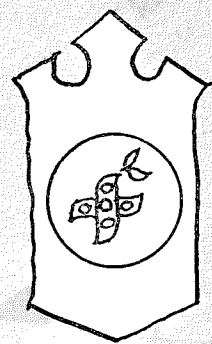
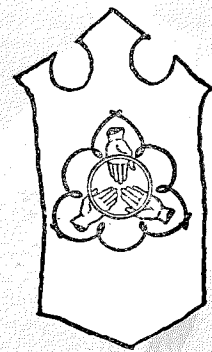


60 YEARS
MISSION
IN MANILA



RICHARD P. POETHIG

"60 YEARS MISSION IN MANILA"

By Richard Poethig

Art & Layout by M. M. Solis

PUBLISHED BY AND IN COMMEMORATION
OF THE 60TH ANNIVERSARY OF
ELLINWOOD MALATE CHURCH.
OCTOBER 1967, MANILA.

On April 21, 1899, a ship docked in Manila harbor bearing the Rev. James Rodgers. With his arrival began the history of Presbyterian Mission in the Philippines, which has continued unbroken to this day. While the work of the Presbyterian Church was later to reach south of Manila to the Island of Negros in the Visayas, we are primarily concerned here with the founding of Ellinwood-Malate Church in Manila.

The sounds of conflict were still in the air, as James Rodgers disembarked in Manila on that summer day in 1899. The Treaty of Paris had been signed by representatives of Spain and the United States, on December 10, 1898, making the American government the administrator of the Philippine Islands. The Spaniards were handing over the reins of government, when in February, 1899, hostilities broke out between the soldiers of the newly proclaimed Philippine Republic and the occupying American Army. The unsettled situation prompted James Rodgers to leave his family in Hongkong, while he travelled on to Manila. He soon discovered that the hostility which existed between officials of the Philippine Republic and the United States government did not necessarily exist between the Filipino people and individual Americans. He recounts in his book, *Forty Years in the Philippines*, stories of the mutual bonds existing between the Filipino people and the newly arrived missionaries:

There was a common tie between the people who had fought against the Spanish government and hierarchy and ourselves, teachers of new ideas which were denounced by this same hierarchy. In other words the Revolutionary Party looked upon us as real allies. They had fought for freedom of both religious and political thought, and we came teaching the same general principles. Hence, we found sympathetic listeners and friends among the men who had suffered during the revolutionary period from 1895 to 1897. (p. 6)

Even as the fighting between the Republican army and the American expeditionary forces continued in the provinces, James Rodgers was seeking to establish good relationships with the members and the leaders of the Revolutionary Party in Manila. Some of the revolutionaries had been imprisoned by the American authorities, but this did not deter them from joining the evangelical movement. Rodgers points out that of the officers of the Tondo Church "the deacons had been in jail once, the elders twice, and the secretary of the session, Sr. de la Rosa, three times." The Rev. Arthur Brown, head of the Presbyterian Board of Foreign Missions, after a visit to the Philippines in 1902 was especially impressed with the intelligence and devotion of the elders of the Tondo Church.

During the first month of his residence in Manila, James Rodgers held services in the home of Pascual Poblete within the Walled City. Seven people attended the first meeting on May 7, 1899. On the following October 22nd, he received nine people into the communion of the church in the home of Paulino Zamora. He was to continue this house-church ministry throughout the early years of his work.

Early Protestant Work



The first work in Manila began in two areas: in Binondo and in Ermita-Malate. In June, 1899, a large hall was rented across from the Binondo Catholic Church. The Binondo work was later transferred to the Tondo Evangelical Church, when it was organized. The second work began in the home of Dr. and Mrs. Hibbard on A. Mabini Street in Ermita, but it was later moved to the Ellinwood Dormitory on Calle Wright. By 1906 the Presbyterian work was centered in Tondo and Malate.

In these early years, James Rodgers kept in touch with the Revolutionary Party. The strong anti-clerical feelings among the Revolutionaries drew them to the evangelical movement. This was especially true in Tondo, where the fires of anti-clericalism were being fed by the actions of the Spanish Friar, Fr. Gil. Fray Gil was a controversial figure in Tondo. His abuse of authority had brought him many enemies. When he discovered the plot of the Revolutionary Party, through the confessions of the sister of one of the leaders, he broke the seal of the Confessional, and revealed the plans to the Spanish authorities. After the defeat of the Spaniards, it was rumored that Fray Gil was to be returned to the Tondo parish.

It was against this background that the evangelical movement entered the district of Tondo. In order to offset the possibility of the return of Fray Gil to Tondo, Felipe Buencamino of the Federal Party sought to unite the Party with the Evangelical Protestant Church. Felipe Buencamino called for a meeting of James Rodgers with a local committee of leaders from the Tondo parish. At the meeting, Buencamino, who had been Gen. Emilio Aguinaldo's Secretary of State, read a short declaration on the desire of the group to separate from the Pope and to establish the American Evangelical Church. The Federal Party, which Buencamino represented, had come out in favor of the reception of the Philippines as a territory of the U.S., with the promise of statehood at a later date. Rodgers, however, counselled against the close association of the religious and the political movements. The Federal Party lasted for only two years. It disappeared with the emergence of the Nationalist Party.

Out of his meeting with the Tondo committee, set up by Buen-camino, early in 1901, James Rodgers was invited to speak for religious freedom in the Rizal Theatre on Calle Ilaya. The Theatre was packed for the meeting. In March 28, 1901, Rodgers wrote home that the Tondo movement was gathering strength. Services in the Rizal Theatre continued every Sunday for almost three years, with 400 to 500 in attendance. In November 1903, the Tondo Evangelical Church was erected on Paseo de Azcarraga and Calle Sto. Cristo. At the dedicatory service, on November 8th, the church was filled to capacity, with an additional 2,000 people standing outside.

In the Malate District, the first worship services were held in the residence of the David Hibbards on A. Mabini Street. The residence was a building originally used as a Masonic Lodge. Worship was held in a hall which extended the length of the building and accommodated 150 persons. In November 1903, the Rev. George W. Wright arrived to assist the Paul Jensens who were serving the Malate congregations. In those early years there were two congregations, one composed of Americans living in the Philippines, and the other composed of Filipinos from the Malate-Ermita area. The American congregation met for worship on Sunday mornings; the Filipino congregation held its worship services and Sunday School in the afternoons.

Early Manila



In looking back across the years, it is good to see in the mind's eye, the physical environment out of which Ellinwood Church grew. Dr. Flora Ylagan provides us with a colorful picture of the Malate district of this early period.

Imagine the whole district of Malate as a wide expanse of *Zacatal*, and the rice fields with clusters of nipa huts scattered in the place. Imagine Calle Tennessee and Calles Wright and Indiana as rice paddies, with ribbons of foot-paths winding around to evade sloshy carabao wallows. Imagine two large frame buildings standing on the Tennessee side, between Wright and Indiana, and incorporate into the picture the Rodger's house. You have a picture of the birthplace of the Ellinwood Church. The paved streets and the beautiful buildings that you now see in the neighborhood are the results of the progress in the fast developing City of Manila. Malate was very, very far from the

city then. The city proper ended at the outskirts of the Walled City.

An army engineer's map of Manila in 1901 bears out the scene as described by Dr. Ylagan. Before 1900, development of the city was largely north of Intramuros, in the Binondo and Tondo districts. The Englishman Bowring, who visited Manila in 1859, reports that it was from the district of Tondo that the Walled City received its milk, butter, and cheese. Tondo was also the home of a small industry for the manufacture of silk and cotton tissues, while Binondo's main industry was cigar making. South of the City, the land was dotted with villages each with its own specialized craft. The inhabitants of Ermita busied themselves with the producing of fine piña handkerchiefs, which brought a good price in the Manila market. The district of Malate housed some of the public offices, while in its nipa-roofed houses women worked industriously at embroidering slippers in silver and gold. Further south the village of Pasay had gained a reputation for its widespread cultivation of the betel nut.

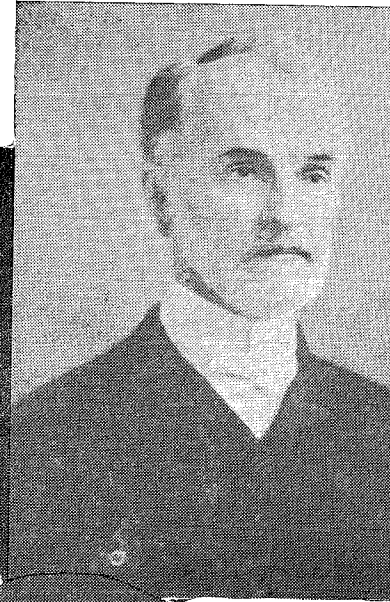
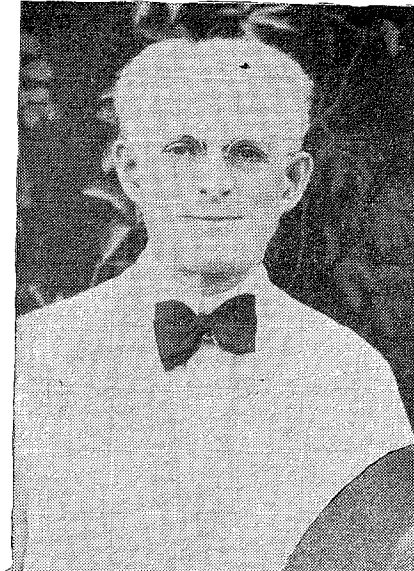
With the arrival of the American forces in 1899, the land south of the Walled City, principally in the Ermita and Malate districts, was given over to an army encampment. The army engineer's map of 1901 shows the various regiments of the U.S. Army occupying a large portion of what is now Malate. The names of Malate Streets, which are now being renamed for Filipino national heroes, originally bore the names of the State regiments which were garrisoned in the district.

By 1902, the American population in the Philippines had reached 7,000. Many of these resided in the environs of Manila. Consequently, one of the early responsibilities of the Presbyterian Mission, as well as the Methodist Mission, was to develop a ministry to overseas Americans. Besides the work of the YMCA, which began in 1899, with the first arrival of the missionaries, English services were held for Americans. In 1901, Dr. Arthur J. Brown, Secretary of the Board of Foreign Missions of the Presbyterian Church, visited the Philippines. He brought assurance of \$8,000 to be used for work among Filipinos and Americans. The money had been given by the Emerson Family of Titusville, Pennsylvania. In 1904, part of the money was used to purchase property on Padre Faura to erect a church for Americans.

This congregation, which was later named the First Presbyterian Church, entered into negotiations with the American congregation of the Central Methodist Church to create a Union Church from both groups. In 1915, both congregations voted to unite and form the Union Church of Manila. The American congregation conti-

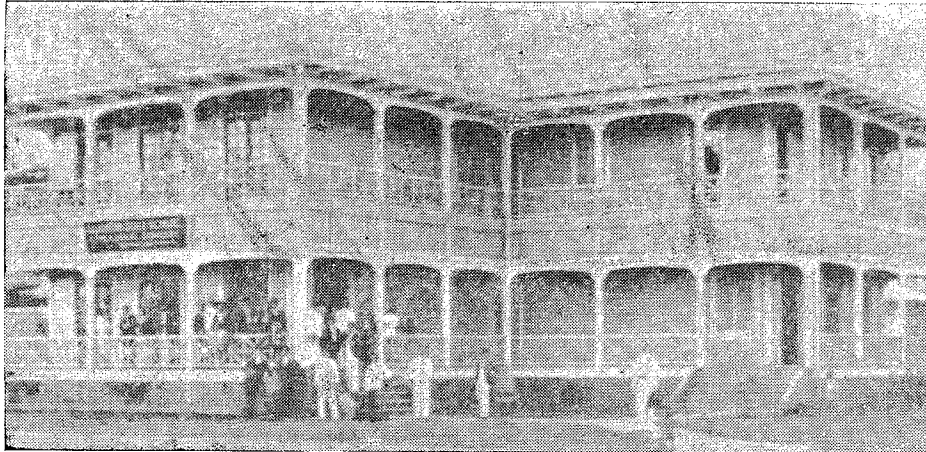
FRANCIS F. ELLINWOOD

GEORGE W. WRIGHT



JAMES B. RODGERS

CATALINO PAULINO



ELLINWOOD BOY'S DORMITORY WITH GROUP OF NORMAL SCHOOL STUDENTS — 1909.



EXTENSION SUNDAY SCHOOL IN MALATE OF THE ELLINWOOD CONGREGATION — 1917.

nued to meet on A. Mabini Street, until the Emerson Chapel was built on the Padre Faura property and dedicated on November 7, 1907.

The Ellinwood name enters the picture at this time with the erection of two buildings on Calle Wright. Dr. Francis F. Ellinwood had been the Secretary of the Presbyterian Mission for the work in the Philippines. He served the Presbyterian Board of Foreign Missions from 1871 to 1907. It was through his initiative that the Presbyterian Mission entered the Philippines, soon after the American occupation. When he retired from his Philippine responsibilities in 1903, the Presbyterian Philippine Mission officially expressed its heartfelt appreciation for his "wisdom, careful judgement, and devotion to the intense need of the Gospel in these parts." When the buildings on Calle Wright were completed in 1906, they were dedicated to a man whose farsightedness had assessed the importance of the Philippines to the work of Protestant missions. With the erection of the buildings, the services held on A. Mabini Street were transferred to the Ellinwood Boy's Dormitory on Calle Wright.

George W. Wright — First Pastor

In 1906, when the Ellinwood buildings were completed, the Filipino services held in the A. Mabini Street residence were transferred to the Ellinwood Boy's Dormitory. The Boy's Dormitory housed the men attending the Bible Institute and the Government school. The other dormitory housed the Ellinwood Bible School girls. The Rev. George Wright, who had arrived in Manila, in November, 1903, was given responsibility for the congregations meeting in the Boy's Dormitory. From the beginning there were two separate congregations: the student congregation which met at 8:00 o'clock on Sunday morning, and the Malate congregation which met in the afternoon. Mrs. Anna Wright, wife of the pastor, describes an early worship service:

The first Sunday service I attended that was a real service was in 1907, held in the dormitory dining room. Some of the older members will also remember one morning just as we started to read responsively the 46th Psalm, a real earthquake started just as the congregation were reading "Therefore, we will not fear though . . .", pictures swung, stairways creaked, a book case leaned forward. There was a general move to go outside, but it stopped before it really began, and by the students; they realized what they were reading and sat down and read it through quietly, with an earthquake obligato every now and then.

The life of George Wright was to be closely linked with the history of the Ellinwood-Malate Church. He was to be its minister in the

formative years of its growth. From the early beginnings of the student ministry and the Malate congregation in 1907, to the time the Ellinwood-Malate Church was built in 1932, and until he retired in 1937, George Wright was to be the chief pastor of the congregation. The firm foundation of faith upon which the Ellinwood-Malate congregation stands today, is in large part due to his long, faithful ministry.

The Ellinwood Dormitories

With the erection of the Ellinwood Dormitories, the ministry centered largely in work among young people. Even while the Rev. Wright carried responsibilities for the Malate congregation (formerly the Ermita congregation), his main task was to minister to the students in the dormitories. In 1910 he wrote:

The opportunity of the dormitory as I see it is the great opportunity before us in the islands. For example, most of the men in the dormitory at the present time are taking the Normal School course and are to be teachers in the various barrios of the Islands — many are already teaching, and taking advanced work in Manila.

These remarks give us some clue to the nature of the early Ellinwood congregation; it evolved out of its student concern. Down through the years the life of Ellinwood Church was to be fed by the work of the institutions which had grown up around it: Ellinwood Boy's Dormitory, Ellinwood Bible School for Girls, Union Theological Seminary, and Union High School. The early congregation was composed mainly of those living in the dormitories; boarding students who attended the Philippine Normal School, the College of Medicine, the Junior College which was later to become the College of Liberal Arts of the University of the Philippines, and the residents of the Ellinwood School for Girls. Many of the students were temporarily in Manila completing their studies or taking advanced work. The transitory character of the congregation meant that it was never to grow very large in these early years. Instead it became a training ground in the Christian faith; its influence was felt far beyond the confines of the Ellinwood buildings. Teachers, doctors, government officials returning to the provinces brought the spirit of the Ellinwood congregation with them.

Training Christian Workers

A good many of the students in the Ellinwood Dormitories were those training for Christian work. Both men and women were enrolled in the Ellinwood Training School for Christian Workers.

By 1909, the work was divided and the name was changed to the Ellinwood Bible Seminary for Men and the Ellinwood Bible School for Girls. In 1909, an Ellinwood student congregation was organized. During its first year, thirty-eight people were received into membership, twenty-four of whom joined on Confession of Faith.

In 1914, the construction of the Ellinwood Bible School for Girls was completed. The new building, which stood on Tennessee and Georgia, made the Ellinwood Dormitory available for more male occupants. By 1915, the Ellinwood Dormitory housed between 120 and 150 male students.

Students preparing for the ministry and deaconess students from the Ellinwood Bible School were largely responsible for the extension of the ministry into the barrios around Manila. They were joined by other dormitory residents in this work. After the 8:00 o'clock Sunday morning service in English, the young people journeyed to the barrios to hold outdoor Sunday School classes in the environs of Malate. During the weekday, senior ministerial students and deaconess students held open air evening services on Dakota, Carolina, and Leveriza in Malate, on Peñafrancia and Dart in Paco, on Anak ng Bayan in Singalong, and in Pamplona, a barrio in Las Piñas. Throughout the second decade of the century, the Sunday School work was the most encouraging aspect of the work in Manila. By 1918, the Ellinwood congregation was serving nine Sunday Schools in the Malate district, with an average attendance of 450. In Tondo, the five neighborhood Sunday Schools maintained an attendance of 490.

The evangelistic work of the Ellinwood student congregation helped the growth of the Malate congregation. As more people were won to the evangelical faith in the barrios through the *culto de propaganda*, which the evangelistic work of the students was called, the afternoon Tagalog Sunday School and service gained new members. Besides the work in the barrios, seminary students also held extension classes among the prisoners in Bilibid and among the lepers in San Lazaro; the San Lazaro work continued until the leprosarium was transferred to Tala.

Union Theological Seminary, which had been organized in 1907, provided the students who carried out the work of evangelism. Union Seminary held its first classes in the Ellinwood buildings in 1907. The Presbyterian and the Methodist Missions joined together in this initial venture. By 1911, the United Brethren Mission sent its first students; they were followed by the Disciples of Christ in 1916; and by the Congregationalists in 1919. The Union Theological Seminary continued to use the Ellinwood buildings until 1925, when the Seminary building was erected on Taft Avenue.

The Union Seminary students took turns preaching at the services of the Malate congregation. This arrangement took on permanence for Catalino Paulino, a student at Union Theological Seminary. In 1916 he was appointed by the Presbytery of Manila to be the student assistant to the Malate congregation. After his graduation from Union Theological Seminary, in 1917, and his ordination by the Presbytery of Manila, in 1920, the Rev. Catalino Paulino, went on to become the pastor of the Malate congregation in 1921. This relationship spanned thirty-seven more years of faithful service, until his death in 1958.

Life At Ellinwood

It was not until 1919 that the Ellinwood congregation had its long hoped for chapel on the third floor of Tooker Hall. Through the generous contributions of the Tooker Family of East Orange, New Jersey, the initial plans for Tooker Hall were drawn up, in 1918. It was not until 1920 that the additional ₱20,000 necessary to complete the project was raised in Manila. By 1921, Tooker Hall chapel was in constant use. Chapel was held twice each school day. One of the early residents, Mr. D. L. Navarro, provides a picture of the early morning worship services in Tooker Hall:

One of the highlights of dormitory life was the daily morning devotions at 6:00 A.M. which was compulsory for all the residents. The warning call to this service was preceded by the sounding of the bell in the lobby of the Tooker Hall.

Students rushed up to the third floor. Sometimes you would see some sleepy-heads still wearing towels wrapped around their necks. Some carried their drinking glass, spoon, and fork so they could rush down again to the Mess Hall after the service, which lasted 20 to 25 minutes. Sunday worship service at 8:00 A.M. was welcomed by all, since this service was joined by all the ladies from the Ellinwood Girls' Dormitory and thus afforded everybody an opportunity for personal amenities. The service was well attended and the hall was filled to capacity.

Sunday was a busy day for Tooker Hall. The English service of the Ellinwood congregation began at 8:00 a.m. This was followed by the 9:30 Ilocano service of the United Brethren Mission. At four in the afternoon, the Malate congregation gathered for Sunday School followed by a preaching service at 5:00 p.m. Sunday in Tooker Chapel ended with a Christian Endeavor meet-

ing in English at 7:45. The report of the Board of Foreign Missions of the Presbyterian Church describes the Ellinwood congregation of 1922 in the following manner:

The Ellinwood congregation grows each year in maturity, not alone because there are many who have been long in attendance, but because also more and more students of the professional schools make up the audience. There is, however, as well the constant infusion of younger life through the addition of the high school students of the Union Schools. It is first of all a pulpit opportunity. Its Sabbath attendance is made up of three general groups; the Ellinwood boys; the Seminary and Bible Training School men; and college and high school students; also Ellinwood Dormitory residents who attend government and other schools.

Good music was very much a part of the life of the Ellinwood congregation. Over the years the choir served to make the Christian fellowship at Ellinwood more meaningful and more joyful. Many of those who have led the Ellinwood choir have contributed to the development and appreciation of music in the Philippines. Some of those whose names we remember are Mrs. Emilia Reysio-Cruz, Mrs. Flora Zarco-Rivera, Mrs. Sally C. Salcedo, Mrs. Lois F. Bello, Mrs. Macrina Geconcillo and Mrs. Lilies M. Kapili. Mrs. Reysio-Cruz is well-remembered as one of the earliest compilers of Filipino folk songs. A choral group she organized from among the Ellinwood dormitory students popularized Filipino folk music. A highlight of this period was a Filipino folk song presentation by this group at the Old Opera House building.

Ellinwood Membership

By 1927, Ellinwood had a regular attendance of 200 at its service. For two decades, Ellinwood had nurtured students in the Christian faith. During this time 3,000 men had come under the influence of the Ellinwood Dormitory. Four former Ellinwood "boys" represented their provinces in the Philippine legislature. During these twenty years the Ellinwood congregation appears to have maintained a constant membership level. Since the congregation was composed of students, there was a continual coming and going. In this period there are references in reports and records to the organization of an Ellinwood congregation at four different times. Records show that the Ellinwood congregation was organized in 1909, again in 1911, then in 1917, and again in 1922. With a transient student population, it could very well be that the fortunes of the Ellinwood congregation rose with each new school year and fell with each graduation.

After two decades of student work in Malate, the Ellinwood congregation began to show signs of change. As more non-dormitory residents were attracted to the services in Tooker Hall, George Wright began to look toward the building of a permanent church structure. Reflecting on this period, Catalino Paulino pointed out that as Union High School took over the Ellinwood Dormitory, the boarders who had occupied the pews in the student congregation were now being replaced by professionals, businessmen, employees and students from other dormitories. Union High School, which had begun as a supplementary school to Union Theological Seminary in 1919, by 1928 was organized under its own charter. As the Union High School grew, so also did its need to use the facilities of the Ellinwood buildings.

Ellinwood-Malate Church



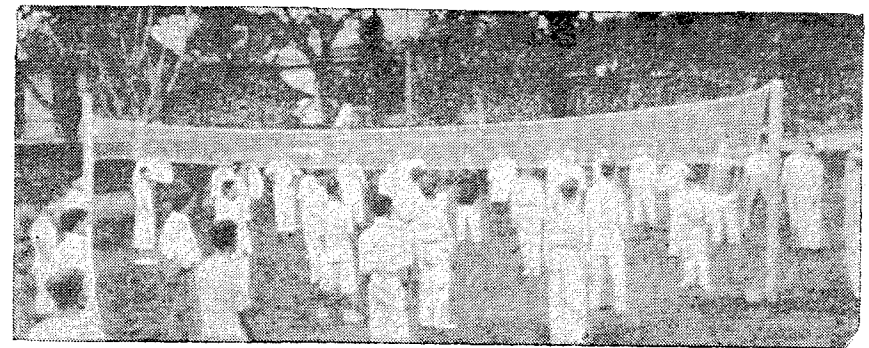
The change in the composition of the Ellinwood congregation led George Wright to consider organizing the student congregation into a full-fledged church. Pastor Paulino recounts the beginnings of the Ellinwood-Malate Church:

Dr. Wright revealed this plan to me one Sunday afternoon, when he called me up into his office for a conference. In the course of our conference he expressed his desire for a good name suggestive of its history and its relation to Malate Church. I suggested that if he was going to organize the Student Congregation into a church it would be wise to take out the word student in its name inasmuch as its members were not of the student group alone. After some thinking, he said, "Why can't we call it then, Ellinwood-Malate Church?" And so, at the annual meeting of the Manila Presbytery of that year he presented his petition for the organization of the Church and made it clear also that the new church to be organized and the Malate Church be known as **ELLINWOOD-MALATE CHURCH** (English and Tagalog Congregations.)

After twenty-five years without a church building, the construction of the new Ellinwood Church, was finally completed and dedicated on Sunday evening, January 8, 1932. There were 550 people seated in the new sanctuary and others standing both in and outside the building. Built as it was at a time of low-cost materials, the building and the pews cost only \$15,000 (P30,000). The church house cost an additional \$6,277 (P12,554). In 1932, the Ellinwood Church still carried on its extension Sunday Schools and classes at Bilibid prison, as well as two out-of-door preaching services during the week. In addition to these activities, Sunday

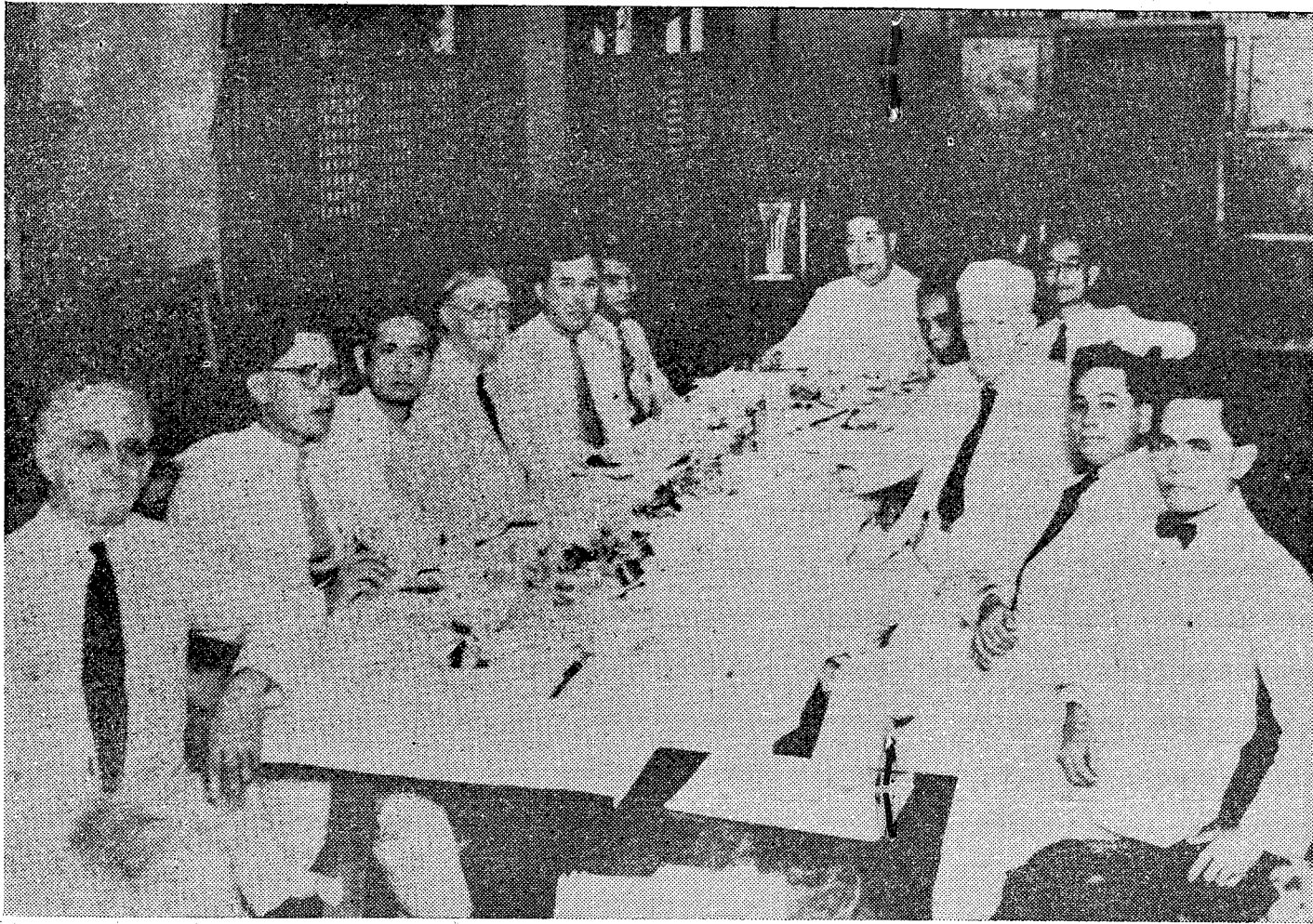


ARCHITECT GUNN'S DRAWING OF PROPOSED NEW ELLINWOOD SEMINARY BUILDINGS — 1919. THESE BUILDINGS WERE LATER USED BY UNION HIGH SCHOOL, PHILIPPINE CHRISTIAN COLLEGES.



VOLLEYBALL GAME AMONG EARLY RESIDENTS OF ELLINWOOD BOY'S DORMITORY.

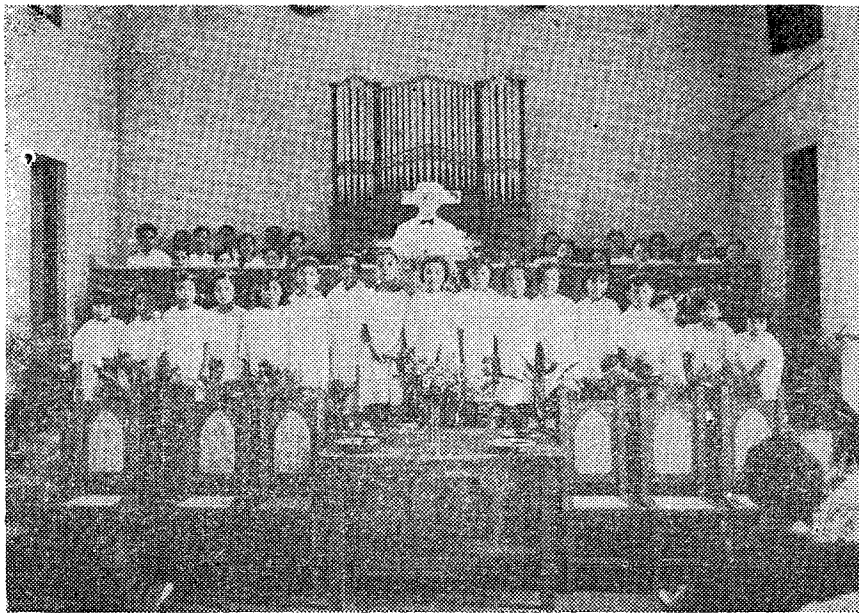
1937 CHURCH COUNCIL, FAREWELL DINNER FOR DR. WRIGHT



FAREWELL FOR DR. WRIGHT
GIVEN BY ELLINWOOD CHURCH
COUNCIL IN THE SOCIAL HALL.

Left to Right:

1. Dr. George Wright
2. Mr. Fernando Camacho
3. Mr. Francisco del Rosario
4. Dr. David S. Hibbard
5. Mr. William Ghent
6. Mr. Arturo Calica (Secretary of Dr. Wright)
7. Mr. Pablo Zarco
8. Mr. Cenon Isaac
9. Mr. Vicente Cachola
10. Dr. James B. Rodgers
11. Mr. Sixto Alcantara
12. Mr. Gerardo Armonio



GEORGE W. WRIGHT WITH ELLINWOOD CHILDREN'S CHOIR

School was conducted at the orphan homes and the Industrial School at Welfareville. Recalling the joy of having their own church building, Mrs. Wright wrote in 1947:

It was a miracle to have the prayers and work of twenty-five long years literally become concrete, church pews, organ and enough to start a church house . . . Having the church, added dignity to the service, and Mr. Wright felt, doubled the attendance of the morning service, and almost trebled the afternoon one. More and more of the neighborhood came in. Former students brought their families. I was so thankful Mr. Wright could in a way see the "fruit of his labors" before he came home.

In 1937, the Wrights retired after thirty-four years of service in the Philippines. They had been steadfast and faithful servants. The building they left behind was symbolic of the many lives that had been touched by the variety of ministries carried on by the Ellinwood congregation during those years.

The War Years

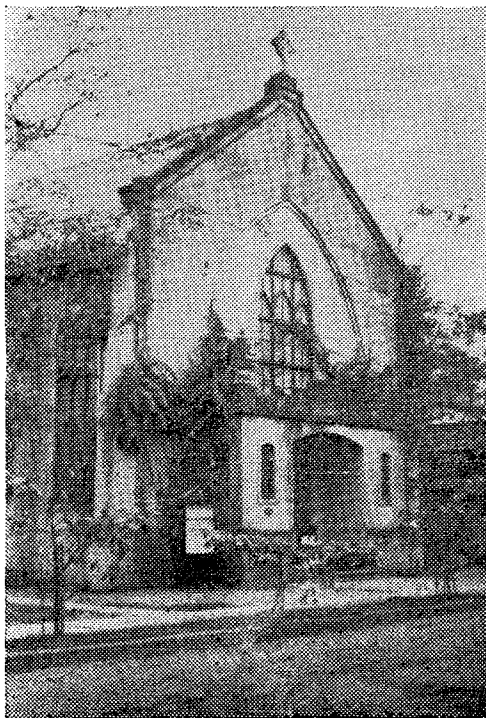


The ministry of Ellinwood Church was continued in 1937-1938 by three successive pastors: Dr. Hooper, Dr. Hibbard, and Dr. Hamilton. In 1938, the Rev. Hugh Bousman assumed pastoral responsibility of the congregation. War clouds were already on the horizon in the late 1930's. The Sino-Japanese war had brought much uneasiness to Asia. Events moved relentlessly on; finally hostilities broke out between Japan and the United States in 1941. The Philippines was caught in the center of the maelstrom.

The occupation of Manila by the Japanese cut short the ministry of Hugh Bousman to the Ellinwood congregation. Under the Japanese ruling, Americans were prohibited from preaching. The Ellinwood Church Council found it necessary to call D. D. Alejandro, a Methodist minister, as the Executive pastor of the congregation. The Rev. Alejandro served the Ellinwood congregation during the early years of the Japanese occupation, before being called back to Central Methodist Church. In 1943, the Ellinwood Church Council called the Rev. Catalino Paulino to become pastor of the Ellinwood congregation. During the occupation, the religious life of the country was supervised by the Religious Section of the Japanese Army. Japanese Protestant pastors acted as intermediaries between the evangelical churches and the Japanese Army. The life of the Ellinwood congregation dur-

FIRST ELLINWOOD-MALATE CHURCH BUILDING

Dedicated — January 8, 1932



ing this period is described by the Rev. Earle H. Ballou, a missionary of the American Board to China, who was caught in the Philippines by the outbreak of the Pacific war. From his place of confinement he wrote:

Across the street was the Ellinwood Church, originally Presbyterian, but now one of the strongest units in the United Evangelical Church, formed a dozen or so years ago by the organic union of the Presbyterians, United Brethren, and the Congregational Churches in the Philippines. Here we worshipped every Sunday and shared to some extent in the busy weekday-program. The services in English on Sunday mornings were among the most worshipful I have ever attended. A Hammond organ well-played, accompanied by two well-trained vested choirs of young people and juniors. From the processional through the beautifully sung responses, so generally participated in by the congregation, to the four-fold "Amen", one was conscious that God's children were seeking and finding the presence of their Father as a source of strength in a time of need. Seldom did the church not give the impression of being well filled, and often it was full almost to capacity. Young people, well dressed, in family groups, predominated.

With the return of the American forces to the Philippines, Manila was heavily bombed. Miraculously the Ellinwood Church building escaped the worst of the battle of Manila. After the Japanese were driven out of the city, the Rev. Hugh Bousman assumed full pastoral responsibilities of the Ellinwood congregation, until he left on furlough in March 1946. From March until May 1946, the Rev. Alexander Christie, treasurer of the Presbyterian Mission, served as interim pastor.

On May 6th, 1946, the Rev. and Mrs. Eugene Hessel arrived with their family to assume responsibility for the pastorate of Ellinwood Church. The scene which greeted them in Manila harbor was much like that which James Rodgers had seen almost fifty years before. At that time the Spanish fleet lay broken and battered in the Bay. Now it was the ships of the defeated Japanese and the returning Americans. The Rev. Hessel describes the scene, as their ship sailed past Corregidor into Manila Bay.

The evidence of the recent devastation was everywhere. As we came into Manila inner harbor, I personally counted the masts of more than fourteen sunken ships. Along the Boulevard some buildings stood, but all were gutted. To drive from the pier area to Malate was to pass through near total destruction. In fact, Ellinwood Church was the

only church building standing south of the Pasig river. The homes of our members were mostly make-shift barong-barongs.

As the residents of Manila struggled to their feet to begin life anew, so Ellinwood Church was to turn a new page in its history as a church. In the next twenty years, the Ellinwood congregation was to grow into one of the largest Protestant congregations in the city. It was to grow from a family congregation, to a church called upon to serve a variety of people in an expanding city.

Growth of a City Church



The immediate post-war period presented Ellinwood with the task of ministering to a wide spectrum of human need. There was the continuing congregation which had remained faithful to Ellinwood during the war years. There was the large number of American G.I.'s who had occupied Manila. There were the former American residents of Manila, who, with the destruction of Union Church, began attending Ellinwood. There were many Chinese who turned to Ellinwood for Christian fellowship.

As Manila began to rebuild, migrants began to flood in from the provinces. Many were returning to resume their education where they had left off; others were new students looking to build a new independent Philippines. A great many of the migrants were rural people whose lives had been disrupted by the war, who now sought to make new beginnings in the city. People came from many places. Ellinwood, which had been composed of people from the Tagalog-speaking areas, now became a church representing all regions. People from the Evangelical churches in the Ilocos provinces and from the Bicol region entered the Ellinwood fellowship. Young people from the Visayas, who had graduated from Silliman and from Central Philippines University, came to regard Ellinwood as their second home. Ellinwood began to grow into a fellowship church of all peoples.

Along with this changing membership, in May 1948, Ellinwood-Malate Church, as a member of the United Evangelical Church in the Philippines, became one of the major congregations in the newly organized United Church of Christ in the Philippines. The organizing churches of this new union included the United Evangelical Church of the Philippines (formed in 1929 by the Presbyterian, Congregational and United Brethren churches); the Evangelical Church (created in 1944 during the Japanese occupation); and the Philippine Methodist Church| Formal cere-

monies for establishing the United Church of Christ took place in the sanctuary of Ellinwood-Malate Church on May 25th, 1948. By this action Ellinwood Church joined itself both practically and symbolically to the continuing quest for an ecumenical church.

Outreach of Ellinwood

One of the factors which contributed to the growth of the Ellinwood congregation in the post-war period was its outreach program. Through the tireless efforts of its pastor, Eugene Hessel, and the members of the Church Council, the ministry of Ellinwood Church reached out to touch people in different sections of the city. The outreach projects and the social service projects begun in the years of George Wright were continued and added to in the post-war period.

The Sunday schedule of services in which Ellinwood personnel participated began at 7:00 a.m. at Welfareville Church; then 8:00 a.m. at the Cubao Community Church. At 9:00 and 10:30 a.m. English services were held in the Ellinwood sanctuary. After lunch a 1:00 p.m. service was held at the New Bilibid Prison and at 3:00 p.m. at Quezon Institute. The day closed with a 5:15 Vesper Service. Besides this program there were five extension Sunday Schools held throughout the city. Services were held for ten different language groups: Tagalog, Cebuano, Ilocano, Ilongo, Samareño, Pampagueño, Bicolano, Japanese, Chinese, and English. This growing schedule of church activities and the desire to develop national leadership prepared the way for calling a Filipino co-pastor to the ministry of Ellinwood Church. In 1950, the Rev. David C. Raymundo, upon return from studies in the United States, was called to be Associate Pastor of Ellinwood Church.

As the migration to Manila increased, the population of the city rose rapidly. The population of metropolitan Manila doubled from 1.3 million in 1947 to 2.6 million in 1967. Ellinwood Church also grew under the impact of the migration. With the great number of new people in the city, Ellinwood needed an organizational approach to cope with the new challenge. In the period of the late 40's and early 50's, many Ellinwood laymen were mobilized for evangelism and stewardship. A campaign of visitation evangelism spearheaded by twenty-six laymen brought 143 new members into Ellinwood Church on Easter Sunday in 1949. The membership of Ellinwood Church rose from 300 in 1946, to 580 in 1949, to 1,000 in 1953. Along with this growth in membership, there was a concerted effort to increase the sense of stewardship among the members. With his arrival in 1946, Eugene Hessel instituted the every member canvass as a means of developing systematic giving to the program of Ellinwood Church.

One of the areas of ministry which had grown in the post-war period was the Social Service program. Faced by the misery the war had left and the increasing problems caused by growing migration, Ellinwood intensified its ministry in meeting social need. The Social Service Committee headed by Dr. Jose M. Reyes, Jr. began in 1946 by providing material and medical assistance to rehabilitate destitute families. Many young students from Union Theological Seminary received their first practical experience in meeting social problems through the Social Service program at Ellinwood Church. Eventually a social worker was added to the staff to provide a more professional approach to the program.

Greater Ellinwood

As the membership of Ellinwood Church grew, it became apparent the congregation had expanded beyond its church building. As early as 1950, plans were underway to build a larger sanctuary to house the growing congregation. It was not until 1953 that the "Greater Ellinwood" building program moved toward reality. The fund-raising campaign was carried out both in the Philippines and in the United States. When the new Ellinwood building was completed and dedicated on Christmas Eve, 1956, there was much rejoicing on both sides of the Pacific. Through generous contributions of Filipinos, Americans, and Chinese in the Philippines, as well as the Presbyterian Board and friends in the United States, the building was constructed at a cost of P350,000.

After his furlough in 1952, Eugene Hessel returned to Ellinwood as Associate Minister while David C. Raymundo became the Administrative Pastor of Ellinwood-Malate Church. This arrangement continued until Dr. Hessel left on furlough in 1957. Upon his return in 1958, he was assigned as a full time professor at the Union Theological Seminary. During Dr. Hessel's term as pastor, Ellinwood paid to the General Assembly a monthly amount for the services of Dr. Hessel. This was in accordance with the rule of the General Assembly of the United Church of Christ that when a local congregation calls a missionary as pastor, it must pay to the General Assembly the equivalent of the highest salary paid to a Filipino minister.

In the next decade from 1957 to 1967, the Ellinwood Church discovered its vocation as a city church. Both within its pulpit and its everyday life, the ministry of Ellinwood Church was directed toward responsibility for the life of the city. From the viewpoint of church growth and extension, the leaders of Ellinwood saw the need to help establish churches in the outer edge of the city.

By 1957 the suburbs of Manila were spreading rapidly and there was a call to establish congregations in the new housing areas. During this period, Ellinwood gave its support to the Cubao Community Church and the Church of the Holy Redeemer in Project 6. Even as it was developing its concern for the outer city, Ellinwood kept its attention focussed on the inner city. It continued and strengthened its work in the North Harbor area of Tondo, and with the removal of Manila squatters from Intramuros and North Harbor, in December 1963, Ellinwood was one of the first to respond to the call of the Urban Strategy Committee of the United Church of Christ for work among the relocated squatters in Sapang Palay. Through its participation in the Inter-Church Action sub-committee of the Urban Strategy Committee, Ellinwood Church provided leadership in the work of the Inter-Church Community Center in Sapang Palay and the ministry in the multi-storied tenements at Vitas, Tondo and at Punta, Sta. Ana.

During this period, Ellinwood continued and strengthened its social service ministry. A social worker had been added to the staff of the church to minister to the mounting number of requests for personal and family help. But as the city expanded in the 1960's, so also did its social problems. It soon became apparent that the magnitude of the problems made a broader cooperative approach imperative. When a Manila Community Services agency was proposed in 1966 to coordinate Protestant social service efforts, Ellinwood was in the forefront of the move.

The New Generation of Leadership



The last ten years has seen the emergence of younger leadership within the church. In March 1955, Eliezer D. Mapanao, a student at Union Theological Seminary was approved as student assistant at Ellinwood. By April 1957, the Rev. Mapanao was designated as Associate Pastor to the Rev. David C. Raymundo. The Rev. Mapanao was to provide pastoral leadership to the Ellinwood Church, with time out for a study leave from July 1958 to October 1959, until August 1963. Upon the election of the Rev. David Raymundo as Moderator of the Greater Manila Conference in January, 1962, the Rev. Mapanao became the Administrative Pastor of Ellinwood Church. At the termination of his services at Ellinwood, David Raymundo had served the Ellinwood congregation for eleven years.



EUGENE HESSEL — Preaching in the new Sanctuary of Ellinwood-Malate Church.

Dedicated Christmas Eve, 1956

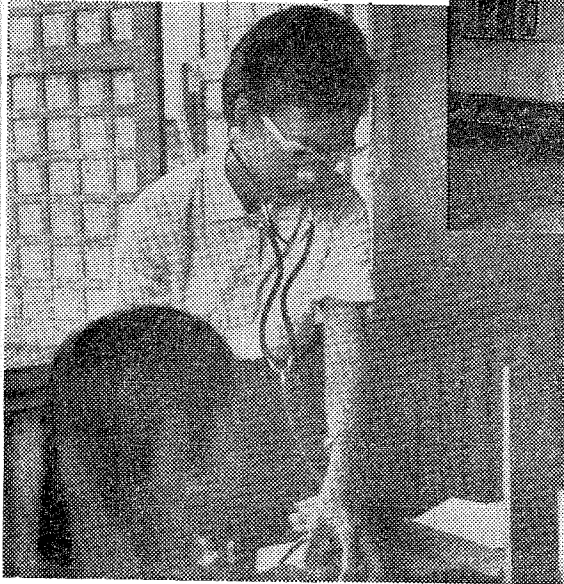


"FAMILY PORTRAIT" — A Broadway play produced by Ellinwooders as part of the drama program — 1960. From left to right: Adelina S. de Leon, Flora F. Francisco and Alice Barnhart.

ELLINWOOD HELPED
BUILD CHAPEL AMONG
DOCK WORKERS IN
NORTH HARBOR,
TONDO — 1958



DRA. SOCORRO DE
OCAMPO SERVED IN
MEDICAL CLINIC IN
FELLOWSHIP CHAPEL,
NORTH HARBOR



ELLINWOOD WAS
AMONG THOSE TO
ESTABLISH
COMMUNITY CENTER
AMONG RELOCATED
SQUATTERS IN SAPANG
PALAY — 1964



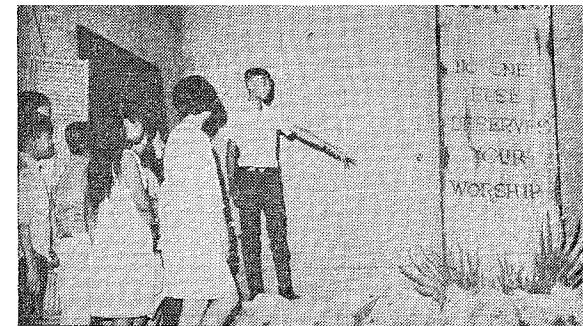
This past decade has also seen a succession of younger pastors as assistants in the ministry of Ellinwood Church. The Rev. Melchizedek M. Solis served from 1958 to 1959. Following his year's work, Dick Solis and his family were called to missionary service in Thailand. The Rev. Juan Pia, Jr. served from 1959 to 1960, before he accepted a call to become program director at radio station DYSR in Dumaguete. The Rev. Cirilo del Carmen, Jr., served from 1960 to 1962 before leaving for the United States to pursue studies in clinical pastoral care. In the year 1962 to 1963, Ellinwood-Malate Church had four pastors on its staff: The Rev. Eliezer D. Mapanao, the Rev. Eduardo B. Panganiban, the Rev. David M. Geconcillo, and the Rev. John Long. The Rev. Panganiban, who was finishing studies at Union Theological Seminary, was called to serve the Tagalog congregation. The Rev. David Geconcillo, who was completing work at Philippine Christian Colleges, was given responsibility for the Visayan congregation. The Rev. John Long served Ellinwood for a year as an Associate Pastor of the English congregation, as well as a youth and student worker. The Rev. Long was paid out of the budget of the Ellinwood Church, since he was not on regular missionary assignment. After eight years of service at Ellinwood Church, the Rev. Eliezer D. Mapanao resigned in August, 1963, to become director of the International Study Fellowship held in Princeton, New Jersey. From there he went on to take graduate studies at the University of California. The Rev. David Geconcillo was named acting Administrative Pastor. In June, 1964, the Rev. Dario B. Alampay was called from the moderatorship of the Bicol Annual Conference to become the Administrative Pastor of Ellinwood-Malate Church. In August, 1965 the Rev. David Geconcillo left for studies at the Pittsburgh Theological Seminary in the United States. In July, 1966 the Rev. Eduardo B. Panganiban was named Associate Pastor of Ellinwood Church. The Rev. Jorge Quismundo, missionary to Indonesia, was called to the ministerial staff during his furlough year 1966-67.

In these last five years, emphasis has been laid upon the educational program of the church. Besides a growing program of Christian education activities in the church school, Ellinwood launched into a variety of new approaches to laymen and laywomen to make them aware of the relation of the Christian faith to the issues of a changing Philippines. "Simbayan," a program on "Church and Community" begun in October, 1962, has brought the church into direct confrontation with the issues of national politics, urban life, technological change, and decision-making on the job. The Social Service Committee has carried out a program of social education to introduce church members to the background of urban social problems. The Schooners' groups (couple's clubs) have set themselves to look closely at the issue of family responsibilities for creative change in the Philippines.



Ellinwood began with a handful of students in 1907. Today 1,500 people worship at five Sunday services. The variety of people who have entered into the life of Ellinwood-Malate Church has added a cosmopolitan dimension to the congregation. Ellinwood has in its fellowship people from all walks of life, from a wide spectrum of occupations and professions, and from many nations of the East and the West. Ellinwood has become a truly "crossroads" congregation and one of the vital city churches of Asia. As we look at Ellinwood today, we are thankful for the seed of faith planted sixty years ago, which has grown through the steadfastness of numerous servants of God, some known and many unknown, but all remembered by God. We pray that the tree, which has become Ellinwood-Malate Church, will continue to bear fruit within this city and this nation, as men, women, and children respond to the call "to glorify God and enjoy him forever."

EPILOGUE



The first sixty years of Ellinwood-Malate Church have been eventful ones. Few churches have played as important a role in the life of their own time and place. Unfortunately not all the events and the people who have made this history could be mentioned in this brief account. We leave this task to future historians who, from their vantage point in time, will be able to give new insights and provide an objective view of the events happening in these days. Suffice it to say, God has bestowed his grace upon this church in the leadership and in the community of faithful, which he has brought forth.

Many sources of information have been drawn upon in the preparation of this booklet. We have relied upon Dr. James B. Rodger's account *Forty Years in the Philippines* for the early period of mission in Manila. The Library of the United Presbyterian Commission on Ecumenical Mission and Relations in New York provided excellent resources concerning the first decade of Presbyterian work in the Philippines. The Presbyterian Historical Library in Philadelphia uncovered more missionary correspondence up to 1925. Annual Presbyterian Mission Reports gave good historical and statistical material on the growth of the church over the years. On the occasion of fortieth and fiftieth anniversaries observed in 1947 and 1957, valuable memoirs in the form of letters were collected from people who have been associated with Ellinwood-Malate Church. Some of these have been quoted from in this account.

We are also indebted to the Rev. Melchizedek Solis, who has returned to Ellinwood to become minister of Christian Education, for his skillful art work which appears on the cover and through these pages. Thanks also go to those many others who so willingly shared reminiscences, old programs and pictures of the past life of Ellinwood-Malate Church.

Richard P. Poethig

Reformation Sunday, October 29, 1967

ELLINWOOD-MALATE CHURCH COUNCIL

1967

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 Mr. Jaime Jainga, *Vice Chairman*
 Mr. Conrado Niguidula, *Financial Secretary*
 Mr. Martin E. Valisno, *Treasurer*
 Mrs. Linda A. Lagunsad, *Council Secretary*

ELDERS:

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 Mr. Miguel Fontanilla
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 Mrs. Betty Yu Lee
 Miss Romelias Niguidula
 Mr. Benjamin Magbanua
 Mr. Daniel Orendain
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 Mrs. Nellie Primavera
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 Mr. Manuel C. Divinagracia
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 Mr. Arsenio Kapili
 Mr. Jose Manapat
 Mrs. Carmen A. Pablo
 Mr. Christian Quimpo
 Miss Maria Teves
 Miss Domini Torre Villas
 Mr. Glicerio Villanueva

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 Rev. Jorge R. Quismundo
 Rev. Melchizedek M. Solis
 Mrs. Perlita I. Avante
 Mrs. Lilies M. Kapili
 Mrs. Angelina G. Padolina
 Major Silvino de Guzman

CHURCH OFFICE STAFF, 1967

Rev. Dario B. Alampay *Administrative Pastor*
 Rev. Eduardo B. Panganiban *Associate Pastor*
 Rev. Jorge R. Quismundo
 (Jan. 1966-June, 1967) *Act. Director, Christian Education*
 Rev. Melchizedek M. Solis
 (June, 1967) *Minister of Christian Education*
 Miss Leonida Payuan *Senior Deaconess*
 Mrs. Lilia G. Seriaña *Junior Deaconess*
 Miss Trifina Lopez *Kindergarten Assistant*
 Mrs. Evangeline Ruiz *Kindergarten Assistant*
 Mrs. Leonor Lusica *Kindergarten Assistant*
 Mrs. Angelina G. Padolina *Administrative Secretary*
 Miss Dione Dadap *Cashier*
 Miss Francisca Velasco *Bookkeeper-Clerk Typist*
 Miss Nita Donila *Clerk Typist*
 Mrs. Lilies M. Kapili *Choir Director*
 Mrs. Rosenda S. Oliveros *Asst. Choir Director & Organist*
 Mrs. Eva Y. Pascual *Organist*
 Mr. Alfredo Morada *Caretaker*
 Mr. Roberto de los Reyes *Caretaker*