

F O R E W O R D

The ASIAN CENTER is pleased to present this bibliography of church records, publications and other source materials relevant to the history and founding of the Philippine Evangelical Protestant and Independent Catholic Churches by Mr. Robert R. Von Oeyen, Jr., a former research affiliate of the Center. Inasmuch as these churches, particularly the Philippine Independent Church, had contributed significantly to the development of the Philippines since the Revolution, this bibliography can serve as an important guide to the study of this institution.

R. SANTOS CUYUGAN
Director

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INTRODUCTION

The history of the Church in the Philippines is long, exciting and varied. It is a history of international conflict, dynamic nationalism, strongly entrenched sectarianism and surprising, revitalizing ecumenism. It begins before the birth of the nation, contributes to that birth and points now toward an ever increasing participation in the struggle for national fulfillment. But more than all of these things, and including them, it is a history of the Gospel of Jesus Christ as He has moved men through His Spirit to live for Him and for their brothers by His redemption and living presence. Gospel history is always intertwined in human history and institutional history; otherwise there would be no point of contact for the Gospel and there would be no impact by the Gospel in the lives of men and nations. The history of the Church in the Philippines is very much a history, then, of men and institutions in need of the renewing power of Jesus Christ. It is part of the history of every man in the Church in the Philippines today, and as such needs thoughtful consideration by church leaders and pastors, seminarians and laymen, including students of secular national history.

Unfortunately there has been comparatively little interest in church history, particularly non-Roman Catholic church history. There are many reasons for this, the chief one of which is that the church has had little leisure to sit back and reflect upon itself. Pastors and priests are proportionately very few compared with the pastoral responsibilities they face, and even fewer compared with their fuller mission at hand. Non-Roman Catholic Christians have also labored under the burden of being in a small minority, often considering their own small group as being of paramount importance and thus uninterested in other ways in which God might be at work in their country, while Roman Catholics have looked at the non-Roman groups as a threat to the fullness of the Church rather than as a renewing influence in seeking that fullness. Secular historians have often labored under

a burden of strong anti-clericalism and anti-imperialism, and have not seen church history in a positive enough light to attract their attention.

In recent years, however, there have been a number of good brief publications dealing with the history of the church in the Philippines. Islands Under the Cross: The Story of the Church in the Philippines, by Peter G. Gowing, is in the author's own words, "an outline--the bones on which the flesh of a full history waits to appear." Nationalism and Christianity in the Philippines, by Richard L. Deats, relates the history of the Roman Catholic Church, the Philippine Independent Church and two Protestant denominations to the development of nationalism. Deats has also written a short denominational history, The Story of Methodism in the Philippines. Churches and Sects in the Philippines, by Douglas J. Elwood, shows the variety of contemporary religious movements and contains the best published directory of religious organizations and agencies at work in the Philippines. It also contains important considerations with which the growing sentiment of ecumenism must deal. All of these have been written by American missionaries. Other important works on the Roman Catholic and Independent churches have been written by foreigners, and little comprehensive study has been attempted by Filipinos.

That They May Be One, an historical memoir by Enrique C. Sobrepna, a man long an important leader in the United Church of Christ in the Philippines, is very valuable, and The Story of Evangelical Christianity in the Philippines is being written by the recently retired Methodist bishop, D.D. Alejandro. What is needed, and what may hopefully be stimulated by these books, is critical study and writing by Filipino students of history, with an eye to the needs of the church and nation today.

The purpose of this bibliography is also to encourage the study of Philippine church history by showing the availability of much material for the student in the Manila area. Unfortunately a great deal of important material is in mission files in the United States or kept by the Roman Catholic Orders for their own use. More unfortunately, important records have not been well kept or were lost during the war.

The student of church history has to dig deep and then scrape, and this is very tedious and time consuming. Hopefully, this bibliography will help facilitate much preliminary work.

The scope of this bibliography has been limited by what the compiler felt he could accomplish during one school year and by what he thought would be most helpful. The Roman Catholic Church has been excluded except as it relates to the other churches. The main reason for this is the volume of material that would have had to be covered. Also, it is believed the study of non-Roman Catholic churches needs more encouragement at this point. But it is to be emphasized that as church history and national history need more and more to be seen in their inter-relatedness, so do Roman Catholic and non-Roman church history. For these reasons the bibliography seeks to cover the entire period during which there were more than one church in the Philippines and the compiler has been especially attracted by items which show these inter-relationships. The bibliography deals mainly with member churches of the National Council of Churches. The compiler hoped to include them all, but had to confine his work to groups based in the Manila Area. Even so, the effort is incomplete, and the records of the Lemelif and Unida are not included. Groups on the fringe of mainstream Christianity, like the Iglesia ni Cristo, are also not included, although for the student of religious history they are very important and have a more extensive following than the Protestant groups.

The bibliography has four major sections, the first three of which have a short introduction to their contents: General, Evangelical Protestant, and Independent Catholic. The "General" classification includes a variety of items ranging from inclusive secondary works, such as the books cited above by Gowing and Elwood, to items dealing strictly with the Roman Catholic Church which are useful for comparison. The two following sections deal with materials concerning denominations or each group of denominations. Each of these first three sections has three sub-sections: Publications and Articles, Unpublished Material, and Organization Records. The attempt has been made to group all regularly published material in the first sub-section. Included under Unpublished Material are theses, printed anniversary

souvenirs which often contain important short historical items, and a variety of mimeographed statements and papers and other miscellaneous items. The Organization Records are arranged according to location of records, time sequence of meetings and organizational infrastructure. At the end of each entry in all these sub-sections is a keyed abbreviation showing its location, except for those found in regularly published periodicals.

The fourth section is an alphabetical listing of all periodicals, including national and foreign publications, discontinued or now in publication, referred to in the form of a regular publication, with a keyed abbreviation at the end of the entry showing their locations and runs. Although many articles are included in the Publications and Articles sections, many more important articles need to be "discovered" by going through each run, particularly in the periodicals published by the national churches and related organizations. Many reprinted articles are listed in the first three sections with the location of the reprint, and the publications from which they are taken are not listed in the periodical section for the obvious reason that the reprints are located elsewhere than in a library's periodical section.

Care has been taken to arrange the bibliography with two factors in mind--the grouping of related material, and facilitating the location of material. This has caused the Organization Records sections especially to be in somewhat irregular bibliographical form. Therefore, at the beginning of each Organization Records section there is a short summary and explanation of that section's contents. Attention should be given to the several kinds and purposes of keyed abbreviations which were chosen to facilitate the work of the compiler and also, hopefully, after initial exposure, the student or researcher using the bibliography.

It may be in order here to list all the locations that the compiler visited during the period of his research:

Loyola House of Studies, Ateneo de Manila University,
Loyola Heights, Quezon City

National Council of Churches in the Philippines, 941 E. de los Santos Avenue, Quezon City

Philippine Bible Society, 890 United Nations Avenue, Manila

Philippine Episcopal Church, Cathedral Heights, E. Rodriguez, Quezon City

Philippine Independent Church, 1320 V. Concepcion, Sta. Cruz, Manila

Philippine Union College, Caloocan City

St. Andrews Theological Seminary, Cathedral Heights, E. Rodriguez, Quezon City

Seventh Day Adventists, North Philippines Union, 2059 Donada, Pasay City

Union Theological Seminary, Palapala, Dasmaringas, Cavite

United Church of Christ in the Philippines, 939 E. de los Santos Avenue, Quezon City

United Methodist Church, 900 United Nations Avenue, Manila

University of the Philippines, Quezon City