolved to call Oteyza to begin this work at this meeting, SLD-22-64, p. 4. This action was rescinded in the South Luzon District meeting of July 24-25, 1964; SLD-40-64, p. 3.

seminary graduates, Angel Oteyza, to open a new station in the Taal-Lemery area.³³ Pastor Oteyza had barely begun the work when health problems in his family forced the district to call a temporary halt to the work. In May, 1961, Missionary Gerald Wyneken moved into the area and resumed the work in Lemery.

Neither Taal or Lemery is very large in itself (both somewhere between 25,000 and 30,000 in population), but they face each other across the Pansipit River, and are in effect twin towns. The presence of three other smaller towns within the area meant to South Luzon District's planners that here was quite a center of population, and almost completely untouched by any of the non-Roman denominations working in the Philippines. The Iglesia ni Kristo has been there for forty years, but besides this sectarian group, there was only a handful of Jehovah's Witnesses and an even smaller handful of Protestants (United Church of Christ in the Philippines).³⁴

Missionary Wyneken reports:

The small town atmosphere and the outwardly solid Roman Catholic bias of the people has meant that the most effective approach has been on an individual basis. Opportunities are still coming up for some good person-to-person witness. The missionary and his family are

³³Minutes of the meeting of the South Luzon District of the Philippine Lutheran Church, Manila, Jan. 17, 1960; SLD-4-60, p. 1.

³⁴D. Schneider, "A Look at the South Luzon District," The Philippine Lutheran, XIV, No. 4 (December 1964), 11-12.

being accepted more and more into the life of the town.³⁵

Early in 1965 a one thousand square meter lot in the heart of Lemery was purchased as a church site. A building is being designed and construction on the church is expected to begin sometime in 1966. In order to raise funds for a new church building, the congregation, in addition to its regular offerings, is planting vegetables on the property and with the additional income from this project, hopes to have enough to secure the necessary loan for the church building.³⁶ Meanwhile the congregation worships in the bottom portion of the home the missionary is renting for his residence. In 1965 statistics show 15 baptized and 5 communicant members at Lemery, with a Sunday School enrollment of 15 and 8 in the Bible Class.³⁷

Missionary Wyneken began an outstation in 1962 at barrio Bana, Tiong, Quezon. A Lutheran family belonging to Bethel, Manila, moved there. They witnessed to their neighbors and Wyneken began visiting the group monthly. When Wyneken went on furlough in 1964, Missionary Eugene Thiemann took over the visitations. The group was listed in 1963 as having 9 baptized

³⁵Ibid., p. 12.

³⁶"Land Purchased for Lemery Congregation," The Philippine Lutheran, XV, No. 2 (June 1965), 7.

³⁷Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

members and 6 communicants. When the group did not designate the member from Bethel as their leader, he became angry and caused great difficulty for the work. Since this made it hard to render an effective witness in Bana and the neighboring barrio of Lusacan, the work was discontinued in 1965.³⁸

Lucena City, capital of Quezon Province, marks the southern limit of the Lutheran Church on Luzon. Work here was begun in December, 1963, after the Rev. Eugene Thiemann and his family moved into the area, upon assignment by the South Luzon District.³⁹ Since his arrival Thiemann has concentrated on publicizing the Lutheran Church and its teachings. Lutheran Hour broadcasts in English and Tagalog and a devotional program in Tagalog are used on the local radio station. A Lutheran booth was erected at the South Tagalog Fair, held in Lucena during April, 1964, and more than 5,000 people registered at the booth. Many more viewed the exhibits of Lutheran literature and the colorful map which showed Lutheran Hour broadcasts around the world. An electric Bible quiz game in the Lutheran booth also proved very popular. Thiemann visited or corresponded with all those who registered at the booth. Five classes in Lutheran doctrine were begun as a result of

³⁸Minutes of the meeting of the South Luzon District of the Lutheran Church in the Philippines, Quezon City, Aug. 18-19, 1965; SLD-37-65; p. 2.

³⁹Minutes of the meeting of the South Luzon District of the Lutheran Church in the Philippines, Quezon City, June 29, 1963; SLD-17-63; p. 1.

contacts made at this fair.⁴⁰

Early in 1965 a place was rented for services in Lucena City. It was the downstairs portion of the house where President Quezon once worked as a houseboy. This was converted into a Lutheran chapel by the combined efforts of the people attending Lutheran doctrine classes. On April 27, 1965, dedication services were held.⁴¹ Missionary Thiemann is also using this chapel as a student center, since a number of high schools and colleges are located in Lucena. Membership figures for 1965 show 11 baptized, 10 communicants, 20 enrolled in Sunday School and 12 in the Bible Class.⁴² Theological student Gregorio Carino, Jr., is helping Thiemann with the work during the current school-year as his vicarage.

As indicated in this chapter, the work of the South Luzon District is continuing to go forward with God's blessings. Recently erected church buildings help the members in Manila to testify to God's grace and greatness. The South Luzon District members are taking an increasingly active part in the work of the church. They are using their time and talents to make plans, meet the challenges of building programs, teach Bible classes and work for the greater good of the Lutheran

⁴⁰Schneider, p. 13.

⁴¹"Lutheran Chapel Dedicated in Lucena," The Philippine Lutheran, XV, No. 2 (June 1965), 5.

⁴²Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

Church in the Philippines by serving on the radio committee and by helping produce Christian literature. Some continue to inspire the church by their willingness to witness by word of mouth.⁴³

⁴³Schneider, pp. 8-9.

CHAPTER V

DEVELOPMENT IN THE NORTH LUZON DISTRICT

Lowland Work

The North Luzon District of the Lutheran Church in the Philippines is responsible for Lutheran work in eleven northern provinces of Luzon. Its southern limit is Tarlac and Nueva Ecija and the district extends all the way to the north coast of Luzon. The ten provinces constituting what is considered as the lowland region have a total population of more than four million people. Lutheran mission work has been conducted in some of these areas since 1948, as has already been noted.¹ Work at present is being carried on in five geographic areas. Although membership in these areas is not very large (about 1,100 baptized members and 670 communicants), six men from this region have studied, or are studying, for the ministry in the seminary. The Ilocano language is widely understood throughout the lowland region of northern Luzon, and the Lutheran Church has been able to produce some good Christian literature in this dialect. Lutheran Hour broadcasts in Ilocano are now heard throughout these areas providing a continuous witness to Christ.

¹Cf. Chapter III: Binalonan, pp. 72-73; and Candon, pp. 73-75.

Pangasinan

Pangasinan is one of the older, more settled farm areas of the Philippines. Binalonan, the center of our Lutheran work, is one of the farming centers for the northern part of the Central Luzon plain that extends north of Manila to the foot-hills below Baguio. In 1953 the Pangasinan area had four stations with 146 baptized members, 68 communicants, 174 enrolled in four Sunday Schools and 82 in three Bible classes.² Ten years later there were thirteen stations with 355 baptized members, 192 communicants, 290 enrolled in twelve Sunday Schools and 128 in nine Bible classes.³

Missionary Norbert Becker was transferred from Pangasinan to Guinzadan, Mountain Province, in 1955 leaving Aradanas to carry on the work alone. In 1960 Aradanas was reassigned to Ilagan, Isabela, to begin new work. Missionaries Arthur Erb and Alvaro Cariño have successively served the Pangansinan congregations since then. In 1964 and early 1965 Missionary Richard Faerber, assisted by Vicar Ben Moreno, guided the work, serving the area from Baguio City. On May 30, 1965, seminary graduate Clemente del Rosario was installed as pastor

²Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1953 (St. Louis: Concordia Publishing House, 1954), p. 177.

³Armin Schroeder and Cecil Pike, 1963 Statistical Yearbook of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1964), p. 209.

of the Binalonan-Moreno congregations. In December, 1965, Missionary Gordon P. Bohlmann took up residence in Urdaneta, Pangasinan, and is serving the southern portion of the Pangasinan area which includes the group at Urdaneta and groups in two barrios to the northeast: San Pablo and Calepaan.⁴ Work at Calepaan, a barrio of Asingan, started in 1962 as a result of people there hearing Cariño on the Ilocano Lutheran Hour. The group consists of 16 communicants and 15 are enrolled in the membership class.⁵ They are making plans to erect their own chapel. The Urdaneta group numbers eight communicants. A piece of property large enough for both a chapel and parsonage was purchased in 1965.

Binalonan served as the center for the whole Pangasinan work until this division. Here services were held in the area beneath the residence rented for Aradanas. In 1957 a church building seating 180 was dedicated as Redeemer Lutheran Church. The Binalonan members received a loan of 2,000 pesos from the Church Extension Fund for their new church building.⁶ They have gradually installed floors, windows and inside walling as they were able to purchase these items. These

⁴Gordon P. Bohlmann in a letter to the writer dated March 4, 1966.

⁵Statistics for 1965 furnished by Paul Strega, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁶"Binalonan, Trinity, Dedicate Churches," The Philippine Lutheran, IX, No. 1 (April 1958), 2.

things were lacking when the church was dedicated. Redeemer congregation numbers 153 baptized members and 83 communicants.⁷

The congregation at barrio Moreno is actually larger. They have 157 baptized members and 103 communicants.⁸ A permanent type chapel building named Christ Lutheran Church seating 150 was dedicated in Moreno in December, 1955. The third chapel built in the Binalonan area in this period is at Santiago, also known as Bantay. This structure seating about 85 was dedicated on Thanksgiving Day, Nov. 24, 1958. The chapel, constructed of bamboo and cogon grass, was built without assistance from the Lutheran mission. Members donated their labor and the materials purchased for the chapel totaled about 700 pesos.⁹ The barrio, now called Casantiaguan, has 93 baptized members on the rolls and 65 communicants. Only ten communicants are now active, the others having gotten jobs elsewhere or are temporarily gone while studying in high school and college.¹⁰ Pastor del Rosario lives at Sili where a chapel seating about fifty was constructed late in 1962. This chapel is located on the national highway which links north Luzon

⁷Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁸Ibid.

⁹"Santiago Iglesia Luterana, Binalonan, Dedicates New Chapel," The Philippine Lutheran, X, No. 1 (May 12, 1959), 3.

¹⁰Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

with Manila.¹¹ Four communicants are listed at Sili and 10 baptized members. The fifth group served from Binalonan is located in the municipality of Pozorrubio, ten kilometers to the north. Contact for the work here was made in 1963 through literature distributed by the Concordia Tract Mission, St. Louis, Missouri. There are four communicants at Pozorrubio and ten enrolled in the membership class.¹²

An Inter-Church Council composed of members of each of the Pangasinan groups has added strength and united to the program in Pangasinan. The Council makes plans for Vacation Bible Schools in each place of work using a joint teaching staff. Funds for teacher travel are channeled through the Council. The Council also considers possibilities for outreach and now jointly supports Pastor del Rosario. On the first Sunday of each month a joint communion service is held for all Pangasinan Lutherans at Redeemer Church, Binalonan. Attendance averages 130 in church with 80 attending the Lord's Table.¹³

The church in the Binalonan area is blessed with the active witness of several Christian lay people. Among them

¹¹"Sili, Binalonan, Pangasinan," The Philippine Lutheran, XIII, No. 1 (January 1963), p. 4.

¹²Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

¹³J. Hornig, "A Look at Lowland Work of North Luzon," The Philippine Lutheran, XV, No. 1 (March 1965), 18.

is Mr. Simeon Pacites, Sr., of Pozorubbio, who operates a Religious Reading Center. Mr. Alberto Aquino, who now serves as the manager of the Literature Center in Manila, actively promoted the work at Sili before he left in 1965. The Pangasinan young people sponsor two Youth Retreats--one during the summer vacation and one at Christmas time, usually at San Fernando, La Union--and enthusiastically support Bible Institutes on the District and local level. In recent years the work in the Pangasinan area has been hampered by a rapid turnover of manpower and a hazy work program. People are not so enthusiastic about their church as they could be and the buildings are not kept in the best condition. However, the Pangasinan area still presents many opportunities for growth, and with God's blessings and guidance the work can be strengthened and expanded.¹⁴

Ilocos Sur

Work in Ilocos Sur is centered in Candon, a municipality with a population of 22,000. Missionary Alvaro Cariño continued to serve this area until 1959. Missionary Donald Morthole took over the work until 1961, when the Candon congregation called the Rev. Leonardo Bugtong, a graduate of the Lutheran Theological Seminary in the Philippines, who is currently pastor. Five groups are found in the Ilocos Sur

¹⁴Ibid., pp. 18-19.

area. During his ministry Cariño served a number of additional places. Due to transportation difficulties these outstations could not be continued when Bugtong became pastor. Some of the transportation difficulties in serving the area have been overcome since Pastor Bugtong received a motor bicycle for his work.

In 1955 Cariño was serving eight stations, five of them in the Candon area, two in Santa Lucia and one in San Fernando, La Union. He was reaching some 400 people, adults and young people in the majority, per week. The older groups at Tamurong, Darapidap and Holy Cross in Candon, were attempting to manage their own affairs. Tamurong became an organized congregation taking the name, St. Paul Lutheran Church. They dedicated their third chapel in 1955. At Darapidap the chapel had to be moved and rebuilt at another location. Here too, the members put in many hours of labor in improving their chapel after the relocation. On December 7, 1952, the dedication of the mission residence and chapel in the downstairs portion of the building for Holy Cross congregation took place. The chapel could accommodate over a hundred people. The missionary's office was on the first floor next to the chapel, while the living quarters were on the upper floor.¹⁵

Cariño began work in Santa Lucia, the municipality

¹⁵Alvaro A. Cariño, "Progress in the Philippines," Mission Call (Synod Edition), I, No. 2 (March-April 1953), 9.

immediately south of Candon, doing work among the students of the Sta. Lucia Academy. St. Timothy chapel, student center and dormitory were erected and services for students were held several evenings a week. This work was discontinued after Cariño left. Through one of the instructors at Sta. Lucia Academy who attended services in St. Timothy chapel, Cariño was invited to conduct a Vacation Bible School in the barrio of Luba. This resulted in the beginning of services and classes in this barrio of Sta. Lucia.¹⁶ A small chapel was erected in 1958 with a galvanized iron roof and bamboo walls. This work continues. Seminary student, Benjamin Moreno, is from this group at Luba.

Since four communicant members moved from Candon to San Fernando, La Union, and another Lutheran communicant located there from the Lutheran Church in Davao City, Cariño began serving them regularly. San Fernando is an important commercial center and port on the western coast of Luzon. A large Sunday School and a daily kindergarten school was started in one of the fishing villages south of San Fernando, actually a barrio of the next town, Bauang. The San Fernando work has been revived after being allowed to lapse for several years due to lack of manpower. When Missionary Cariño returned to

¹⁶Alvaro A. Cariño, "The Status of Lutheran Mission Work in the Northern Luzon Region," Appendix of the Minutes of the 7th Annual Conference of the Lutheran Philippine Mission, Pasay City, Jan. 23-27, 1956; p. 7.

Alvaro A. Cariño, "The Status of Lutheran Mission Work in the Northern Luzon Region," p. 8.

the Philippines from furlough in 1965 and was stationed in Baguio City to teach in the seminary, he began conducting services in a house he had built for his family a few years before in San Fernando. He reports twelve adults regularly attend his services there. In barrio Lingsat he has 25 children and 8 adults in attendance. He is also doing work in Naguilian, La Union, on the road towards Baguio, where close to a hundred children and adults attend Sunday School and services.¹⁷

New work in the Candon area was started in a barrio called Caterman when a communicant member from the Tamurong Church transferred her residence there. Seeing the opportunity to teach the many unchurched children in her neighborhood, she started religious classes for them. She was also able to attract some of the young people in the barrio. Some of them walked to Tamurong with her to attend services. Finally she asked Cariño to conduct services at Caterman. A chapel was built without the knowledge of the missionary and services were conducted there every Saturday evening.¹⁸ This village produced the seminary student and now pastor, Clemente del Rosario. The work continues, although during rainy season it is difficult to reach the barrio and the work is then temporarily halted.

¹⁷Alvaro A. Cariño in a letter to the writer dated Jan. 31, 1966.

¹⁸Alvaro A. Cariño, "The Status of Lutheran Mission Work in the Northern Luzon Region," p. 8.

Work was also begun in a barrio called San Pedro-- Calongbuyan. Here a chapel was built by the people on a lot of one of the members. Since most of the communicants moved away, the work has since been discontinued. Work in Tokgo was also discontinued. There work never progressed beyond a Sunday School. Late in 1964 Pastor Bugtong was asked to start work in barrio Butol, a part of Santiago, the town immediately to the north of Candon. He is serving a small group here once a week.¹⁹

Membership in the Ilocos Sur area was listed in 1953 as 67 baptized and 25 communicants. Five Sunday Schools enrolled 235 pupils and 61 were enrolled in five Bible classes.²⁰ Ten years later baptized membership rose to 131 and communicants to 102. But Sunday School enrollment decreased, 55 pupils being enrolled in four Sunday Schools and 60 in four Bible classes.²¹ St. Paul's, Tamurong, with a membership of 46 communicants, is the largest group in the Ilocos Sur area. Nineteen sixty-five statistics show that the total membership in the area is now 155 baptized members, 117 communicants, with 65 enrolled in Sunday Schools and 56 in Bible classes.²²

¹⁹A reply to a questionnaire returned by Leonardo Bugtong to the writer dated May 3, 1965.

²⁰Schroeder, p. 177.

²¹Schroeder and Pike, p. 208.

²²Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

Lutherans in the Ilocos Sur area also operate through an Inter-Church Council, made up of laymen from the different groups in the area. This Council assists the pastor in planning and promoting an active witness for the Lutheran Church. The upkeep of the barrio chapels and the physical needs of the people are the concern of this Council. Communion services for all the groups are held at Holy Cross Church in Candon once a month.²³

The mission residence, with a "downstairs" chapel had its drawbacks for effective mission work in the Candon area. Until recently, when a church building was erected, it remained the center of activity for pastor and lay people alike. In an area where the Roman Catholic Church is especially strong, the lack of a separate church building helped foster the idea that the Lutheran Church was second rate. In 1964 the Candon congregation applied for a loan from the Church Extension Fund and built its first church building, which was dedicated on December 20, 1964. The new building is a hollow block structure which seats 200. It has sliding doors along the sides which can be opened to accommodate more people. A 32-foot high cross fronts the building.²⁴ The new church should obviate some of the difficulties the congregation at Candon

²³Hornig, pp. 19-20.

²⁴"Holy Cross, Candon, Dedicates Church," The Philippine Lutheran, XV, No. 1 (March 1965), 10.

has experienced in the past and should serve as a good base of operations to reach the masses in Ilocos Sur with the good news of the Gospel. Pastor Bugtong has accepted a call to serve St. Stephen congregation in Baguio City. How the work in Ilocos Sur will be cared for after Bugtong leaves in June, 1966, has not yet been decided.

Central Cagayan Valley

Quezon is located in the central part of an area known as the Cagayan Valley, which is 200 kilometers long and 100 kilometers wide. Cagayan Valley offers huge opportunities to homesteaders and equally huge problems. During the rainy season raging rivers fracture the terrain and make travel a severe and dangerous hardship. Cagayan Valley has six Lutheran congregations with a total communicant membership of 166.

Lutheran work in this northeastern area of Luzon was started in 1958. Years ago the area around Quezon, Isabela, was controlled by head-hunting tribes. In an effort to develop the agricultural land and improve the area, the Philippine Government offered homesteading sites to experienced farmers. Some Lutherans from Mountain Province accepted this offer. The natives were unhappy about people moving on to land which they regarded as their own. Disputes arose and in 1957 one of the newcomers was killed by the natives. A full scale revenge war threatened. Relatives, who were among the homesteaders, requested Pastor Simon Bilagot to help mediate the

dispute. He did so and peace was established. Bilagot represented the headhunting tribe, the Guinubals, to the government in many instances when he saw they were losing their lands to the settlers. He was also asked to preach the Gospel to this pagan headhunting tribe. Bilagot presented this request to the 1958 General Conference of the Lutheran Church in the Philippines with the outcome that he was assigned to begin work there.²⁵ He served the Guinubal tribal people at Makilo, as well as groups of homesteaders at Malalao and Lipantu. Soon he became ill with "a-typical malaria," and it was necessary for him to take a leave of absence. The same conference had also decided to allocate Missionary Donald Morthole to this area.²⁶ In June, 1958, he began work settling in Mallig, Isabela. He and his wife lived in a Filipino home without electricity and water. During the illness of Bilagot he served the groups at Malalao, Lipantu and Makilo.

Mallig had nineteen barrios at the time. These included Settlement Number 1 (now Quezon) and Lipantu. Lipantu is now a barrio of Quezon. Malalao was separated from Lipantu and became a barrio of Tabuk, Mountain Province. In July, 1958, a young people's group at Settlement Number 1 asked Morthole to lead them in Bible discussion and recreation weekly. But

²⁵Minutes of the 9th General Conference of the Philippine Lutheran Church, Pasay City, Jan. 27-31, 1958; PLC-27-58, pp. 14-15.

²⁶Ibid., PLC-46-58, p. 23.

after they found out he did not have much material aid to give them, the bottom dropped out. Later in August, the few who remained encouraged him to hold classes in the public reading room. This suggestion was followed as soon as the town officials gave their permission. Many curious people came once or twice. A few families remained faithful, one of them being the Cerdifolas, whose son entered the seminary in 1965. A Sunday School was begun at Settlement Number 1 having an attendance of between 25 and 40 children.²⁷

In September, 1958, when Morthole visited Makilo, the chief's son was very ill. The chief was seventy-three years old. His child was only a few months old, being an only son. After talking with the chief and the people about baptism for a day and a night (in broken Ilocano), Morthole baptized the child. Two days later he died. Morthole officiated at the funeral. Everyone in Makilo wanted to be baptized too. After talking to their elders and chief about the need for Christian education for their children and themselves, they decided to wait until they were instructed. They chose a Sunday School superintendent and ordered their wives and children to attend. The men were exempted. The Sunday School superintendent who was chosen was a first class drunkard. When he came to meet with Morthole the first time, he was stone drunk. Morthole

²⁷Donald Morthole in a letter to the writer dated Jan. 24, 1966.

told him that he was not welcome when he was drunk. But if he were sober he could come to his house anytime. He came the next day very sober and contrite. He was pleased to be the Sunday School teacher in Makilo. He studied long hours with Morthole. When a child was missing from Sunday School, he went and took him by force to the waiting class. He always had a surprisingly good attendance.²⁸

Morthole had his vacation the middle of October to the middle of November. At Malalao the barrio lieutenant corrected some Ilocano sermons Morthole prepared and preached them. The vice-lieutenant took the liturgy. Victor Bilagot, Pastor Bilagot's brother, took charge of the services in Makilo and continued them on a monthly basis thereafter. Late in 1958 Morthole was joined by Pastor Bilagot, who had recovered from his illness. Bilagot's family moved to Settlement Number 1 (Quezon) where a house was purchased by the Lutheran Philippine Mission early in 1959. Bilagot was able to help the people a great deal with their land problems. Mrs. Bilagot was instrumental in revitalizing the Sunday School, so that in a few months the attendance was about a hundred.²⁹

In December, 1958, services were begun in Morthole's home in Mallig. The services were not well attended and were soon dropped, but Sunday School thrived. In March, 1959, the

²⁸Ibid.

²⁹Ibid.

Mortholes left Mallig, being reassigned to Candon, Ilocos Sur. Bilagot attempted to keep the work in Mallig going. But serving it from Settlement Number 1 was a problem for him, since he was never sure of transportation. In February, 1959, the doctor of the Philippine Lutheran Medical Mission from Mountain Province visited Makilo, Malalao and Settlement Number 1. The people were amazed at the cheap price of the medicines and the free consultations. Many started to attend services because of the visit. But the doctor only came a few times and then discontinued the visits because of transportation difficulties. This discouraged the people from coming to services and classes.³⁰

Bilagot served the area until early 1962, when Missionary Louis Nau was assigned to take charge. Nau also had charge of the work in northern Cagayan, living in Aparri, Cagayan, about a hundred miles to the north, and thus was not able to visit very often. He was, however, able to get the help of a lay evangelist for Quezon (formerly Settlement Number 1). This kept the work in the area going. Nau left the Philippines in December, 1962, and Missionary Richard Faerber was given temporary charge of the work. Since July, 1963, Missionary Edward Kast serves this area as well as the northern Cagayan work by airplane from Baguio City. Membership figures for 1965 show 104 baptized members in Malalao, including those at

³⁰Ibid.

Makilo, and 24 communicants. In Quezon there are 131 baptized members and 34 communicants.³¹ This area needs a resident worker, even though there are lay leaders who can keep the work going.

Ilagan, Isabela

In order to balance the work of the Lutheran Church in the Isabela area, the North Luzon District decided in 1958 to send Missionary Aradanas to work among the people of Ilagan, the capital of Isabela.³² Since no replacement was available for Aradanas in Binalonan until 1960, he was not able to leave for Isabela until then. Aradanas settled in Calamagui, near the capital site, in August, 1960. He found that the spiritual needs of the people were greatly neglected. Once a year a Roman Catholic priest came for the fiesta and administered the Sacraments of the church. Protestant groups had attempted to establish mission work there, but had abandoned it.

Aradanas held his first classes and services in the homes of Calamagui residents. By mid-1961 these people expressed a desire for a chapel of their own and helped build a wood and

³¹Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

³²Minutes of the meeting of the North Luzon District Conference, San Fernando, La Union, July 1-3, 1958; NLD-24-58, p. 9.

cogon grass structure. With a temporary chapel of their own, attendance at Sunday School and church services increased. The chapel is located on hacienda (plantation) land. The members are hoping to be able to purchase a lot soon and erect a permanent church building. Legal difficulties have complicated acquiring the lot they have picked. The congregation was organized formally as St. Peter's Lutheran Church on Easter Sunday, 1964, when ten people were confirmed. The 1965 statistics show 23 communicant members and over 130 souls being served in Ilagan.³³

As weather, road conditions and time permit, Aradanas visits various areas surrounding Ilagan. Membership classes and Sunday Schools have been conducted in Maligaya since 1962, in Villa Concepcion since 1963 and in Aggasian and Alebago since 1964. There are no regular meeting places in these villages. Although there are no confirmed members in these outstations, more than a hundred children attend Sunday School and an equal number come to Bible Classes. About thirty are enrolled in membership classes. Vacation Bible Schools have also been attempted in some of these outstations. Many hardships, disappointments and faith-trying experiences have confronted Aradanas in his work since 1960. Besides those mentioned, the moving in of the Wesleyan Methodist Church can

³³Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

be cited. They bought one hectare of land next to the Lutheran Church and built their headquarters for Isabela on this property.³⁴

Northern Cagayan Valley

The work in northern Cagayan began through a contact made by means of the Lutheran Philippine Mission's Ministry by Mail project, and another contact made by a student at the Far Eastern Bible Institute and Seminary who was interested in learning more about the Lutheran Church. Early in 1956 Missionary Kretzmann, while in charge of the Ministry by Mail, received a request from Father Feliciano Inay of the Philippine Independent Church to be added to the list of subscribers to whom this monthly publication was sent. Father Inay became interested in Bible study and asked to be enrolled in the Bible Correspondence Courses that were being offered by the Lutheran Hour Office in Manila. He was also interested in obtaining additional Lutheran materials to study. Tracts were sent, but these were not sufficient to satisfy his curiosity. Inay asked for Lutheran books which he then purchased. Soon he was teaching his people in Ballesteros, Cagayan, many Lutheran doctrines. He had asked to be taken into the Lutheran Church, but Kretzmann advised him to continue to remain in

³⁴Enrique Aradanas, "Eastern Isabela, Philippines" (Unpublished manuscript in possession of the writer, n.d. [c. January 1965]), pp. 1-3.

the Independent Church as long as possible and influence this church with biblical teachings. Finally, in early 1961, Father Inay informed Kretzmann that he had been accused of teaching false doctrine by his bishop and was being brought to trial by the Council of Bishops of the Independent Church. He therefore requested to be received into the Lutheran Church. Together with this request came a petition signed by about 130 members of his Independent congregation in Ballesteros. This request was turned over to the North Luzon District for action.³⁵

Mr. Ricardo Advincula, a student at the Far East Bible Institute and Seminary, contacted Missionary Kretzmann after one of Kretzmann's broadcasts at the Far East Broadcasting Company studios, adjacent to the Far East Bible Institute and Seminary. An appointment was made and Advincula met with Kretzmann one afternoon in 1956 for several hours during which the teachings and practices of the Lutheran Church were explained to Advincula. Later Advincula was employed by a missionary of the Peniel Church of the Voice of China and Asia Mission. This missionary was anxious to begin work in the Philippines, and Advincula advised him to come to his home town, Gonzaga, Cagayan. After working several years the

³⁵Cf. Minutes of the meeting of the North Luzon District Conference, Baguio City, March 13-15, 1961, NLD-23-61, p. 5. Also "After Fifteen Years in the Philippines," The Lutheran Witness, LXXX, No. 22 (Oct. 31, 1961), 529.

missionary of the Peniel Church was forced to resign from his group since he had not fulfilled the purpose for which he was sent to the Philippines, namely, to initiate Gospel broadcasts. This missionary left the Philippines, and advised Advincula to affiliate with another church group, preferably a Pentecostal group. But Advincula was impressed by the meeting he had had years before with Kretzmann and now wrote to him requesting to be affiliated with the Lutheran Church. Kretzmann referred this request to the North Luzon District which considered it together with the request from Father Inay. Advincula was serving four congregations at the time in the Gonzaga area.³⁶

The North Luzon District Conference which considered the requests of Inay and Advincula, turned the matter over to the North Luzon District Pastoral Conference which resolved to appoint Morthole to work with these two men as soon as he had settled in Baguio.³⁷ Inay, Advincula and their families came to Baguio City shortly after Morthole moved there (June 1961) and an intensive course of indoctrination was begun with them preparatory to confirmation in the Lutheran Church. In Binalonan Cariño had been contacted by Festus Ignacio, an evangelist of the United Church of Christ in the Philippines. He also expressed the desire to join the Lutheran Church. The

³⁶Ibid.

³⁷Minutes of the meeting of the North Luzon District Pastoral Conference, Baguio City, March 16-17, 1961; NLD-PC-10-61, p. 3.

Ignacio family also came to Baguio City at the same time as the Inays and Advinculas. Morthole gave the group an indoctrination course which extended daily over a period of six weeks. The three men and their wives were confirmed in St. Stephen Lutheran Church, Baguio City, and informed that they were considered laymen in the Lutheran Church. Since they had contacts who were desirous to learn Lutheran doctrine, they were given permission to teach the doctrines they had learned in Baguio to others in their respective home places. Meantime Missionaries Lutz, Becker and Nau acted as liaisons to deal with Advincula and Inay and their groups. Nau moved to Aparri, Cagayan, in mid-1962 and was able to deal directly with the men, giving them pre-theological courses as he was able. When Nau left the Philippines at the end of 1962, Missionary Faerber was given the responsibility of dealing with these men. Nau had moved Advincula to Quezon when conditions became intolerable for the Advinculas in the Gonzaga area due to the opposition stirred up by competing church groups. Advincula served as a lay evangelist in Quezon. Since help was needed in Ballesteros, Ignacio was employed there as a lay evangelist. Inays had left Ballesteros when conditions became intolerable for them and had settled in Tokitoc, a barrio of Sanchez Mira, Cagayan.

Through contact with Inay, Mr. Mariano Tolentino joined the Lutheran Church after being instructed by Inay, with the help of Missionaries Nau and Faerber. He began working on his

own in his home village of Bulala Sur, a barrio across the Cagayan River from Aparri. Through his initiative a congregation was begun in this barrio. Mr. Tolentino now serves in Baguio City as one of the Ilocano translators for the Literature Center of the Lutheran Church in the Philippines. Gonzaga was served for a while, but due to opposition to Lutheran work and transportation difficulties, this outstation was discontinued. In July, 1963, Inay, Advincula and Ignacio enrolled in the Lutheran Theological Seminary, Baguio City, as colloquy students. By this time Missionary Edward Kast had taken charge of the work in northern Cagayan which he serves by means of the mission plane from Baguio City on week ends.

The congregations at Tokitoc and Bulala Sur are thriving. At Tokitoc a barrio chapel seating 100 serves as the center of activities for the congregation which has chosen the name, Christ the King Lutheran Church. The 1965 statistics show 131 baptized members, 34 communicants, 37 enrolled in Sunday School and 30 in Bible Class. At Bulala Sur the members have erected a temporary church building of nipa and have taken the name, Holy Ghost, for their congregation which numbers 82 baptized members, 18 communicants, 20 in Sunday School and 21 in Bible Class. At Ballesteros the work is progressing more slowly. There the group has a temporary nipa chapel seating forty. They have taken the name, St. Paul, and have 25 baptized members, 14 communicants, 17 enrolled in Sunday School and 12 in

Bible Class.³⁸

Much of the work in the Cagayan Valley depends on lay leaders who are instructed through local Bible Institutes and also in the North Luzon District Bible Institute. Missionary Kast writes:

As the work in Cagayan Valley grows, we must build confidence and competence into our Lutheran laity. In rural North Luzon, as in many other parts of the country, the spontaneous expansion of the Church is impossible without the help of local members. The spiritual services of laymen at the places where they live and work are indispensable to the life of the Church. . . . Under lay leadership faithful Christianity at Tokitoc has not only survived long periods without help; it has actually blossomed beyond expectation. In Bulala Sur, Cagayan, Miguel Pascua, a farmer, evangelizes and teaches his community with the amazing ambition of a St. Paul.³⁹

Mountain Work

The North Luzon District of the Lutheran Church in the Philippines conducts extensive work in Mountain Province. Close to 500,000 people reside in this province noted for its steep mountain ranges and swift flowing streams. Farming is the chief occupation of the people. Their fields are carved-out terraces on the sides of the mountains. To water their crops they use a centuries old irrigation system that still amazes modern engineers. The people of Mountain Province usually live in settlements of a few hundred people. In areas where

³⁸Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

³⁹As quoted by Hornig, pp. 21-22.

tribal wars were carried on, the houses are clustered close together for protection. Peaceful tribes are spread out among the mountains. Geography tends to separate these tribes. Custom and tradition strengthen this separation. The 1960 Census reports that over 65 dialects are used by the mountain people. This situation is improving as more people are being educated in the government schools now found in almost every village in Mountain Province.⁴⁰

The people of Mountain Province are called Igorots. They are reluctant to leave the pagan religion of their ancestors. This religion is a system of spirit worship, with prayers and sacrifices to ancestral spirits. This animistic belief governs all phases of life. Beyond a basic belief that spirits can bring evil and disaster and that the Supreme Being can bring fortune to the living, there seems to be no common fixed doctrine.

By God's grace, the response to the Gospel message as brought by our Lutheran missionaries to Mountain Province has been favorable. Once some of the people in a village become Christians, however, their pagan neighbors are offended. The Christians refuse to perform traditional pagan rites. The pagans take this to mean that the Christians do not love them, nor the pagan ancestral spirits, who could become angry. This

⁴⁰J. Hornig, "A Look at the Mountain Work of North Luzon," The Philippine Lutheran, XV, No. 2 (June 1965), 21.

is a serious offense, since every pagan believes that spirits who become angry can cause all forms of human misery to overtake a village or family or individual.⁴¹

In order to explain the meaning of the Gospel to pagans, Christians need to know what the pagans ask for in their prayers and songs. Since former pagans understand the ways of this spirit worshipping people better than outsiders, evangelism by the laity has been the guiding principle of Christian work in this area. A major task of the North Luzon District clergy is to train laymen. The need for Christians to witness to the God of love both publicly and privately is emphasized. Only as the power of the Gospel works in the lives of people will the Igorots be able to understand and comprehend the force and meaning of the Gospel message.⁴²

The six American missionaries, three national pastors, Lutheran congregations and lay teachers at work in Mountain Province are challenged to develop a Christian way of life which will answer the needs of the people. A lack of roads, a variety of dialects and a large degree of illiteracy among the leaders of communities create additional problems for the work of the church in Mountain Province. Various methods are being used to overcome these problems. Among them are medical work as carried on in the four clinics operated by the

⁴¹Ibid.

⁴²Ibid., pp. 21-22.

Philippine Lutheran Medical Mission; literacy programs to help meet the problem of illiteracy among adults; local Bible institutes to prepare men and women to witness in word and deed in public and in their homes; the airplane of the Missionary Aviation Fellowship which flies workers into areas otherwise reached only after hours or days of hiking; and the radio transmission service in a number of the mountain stations which makes it possible to get advice and air service for emergency patients.⁴³

Baguio City

In 1952 Lutheran work was still concentrated in La Trinidad, about four miles from Baguio City. Lutheran missionaries had avoided Baguio because of the many churches already at work there. As more Lutheran members came to Baguio to study and to work, the center for Lutheran work in the area had to be moved to Baguio, where most of these members stayed. When Kretzmann was reassigned to take charge of the Lutheran Hour work and teach in the seminary in Manila in 1955, Missionary Louis Nau took over the work in La Trinidad. Larger quarters were found nearer to the Mountain National Agricultural School which many Lutheran students attend. These quarters were in a large room above a horse stable and while the place was ample for the small group of about 25 communicants, the

⁴³Ibid., p. 22.

odor was not the most pleasant. Early in 1957 the group, which had chosen the name St. Stephen Lutheran Church, moved to Baguio City where a store front was rented on Harrison Road. A student center was opened in these quarters. Attendance increased and the presence of new faces and prospects gave new life to the congregation.⁴⁴

Since Missionary Nau also served Balakbak, St. Stephen congregation in Baguio began receiving less and less attention. Finally, in 1958 the missionary residence was built in Balakbak and Nau moved with his family from Baguio to Balakbak. Missionaries studying Ilocano in Baguio helped to fill the gap in the work in Baguio City. These included Hornig, Sedory, Erb and Morthole. Finally, in 1960 Baguio received its first full-time resident Lutheran missionary in the person of Cariño. Meantime, due to the high cost of rent, the store front on Harrison Road had to be given up. For a time the Balatoc Labor Hall was used. Then services were conducted in the Seventh Day Adventist Church. Finally, activities of the congregation were moved to the YMCA. The frequent change of location as well as the frequent turnover of missionary-pastors did not help the growth of the congregation, but rather retarded it. During the ministry of Cariño a piece of property was purchased at a strategic location. A basement chapel was

⁴⁴"St. Stephen's-Baguio," The Philippine Lutheran, VII, No. 1 (April 1957), 11.

constructed here and dedicated in April, 1961. Shortly thereafter Cariño was reassigned to Binalonan, and Morthole served for a few months until Missionary Richard B. Faerber arrived in September, 1961, and he continues to serve as missionary-pastor of St. Stephen congregation.

Despite the fact that the place of worship was changed from La Trinidad to Baguio City, the congregation continued to be composed of only Trinidad people and the mission personnel in Baguio. Only in the last few years has St. Stephen congregation begun to secure members in Baguio City. There are many opportunities for growth in Baguio, since it is an educational center, having three major colleges, a university, an extension of the University of the Philippines, plus many high schools. These schools attract many students, some of whom have had some contact with the Lutheran church, and some are confirmed Lutherans. Baguio is also the market and trading center for Mountain Province. Some of the people doing business in Baguio attracts have also had contact with the Lutheran church, or are confirmed Lutherans. Baguio is the summer capital of the Philippines and the chief vacation spot in the country. Some of the many tourists it draws are Lutheran. The mines, radio and military installations in or near Baguio employ many people, some of whom are Lutheran. This includes foreigners (chiefly Americans) among whom are Lutherans. St. Stephen is challenged to bring these people together and provide them with opportunities to use their varied

talents in the service of God.⁴⁵

A new era for St. Stephen congregation began with the purchase of a lot near the Post Office and Baguio Roman Catholic Cathedral. Since an old Spanish superstitious belief that a building located at a top end of a cross is doomed to bad luck, this property was purchased at a relatively reasonable price. Unfortunately, almost half of the lot was later sold leaving only 700 square meters for the church building. With a loan of 13,000 pesos a basement chapel was completed in 1961. The new church built on the basement was completed in May, 1964, and the basement was also enlarged. This construction was made possible by an additional loan of 50,000 pesos. The new church can accommodate 300, and the old and new basements take care of Sunday School classes, other social and educational activities of the congregation and district, as well as a girl's student dormitory which can accommodate twenty girls.⁴⁶

St. Stephen congregation does have an impressive membership despite its difficulties in the past. Many of these members are students who do not have much time to enter into many activities. At best, they are gone after a few years. There is thus a lack of active Filipino lay leaders. The 1965 statistics show 186 baptized members, 105 communicants, a

⁴⁵Hornig, pp. 23-24.

⁴⁶Richard B. Faerber in a letter to the writer dated March 26, 1965.

Sunday School enrollment of 80, with 90 as the average attendance of the Bible Classes. An active released-time religious program is carried on in several public schools in and around Baguio with 260 students enrolled.⁴⁷

Since 1963 St. Stephen has been helping to bring the Gospel to a group of former pagans, living in Banangan, Sablan, twelve kilometers from Baguio City. Opportunity for this work came when a young woman asked for baptism for herself and her young child. Inquiry revealed that the woman's request came one week after the death of her husband, who had been a member of St. Luke's Lutheran Church, Taba-ao, Kapangan. During his brief marriage he had testified of Christ's love to his wife and relatives. The congregation responded to this request by arranging to conduct Sunday School and Bible classes in her barrio, Banangan, where there now are 24 baptized members and 14 communicants.⁴⁸

A Friendship Center in the heart of Baguio City has been opened to students and travellers. The center keeps a supply of Christian books and literature. Through this effort, the congregation hopes to find a better way to serve the needs of the people of Baguio and its many students. The center was an experimental project led by Vicar Herrera. Now Vicar Inay

⁴⁷Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁴⁸Ibid.

and volunteer help are directing the center. After June, 1966, this will be part of newly called Pastor Bugtong's work.

Guinzadan

The work in Guinzadan continued to prosper, especially after the Rev. Simon Bilagot was ordained as a missionary-pastor of the Lutheran Church in the Philippines in June, 1952. The Bilagots moved to Guinzadan in 1953 and did intensive work there. The first confirmation service took place on December 13, 1953, with 36 being received as communicant members. Three more were added the Sunday after Christmas when the first Communion service was celebrated. In January, 1954, the Guinzadan Lutherans organized as a congregation taking the name St. Paul's Lutheran Church.⁴⁹

In 1955 Bilagot was reassigned to develop the work on Mountain Trail, and Missionary Norbert Becker assumed the duties at Guinzadan. Towards the end of 1955 two outstations were opened, Lagawa and Tapapan, both previously untouched by the Christian message. In succeeding years the work was expanded to Bansa, Nanggawa, Banao, Bato, Maba-ay, Sadsadan, Camatagan, Bauko and Gayang. Only in Bauko did the work not develop as anticipated and was therefore discontinued. In five of these places released-time religious classes are

⁴⁹H. Kretzmann, "The Church in Guinzadan," The Lutheran Witness, LXXIII, No. 6 (March 16, 1954), 94.

conducted in the public schools. Such classes also meet in the large public school in Guinzadan. The bulk of the members are found in Guinzadan, which in 1965 listed 789 baptized members and 208 communicants.⁵⁰

Before mission work was done in Tapapan, a village of about 200, it had a notorious reputation in that part of Mountain Province for gambling and thievery. The lay leader of the work is an ex-convict named Alcedo. He is not proud of his past, but he is happy he can bring his fellowmen the only remedy for sin, the Gospel of Jesus Christ.⁵¹

For many years services at Guinzadan were conducted under the house which was used by the Bilagots as their place of residence and as the place where the missionaries stayed when they came to Guinzadan. The members were not eager to construct a temporary chapel, since they felt enemies of the Gospel would burn it down. But a lot was chosen which took much time and effort to level. A large rock was uncovered which had to be dynamited to be removed. Finally in 1959 the church site was ready and a church building started. In April, 1960, the new church was dedicated. Floors and windows were added as additional funds were collected. Construction was made possible through loan of 2,768 pesos from the Church

⁵⁰Statistics for 1965 furnished by Paul Strega, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁵¹Norbert Becker, "Alcedo and Tapapan are not the Same," The Lutheran Witness, LXXVIII, No. 15 (July 28, 1959), 343.

Extension Fund. Most of the labor was donated by members of the congregation.⁵² The outstations of Tapapan and Lagawa also have chapels. In the other outstations the work is conducted in homes, in the public school, or out in the open.

After Becker was assigned to the seminary in 1964, Missionary Harold Bauder assumed responsibility for the work in the Guinzadan area. Due to the large number of outstations and the more than a thousand souls that are the responsibility of the missionary in Guinzadan, St. Paul's congregation decided to call 1965 seminary graduate, Jose Laking, as their pastor. With the addition of Laking at Guinzadan, mission work in the area is expected to expand. An airstrip is being constructed at "Sunnyside," where there are six villages in which hardly any Gospel work is being done. It is about six hard hours on foot, but only three minutes by air.⁵³ An airstrip has been in operation at Guinzadan since October, 1963, flying time to Baguio being about twenty minutes.

Membership in the ten outstations for 1965 shows 364 baptized and 82 communicant members. Released-time classes in six public schools in the Guinzadan area have 335 pupils enrolled.⁵⁴ Laymen carry on the bulk of this work and in

⁵²"Dedication at Guinzadan," The Philippine Lutheran, X, No. 1 (September 1, 1960), 5-6.

⁵³Harold Bauder in a letter to the writer dated January 30, 1966.

⁵⁴Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

these laymen lies the strength of the work. These people were carefully trained by Missionary Becker. They have both the ability and the desire to continue the vast amount of preaching and teaching that is being done. Missionary Bauder and Pastor Laking have a doctrine class and serve communion at each station once a month, usually rotating from station to station, but sometimes going to the same station together. They have also been going to the new areas together. Plans are being made to use more lay people and perhaps even employing a full-time lay evangelist, especially for the new areas.⁵⁵

The clinic operated in Guinzadan by the Philippine Lutheran Medical Mission treats about 300 patients a month. By coming to the clinic for medical help patients are admitting that their pagan ways have not worked. Missionary Bauder reports:

Medical help is provided for all who need it, Christian or pagan. We are not satisfied that we are making the most of evangelistic opportunities coming through our clinic. But we are sure this is one way to show by our works the faith we have in the One who rules over pagan and Christian.⁵⁶

Balakbak, Kapangan

Balakbak was the third Lutheran mission station established in Mountain Province. Pastor Bilagot directed attention of

⁵⁵Harold Bauder in a letter to the writer dated January 30, 1966.

⁵⁶As quoted by Hornig, p. 25.

the Lutheran mission to this center, which today is the site of a vocational high school and of the largest elementary school in the area. Lutheran work was begun in December, 1954. Meetings were held under the house of Mr. Legaspi Bay-osan, who has served as president of Duntug Kalbaryu congregation for several terms and was also mayor of Kapangan, 1959 to 1963. The work was first under the direction of Missionary Louis Nau who served the area until mid-1962. Missionary Wilfred Grieser has served Balakbak since 1963.

Formal preaching services were begun in February, 1955, and a Sunday School was organized the following month. With the coming of the rainy season, the people built their first bamboo chapel in June, 1955. The space below Mr. Bay-osan's house was soon too small and meetings were moved to the open space beside the house. Since people from nearby communities started attending services and classes in Balakbak, several outstations were opened. In June, 1955, meetings were begun in Taba-ao in the home of Mr. Segundo. This led to the establishment of St. Luke's congregation. In 1956 work was expanded to Bileng, Ca-ew and Copias. Copias, the most distant outstation from Balakbak, became a separate mission station in 1961. The work at Bileng and Ca-ew has temporarily been discontinued, but work begun in 1955 at Cuba still continues. Released-time religious classes are conducted at Balakbak, Taba-ao and Cuba, with a total enrollment of over

500 students.⁵⁷

Balakbak has a clinic maintained by the Philippine Lutheran Medical Mission. It is housed in rented quarters. A resident nurse and midwife serve over 100 patients monthly. Medical work is made difficult by pagan beliefs and by a surprisingly large number of Christian Scientists in the area. The critical problem at the Balakbak clinic is the lack of adequate medical facilities. The missionary has made numerous trips to Kapangan central and to Baguio City to take care of emergency cases which cannot be treated adequately in the Balakbak clinic. This has been very time-consuming.⁵⁸

The Sunday School, Bible classes and released-time classes are taught by volunteer lay teachers. The training of these teachers is an important task for the missionary. Special institutes are held to give teacher training. In 1964 two institutes were conducted with 26 people attending. These lay teachers also conduct the Vacation Bible Schools.

In 1957 the Balakbak congregation decided to build a church of pressed earthen blocks. This building seating over 200 was dedicated in June, 1958, and serves as the present center of activities in Balakbak.⁵⁹ The work in Balakbak was

⁵⁷Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁵⁸Hornig, p. 27.

⁵⁹"Philippine Church Dedicated during Monsoon," The Lutheran Witness, LXXVII, No. 16 (August 12, 1958), 364.

greatly aided by the construction of a suspension bridge over the Amburayan River on the way to this village. This bridge made it possible to construct a mission residence in Balakbak in 1958. In 1962 a permanent chapel seating 70 was constructed by St. Luke's congregation, Taba-ao. The congregation has since grown so that now the members are planning a new and larger church building. The 1965 statistics list 168 baptized and 24 communicants at Taba-ao, and 309 baptized and 79 communicants at Balakbak.⁶⁰

Concerning plans for the future of the work in the Balakbak area, Missionary Grieser reports:

Planned expansion should take us east, west and north, as the Lord blesses the work, and lay teachers become available. This work will involve both the Kankanaey and Inibaloi dialects and calls for a literacy program and reading materials. The beginning has been made, but much remains to be accomplished during the years of grace granted by our gracious Lord to Lutheran Christians of Kapangan--and of the world.⁶¹

Copias-Sagubo, Kapangan

As noted above, Copias began as an outstation of Balakbak in 1956. Copias people visiting their Taba-ao relatives saw the English Sunday School leaflets and the copies of Lutheran hymns in Kankanaey left by Lutheran missionaries in the homes. Thinking that their village might also benefit from this

⁶⁰ Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁶¹As quoted by Hornig, p. 27.

teaching, these Copias visitors helped themselves to some of this literature. Carrying it back to Copias, they had the Sunday School leaflets translated. Village leaders organized the people and held weekly meetings to sing the hymns and to hear the Bible stories. God used this method of spreading His Word for almost a year.⁶²

Late in 1956 leaders of the Copias community issued a formal invitation to the Lutherans to come to their village. Young people of Taba-ao and Balakbak answered this appeal. Led by Meyon Calong and Fidel Dio-as, they began periodic visits to Copias. In 1957 Missionary Nau and Vicar Angel Oteyza were able to go to Copias to hold doctrine classes. Late that same year the group organized and took the name, Mt. Zion Lutheran Church. In 1961 Mt. Zion congregation issued a call to Candidate Thomas Batong to serve as their full-time pastor. Under his leadership, the Copias people have continued their enthusiasm for God's Word. The congregation numbers 321 baptized and 68 communicant members. Three outstations are served from Copias.⁶³

One of these outstations is an eight to nine hour hike from Copias. It is the village of Baa-ay, Bagolin, La Union. In March, 1965, a survey team made up of Copias members

⁶²Ibid., p. 29.

⁶³Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

visited this village and reported that 95 per cent of the people there were unchurched. Mt. Zion members take turns visiting this new outstation at least once a month. Another outstation is Tadayan which was opened in 1963. In 1959 the members of Mt. Zion congregation built a temporary chapel. This is being replaced with a permanent chapel seating 200 which is expected to be ready for dedication soon. A parsonage is also under construction at Copias for Pastor Batong and his family.

The first outstation served from Copias was the barrio, Sagubo. This barrio is the half-way point of the four-hour hike to Copias, and Lutheran missionaries often stopped here to rest and to have lunch. At first the Sagubo people thought the missionaries were mine prospectors, and took little notice of them. Soon they were prompted to ask for some reading materials from the missionaries. When they found that they were missionaries, they asked, "Why don't you stop and teach us? We have no church here." In August, 1961, mission work was begun in answer to this request.

At first the people at Sagubo met in an abandoned cogon grass hut. This soon became too small. In December, 1961, the group erected a temporary church building. But this was blown down by a typhoon in 1962. Then services were conducted in the public school building. Now with the aid of a Church Extension Fund loan a new building was built and dedicated in March, 1966. The congregation, called St. Mark Lutheran Church,

numbers 246 baptized members, with 59 enrolled in the membership class, many of whom will be confirmed soon. Released-time classes conducted at Sagubo and at Copias enroll 116 pupils.⁶⁴ Both villages now have air-strips and a radio (transmitter-receiver) is in operation at Copias. Pastor Batong reports:

Since there is hunger for education among the people, they come to church not only to be fed spiritually, but also to learn other things such as literacy and other related subjects that civilization has brought. At times it is through the Church that people know something about government, and once these people have felt that they are also receiving something vital for their social life, they in turn will witness more for the Church.⁶⁵

Mountain Trail-Hungduan

Mountain Trail is the pathway into the heart of the Igorot area. There are few large settlements along this scenic highway, which dates back to Spanish times. Houses in the area are scattered. The people continue in their age-old occupations and traditions of their ancestors. As late as 1960, 75 per cent of the people claimed to follow the pagan religion of their forefathers. This is the greatest concentration of pagans in Mountain Province. Seventy-five per cent of the people are also illiterate.

⁶⁴Ibid.

⁶⁵Thomas Batong, "Historical Notes on Mt. Zion Lutheran Church, Copias, Kapangan" (Unpublished manuscript in the possession of the writer, dated March 16, 1965).

Mission work started in 1951 by Kretzmann and Bilagot at Loo Valley and Abatan, about fifty miles north of Baguio, was continued by Bilagot during this period. He served it from Guinzadan until 1955 when he moved to Senipsip. From here he continued to serve Loo and Abatan. In 1958 Missionary Juraine Hornig was assigned to the area on a full time basis, when Bilagot was reassigned to begin new work in the Makilo-Lipantu area of the Cagayan Valley. Hornig was joined late in 1965 by Missionary David Meyer, who is still busy studying the language.⁶⁶

Abatan, meaning "meeting place" is the junction of two important roads, just as it was the meeting place of head hunters long ago. Here live the two missionaries and their families. Here is located a clinic with one doctor, two nurses and two aides. Construction of a 20-bed hospital is underway. Nurses' quarters and the residence of Dr. Leo Florendo, director of the Philippine Lutheran Medical Mission, are also located here. A mining company is constructing an airstrip near Abatan which will be used by the Missionary Aviation Fellowship plane for the Lutheran mission.⁶⁷

The Lutheran congregation at Abatan, Buguias is organized and named Christ Lutheran Church. On June 8, 1962, they built

⁶⁶Juraine Hornig in a letter to the writer dated February 2, 1966.

⁶⁷Hornig, "A Look at the Mountain Work of North Luzon," p. 28.

a church building seating a hundred people with a loan of 2,000 pesos from the Church Extension Fund. Their membership numbers 152 baptized and 21 communicant members. They have 125 enrolled in Sunday School, including those in a branch at Loo.⁶⁸ There are three lay preachers and literacy classes were started in 1965 with 15 women in attendance. The Abatan area is progressing financially by means of vegetable gardens. The people are generally more materialistic than most Igorot villages.

Senipsip is the highest of the Mountain Trail stations at a little over 7,000 feet. It is 15 kilometers toward Baguio on the national highway. Work was started there in 1955 by Bilagot. There are 120 baptized and 22 communicant members and one lay preacher. One national pastor, Jose Laking, comes from this congregation. There is a church building there which is nearly finished. This is being constructed with a loan of 2,200 pesos. They have a small Sunday School enrolling 22. This group has taken the name, Mt. Sinai Lutheran Church.⁶⁹

An outstation of Senipsig, two-hour hiking distance from the road, is Gambang, Bakun, Benguet. This was opened in 1965 and has 39 baptized members with two lay preachers.

⁶⁸Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁶⁹Juraine Hornig in a letter to the writer dated February 2, 1966.

Twenty are enrolled in the membership class. They worship in a house, have a Sunday School and are the only church in the village. Alibakung is another outstation of Senipsip, started in 1963. It is five kilometers down the road from Senipsip, services being conducted there for a few old people who have difficulty in getting to Senipsip. The lay preacher for Senipsip lives here and has the services in his home. The baptized and confirmed members at Alibakung are included with the Senipsip figures.⁷⁰

Taba-ao was the first outstation of the Abatan congregation. It was started in 1960 when one of the Abatan members began teaching in his village situated on the eastern side of Loo Valley. Due to his patience and endurance there are now 57 baptized and 18 communicant members, with 20 enrolled in the membership class. They have built their own native church without any outside help. Now they are asking for 375 pesos as a loan for permanent roofing. They have a Sunday School enrolling 54 pupils and a literacy class. The members there are active in encouraging people to use medicine rather than the pagan sacrifices. They conduct special worship services for the sick and troubled people in the area. New houses for the needy in the community have been built as an evidence of their Christian concern.⁷¹

⁷⁰Ibid.

⁷¹Ibid.

Cayapas, located on the trail to Hungduan about two hours hike from the road, is another outstation of Abatan opened in 1964 when the people there asked Hornig to stop in their place as he was on his way to Hungduan. Now there are 33 baptized members and one lay preacher. They meet in a house of one of the members. Ubangga, another outstation, is also located along the trail to Hungduan, one-half hour hike from the road. When one of the leaders of this village was accused of witchcraft by the old pagan priests, he decided he would become a Christian rather than follow the hate and fear-filled pagan customs. His father, a former mayor of the municipality of Buguias, was killed by people who suspected him of witchcraft. When this man continued to see Hornig pass through his village, and when his wife delivered safely in the Lutheran clinic, he began to worship God and attend church. Work here started in 1965.

Eight villages are served in what is called the Hungduan area, located in the western part of Hungduan, Kiangan and a part of Nueva Viscaya and on the eastern border of Benguet sub-province. Tinoc, Hungduan, Ifugao has a population of one thousand and is located about seven hours hike from the nearest road. An airstrip, dedicated in September, 1964, facilitates the work in the area. In January, 1966, the first full-time paid evangelist in Mountain Province began working at Tinoc. This is a lay preacher from Guinzadan, Orlando Bantali, who works mostly in Tinoc, Tawangan and Luhong. The

people on Mountain Trail and in Hungduan are trying to raise his salary (40 pesos a month) without any subsidy from the District. He is assisting lay preachers in their work. He is not to do the preaching and teaching of the people, but is to train Sunday School teachers, released-time teachers and assist the present lay preachers.⁷²

Work in Tinoc began in 1960. This is the only village in the Hungduan area that has any other Christian work. Besides a small group of Holiness people numbering about twenty, there is a Roman Catholic church which has a few young people attending mass. They worship in a house of one of the members in the Kalanguya dialect. A lay preacher directs the work. Twenty are enrolled in the membership class. They have a phonograph with some religious records made by Gospel Recordings. Occasionally the medical staff from Abatan makes visits to Tinoc to treat patients, especially during epidemics or when there are many sick.⁷³

Luhong, Hungduan, a small village on a mountain top three hours' hike from Tinoc, is the only place where there has been a mass movement into Christianity. On March 19, 1964, more than 100 of its residents were baptized. There are now 192 baptized, 24 communicants and 30 enrolled in the membership class. One lay preacher leads the group which worships in

⁷²Ibid.

⁷³Ibid.

the school building. They use the phonograph extensively. Work started here in 1961, had had its difficulties due to the lack of experience on the part of the lay preacher. This has been true in most places in the Hungduan area. Not having much Christian experience, these lay preachers often run into difficulty or become stumbling blocks to other people. It is hoped the evangelist will help to overcome this problem.⁷⁴

Tawangan, Kabayan, Benguet, where work was begun in 1963, is two hours' hike from Tinoc. This is a very stable group blessed with four lay preachers. There are 68 baptized, 15 communicant members with 20 enrolled in the membership class. Worshipping in the school building, they are noted for their vigorous singing. One of their lay preachers has been sent to a neighboring village of Ballay, and he has started work there. The missionary has not yet been to Ballay.

Balete, Cayapa, Nueva Viscaya, where work was started in 1964, is about a seven-hour hike from Tinoc. An airstrip, built in three months, was dedicated in January, 1966. There is one lay preacher, 22 baptized members and 30 enrolled in the membership class. They have built their own native church beside the airstrip. They hope to attract people to their church from Ginao and Danggo, Hungduan, which are villages nearby.⁷⁵

⁷⁴Ibid.

⁷⁵Ibid.

Tukukan, Hungduan, located a three-hour hike from Tinoc, has had Lutheran work since 1960. The work has, however, never had a solid footing, since three lay preachers have moved away. Since they do not have a lay preacher, regular weekly services are not conducted. They worship in the open and are still quite pagan. But there are 32 baptized members here. Tukukan is the village where two American professors lost their lives in December, 1949. During the Christmas recess from their teaching duties at the University of the Philippines, Quezon City, these professors decided to make a hike through this part of Mountain Province. One of the professors was the son of an American educator who was stationed in Ifugao and he thought he knew his way through this area. The people of Tukukan mistook them for former American soldiers who had come back to the Philippines to recover loot they had seen the Japanese hide in this area. Not being able to communicate with the people, the American professors were unable to explain their presence in Tukukan when they arrived there towards evening. They used an empty hut to sleep in and during the night were attacked and killed.

This action was taken after the people of Tukukan had discussed the matter and everyone had agreed to it. Six men of the village were accused of perpetrating the killings and imprisoned by the Philippine Government. Through Hornig's efforts five of the six were paroled. The sixth man killed himself in jail. While prisoners at the Davao Penal Colony

two of these men were instructed and baptized by Missionary Strohschein. When these two returned to Tukuran, they were anxious to tell their fellow villagers about Christ. One of them was selected as a lay preacher and thus the work there got started.⁷⁶ Unfortunately he moved away.

Ahin, Hungduan, six hours' hike from Tinoc, is another difficult pagan community. There are 25 baptized members here, 10 enrolled in the membership class and two lay preachers. Work was started in 1960 and a home is used for worship. They speak Kalunguya, but are located very near the Tawali speaking people (sometimes called Kiangan). Gumhang, Hungduan, a very small community about two hours' hike from Tinoc, has been served since 1960. Since there are only two literate adults in this village of 200 or 300 people, no lay preacher has been found. There are no baptized members here as yet.⁷⁷

The work in the Hungduan area especially depends largely on lay preachers who serve without compensation. This is also true to a more limited extent in the Mountain Trail work. Training the lay preachers is the missionary's major task. This is done through local Bible Institutes. During village visitations, Missionary Hornig spends most of his time teaching

⁷⁶Hornig, "Fifty Ifugaos Baptized--Mountail Trail: Laymen Teach the Gospel," The Philippine Lutheran, XIV, No. 1 (April 1964), 13.

⁷⁷Juraine Hornig in a letter to the writer dated February 2, 1966.

the lay leaders of the village and discussing their problems with them. He has told these lay leaders that unless services and classes are held in his absence, he will not personally visit the village.⁷⁸

Although many people in the Mountain Trail-Hungdwan area desire baptism, it is difficult to have the people express their faith publicly in confirmation. There are 861 baptized Lutherans in this area, but only 84 communicants. About 300 are enrolled in doctrine classes. The scattered settlements, distances between villages and lack of roads make it difficult to visit the villages often. In this respect, the airplane is a great blessing and will become even more helpful as more airstrips are constructed. Hornig writes:

It will be many years, if ever, before each village has its own pastor. But the Lord will continue to bless the work on Mountain Trail-Hungdwan as more laymen and women are trained and are willing to teach the Gospel in their villages.⁷⁹

Kalinga

The decision to begin work in the Basao-Botbot area of Kalinga sub-province was made in 1958.⁸⁰ A North Luzon District survey team reported that there were about 3,000 people in

⁷⁸Hornig, "A Look at the Mountain Work of North Luzon," pp. 28-29.

⁷⁹Ibid., p. 29.

⁸⁰Minutes of the meeting of the North Luzon District Conference, San Fernando, La Union, July 1-3, 1958; NLD-27-58, p. 10.

this area neglected by most church groups. Missionary George Sedory pioneered the work in this area. He supervised the construction of a mission residence near Basao Gate. This was completed late in 1960. He began evangelistic work in the same year. Illness forced Sedory's return to the United States in 1961, and the station was vacant for eight months. Missionary Carl Lutz and family moved into the area in September, 1961.

The work in Kalinga has grown slowly. Only in the last year has the work begun to blossom forth. After six years of work there are 462 baptized and nine communicant members. In 1965 Lutz baptized 248 people: 83 adults and 165 children.⁸¹ Before this jealousies among the people, opposition from the Roman Catholic Church and the lack of a definite plan for the work, all contributed to slow growth.

In June, 1965, the first Lutheran chapel in the Kalinga area was dedicated. The building with a seating capacity of one hundred is located at Maswa and is named "Getsemani." The chapel is a culmination of four years of planning. Feeling that they could not apply for a Church Extension Fund loan because their irregular incomes made it impossible for them to draw up a regular loan repayment schedule required by the Lutheran Church in the Philippines, the people began to save

⁸¹Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

money for the needed building materials. They did borrow 430 pesos from a local "loan fund" which was established from the sale of baskets made by volunteers.⁸²

Besides Maswa the area includes the following barrios of Tinglayan, Kalinga: Ngibat, where work was begun in 1963, Basao, Butbut, Silitan and Buscalan. Work was begun in the last four named villages in 1964. Evangelistic work is carried on through lay leaders. The missionary visits each station once a month. Each Sunday afternoon and evening the lay leaders meet at the mission residence for a full program of training classes. At present there are 28 lay leaders. The lay leaders also work in translating hymns, orders of services and prayers into the Kalinga dialect.⁸³

The Philippine Lutheran Medical Mission maintains a clinic at Tinglayan. This is staffed by a nurse, nurses-aides and a doctor who serves half a month in Kalinga and the other half in Balakbak. Approximately 150 patients are treated monthly. The people are encouraged to donate one day of labor for leveling land for the nurses' quarters and for a new clinic building. Believing that the Church is Christ's mission to the whole man, the missionary has initiated a self-help basket project, a chicken feeding program, instruction in rice

⁸²"Getsemani Church Dedicated," The Philippine Lutheran, XV, No. 3 (September 1965), 3.

⁸³Hornig, "A Look at the Mountain Work of North Luzon," p. 31.

planting and the use of fertilizers, as well as relief to the poor and starving. Last year a famine was created when the rice crop was destroyed by drought and rats. Rice was distributed to needy families and loaned to those who promised to repay in kind after the next harvest.⁸⁴

Missionary Lutz reports:

Great challenges face our people. Tribal problems are frequent, and revenge is very strong. Tribal warfare could force a temporary stop to our work in the villages at any time. Few of our lay teachers are firmly enough grounded in faith to receive communion. But, trusting the Lord to guide them, the teachers valiantly live their faith. The Word is being taught patiently, and some victories for Christ have been recorded in Kalinga.⁸⁵

Atok-Tublay

North Luzon District Missionary, Simon Bilagot, is presently assigned to the Atok-Tublay station. This work is an outgrowth of the Mountain Trail work of Missionary Hornig, who served a group at Adoyunan, 38 kilometers from Baguio City, beginning in 1958. In 1962 Bilagot was enrolled at the seminary in Baguio to fit him better for his ministry. During this time Hornig went on furlough and the work at Adoyunan was temporarily assigned to Missionary Faerber. He requested help from the seminary. Bilagot began assisting at Adoyunan. In October, 1963, he was assigned to take this work over and

⁸⁴"Rice Worth 5,000 Pesos Distributed in Kalinga," The Philippine Lutheran, XV, No. 3 (September 1965), 5.

⁸⁵As quoted by Hornig, "A Look at the Mountain Work of North Luzon," p. 31. Cf. Carl E. Lutz, "LCP at War," The Philippine Lutheran, XV, No. 4 (December 1965), 14-15.

develop it further.⁸⁶

Bilagot envisions this assignment as an experiment. The municipalities of Atok and Tublay, even though close to Baguio City, are strongly pagan areas. There are many pagan priests in this region who are being invited by people of other municipalities to perform pagan sacrifices. Even though this region is close to Baguio, very few people have taken advantage of the educational facilities there. The Roman Catholics, Anglicans and United Church of Christ have done little work in this area, although all three groups are represented. Bilagot, first of all, is making a study of the paganism of the Inibaloi and Kankanaey tribes in this region. On the basis of this study he is developing a Christian approach to paganism. Secondly, Bilagot is using this station to develop a better stewardship concept in mission work in the Philippines. He hopes to build an indigenous church group in a shorter period of time than it seems to be taking in other places in the Philippines.⁸⁷

At Adoyunan Bilagot has 42 enrolled in his membership class. Ninety per cent of these are former pagans, ten per cent were baptized by Hornig. In 1964 a group of 25, mostly children, were baptized. Soon a group will be ready for

⁸⁶Minutes of the meeting of the North Luzon District Conference, Baguio City, October 9-11, 1963; NLD-21-63, p. 4.

⁸⁷Ibid., appendix "A."

confirmation. The group is meeting in a small room underneath a house of one of the members. They are preparing to build a church building, doing so without any help from the outside. Funds are being collected, oftentimes received from the sale of offerings made in kind.

In addition to the work at Adoyunan itself, both Bilagot and his wife are conducting an extensive program of released-time religious classes in three public schools. Over 300 pupils attend these classes in public schools at Ambassador, Tublay; Cagui-ing, Atok; and Adoyunan, Atok. Parents of the children at Ambassador and Cagui-ing are requesting that Bilagot begin meetings with them and he plans to do so as soon as the transportation difficulty has been solved. The plan of the work is eventually to establish a group of outstations that will extend toward the Lutheran congregation at Taba-ao, Kapangan. Already the Taba-ao group is beginning work in a village not so far from Adoyunan.

Bilagot has done some fine work for the mission. It was through him that the Lutheran Church in the Philippines was brought to Mountain Province. He is widely known in Mountain Province and is acquainted with many of the leaders of this province personally. He has been helpful in recommending the places where our mission stations were established in Mountain Province. He is always ready to start new mission stations, saying to the other missionaries, "I'll start them, you take care of them." He always seems to know the next three tribes

in Mountain Province that need to be Christianized. This sometimes causes problems for the rest of the North Luzon District. But if Bilagot can develop the work in Atok-Tublay as he envisions it, and if he is able to develop new approaches to the pagans of Mountain Province, he will be doing an invaluable service for the church. He has written up some of this material and is also developing his own series of instruction lessons for pagans who would become Christians.

CHAPTER VI

DEVELOPMENT IN THE MINDANAO DISTRICT

The Mindanao District of the Lutheran Church in the Philippines is responsible for the work of the church over an area extending from the northern Visayan Islands to the southern part of the Sulu archipelago. Twelve missionary-pastors serve this vast and varied region. Mindanao is pioneer country where government homesteads are being offered to land-hungry Filipinos from Luzon and the Visayas. Commercial and industrial firms have also gone southward to follow the new settlers and develop the resources in Mindanao.

One of the tasks of the Lutheran Church in this region has been to establish strong congregations in the major population centers of the southern Philippines. Today an approximate membership of 1,200 Lutherans is found in the Mindanao District. These members are gathered into 11 major congregations and 23 preaching places. Attractive church buildings have been constructed in a number of places. These not only serve as places for worship and the study of God's Word, but are also good witnesses to the faith and life of the members. The missionary-pastors are assisted by dedicated laymen and women who serve as lay preachers, teachers and members

dedicated to serving their Savior with their lives.¹

District surveys made in 1958 revealed that there was a real need for an evangelical witness in the Visayan Islands. The 1959 General Conference of the Church resolved to give major emphasis to the Visayas.² Manpower shortages made this difficult, but today four missionaries are at work in the Visayas, two in Cebu and two in Leyte. Southwestern Mindanao is the last stronghold of the Muslims in the Philippines. In 1957 General Conference resolved to begin evangelistic work among the Muslims.³ Because of limited manpower no missionary could be assigned to Muslim work until 1962. Today only one missionary is active among the Muslims, while another is preparing to enter this work.

A survey of the Mindanao District reveals that the future of the Lutheran Church in this district lies with Filipino pastors.⁴ Growth beyond the point at which the district is now will come with the supply of Filipino graduates from the Philippine seminary. The immediate need for American

¹F. Jagow, "A Look at Mindanao: (Part I)," The Philippine Lutheran, XV, No. 3 (September 1965), 26.

²Minutes of the 10th General Conference of the Philippine Lutheran Church, Baguio City, January 18-23, 1959; PLC-35-59, pp. 19-20.

³Minutes of the 8th General Conference of the Philippine Lutheran Church, Manila, January 7-11, 1957; PLC-60-57, p. 17.

⁴Cf. "Mindanao District Area Strategy," Minutes of the 12th Mindanao District Conference, Iligan City, July 5-8, 1965; Appendix "A," p. 16.

missionaries is in the Muslim work. After this need has been filled, expansion into new areas in Mindanao and the Visayas can be considered.⁵

Cagayan de Oro

Cagayan de Oro City is a strategic communication center on the north coast of Mindanao. Missionaries Herman Mayer and John Wilenius began the work here in 1949. Wilenius did not return to the Philippines after furlough in 1952. Mayer served the area until his return to the United States in May, 1961. Missionary Frederick Jagow took up the duties of missionary-pastor for the Cagayan area in July, 1962. Membership figures in 1953 showed 363 baptized and 10 communicant members in four stations, with an enrollment of 241 pupils in four Sunday Schools and 157 in four Bible Classes.⁶ Ten years later there were 523 baptized and 123 communicant members in ten stations, with an enrollment of 291 in six Sunday Schools and 64 in one Bible Class.⁷

For six years services and classes were conducted in Missionary Mayer's home. Then on April 8, 1956, the congregation

⁵Jagow, p. 26.

⁶Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1953 (St. Louis: Concordia Publishing House, 1954), p. 177.

⁷Armin Schroeder and Cecil Pike, 1963 Statistical Yearbook of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1964), p. 209.

dedicated a new church building, called Christ Lutheran Church, seating 250 with a loan of 18,000 pesos from the Lutheran Church--Missouri Synod. The sides of the church building are open to allow for ventilation. The roof juts out and extends over the side aisles to protect the worshippers from sunshine and rain and this allows for seating an overflow crowd. A bell tower of reinforced concrete with a stone facing completes the structure.⁸ The church building has a few rooms for Sunday School as well as a pastor's office in the rear of the structure, but these were not sufficient. The congregation therefore constructed a three-room Sunday School unit which was dedicated on February 7, 1965.⁹ The chancel in the church was renovated in 1964.

A large outstation program is carried on from the central station of Cagayan de Oro. Much of this work is conducted with lay help. The four outstations in 1953 were Gusa, Kauswagan, Carmen and Kibaghot. The first three are barrios near Cagayan while Kibaghot is a rural area forty kilometers from Cagayan. Due to the difficulties of serving this place, it was dropped after a time, as were the outstations established at Jasaan and at Del Monte, Bukidnon. These two places were also located about forty kilometers from Cagayan and could be

⁸Dedication Program, Christ Lutheran Church, Cagayan de Oro City, April 8, 1956, pp. 11 & 13.

⁹Jagow, p. 27.

served only with great difficulty on a monthly basis. The nearby barrios of Umalag, Agusan, Kugman and Patag were added as outstations a little later. At the present time seven outstations are serving a total of 155 adults besides over 200 children in the Sunday School program.¹⁰

The outstation work at Gusa is being organized as a branch congregation. In 1963 preaching services were started here and have continued since. It was both difficult and costly for members at Gusa to come to Cagayan for services. Negotiations are underway to purchase a church site and it is hoped a church building can be constructed in this barrio in the near future. There are 55 baptized and 18 communicant members at Gusa.¹¹ This barrio is located near the missionary residence which was constructed along the beach in Lapanan east of Cagayan proper in 1954.

Laymen were involved in the work at Cagayan de Oro from its very beginning. At first they were used as translators, assisting the missionary in teaching doctrine classes and also in teaching Sunday School classes. The laymen had a definite part in the planning of the work for the city and barrios. As the laymen developed and grew in their knowledge of God's Word, several were chosen to take over some of the barrio

¹⁰Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

¹¹Ibid.

work. At the present time, five doctrine classes are taught by laymen. Mr. Daniel Tenchavez serves the congregation as lay preacher. By taking charge of the services in Cagayan de Oro City two Sundays a month, he makes it possible for the missionary to administer the sacraments in the barrios. He also assists in barrio work, especially at the branch congregation in Gusa. Most of Mr. Tenchavez's work is conducted in the Visayan dialect.¹²

The active laity has brought blessings not only to the Cagayan de Oro area, but to other places in the Philippines. Many strong Christian lay members have moved to other places and are aiding the work of the church there. This is true especially in Cebu City and the Manila area. Special mention should be made of the Rev. Leo Pardilla, who began his active work in God's Kingdom in Cagayan as a translator for the missionary. At the present time Victor Saguilayan, another active lay leader, is preparing for the holy ministry at the Philippine Lutheran Seminary.¹³

Service to the community in the Cagayan de Oro area is not overlooked. When an elderly widow was in need of a home, the Women's Society of Christ Lutheran Church decided to help her. They received some donations in materials and purchased what was necessary to build a native type of dwelling. By

¹²Jagow, pp. 27-28.

¹³Jagow, p. 28.

their encouragement carpenters and young men of the congregation donated the required labor. The work was performed on Sunday afternoons, and the ladies served the laborers their meals. Now a happy Mrs. Cabaneros lives in her simple, but new house. Tiny Tots and Sunday School leaflets pasted to the walls of her front porch are a testimony to all who may come to visit.¹⁴

The congregation also has responded to the needs of the deaf and blind of the community. Since January, 1965, being stirred into action by the Far East Counselor for Work among the Deaf, the Rev. William Reinking, the congregation, and especially the Women's Society, have been conducting a "pilot project" to see what can be done to help the handicapped in Cagayan. Work is being done among the deaf as a result.¹⁵

The work of the Lutheran Church in the Cagayan de Oro area has been richly blessed. There are 347 baptized and 145 members in the city congregation. Over 325 children are enrolled in the Sunday Schools. Nine Vacation Bible Schools were conducted in the area in 1965 with an enrollment reaching nearly 500. Twenty-six volunteer teachers were used for this

¹⁴"The Gift of a Home," The Lutheran Witness, LXXV, No. 19 (Sept. 11, 1956), 347.

¹⁵Jagow, p. 28. Cf. F. Jagow, "Preliminary Suggestions Relating to Blind, Deaf and Mute Work," Minutes of the Third Meeting of the Board of Directors of the Lutheran Church in the Philippines, Manila, July 13-15, 1965; Appendix "F."

program.¹⁶ Classes were conducted in the church, in the area beneath homes, in the open spaces between houses and in a cock-pit where cock fights are held on Sunday afternoons. But wherever they are held, the children are brought to God. No doubt some of these children will be future leaders of the Lutheran Church in the Philippines.¹⁷

Davao

Davao City, located in the southeastern section of Mindanao, ranks third among the large cities of the Philippines. It is also a port through which many people from over-populated areas of the Philippines have poured looking for homesteads. Missionary Arnold Strohschein, who pioneered Lutheran work in Davao, continued to serve there until 1962, when he was transferred to Manila. He was replaced by Missionary Frank Winter, who directed the work until the fall of 1964, when he had to return to the United States due to illness in his family. In October, 1965, the Rev. John Classick arrived in Davao to become the missionary-pastor.

In the early part of 1952 the members at Davao decided to construct a chapel. With the help of a substantial gift from a friend of missions in the United States, and a loan of

¹⁶Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

¹⁷Jagow, "A Look at Mindanao: (Part I)," p. 28.

about 8,000 pesos from the land and building fund, the chapel was constructed by the members themselves on a lot purchased by the mission. Dedication of this chapel, located on one of the main streets of Davao near the center of town, took place in November, 1952, at which time the members chose the name, Our Savior Lutheran Church. In 1960 the chapel was enlarged to accommodate more worshippers and provide more space for Sunday School and other activities of the congregation. For a number of years the members conducted a student center in these facilities. The congregation sponsored a kindergarten from 1953 to 1958 when it was closed due to the lack of a teacher. An average of twenty children per year enrolled in the kindergarten.¹⁸

Chief of the outstations served from Davao City was the Davao Penal Colony, located about 75 kilometers from town. Missionary Strohschein started this work in 1953 and continued it until 1961 when the work was stopped because of transportation difficulties. He conducted classes on Saturdays and services early Sunday morning. A number of prisoners was confirmed as well as a few employees at the Colony. The four or five communicants left at the Colony can come to Davao for services. The members at the Colony constructed a chapel to facilitate the work. Other outstations served, but since

¹⁸Bernardino Fuliga in a reply to a questionnaire returned to the writer dated May 3, 1965.

discontinued, were at Dapecol and San Juan. The congregation is continuing a branch Sunday School at Barrio Obrero, where an instruction class for adults is also conducted.¹⁹ Membership figures for 1953 listed 130 baptized and 19 communicants. In 1963 there were 147 baptized and 51 communicants.²⁰

The work at Davao has suffered from long vacancies and this accounts for the slow growth and the elimination of most outstation work. It is remarkable that the group has continued to exist during several of these long vacancies. The laymen and women are the real backbone of the congregation. One of these is Mr. Bernardino Fuliga, father of Pastor Jose Fuliga, Medina, Misamis Oriental. The laymen kept instruction classes going and conducted services without a pastor for months at a time. The young people's group and a women's society also sustained themselves. Now that a full time missionary is working in Davao again, a new sense of direction and planning for the work in that area can be anticipated. The 1965 figures show 105 baptized and 71 communicant members. Five Sunday Schools have an enrollment of 130 and a Bible Class enrolls 20.²¹ A missionary residence, completed in 1955

¹⁹Ibid. Cf. Arnold Strohschein, "Report on Davao," Appendix, Minutes of the 7th Mindanao District Conference, Cagayan de Oro City, Dec. 5-8, 1960.

²⁰Schroeder, p. 177; Schroeder and Pike, p. 209.

²¹Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

in the Matina Heights subdivision on the outskirts of Davao, seems to be quite far from the center of the city and the activities of the congregation.

Lanao del Norte

The next area of expansion chosen by the Mindanao District was the province of Lanao del Norte, bordering the eastern side of Iligan Bay, on the north coast of Mindanao. Power generated by a hydro-electric plant at Maria Cristina Falls provides the provincial capital of Iligan City with an industrial potential so great that the city has been called "the Pittsburgh of the Philippines." Five industries have already located in Iligan City and a large steel mill is scheduled to be built soon. Several other industries plan to build in the immediate area. This industrial activity is already attracting people to the city.²²

Lutheran work began in this province shortly after the arrival of Missionary John Scholz and his family in Iligan in May, 1954. Scholz launched a full program of Sunday School classes and Bible Classes. Released-time religious classes were held in a barrio elementary school and at the Iligan City High School. In October, 1954, Missionary Scholz conducted the first formal worship service in his home. Through the

²²Rudolph Kurz, "Lanao del Norte" (Unpublished manuscript in possession of the writer, n.d. [c. January 1965]), p. 1.

courtesy of the Iligan Chinese Protestant group, church activities were transferred to a small room next to a noisy gasoline station. In July, 1955, the small congregation began worshipping in the rented downstairs area of a house. This served as the chapel for the group for over seven and a half years. In March, 1963, a 30,000 pesos church building seating 150 was dedicated on a 1,100 square meter lot purchased by the mission the previous year. The construction of this building was made possible by a loan of 15,000 pesos from the Church Extension Fund of the Lutheran Church in the Philippines. The church has a separate bell tower of reinforced concrete. The congregation has chosen the name, Redeemer Lutheran Church.²³ In 1958 a mission residence was built in Tominobo, a barrio several miles to the east of Iligan along the beach.

The Scholzes carried on extensive Sunday School and Bible Class work in the Iligan area. Soon after they arrived in Iligan they were teaching in eight different barrios, reaching 400 children in addition to many adults. In Iligan City itself well over a hundred children were being reached through three Filipino Sunday Schools and a Chinese Sunday School. To help with the work lay workers were trained. In 1960 twelve different teachers, six of them married ladies

²³"Dedication Sunday in Iligan City," The Philippine Lutheran, XIII, No. 3 (August 1963), 10.

with children under two, were serving in this Sunday School work. The places being served at that time had been reduced to four. The Scholzes were also having regular meetings with young people where Bible study, choir practice and recreation was enjoyed.²⁴ The 1965 statistics list 106 baptized and 47 communicant members for Redeemer congregation, with 25 enrolled in Sunday School and 35 in the Bible Class.²⁵ Eduardo Ladlad from Iligan is enrolled in the seminary at present.

One of the outstations, Linamon, has developed into a daughter congregation of Redeemer, Iligan City. Regular services were begun in this municipality of Lanao del Norte in 1960. The members have chosen the name, Holy Trinity, for their congregation. They decided to erect their own church building in 1962. A lot was purchased by the mission and a loan of 6,000 pesos was obtained from the Church Extension Fund. This church building, seating about 120, was dedicated in May, 1963. Holy Trinity of Linamon has 113 baptized and 30 communicant members, with a Sunday School enrolling 30 pupils and 40 in the Bible Class.²⁶ The congregation plans to call a graduate of the Philippine Lutheran Seminary to

²⁴John Scholz, "Iligan City," Appendix, Minutes of the 7th Mindanao District Conference, Cagayan de Oro City, Dec. 5-8, 1960.

²⁵Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

²⁶Ibid.

direct the work in this municipality as soon as a man becomes available.

Outstation work at Balo-i, started in 1955, also has developed into a congregation. Balo-i is a community whose population is about 80 per cent Muslim. Before the war a large American community, called Momungan, was found here. Services were conducted in homes of members until October, 1964, when Gospel Lutheran Church was dedicated on a small piece of property (240 square meters) purchased by the mission. This small church, seating 25 and located 17 kilometers south of Iligan, currently lists 33 baptized members and 10 communicants.²⁷ Various other outstations have been served from Iligan City, but at present the only other place work is being conducted is in Barrio Tagibo. This work, started in 1964, is served as an outstation of Linamon. Forty-five children are enrolled in Sunday School at Tagibo. Work also was conducted at barrio Tilipas for a time in the last two years.

Honoring Scholz's request for a change in assignment after almost ten years of work in Iligan, the Mindanao District allocated Missionary Rudolph Kurz to the Iligan area. He took over the duties of missionary-pastor in May, 1964. The Rev. Kurz reports: "We are confident that the church in Lanao del Norte will become strong and grow as Christians in this area become stronger and more active in their calling as members

²⁷Ibid.

of the 'royal priesthood.'²⁸

Butuan City

Butuan City, logging center on the north coast of Mindanao, was the fourth mission station opened in Mindanao. Missionary Robert McAmis was assigned to begin work in this area in 1956. He continued the work there until 1962 when he was allocated for Muslim work. Missionary Donald Bendewald served the area from 1962 until 1964, when for reasons of health he was transferred to Manila. Then the Rev. Leo Pardilla, a 1964 graduate of the Philippine Lutheran Seminary was given charge of the work of the church in Butuan City.

The work in Butuan began in the home of a schoolteacher who had become a communicant member in Cagayan de Oro. The first formal services were held in her home in December, 1956. In March, 1957, arrangements were made to use the facilities of Agusan Colleges for services. In October, 1957, the group was able to rent the downstairs portion of a house for their activities. In January, 1959, another downstairs area of a home was offered to the group rent free. Various members worked in installing walling, flooring and an extension on the front of the building. This included a tower topped by a cross. The name Faith Lutheran Church was adopted at this

²⁸As quoted by Jagow, "A Look at Mindanao: (Part I)," p. 31.

time.²⁹ The house and squatter's rights were later purchased.

Doctrine classes were begun as soon as possible. The first confirmation took place in May, 1959, when five men were confirmed. After five years of work in Butuan the congregation numbered 22 communicants. In 1963 property was located and a church building with a seating capacity of 200 was erected. The day of dedication, April 26, 1964, was also the day when the Rev. Leo Pardilla was installed as pastor. A 25,000 pesos loan was obtained from the Church Extension Fund for the new church building. In 1965 Faith Lutheran listed 54 baptized and 45 communicant members, with 30 enrolled in membership classes. Approximately 30 children are enrolled in Sunday School and 32 in the Bible Class.³⁰

Missionary McAmis began to do outstation work in May, 1957, and this was expanded to include Buenavista, Nasipit and Tagcatong on the national highway leading toward Cagayan de Oro City. He also began work at Bayugan, fifty miles south on the new Davao-Agusan Highway. Efforts were made to reach the Manobos, a tribal people of Mindanao, in three villages along the Ojot River. This work, which involved the use of an outboard motor boat, was discontinued in 1959 when McAmis was given a temporary teaching assignment in Manila. The

²⁹Robert McAmis, "Five Year History of Faith Lutheran Church in Butuan City, Philippines" (Unpublished manuscript in possession of the writer, n.d. [c.1962]).

³⁰Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

other outstation work was discontinued during the missionary's furlough in July, 1960, to July, 1961. Vicar Fuliga and Evangelist Pardilla filled the vacancy. Some of this work was resumed when McAmis returned. At present outstations include Golden Ribbon, San Vicente and Villa Kanangga.

A missionary residence, erected in 1958, is now being sold. A parsonage was erected by the congregation behind the new church for Pastor Padilla and his family. Church and parsonage stand over a swamp which usually floods during the rainy season. The church building is high enough to escape being flooded. Plans are being made to enlarge the parsonage and also raise it above flood level. The congregation also hopes to fill in the property to prevent flooding and enhance its value and beauty.³¹

Medina

Half-way between Cagayan de Oro City and Butuan City is the town of Medina. It is a typically rural town of 17,000 people distributed among its eight barrios. Lutheran mission work in this predominantly and almost fanatical Roman Catholic town was begun late in 1958 by Missionary Frederick Jagow with visits to many of the town people. In July, 1959, Jagow started an evening Bible Class attended by four adults. A

³¹Cf. Donald Bendewald, "Butuan Flooded, but Faithful," The Philippine Lutheran, XIII, No. 2 (April 1963), 10-11.

year later the class was conducted on Sunday mornings. The first Lutheran worship service in the area was conducted in February, 1961.³²

The Rev. Jose Fuliga, a 1961 graduate of the Philippine Lutheran Seminary, assumed the pastorate of the small flock in Medina when Jagow left for furlough in May, 1961. In October, 1961, the first confirmation of six adults took place. Half a year later another six adults were added to the roster of communicants. Present statistics list 46 baptized and 33 communicant members with 14 enrolled in membership classes. The Sunday School enrolls 38 students and Bible Class 34.³³

Before the end of 1962 a church site was purchased. Ground breaking services for the church building were held in July, 1963. In May, 1964, construction on the new building was completed, and the church was dedicated as Good Shepherd Lutheran. The building, built at a cost of about 16,000 pesos, seats over 200, and was made possible by a loan of 12,000 pesos from the Church Extension Fund of the Lutheran Church in the Philippines.³⁴

³²F. Jagow, "A Look at Mindanao: (Part II)," The Philippine Lutheran, XV, No. 4 (December 1965), 23-24.

³³Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

³⁴"Good Shepherd, Medina, Dedicated," The Philippine Lutheran, XIV, No. 2 (July 1964), 10.

Outstation work is being conducted at Maanas and Manlagas. The congregation hopes that eventually work will reach Gingoog City, which is less than thirty minutes by bus or jeep from Medina. Released-time religious classes, conducted for a time in the public high school, had to be discontinued due to lack of teachers. A successful Vacation Bible School was held in 1965 which enrolled 95 children.

Pastor Fuliga reports:

Although many people in the town do not have a permanent job, yet most of our communicants are in such jobs as farming, dressmaking, painting, teaching, beauticians, government jobs, and the like. . . . But like any Christian congregation in this Kingdom of Grace, we have not been spared from discouraging events. We have lost four families, or ten prospective members, when they moved out of town. Another family, with two adult communicants, transferred to Samar. Two more went to Cebu, where they are studying. Still another member returned to the Roman Catholic Church. Some of our people are not faithful in church attendance and Bible study. But our blessings are many. With God's guidance and blessing, we will realize our goal, building a strong central church in Medina, which will serve as a staging area for further work in the outlying barrios.³⁵

Cotabato City

In 1959 the Mindanao District assigned Missionary Elton Rengstorf to begin work in the province of Cotabato. The provincial capital of Cotabato seemed strategically located to carry out the district's program of expansion into new areas. In addition, the region had the challenge of a more

³⁵As quoted by Jagow, "A Look at Mindanao: (Part II)," p. 24.

than 50 per cent Muslim population.

During a survey of Cotabato province in 1959, Rengstorf met Lutherans who had moved to Carmen, Cotabato, from Candon, Ilocos Sur. At their invitation, services and classes were held in the municipality of Carmen, about fifty miles east of Cotabato City. A small chapel was constructed with a 200 pesos loan and dedicated in November, 1960. A class of five adults was received into communicant membership in 1961.³⁶ The work at Carmen was discontinued when Rengstorf went on furlough in October, 1961, and soon after most of the communicants there moved away. It was also difficult to serve this area later on due to poor roads and a bridge washout.

Formal services in Cotabato City began in February, 1960. These were held in the home of the missionary until the group accepted the invitation of Mrs. Barlaan, one of the members, to use the space beneath her house. The nucleus of the group came from some disgruntled members of Grace Bible Church which split from the Christian and Missionary Alliance Church in Cotabato City. A Baptist preacher wanted Grace Bible Church to become Baptist. Some of the members agreed, while others went back to the Christian and Missionary Alliance Church. A small group that did not want to accept either option contacted Rengstorf in 1961 and he began serving them. Meantime Rengstorf also contacted a communicant from Immanuel, Manila, Mr. Pablo

³⁶Ibid., p. 25.

Valeriano, who was working in Cotabato City. Through Mr. Valeriano's help several people were contacted and enrolled in a doctrine class. During Rengstorf's ministry in Contabto the two groups never really were joined together. When Valeriano returned to Manila, his group disintegrated.³⁷

When Rengstorf went on furlough in October, 1961, there followed a 22-month vacancy during which various Mindanao missionaries flew to Cotabato periodically to conduct services and classes. In July, 1963, Missionary LeRoy Paul assumed the duties of full time missionary-pastor in the Cotabato area. With Paul's arrival, the Cotabato group ceased to be a "holding effort." Missionary Paul writes:

The emphasis of our work here is to continue to strengthen the members of the congregation through worship and Bible study so that they can be better witnesses in their homes and at their work. Most of the evangelistic outreach is done through our membership. However, it has been difficult to increase membership in the congregation because there is no adequate place of worship.³⁸

The chapel in the Barlaan home has a capacity of 35. The group looked for possible church sites for over a year. In January, 1965, a site was acquired along the national highway. A 40,000 pesos loan was granted from the Lutheran Church in the Philippines' Church Extension Fund and a building is presently under construction. This church will seat 180 upon

³⁷As told to the writer by Francisco Laudet, Cotabato City, April 1964.

³⁸As quoted by Jagow, "A Look at Mindanao: (Part II)," p. 25.

completion. Taking the name Hope Lutheran Church, the group hopes that the building will help them to establish their identity in the community and provide a base of operation for the work in Cotabato City.³⁹ The congregation at present numbers 42 baptized and 18 communicant members. Twenty are enrolled in Sunday School and 15 in Bible Class.⁴⁰

The large Muslim population in the city and surrounding barrios offers a special challenge of presenting the Triune God in a positive way to the Muslims. It is hoped that the next area of expansion of Muslim work will be among the Maguindanaos, who are the largest Muslim group in the Philippines and are centered in western Cotabato province. Since most of the barrios immediately surrounding Cotabato City are 100 per cent Muslim, there has been little opportunity for the congregation to do "the typical type of barrio work." However, Bible study classes have been conducted periodically in Pigkawayan and Midsayap, which are within 45 kilometers of the city.⁴¹

Banga, Cotabato

The work in southern Cotabato province began in May,

³⁹Ibid., p. 26.

⁴⁰Statistics for 1965 furnished by Paul Strega, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁴¹Jagow, "A Look at Mindanao: (Part II)," pp. 25-26.

1960, when the Rev. Tito Ceasar, a member of the Philippine Lutheran Seminary's first graduating class, settled in Banga, a town about 120 kilometers southeast of Cotabato City. Pastor Ceasar is an Ilongo from the island of Panay and the community of Banga is 80 per cent Ilongo, 15 per cent Ilocano, with the remaining 5 per cent either Bila-an or Maguindanao. Pastor Ceasar confirmed his first class of three adults early in 1961. Present statistics show 22 baptized and 18 communicant members. There is a Sunday School with 40 children and 21 are enrolled in the Bible Class.⁴² On September 28, 1965, the Banga group dedicated its first chapel as Emmanuel Lutheran Church. This building was erected with the help of a loan of 12,000 pesos from the Church Extension Fund. Construction of a parsonage at Banga is also planned with a loan of 7,000 pesos.⁴³

In July, 1960, Ceasar began work among the Bila-ans at Lake Sebu, a tribal community with an estimated population of 3,000, located about 35 kilometers from Banga. Reaching this community in the hill country around the lake involves a five- or six-hour hike. Ceasar serves this group of about 45 children and adults twice a month with the help of an interpreter.⁴⁴

⁴²Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁴³"Emmanuel, Banga, Cotabato, Dedicated," The Philippine Lutheran, XV, No. 4 (December 1965), 8.

⁴⁴Cf. Elton J. Rengstorf, "Wanted: Salt for Missions," The Lutheran Witness, LXXXI, No. 23 (Nov. 13, 1962), 552. In

In October, 1960, Ceasar began work in Lagao, General Santos, where contact was made with 14 families. At the present time Ceasar serves four other outstations (Sinco, Katangawan, Senolon and Naci) in this farming area of Cotabato province where ramie is the chief crop.

Cebu City

Twelve years after the first Lutheran missionaries arrived in the Philippines, the Mindanao District proposed expansion into the large Visayan Islands area. The natural starting point for the work was Cebu City, the industrial, commercial, transportation and educational center of the Visayas. The Philippine Conference assigned Missionaries Richard Bode and James Johnson to begin the work in the Visayas. They arrived in Cebu City in October, 1959. Their primary and immediate task was to learn the Visayan dialect. After several months of study, Missionary Bode moved to Tacloban City to undertake a study of the Waray-Waray dialect and to begin work in that area.⁴⁵

Lutherans who had moved to Cebu City from other areas of the Philippines welcomed the arrival of the Lutheran missionaries. These people, together with the missionary families,

this article Rengstorf describes a trip he made with Pastor Ceasar to observe the work among the Bila-ans at Lake Sebu.

⁴⁵Jagow, "A Look at Mindanao: (Part II)," p. 26.

formed the nucleus of the present day Ascension congregation. Missionary Johnson conducted the first formal service in his residence in January, 1960. By the end of 1961 the group numbered 24 baptized members, seven of whom were communicants. More centrally located quarters were rented in November, 1961, in the building which houses the Court of Industrial Relations near the Ramos Supermarket. These quarters served the group until February, 1964.⁴⁶

In 1962 the Lutheran Church in the Philippines purchased land for a church site for Ascension congregation. Receiving a loan of 50,000 pesos from the Church Extension Fund, the congregation began a building program in 1963. On February 23, 1964, the new church seating 300 was completed and dedicated to God's glory. Designed by the late Architect A. Ponce de Leon, a member of Christ Lutheran Church, Cagayan de Oro City, the building is considered by many as one of the most modern and beautiful churches in Cebu City.⁴⁷

Ascension congregation reports a membership of 76 baptized and 21 communicant members. An active Sunday School staff of

⁴⁶Ibid., pp. 26-27.

⁴⁷"In Memoriam, Architect Andres Ponce de Leon y Magkalas," The Philippine Lutheran, XIV, No. 1 (April 1964), 21. Architect de Leon also designed and directed the building programs of Faith Lutheran, Butuan City; Good Shepherd Lutheran, Medina, Misamis Oriental; Christ Lutheran, Cagayan de Oro City; Redeemer Lutheran, Iligan City; and Holy Trinity, Linamon, Lanao del Norte. He also drew the basic plan for the mission residences in Cagayan de Oro, Iligan, Davao and Butuan cities.

five teachers conduct classes for 78 children.⁴⁸ The Young People's Society meets twice monthly. One meeting is devoted to visiting the sick and distributing Christian literature at various hospitals. Missionary Scholz arrived in Cebu City in April, 1964, and served Ascension during Missionary Johnson's furlough. Scholz plans to expand the work to Mandawe and Liloan, municipalities north of Cebu City, now that Johnson has returned from furlough.⁴⁹

The evangelism program of Ascension congregation is directed towards meeting the challenges of a complex urban center, including how to reach the upper income families of Cebu with the Gospel. Missionary Scholz reports:

Despite the fact that this (Cebu City) is a stronghold of the Roman Catholic Church, with many schools, seminary and convents, there are a great number of people who are spiritually indifferent and need Christ.⁵⁰

The church in Cebu includes families in all strata of society. The big challenge for the congregation is to unite the flock so that the witness to the community will be more effective.

Concerning the Ascension Church Council, Missionary Scholz reports:

One of my greatest thrills as a missionary has been to work with the Ascension Church Council. While preparing

⁴⁸Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁴⁹James J. Johnson in a letter to the writer dated March 1, 1966.

⁵⁰As quoted by Jagow, "A Look at Mindanao: (Part II)," p. 27.

the 1965 budget, the members of the council expressed their desire to support their own budget without support from LCP. In an age when nations and individuals hold their hands out for aid, this is a real step forward towards our eventual goal of establishing a self-governing, self-perpetuating and self-supporting church.⁵¹

Bayang, Liloan, Cebu

Outstations at two different places in Cebu City, Wireless and Tabunoc, did not develop as anticipated and were soon discontinued. The story is different for Bayang, Liloan, a village about 20 kilometers northwest of Cebu City. The trip to Bayang can be made by car for the first 18 kilometers. The last 2 kilometers into the hills surrounding Bayang must be made on foot.

God's Word first came into these hills through the Lutheran Hour. One listener enrolled in a Bible Correspondence Course. His name was sent to the Cebu City missionary by the Manila Lutheran Hour office. Missionary Johnson was invited by the listener, Fermin Satan, to come to Bayang and conduct Bible Classes. God's Word deeply touched the hearts of the people in this village. They took the initiative and built their own small chapel. They gratefully donated land, bamboo materials and much of the labor. They were helped in purchasing metal roofing by several congregations in the States. Ang Manluluwas (Our Savior) Chapel was dedicated on

⁵¹Ibid., p. 28.

August 12, 1962.⁵²

The congregation at Bayang has 45 baptized and 18 communicant members. Mr. Satan serves as the lay leader at Bayan. He works under the direction of the missionary, coming to Cebu City every two weeks for a full morning session of Bible study and discussion of pastoral problems. Mr. Satan is married and has four children. He and the other people in Bayang make their living off the poor rocky soil. Once a month the missionary visits Bayang and conducts communion services. Two young ladies of the congregation carry on Sunday School work. About twenty children are enrolled. One of the teachers comes to Cebu City regularly for teacher training classes and organ lessons.⁵³

Leyte Work

In 1958 a survey team of the Mindanao District visited the island of Leyte. They reported that approximately one-third of the population of the island was concentrated in and around Tacloban City. Although the region is strongly Roman Catholic, the surveyors reported that this was more folk Catholicism than Christian religion in depth. Since Protestant churches were doing little to strengthen the Christian witness

⁵²James J. Johnson, "The Making of a Church," The Lutheran Witness, LXXXII, No. 2 (Jan. 22, 1963), 36-37.

⁵³Jagow, "A Look at Mindanao: (Part II)," p. 28.

in this area, the surveyors strongly recommended sending a worker to Tacloban City. This recommendation was endorsed to the Lutheran Church in the Philippines.⁵⁴

To carry out the resolve to begin Lutheran work in Tacloban, conference assigned Missionary Richard Bode to this area. His primary task, after his arrival in July, 1960, was to master the Waray-Waray dialect. However, as the Lord presented opportunity, Missionary and Mrs. Bode got the work started with Sunday Schools and Bible Classes. The first Sunday School began in Barrio Marasbaras, 6 kilometers south of the city proper, where the missionary was living at the time. By the end of 1961 the Bodes were conducting Sunday Schools in five different places.

In May, 1962, Bode began conducting regular worship services in his residence. The congregation was formally organized in March, 1963, and the group called itself Christ Lutheran Church. By this time the congregation had outgrown the missionary's residence and they began to search for a more suitable meeting place. They found a building which formerly was used as a movie house. The congregation rented this building and undertook the job of renovating it. Volunteers supplied all the labor necessary except for electrical work. The building was consecrated to the glory of God on May 26,

⁵⁴Minutes of the Mindanao District Pastoral Conference, Butuan City, Nov. 4-7, 1958; Memorial to General Conference, no. 1, pp. 2-3.

1963.⁵⁵ The following Sunday six persons made public confession of their faith during the first Lutheran confirmation service on Leyte.⁵⁶ This group formed the nucleus for the congregation which now numbers 40 baptized and 17 communicant members.⁵⁷

In order to reinforce and intensify the work on Leyte a second missionary, the Rev. John Dautenhahn, was assigned to the area. He arrived in Tacloban City in June, 1964. He and his wife had an opportunity to become acquainted with the people and the work before the Bodes left for furlough in August. Since their return from furlough the Bodes are residing in Dulug, Leyte, 32 kilometers south of Tacloban City, and are beginning work in that area. They are becoming acquainted in the town and distributing Christian literature in preparation for the actual beginning of formal work.⁵⁸

The work of the congregation in Tacloban continues under Dautenhahn's direction. Sunday worship services and classes in the church building are held regularly. In addition,

⁵⁵"Church Building Consecrated at Tacloban," The Philippine Lutheran, XIII, No. 3 (August 1963), 11.

⁵⁶Richard P. Bode, "Report from Tacloban City, Philippines," The Lutheran Witness, LXXXII, No. 15 (July 23, 1963), 361.

⁵⁷Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

⁵⁸Richard Bode in a letter to the writer dated Feb. 17, 1966.

over 200 children attend one of six Sunday Schools held in and out of the city each week. The Dautenhahns have the assistance of a number of helpers for this Sunday School work. The congregation in Tacloban has recently located a church site which was purchased by the mission. It is a corner lot located on the first intersection of the main road leading into the city. A Church Extension Fund loan has been requested and the congregation hopes to begin construction on a church building in the near future.⁵⁹

Missionary Dautenhahn plans to begin regular church services in Tanauan, 18 kilometers south of Tacloban. He has been looking for a place to rent for over a year. No one is willing to rent a building to him. Perhaps this is due to the opposition of the Roman Catholics. Tanauan claims to be 99.8 per cent Roman Catholic.⁶⁰

Muslim Work

The Mindanao District first requested workers for the large Muslim areas within its border in 1956.⁶¹ This request came after a district survey on Muslim work revealed that

⁵⁹Jagow, "A Look at Mindanao: (Part II)," p. 30.

⁶⁰John C. Dautenhahn, "Tacloban City and Area" (Unpublished manuscript in possession of the writer, dated July 13, 1965), p. 2.

⁶¹Minutes of the Mindanao District Pastoral Conference, Iligan City, Dec. 5-6, 1956; Memorial no. 1 to General Conference, Moslem Work, p. 3.

little was being done by the Christian Church to bring the Good News of God's love to Philippine Muslims. The Muslims in the Philippines have traditionally resisted efforts of Christian missionaries. Philippine Muslims carried on a 300 year war with Spanish Christians who were trying to control their lands. There is, therefore, hatred and distrust between Muslim and Christian. Although the Muslim areas are today a part of the Philippine Republic, misunderstandings over the land rights and other matters have done nothing to build mutual understanding between the Muslim and their neighbors.⁶²

In 1962 the Mindanao District's repeated requests for workers was finally answered. In that year Missionaries Robert McAmis and Darrell Schoen were assigned to Muslim work. Schoen was to work in the vicinity of Iligan City, while McAmis was to direct his efforts toward the Lake Lanao area. The Schoen family was transferred to Manila several months later for health reasons. In 1965 Missionary Douglas May was assigned as the replacement for Schoen. He is presently studying Islamics at the Kennedy School of Missions, Hartford, Connecticut, preparatory to assuming his duties in the Philippines.

In October, 1963, after a year of studying the Maranao dialect, the McAmis family moved to barrio Linuk, Tamparan, Lanao del Sur. This barrio is located on the east side of

⁶²Jagow, "A Look at Mindanao: (Part II)," p. 30.

Lake Lanao in the middle of a rice growing area. The solid Maranao area has never been reached with the Gospel message. It is only in Marawi City (formerly Dansalan) where any extensive Gospel work has been done. The major effort thus far has been directed toward learning the language, culture, beliefs and practices of the Maranao Muslims and attempting to develop a strategy of witness to the Gospel of Jesus Christ.⁶³

There is great need for literacy and literature materials among the Maranaos. Missionary McAmis has prepared a series of four books, called "Maranao in Pictures," to help the people learn to read their language. The Bible has not yet been translated into Maranao. Bible portions and Christian tracts, written especially for Muslims need to be provided.⁶⁴ Another great need is medical work. In 1962 after Dr. Wolfgang Bulle, Executive Secretary of the Medical Mission Council of the Lutheran Church--Missouri Synod, together with others surveyed the Lake Lanao area, it was proposed that a floating chest clinic be established on Lake Lanao for tuberculosis treatment and control in conjunction with the mission to Muslims. This proposal was endorsed by the Mindanao Conference and the Philippine Lutheran Medical Mission to the Board for World Missions in the United States.⁶⁵ Another suggested approach

⁶³Ibid., p. 31.

⁶⁴Ibid.

⁶⁵Minutes of the 11th Mindanao District Conference, Cebu City, June 29-July 2, 1964; MDD-8-64, p. 3.

to the Maranao Muslims is through an agricultural program in the rice growing area along Lake Lanao.⁶⁶ A witness can also be made through radio, even though the number of radios in Lanao del Sur province is small. There are two radio stations in Marawi City, one commercial and one government. Both can be utilized in different ways to bring a positive Gospel witness to the Maranaos. These are some of the methods that McAmis and others suggest in establishing work among the Philippine Muslims.⁶⁷

After the work among the Maranaos has been well established with five evangelistic missionaries and several agricultural workers and medical missionaries, McAmis proposes Lutheran work be begun among the Maguindanao Muslims on the southwest corner of Lake Lanao. Eventually he hopes the Muslim work can be expanded into the Sulu archipelago of the Philippines and into Indonesia. Missionary McAmis writes:

I believe that God has given us an open door among the Maranao Muslims. . . . I believe that if we do everything possible to make a real impact for the Gospel with a team of ordained, medical and agricultural missionaries that we will see the miracle of Pentecost repeated among the Maranaos and Maguindanaos. . . .⁶⁸

⁶⁶Ibid., Appendix, "A Study of Possible Approaches to Philippine Muslim Work in the Lake Lanao Area," Report to the Mindanao District Board of Directors.

⁶⁷Cf. Robert Day McAmis, "The Lutheran Mission to Islam in the Philippines, A Twenty-Five Year Plan," mimeographed report dated April 11, 1965, pp. 21-24.

⁶⁸Ibid., pp. 26-27.

CHAPTER VII

EDUCATION

From its very beginning the Lutheran Church in the Philippines has devoted a great deal of time and effort to the establishment of various agencies of Christian education. These include: Sunday schools and Bible classes; Vacation Bible Schools; released-time classes; kindergartens; youth work; lay training institutes; literacy programs; and the Lutheran Theological Seminary. These agencies will be discussed in the order in which they are listed. In Chapter III it was noted that the first Lutheran missionaries in the Philippines started an elementary school with several grades at Bethel Church, Manila, in 1947, and also a high school. These schools were closed after a few years of operation. But interest in formal education institutions in the Philippines is still present. This interest will be traced in the last part of this chapter together with a report of an educational survey made in 1964.

Sunday Schools

Lutheran missionaries in the Philippines have experienced that the easiest method of beginning mission work in any area is the Sunday School. The establishment of Sunday Schools in various stations has been noted in Chapters III through VI.

In almost every station mission work began either with Sunday Schools or with Bible Classes or with both. Stations usually conduct several Sunday Schools in the area, often in members' homes. Frequently missionaries have started Sunday Schools out of doors, since the Philippines is in the tropics. This can be done as long as the weather is good or there is no nearby disturbance. The erection of chapels, however, makes for better organized Sunday School classes.

It is not hard to attract children to a Sunday School in the Philippines. The problem usually is to keep the children coming regularly. After a Sunday School has been in operation for a few months, there is generally a levelling off period. Attendance often drops as the novelty has worn off and the curiosity of the children has been satisfied. Part of the reason for this is the problem of finding good teachers. Sometimes there is a problem of providing facilities to house classes. In Guinzadan when the work first started Sunday School classes had to be held in several shifts to accommodate all the children.¹ Philippine statistics for 1965 list 73 Sunday Schools with an enrollment of 2,757 pupils. There were 66 Bible Classes with 1,575 enrolled.² In 1959 there

¹Education Committee Report to the 2nd Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 15-19, 1951; Appendix B, p. 4.

²Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

were 74 Sunday Schools enrolling 2,808 pupils. That year 56 Bible Classes enrolled 977.³ We note a slight decline both in the number of Sunday Schools and the pupils enrolled. On the other hand, Bible Classes show a steady increase in number and people attending. The explanation lies with the difference in the quality of the teachers. Usually a pastor, missionary or better educated layman will teach Bible Class, while an inexperienced or untrained teacher will often be found in charge of a Sunday School class. Missionary Donald Morthole in visiting congregations of the Lutheran Church in the Philippines in 1963, found that only a few congregations had well organized Sunday Schools. Most congregations, he noted, fail to enlist and train teachers.⁴ What is being done to remedy this problem will be considered in the section on lay training institutes.

Sunday Schools in the Philippines often have a great turnover of pupils. This means a constant loss to the church. Sometimes this turnover is due to pressure from the Roman Catholic priests. They will often forbid parents to allow their children to attend Lutheran Sunday School classes after they find out some children are attending where the Roman

³Armin Schroeder and Cecil Pike, 1959 Statistical Yearbook of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1960), p. 202.

⁴"Morthole Cites LCP Weaknesses," The Philippine Lutheran, XIII, No. 3 (August 1963), 5.

Catholics claim all the inhabitants. The value of a Sunday School depends on the follow up work that goes with it. Usually children will drift away from Sunday School unless at least one parent is willing to attend Bible Class and services. "Rally Days" and special programs, especially at Christmas and Easter, are sponsored in many Lutheran Sunday Schools to attract parents and get them interested in the Lutheran Church. Sunday School teachers are urged to visit the homes of their pupils to inform the parents what they are teaching the children and to invite them to attend Bible Class and services. The Sunday School is sometimes the only way a missionary can begin any mission work in barrios in the Philippines. It is a good way to win the confidence of the community especially when the parents see the children are benefiting from the instruction. To establish the work in a locality the missionary must use other agencies, such as doctrine classes, worship services and house to house visitation.

Vacation Bible Schools

The first reference to a Vacation Bible School in the Philippines is in a report by Missionary Alvaro A. Cariño who conducted a Vacation Bible School at Bethel Church, Manila, in 1947. This resulted in increased Sunday School attendance and also a nucleus for a primary school, as well as a freshman

class in high school.⁵ The report of the Education Committee for 1950 states that seven Vacation Bible Schools were conducted in that year with about 300 children attending. Most schools ran for two weeks. The report further states that in nearly every case the Vacation Bible School stimulated Sunday School attendance. The Education Committee recommended that the Vacation Bible School be exploited further for its mission possibilities.⁶

Vacation Bible Schools continue to be popular in the Philippines among our Lutheran congregations. Missionaries have found that the Vacation Bible School is a very good means to enlist the talents of the members of their congregations. It also affords the congregations the opportunity of meeting new families who are interested to learn more of the Gospel message. One missionary reports that the first year the Vacation Bible School was conducted in Davao, one parent was so impressed with it that she came and offered her services as a teacher. She became a confirmed member and her entire family joined the Lutheran Church as a result.⁷ The Vacation

⁵"Filipino First Fruits," The Lutheran Witness, LXVII, No. 10 (May 18, 1948), 164.

⁶Education Committee Report to the 2nd Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 15-19, 1951; Appendix B, p. 4.

⁷Arnold Strohschein, "Ten Years in the Philippines: What We Have Learned for the Future," paper presented to the 7th Annual Conference of the Lutheran Philippine Mission, Pasay City, Jan. 23-27, 1956, pp. 1-2.

Bible School requires organized follow up work to make it an effective mission agency.

The growing popularity of Vacation Bible Schools is attested by the enrollment of 1,221 children in 1953.⁸ In 1965 there were 2,044 children enrolled in 38 schools taught by 137 teachers.⁹ In earlier years outdated Vacation Bible School materials donated to the Lutheran Church in the Philippines by Concordia Publishing House, St. Louis, Mo., were used. But the need for materials in the Philippine dialects has resulted in the production of Vacation Bible School materials by the Lutheran Church in the Philippines' Literature Center in three dialects: Tagalog, Ilocano and Visayan. In 1964, 4,500 Vacation Bible School kits in three dialects and English were prepared.¹⁰ Some of these kits were used by other church groups.

Released-Time Classes

Religious instruction in public schools at both elementary and high school level is allowed by the Philippine Government.

⁸Armin Schroeder, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1953 (St. Louis: Concordia Publishing House, 1954), p. 180.

⁹Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

¹⁰"Vacation Bible School," The Philippine Lutheran, XIV, No. 2 (July 1964), 13. Cf. "VBS Popular in Philippines," The Philippine Lutheran, X, No. 1 (May 12, 1959), 1.

Lutheran missionaries are taking advantage of this opportunity to reach children with the Gospel. The pupils are allowed to attend these religious classes conducted in the schools when they present slips signed by their parents granting permission. In 1950 the Education Committee reported that released-time classes were conducted by Bethel, Manila, and at Binalonan and Candon. Over a hundred were enrolled.¹¹ In 1953-1954 Missionary Rudolph Prange reported reaching 1,700 pupils per week in released-time classes in two Manila elementary schools. These classes were taught by 28 volunteer teachers.¹² Lutheran pastors and missionaries have tried released-time classes at most of the mission stations in the Philippines. The difficulty with the classes is finding trained teachers for them, especially in the cities. At present released-time classes are conducted in 14 schools in the North Luzon District. These are taught by 30 teachers and enroll 1,304 pupils.¹³ The chief value of this agency seems to be to acquaint a large number of children with the Lutheran Church. It is difficult to get non-Protestants to attend, while Lutheran children and

¹¹Education Committee Report to the 2nd Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 15-19, 1951; Appendix "B," p. 5.

¹²R. Prange, "It's Good to be Back," Mission Call (Synod ed.) II, No. 1 (January-February 1954); 8.

¹³Statistics for 1965 furnished by Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo.

young people feel they are getting enough instruction at church.¹⁴ Perhaps too often in the past the same material used in Sunday School was used in the released-time classes.

Missionary Cariño has taught in private colleges in Candon and Baguio City. At Candon he taught "Character Education" in the Ilocos Colleges. Every student enrolled in college was required to take the course.¹⁵ Character education is one of the Philippine government required subjects in the school curriculum throughout elementary and high school. Good behavior, worthy home membership and patriotism are taught. One of our Lutheran members, Mrs. Ruth Ongchangco, taught "Character Education" in a private elementary school and high school in Baguio City for a number of years. Mrs. Ongchanco in teaching character education included Christian principles as a motivating influence for life. She was opposed by the Roman Catholics, but was able to overcome their propaganda against her.¹⁶

Kindergartens

Cariño began a kindergarten in connection with the school

¹⁴Strohschein, p. 1.

¹⁵Education Committee Report to the 2nd Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 15-19, 1951; Appendix "B," p. 5.

¹⁶"Christian Education in the School with the Christian Motif," The Philippine Lutheran, X, No. 1 (May 12, 1959), 5.

at Bethel chapel, Manila, in 1947. Since then kindergartens have been operated at a number of stations including Candon, La Trinidad, San Fernando, Davao, Binalonan and Baguio City. In the Candon area the kindergarten proved to be a good opening for the Lutheran Church in town, as well as in two barrios. In most cases the kindergartens were operated without subsidy, the teachers collecting tuition and receiving no other salary. Usually part of the chapel space is utilized for the kindergarten. This can prove to be an effective mission agency if a group such as a Parent Teachers' Association is organized in connection with the kindergarten.¹⁷ At present none of our Lutheran congregations in the Philippines operates a kindergarten, since Lutheran teachers willing to conduct kindergartens are hard to find.

Youth Work

At most of the Lutheran congregations in the Philippines one finds a youth organization. In many places the majority of the congregation members are young people. Youth work has been emphasized in mission work in the Philippines, and the Lutheran Church has grown with its young people. Youth groups in the Lutheran congregations stress Bible study and worship. Especially in the cities most of the youth are students. Therefore student work in many places is intimately connected with

¹⁷Strohschein, p. 2.

youth work.

In Manila the youth groups of the various Lutheran congregations have quarterly rallies and thus the Lutheran youth get to know each other better and the groups are able to sponsor joint projects. The North Luzon area is fostering fellowship by publishing a regional young people's paper. In years past the paper was edited jointly by the youth groups within the district. At present the publication is edited and published in Baguio City. Outings have been sponsored by several groups coming together at one place.

The annual youth camps in Baguio City for the Luzon young people, and at Musuan, Bukidnon, for the Mindanao young people, help create a bond of fellowship between the youth of the various Lutheran congregations in the Philippines. Although the camps last only one week, the morning study sessions and the daily religious exercises provide the youth with a measure of Christian knowledge and inspiration. In 1965 the sixteenth annual session of the Luzon youth camp was held at St. Stephen Lutheran Church, Baguio City.¹⁸ The Luzon young people have named their camp, Camp Berea, in honor of the Scripture-searching people of Berea (Acts 17:11). Attendance at Camp Berea has ranged up to 90. Last year 27 campers registered. The Mindanao youth camp is called Camp Mizpah (Genesis 31:49).

¹⁸"Berean Campers See Christ's Picture," The Philippine Lutheran, XV, No. 3 (September 1965), 8.

At the ninth annual session a record-breaking registration of 101 campers was recorded.¹⁹ A suitable camp site in the Cagayan de Oro area is being sought. One year, Camp Mizpah was held on the slopes of Mountain Apo near Davao City, but other years the facilities of the government agricultural school at Musuan, Bukidnon, have been rented for the camp. Both camps are subsidized by their respective districts, although each camper pays his own transportation and food expenses.

Lay Training Institutes

Every Lutheran congregation in the Philippines feels the need for Sunday School and Bible Class teacher training courses. Teacher training was given by the individual missionaries in their own stations for many years, usually using the Concordia Teacher Training series. Where congregations were in close proximity, as in Manila, annual summer Bible Institutes were conducted, especially in the earlier years, when institutes were held in 1949, 1950 and 1951. Efforts to revive the Manila Bible Institute were not successful until the Student Center was opened and several sessions were held on week-day evenings in 1957-1958.

The first Lay Workers' Institute in the North Luzon

¹⁹"101 Register for Camp Mizpah," The Philippine Lutheran, XV, No. 3 (September 1965), 9.

District was held at San Fernando, La Union, in 1958. Thirty-four were in attendance. Courses taught included: Methods of Teaching the Catechism, New Testament Survey, Inductive Bible Study, Music for the Sunday School Teacher, Methods of Interpretation for the Layman and Devotional Bible Reading. Missionaries led the morning devotions, while the evening devotions were conducted by the laymen. Before the evening devotions there was an open forum on social and Biblical questions. "Liturgies for the Layman" were also taught--how to conduct services, funerals and baptisms in the absence of the missionary or pastor.²⁰

North Luzon District lay institutes were held regularly thereafter. In 1961 before Missionary Morthole went on furlough, the North Luzon District asked that Morthole be assigned to the task of directing a lay institute program.²¹ The Board of Directors of the Philippine Lutheran Church approved this resolution and made Morthole's assignment church-wide.²² In October, 1962, Morthole returned from furlough and special

²⁰Donald Morthole, general newsletter, June 5, 1958, Baguio City, as quoted by William J. Danker, "Into All the World," Chap. VII, Moving Frontiers, ed. by Carl S. Meyer (St. Louis: Concordia Publishing House, 1964), p. 324.

²¹Minutes of the North Luzon District Pastoral Conference, Baguio City, July 19-20, 1961; NLD-PC-44-61, pp. 3-4.

²²Minutes of the Executive Committee of the Lutheran Philippine Mission, Manila, August 11-15, 1961; ECMS-60-61, pp. 1-2. This resolution was endorsed by the Board of Directors of the Philippine Lutheran Church, Manila, Jan. 19-22, 1962; BD-24-62, p. 6.

studies in the United States to inaugurate the Department of Lay Training. The purpose of this department is to help pastors equip God's people for His service. Secondly, the department helps people learn how to serve God. These purposes are achieved in various ways. The director of lay training prepares instructional material written especially for Filipino Lutherans. A lay training library serves pastors and lay leaders with books on Bible Classes, leadership and teacher training courses and youth programs. A "Share Letter" keeps pastors and congregational leaders informed of new materials, presents ideas for congregational programs and carries reviews of religious publications. The director also arranges district and local institutes for lay leaders. Pre-institute pastoral workshops are an aid in setting up institute courses on the district level. The same staff teaches in all the district institutes to give greater unity to the entire program of the church. The director of lay training also serves as coordinator of Lutheran youth activities and as such assists in the planning of the two youth camps. He also seeks to help youth meet their problems through special courses and district-wide youth meetings.²³

In 1963 the first series of District Institutes were held under the direction of the Department of Lay Training. Of the

²³"Philippine Lutheran Church Feels Results of Lay Training Institutes," The Lutheran Witness, LXXXII, No. 21 (October 15, 1963), 497.

two hundred seventy-seven who attended these institutes, 67 received certificates for faithful attendance and participation. One hundred seventy-eight full time and 99 part-time students participated in the five different institutes conducted that year. Fifteen different courses were taught by eight pastors and four lay instructors, besides the Lay Training Director, who reported:

The Institutes were well received by both the laymen and pastors who participated in them. Not only did they study the Word together, they shared with one another the joys, fears and sorrows of Kingdom work in their area. They became better acquainted as individuals and as members of the Lutheran Church. They began, more and more, to think of the needs, problems and victories of the Church in the Philippines, rather than the needs, problems and victories of their own areas, only.²⁴

The 1964 District Institutes dealt with Sunday Schools. Only six congregations went unrepresented at the three District Institutes that year. The 1965 District Institutes emphasized the Church. Courses included: God's People Are the Church, the Call and Ministry of the Pastor, Witnessing to a Roman Catholic, Strengthening One Another in the Congregation and Witnessing in Your Vocation. A large percentage of the 106 students who attended the institutes were congregational officers and teachers. About 50 per cent of the students had attended previous institute sessions. "The student who attends again and again gains the most and makes the best student,"

²⁴"277 Attend Institutes," The Philippine Lutheran, XIII, No. 3 (August 1963), 3.

observed Director Morthole.²⁵ The 1966 District Institutes will stress Bible Teaching, offering the following courses: Survey of the Gospels, How the Bible Came to Us, Principles of Bible Interpretation, Teaching the Bible and Using Audio-Visual Aids in Presenting the Bible Lesson.²⁶

These institutes are week-long sessions. The lay leaders are expected to hold meetings in their home areas for those who did not attend the district institutes. Director Morthole also helps organize local institutes. These local institutes train teachers and lay leaders for outstation work. They prove helpful, especially in Mountain Province.²⁷ At the 1965 General Conference the Department of Lay Training was renamed the Department of Parish Education. This change did not radically alter the purposes of Morthole's work. It helped to clarify the task of the department he heads and gave it the responsibility for "the preparation of congregation-oriented materials (as opposed to evangelistic materials)."²⁸

²⁵As quoted in "Institutes Help Students Understand Christian Responsibility," The Philippine Lutheran, XV, No. 3 (September 1965), 6.

²⁶"Bible Teaching Institutes for 1966" (Brochure of the Department of Parish Education, Lutheran Church in the Philippines, Manila, n.d. c. January 1966).

²⁷Cf. "Local Institute Strengthens Guinzadan Christians," The Philippine Lutheran, XIV, No. 2 (July 1965), 20.

²⁸Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, Jan. 11-15, 1965; LCP-15-65, pp. 5-6.

Morthole is proposing to set up a unit system for the adult courses his department is producing. This will give the people taking courses recognition. He also hopes to integrate pre-catechetical instruction into the Sunday School and Vacation Bible School materials. He intends to prepare a manual or series of courses for lay leaders. The District Institutes will emphasize "Worship" in 1967, "Family Life" in 1968 and "Christian Citizenship" in 1969. Two big projects of the Department of Parish Education are a study of instructional materials and liturgics. Both are scheduled for completion in 1971. The department also maintains an audio-visual aids library of filmstrips and movies. Missionaries have made extensive use of Bible story and catechism filmstrips for teaching purposes, especially in Mountain Province. Because movie films are costly, the department does not have an extensive selection.²⁹

Literacy Programs

Lutheran missionaries working in Mountain Province soon found that many prospective members were illiterate. People expressed interest in literacy programs especially when materials in the Kankanaey dialect appeared. An orthography for the dialect was needed to standardize the materials.

²⁹Donald Morthole in a letter to the writer dated February 2, 1966.

In 1955 Rev. G. Henry Watermann, translations consultant of the American Bible Society stationed in the Philippines at the time, helped develop an orthography for Kankanaey. He worked with Missionaries Nau and Kretzmann and their Kankanaey dialect informant, Thomas Batong. Batong later studied for the ministry and also became the basic translator for the Kankanaey version of the Gospel of Mark, the first portion of the Bible to be translated into Kankanaey.

Literacy programs are also popular at election time. Proof of literacy is needed in the Philippines before a citizen is allowed to vote. Lutheran pastors and missionaries working among the Kankanaey, Kalinga, Inibaloi and Kalangoya speaking tribes of Mountain Province are using literacy programs at the present time. Illiteracy among the people speaking Kalangoya is estimated as high as 75 per cent. Missionary McAmis has produced a series of four books, called "Maranao in Pictures," mimeographed by the Literature Center of the Department of Mass Communications of the Lutheran Church in the Philippines. He has begun to use these in the Lake Lanao area to teach illiterates to read. In late 1965 the Missouri Synod Lutheran oriented "Messengers of Christ, Inc." sent its first linguistic team to the Philippines, Mr. and Mrs. Don Murray. They are working with the Summer Institute of Linguistics (Wycliffe Bible Translators) in Davao Province, Mindanao, among the Kalagan tribe reducing the dialect to

writing and translating Bible portions.³⁰ The Summer Institute of Linguistic people in the Philippines work under the Bureau of Public Schools and their primary work is to produce materials in the local dialects for the public schools and for literacy programs.

Lutheran Theological Seminary

Upon the recommendations of the Education Committee, the Lutheran Philippine Mission decided in 1951 to adopt a system of theological education whereby students would take two years of preparatory work in their local colleges and three years at a central seminary.³¹ The Education Committee was instructed to outline the pre-theological courses which the student was to be taught by his pastor or missionary during these two years of preparatory work before entrance into the seminary. The committee designated the pre-theological courses as follows: New Testament Survey and History, Old Testament Survey and History, Advanced Doctrine and Church History Survey. Comparative Symbolics was first proposed, but later dropped as a preparatory course. These four courses serve to the present as the pre-theological study required of students, in

³⁰"Messengers for Christ, Inc.," The Lutheran Witness, LXXXV, No. 3 (March 1965), 77.

³¹Minutes of the 2nd Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 15-19, 1951; LPM-86-51, and LPM-87-51, p. 11.

addition to their two years of college, before they enter the seminary.

The Philippine Conference chose Missionary Lorenz Nieting to head the proposed seminary in 1952.³² At the same time the Board of Foreign Missions had called another man in the United States to head the theological program. When this man declined the call, the Board approved the designation of Nieting as head of the theological program in the Philippines.³³ Upon his return from furlough in early 1954, Nieting began preparing the way for the actual opening of the seminary. Meantime, early in 1953 Alberto Aquino and Leonardo Bugtong were accepted as the first pre-theological students.³⁴ Early in 1955 Tito Caesar and Angel Oteyza were accepted as pretheological students, and a little later, Jose Cayao.³⁵

A special service on June 30, 1955, marked the opening of the academic year and the inauguration of the Lutheran Theological Seminary. The seminary was quartered in the

³²Minutes of the 3rd Annual Conference of the Lutheran Philippine Mission, Pasay City, Feb. 18-22, 1952; LPM-44-52, p. 10.

³³Minutes of the meeting of the Board of Foreign Missions, St. Louis, Mo., April 20, 1953; pp. 5-6.

³⁴"Synodogram," Mission Call (Synod ed.) I, No. 2 (March-April 1953), 23.

³⁵Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 24-38, 1955; LPM-84-55, p. 16. Cf. Minutes of the Education Committee of the Lutheran Philippine Mission, Caloocan, Rizal, May 31, 1955; EDCOM-34-55, p. 1.

downstairs portion of the home of the seminary head, the Rev. Lorenz Nieting, 41 Denver, Cubao, Quezon City. There were three students, Angel Oteyza, Tito Caesar and Jose Cayao. Missionary Nieting was assisted by Missionaries Prange, Dorn, Cassler and Kretzmann in instructing the first seminary class. The students were to study for three years in the seminary. The courses were comparable with those taught at Lutheran seminaries in the United States. In addition, the students are required to serve a one-year vicarage after the second year of seminary studies.³⁶

After one year it became evident that instruction would be more effective if fewer missionaries concentrated more of their time on the seminary. Missionaries Cassler and Kretzmann were designated to assist Nieting with the teaching program of the seminary beginning with its second year of operation.³⁷ For the school year 1956-57 the seminary moved to a five-room upstairs apartment over a store at 72 España Extension near Quezon Institute in Quezon City. A first year class of three students was enrolled. The students, Leonardo Bugtong, Thomas Batong and Leo Pardilla, boarded at the seminary quarters since they were single. Two new students, Jose Palomique and

³⁶"Manila Seminary Opened June 30 with Three Students," The Lutheran Witness, LXXIV, No. 20 (September 27, 1955), 355.

³⁷Minutes of the 7th Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 23-27, 1956; PLC-22-56 and PLC-23-56, pp. 7-8.

Jose Fuliga were enrolled for the 1957-58 school year, and the first class of two vicars (Oteyza and Caesar) was sent out for their year of vicarage.

Early in 1958 Dr. Alfred O. Fuerbringer, president of Concordia Seminary, St. Louis, Missouri, visited the Philippines and consulted with the seminary faculty in Manila. In reporting to the Board for Missions in Foreign Countries he stated, "A good beginning has been made." He recommended the seminary should have a statement of objectives. He felt the library should be better organized, and that study must be devoted to the curriculum.³⁸ In a later conversation with Dr. Herman H. Koppelman, Assistant Executive Secretary of the Board for Missions in Foreign Countries, he suggested a campus for the seminary be secured with a minimum of five acres, possibly as much as seven acres. He also felt that perhaps the Philippines will have to run a dual program, one for full-fledged pastors and another on the level of catechists or evangelists. But the programs should not be competitive.³⁹

Seminary Controversy

During the vicarage of Student Caesar in Cagayan de Oro

³⁸Minutes of the meeting of the Board for Missions in Foreign Countries, St. Louis, Mo., June 16, 1958; pp. 4-5.

³⁹Herman H. Koppelman, "Notes on a Conversation with Dr. A. O. Fuerbringer Relative to Seminaries in the Far East, Oct. 29, 1958," Agenda for the November, 1958, meeting of the Board for Missions in Foreign Countries, pp. 21-22.

City, Missionary McAmis expressed concern over statements of doctrine he heard Caesar express. Caesar told him that he was expressing what he had learned at the seminary from the instruction of Nieting and Cassler. McAmis discussed the matter with Nieting and Cassler and the two men felt the matter was settled. It was therefore a great surprise and shock to the missionary staff when McAmis presented a paper, "Regarding the Seminary Situation," at the conference of the mission staff in January, 1959, at Baguio City. In this paper he charged Nieting and Cassler with denying the plenary, verbal inspiration of the Scriptures, with incorrect exegesis of Genesis, chapters 1-5, and attempting to instill a system of "intellectual scholarship" in the seminary program which, in his opinion, endangered the doctrinal foundation of the Filipino seminarians. Nieting and Cassler were asked to make replies to these charges at the staff conference, which they then did. A doctrinal study committee was appointed with a representative from each of the three districts to determine the position of Nieting and Cassler on the doctrine of Scripture.⁴⁰ This committee, composed of Missionaries Becker, Prange and Rengstorff, met with Nieting, Cassler and McAmis in February. At this meeting each participant presented a paper on the nature and use of Scripture. The viewpoints and

⁴⁰Procedural Minutes of the Lutheran Philippine Mission Staff Conference, Baguio City, Jan. 17-19, 1959; LPMSPR-24-59, pp. 3-4; LPMSPR-66-59, p. 7.

positions expressed were at such variance that the committee could not reconcile the differences.⁴¹

The committee decided to have Nieting present his views to the pastoral conference of each district. After hearing his paper, the North Luzon District Pastoral Conference felt that both Nieting and Cassler should not continue to teach in the seminary. The Mindanao Pastoral Conference wanted the matter referred to the Board in the United States which should set up a committee of qualified theologians to decide whether the Lutheran Confessions allow such an interpretation of Scripture. McAmis and Strohschein of the Mindanao Conference wished to go on record as favoring Nieting's and Cassler's removal from the Lutheran ministry. The South Luzon District was willing to retain Nieting and Cassler on the seminary faculty and refer the question of doctrine to a committee composed of faculty members from Concordia Seminary, St. Louis, Missouri and Concordia Seminary, Springfield, Illinois.⁴²

The doctrinal study committee met in March with the Executive Committee of the Lutheran Philippine Mission in attendance. They resolved that the Board for Missions in Foreign Countries be requested to set up a qualified committee

⁴¹Minutes of the Doctrinal Study Committee of the Lutheran Philippine Mission Staff, Quezon City, February 16-18, 1959, pp. 1-3.

⁴²Minutes of the Special Committee of the Board for Missions in Foreign Countries to deal with the Philippine Doctrinal Dispute, Springfield, Ill., May 7, 1959; pp. 4-5.

to evaluate the position on Scripture which Nieting and Cassler held, giving special attention to the doctrine of inspiration. The Executive Committee meeting immediately after this joint meeting declared Nieting's and Cassler's views as contrary to Scripture, the Lutheran Confessions and the teachings of the Lutheran Church--Missouri Synod. They asked the Board in the United States to remove them from the seminary and to terminate their call as missionaries to the Philippines if they did not change their position on Scripture.⁴³ Nieting left for furlough in April, 1959, and Cassler left the following month.

To deal with the Philippine doctrinal question, the Board appointed a special committee composed of Prof. Lorman Petersen, Dr. Eugene Bertermann and the Rev. T. A. Weinhold, all members of the Board at the time. This committee met with Cassler in August, 1959. They reported to the Board that they were deeply saddened over the views he expressed. They felt the views he held were not in harmony with the historic position of the Lutheran Church--Missouri Synod.⁴⁴ The special committee met with Nieting early in September and came to the same conclusion regarding his views. The Board adopted the recommendation of the special committee to recall Nieting and Cassler and to

⁴³Minutes of the Executive Committee of the Lutheran Philippine Mission, Manila, March 16-21, 1959; ECMS-4-59, pp. 2-3.

⁴⁴Minutes of the Board for Missions in Foreign Countries, St. Louis, Mo., August 16, 1959; p. 1.

terminate their services in the Lutheran Philippine Mission later in September, 1959.⁴⁵

Nieting drew a distinction between revelation and the inspiration of the Scriptures. He stressed revelation as the divine action of God's disclosure of Himself to man which is full and complete. He emphasized the meaning of inspiration, but saw it as the faithful testimony to the work of divine revelation rather than a document needing geographic and historic verification. In purely historical matters or geographical details, Nieting held, Scripture was also subject to error and subject to correction from other sources.⁴⁶ He stated he could not simply equate verbal infallibility with verbal inspiration. His outlook welcomed the assertion that the Bible is infallible, that is, a faithful means whereby God makes men wise unto salvation through that Word. But Nieting was concerned to preserve the contrast between the power of the Holy Spirit to disclose the gracious intention of God's work in His Son, Jesus Christ, and the human resistance to that power which is evident in the human limitation of all the writers employed by the Holy Spirit as His witnesses. The biblical exegete, according to Nieting, should be free

⁴⁵Minutes of the Board for Missions in Foreign Countries, St. Louis, Mo., September 21, 1959; Resolution 59-209, p. 1; Cf. Resolution 59-227, p. 7.

⁴⁶Lorenz Nieting, "What is Scripture and How Shall it be Used?" Paper presented to the Doctrinal Study Committee of the Lutheran Philippine Mission Staff, Quezon City, February 16-18, 1959, pp. 6-22.

from the binding commitment to the proposition that the Scriptures are free from erroneous statements in the sense of historical and geographical details. God has not seen fit to preserve the original autographs of the prophets and apostles for modern man anyway. Nieting asks, who can prove that man has an error-free Bible? The ultimate concern of the exegete is to establish what really happened, what is the real truth.⁴⁷

Nieting and Cassler appealed their cases to the President of the Missouri Synod, Dr. John W. Behnken. Behnken met with these men separately in the presence of the special committee of the Board. On November 30, 1959, Cassler addressed a letter to President Behnken withdrawing his request to have his case appealed. He stated he had changed his views and expressed the desire to be permitted to continue in the ministry of the Lutheran Church--Missouri Synod. A favorable meeting was held with Nieting in November, 1959.⁴⁸ One or two further meetings with Nieting were held, but the case was never resolved. Finally, after completing his academic work for a doctor's degree in New Testament at the Divinity School of the University of Chicago, Nieting in 1963 accepted a post as professor of exegetical theology at the Hamma School of Theology, Wittenberg University, Springfield, Ohio. Since

⁴⁷Ibid., pp. 19-23.

⁴⁸Minutes of the Board for Missions in Foreign Countries, St. Louis, Mo., Dec. 21, 1959, p. 4.

accepting this post involved teaching at a seminary of the Lutheran Church in America, he requested his peaceful dismissal from the Lutheran Church--Missouri Synod which was granted by President Oliver Harms in April, 1963.⁴⁹ In June, 1964, Nieting received his Ph.D. from the University of Chicago. On September 1, 1966, he will join the staff of the Lutheran Theological Seminary, Gettysburg, Pennsylvania, as a professor of New Testament.

The seminary controversy left the graduation of the two fourth year men, Oteyza and Caesar, in doubt. In March permission was granted the faculty to graduate them. The first graduation services for the seminary thus took place on April 12, 1959, at Immanuel Lutheran Church, Tagatog, Malabon, Rizal.⁵⁰ The graduates were required to take graduate courses with McAmis and Prange for four months before they were declared eligible for a call into the ministry of the Lutheran Church in the Philippines.⁵¹ During the school year, 1959-1960,

⁴⁹Cf. Oliver R. Harms, Statement granting a peaceful dismissal from The Lutheran Church--Missouri Synod to Professor Lorenz Nieting, dated April 9, 1963. See also "Official Notices," The Lutheran Witness, LXXXII, No. 10 (May 14, 1963), 239.

⁵⁰"Lutheran Seminary Graduates First Class," The Philippine Lutheran, X, No. 1 (May 12, 1959), 1.

⁵¹Minutes of the meeting of the Board of Directors of the Philippine Lutheran Church, Manila, May 19-22, 1959; BD-1-59; pp. 1-3. This resolution requested the Board for Missions in Foreign Countries to send a qualified theologian from the United States to teach these graduate courses. When this was not possible the Board of Directors in a meeting, August 11-13,

the seminary was closed while the instructors were on furlough. One class of students had to serve a two year vicarage since no seminary classes were held.

Seminary Moves to Baguio

Seminary classes were resumed in August, 1960, in rented quarters near Grace Lutheran Church, Pasay City. Only a graduating class was enrolled with Kretzmann and Prange serving as instructors. The Rev. Robert Plagens arrived in September, 1950, to assume the position of dean and to relieve Prange of his teaching duties. In April, 1961, a second class of three students, Thomas Batong, Leonardo Bugtong and Jose Fuliga, was graduated from the seminary.⁵²

The seminary was moved to its present location in Baguio City in May, 1961, when this site of about two acres was purchased with a gift of \$80,000 given by the Lutheran Women's Missionary League of the Lutheran Church--Missouri Synod. Four first year students enrolled in August, 1961, when classes opened at the new location. The dedication of the seminary took place in October, 1961, after the renovation

1959, in Manila, designated McAmis and Prange to teach the graduate courses, BD-14-59. McAmis used pertinent sections of Pieper's Dogmatics, as the text for his course, while Prange used a paper he prepared, "How God Speaks to Man," as the basis for the course he taught.

⁵²"Three Filipino Pastors Graduated," The Philippine Lutheran, XI, No. 1 (April 1961), 1.

of the existing buildings on the property had been completed. The buildings have been converted into a dormitory-dining hall, classroom-chapel-library and dean's residence. In 1963 three students were enrolled in the first year class, three in a colloquy program and two in the fourth year class. In 1964 Leo Pardilla was graduated. In 1965 three students, Jose Laking, Ernesto Herrera and Clemente del Rosario, were graduated.⁵³ Missionary Alvaro Cariño began teaching part-time at the seminary in 1963. When he went on furlough in 1964, Dr. Karl Rutz of the staff of Concordia College, St. Paul, Minnesota, came for a two year term to assist Missionaries Plagens and Kretzmann with the instruction. In 1964 the Board of Control asked Missionary Norbert Becker to prepare for teaching in the seminary during his furlough. In 1965 Plagens and Kretzmann went on furlough and Rutz, Cariño and Becker constituted the faculty. In the 1965-66 school year nine students were enrolled and three were serving in their year of vicarage. Two are expected to graduate. The growing seminary library contains about 5,500 volumes at present. In the next academic year a faculty of four will be teaching and it is hoped the student body will increase accordingly.

The location of the seminary has long been under debate

⁵³"Baguio Seminary Graduates Three," The Philippine Lutheran, XV, No. 2 (June 1965), 10.

in the Philippine Conference. In 1965 the conference decided to move the seminary back to Manila, because Manila is the educational, theological and cultural center of the Philippines, it offers distinct advantages over the Baguio City location. Manila is more central to the field and has a climate similar to most of the Philippines. Target date for the completion of the Manila Seminary was set for 1969.⁵⁴ In 1963 conference decided to add a year to the seminary training at the bottom, eliminating the four pre-theological courses taught by the home pastor or missionary of the prospective seminary student.⁵⁵ This conference also adopted a policy for admission into the ministry of the Lutheran Church in the Philippines by colloquy. At least one year of academic work in residence at the Lutheran Seminary is required, as well as satisfactory completion of at least one year of supervised vicarage.⁵⁶

In 1965 conference suggested that the Seminary Board of Control provide one additional year of study for prospective seminary students, to be taken at the University of the Philippines, Quezon City.⁵⁷ Limitations of funds have made

⁵⁴Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, January 11-15, 1965; LCP-21-65, p. 9.

⁵⁵Minutes of the 5th General Conference of the Philippine Lutheran Church, Los Baños, January 15-20, 1965; PLC-15-63, p. 6.

⁵⁶Ibid., PLC-16-63, pp. 6-7.

⁵⁷Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, January 11-15, 1965; LCP-24-65, p. 10.

it impossible either to inaugurate an additional year at the seminary or to require an additional year of college with pre-theological subjects given by a counselor while the prospective seminary students attend the University of the Philippines.

The Second All Asia Conference sponsored by the Lutheran Church--Missouri Synod in Baguio City, October, 1964, also helped to stimulate interest and study of the seminary program in the Philippines. A study of the seminary objectives, curriculum, faculty, physical needs, library and of the type of pastor the Lutheran Church in the Philippines needs has been completed.⁵⁸ The result can only be a better staffed and better equipped seminary to provide better educated pastors for the Lutheran Church in the Philippines.

Educational Survey

Ever since the Lutheran High School in Manila was closed in 1949 the question of opening a Lutheran high school there or elsewhere has been debated at a number of general conferences. A junior college was planned for Candon, Ilocos Sur, to be opened in July, 1950.⁵⁹ The Lutheran Philippine Mission

⁵⁸"Report on Seminary Move," compiled and edited by Carl Lutz (Unpublished manuscript on file in the office of Paul Strege, Board for Missions, The Lutheran Church--Missouri Synod, St. Louis, Mo., Nov. 1, 1965), 142 pages.

⁵⁹Cf. Report of the Education Committee to the Executive Committee of the Lutheran Philippine Mission, Dec. 12, 1949, p. 2.

Conference resolved to defer the matter of opening this college and the matter seems to have been dropped after that.⁶⁰

In 1956 the Philippine General Conference requested the Education Committee to study the possibility of opening high schools in the Philippines.⁶¹ This study continued until 1959 when the North Luzon District proposed to the General Conference that a rural high school with combination agricultural and academic courses be opened in Mountain Province. Conference adopted their proposal and requested the board for Missions in Foreign Countries to send an American educator to serve as administrator of this proposed school to be opened in 1961.⁶² The high school was envisioned to help meet the need for lay workers and to supply prospective students for the seminary. The location of the high school was to be on Mountain Trail near the Abatan mission station. Before plans materialized, the Roman Catholic Church opened a high school in the area.

The North Luzon District then began to plan for a Lutheran high school for the Baguio City area, and the thought

⁶⁰Minutes of the First Annual Conference of the Lutheran Philippine Mission, Quezon City, February 7-10, 1950; PC-27-50, p. 8.

⁶¹Minutes of the 7th Annual Conference of the Lutheran Philippine Mission, Pasay City, January 23-27, 1956, LPM-10-56, p. 3.

⁶²Minutes of the 10th Annual Conference of the Philippine Lutheran Church, Baguio City, January 18-23, 1959; PLC-36-59; pp. 20-22.

was to have it located in La Trinidad. The Board of Directors endorsed the plans for the Mountain Province High School to the Board for World Missions, requesting an American administrator during 1963, and planned beginning operation of the school in 1964.⁶³ These plans were revised and submitted to the Board for World Missions in November, 1963.⁶⁴ But once again Roman Catholics went into action first and erected a high school in La Trinidad, which began operation in 1965.

Meantime the South Luzon District made a preliminary study concerning a high school in the Manila area. This study was endorsed to the Board for World Missions in October, 1963.⁶⁵ The members of Immanuel congregation also asked for the establishment of a parish school and requested subsidy for this project. Both projects plus the proposed high school in North Luzon were the object of study by Dr. Martin Kirch, Dean of Students at Concordia Teachers College, Seward, Nebraska, who visited the Philippines in August, 1964. Dr. Kirch recommended the opening of high schools in Baguio City and Manila as soon as possible, and in other centers in the future. Considerable sums of money would be required to put these high

⁶³Minutes of the Board of Directors of the Philippine Lutheran Church, Manila, January 19-22, 1962; BD-17-62, p. 4.

⁶⁴Cf. "Proposed High School in North Luzon," NLD Education Committee, Nov. 9, 1963, 7 pages.

⁶⁵Minutes of the South Luzon District, Manila, October 11-12, 1963; SLD-30-63; p. 3. Cf. Appendix "A" of these minutes for the educational survey study, 15 pages.

schools in operation, and operating costs for the first five years would have to be supplied by the Lutheran Church--Missouri Synod. Dr. Kirch recommended that a secretary of education be sent out by the Board for World Missions to plan, develop, supervise and assist the Lutheran Church in the Philippines to establish a total Lutheran Christian Education program.⁶⁶

In 1965 the Philippine conference resolved to implement the recommendation of Dr. Kirch to establish a system of Lutheran schools in the Philippines, directed the Board of Directors to purchase sites for recommended schools as soon as requested funds for this purpose become available, and requested the Board for World Missions to send an educational director to the Philippines to help prepare plans for the establishment of these schools.⁶⁷ This education director would also assist in setting up teacher training programs for these schools, as well as giving assistance to the Department of Parish Education in its program of lay training. According to requests for manpower, an educator was to arrive in the Philippines in 1966.⁶⁸ But due to a shortage of funds it is

⁶⁶"Lutheran Educator Visits Philippines," The Philippine Lutheran, XIV, No. 3 (October 1964), 12-13.

⁶⁷Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, January 11-15, 1965; LCP-26-65, p. 11.

⁶⁸Minutes of the 4th meeting of the Board of Directors of the Lutheran Church in the Philippines, Manila, October 12-14, 1965; LCP-BD-78-65, p. 12.

not possible for the Board for Missions in the United States to make this man available for the Philippines in 1966. Thus this phase of educational work in the Philippines will be delayed another year at least.

CHAPTER VIII

MASS COMMUNICATIONS

The Lutheran Church in the Philippines has made extensive use of the media of mass communications to reach and feed the Gospel to the millions of people in the Philippines. It is estimated that between four and five million radio receivers and 70,000 television sets are in operation in the Philippines. The literacy rate is 72 per cent for those fifteen years of age and over. To help utilize these avenues to Filipino people, the Lutheran Church in the Philippines established a Department of Mass Communications in 1962.¹ Charged with the task of bringing as many people as possible to the truth of God's Word through the use of mass media, this new agency does not mark the initial entrance of Lutherans in the Philippines into the field of mass media. Rather, the Department of Mass Communication seeks to coordinate efforts, expand the outreach and train Filipinos for fruitful participation in the work.

Radio

As noted in Chapter III Lutheran Hour broadcasts began

¹Minutes of the Board of Directors of the Philippine Lutheran Church, Manila, Jan. 19-22, 1962; PLC-BD-24-62, p. 6

in Manila in 1940, preceding Lutheran missionary work by six years.² Today the Lutheran Hour in English is carried by twelve radio stations in the following eleven Philippine cities: Manila, Lucena City, San Pablo City, Cebu City, Dumaguete City, Butuan City, Cagayan de Oro City, Davao City, Cotabato City, Iligan City and Tacloban. The English Lutheran Hour broadcasts are the transcriptions produced in the United States featuring Dr. Oswald Hoffmann as speaker. Lutheran Hour programs in Ilocano, with Missionary Alvaro Cariño as speaker, are broadcast from five places: Manila, Dagupan City, Tuguegarao, Baguio City and Laoag. Shortwave broadcasts beamed by the Far East Broadcasting Company's powerful transmitters can be heard throughout the islands and in other southeast Asian countries. These broadcasts feature the Lutheran Hour in about a dozen different languages. The Chinese broadcasts are especially important since they penetrate into Communist China. Broadcasts of the Lutheran Hour in the languages of India are also used by the Far East Broadcasting Company, since the Indian government regulations prohibit Christian broadcasts in India.

During World War II the English Lutheran Hour broadcasts were, of course, not permitted by the Japanese. But they were put on the air soon after our missionaries arrived in the Philippines in 1946 and have continued without interruption

²Cf. Supra, p. 45.

to the present. While Cariño was in Manila in 1948 he broadcast an Ilocano radio program which was discontinued when he was moved to Candon, Ilocos Sur. In 1958 Ilocano Lutheran Hour broadcasts were resumed with Cariño coming to Manila about once a month to record the programs. To increase the effectiveness of Lutheran Hour broadcasts, early in 1964 a dramatic type of program was begun in Tagalog. This program, called "May Ningning ang Buhay," is styled along the line of "This is the Life," the television program the Lutheran Church--Missouri Synod sponsors in the United States. These broadcasts aim at making the Gospel message relevant to the Filipino way of life. This Tagalog dramatic program is broadcast on eleven stations at present, located in Manila, Batangas, Lucena City, San Pablo City, Dumaguete City, Tacloban, Cotabato City, Davao City and Marbel, Cotabato. Response to this program has been phenomenal. The program is the first religious broadcast ever rated among the top ten radio programs in the Philippines.³

A radio committee made up of Missionary Elton Rengstorf, the Department of Mass Communications director; the scriptwriter; Mr. Anacleto Natividad, the Manila Lutheran Hour Branch Office Manager and three Lutheran lay people from the Manila area, are in charge of producing this Tagalog program which is subsidized by the Lutheran Laymen's League of the Lutheran

³"The Philippine Lutheran Hour Drama," Lutheran Hour News (Fall 1965), p. 9. (Published quarterly by the Lutheran Laymen's League, St. Louis, Mo.)

Church--Missouri Synod in the United States.⁴

In 1965 the Tagalog dramatic program was translated into Cebuano (or Visayan) and began broadcasting on five radio stations, located in Cebu City, Dumaguete City, Butuan City, Cagayan de Oro City and Iligan City. The radio committee for the Cebuano dramatic program includes Missionary John Scholz, Vicar Eduardo Ladlad and a number of consecrated laymen from Ascension Lutheran congregation, Cebu City.⁵ Production costs as well as air time are subsidized by the Lutheran Laymen's League in the United States.

Several religious stations air the Lutheran Hour broadcasts without charge for station time. These religious stations are: DYSR, Dumaguete City; DZCH, Manila, operated by the National Christian Council of the Philippines and the Far East Broadcasting Company stations in Manila and Marbel, Cotabato. The Far East Broadcasting Company is a Christian non-denominational venture supported largely by interested Christian people in the United States and has as its purpose to bring the Gospel to the Orient. The Lutheran Laymen's League and the Lutheran Philippine Mission make regular contributions to the Far East Broadcasting Company to help them

⁴Dra. Ligaya D. Perez (David), a Lutheran member at Trinity, Quezon City, served as scriptwriter in 1964 and 1965. She is a recognized authority for the Tagalog dialect and a leader among Filipino women.

⁵A. E. Natividad in a letter to the writer dated February 28, 1966.

meet their expenses.

Other Lutheran radio programs include a number of daily broadcasts. Among these are "Portals of Prayer," a three minute devotional program produced by KFUD, the Lutheran Church--Missouri Synod radio station in St. Louis, Missouri. This program was started on one station in 1958 and is now being broadcast on ten radio stations through the Philippines. A Tagalog three-minute devotional program written by Mrs. Eugene Thiemann, Lucena City, since 1964, is broadcast daily (on some stations twice a day) over three stations. "Day by Day with Jesus," a five minute devotional program from the Family Worship Hour, another Lutheran Laymen's League production in the United States, has been broadcast since 1963 and is now aired on four radio stations in the Philippines. The Rev. Angel Oteyza is continuing the Tagalog "Hour of Rest" program begun by the now sainted Pastor Guillermo Dionisio in 1948 over the Far East Broadcasting Company station in Manila. From 1948 until 1964 an English broadcast, called "Food for Faith," was featured on the Far East Broadcasting Company station in Manila. For the last few years this weekly program was sponsored by the Philippine Lutheran Laymen's League, an interview format, discussing religious questions and problems.

Special Lutheran broadcasts during Lent are featured on a number of radio stations in the Philippines. In years past English programs obtained from KFUD, St. Louis, Missouri,

were used. This year a special Tagalog series has been produced for use during the Lenten season. A number of stations have offered to use an English Lenten series produced originally for the "Food for Faith" broadcasts in 1963. These stations will also use the Tagalog series as well, and several stations will rebroadcast the whole series during Holy Week.⁶

Many of these radio broadcasts offer mementoes to get listeners to write to the Lutheran Hour office. The most popular souvenirs are the gold cross and the Lutheran Hour calendar. Responses come from all over the Philippines, as well as from neighboring countries where the programs are heard by shortwave. As in other countries, so also in the Philippines, the Lutheran Hour has paved the way for evangelistic efforts of the Lutheran Church in the Philippines. The Manila Lutheran Hour branch office regularly supplies Lutheran pastors and missionaries with the names of Lutheran Hour listeners in their area. Often, listeners write to the Lutheran Hour for answers to spiritual problems, or for a Bible or Christian literature. Every effort is made to serve these people with God's Word.⁷

Mr. Anacleto Natividad, Lutheran Hour Branch Office manager since 1959, was himself brought to Christ through the

⁶Ibid.

⁷"DMC Serves the Lord," The Philippine Lutheran, XIII, No. 4 (December 1963), 4.

Lutheran Hour broadcasts. He supervises a staff of ten people which handles listener correspondence, broadcast scheduling, station contacts, publicity and the Bible Correspondence Courses. In addition about five lay people voluntarily give six to ten hours a week of their time to this work. New radio programming contemplated or underway includes the translation of the Tagalog dramatic Lutheran Hour program into Ilocano, the translation of the three minute daily Tagalog devotional program into Cebuano and Ilocano, and the production of a half hour Cebuano preaching program.⁸

Bible Correspondence Courses

The Lutheran Hour Branch Office in Manila was started in 1951 when Missionary Robert Plagens was appointed Lutheran Hour representative for the Philippines.⁹ He was asked to handle Lutheran Hour Bible Correspondence Courses for people in the Philippines who had requested the Lutheran Hour office in St. Louis, Missouri, to enroll them. The three English courses, "The Fundamentals of the Christian Faith," "The Life of Christ," and "The Life of St. Paul," have been sent out from the Manila office since that time.

In 1955 Missionary Herbert Kretzmann was appointed

⁸A. E. Natividad in a letter to the writer dated February 28, 1966.

⁹Minutes of the Executive Committee of the Lutheran Philippine Mission, Manila, April 6, 1951; E-12-51, p. 2.

Lutheran Hour representative, serving in that capacity until 1961. Beginning in 1956 the three English Bible Correspondence courses were translated into Tagalog, Ilocano and Cebuano. Courses were also offered in Spanish and Chinese. Braille materials for the blind listeners are also available through the Lutheran Hour Office in Manila. Enrollments in the Bible Correspondence courses steadily increased so that in 1963 and 1964 over 8,000 active students were enrolled. While these were generally good courses, the Lutheran Hour Office discovered that hundreds enrolled each month, but many dropped the courses after completing only a few lessons. The lessons were too long and the courses were too long, consisting of thirty lessons each. Many people in the Philippines did not have the ability to comprehend the lessons. The lessons were found to be too time-consuming, especially for high school and college students, who constitute the bulk of the enrollees. Late in 1965 the Lutheran Hour Office suspended all new enrollments to the basic three Bible Correspondence Courses, pending completion of a new course. The active enrollments dropped so that there were only 3,228 at the end of February, 1966. Only 2,187 people had completed studying one or the other old Bible Correspondence Course.¹⁰

A new course written by Missionary Eugene Thiemann,

¹⁰A. E. Natividad in a letter to the writer dated February 28, 1966.

entitled "Portraits of Christ," consists of six interesting lessons. In preparation since September, 1965, this course will be offered during March, 1966, and will be available in English, Tagalog, Cebuano and Ilocano. As with the old lessons, these lessons will be sent free of charge. Diplomas will be offered on completion of the course for a nominal fee. For the completion of the old correspondence courses, the certificates of diploma were given free of charge, although the student could give a donation, if he so desired.¹¹

Correspondence courses are popular in the Philippines. Courses produced by other church groups have enrolled many more people than the Lutheran Hour. With the new course better results are anticipated. Among the enrollees of the old courses were inmates of prisons, farmers, fishermen, housewives, high school and college students and even a number of pastors of Protestant churches. Some of these pastors used the correspondence lessons for their Bible Classes.

The Lutheran radio broadcasts and the Bible Correspondence courses have helped make the influence of the Lutheran Church felt in almost all parts of the Philippines, including many areas where the Lutheran Church is not yet represented. A number of members have been won to the Lutheran Church through these means. Among the converts, in addition to Mr. A. E. Natividad, Pastor Tito Caesar should be mentioned. In

¹¹Ibid.

the Cebu area, besides Mr. Fermin Satan, Mr. Antonio Uyboco joined the Lutheran Church because of the Lutheran Hour. He heard the broadcasts long before the Lutheran Church began mission work in Cebu City. He helped the Lutheran missionaries get established in Cebu and became an active member soon after a Lutheran congregation was started. Through the radio and correspondence courses the Lutheran Church in the Philippines is in touch with thousands who are interested in learning more of the Word of God.

Television

One of the newer means of spreading the Gospel is television. Two dramatic television programs produced by the Lutheran Church--Missouri Synod in the United States, "The Fisher Family" and "This is the Life," are shown each week over two television channels in Manila (9 and 11) and one in Cebu City (3). Plans are underway to expand the viewings to Bacolod City and Davao City. Long range plans call for a television program produced eventually in one of the Philippine dialects. The showings are made without charge. Response has been negligible to date since few of the programs have given a local address to write to for further information. The Department of Mass Communication is attempting to overcome this difficulty by buying time for an advertisement giving the address of the Lutheran Church in the Philippines and having this shown immediately after the Lutheran television

programs. Follow up for television programs is handled by the Lutheran Hour Office.

Radio Programming Director

Since there is a growing potential for the radio and television ministry in the Philippines, the Board for Mass Communications and Parish Education has requested that the Board for Missions in the United States call a radio programming director for the Philippines.¹² Director of Mass Communication, Missionary Rengstorf, is busy with literature production and also administrative duties as president of the Lutheran Church in the Philippines, and does not have the time to plan the dramatic radio programs or give the theological attention to each episode that is really needed. Promotion, audience-relations, follow up, recruiting and providing radio training for Filipinos, and the utilization of television on a more extensive basis are some of the other areas this radio programming director would seek to study and develop.¹³ The Board of Directors endorsed this request to the Board for Missions in the United States, giving it top priority among the Philippine Field's manpower needs.¹⁴ The Board for Missions

¹²Minutes of the Board for Mass Communications and Parish Education, Manila, September 14-15, 1965, MACPED-22-65, pp. 5-8.

¹³Ibid., pp. 5-6.

¹⁴Minutes of the Board of Directors of the Lutheran Church in the Philippines, Manila, October 12-14, 1965; LCP-BD-79-65, p. 12.

planned to attempt to secure this radio programming director for 1966, but recent budget cut-backs indicate the Lutheran Church in the Philippines will have to wait another year for this request to be filled.

Ministry by Mail

In the early fifties a Lutheran doctor serving in the Philippine Army at a camp in Mindanao far from a Lutheran Church, requested Christian literature be sent him which he could use for himself and for about two dozen of his companions in camp. Supplying him with a mimeographed order of service and sermon inaugurated what came to be known as "Ministry by Mail." This monthly publication continues to serve not only Lutherans who live in areas where there is no Lutheran Church, but also others who are recommended by Lutherans. As was previously noted, through this agency the Lutheran Church in the Philippines came in contact with Father Feliciano Inay of the Philippine Independent Church.¹⁵ In 1963 this ministry began supplying those enrolled with daily devotional Bible reading guides and other Christian literature. At present 452 people receive this service, which is now handled by the Lutheran Hour and Bible Correspondence Courses Office.¹⁶

¹⁵Cf. Supra, pp. 127-128.

¹⁶A. E. Natividad in a letter to the writer dated February 28, 1966.

During 1966 the Ministry by Mail will be phased out. Since only 49 Lutherans are enrolled, it was felt that "non-resident" Lutherans can be served better by their home congregations. It was also felt that evangelism by mail efforts should be limited to the Bible Correspondence Courses.¹⁷

Literature

Much of the literature used by the Lutheran Church in the Philippines comes from the United States. Since more than 40 per cent of the Filipinos speak and read some English, this material is gratefully received. However, in order to make the best possible use of the written word, English materials should be adapted to the Philippine scene. The Lutheran Church in the Philippines believes that the production and distribution of materials written especially for Filipinos, particularly literature in the "language of the heart" is essential to the growth of a national church. This is no small task, since there are over eighty different dialects throughout the Philippines. The Lutheran Church in the Philippines works in twelve different language areas.

Sunday School Literature

One agency very greatly in need of literature is the

¹⁷Minutes of the Board for Mass Communications and Parish Education, Manila, March 15-16, 1966; MACPED-1-66, pp. 1-2.

Sunday School. At first most mission stations used English beginner and primary leaflets with a color picture on the front. But in time it was felt the lessons would be better understood if translated into the local dialect. Some of the missionaries attempted to mimeograph their own Sunday School leaflet which oftentimes was inserted in the English leaflet. But this was expensive, time-consuming and not too rewarding. In the late fifties Missionary Louis Dorn assembled a translation committee of Lutheran laymen in the Manila area and began a regular production of Sunday School lessons in Tagalog. A short time later a similar committee was organized in the North Luzon District for Ilocano lessons under the leadership of Missionaries Becker, Erb and Morthole. In Cagayan de Oro City Missionary Herman Mayer likewise formed a committee of lay people for the translation of Sunday School lessons and other literature in Cebuano.

Towards the end of 1960 Dorn reported the completion of one half of a two year course of primary leaflets translated into Tagalog. Erb reported one quarter finished in Ilocano and Mayer reported the project in Cebuano was underway. Dorn also reported six quarters of the Junior Bible Lessons translated into Tagalog.¹⁸ The pictures on the front of the primary leaflet were drawn or traced and could be colored by

¹⁸Minutes of the meeting of the District Literature Coordinators, Pasay City, Nov. 15-16, 1960, p. 2.

the children. The Sunday School lessons were at that time mimeographed. The next project was the production of teachers' guides. At present the Sunday School lessons in the dialects print the Bible story on the back of a color picture. An additional mimeographed sheet provides projects, questions and answers, memory verses and other information. Generally the material is a translation of the Sunday School lessons produced by Concordia Publishing House for use in the congregations of the Lutheran Church--Missouri Synod in the United States. The material is adapted for use in the Philippines.

Catechisms and Doctrine Lessons

Need for instructional material in the Philippine dialects was soon evident. Missionaries and pastors working in the dialects mimeographed their own translation and produced their own lessons as they were required. The first printed enchiridion of Luther's Small Catechism appeared in Cebuano in 1952. Missionary John Wilenius supervised the translation and had it printed in Finland while on his furlough. This enchiridion was revised and printed in 1965. A Cebuano translation of Luther's Small Catechism with the Missouri Synod's exposition appeared in mimeographed form in 1956. This was revised and printed in a 212 page booklet in 1962. The Tagalog translation of Luther's Small Catechism with explanation was done by Mr. Quirico Santos and appeared in mimeographed form in 1956. A revised edition appeared in 1957. This was again

revised and printed in 1964 as a booklet of 192 pages. The enchiridion in Tagalog was printed in 1963. The Ilocano Catechism was ready for print in 1958 and finally appeared in an edition of one thousand copies in 1962. It is a booklet of 225 pages translated by Missionary Alvaro Cariño. The text followed is the synodical catechism outline with materials drawn from Koehler's Summary of Christian Doctrine, Drewe's exposition.¹⁹ A two thousand copy edition of the enchiridion in Ilocano with devotional prayers appeared in 1960 and was reprinted in 1965.

Doctrine lessons based on Luther's Small Catechism, but following expositions other than the synodical explanation, were produced by a number of missionaries both in English and in the dialects. The first printed series of doctrine lessons appeared in 1954 in an edition of two thousand copies. Missionary Rudolph Prange wrote this series of 25 lessons especially adapted to the Philippine scene. This was translated into Tagalog in 1958, appearing in mimeographed form. A more recent series of from 25 to 35 lessons, called "My Life in Christ," which Missionary Becker adapted from the Missouri Synod's Intermediate Catechism, "Growing in Christ," was published in mimeographed form beginning in 1961 in English, Ilocano, Tagalog, Cebuano, Kankanaey and Waray.

¹⁹Alvaro A. Cariño in a letter to the writer dated January 18, 1966.

Hymnals and Devotional Materials

Lutheran missionaries first used dialect hymnals produced by older Protestant groups where these were available. The Lutheran order of morning service was, however, translated from the English and mimeographed soon after the beginning of mission work in the dialects. Soon the need for distinctively Lutheran hymns in the dialects became evident. Mimeographed sheets with Lutheran hymns translated into the dialect were used in a number of areas for several years before the appearance of the first dialect hymnal. For English services The Lutheran Hymnal produced by Concordia Publishing House, St. Louis, Missouri, is used. A simplified version of this hymnal with some adaptations for the Philippine scene is being studied by the Board for Mass Communications and Parish Education at the present time.

In 1956 the first Lutheran hymnal in a Philippine language appeared in Kankanaey for the Mountain Province work. This hymnal was produced by Missionaries Louis Nau, Norbert Becker, Pastor Simon Bilagot and Mr. Thomas Batong. The Kankanaey hymnal contained 63 hymns, the full order of morning services with and without communion and the Ten Commandments. Two versions were produced, one for the Balakbak area and another for the Guinzadan area, due to the differences in the Kankanaey dialects used in these two regions. In 1960 a revised edition appeared, and this was further revised and printed in 1964.

The latest edition contains 130 hymns and serves the entire Kankanaey area.

Missionary Louis Dorn worked hard for the publication of a Tagalog Lutheran Hymnal, which appeared in 1958. The latest revised edition was produced in 1965 in mimeographed form. This contains 51 hymns together with the order of morning services with and without communion. The Cebuano hymnal appeared in mimeographed form in 1961. An Ilocano hymnal was issued in 1963 under the supervision of Missionary Carl Lutz. Various Sunday School songs in English and Tagalog were collected and published in a booklet in 1960. In 1964 a book of hymns and songs in English, Tagalog, Ilocano, Cebuano, Waray and Ilongo was published for young groups. This work of 176 pages, entitled "Youth Sings," also contains suggested devotional services and readings.

Devotional material in the dialects began appearing in 1960 when a Lenten devotional booklet was mimeographed in Tagalog. In that year a Cebuano daily devotional booklet began publication. A Cebuano prayer book was completed in 1960. This prayer book is now available in Ilocano. A Kankanaey devotional booklet appeared in 1961. Since then several volumes of "My Devotions" have been published in Cebuano, Tagalog and Ilocano. These are translations of the English devotional booklet published by Concordia Publishing House, St. Louis, Missouri. The translations are adapted to the Philippines. "Light for your Life," another devotional

booklet, is available in Cebuano and Ilocano. An Igorot devotion and prayer book was produced in 1963 in English. A devotional booklet for the Christmas season is available in Ilocano.²⁰

Bible Class Materials

Lutheran missionaries first used materials produced by the Lutheran Church--Missouri Synod in their Bible Classes in the Philippines. Since they found many applications in these materials did not fit the Philippine scene, in recent years Bible Class materials are being produced in the Philippines. These materials are also translated into the dialects to make them available for those who cannot understand English. Among the courses produced are: "Household of Faith," by Missionary Norbert Becker, available in English, Tagalog, Ilocano and Cebuano; "Saints Are the Church," (English); "The Parables of Jesus" (English) by Missionary Carl Lutz. Lutz also wrote a "Study Guide for the Augsburg Confession," available in English and Cebuano. "What are the Saints Doing?" by Missionary David Schneider is available in English, Tagalog and Cebuano. "How Living Saints Observe All Saints' Day" by Missionary Rengstorff is available in English. Most of these

²⁰Most of the publications listed are on file in the Concordia Historical Institute, St. Louis, Mo.

courses have teachers' guides.²¹

Tracts and Pamphlets

The first Lutheran missionaries published a tract in 1947 to publicize their mission work. This appeared in a combined English-Tagalog version. Since then many tracts and pamphlets have been published in the different areas where the missionaries were working especially in the dialects. Many of these early tracts were translation of publications by the American Lutheran Publicity Bureau, New York, New York, and also some from Concordia Publishing House, St. Louis, Missouri. Beginning in 1956 tracts for the Philippines were produced by the World Wide Evangelist Press, Jerseyville, Illinois. These included tracts in Tagalog, Ilocano, Cebuano, Kankanaey, Hilagaynon (Ilongo), Bicolano and Chinese. When the World Wide Evangelist Press became the Concordia Tract Mission, St. Louis, Missouri, in 1959, this work continued. The Concordia Tract Mission has published special tracts for the Philippine Lutheran Medical Mission for use in their clinics in Mountain Province. Recent publications include a tract in English explaining the Lutheran worship services, one for the service without communion. A recent pamphlet is titled, "The Lutheran Church and What It Teaches," and is available in English,

²¹Ibid.

Waray, Ilocano, Cebuano and Tagalog.²²

The Philippine Lutheran

The Philippine Lutheran, official publication of the Lutheran Church in the Philippines, is a quarterly publication begun in April, 1950. At Christmas, 1949, a special twelve-page mimeographed issue was published by Missionary Becker, Binalonan, Pangasinan, to introduce the new publication which has continued ever since. The first number of 1950 was a photo-offset publication of eight pages with pictures. Three issues appeared in that year, and in the following years until 1953, when four numbers were published. Photo-offset issues were replaced by mimeographed copies with the third number of the first volume in 1950. The mimeographed form was used until 1956 when a special 16 page issue was published for the tenth anniversary of the Lutheran Philippine Mission. In 1956 and 1957 only two issues appeared, those in the latter year being printed. In 1958 the four issues came out in a larger illustrated newspaper format. One issue appeared in the same style in 1959. In 1960 and 1961 only one mimeographed issue for each year was published. In 1962 no issue appeared. Instead, the Philippine Lutheran Laymen's League published several issues of a magazine for their organization with news items from many of the Lutheran congregations in the

²²Ibid.

Philippines. In 1963 this mimeographed publication was combined with The Philippine Lutheran which has since been printed via photo-offset with many pictures.

The Philippine Lutheran is now a 32 page quarterly publication carrying devotional articles, news from Lutheran churches in the Philippines as well as in other lands. The magazine helps to bind together the far-flung Lutheran congregations in the Philippines and helps to identify themselves with Lutherans around the world. For the first eleven years of publication, the publicity director, elected by the Lutheran Philippine Mission Conference served as editor. Missionaries Becker, Nieting, Nau, McAmis, Kretzmann, Dorn and Wyneken have served in this capacity. Now the Lutheran Church in the Philippines' Mass Communications Director, the Rev. Elton J. Rengstorf, serves as editor. The Philippine Lutheran has a circulation of approximately 2,300 at present.²³ The publication is in English. Dialect supplements were planned at various times, but never materialized.

Literature Production and Distribution

First attempts to exercise some kind of control over Lutheran publications in the Philippines came in the Lutheran Philippine Mission Conferences of 1950 and 1953 when the

²³Esteban P. Eugenio, "Sworn Statement," (for Philippine Government Bureau of Posts) The Philippine Lutheran, XV, No. 4 (December 1965), 32.

Gospel Advance Committee was authorized to publish tracts.²⁴ In 1954 conference formed a Literature, Information, Information and Teaching Aids Committee (LITAC) which was to acquire, produce and translate Sunday School material, tracts, catechisms and various educational materials.²⁵ This committee, made up of three clergymen and two laymen, was not able to do very much and was therefore abolished in 1955. The chairman of each district conference was made responsible for the production and distribution of literature.²⁶

In 1959 a Christian Literature Board was formed which was composed of a literature supervisor from each of the three districts. The Publicity Director was designated as the literature coordinator.²⁷ At the general conference in 1961 Missionary Louis Dorn was assigned as Administrator of Christian Literature and was asked to devote 50 per cent of his time to this task.²⁸ In 1962 the Department of Mass

²⁴Minutes of the 3rd Annual Conference of the Lutheran Philippine Mission, Pasay City, Feb. 18-22, 1952; LPM-54-52, p. 12; Cf. Minutes of the 4th Annual Conference of the Lutheran Philippine Mission, Pasay City, Jan. 26-30, 1953; LPM-57-53, p. 14.

²⁵Minutes of the 5th Annual Conference of the Lutheran Philippine Mission, Pasay City, Feb. 22-26, 1954; LPM-53-54, p. 7.

²⁶Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, Jan. 24-28, 1955; LPM-33-55, p. 6.

²⁷Minutes of the 10th Annual Conference of the Philippine Lutheran Church, Baguio City, Jan. 18-23, 1959; PLC-16-59; p. 11.

²⁸Minutes of the 4th General Conference of the Philippine Lutheran Church, Baguio City, Jan. 10-15, 1961; PLC-35-61, p. 11.

Communications was established with Missionary E. J. Rengstorf designated as its first director. He was placed in charge of production, publication and distribution of Christian literature as well as the radio work in the Philippines.²⁹

Early in 1963 the Department for Mass Communications established a Literature Center, to publish and distribute Christian literature for the Lutheran Church in the Philippines. During that year the Center produced 22 projects, totaling 725 pages of text. In addition the Center handled 451 job orders during the first nine months of 1963. These varied in size from one page bulletins to 30 page sets of minutes, lessons for the Bible Correspondence Courses and lay training. These job orders are run for the church agencies and individual pastors and missionaries at cost, thus relieving them of hours of mimeograph drudgery. With a literature budget for 1963 of \$10,000, the Literature Center operated on an 80 per cent subsidy, which meant \$2,000 had to come from local sources and sales. The budget for 1964 was about \$20,000. Operating on a 75 per cent subsidy basis meant that about \$5,000 had to come from local sources and sales. In 1966 the Center has a budget of \$30,000, with receipts of almost \$10,000 expected. Director Rengstorf comments, "The problem is always to produce

²⁹Minutes of the Board of Directors of the Philippine Lutheran Church, Manila, Jan. 19-22, 1962; PLC-BD-24-62, p. 6. Cf. Appendix F--"Job Description: Administrator of Christian Literature," by Louis Dorn, pp. 14-15.

materials that people can afford, and yet make them attractive. A \$1 book from the United States costs almost what the average man makes in one day in the Philippines."³⁰

Projects produced by the Center may be a one page tract or a Sunday School Teacher's Quarterly or Vacation Bible School material. Generally materials are first produced by mimeograph or office offset and used for a trial period. After the necessary revisions are made, the larger items, like catechisms and hymnals, are sent to commercial printers for production in quantity. In addition to its own projects, which are generally produced in several dialects as has been noted, the Center stocks and distributes materials from local sources and from the United States.³¹ It serves as an outlet for Concordia Publishing House, St. Louis, Missouri, the publishing concern operated by the Lutheran Church--Missouri Synod.

Mr. Alberto Aquino presently manages the Literature Center. In addition to the mechanics of production, he is responsible for filling orders. He also assists with adaptations, does layout work and deals with commercial printers and suppliers. The staff of seventeen includes translators, typists, production personnel, an artist and stock clerks.

³⁰Elton J. Rengstorf, "Department of Mass Communications" (Unpublished manuscript in the possession of the writer, n.d. [c.1964]), p. 6.

³¹Ibid., pp. 6-7.

More needs to be done to get Christian literature to the people of the church. Most of the distribution is by mail at present, although a small book store is operated in the Lutheran Building, Manila, at present. Booknooks and colportage are other methods of distribution being investigated.³²

Board for Mass Communications and Parish Education

In 1965 the Lutheran Church in the Philippines established a Board for Mass Communications and Parish Education consisting of five members. This Board determines the general policies and practices which govern the two departments of the Lutheran Church in the Philippines. It coordinates the Lutheran Hour work in the Philippines with the work of the Lutheran Church in the Philippines. It reviews the departmental budgets and submits them to the Board of Directors of the Lutheran Church in the Philippines. This Board evaluates the various aspects of the work of the departments it supervises.³³ At the present time the Board is also studying membership instructional materials, possibilities of a basic unified Lutheran Hymnal for the Philippines including orders for occasional services, and adult education materials.³⁴

³²Ibid., pp. 7-8.

³³Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, Jan. 11-15, 1965, pp. 7-8.

³⁴Minutes of the Board for Mass Communications and Parish Education, Manila, March 15-16, 1966; MACPED-5-66; MACPED-6-66, p. 2; MACPED-15-66, p. 6. Cf. Appendix "A," "B" and "C."

Bible Translation Work

Lutheran missionaries early recognized the need for good translations of the Bible and Bible portions in the various dialects of the Philippines. When work began among the Kankanaey people of Mountain Province, Missionary Kretzmann investigated the possibility of translating several books of the Bible into Kankanaey, a dialect in which the Bible was not yet translated. In 1952 the Philippine Bible House formed a Kankanaey translations committee with representatives from the Protestant groups working in this area. The Rev. G. Henry Watermann, translations consultant of the Philippine Bible House, supervised the work of this committee from 1955 to 1965. Mr. Thomas Batong served as basic translator for the Gospel of St. Mark, which the Philippine Bible House published in 1960. Kankanaey translations of the Gospels of Luke and John are now underway.

Missionaries Norbert Becker and Alvaro Cariño have assisted in the revision of the Ilocano version of the Bible. Missionary Louis Dorn is serving on the committee revising the Old and New Testaments in Tagalog. In 1963 Missionaries Dorn and McAmis and Miss Regalada Herrera of the Lutheran Church in the Philippines attended the first Bible Translator's Institute for Southeast Asia. At this month long institute in Manila the science of translation was taught by Dr. Eugene

Nida and other translation experts.³⁵

³⁵"Philippines Host to Bible Translators," The Philippine Lutheran, XIII, No. 3 (August 1963), 23.

CHAPTER IX

ACTIVITIES OF THE LUTHERAN PHILIPPINE MISSION AND THE LUTHERAN CHURCH IN THE PHILIPPINES

This chapter brings together a number of topics which have contributed to the development of the Lutheran Church in the Philippines and which are related to the Lutheran Philippine Mission. First the organization of the Lutheran Philippine Mission Conference is examined and then the development of the Lutheran Church in the Philippines. The Philippine conference adopted a mission policy in 1949 and at present the Lutheran Church in the Philippines is attempting to adopt a constitution. These are surveyed as the two organizations are considered. Missionaries' language preparation receives brief attention. A discussion of the Culion agricultural project and the development of medical mission work follow. Lutheran missionaries and pastors have attempted to do some social welfare work and also are involved in community betterment projects. These attempts and projects receive brief consideration. The Lutheran Building in Manila and the work of the business manager are described. In 1962 the Missionary Aviation Fellowship began operation in the Philippines, and its service to the Lutheran mission is outlined. Relationships between Filipinos (pastors and laymen) and American missionaries are noted, as well as relations of the missionaries

with one another and with the Board for Missions in the United States. Finally, relations with other church groups in the Philippines and relations with Lutheran churches in other countries are surveyed.

The Lutheran Philippine Mission Conference

In September, 1947, the three Lutheran missionaries in Manila organized the Philippine Lutheran Pastoral Conference electing Missionary Rudolph Prange chairman, Missionary Alvaro A. Cariño secretary and Missionary Herman R. Mayer treasurer.¹ The conference met each week to take care of business matters and to plan mission activities. Conference resolved to begin surveys into the provinces north of Manila, since four new missionaries were arriving in October. After the arrival of the new missionaries, the conference staff scheduled meetings on a monthly basis. The Lord's Supper was celebrated and study papers were read at these monthly meetings. In one of the first meetings the new missionaries resolved to create an education committee, composed of Missionaries Lorenz Nieting and Cariño, to study the establishment of a training school for native workers.² The mission staff held business meetings as needed in addition to the monthly conferences.

¹Minutes of the Philippine Pastoral Conference, Manila, September 8, 1947; p. 1.

²Minutes of the Philippine Pastoral Conference, Manila, November 8, 1947; p. 2.

After some of the missionaries began working in the provinces at Binalonan and Candon in April, 1948, meetings of the pastoral conference were scheduled bimonthly. An Executive Committee, consisting of the three officers, was authorized to take care of business matters for the conference between sessions. Missionaries in Manila were permitted to attend these sessions of the Executive Committee. Late in 1949 this practice was discontinued upon the advice of the Board of Foreign Missions in the United States. Beginning in 1950, also at the initiation of the Board of Foreign Missions, conferences were made an annual affair.

The first annual conference, held in February 1950, resolved to create the following five standing committees: Committee on Gospel Advance; Committee on Education; Committee on Publicity and Research; Committee on Finance and the Executive Committee.³ This conference also resolved to set up three regional conferences: Northern Luzon, Central Luzon and Mindanao.⁴ The committees of conference continued until 1954 except for the Committee on Finance, which was absorbed by the Executive Committee in 1951. In 1954 conference designated the following standing committees: the Executive Committee, the Mission Committee, the Education Committee and

³Minutes of the 1st Annual Conference of the Lutheran Philippine Mission, Quezon City, February 7-10, 1950; PC-61,62,63,64-50; pp. 17-18.

⁴Ibid., PC-66-50; p. 18.

the Literature, Information and Teachings Aids Committee.⁵ Actually the Mission Committee had been formed in 1952 and involved Filipino laymen as well as missionaries.⁶

Until 1955 the Executive Committee was usually composed of three missionaries working in the Manila area. Occasionally a missionary from one of the mission stations on Luzon north of Manila would serve temporarily on this committee, especially when a missionary in Manila went on furlough. The sixth Annual Conference decided to have one missionary from each of the three regions or districts serve on the Executive Committee.⁷ The treasurer served on the Executive Committee in an advisory capacity. At this conference the practice of having the missionaries meet separately without Filipino pastors and laymen began. The missionary staff continued to have its own meetings from 1955 on and gradually the name, "Lutheran Philippine Mission," is applied to this group. Part of the reason for this was the erection in that year of the vacation house for missionaries in Baguio City. A Vacation House Committee was created in 1955, composed chiefly of missionary wives, to take care of the operation of this two-

⁵Minutes of the 5th Annual Conference of the Lutheran Philippine Mission, Pasay City, February 22-26, 1954; LPM-31-54, p. 4.

⁶Minutes of the 3rd Annual Conference of the Lutheran Philippine Mission, Pasay City, February 18-22, 1952; LPM-2-52, pp. 1-2.

⁷Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, January 24-28, 1955; LPM-21-55, pp. 4-5.

unit facility which was built with funds donated by the Lutheran Women's Missionary League of the Lutheran Church--Missouri Synod in the United States.⁸ In 1964 a third vacation house unit was purchased to take care of the increased size of the missionary staff.

From 1955 to 1961 the three clergy members of the Board of Directors of the Philippine Lutheran Church were designated as the Executive Committee of the Lutheran Philippine Mission staff. The mission staff conference in 1961 decided the three members of the Executive Committee need not be the three clergy members on the Board of Directors of the Philippine Lutheran Church, since it was possible for a Filipino pastor to be elected to the Board.⁹ In 1963 the designation for the Executive Committee was changed to Mission Council at the request of the Board for World Missions. Since 1963 meetings of the mission staff are being held every other year. Some missionaries feel these separate meetings should be dropped and a Philippine field pastoral conference, which would include the Filipino pastors, be held instead. Such a proposal has not been adopted and the Lutheran Philippine Mission staff conference of missionaries held its meeting in Baguio City in February, 1966.

⁸Ibid., LMS-3-55, p. 16.

⁹Minutes of the 11th General Conference of the Lutheran Philippine Mission Staff, Baguio City, January 16-20, 1961; LPMS-4-61, p. 2. Cf. LPMS-27-61, p. 10.

The Lutheran Church in the Philippines

The formation of a national church in the Philippines was the aim of the Lutheran Philippine Mission from its earliest beginnings in 1946. The Mission Policy of the Lutheran Philippine Mission adopted in 1949 stated that the mission would work toward an indigenous church by:

- a. Limiting expenditures (other than the support of workers sent to the Philippines by the Board of Foreign Missions) so far as possible, to such amounts as can be covered by offerings in the Philippines. . . .
- b. Having it understood that missionaries sent by the Board serve congregations as pastors temporarily only; the same to be replaced as soon as possible by national workers supported by nationals.
- c. As soon as possible, to organize our congregations in the Philippines into a conference or synod which shall direct the work in the Philippines in accordance with Scripture and the Lutheran Confessions insofar as said work can be supported financially by the offerings in the Philippines. In such a conference or synod, member congregations shall vote through an equal number of lay and pastoral delegates. Such self-government shall be introduced gradually. . . . To preserve unity, undertakings of a far-reaching nature, which may affect other stations or workers, shall first be submitted to the conference and the Board for approval.¹⁰

At the third annual conference in 1952 in answer to the question, "When can a conference or convention be held which may be attended by lay delegates of our various parishes?" it was resolved that "such meetings be left to grow naturally

¹⁰Minutes of the Pastoral Conference, Manila, February 22-25, 1959; Appendix, p. 2. The Mission Policy was again adopted with a few revisions and corrections by the 2nd Annual Conference of the Lutheran Philippine Mission, Quezon City, January 15-19, 1951, p. 3; cf. Appendix "A."

out of the cooperative effort of calling Mr. Bilagot as missionary-pastor to Mountain Province under the supervision of the Mission Committee."¹¹ Conference at the same meeting resolved that "they (the Filipino pastors) be eligible--in fact, that they be expected--to be full members of conference, with voice and vote and right to hold office. . . ."¹² The Filipino pastors, the Rev. Guillermo Dionisio and the Rev. Simon Bilagot, took part in all the conferences of the Lutheran Philippine Mission from the time of their ordination into the Lutheran ministry; Dionisio was ordained in 1948 and Bilagot in 1952.

The Mission Committee, formed in 1952 to supervise Pastor Bilagot's work in Mountain Province, consisted of three clergy members and three Filipino laymen who were selected by the Lutheran parishes by vote of all the communicant members. The Lutheran parishes in the Philippines were requested to support Bilagot as their missionary-pastor. The balance of the funds needed for his salary and expenses was provided by subsidy from the Lutheran Philippine Mission.¹³ The Mission Committee was also given the responsibility for the administration of the Land and Building Fund (later called the Church

¹¹Minutes of the 3rd Annual Conference of the Lutheran Philippine Mission, Pasay City, February 18-22, 1952; LPM-8-52, p. 3.

¹²Ibid., LPM-7-52, p. 3.

¹³Ibid., LPM-2-52, pp. 1-2.

Extension Fund). Repayments from congregations that had received church buildings from the Lutheran Philippine Mission were deposited in this fund and then loaned to other congregations in need of a church building. At the request of the Rev. Herman H. Koppelman, Assistant Executive Secretary of the Board of Foreign Missions, it was resolved to channel all requests for funds from the United States for land and chapel needs as well as for subsidy through the Mission Committee, which in turn submitted them to the Executive Committee of the Lutheran Philippine Mission for review and submission to the Board of Foreign Missions.¹⁴ Since Lutheran parishes were being organized in Mindanao, the conference also created a sub-committee in Mindanao consisting of two clergymen and one layman, with a coordinating chairman for the two Mission Committees. The original Mission Committee, now called the sub-committee for Luzon, consisted of three clergymen and three laymen.¹⁵

Meantime, in Manila a committee of eight laymen, two from each of the Lutheran parishes in Greater Manila, met in 1952 to discuss the coordination of the Lord's work between the

¹⁴Minutes of the 5th Annual Conference of the Lutheran Philippine Mission, Pasay City, February 22-26, 1954, p. 6. This action was ratified by the Mission Committee in its meeting at Baguio City, March 8, 1954; MC-1-54, p. 1.

¹⁵Ibid., LPM-51-54, pp. 6-7. This action was ratified by the Mission Committee in its meeting at Baguio City, March 8, 1954; MC-1-54, p. 1.

four parishes.¹⁶ This group continued to meet from time to time with the missionaries and Pastor Dionisio. The Mission Committee was able to collect from one-third to one-half of Pastor Bilagot's salary and expenses from the Lutheran congregations and groups in the Philippines.¹⁷

In 1955 the lay members of the Mission Committee were invited to attend conference sessions.¹⁸ Mr. Bernardino Fuliga came all the way from Davao City to attend conference that year. This conference resolved to invite the lay members of the Mission Committee to attend the annual conference in 1956.¹⁹ The Education Committee was also given the authority by this conference to establish a Board of Control to arrange the details of setting up and operating the Lutheran seminary which was scheduled to open in 1955. The Board of Control was to consist of the three clergymen who were members of the Education Committee and three laymen, two from Manila and one from North Luzon, to be selected by the Education Committee.²⁰ To arrange for the support of the seminary students, the

¹⁶"Manila Congregations Cooperate," The Philippine Lutheran, III, No. 2 (April 1952), 6.

¹⁷Herbert Kretzmann, "The Church in Guinzadan," The Lutheran Witness, LXXIII, No. 6 (March 16, 1954), 94.

¹⁸Minutes of the Executive Committee of the Lutheran Philippine Mission, Manila, January 3, 1955; ECP-2-55, p. 1.

¹⁹Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, January 24-28, 1955; LPM-70-55, p. 14.

²⁰Ibid., LPM-16-55, p. 3; cf. LPM-86-55, p. 16.

Education Committee created a Student Support Committee (later called the Student Aid Committee) consisting of one layman from each Lutheran parish throughout the Philippines, selected by the three regional conferences. The laymen selected from the Mindanao parishes served the committee through correspondence. The laymen were to collect funds in their congregations for student support. An executive committee of this Student Aid Committee consisting of the representatives in the Manila area was to administer the funds.²¹

The Executive Committee of the Lutheran Philippine Mission invited lay delegates to come to the 1956 conference from those parishes not represented on the Mission Committee, resolving to set up a delegate travel fund, and asking the delegates to pay one peso per day toward meals.²² Besides sixteen missionaries and two Filipino pastors, eleven lay delegates attended the 1956 conference; two from Mindanao, four from Manila and five from North Luzon. They formed one floor committee at conference.

This proved to be a momentous assembly since the Philippine Lutheran Church was formed. The organization of the Philippine Lutheran Church provided for three regional

²¹Minutes of the Education Committee of the Lutheran Philippine Mission, Caloocan, Rizal; February 15, 1955; EDCOM-17-55, p. 3.

²²Minutes of the Executive Committee of the Lutheran Philippine Mission, Pasay City, September 5-7, 1955; ECP-25-55, p. 1.

conferences with one lay delegate from each congregation represented at the regional (or district) conference which was to meet once a year. The North Luzon District consisted of the following parishes: Candon, Binalonan, La Trinidad and Guinzadan; the South Luzon District of Trinity, Grace, Immanuel and Bethel congregations in the Manila area; and the Mindanao District of Davao City and Cagayan de Oro City. The Mission Committee and the Student Aid Committee were abolished and their duties taken over by the Board of Directors, which consisted of three clergymen and three laymen, one clergyman and one layman from each district. Since 1963 a president is elected in addition to the six members of the Board of Directors, and the treasurer serves the Board in an advisory capacity. The Education Committee was abolished and the Board of Control, consisting of three clergymen and three laymen, took over its duties. The supervision of the work of Pastor Bilagot was given to the North Luzon District, and of Pastor Dionisio to the South Luzon District. The organization plan passed at the 1956 conference set up a schedule of meetings of the various district conferences and committees.²³ At the conference in 1957 the amendment was adopted that each district elect a lay member and an alternate for the Board of Directors

²³"Organization Plan for the Philippine Lutheran Church," adopted by the 7th Annual Conference of the Lutheran Philippine Mission, Pasay City, January 23-27, 1956; PLC-66-56, p. 18. The plan is outlined in the appendix of the minutes of this conference. The name, "The Philippine Lutheran Church," was adopted at this conference, PLC-35-56, p. 10.

at the time of general conference.²⁴ The Land and Building Fund was designated as the Church Extension Fund to be administered by the Board of Directors.²⁵ In 1958 the organization plan was amended to allow groups operated as separate stations and having communicant members to send a lay delegate to district conferences. Groups having at least 25 active communicants were entitled to a lay delegate at general conference.²⁶ In this way Filipino laymen were given positions of trust and responsibility in the church at large in the Philippines.

Missionary Louis Nau read an essay, entitled "Church Polity for the Philippine Lutheran Church," to the 1957 conference. He recommended a semi-synodical form of church polity proposing that conference elect bishops for three year terms for each of the three districts with no limit on the number of terms a man may serve as bishop. The Board of Control was assigned the task of setting up a proposed constitution for the Philippine Lutheran Church and was asked to study the recommendations made in Nau's essay.²⁷ The Board of Control

²⁴Minutes of the 8th Annual Conference of the Philippine Lutheran Church, Pasay City, January 7-11, 1957; PLC-45-57, pp. 12-13.

²⁵Ibid., PLC-48-57, pp. 13-14.

²⁶Minutes of the 9th Annual Conference of the Philippine Lutheran Church, Pasay City, January 27-31, 1958; PLC-15-58, p. 7.

²⁷Minutes of the 8th Annual Conference of the Philippine Lutheran Church, Pasay City, January 7-11, 1957; PLC-66-57, p. 22.

resolved to request faculty opinions of the Missouri Synod seminaries in the United States on the theological, exegetical and practical phases of church polity and organization.²⁸

The faculty of Concordia Seminary, St. Louis, Missouri, listed the following principles as governing church polity and organization:

1. The life and welfare of the Church is one of the primary considerations in the development of principles governing church polity and organization. This involves another primary consideration, fidelity to the teachings of the Holy Scriptures. . . . Still another primary consideration is the necessity, without compromising Scriptural principles, of accommodating church polity and organization to the cultural pattern of a people. . . .
2. Polity and organization, rightly conceived, will not deprive the royal priesthood of those gifts and privileges which the clergy and the laity alike should enjoy and exercise. A correctly conceived polity and an effectively structured organization will, therefore, provide opportunities for further training and exercise in the God-given functions of members of the body of Christ. . . .
3. The Church may select responsible and qualified persons for various supervisory offices in the interest of the effective and unified functioning of the Church. . . . The Church must safeguard the interests of all in the commission of such rights and powers. . . .
4. Authority in the Church is the authority of the Word of God. Church polity will, therefore, protect as well as provide for the free course of the Gospel. . . .
5. The New Testament, beyond describing and implying some of the arrangements which existed at the time of its writing, does not indicate any mandatory form of church polity or organization which is to be imposed upon the Church today. The example of the New Testament Church, however, which showed mutual cooperation within

²⁸Minutes of the Board of Control, Manila, September 15, 1957; BC-25-57, p. 1.

congregations and between congregations and mutual sharing of spiritual gifts, should not be set aside lightly. . . .

6. The New Testament teaches that the power of the keys resides in the Church and is to be exercised publicly by its duly called clergy. This principle is also set forth in the Lutheran Confessions. The New Testament principle of the necessity of decency and order should be maintained also in the practice of church polity. . . .

7. The descriptive titles, names and nomenclature for the "ministers" of the Church are not prescribed in the New Testament. However, the functions attached to the offices to be created must be in harmony with New Testament principles. . . .

8. Decision in the Church comes from the Word of God rather than through any imposition of arrogated human authority. Therefore, the power of order and jurisdiction is exercised by preaching and teaching the Word of God, administering the Sacraments, judging doctrine, absolving and retaining sins, guiding, counseling, advising, admonishing, etc. . . .²⁹

The faculty stated it was not mandatory for the Philippine Lutheran Church to duplicate the polity of the Lutheran Church--Missouri Synod in America, nor was it necessary to follow a congregational or synodical type of polity. They commented that an episcopal system might be established, although concern was expressed that an episcopal system might be readily influenced by alien episcopal systems existing in the Philippines and hence deviate from the above principles. A study of the church government in other Lutheran lands (for example, Finland, the Scandinavian countries, Germany, young

²⁹"Principles Governing Church Polity and Organization," authorized by resolution of the faculty, Concordia Seminary, St. Louis, Mo., June 3, 1958; pp. 1-3.

churches) may prove helpful in studies of the question. They also encourage scrutiny of the Lutheran Confessions.³⁰

Before this faculty opinion was received the next conference of the Philippine Lutheran Church was held. This conference resolved that the Board of Control form a constitution for the Philippine Lutheran Church by supplementing the organization plan and by expanding on policies adopted by conference.³¹ Since duties in connection with the seminary kept the Board of Control busy, it was not able to present a constitution at the next general conference. Therefore a Constitution Committee was formed by the 1959 conference and it was given the task to present a model constitution for local congregations and a constitution for the Philippine Lutheran Church at the next general conference meeting.³² At the next conference this Constitution Committee was reorganized to consist of Filipinos, one clergyman and three laymen, with one American missionary as consultant.³³ The Philippine Lutheran Church is still being guided in the formation of its

³⁰Ibid., pp. 3-4.

³¹Minutes of the 9th Annual Conference of the Philippine Lutheran Church, Pasay City, January 7-11, 1957; PLC-21-58, p. 12.

³²Minutes of the 10th Annual Conference of the Philippine Lutheran Church, Baguio City, January 18-23, 1959; PLC-15-59, p. 10.

³³Minutes of the 4th General Conference of the Philippine Lutheran Church, Baguio City, January 10-15, 1961; PLC-8-61, p. 3.

constitution by the faculty opinion from Concordia Seminary, St. Louis, Missouri.

In the absence of a constitution, the 1961 conference outlined the authority and duty of the Philippine Lutheran Church, as well as the authority and duty of the Board of Directors. It was made clear that the Philippine Lutheran Church and its Board of Directors were to deal with the Board for World Missions in the United States through the Lutheran Philippine Mission and its Executive Committee.³⁴ This conference also adopted a plan whereby each district would have six voting delegates at the next conference, three lay and three clergy. For each 300 communicants or major fraction thereof, two additional voting delegates, one clergy and one lay, were allowed. All delegates were to be elected by their respective districts.³⁵

At the next conference of the Philippine Lutheran Church much time was spent in a discussion of the proposed constitution. But conference was not ready to adopt it. The Philippine Lutheran Church, however, declared that it was ready, able and eager to assume authority in the administration of its own affairs and assume full responsibility for all its actions, considering such actions final. The church requested the Board for World Missions to recognize this

³⁴Ibid., PLC-39,40-61, pp. 13-14; PLC-53-61; p. 18.

³⁵Ibid., PLC-54-61, pp. 18-19.

authority and deal directly with the Philippine Lutheran Church in areas of common interest.³⁶ This meant the actions of the Philippine Lutheran Church were no longer subject to review by the Lutheran Philippine Mission Staff and/or its Executive Committee.

In 1965 the Philippine Lutheran Church conference once again was not ready to fully adopt the proposed constitution as it had been amended. It therefore resolved to adopt provisionally the constitution and by-laws as amended by conference, and it directed the Board of Directors to edit, disseminate and prepare the amended constitution and by-laws for adoption by the 1966 general conference scheduled to meet in October.³⁷ Part of the reason for the difficulty in getting the constitution adopted is that as it had been proposed, it followed too closely the constitution of the Lutheran Church--Missouri Synod in the United States and was not suited in some respects to the needs of the church in the Philippines.³⁸ At

³⁶Minutes of the 5th General Conference of the Philippine Lutheran Church, Los Baños, Laguna, January 15-20, 1963; PLC-4-63, p. 2.

³⁷Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, January 11-15, 1965; LCP-9-65, p. 2.

³⁸Cf. "Reports and Memorials for the 5th General Conference of the Philippine Lutheran Church," Los Baños, Laguna, January 15-20, 1963; proposed constitution, not paginated. This proposed constitution for PLC when compared with the Constitution of the Lutheran Church--Missouri Synod as contained in the Handbook of the Lutheran Church--Missouri Synod (1963 Edition)

the general conference in 1963 the name "The Lutheran Church in the Philippines" was adopted in place of the name "The Philippine Lutheran Church." Since 1963 the Board of Directors has been meeting four times a year rather than one or two times as was the case previously.

Missionaries' Language Preparation

The first Lutheran missionaries who came to the Philippines noticed the great amount of mission work that could be done in English. Therefore they began working immediately. This made it difficult to learn the dialect in their particular area. Even Missionary Cariño worked exclusively in English while he was in Manila, 1946 to 1949, except for an Ilocano radio program. The basic reason for his reassignment to Candon was so that he could make use of his native dialect, Ilocano. Cariño did teach Missionaries Strohschein and Becker some Ilocano for a few months until they left for their assignments in northern Luzon. Much of the mission work in the early period was conducted in English especially in Manila and other larger cities. The only American missionary who became proficient in the dialect was Becker. He and Aradanas, as

is essentially the same except for minor changes in wording. The Los Baños Conference did make a few changes, simplifying and shortening the text, but the essentials of the Missouri Synod Constitution remained. At the 1965 conference significant changes were made especially in the statement of the objectives. Gradually a constitution more suited to the needs of the Lutheran Church in the Philippines is emerging.

bachelors, lived together in Binalonan where Becker learned Ilocano informally.

Lutheran missionaries soon realized that to be more effective in their mission work in the Philippines, they should have a speaking knowledge of one of the dialects. At the 1955 conference the resolution was adopted to have new missionaries entering the field devote six months to full-time language study.³⁹ In 1957 conference resolved to require new missionaries to spend one full year in language study.⁴⁰

One difficulty early Lutheran missionaries had in learning a Philippine dialect was the lack of a language school for foreigners. Missionaries in Manila and elsewhere often did attempt to learn the dialect of the area through various people, some of whom had little or no idea of how to teach adults a new language. In 1955 several mission groups in Manila began discussing the possibility of establishing a language school for missionaries. Missionary Prange represented the Lutheran Philippine Mission at these meetings over a number of years. Finally in 1961 the Inter-Church Language School was established in the Philippines as a cooperative effort of the United Church of Christ in the Philippines, the

³⁹Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, January 24-28, 1955; LPM-29-55, pp. 5-6.

⁴⁰Minutes of the 8th Annual Conference of the Philippine Lutheran Church, Pasay City, January 7-11, 1957; LPM-11-57, p. 5.

Episcopal Church, the Methodist Church and the Southern Baptist Convention. Even though the Lutheran Mission had been in on the planning stages, it did not become a participating member of this school until 1963.⁴¹ Lutheran missionaries, however, did use the school for language study as soon as it opened. This language school is doing pioneer work in linguistics for the Philippines. It offers courses in the major dialects of the Philippines using tape recordings as well as Filipino instructors. The school also offers courses in the history and culture of the Philippines. Lutheran missionaries are given an orientation program guided by Missionary Morthole while in language school. This consists of readings and discussions, as well as assigned visits to local congregations in the Manila area and also to churches in the provinces.⁴² Missionaries are also urged to continue their language study after they complete their basic course in Manila.

Culion Agricultural Project

A former Lutheran serviceman, Harold L. Baar, from Wisconsin determined in 1948, during a two year tour of duty with the Coast Guard at Talampulan, Philippines, to return to

⁴¹Minutes of the Mission Council of the Lutheran Philippine Mission, Baguio City, September 26-29, 1963; MC-30-63, p. 3. Appendix "A" of these minutes has a two page report on the mission's relationship to the Inter-Church Language School.

⁴²Louis Dorn in a letter to the writer dated February 15, 1966.

help the lepers on the island of Culion. The United States Coast Guard maintains a long range navigation station at Talampulan, twenty-two miles from Culion, and Baar had opportunity to visit Culion during his tour of duty there. He used his G.I. Bill to earn a degree in agriculture at the University of Wisconsin, took missionary studies at Concordia Seminary, St. Louis, Missouri, and orientation courses at the Carville, Louisiana, leprosarium. Supplied with a jeep, a grader, tractor and plow, he came to the Philippines to serve at Culion as an agricultural missionary in late 1955.⁴³ He worked among the people of Culion for five years.

Culion is a small, isolated island about 200 miles southwest of Manila. A leper colony of almost 1500 positive cases and almost 400 negatives (those whose leprosy has been arrested) is located on this island. Another 500 are either children or visitors in the colony. During his stay on Culion Baar developed a barrio for negatives in a cogon grass basin at Patay, 15 kilometers from the Colony. Each family coming to settle in this barrio was given four hectares for farming. Mr. Baar also had a test farm on which he determined what crops can be grown and what animals can be raised. He conducted classes in agriculture at three different places. As he had opportunity he also taught Bible Classes. Mr. Baar

⁴³"Americans Abroad. Three Kings of Orient," Time, LXXII, No. 25 (December 22, 1958), 19-20. Cf. "G.I. Returns to Leper Colony," The Lutheran Witness, LXXV, No. 10 (May 8, 1956), 182.

worked with negatives who did not want to go home because they were afraid they would not be accepted. He established a place where they can be self-sufficient and where they and their families can live content.⁴⁴

This is one way the Lutheran Church expressed its Christian love in the Philippines. Mr. Baar's work was under the supervision of the South Luzon District of the Lutheran Church in the Philippines. While in Manila he would attend the meetings of this district as well as general conference. His work was not integrated with the mission program of the Lutheran Philippine Mission. Missionaries in the Philippines got the impression this was a venture of the Board of Foreign Missions in the United States who had accepted Baar as a lay missionary without prior consultation with the field. Only Missionary Prange was able to make a survey trip to Culion in 1956 shortly after Baar had started his work. He recommended that it would not be wise to send an evangelistic worker to Culion since the United Church of Christ was taking care of the Protestants in the Colony as well as on the outside.⁴⁵ Through Baar's work at Culion, Lutheran representation was requested on the Philippine Evangelical Leprosy Mission, an

⁴⁴Rudolph Prange, "Report on Survey Trip to Culion, March 13-22, 1956" (Unpublished manuscript dated June 6, 1956), 3 pages; also Harold Baar, "Culion," reports to the 1956 and 1957 conferences of the Lutheran Philippine Church, Reports and Memorials to the 7th and 8th annual conferences, not paginated.

⁴⁵Ibid., p. 3.

interdenominational group guiding Protestant work in the leprosy colonies in the Philippines. This group is chiefly concerned with social welfare of the patients in the leprosy colonies, but sometimes it also gets involved with evangelistic work. Lutheran representation has continued on this committee to the present.

The Philippine Medical Mission

Medical work began in a humble way at Guinzadan, Mountain Province, in March, 1951, after people attending Lutheran services were refused treatment at the Roman Catholic mission clinic in the next village. Missionary Kretzmann had been successful in treating a number of cases with sulfa pills. The Guinzadan people requested Kretzmann to make essential medicines available for their most common illnesses. A medicine chest was set up with 200 pesos granted by the Executive Committee of the Lutheran Philippine Mission.⁴⁶ Those who were sick were requested to obtain a prescription from the public health nurse in a village about 8 kilometers away. Insofar as possible the users were to pay for medicines received, and the money collected was used to replenish the stock of medicines.

In 1953 a nurse was engaged to come to Guinzadan two days

⁴⁶Minutes of the Executive Committee of the Lutheran Philippine Mission, Quezon City, February 26, 1953; E-6-53, p. 1.

each week to treat the common illnesses of the people. The people were asked to pay a part of her salary.⁴⁷ For a few months in 1954 a public health doctor made bi-weekly visits to Guinzadan on weekends, being reimbursed for these visits through the Mission Committee.⁴⁸ In 1955 the conference voted to "expand and coordinate our medical work in the Philippines." The Mission Committee was given authority to hire a Lutheran doctor for this work.⁴⁹ But funds were not available when this doctor was, so these plans did not materialize. Meantime the missionaries and their wives did what they could to meet the medical needs of the people. Missionary Louis Nau and Mrs. Norbert Becker were especially active in this work. Since neither had sufficient training in medicine nor were licensed by the Philippine government to practice medicine, they were strongly cautioned by the Board of Foreign Missions regarding the illegal character of their work. The Board expressed the feeling that this might prevent them from carrying on the primary evangelistic activity for which they were stationed in the Philippines.⁵⁰

⁴⁷Minutes of the Mission Committee of the Lutheran Philippine Mission, Manila, August 26, 1953; MC-14-53, p. 1.

⁴⁸Minutes of the Mission Committee of the Lutheran Philippine Mission, Baguio City, March 8, 1954; MC-7-54, p. 2.

⁴⁹Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, January 24-28, 1955; LPM-50-55, pp. 9-10.

⁵⁰Minutes of the Board of Foreign Missions, St. Louis, Mo., September 16-17, 1957; Resolution 57-295, not paginated (Concordia Historical Institute, St. Louis, Mo., microfilm).

Money for a more formal type of medical work became available in 1958. A Medical Committee was formed to supervise the program, formulate policy and develop plans for expansion and operation. The committee consisted of two laymen and three clergymen. In 1962 this committee appointed Dr. Leo Florendo as medical director of the Philippine Lutheran Medical Mission. Dr. Florendo joined the Philippine Lutheran Medical Mission in 1959. As director he has the responsibility and authority for the administration of the medical evangelistic work of the Philippine Lutheran Medical Mission. The Philippine Lutheran Medical Mission operates clinics at Abatan, where one doctor (Dr. Florendo), two nurses, two midwives and one secretary are employed. This is the center of the Lutheran medical work in Mountain Province. Here a twenty-bed rural hospital is under construction which should be completed in August, 1966. A doctor's residence is also located at Abatan. A permanent type clinic with quarters upstairs is located at Guinzadan, where a nurse and a midwife are employed. At Balakbak an inadequate rented building houses the clinic and provides living quarters for the nurse and midwife upstairs. In Tinglayan, Kalinga, a nurse and midwife work in a cogon grass clinic. In January, 1966, the construction of a home for the nurse was started. A second doctor serves part-time in Tinglayan and the rest of the time

in Balakbak.⁵¹

During 1965 the four Lutheran clinics treated almost 15,000 patients. This figure compares with 10,000 in 1964. Total operating costs (excluding building projects) during 1965 were about 160,000 pesos of which the patients paid about 50,000 pesos.⁵² Morning devotions attended by staff members as well as by many patients and their relatives are held daily. The staff also holds Bible study several times a week. Not all the staff are Lutheran Christians, but all like continuing Bible study.⁵³

Since 1961 the Philippine Lutheran Medical Mission has been a member of the Inter-Church Commission on Medical Care. This is a cooperative agency in which the United Church of Christ in the Philippines, the Episcopal Church, the Methodist Church and others join in meeting medical needs in the Philippines. Regional meetings of the Protestant groups doing medical work in Mountain Province are held. Through this commission a 10,000 pesos gift has been received from the World Council of Churches for building an operating room in the

⁵¹Juraine Hornig in a letter to the writer dated February 2, 1966.

⁵²Ibid.

⁵³Dr. Leo Florendo, "Five Years with the Philippine Lutheran Medical Mission," The Philippine Lutheran, XIV, No. 1 (April 1964), 5.

hospital under construction at Abatan.⁵⁴

While Missionary Cariño was stationed in Candon, Ilocos Sur, during the 1950s, he carried on medical work with volunteer help from doctors of the community. A clinic, called the Bethesda Clinic Dispensary, was opened in the barrio Tamurong in 1953. A doctor was present for one clinic day each week. Mrs. Cariño, a registered nurse, went oftener to the clinic to treat the patients according to the doctor's instructions. She also instructed several public school teachers in practical nursing and first aid.⁵⁵ A few years later a small hospital was built as a community project. This contained a dental clinic in addition to the medical clinic and had two wards on the second floor, as well as a laboratory, dispensary, office and waiting room.⁵⁶ Pastor Bugtong continues to receive sample medicines from Lutheran medical mission groups in the United States which he distributed to the poor who need them. Lutherans in the Candon area and elsewhere, have frequently requested the expansion of the Philippine Lutheran Medical Mission to include them

⁵⁴Minutes of the Board of Directors of the Lutheran Church in the Philippines, Manila, October 12-14, 1965; LCP-BD-64-65, p. 3.

⁵⁵Alvaro A. Cariño, "Our Philippine Bethesda," Mission Call (Synod ed.) I, No. 6 (November-December 1954), p. 6.

⁵⁶Alvaro Cariño, "From the Philippines," The Cross and the Caduceus, V, No. 6 (November-December 1956), 2-3.

also. The only expansion that has received endorsement is the plan to do medical work in the Maranao region along Lake Lanao in conjunction with the Muslim mission. This awaits personnel and funds.

Social Welfare Projects

There is much that needs to be done in the Philippines in social welfare work. Lutheran missionaries hardly know where to start. This is most evident in the rural areas. In connection with the work at Guinzadan Missionary Kretzmann and Mr. Simon Bilagot helped the people organize the "Agrisani Association" (Agriculture and Sanitation Association). The people were instructed how to erect outdoor toilets; seeds and fertilizers were obtained and distributed at cost and other community projects were initiated. Along Mountain Trail as well as in the Guinzadan area farmers' cooperatives were organized to help the Igorot vegetable growers to market their products. A better price for cabbage and other vegetables was secured through making contacts in Baguio City and Manila with the Chinese marketing associations. Pastor Simon Bilagot helped the people form the local cooperatives and an overall association which was able to import fertilizers and seed potatoes at a much lower rate.⁵⁷ A Philippine government

⁵⁷"Help for Mountain Farmers," The Philippine Lutheran, III, No. 2 (April 1952), 7-8.

agency later came and reorganized the cooperatives, but they failed to work with the Chinese. These cooperatives went bankrupt and the people came back to Pastor Bilagot and asked him to form the original cooperative again. Another project of the association is the protection of the rights of people who would otherwise be ejected from their property because of the rules of the government Bureau of Forestry. Guidance is also offered with regard to crop rotation, planting fruit trees and other means by which the poor people of Mountain Province can raise their standard of living.

In other places Lutheran missionaries have directed congregations to help those who are in need. This is especially true of Christ Lutheran Church, Cagayan de Oro City, as has already been noted.⁵⁸ The pilot project carried on by this congregation among the blind and deaf of the community is outstanding and deserves to be recommended to other Lutheran churches.⁵⁹ Missionary wives in the Manila area have been conducting a Bible Class for a number of years in Abiertha's House of Friendship, a home for unwed mothers, and doing social work there as they are able.⁶⁰ A crocheting project

⁵⁸Cf. Supra, p. 171.

⁵⁹Cf. Appendix "F," Minutes of the Board of Directors of the Lutheran Church in the Philippines, Manila, July 13-15, 1965.

⁶⁰Dorothy Kretzmann, "Abiertha's House of Friendship, a Haven for Those in Need," The Philippine Lutheran, X, No. 1 (May 12, 1959), 5.

for the wives of seminary students enables the married couples to supplement their meager stipends. In Balakbak and Kalinga, Lutheran missionaries have conducted poultry and piggery projects to help the people of the community improve their methods and thus increase their incomes. The Lutheran Church in the Philippines has expressed interest in the Philippine Rural Reconstruction Movement. A number of the Lutheran Filipino pastors and laymen have attended a two week orientation course to acquaint them with some of the methods used by this organization. The Board of Directors resolved to sponsor a Philippine Rural Reconstruction Movement worker during 1966 at one of our North Luzon District stations. This movement is a private non-governmental, non-political organization, which aims at raising the standard of living of rural people by helping them utilize the resources they have on hand through a four point program of education emphasizing literacy, but including livelihood, health and self-government.⁶¹

The Lutheran Building, Manila

For many years one of the Lutheran missionaries in Manila served as general treasurer for the mission. As the staff of missionaries increased, the work of the treasurer became

⁶¹Minutes of the Board of Directors of the Lutheran Church in the Philippines, Manila, October 12-14, 1965; LCP-BD-83-65, pp. 13-14. Cf. L. Bugtong and A. Cagayan, "Impressions of the Philippine Rural Reconstruction Movement," The Philippine Lutheran, XV, No. 3 (September 1965), 10-11.

greater. In 1957 the treasurer was authorized to hire a secretary-errand boy.⁶² The secretarial help for the treasurer was to be used until a Filipino business assistant, who had been authorized by the 1955 and 1956 conferences, could be secured.⁶³ Several Filipino secretary-accountants were hired, but did not prove entirely satisfactory. In October, 1958, Mr. Bayani Martin was engaged and he has served the mission until the present. At the mission staff conference in 1960 a request was made to the Board for Missions in Foreign Countries for an American business manager.⁶⁴ This request was granted and the Board secured Mr. Orrlan Gudenschwager for the Philippine field. He and his family arrived in Manila in December, 1960.

A business office had been maintained in the basement of Missionary Louis Dorn's home in Caloocan, Rizal, since he served as treasurer. With the arrival of Mr. Gudenschwager the office was moved in January, 1961, to one of the rooms in one of two apartments rented for the seminary on Buendia Street, Pasay City, near Grace Lutheran Church. In October,

⁶²Minutes of the 8th Annual Conference of the Philippine Lutheran Church, Pasay City, January 7-11, 1957; PLC-15-57, p. 6.

⁶³Minutes of the 6th Annual Conference of the Lutheran Philippine Mission, Manila, January 24-28, 1955; LPM-49-55, p. 9. Minutes of the 7th Annual Conference of the Lutheran Philippine Mission, Pasay City, January 23-27, 1956; PLC-42-56, p. 12.

⁶⁴Minutes of the 11th General Conference of the Lutheran Philippine Mission Staff, Baguio City, February 2-5, 1960; LPMS-11-60, p. 4.

1961, quarters were rented in an office building in Port Area, Manila. These quarters served also as the offices for the new directors of Mass Communications and Lay Training. When Missionary Rudolph Prange left the Philippines early in 1962, the mission residence he occupied on Buendia Street, next to Grace Church, was converted into the Lutheran Hour office and the quarters for the newly established Literature Center. Previously the Lutheran Hour office had been located in the quarters used by the seminary since the seminary students did much of the Lutheran Hour work.

In February, 1964, the former residence of Filipino President Sergio Osmena was purchased. The house was renovated and is being used by the Lutheran Philippine Mission for its business office. Space is rented to the Lutheran Church in the Philippines for the offices of the Department for Parish Education and of the Department of Mass Communications. Now the Lutheran Hour office, the Literature Center, as well as the business office of the mission are located in one building. The Lutheran Building houses a conference room for meetings, as well as the Chapel of Our Savior used for daily devotions for the building personnel during the week and on Sundays for the services of the Gloria Dei Congregation. This building was dedicated after the renovations were completed on April 12, 1964. The building occupies a 5,419 square meter lot and

is located on Old Sta. Mesa Road, Sampaloc, Manila.⁶⁵

To a large degree, the varied and far-flung activities of the Lutheran Philippine Mission, as well as the Lutheran Church in the Philippines, depend on the business office. Mr. Gudenschwager serves as mission treasurer, financial liaison man and legal representative of the Board for Missions. He and a capable staff of seven people take care of the multitudinous business and legal details connected with the work. The Lutheran Philippine Mission business office prepares the annual budgets, handles all payrolls, processes the monthly financial reports which are submitted by the missionaries, pastors and departments, and, in turn, submits a monthly report to the Board for Missions' office in St. Louis, Missouri. Time consuming, but essential, are the many legal transactions. All imported items, including missionaries' household goods, are subject to customs inspection, a process that requires the presence of a mission representative. Obtaining and renewing visas for thirty-six mission families is not an easy task. Securing land titles and building permits means more work for the office staff. The business manager is also responsible for securing and maintaining adequate homes for the missionary families. Sometimes it is possible to rent, sometimes construction of a residence is necessary. Vehicles, generators,

⁶⁵"Manila Lutheran Building Dedicated," The Philippine Lutheran, XIV, No. 2 (July 1964), 12.

refrigerators and stoves must be purchased and maintained. Making travel arrangements for furloughing missionaries and securing hard-to-get items are additional services provided by the business office. Concerned almost entirely with material necessities, the business office performs a vital supporting role in the life and work of the church and the mission.⁶⁶

The Missionary Aviation Fellowship

In the latter part of 1962 Mr. Don Berry and Mr. Irvan Allen arrived in the Philippines with a Cessna 180 airplane donated by Mr. Glen Peglau, a Lutheran lawyer from Chicago, Illinois, to initiate air service in northern Luzon. Berry and Allen were mission-minded Christian pilots, highly skilled in both flying and mechanics, serving the Missionary Aviation Fellowship, which operates air service for mission groups in seven countries. The organization is supported by the prayers and gifts of church groups in the United States.⁶⁷

The Missionary Aviation Fellowship has supervised the construction of ten airstrips in the North Luzon District at Copias, Sagubo, Guinzadan, Tinglayan, Tinoc, Balete, Tokitoc, Makilao, Quezon and Ballesteros. A number of additional strips

⁶⁶"Business Office," The Philippine Lutheran, XVI, special edition (January 1966), 27.

⁶⁷"NLD Enters 'Air Age,'" The Philippine Lutheran, XV, No. 4 (December 1965), 9.

are under construction and others are planned. Many of the airstrips are located in communities that could once be reached only by long hours of hiking or by long bus or jeep trips over rough roads. The air service provides quick transportation for Lutheran missionaries, pastors, medical workers and lay helpers. A two-way radio system installed by the Missionary Aviation Fellowship provides mission stations with contact to the pilot as well as the medical director at Abatan. Six stations have this radio service available at present. The pilot, Mr. David Steiger, makes his headquarters in Baguio City. The Missionary Aviation Fellowship plane is available to the Lutheran mission on a charter basis, the fee being figured on costs of operating the plane and getting replacement parts. An airplane committee appointed by the North Luzon District supervises the use of the plane by Lutheran personnel as well as the construction of airstrips built by the Lutheran Philippine Mission. The Missionary Aviation Fellowship also makes the plane available to other Protestant mission groups on a charter basis.⁶⁸

Missionary-Filipino Relations

Relations between missionaries and Filipino pastors and laymen have had their tense moments in past years. Since the

⁶⁸"New MAF Pilot Assumes Duties," The Philippine Lutheran, XV, No. 4 (December 1965), 9.

general conference in 1963 when it was decided that the Lutheran Church in the Philippines deal directly with the Board for World Missions and not through the missionary staff or its Executive Committee, there has been, in the writer's judgment, considerable improvement. This was a big step in making Filipino Lutherans realize they have a responsibility for their church. Generally, Filipino members have been hesitant to serve in positions of responsibility, which are at present shared by American missionaries and Filipino pastors and laymen. This may be because most Filipino Lutherans feel a lack of experience in church affairs. In past years when three Filipino Lutheran laymen served with three American missionaries on the Board of Directors, often the individual laymen would follow the lead of one or the other American missionary in his voting. This practice continues to prevail to a greater or lesser degree at district and general conferences. Part of the reason may be the language barrier. Only in the North Luzon District are conferences conducted almost completely in Ilocano, and then many of the Kankanaey delegates have difficulty comprehending what is going on. The end result is often that the missionaries push for a decision in order that the work of the church can go on. This does not help relations between missionaries and Filipinos.

As more Filipino pastors are trained by the seminary for the work of the Lutheran Church in the Philippines, there will

be more knowledgeable Filipinos available for positions of responsibility in the administration of the church. Filipino pastors have served as presidents of some of our districts. One has declined to serve since he felt he did not have enough experience to accept such a post. Generally there is a feeling that Americans are not above Filipinos nor are Filipinos above Americans, but that all are fellow members of the Body of Christ, regardless of race or language. The Philippine Lutheran Seminary has been operating at a high level of biblical scholarship with the goal that any Filipino graduate should be sufficiently trained so that he can take his place on an equal footing with an American graduate from either the St. Louis or Springfield seminaries.⁶⁹

Problems are encountered in the placement of Filipino pastors. Congregations hesitate to call a Filipino pastor because this would place upon them the burden of support. What is worse is that some congregations prefer an American missionary as pastor simply because the American brings with him advantages in equipment and funds that the Filipino does not have. This problem sometimes arises when the missionary spends his own money for the immediate good of the congregation, but with far-reaching damage to the attitudes of those who benefit. Sometimes the problem is caused by the mission,

⁶⁹Louis Dorn, "A Review of our Relation Between Filipino Pastors and American Missionaries," mimeographed manuscript dated, January 1964, pp. 1-2.

since Americans are provided with vehicles and American style housing.⁷⁰

The salary of the American missionary far exceeds anything the Filipino pastor would hope to achieve, even though missionaries receive less than most Americans employed by business firms or in United States government offices in the Philippines. Furthermore, while there are Filipinos who have houses much more pretentious than those of the missionaries, these are not ordinarily the type of Filipino found in Lutheran congregations. Needless to say, the homes of Filipino pastors are more in keeping with the kind of homes the people have among whom they labor. The basic reason for this difference is the source of support of the two groups. The missionaries receive their support from the members of the sending church in America. The Filipinos expect to receive their support from their own people who call them as pastors.⁷¹

Some missionaries try to remember that their need for living on a higher standard is not a symbol of American strength and power, but is rather a sign of weakness. They plead that the Filipino brethren have patience with them in this weakness. Perhaps there are American missionaries who have the fortitude to live on standards very much different from those under which they grew up. Usually this is the exception rather

⁷⁰Ibid., p. 5.

⁷¹Ibid., pp. 5-6.

than the rule. Health factors in the missionaries' families make it desirable to have better housing. But it does tend to entrench the missionaries in congregations which Filipino pastors should be serving. Missionaries could turn over the houses built for them to Filipino pastors and congregations. But the larger sum required for yearly upkeep would be more than the younger church can pay in most cases. The Lutheran Philippine Mission staff continues to seek a solution in two directions, one in the manner of housing provided for missionaries, and the other in the character and placement of missionary personnel.⁷²

Most American missionaries have equipment of various kinds to aid them in their work--typewriters, audio-visual equipment, tracts, tape-recorders and similar supplies--in addition to the vehicle the mission provides. It is difficult for the Filipino pastor to follow a missionary in a congregation and carry on the work as effectively as his predecessor simply because he does not have this equipment and he has difficulty in obtaining it. Automobiles have not been supplied to Filipino pastors because the mission does not want to inaugurate a practice that cannot later be supported by the church in the Philippines. But this does work a hardship on a Filipino pastor who serves a main station as well as a number of outstations. Together with the hardship come hard

⁷²Ibid., pp. 7-8.

feelings.⁷³

Another source of hard feelings arises from the fact that two Filipino pastors who attended Missouri Synod seminaries in the United States are considered by the Board for World Missions as American missionaries and are paid salaries accordingly. One of these missionary-pastors has an American wife and perhaps the other Filipino pastors realize he needs an American salary for his family. The other Filipino missionary-pastor while at the seminary in the United States was not able to work academically on a level that qualified him for graduation. The seminary faculty did, however, grant him a certificate upon the completion of his studies which states that he "is qualified for supervised mission work among the Filipinos conducted under the auspices of the Evangelical Lutheran Church."⁷⁴ While this Filipino missionary-pastor who is on the American salary scale has done and is still doing acceptable mission work, some of the graduates of our seminary in the Philippines are more gifted scholastically than he and are also doing good work with less salary and equipment. Nothing is openly said to any of the American missionaries, but one can sense the feeling of jealousy and resentment from the other Filipino pastors.

⁷³Ibid., pp. 9-10.

⁷⁴Fred Kramer in a letter to the writer dated March 24, 1966.

When one of our Filipino theological students expected he might receive a grant of money which would make it possible for him to travel to the United States and to complete his theological education at one of the Missouri Synod seminaries in the United States, the writer asked what his status would be upon his return after the completion of his studies. One of the Board of Foreign Mission executives replied, "he would be expected to go back to the Philippines and accept work there in the mission and to live on a scale suited to the Philippine situation. He would not be put upon the scale of the American missionary."⁷⁵ The fact that two Filipino missionary-pastors are on the American missionary salary scale because they have received their theological education in the United States makes it difficult, if not impossible to consider sending other Filipino pastors to the United States for additional education.

Relations of Missionaries with One Another and with the Board

Missionaries on the Philippine mission field are separated from one another by great distances. This makes it difficult for them to work together on common objectives and to meet frequently to discuss differences. Furthermore, on the surface the Philippines looks westernized. Having been ruled by

⁷⁵Herman H. Koppelman in a letter to the writer dated November 29, 1950.

Spain for 333 years and by the United States almost 50 years, the new missionary expects Filipinos to act much like Americans, especially when the Filipino speaks English. But thought patterns and actions of the Filipino are basically Oriental. When a missionary begins to realize this, he has in the past become frustrated. This has led to differences with his fellow missionaries. Difficulties within the mission staff have thus arisen more frequently than might perhaps be the case in the United States. Orientation given to new missionaries while they are in language school should help to overcome this difficulty.

One result of the seminary controversy has been a lack of trust between the missionaries in the Philippines. Many of the missionaries go their own way and thus come to be wider apart. Since the controversy particularly there has been a feeling that no one on the field can represent the group, lead them in planning and guide them to the execution of the plans. Too many missionaries feel the elected officers do not carry out the will of the conference as expressed in its resolutions. Nor is there even evidence of a great degree of confidence between some of the officers.⁷⁶ Since the 1965 conference with the election of a new slate of officials there has been some improvement in this respect. But there is still

⁷⁶Herman H. Koppelman, "Visit to the Philippine Lutheran Mission--Missouri Synod, October 2-November 1, 1964," report dated November 23, 1964, p. 5.

need for a unity of purpose, an acceptance of and a working toward a common objective. Some missionaries in the past have manipulated things to their own advantage. This has only helped to cause dissatisfaction and distrust. Missionaries must take greater care in the officers they elect and then trust the officers to do their best for the Lord and His Church.

Relations of missionaries with the Board are also complicated by the long distance between St. Louis and the Philippines. In recent years relations have improved considerably, especially since the Board has placed more responsibility on the field. The fact that a resident area counselor has been in close touch with the Philippines and has served as the representative of the Board in the area has had a salutary effect on missionary-Board relationships. It also helps to have on the staff of Board executives former missionaries who know what it is to live and work overseas. This does not mean that every missionary would make a good Board executive. But it does mean the men in the Board office who have had experience in foreign missionary service can sympathize with the problems the missionaries overseas face. Such men can usually grasp the situations much more easily and their advice is more readily received.

Relations with Protestant Church Groups

In the "Mission Policy" adopted in 1949 the Lutheran

missionaries in the Philippines included the aim, "In planning our work to consult with other Christian groups as far as this is consistent with Scripture."⁷⁷ This was followed quite consistently in beginning new work. One the Lutheran missionaries in Manila attended the meetings of the committee of the Protestant Federation of Christian Churches that discussed the comity arrangement among Protestants. While the Lutherans were not members of the Federation, they were told they were following the comity arrangement better than some of the members of this organization. Missionaries of other churches appreciated the fact that Lutherans would consult them before beginning work in the areas where they were represented. Beyond this until comparatively recent years little else was done to work together with other Protestant mission groups.

Lutherans in Manila did participate in the Billy Graham evangelistic meetings in February 1956 and March 1963. They were involved in the planning stage and afterwards names of "converts" in the vicinity of Lutheran churches were referred to the respective pastors. In 1963 the Graham team held evangelistic meetings also in Cebu and Davao, and the Lutheran congregations there participated. Lutheran missionaries and pastors have also participated in the Manila meetings of the Philippine Theological Commission on Worship sponsored by the

⁷⁷Mission Policy, Lutheran Philippine Mission, Point II, A, f, p. 2.

Philippine Federation of Christian Churches since the late fifties. A number of Lutheran missionaries belong to the Philippine Theological Society formed in 1961. Lutheran missionaries and pastors also participated in some of the regional consultations on Faith and Order that were held in the Philippines in 1962 and early 1963 in preparation for the World Conference on Faith and Order in Montreal, Canada. In 1962 an Urban Ministers' Seminary in Manila was attended by some of the Lutheran missionaries and pastors working there. Pastors Thomas Batong and Simon Bilagot attended the East Asia Christian Conference at Sagada, Mountain Province, October 26-November 4, 1963, as observers for the Lutheran Church in the Philippines. This conference was an East Asian Consultation on the Mission of the Church and cultural minorities held in cooperation with the Protestant Churches in the Philippines. The Advisory Council of the Philippine Bible House also has Lutheran representation. These are most of the ways in which Lutherans have participated and worked with other Protestant groups in the Philippines. A number of Lutheran missionaries also meet informally with Protestant missionaries and pastors. This is the case in Baguio City and elsewhere in the Philippines, but on a rather infrequent basis.

In November, 1963, the National Council of Churches in the Philippines was organized by six Protestant groups, including the Philippine Independent Church. Lutheran

missionaries were participants in the meetings preparatory to the formation of this council, which replaces the Philippine Federation of Christian Churches and is broader in membership. At these preparatory meetings a constitution was drawn up incorporating the proposal advanced by the Lutherans that member churches in the proposed council be allowed to select those activities in which their principles permitted them to join with others.⁷⁸ But the Lutheran Church in the Philippines decided against joining the council at its inaugural meeting in November, 1963. General Conference has directed the president of the Lutheran Church in the Philippines, in consultation with the clergy, to study and report the responsibilities and opportunities which membership in the National Council of Churches in the Philippines would bring to the Lutheran Church.⁷⁹ A committee was appointed to study membership and it decided to delay a decision on National Council of Churches in the Philippines membership until a consensus can be reached on the larger issue of the Lutheran Church's relationship with other Christian Churches in the Philippines.⁸⁰ The Board of Directors has resolved to hold a general pastors conference

⁷⁸William J. Danker, Two Worlds or None (St. Louis: Concordia Publishing House, 1965), pp. 125-126.

⁷⁹Minutes of the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, January 11-15, 1965; LCP-14-65, p. 5.

⁸⁰E. J. Rengstorf, "LCP-Memo: No. 9," mimeographed letter to the clergy of LCP dated September 21, 1965, p. 1.

in 1967 and assigned papers on the Lutheran Church's relationship with other Christian Churches in the Philippines, what is involved in National Council of Churches in the Philippines membership, the Anglican view of the National Council of Churches in the Philippines and the Roman Catholic view of the National Council of Churches in the Philippines.⁸¹ Meanwhile two Lutheran observers attended the second general convention of the National Council of Churches in the Philippines held in Manila in January, 1966.⁸²

Relations with the Roman Catholic Church

When Lutheran missionaries first came to the Philippines, Roman Catholic priests, both foreign and Filipino, were hostile as a general rule. In some cases the priests were reported to have called the Lutheran missionary a "devil." Some Lutheran missionaries reported having stones thrown at their jeep or car as they passed through a strong Roman Catholic community. Ostracism by Roman Catholic relatives and friends often followed a person's reception into the Lutheran Church.⁸³

⁸¹Minutes of the Board of Directors of the Lutheran Church in the Philippines, Manila, January 11-13, 1966; LCP-BD-18-66, pp. 11-12.

⁸²"Delegates to the 2nd General Convention of the NCCP," The Philippine Ecumenical Review, Special Convention Issue (n.d. c. January 1966), p. 11.

⁸³Alvaro A. Cariño, "Harvesting for Eternity," The Lutheran Witness, LXX, No. 6 (March 20, 1951), 86. See also Alvaro A. Cariño, "Chain Reaction in the Philippines," The Lutheran Witness, LXXVII, No. 12 (June 17, 1958), 279.

Roman Catholics use government and community pressure in many places to resist Protestant activities.

There has been some evidence of a change from the former hostile attitude of Roman Catholics in the Philippines. This is due, no doubt, to the influence of the ecumenical spirit shown by the Second Vatican Council. American missionaries have noted a much more friendly reception especially by the foreign Roman Catholic priests. This friendly spirit has not been so noticeable as yet from Filipino priests, although in some places they too are friendly. The parish priest of Candon, Ilocos Sur, attended the luncheon after the dedication service of Holy Cross Lutheran Church to the surprise of the community.⁸⁴ Useful contact between Protestant and Roman Catholic missionaries is provided by the Baguio Religious Acculturation Conference, which has been meeting annually since 1957. Roman Catholic priests have attended every year but one. A number of Lutheran missionaries and pastors have regularly attended and some have served on the "Continuation Committee" which arranges for future conferences. By virtue of their long service in the Philippines Roman Catholics provide many of the outstanding scholars in Philippine cultural anthropology. Lutheran missionaries report a number of informal meetings with Roman Catholic priests and nuns who

⁸⁴"Holy Cross, Candon, Dedicates Church," The Philippine Lutheran, XV, No. 1 (March 1965), 10.

now visit quite freely with them. Roman Catholics readily admit the deficiencies and shortcomings of their work in the Philippines, even though most of the population of the Philippines is nominally Roman Catholic.

Relations with Other Lutheran Churches

The Lutheran Church in the Philippines represents the only Lutheran group at work there. Contacts with other Lutheran churches in the Far East and in the world at large have been very limited. For a number of years Lutherans in the Philippines participated in the Mission Sunday initiated by the Board of Foreign Missions. One of the Far East mission fields of the Lutheran Church--Missouri Synod would be selected and special offerings would be gathered for that field on the Sunday designated. Recently The Philippine Lutheran has featured articles on the Lutheran Churches in India, Japan, Hong Kong, Taiwan, New Guinea and Okinawa.⁸⁵ Other contacts have come through two All-Asia Conferences sponsored by the Board for World Missions in 1962 and 1964. The last conference, held in Baguio City, assembled delegates from the seven Far East mission fields of the Lutheran Church--Missouri Synod, as well as a representative from the Lutheran World Federation. In 1964 the Philippine Lutheran Church was one

⁸⁵Cf. The Philippine Lutheran, Vol. XIII, Nos. 1,3,4; Vol. XIV, Nos. 1,2,3.

of twenty-four Lutheran churches in ten Asian countries represented at the second All Asia Conference in Ranchi, India, sponsored by the Lutheran World Federation.⁸⁶ The same year the first Muslim Missions Conference sponsored by the Lutheran Church--Missouri Synod, met in Bangalore, India, with Missionary McAmis representing the Philippines.⁸⁷

In addition to joint conferences of this kind, the Lutheran Church in the Philippines has opportunity to serve Lutherans from other countries who are either travelling through the Philippines or are stationed there for a period of time. These include both people from the Asian countries as well as visitors from Europe and America. Some in the Philippine Lutheran Church are already looking to the day when this church can become a sending church. With only ten national pastors and with limited resources, this is not now possible. Older Protestant groups in the Philippines, as well as the Roman Catholic Church, have already sent mission workers to other countries.⁸⁸ Filipinos have racial and cultural ties with the

⁸⁶"Lutherans Discuss Evangelism, Ecumenism, Economics and Mass Communications in Ranchi Meeting," The Philippine Lutheran, XIV, No. 4 (December 1964), 23-24.

⁸⁷R. D. McAmis, "Muslim Workers Meet in India," The Philippine Lutheran, XV, No. 1 (March 1965), 30-31.

⁸⁸Cf. Than, U Kyaw, ed., Witnesses Together (Rangoon, Burma: East Asia Christian Conference, 1959), p. 163. In 1959 the United Church of Christ in the Philippines had 16 Filipino missionaries in other countries and had requests for eight more. The Methodist Church in the Philippines had 5

Malayan people of Malaysia and Indonesia and would find it easier than Westerners to do mission work in these lands. They would probably also find it easier to gain entry into these countries than American missionaries.

Filipino workers in other countries in 1959. Cf. also Desmond A. D'abreo, S.J., "Filipino Nuns in Foreign Missions," Sunday Times Magazine, Manila (May 23, 1965), pp. 42-43. Father D'abreo reports the first group of fourteen Franciscan Missionaries of Mary left the Philippines to go to various parts of the world to help in spreading the Gospel of Jesus Christ.

CHAPTER X

CONCLUSION

This chapter will evaluate the work of the Lutheran Church in the Philippines on the basis of the following five questions: (1) Why was Lutheranism established in the Philippines?; (2) What is the Lutheran Church doing in the Philippines?; (3) How is the Lutheran Church in the Philippines carrying on its work?; (4) What trends, patterns and motifs are discernible in the development of Lutheran work?; and (5) How effective is the work of the Lutheran Church in the Philippines?

Why was Lutheranism Established in the Philippines?

This question was asked and partially answered in Chapter II. In the historical overview of the Philippines it was noted that the Philippines claims to be the only Christian nation in the Far East. The Spanish conquerors introduced the Roman Catholic type of Christianity to the Philippines and today, over four hundred years later, Rome claims 85 per cent of the population as its members. Protestantism followed in the wake of the American troops who took over the Philippines from Spain in 1898. Most of the main-line Protestant denominations were established at the turn of the century or soon thereafter. Why did the Lutheran Church come in 1946, long

after the Philippines was opened to Protestant work? Why did they come at all?

The existence of the Philippine Independent Church testifies to the Filipinos' dissatisfaction with Rome. A long struggle for liberty from the Spanish friars is part of the history of the Philippines. Corruption, superstition and inefficiency characterize much of the Roman Catholic Church in the Philippines. Rome admits to a great shortage of priests in the Philippines. Yet, Lutherans are thankful that the Gospel is found in the Roman Catholic Church in the Philippines. The Gospel is found in the Sacrament of Holy Baptism as administered by Rome. It is found in the Scripture as it is read in the lessons the Roman Church uses in its masses. In many places these lessons are now being read in the vernacular. It is regrettable that the Gospel is hidden and often suppressed as children receive further instruction in the Roman Catholic faith. Many of the Roman Catholic Filipinos have little or no chance to learn the real meaning of the Gospel because their church cannot take care of them as it should.

Superstition, pagan beliefs and practices are all too evident among Roman Catholic members in the Philippines. The Black Nazarene procession from Quiapo Church in Manila each year on January 9, the Flagellants who whip themselves bloody on Good Friday, the over-enthusiasm for the fiestas with their processions of the patron saints--are all evidences that

Filipinos have not learned the essence of Christianity, even though they call themselves Christians. Most Roman Catholic Filipinos believe forgiveness is obtained by faith plus works, and except for those Pharisaical people who trust they are able to bridge the gap, they are never sure they have met the requirements for such works. One reason Lutheran missions are conducted in the Philippines is to spur the Roman Catholic Church to action, to help her rid nominal members of their superstition and paganism and to point her to the Gospel which presents Christ, the Savior from sin. Lutheran missionaries in the Philippines have not witnessed enough to Rome. New methods of witnessing must be sought and tried.

In 1965 when the Roman Catholic Church of the Philippines celebrated the four hundredth anniversary of the beginning of their work, the Lutheran Church in the Philippines issued the following statement:

The Lutheran Church in the Philippines joins all Christians in commemorating the fourth centenary of Christianity in the Philippines. We pray that it will be a year of rejoicing, repentance and renewal.

There is cause for rejoicing: For four hundred years Filipinos have received the forgiveness of sins, life and salvation through the Sacrament of Holy Baptism. The Holy Bible is being translated into more and more dialects thus offering God's message of free salvation by grace to greater numbers of people. Increasing study and understanding of the Word of God is producing a wholesome spirit of unity and charity among all Christians.

O God, our Father, we praise you for these blessings.

There is cause for repentance: Though our nation is known as the "only Christian nation of the Far East," there is little of the Christian way of life in our

personal, social, business and political life. We are so easily satisfied with the outward forms and ceremonies of religion, but missing the inward cleansing of all sin through faith in Jesus Christ. Our love for each other and for our non-Christian neighbors remains too weak. Our attitudes and actions often unnecessarily perpetuate the split in Christendom and work harm on each other and our non-Christian neighbors. As citizens of the only Christian nation in this part of the world we have done far too little in bringing the Gospel to neighboring nations.

O God, the Son, move us to sincere repentance and forgive us.

There is need for renewal: That the Church may recognize and oppose all forms of evil so common in our national and personal life. That the Church may minister in compassion to those who suffer poverty, hunger and disease. That the Church may bring the Gospel of deliverance to the multitudes that are still enslaved by spiritual ignorance, fear and sin, in our land and others. That the Church may find and express God-pleasing unity and cooperation, confessing His truth and serving mankind. That all may confess Christ as Savior and worship Him as true God and Lord, now and forever.

O God, the Holy Spirit, renew us for your holy purpose. Amen.¹

This statement was given wide publicity, being printed in the Philippine Free Press, a weekly news magazine of about eighty thousand circulation, and in several Manila daily newspapers which are circulated throughout the Philippines. It was also distributed as a tract in English as well as in the major dialects of the Philippines. The effect of the statement still awaits analysis. Hopefully, it will stimulate dialogue between Rome and the Lutherans in the Philippines.

¹"LCP Statement for the Fourth Centenary," The Philippine Lutheran, XV, No. 2 (June 1965), 3. This statement was adopted by the 6th General Conference of the Lutheran Church in the Philippines, Pasay City, January 11-15, 1965; LCP-13-65, p. 5. The statement appears as Appendix "C" of these minutes.

The Lutheran Church in the Philippines can encourage the Roman Church to return to the first source of its theology, the Holy Bible. Lutherans can spur Philippine Catholicism to a re-examination of its past as well as a readjustment of its future emphasis in accord with the new impetus biblical studies have received in other sectors of the Roman Church. To assume this posture the Lutheran Church in the Philippines must be willing to carry on dialogue and to encourage the Roman Church to do the same. Such a stance would constitute a radical change from past attitudes for both Lutherans and Roman Catholics.

The Roman Catholic Church in the Philippines has not been agreeable to dialogue with Protestants until very recent times. It quite generally opposed Protestants and their work in whatever way it could. The Roman Church made it difficult for Protestant candidates to be elected to high government offices in the Philippines. Through Roman pressure the motion picture, *Martin Luther*, produced by Louis de Rochemont for Lutheran Church Productions was banned in the Philippines, the reason being given that the film extolled one religion at the expense of others. The Philippines was consecrated in 1956 to the Sacred Heart of Jesus by President Magsaysay in spite of the protests of the Protestants. The Roman hierarchy has sought to convert Philippine public schools to parochial schools in which its doctrines are taught.²

²"Challenge in Evangelism in the Philippines," The Common Evangelistic Task of the Churches in East Asia (Papers and

Protestants are thankful that there are evidences of a change of attitude toward them on the part of Rome in the last year or two. It is the experience of the writer that Roman Catholic priests, especially foreigners, are anxious to meet with Protestant missionaries. They are asking for materials the Lutherans have translated into the dialects, and are willing to make available what the Roman Church has translated. Lutheran missionaries can take advantage of the new climate which has come to Rome since the second Vatican Council. It is still not certain how freely formal meetings between Roman Catholic priests and Protestant missionaries and pastors will be allowed to take place. Such formal meetings were rarely permitted in most places in the Philippines due to the conservative character of many of the Roman Catholic bishops and archbishops, as well as Rufino J. Cardinal Santos of Manila.

The Lutheran Church in the Philippines can attempt to have Lutheran scholars of Roman Catholic theology and liturgics who are well known in this field brought to the Philippines for series of lectures to which Roman Catholics as well as Protestants would be invited. Such Lutheran scholars as Dr. Arthur Piepkorn, Dr. Jaroslav Pelikan and Dr. George Lindbeck are among those who could be invited for such lectures. When

Minutes of the East Asia Christian Conference, Prapat, Indonesia, March 17-26, 1957), pp. 54-55.

Dr. Gilbert Thiele, a scholar of Spanish Catholicism, was in the Philippines in 1965, he was able to meet on an informal basis with a number of Roman Catholic priests and was well received. He attended the last two days of the four hundredth anniversary celebration of the Christianization of the Philippines in Cebu City.³ Efforts can be made to have missionaries and pastors of the Lutheran Church in the Philippines specialize in some phase of Roman Catholic theology and liturgics to be resource personnel for on-going discussions with the Roman Catholic Church. As the Roman Church in the Philippines introduces the mass in the dialects, there is much that the Lutheran Church can share with as well as learn from her. The Roman Church is willing to share her acquired knowledge with her Protestant brethren especially in the fields of Philippine culture and anthropology.⁴

It is hard to generalize concerning the work of Protestant denominations in the Philippines. In the writer's judgment a hazy concept of Law and Gospel characterizes much of Protestantism in the Philippines. Protestant Christians in the Philippines are often told they have to be good in order to be saved. This does not mean the Protestant missionaries and

³"St. Louis Professor Visits Philippines," The Philippine Lutheran, XV, No. 2 (June 1965), 7.

⁴Ateneo de Manila's Institute of Philippine Culture and Anthropology, a Jesuit institution, has made the most detailed study of Philippine culture available in the Philippines.

pastors intend to confuse Filipinos. They want to lead people to Christ. They have a warm love for the Filipinos and are eager for their salvation. There is need, thus, for the clear confessional witness of Lutheranism in the Philippines. The Reformation "solus" must ring out both for the Protestants and for Roman Catholics, as well as for the Muslims and pagans who are still found there.

In the Philippines Lutheran missionaries and pastors have many opportunities to come into contact with non-Lutheran Protestants. This can be wholesome both for Lutherans as well as for the people with whom they come into contact. There have been a number of instances in which people in the Philippines looked to Lutheranism as the result of reading about Martin Luther and the Reformation or because they heard the Lutheran Hour. Lutheran missionaries and pastors have a responsibility to witness to non-Lutheran Protestants to help them become more effective in their work of spreading the Gospel. Since most Protestants have worked longer in the Philippines than the Lutherans, there is much Lutheran workers can learn from them. Costly mistakes can be avoided as new areas are entered and as new projects are undertaken. Types of approaches that appear best suited to the new areas and that are used by older Protestant groups can be tried. Lutherans can benefit from the experience of the groups that have been in the Philippines since the turn of the century.

Protestants are ready and willing to cooperate with

Lutherans in the production of Christian literature, in social welfare work and in medical mission projects. Lutheran missionaries and pastors are welcomed at ministers' conferences where they can contribute as well as learn. The possibility of being infected by unbiblical ideas is an ever-present danger for every Christian in any setting. Lutherans who participate must have a sure Scriptural position. The Philippine Lutheran seminary has a special obligation to fit its graduates for ecumenical dialogue with both Protestants and Roman Catholics. A Lutheran approach should be positive rather than negative, but one which does not overlook or disregard differences. It should meet the differences head on, but within a framework of desire for closer understanding and in the hope that differences will be resolved.

These reasons were not foremost when Lutheranism first came to the Philippines. The chief reason for starting Lutheran mission work in the Philippines was the fact that a Filipino had graduated from Concordia Seminary, St. Louis, Missouri, and desired to go back to the Philippines to preach the Gospel to his fellow countrymen. Another Filipino was studying at Concordia Seminary, Springfield, Illinois, and would also be ready to work in the Philippines. Without these Filipinos studying in its seminaries it is doubtful whether the Lutheran Church--Missouri Synod would have begun mission work in the Philippines. The survey trip to the Philippines taken by Board of Foreign Mission Executive

Secretary, O. H. Schmidt, together with Candidate Alvaro Cariño convinced the Board to begin Lutheran mission work in this country. The Lutheran Service Center established in Manila in 1945, and the service of a number of Lutheran chaplains in the Philippines during its liberation from the Japanese confirmed the need for Lutheran work. No doubt these were God's ways of leading the Lutheran Church into mission work in this country which had so long been overlooked by this church.

What is the Lutheran Church Doing in the Philippines?

The work of the Lutheran Church in the Philippines is discussed in chapters IV, V and VI. Looking at a map of the Philippines one can readily see that Lutheran work is geographically greatly divided and dispersed.⁵ Perhaps it would have been wiser to select certain geographic areas for a more concentrated type of mission work and leave the other areas open. But it is too late now to pull up stakes in many areas in order to concentrate in a few. The Lutheran Church in the Philippines has committed itself to work throughout the larger part of the Philippines. It will have to continue to contend with the difficulties this entails.

Not only is the work of the Lutheran Church in the Philippines greatly divided by geography, but a great cultural

⁵Cf. Infra, p. 349, Locator Map, Appendix D.

variation is also evident. Four main areas and types of work can be noted: mountain work in northern Luzon, lowland rural work in northern Luzon and some in Mindanao (Banga), city work and Muslim work. The people from the different areas tend to distrust each other. In some cases there is an ingrained antipathy toward a person from another area as is evident in the case of the Muslim Filipino toward his Christian fellow countrymen.⁶ Jealousy and pride show themselves even in the work of the Christian Church. Only the Gospel of Jesus Christ can overcome this divisive spirit evident in peoples of different areas and cultures. The work is further divided by language in each of the four areas noted and within each area to a more limited extent as well. This makes literature work difficult, since it is costly to print materials in many different dialects and in limited edition. These cultural, linguistic and geographical barriers make it difficult to establish a unified church in the Philippines. Only with God's help and by the power of Christian love will this be possible.

Geographic distances make frequent conferences difficult. To save expense only a limited number of congregations are represented at general conference. Only elected delegates, clergy and lay, and a limited number of advisory members are

⁶Robert Day McAmis, "History of Muslims in the Philippines," The Philippine Lutheran, XIII, No. 2 (April 1963), 18.

permitted to attend general conference meetings. Within some of the districts, particularly Mindanao and North Luzon, travel expenses prohibit more than one meeting a year for the young church in the Philippines. The infrequent meetings and the isolated position of many of the Lutheran congregations make it difficult to weld together the congregations and groups into a working unit.

Generally the pattern of the organization of the Lutheran Church--Missouri Synod which stresses the authority of the local congregation has been followed in the Lutheran Church in the Philippines. This polity makes administration difficult in the large geographic area covered by this young church. Congregations and missionaries hesitate to delegate greater authority to elected officials. Officials have tended to be elected according to their place of residence rather than their qualifications. They have tended to come from Manila. But this election by geography has not always worked to the best interests of the church.

Geographic and cultural barriers have led to misunderstandings and differences in opinion that have tended to disrupt the church. Isolation of congregations and missionaries has led to frustration, which has developed into conflicts and controversies. Hours, days and even months have been spent in resolving some of these problems. In some instances

a spirit of distrust remains.⁷

In the long range view the fact that the Lutheran Church in the Philippines covers a large part of the country, however thinly and nominally, may be a blessing. But it should have been realized that Lutherans cannot do all the mission work that needs to be done in the Philippines. Part of the purpose of Lutherans being in the Philippines is to stimulate other church groups, both Protestant and Roman Catholic, and to give them the confessional witness that Lutherans cherish. It should not be the intention of the Lutheran Church in the Philippines to make the Philippines Lutheran. The intention should be to make the Philippines truly Christian, rather than Christian in name only.

How is the Lutheran Church in the Philippines

Carrying on Its Work?

The means used by the Lutheran Church in the Philippines to carry on its work are presetned in chapter VII, VIII and IX. In addition, the traditional use of preaching is followed. Lutheran preaching has been solidly Scriptural presenting both Law and Gospel. When Lutheran missionaries and pastors have succeeded in drawing people to worship services with preaching often in spite of inadequate chapel facilities, sometimes in quite rough and makeshift places of worship, it

⁷Cf. Supra, p. 304.

was the Gospel which won people. The success of Lutheran work depends not on the size and beauty of its chapels, but on the fervor with which Christ's Gospel is preached.

Once a nucleus has been gathered it usually requests a better place in which to worship God and learn His Word. Through the help of the Church Extension Fund Lutheran congregations have been able to construct a number of attractive church buildings in various cities and towns of the Philippines. These buildings are good witnesses to the faith and life of the Lutheran members. While they do not approach the size and pretentious character of the church buildings of the Roman Catholics and the Iglesia ni Cristo, the Lutheran structures do make it possible for Lutheran members to invite their friends and neighbors to services in buildings which do not embarrass them. The buildings show the communities in which they are located that the Lutheran Church is not a second rate or fly-by-night group.

Firm doctrinal teaching is the foundation of the Lutheran Church. This gives the Lutheran Church in the Philippines a strength out of proportion to its size. The catechisms and doctrinal instruction lessons should be constantly reworked and revised in order that Christians and inquirers in the Philippines may have the best possible courses of instruction. Sunday School lessons can already begin to introduce catechetical material in order that the children are introduced to and grow up in Lutheran doctrine. This doctrine is not

primarily Lutheran, but biblical--solid Christianity. With the supervision and production of teaching materials centered in the Department of Parish Education, a better quality of material both in content and form may be expected. The Lutheran Church in the Philippines is also adapting the material to the Philippine scene especially in the applications that are made.

The Department of Parish Education is also helping Lutheran congregations in the Philippines to train lay leaders through its institutes on the local and district level. Lutheran laymen are being instructed through these institutes to serve as Sunday School and Bible Class teachers, to teach doctrine classes, to lead services in the absence of the pastor and to serve as church officers. Lutheran members are realizing more and more that their congregation is more than a club, more than a place to receive. They are being made aware of the mission of the church, realizing that as members of the Body of Christ, they have the duty to serve God in their daily lives, at home and at work. Lay participation in the work of the church is growing and is already outstanding, especially in the Mountain Province work of the North Luzon District.

The Lutheran Church in the Philippines has had little success with formal institutions of learning. Except for the seminary in Baguio City the Lutheran Church in the Philippines operates no educational institution at present. The competition

of free public schools makes the operation of parish schools in our congregations difficult. Operating high schools and colleges is expensive and for such institutions to be Lutheran, would require teachers instructed in the Lutheran philosophy of education. Such teachers the Lutheran Church in the Philippines does not possess. Limited resources make the large sums of money necessary for school buildings and their sites almost entirely dependent upon grants from the Lutheran Church--Missouri Synod in the United States. While there are a number of private schools operating in the Philippines as money-making corporations, these for the most part are schools with low standards and usually lack essential library and laboratory equipment. Teachers are poorly paid and textbooks outdated, even if the students are fortunate enough to obtain a textbook. Often students are passed because of their ability to pay their fees. They fail if they cannot pay. Many of the private schools are simply "diploma mills." The Lutheran Church in the Philippines cannot operate schools of such a nature.

While the Philippine Lutheran Medical Mission is indigent in its support. It depends heavily on subsidy provided by the Lutheran Church in the United States. A thorough integration of this medical work with the total program of the Lutheran Church in the Philippines is needed. How much expansion of the medical work can be accomplished without additional subsidy in rather large amounts is difficult to

imagine. Perhaps the Philippine Lutheran Medical Mission should seek to make its program the best possible in the areas in which it is now working before planning any expansion. Perhaps Lutheran medical work could also in certain places explore the possibilities of supplementing the work of government clinics and hospitals which usually lack medical supplies. It is difficult to see how a medical program can be operated as a joint endeavor in Mountain Province on Luzon, and in Lanao del Sur in Mindanao among the Muslims. These programs will probably have to operate as two separate units, at least for the first.

The agricultural project on Culion developed largely in isolation from the rest of the mission program of the Lutheran Church in the Philippines. It did fill a need and was a way in which the Lutheran Church expressed its Christian love. In the writer's judgment there is need for agricultural assistance in the Lutheran work in Mountain Province. This need can perhaps be filled by having a Philippine Rural Reconstruction Movement worker direct the program of helping the Igorot farmers with agricultural methods, as well as managing farm cooperatives to market their products. This would relieve Pastor Simon Bilagot of this responsibility. The basic problem is leadership since many of the Igorot farmers have very little education, many of them being illiterate. Perhaps an Igorot could be found to take the Philippine Rural Reconstruction Movement course and he could then serve

his people without the cultural and linguistic barriers low-land Filipinos experience when they attempt to work among the Mountain Province tribal people.

There is much the Lutheran Church in the Philippines can do in the field of social welfare. Social welfare done on a congregational level appears to be the most successful and should be practiced by more Lutheran congregations in the Philippines. Christ Lutheran, Cagayan de Oro City, has done outstanding social welfare work especially with the blind and deaf of the community.

The Department of Mass Communications is meeting a long felt need in the Lutheran Church in the Philippines. Coordinating the printing of church literature, the radio and television work and producing evangelistic literature in a central office helps to improve both the quality and quantity of this work. Filipinos are being trained in writing techniques together with additional theological training to fit them better for positions in this department. To some it may seem the department has grown beyond the ability of the Lutheran Church in the Philippines to absorb all the material being produced. No doubt better methods of distribution must be worked out. But there is no question that the literature being made available fills a real need.

What Trends, Patterns and Motifs are Discernible
in the Development of Lutheran Work?

The first trend that is discernible in the development of Lutheran work is the desire of the Lutheran missionaries that the Lutheran Church in the Philippines be indigenous. This desire is expressed in the Mission Policy adopted in 1949.⁸ It is shown by the fact that a Land and Building Fund was established and Lutheran groups and congregations are expected to provide their own facilities for their activities. The desire to build an indigenous church did not come from the fact that two of the staff of missionaries are Filipinos. Rather it was adopted at the urging of the missionaries transferred to the Philippines from China. These missionaries had experienced the results of the paternalistic pattern of mission work in China, and were anxious that the new Lutheran mission work in the Philippines avoid this mistake. Among the Filipino pastors, the Rev. Simon Bilagot is the most active in urging the necessity of building an indigenous Lutheran Church in the Philippines. His pilot project at Adoyunan is an attempt to put indigenous principles into practice.

The Land and Building Fund, now called the Church Extension Fund, has been operating quite successfully in the Lutheran Church in the Philippines. Congregations are repaying their loans for church buildings nearly on schedule. But the

⁸Cf. Mission Policy of the Lutheran Philippine Mission, Part II, B, 8, p. 3.

loan repayments to which a number of the congregations have committed themselves make it difficult for them to raise any substantial proportion of their Filipino pastors' salaries. Most of the congregations having a Filipino pastor are heavily subsidized. Perhaps part of the Church Extension Fund grants for church buildings will have to be made as gifts in order that congregations with a Filipino pastor can pay more towards this on-going expense. The cost of the church sites are already, in most cases, gifts of the Lutheran Church--Missouri Synod to the Lutheran congregations in the Philippines.

Generally, indigenous principles have been found to work best in the rural areas, especially in Mountain Province work, where missionaries and pastors serve multiple parishes. The missionary or pastor cannot lead services in every congregation every Sunday. Lay leaders must take over. This has lead to active lay participation. Even some congregations in Manila have laymen lead the worship while the pastor or missionary is on vacation. Dialect services in Cagayan de Oro City are led every other Sunday by a lay preacher.

In some areas the Filipino pastors and lay people have been able to discuss church affairs in district conferences with intelligence and responsibility. This is true in the South Luzon District where the average layman has the advantage of a good education and where frequent meetings can be held. In the Manila area the outlook is good for a responsible indigenous church. In other districts, geographic, linguistic

and cultural barriers present difficulties that must be overcome, and the outlook for a responsible indigenous church is not so good at present. It will take years of patient training and working together with these laymen in their own local congregations and in the church at large, especially on the district level. Progress is being made and the long range view does show promise.

The second trend discernible is the development of Lutheran work in the Philippines is the lack of a consistent general plan for allocating manpower among the widely separated stations. Frequent shifts of missionaries into new areas, where new dialects had to be learned, proved to be costly in time and morale. With the exception of Missionary Rudolph Prange, most of the men had little experience in the work of the ministry before they became missionaries. This lack of experience made it difficult for the new staff to plan together in expanding mission work to areas largely untouched by Christianity at all, as in the Mountain Province work north of Baguio City. Some missionaries favored concentration in areas where strong Protestant missions and indigenous churches were already long established.⁹

Frequent moves were the rule for missionaries in the North Luzon District for a number of years. To a certain

⁹F. Dean Lueking, Mission in the Making (St. Louis: Concordia Publishing House, 1964), p. 291.

extent this was true also in the South Luzon District where missionaries were shifted from one congregation to another. More continuity is needed among pastors and missionaries in order to give strength and direction to the work. In the North Luzon District only one trained lowland worker has remained in the same area for more than five years.¹⁰ An encouraging trend in recent years is that pastors and missionaries have been allowed to continue and grow in one area of work.

The third trend or motif is theological. Lutheran missionaries who came to the Philippines during the late forties and early fifties were for the most part marked by what F. Dean Lueking calls, "scholastic confessionalism," which he describes as:

that sense of confessional loyalty which came to prevail in the Missouri Synod. . . . This tradition revived the visible-invisible conception of the church. It viewed the Confessions from the perspective of 17th century Lutheran thinkers and used the Confessions to cut off all dissidents in any given doctrine from participation in the visible congregation of those who possessed the truth of God in all its purity. . . . Error and truth were incompatible--the truth understood here as the assent to one formulation of the Christian revelation.¹¹

Scholastic confessionalism is, perhaps, an underlying motif for some Lutheran missionaries urging that Lutheran

¹⁰J. Hornig, "A Look at Lowland Work of North Luzon," The Philippine Lutheran, XV, No. 1 (March 1965), 17.

¹¹Lueking, p. 16.

mission work be carried on in areas where strong Protestant missions had already been long at work. This is also the basic reason for the hesitancy to enter the Protestant Federation of Christian Churches, and its successor, the National Council of Churches in the Philippines. This attitude was certainly at the root of the seminary controversy which took place in 1959. Missionaries Nieting and Cassler were not ready to follow the narrow synodical dogmatic tradition prescribed by this scholastic confessionalism.

Together with the scholastic confessionalism the writer notes a fundamentalist revivalism evident in the development of Lutheran work in the Philippines. This theological position is best illustrated in the United States by Dr. Walter A. Maier's Lutheran Hour sermons. Since many of the Lutheran missionaries in the Philippines were his students, it is only natural that this theological attitude was reflected in Lutheran work in the Philippines. While both scholastic confessionalism and fundamentalist revivalism remain as undercurrents in the theological position of the missionaries and pastors of the Lutheran Church in the Philippines, other theological elements are now coming to the fore.

In recent years there has been a growing sense of ecumenical responsibility among the Lutheran missionaries and pastors in the Philippines. They are expressing an interest and desire to meet with Protestant and Roman Catholic clergy for theological dialogue. Membership of the Lutheran Church

in the Philippines in the National Council of Churches in the Philippines is seriously being studied. This renewed interest in the ecumenical movement stems from a renewed interest in the confessional heritage of the Lutheran Reformation. Lutheran missionaries are anxious that the confessional witness of Lutheranism be heard in the Philippines. The Lutheran Confessions are viewed as a bridge to the rest of Christendom rather than a barrier.¹²

A trend discernible in church practice is the growing sense of the value of the Lutheran liturgical services by Lutheran missionaries, pastors and congregations in the Philippines. A number of Lutheran congregations have their choirs chant the appointed Introit and Gradual for each Sunday. Lutheran missionaries and pastors are realizing that the Lutheran liturgical heritage also attracts people to Lutheran services, especially those who have had a Roman Catholic background. Pastors and missionaries are adopting more liturgical dress as they officiate at worship services. Increasing use

¹²Cf. the Mission Affirmations, Proceedings of the 46th Regular Convention of The Lutheran Church--Missouri Synod Convention, Detroit, Michigan, June 16-26, 1965; Resolution I-01 C, p. 80. The pertinent section reads: "Resolved, That we affirm as Lutheran Christians that the Evangelical Lutheran Church is chiefly a confessional movement within the total body of Christ rather than a denomination emphasizing institutional barriers of separation. The Lutheran Christian uses the Lutheran Confessions for the primary purpose for which they were framed: to confess Christ and His Gospel boldly and to all Christians. While the Confessions seek to repel all attacks against the Gospel, they are not intended to be a kind of Berlin wall to stop communication with other Christians."

is being made of the clerical collar by Lutheran missionaries and pastors.

How Effective Is the Work of the Lutheran Church in the Philippines?

Certainly the work of the Lutheran Church in the Philippines is not equally effective in all its phases and in all geographical areas. Generally Filipinos, with their Roman Catholic background, are attracted by the dignity of the Lutheran liturgical service. They appreciate the clear explanation of the Bible given by Lutheran missionaries and pastors. They welcome the fact that Lutheran teachings are based solely upon God's Word.¹³

Lutheran missionaries could have been more effective had they started earlier to learn the dialect of the areas in which they were working. Learning the language was the exception rather than the rule in the first ten or twelve years of Lutheran work in the Philippines. Frequent transfer of missionaries, sometimes to areas where entirely different dialects were used, destroyed incentive to learn one of the dialects. Now new missionaries study the language for one year and obtain a good basic working knowledge of the dialect of the area in which they will work.

¹³"Proof that the Lord has answered Your Prayers and Blessed Your Offerings," Mission Call (Synod ed.) I, No. 3 (Special Mission Issue 1953), 21.

Lutheran missionaries are sinful human beings like all other people in this world. The lives of the missionaries have not always been the best advertisement for the Gospel message they proclaim. Some Lutheran missionaries in the Philippines have committed such wrongs that mission work was seriously hampered. God has committed His message to "earthen vessels" (2 Cor. 4:7). The effectiveness of this message is sometimes seriously hindered by those who serve as His messengers.

In too many areas Lutheran congregations have been able to gain only one or two members of a family. More effort needs to be exerted to gain both husband wife as well as the children for the church. Especially when members are troubled with a prolonged illness or by some other difficulty, they are tempted to return to superstitious practices or to compromise and try to follow both ways, not fully realizing they cannot serve two masters. To gain the whole family for the church usually means the battle is much easier in times of trouble for the one afflicted.

The Lutheran Church in the Philippines must also strive to help its members face the problems of life. Lutheran youth face serious problems in courtship, marriage and choice of vocation, to mention but a few areas. Lutheran lay people want to know how to apply God's Word to everyday life, to problems of love, birth-control and mixed marriages. Generally the Lutheran Church has not helped youth and other lay

people as it should have.¹⁴ Many Lutheran lay people in the Philippines have family problems because no divorce is allowed by the Philippine government due to Roman Catholic pressure. This creates special problems which need further study so that Lutheran members in such circumstances can be helped.

Generally members of the Lutheran Church in the Philippines have a fair grasp of doctrine, but a poor knowledge of how to use the Bible and almost no skill in interpreting it. The Lutheran Church must strive harder to impart this knowledge and skill to its members. Few Lutheran members really understand what worship is. If the members are not instructed in the meaning of the liturgy, it may even be a hindrance to worship instead of an aid. Members of the Lutheran Church in the Philippines generally do not understand the place of the church in the world and especially in the Philippines. Lutheran missionaries and pastors must make special efforts to instruct their congregations in these matters.¹⁵

The Philippines is better off economically than many of the rest of the countries in the Far East. Yet the stewardship of Lutherans in the Philippines has not developed as it could and should have. Perhaps it is time for the Lutheran Church in the Philippines to set up a stewardship department

¹⁴"Morthole Cites LCP Weaknesses," The Philippine Lutheran, XIII, No. 3 (August 1963), 5.

¹⁵Ibid.

for the strengthening of this area of church life. Perhaps stewardship practices more adaptable to the Philippines will have to be devised instead of trying to use methods which are meeting with success in the western world. The Lutheran Church in the Philippines must learn how to become economically independent. The church in the Philippines can become truly indigenous only when it lives economically out of the culture in which it exists. What this culture is may still be a question in the varied situations found in the Philippines. Regional differences will have to be taken into account in developing any stewardship program in the Philippines.¹⁶

Organizationally the Lutheran Church in the Philippines has had difficulty. This has no doubt reduced its effectiveness. Perhaps Lutheran missionaries have pushed organization, or a certain type of organization, too soon and too hard. Instead of the organization growing from the bottom up, it appears that it is being imposed from the top down. There is, in other words, too much district and national organization, and not enough on the congregational level. The Department of Parish Education is attempting to provide training for congregational officers. This no doubt will help much to provide a more effective congregational organization. If organized better, local congregations can serve their communities

¹⁶James J. Johnson, "Evangelistic Approaches to the Filipino Lowlander" (Unpublished Master of Sacred Theology Thesis, Concordia Seminary, St. Louis, Mo., June 1965), p. 65.

better through the Sunday School, Bible Classes, young people's group and social welfare projects. Talents in the local congregations can thus be put to use. Once members learn to work together on the congregational level it will be less difficult for them to work together on a district level, as well as in general conference.

The Lutheran Church in the Philippines needs to stress more the recruiting of talented, faith-gifted young men for the holy ministry. To a large degree, the future of the Lutheran Church depends upon the pastors produced by the Philippine seminary. A steady flow of students from the local congregations will insure an efficient use of the missionaries and pastors assigned to teach in the seminary and the facilities that have been provided. On the other hand, the Lutheran Church in the Philippines must provide the best seminary education it can to meet the needs it faces in its work. Continuous study of the type of ministry needed and the training necessary to supply such a ministry or ministries must be carried on by the Lutheran Church in the Philippines.

Despite the many shortcomings one can find in the Lutheran Church in the Philippines, the work nonetheless has been marvelously blessed. The church has grown steadily both in numbers and in grace.¹⁷ Lutheran mission work has prospered

¹⁷Cf. Infra, p. 348, Comparative Statistical Summary, Appendix C.

and the feeble efforts of the missionaries, pastors and laymen were not in vain. For this one can only thank God! Looking back on twenty years of God's blessings encourages one to face the future with confidence.

APPENDIX A

MISSIONARY WORKERS AND PASTORS OF THE LUTHERAN CHURCH IN THE PHILIPPINES

I. MISSIONARY WORKERS

Name	Dates of Service	Principal Station(s)
Cariño, Alvaro A.	1946 -	Manila (Bethel, Trinity), Candon, Baguio City, Binalonan, Seminary
*Mayer, Herman R.	1946 - 1961	Manila (Grace, Immanuel), Cagayan de Oro
*Prange, Rudolph	1947 - 1962	Manila (Bethel, Grace)
Aradanas, Enrique	1947 -	Binalonan; Iligan, Isabela
Becker, Norbert	1947 -	Binalonan, Guinzadan, Seminary
Nieting, Lorenz	1947 - 1959	Manila (Trinity), La Trinidad, Seminary
Strohschein, Arnold	1947 -	Candon, Davao City, Manila (Grace)
*Buntrock, Orville (Transferred from China)	1948 - 1950	Manila (Grace)
Plagens, Robert	1948 - 1953	Candon, Manila (Immanuel, Trinity)
	1960 -	Seminary
*Buuck, LeRoy (Transferred from China)	1949 - 1951	Manila (Immanuel)
*Martens, Paul (Transferred from China)	1949 - 1949	Manila (Chinese Work)
Hafner, Victor (Transferred from China)	1949 - 1949	Manila (Student Work)
Wilenius, John (Transferred from China; transferred to Taiwan)	1949 - 1952	Cagayan de Oro City
Kretzmann, Herbert (Transferred from China)	1949 -	Candon, Guinzadan, La Trinidad, Manila (Lutheran Hour), Seminary
Scholz, John	1952 -	Iligan City, Cebu City
Becker, Donald (Japan vicar transferred for seven months' service)	1953 - 1953	Manila
Wennerstrom, Robert (Japan vicar transferred for five months' service)	1953 - 1953	Manila, Mindanao

Appendix A (cont.)

Name	Dates of Service	Principal Station(s)
Cassler, Bruce	1953 - 1959	Manila (Immanuel, Student Center), Seminary
Dorn, Louis	1953 -	Manila (Bethel, Immanuel, Trinity)
Nau, Louis Y.	1954 - 1962	Baguio City, Balakbak, Cagayan Valley
Baar, Harold	1955 - 1960	Culion Agricultural Project
McAmis, Robert D.	1955 -	Butuan City, Muslim Work (Tamparan, Lanao del Norte)
Jagow, Frederick	1956 -	Medina, Misamis Oriental, Cagayan de Oro
Rengstorff, Elton J.	1956 -	Cotabato City, Manila (Dept. of Mass Communications)
Morthole, Donald	1956 -	Cagayan Valley, Candon, Manila (Dept. of Parish Education)
Hornig, Juraine	1957 -	Mountain Trail - Hungduan
*Erb, Arthur	1958 - 1961	Binalonan, Pangasinan
*Sedory, George	1958 - 1961	Tinglayan, Kalinga
Wyneken, Gerald	1958 -	Manila (Trinity), Lemery, Batangas
Johnson, James J.	1959 -	Cebu City
Bode, Richard	1959 -	Tacloban City, Dulag, Leyte
Schneider, David	1960 -	Manila (Trinity)
Lutz, Carl	1960 -	Tinglayan, Kalinga
Gudenschwager, Orrlan	1960 -	Manila (Business Manager)
Bendewald, Donald E.	1961 -	Butuan City, Manila (Student Work)
Faerber, Richard B.	1961 -	Baguio City
Schoen, Darrell	1961 -	Muslim Work (Iligan City), Manila (Gloria Dei)
*Winter, Frank	1961 - 1964	Davao City
Grieser, Wilfred	1962 -	Balakbak, Kapangan
Kast, Edward	1962 -	Cagayan Valley
Paul, LeRoy	1962 -	Cotabato City
Thiemann, Eugene	1962 -	Lucena City
Dautenhahn, John	1963 -	Tacloban City
Kurz, Rudolph	1963 -	Iligan City (Lanao del Norte)
Bauder, Harold	1963 -	Guinzadan

Appendix A (cont.)

Name	Dates of Service	Principal Station(s)
Rutz, Karl W.	1964 -	Seminary
Meyer, David M.	1964 -	Mountain Trail - Hungduan
Classick, John	1964 -	Davao City
Bohlmann, Gordon	1965 -	Urdaneta, Pangasinan
Johnson, James P.	1965 -	(Language Study)
Schaser, Rudolf	1965 -	(Language Study)
May, Douglas	1965 -	(Islamics Study)
II. NATIONAL PASTORS		
Dionisio, Guillermo	1948 - 1960 (retired)	1963 (died) Manila (Immanuel, Bethel, Grace)
Bilagot, Simon	1952 -	Guinzadan, Mountain Trail, Cagayan Valley, Adoyunan
Caesar, Tito	1960 -	Banga, Cotabato
Oteyza, Angel	1960 -	Lemery, Manila (Immanuel)
Batong, Thomas	1961 -	Copias - Sagubo, Kapangan
Bugtong, Leonardo	1961 -	Candon, Ilocos Sur
Fuliga, Jose	1961 -	Medina, Misamis Oriental
Pardilla, Leo	1964 -	Butuan City
Rosario, Clement del	1965 -	Binalonan, Pangasinan
Laking, Jose	1965 -	Guinzadan
Herrera, Ernesto	1965 -	Quezon City

*Withdrawn or resigned due to illness in family.

APPENDIX B

STATISTICAL REVIEW FOR 1965

	South Luzon	North Luzon	Mindanao	Others	Total
Congregations	7	23	11		41
Outstations	1	52	23		76
National Pastors	2	4	4		10
Missionaries	6	8	6	16*	36
Lay Evangelists	-	39	5		44
Seminary Students	1	8	3	(3)*	15

*Missionaries - Others:

- 3 - Seminary
- 2 - Department heads
- 4 - Furlough
- 5 - Language Study
- 2 - Language Study ($\frac{1}{2}$) & Evangelistic ($\frac{1}{2}$)

*Seminary Students:

- 3 - Pre-theological

Baptized Members	755	4,790	1,184	6,729
Communicant Members	637	1,255	473	2,365
Active Communicants	497	889	415	1,801
Catechumens	88	503	172	763
Baptisms	168	714	63	944
Confirmations	53	144	69	266
Marriages	11	22	7	40
Burials	9	18	5	32
Worship Services	414	2,153	796	3,363
Attendance	28,775	91,219	32,867	152,861
Attendance Communion	5,915	6,335	6,656	18,906
Offerings	₱ 29,674	₱ 15,891	₱ 13,657	₱ 59,223
Sunday Schools	5	40	28	73
Sunday School Teachers	34	65	43	142
Sunday School Enrollment	337	1,480	940	2,757

Appendix B (cont.)

	South Luzon	North Luzon	Mindanao	Others	Total
Bible Classes	7	36	17		60
Bible Class Teachers (national)	5	32	9		46
Bible Class Enrollment	163	1,053	359		1,575
Vacation Bible Schools	3	18	17		38
Vacation Bible School Teachers (national)	30	54	53		137
Vacation Bible School Enrollment	390	821	833		2,044

Note: Value of the ₱ (peso) approximately ₱ 3.90 to \$1.00 United States

APPENDIX C

COMPARATIVE STATISTICAL SUMMARY

Year	Missionaries	National Pastors	Stations	Souls	Communi- cants	Baptisms	Confirma- tions	Number Communed	Attendance at Services	Offerings	Sunday School Enrollment	Bible Class Enrollment
1948	9	1	11	276	41	27	24	340	20,676	-	299	-
1950	10	1	12	1200	183	61	43	992	25,293	-	790	243
1952	10	2	19	1007	236	138	54	1171	30,325	₱ 4,422	1055	393
1954	12	2	32	1738	421	114	77	2815	54,422	₱ 8,130	1730	1018
1956	17	2	52	2573	651	182	90	3843	89,627	₱16,278	2347	957
1958	21	2	64	3042	929	334	136	5418	97,606	₱19,234	2371	898
1960	24	4	85	3472	1217	356	284	7851	106,132	₱22,678	3365	1430
1962	28	7	95	4242	1515	654	179	9316	111,785	₱30,510	2732	966
1964	33	6	111	6029	1964	1080	267	12832	139,897	₱57,751	2540	1349
1965	36	10	117	6729	2365	944	266	18906	152,861	₱59,223	2757	2044

Note: Value of the ₱ (peso) ₱ 2 to \$1 United States until 1960. In 1960 the peso was devalued and the present rate is approximately ₱ 3.90 to \$1.00 United States

Locator Map

Districts and Congregations
of
THE LUTHERAN CHURCH IN
THE PHILIPPINES

North Luzon District

Tokitoc

Ballesteros

Bulala Sur

Candon, Ilocos Sur

Tinglayan, Kalinga

Guinzadan, Mt. Prov.

Abatan, Mt. Trail -
HungduanAdoyunan, Atok-
Tublay

Copias, Sagubo

Balakbak

Baguio City

Malalao (Cagayan Valley)

Quezon, Isabela

Ilagan, Isabela

Binalonan, Pangasinan

Urdaneta, Pangasinan

South Luzon District

Malabon, Rizal

Manila: Bethel, Gloria
Dei, Lutheran Bldg.

Quezon City

Pasay City

Lemery, Batangas

Lucena City

Culion

Mindanao Dist.

Tacloban City

Dulag, Leyte

Bayang, Cebu

Cebu City

Mindanao District

Butuan City

Mindina, Mis. Or.

Cagayan de Oro City

Iligan City

Linamon, Lanao del
NorteTamparan, Lanao del
Sur

Cotabato City

Davao City

Banga, Cotabato

APPENDIX E

LAND AND BUILDINGS IN THE PHILIPPINES--1946 to 1966

Place	Area (Sq. Meters)	Value of land	Type of Bldg.	Year of Acq./Constr.	Bldg. Value
SOUTH LUZON DISTRICT					
Bethel, Manila			Chapel	1946	\$ 4,500
Grace, Pasay City	506	\$ 39,000	Chapel	1949	\$ 5,000
Pasay City	506	\$ 39,000	Residence	1949	\$ 4,000
Caloocan	1,000	\$ 11,600	Residence	1952	\$ 10,615
Quezon City	961	\$ 22,500	Residence	1954	\$ 9,000
Immanuel, Malabon, Rizal	1,266	\$ 9,750	Church	1951/1958	\$ 7,000
Parsonage, Immanuel, Malabon, Rizal			Residence	1961	\$ 2,500
Bethel, Manila	1,292	\$ 29,000	Church	1963/1965	\$ 15,432
Trinity, Quezon City	1,500	\$ 30,150	Church	1963/1964	\$ 25,710
Lutheran Building, Manila	5,419	\$ 78,650	Converted Residence	1964	(included in land value)
Church site, Lemery, Batangas	1,000	\$ 10,787	-	1965	-
NORTH LUZON DISTRICT					
Darapidad, Candon, Ilocos Sur	(donated)		Chapel	1949	\$ 650
Tamurong, Candon, Ilocos Sur	(donated)		Chapel	1951	\$ 400
Binalonan, Pangansinan	910	\$ 1,250	Chapel	1955	\$ 2,000
Candon, Ilocos Sur	692	\$ 1,800	Residence	1952	\$ 5,000
Vacation House, Baguio	1,754	\$ 15,800	Residence	1954/1955	\$ 15,000
Guinzadan	1,300	\$ 300	Residence	1955	\$ 12,000
Binalonan, Pangansinan	1,000	\$ 550	-	1956	-
Balakbak, Kapangan	1,500	\$ 500	Residence	1959	\$ 11,000
Guinzadan, Mountain Province	(donated)		Church	1958	\$ 2,000
Balakbak, Kapangan	(donated)		Church	1958	\$ 1,000
Tinglayan, Kalinga	(leased)		Residence	1959	\$ 10,000
Baguio City	956	\$ 10,700	Church	1960-1963	\$ 17,990
Seminary, Baguio City	7,887	\$ 71,000	4 Bldgs.	1961	\$ 30,000

Appendix E (cont.)

Place	Area (Sq. Meters)	Value of land	Type of Bldg.	Year of Acq./Constr.	Bldg. Value
Abatan, Mountain Trail, Mountain Province	(leased)		Residence	1961	\$ 12,000
Abatan, Mountain Trail, Mountain Province	(leased)		Clinic	1962	\$ 7,500
Abatan, Mountain Trail, Mountain Province	(leased)		Chapel	1962	\$ 750
Vacation House, Baguio City (Unit C)	1,500	\$ 16,720	Residence	1964	(included in land value)
Parsonage, Copias, Kapangan Senipsig, Buguias, Mountain Trail, Mountain Province			Residence	1964	\$ 643
Doctor's residence, Abatan Urdaneta, Pangasinan	1,484	\$ 10,491	Chapel	1964	\$ 2,056
Sagubo, Kapangan		\$ 258	Residence	1964	\$ 3,860
Abatan, Mountain Trail			-	1965	-
Tinglayan, Kalinga		\$ 257	Chapel	1965	\$ 462
Tinglayan Nurses' Quarters			Hospital	1965	\$ 24,332
			-	1966	-
			Residence	1966	\$ 1,029
MINDANAO DISTRICT					
Davao City	750	\$ 12,000	Chapel	1952	\$ 4,000
Cagayan de Oro	4,302	\$ 15,000	Residence	1953	\$ 12,000
Cagayan de Oro	1,156	\$ 7,000	Church	1954	\$ 8,000
Davao City	961	\$ 4,000	Residence	1954	\$ 11,000
Iligan City	1,930	\$ 7,000	Residence	1955	\$ 11,000
Butuan City	1,902	\$ 5,000	Residence	1959	\$ 11,000
Cebu City	1,149	\$ 19,000	Church	1962/1963	\$ 15,046
Residence land, Medina, Misamis Oriental	2,000	\$ 2,667	-	1962	-
Iligan City	1,102	\$ 9,000	Church	1962/1963	\$ 7,750
Linamon, Lanao del Norte	600	\$ 2,700	Chapel	1962/1963	\$ 4,200
Banga, Cotabato	1,500	\$ 1,325	Chapel	1962/1965	\$ 3,117

Appendix E (cont.)

Place	Area (Sq. Meters)	Value of land	Type of Bldg.	Year of Acq./Constr.	Bldg. Value
Butuan City	2,010	\$ 5,800	Chapel	1963	\$ 6,490
Medina, Misamis Oriental	600	\$ 1,543	Chapel	1963	\$ 3,117
Balo-i, Lanao del Norte	(donated)		Chapel	1963	\$ 100
Gusa, Cagayan de Oro	959	\$ 1,923	(for chapel)	1965	-
Cotabato City	1,448	\$ 7,959	Church	1965	\$ 4,627
Cagayan de Oro			Education Bldg.	1965	\$ 1,799

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