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Jubilee Edition: Celebrating 50 Years of God's Faithfulness to
the Asia Pacific Theological Seminary.

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**Jubilee Edition: Celebrating 50 Years of God's Faithfulness
to the Asia Pacific Theological Seminary**

With this edition, the Asia Pacific Theological Seminary (APTS) begins a year of celebrating its fiftieth anniversary which we are calling a Year of Jubilee. Like the biblical concept, APTS's Jubilee will include a number of activities throughout 2014 designed to thank God for his great faithfulness to this institution. For more information on specific events and how you can participate, please contact us through our website, www.apt.edu.

Since its founding in 1964 under the original name, Far East Advanced School of Theology (FEAST), more than 1,100 alumni have completed degrees in a number of ministry related disciplines from the bachelor's level to the Doctor of Ministry program. They have come from all over Asia, the far flung islands of the Pacific, the United States, Africa, Europe Australia, New Zealand and even Latin America. Faculty and administrators from all over Asia, the West, and the United States, serve this diverse student body.

This landmark year provides us with a wonderful opportunity to stop, take a deep breath and reflect on what God has done - our aim in this edition of the Journal. I lead off with a two-part article which provides a historical outline of APTS and a look at how the founding president, Harold Kohl's, seven original objectives have shaped its growth and development. Then, president emeritus and current board chairman, John Carter, reviews the school's academic programs and their development over the years. APTS alumnus and former missions faculty member, Julie Ma, then describes the exponential growth of the missions programs, which offer both formal and non-formal training for those serving as missionaries or who feel God's call to serve a people not their own. Wonsuk Ma, another alumnus and longest serving full time faculty member in the school's history, provides a warm, personal reflection of his long experience here. Finally, David Lim, a former faculty member, academic dean and president of the school, completes this edition with a personal look at the role of the

Holy Spirit in Pentecostal higher education. Since APTS is Pentecostal in both doctrine and practice, a more fitting conclusion to this edition could hardly be envisioned.

We send this your way with gratitude to God for all he has done and with the firm conviction that the Lord of history is also the Sovereign of the future and in his omnipotent and loving hand rests all of our tomorrows.

Your Friend In Christ,

David M. Johnson, D-Miss
Managing Editor

FEAST/APTS IN RETROSPECT PART 1:
THE MANILA YEARS (1964-1986)¹

By Dave Johnson

Introduction

The Asia Pacific Theological Seminary (APTS) was birthed out of a vision for training leaders. The Assemblies of God USA, from its inception in 1914, held the training of leaders as a high missiological priority. Nowhere was this truer than in the Asia Pacific region where, by 1960, sixteen three-year Assemblies of God Bible institutes helped to fulfill this goal. Most were directed by missionaries who wanted to turn them over to local leaders, but few Asians had the academic qualifications for the task.²

Other issues also brought the need for advanced education to the foreground. As the number of theological training institutions multiplied, so did the need for trained faculty. Some churches were also experiencing “brain drain” when they sent their students to America to study and the students did not return home or when they went to a non-Pentecostal seminary and changed their doctrinal views. Finally, in the broader world of Asia Pacific, higher education was seen as a valuable and important pursuit, perhaps due to the nationalism that swept the region in the post-colonial era following World War II.

¹ Much of the basic information for these two articles is drawn from my book, *Led by the Spirit: The History of the American Assemblies of God Missionaries in the Philippines* (Pasig City, Philippines: ICI Ministries, 2009), 133-144, 303-340, 523-537. The foundational research for that work is also used here. This book and William Menzies and John Carter’s book *Zeal with Knowledge* (Baguio City, Philippines: APTS Press, 2004) give a fairly comprehensive history of FEAST/APTS’ history, which I will not attempt to replicate here.

² William Menzies and John Carter, *Zeal with Knowledge*, (Baguio City, Philippines: APTS Press, 2004), 9.

In response to these trends, the AG missionaries in the region responded positively to a proposal put forward by Maynard Ketcham, the regional field secretary (later regional director), that a school be created that would offer a bachelor's degree and, in time, masters and doctoral programs. The school was originally named the Far East Advanced School of Theology (FEAST).

Laying the Foundation

Ketcham took the lead in getting the school off the ground, beginning with the important issues of the right people, the right location and sufficient funding. He invited his friend, Harold Kohl, and his wife, Bea, former missionaries who were pastoring in the States at the time, to head the new institution. Manila was the ultimate site chosen because of its easy accessibility by air, cheaper living costs compared to other Asian capitals and wide use of English, the *lingua franca* of FEAST/APTS. English was chosen because most textbooks and research materials were in English and because it was the language of Asia's educated. A common language would also promote a sense of community and collegiality on campus.³ Space was found on the campus of Bethel Bible Institute (now College), a school owned and operated by the Philippines General Council of the Assemblies of God (PGCAG).

Kohl proved to be a good choice for president. For Kohl, shaping the church of the future called for utilizing the opportunities and resources to mold those being trained today.⁴ He was convinced that training leaders was critical to world evangelization and considered the effort to accomplish this goal a good investment.⁵ He also had an excellent grasp of what Pentecostal education should look like, a balance between spirituality and scholarship, noting that one without the other was out of kilter.⁶ The school's original motto, *Zeal with Knowledge*, succinctly reflected Kohl's philosophy. Apparently Kohl was successful in maintaining this balance. When the school celebrated its fortieth anniversary in 2004, one of Kohl's successors publicly

³ Menzies and Carter, 16.

⁴ Harold Kohl, "Developing a Minister," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, 17-26, (Baguio City, Philippines: APTS Press, 2004), 17.

⁵ Harold Kohl, "Why Support Foreign Bible Schools," *Pentecostal Evangel*, September 8, 1968, n.p.

⁶ Harold Kohl, "Why Support Foreign Bible Schools," *Pentecostal Evangel*, September 8, 1968, n.p.

commended him for his passion both in academics and Pentecostal praxis.⁷

Many American Pentecostals at the time were leery of education, in part due to a flawed applied eschatology that held that since Jesus was coming soon, time used for training was wasted. Kohl responded by saying that evangelism and discipleship went together and that caring for converts required trained pastors in order to grow strong churches. He went on to say that one could shape the future of the church by developing young leaders today.⁸

The selected location also proved to be advantageous since many of the faculty teaching at BBI were also available to teach at FEAST. Three Filipinos also joined as faculty and staff. One of them, Trinidad Esperanza (later Seleký), gave over twenty years of faithful service to the school and greatly endeared herself to those who worked with her. Dozens of missionaries, too many to name here, from America, New Zealand and many of the Asia Pacific nations, also came and went over the next fifty years. All would leave their mark, although not all would finish well at the school.

The new school also shared BBI's library, since it originally had none of its own. For four years, Kohl actually served as president of both institutions. Since the initial FEAST classes were small, graduation was also jointly held, reflecting the nearly symbiotic relationship between the two schools. When FEAST opened its doors in 1964, it may have been the first graduate level institution of the Assemblies of God anywhere in the world.

The philosophy of the original leadership is critical to the foundation of any theological institution. A closer look at Kohl's convictions provides us with insight on the original vision and goals of APTS:

The entire learning environment of the Bible school should be organized and geared to the basic task of shaping the character, intellect, and behavior of the students. The school is a furthering agent that assists the students in the development of biblical, intellectual, and spiritual integrity. It

⁷ Everett McKinney, "Reflections of a Past President," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain, 27-31 (Baguio City, Philippines: APTS Press, 2004), 29

⁸ Harold Kohl, "Developing a Minister," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, 17-26 ed. A. Kay Fountain (Baguio City, Philippines: APTS Press, 2004), 23.

should aid the student in the clarification of his values and in the deepening of his internalization of biblical values and imperatives. The school should help the student toward his goal of becoming an exemplary stable spiritual character.

Shaping the minister includes guiding him towards proficiency in study skills, hermeneutical skills, communication skills, and human relations skills. These are necessary for him to be an effective shepherd of souls and communicator of the Bible message with its applications to practical and successful Christian living.

The Bible school must effectively shape the heart, the head, and the hands of its students. As a body of God-anointed teachers, the school is the chief agency in the shaping of a minister. Proverbs 27:17 states, 'Iron sharpens iron, so one man sharpens another.'⁹

In reflecting how this should be accomplished, he added:

Teachers must embody and exemplify the truths they teach. Their characters and constant conduct should serve as patterns to be followed by the students in the shaping of their persons for their God-appointed vocations.

This leads to another idea. How can teachers be real models if they are seen only in the structured sessions of the classroom? To be ministerial models, teachers must have high visibility before their students. They must be seen in their total roles as men and women of God. This involves their lives on campus, in the chapel, in Christian witness and practical ministry. *Students must have opportunities to observe them in action.* Teachers may not secrete themselves from their students, appearing only at formal encounters, if they are to truly shape the developing ministers. Teachers must not only be *audible* in the classrooms, they must be *available* to provide unstructured interaction with the students. The shaping task is not achieved by simply covering the course syllabi. It requires the additional learnings [sic] in the syllabus of life.¹⁰

⁹ Kohl, "Developing a Minister," 19-20.

¹⁰ Kohl, "Developing a Minister," 21-22.

FEAST began with seven objectives. Not surprisingly, these bear the distinct imprint of Kohl's philosophy. With the exception of number six, which Julie Ma covers elsewhere in this edition, these goals be used as a camera lens through which to view the seminary's growth and development:

1. To encourage fidelity to God's written word and increased spiritual development in faculty and students.
2. To develop excellence in Christian ministry.
3. To establish a center from which to help elevate ministerial/theological education throughout the Asia Pacific region.
4. To establish a series of locations in the region as extension centers of FEAST "to bring the school to the students."
5. To educate and train a much-needed core of able teachers and administrators for the Bible schools in the region.
6. To assist God-called men and women in developing their gifts and talents for pastoral, evangelistic, missionary and leadership ministries in their national churches.
7. To create opportunities for cross-cultural understanding and international friendships that would lead to greater interaction and cooperation in joint ventures for the strengthening and expansion of Christ's church in the affected region.¹¹

This will be done by studying the writings of the past presidents, as well as others, and personal reflections, mostly recorded in Part II, of some of the administrators and faculty members who have been at the school for at least ten years.

The Early Years (1964-77)

FEAST opened with six students, all Filipinos, since government red tape had stopped other countries from sending their people. This changed the following year and other students were able to come, which increased the enrollment. Classes met wherever they could find space, including Kohl's office at BBI, until a suitable building could be constructed a year later.¹² Originally, two years were needed to complete a bachelor's degree (B.Th.) due to academic

¹¹ Menzies and Carter, 16-17.

¹² Menzies and Carter, 19-20.

deficiencies in the three-year Bible school curriculum in the schools from which they had come.

Pioneering the new academic institution was hard work requiring long hours, great patience and unusual flexibility, especially when nearly everyone had to take on multiple responsibilities in order for the school to excel. Slowly but surely, with much prayer and sacrifice, FEAST grew and matured. In his report to the board of directors for the school year 1973-74, then President Jim Long, who had been the administrative dean until he succeeded Kohl in 1973, wrote that ninety-two percent of the graduates were serving in key leadership positions in the Asia Pacific and Pacific Oceania parts of the world.¹³ By 1978, the school could report that five of its graduates had received missions appointment, presumably to other parts of Asia, from their sending bodies.¹⁴

By 1973, FEAST was ready to expand by opening up extension campuses throughout the region, in accordance with its original sevenfold purpose. In January of that year it held a consultation, hosted by Wesley Hurst who had replaced Maynard Ketcham as the field secretary for the Far East in 1970. Recognized leaders from both the United States and Asia attended. The major issue at hand was the fact that the curriculum at the Bible institutes was not standardized, making it more difficult for many students to enter FEAST or requiring them to take extra courses at FEAST to make up for their deficiencies. In the end, most of the schools agreed to standardize their curriculum with FEAST serving as the coordinating center.

The degree to which this standardization was achieved is beyond the scope of this article, but standardizing the curriculum helped FEAST to achieve the long-held dream of establishing extension centers throughout the region. Jim Long and George Batson, who had become FEAST's academic dean after pastoring in Maryland, set up the extension program. Long contacted US Bible schools requesting assistance from their faculty to teach extension courses. Many responded positively.¹⁵

The first extension to open was in Kuala Lumpur, Malaysia. Extensions in Hong Kong, Japan, Korea, Singapore, Indonesia and Fiji soon followed. By 1977, hundreds of students in these countries had

¹³ James W. Long, *Interim President's Report for 1973-74*, unpublished document, n.d., n.p.

¹⁴ Everett L. McKinney, *President's Report, 1978-79*. Unpublished document, n.d., 2.

¹⁵ John Carter, email to the author, October 1, 2013.

studied a total of thirteen courses.¹⁶ Numerous extensions have opened and closed over the years, depending on the rise and fall of demand in the various locations. However, FEAST/APTS has continued to maintain a strong commitment to providing sites where they are requested.

Batson, who was the first regular faculty member to hold a doctoral degree, proved to be a pivotal figure in the seminary's development. Not only did he help pioneer the extension program, he also instituted policies for the library, which Bea Kohl had started, that guided the development of this important component for achieving academic excellence during the next twenty years.¹⁷¹⁸ By 1978, the library had expanded to 5,000 volumes.¹⁹

Growth and Expansion (1978-86)

In 1978, Batson also instituted the first master's degree programs. Two degrees were offered in the beginning, one in theology and the other in religious education. More programs were added over the ensuing years, including a masters of divinity degree in various fields of study which equipped the Bible institutes with qualified faculty so they could add the fourth year to their own schools. FEAST then gradually dropped the bachelor's program, first at the main campus and later at the extensions, completing the process in the early 1990s.²⁰

In 1978, Everett McKinney replaced Jim Long as president of FEAST. McKinney, with his wife, Evelyn, and two sons, had been serving at Immanuel Bible Institute in Cebu since 1969. Noting the exploding population in Asia, McKinney clearly understood that Western missionaries alone could never reach all of the people for Christ. Training workers, he felt, was the key to the long-term growth and health of the church.²¹ Along with Kohl, McKinney was also convinced of the need to balance academics and Pentecostal spirituality. He was also well aware that training future ministers called for a lot of hard work and was not accomplished overnight.²²

¹⁶ Menzies and Carter, 40.

¹⁷ Everett and Evelyn McKinney, email to the author, April 29, 2008.

¹⁸ Gary Flokstra, email to the author, August 5, 2008.

¹⁹ Menzies and Carter, 42.

²⁰ John Carter, email to the author, October 1, 2013.

²¹ Everett L. McKinney, "Leadership Training at FEAST," *Mountain Movers* (August, 1982), 4.

²² Everett L. McKinney, "Reflections of a Past President," in *Developing Leaders....* "

Because of his position as president and also because even after his presidency he and Evelyn have been continuously involved in FEAST/APTS to the present day, his perspective of FEAST's objectives, which he presented to the board of directors for the year 1978-79, is worth quoting at length:

1. To provide an advanced school of theology to serve the constituency of the Assemblies of God, although other students sympathetic and in harmony with the doctrinal position of the school are permitted to enroll.
2. To provide a truly Pentecostal and deeply spiritual environment that will enhance the student's development as a man of God and give him an appreciation of the importance of worshipping God in spirit and truth.
3. To provide a Christ-centered, biblically-oriented curriculum in theological studies that prepares the student for more effective preaching and teaching of the Word of God in harmony with Pentecostal and Assemblies of God doctrine.
4. To provide a curriculum that is designed to assist the student in acquiring knowledge and skills he may employ without the aid of a large personal library in pastoral, teaching, and administrative ministries.
5. To provide a curriculum that prepares the student for a more effective teaching ministry in Bible schools and colleges.
6. To provide training and skills in the use of the original languages of the Bible for higher levels of biblical exposition and theological endeavor.
7. To provide a curriculum in Christian education for those serving as directors of Christian education in the local church or on the national and district level.
8. To provide training for those engaged in administrative or leadership capacities in churches or Bible schools.
9. To provide academic excellence that will encourage the development of skills in research and discriminatory [critical] thinking.²³

In comparing these to the original goals stated in an earlier part of this paper, McKinney placed a heavy emphasis on curriculum development. This is understandable in his context of phasing out the

²³ Everett L. McKinney, *President's Report, 1978-79*, unpublished document, n.d., 4-5.

bachelor's program and inaugurating the master of arts and master of divinity programs. McKinney gave particular attention to preparing students to function in Christian education and Bible school training programs, which was consistent with his stated conviction that training Asians for leadership was the key to evangelizing Asia. What he did not mention, however, is the extension program and the objective of building an international community, suggesting that perhaps not all of the original objectives were on the front burner all of the time. At the same time, McKinney's commitment to train Asians all over Asia is well reflected in his later service as the director of extension education and he and Evelyn's ongoing itinerant international teaching ministry.

The value of the focus on training can be seen in McKinney's report to the missionary body for the years 1977-81 when he noted that of the FEAST graduates during that time, thirty-six percent were involved in Bible school ministry, thirty percent in pastoral work and fourteen percent were involved in Christian education, totaling eighty percent of the graduates for that period. Another eighteen percent were involved in pursuing further education or other ministries.²⁴ That one half of the graduates were involved in education reflects McKinney's emphasis.

Upgrading and Asianization

In January, 1984, FEAST conducted a major consultation that produced a number of important recommendations, although not all are germane to this study. The impetus for the consultation and recommendations that followed appears to be FEAST's pursuit of accreditation with the Asia Theological Association (ATA), whose endorsement was important to the school being recognized by outsiders, particularly potential students. One of the requirements for accreditation was the proper academic credentials of the faculty. All faculty were to hold a degree at one level higher than the level at which they were teaching. To teach at the MA or MDiv level, for example, one would need to hold at least a master of theology or doctoral degree. For the American AG missionaries on campus, the consultation recommended that the AGWM²⁵ provide the time and opportunity for

²⁴ Everett L. McKinney, *Far East Advanced School of Theology: Historical Review and Future Projections*, unpublished document, December 28, 1981.

²⁵ The foreign missions arm of the Assemblies of God USA was called the Foreign Missions Department (FMD) until 1972 when it became the Division of Foreign Missions (DFM). In 2001, the name was changed again to Assemblies of God World Missions

the missionaries to upgrade their degrees. Should the missionaries be unable or unmotivated to do this, the consultation recommended that they be requested to take assignment elsewhere. It appears that most of the faculty upgraded.

Regarding Asians, the consultation called for the development of Asian faculty. First, this reflects the natural outworking of FEAST's goal to train Asians to reach Asians. The second motivation, which appears to have been the primary concern of the consultation participants, was that the ATA required at least fifty percent of the faculty to be Asian in order to be accredited—a standard that FEAST did not meet at the time. The Asian faculty members that had served there up to this point were only a few, Trinidad Seleký, Lorenzo Lazaro and Eli Javier from the Philippines and Koichi Kitano, a Japanese national who, with his wife, Ellen, were serving under appointment from the US AG.

The consultation laid out the parameters for what came to be known as the Faculty Development Program, which actually started in 1983, to help faculty members, particularly Asians, get their doctorates. The selection process for participation in the program called for involving leaders from the General Council of the proposed faculty members, looking at the long-term needs of FEAST and considering the spiritual maturity and proven ministry record of any applicant.²⁶ Wonsuk Ma, a Korean missionary who, along with his wife, Julie, had graduated from FEAST, and had already joined the faculty, was selected as the first participant along with American faculty members Bob Menzies and Gary Long.²⁷

The consultation recognized that finances would be a great challenge in accomplishing this program. They proposed that meeting this need could and should be done by partnering with the General Council bodies of the participants. Since many Asian missionaries came from less developed nations, scholarship funds and other types of subsidies were used to augment the fund. From this point on, nearly all Asian faculty members were sponsored through this program, received their masters at FEAST/APTS, went elsewhere, to this point, for their doctorates and then returned to give many years of fruitful service.

Another significant development coming from the consultation was the Asianization of the school's board of directors. To

(AGWM). I have opted to use the term AGWM throughout these articles to avoid confusion.

²⁶ *Summary of Recommendations*, FEAST consultation, January 2-6, 1984.

²⁷ John Carter, email to the author, October 1, 2013.

this point, the Foreign Missions Committee (FMC) of the AGWM had served as the board and provided the vast majority of financial support and the majority of the faculty and administrators for the school. While the Asianization of the board had been AGWM's long-term dream, the main motivation at this point was to comply with the ATA's accreditation requirements.

The consultation recommended a two-step process that called for an interim board to begin functioning immediately and a permanent board to be put in place later. The interim board would include representatives from the following countries: Burma (now Myanmar), Hong Kong, Indonesia, Japan, Korea, Malaysia, the Pacific Islands (which actually included several General Councils), Philippines, Singapore, Taiwan and Thailand. While the AGWM would have several representatives and the president of FEAST would be an ex-officio, non-voting member, the AGWM's role would be much smaller.²⁸ The interim board would meet annually and handle all of the functions of the board in successive stages, which included writing the constitution and bylaws, in preparation for the permanent board. The interim board began in September, 1985, and the permanent board was finally seated in 1989.

Implementing the consultation's recommendations went a long way towards successfully achieving ATA accreditation.

Transition at the Top

In the later part of 1984, the McKinneys felt that God was speaking to them to resign as president of the school and begin a Bible teaching ministry that would take them all over Asia and Europe. As he had done when he had left the presidency at Immanuel Bible Institute (now College) in Cebu, McKinney advocated that it was time for an Asian to take the helm of the school.²⁹

Apparently, however, the board of directors did not agree and appointed William (Bill) Menzies as interim president. The first president to hold an earned doctorate and a veteran Assemblies of God educator, Menzies had been involved with Ketcham in the original planning for the school, had participated some in campus conferences and taught in the extensions. Because of a previous commitment, Menzies and his wife, Doris, agreed to come for only the 1984-5 school

²⁸ Consultation, 7-8.

²⁹ Everett McKinney, letter to J. Philip Hogan, February 4, 1985.

year. Despite the short-term commitment, Menzies' appointment was noteworthy.

Menzies had been one of the founders of the Society for Pentecostal Studies (SPS), an academic organization based in the United States that sponsors annual conferences where academic papers are read and also published the widely respected academic journal, *Pneuma*, in 1970. Since the 1970's, the Pentecostal movement in the States has begun to develop a rich tradition of academic writing in which the members of the SPS have played a significant role. For this reason, Menzies must be considered a pioneer of this tradition in America.

Menzies played a similar role in the development of a scholarly academic tradition at FEAST by pioneering publications. While most of his work in this area will be covered in Part II of this article, his philosophy for doing this is noted here. According to his son, Bob:

My father felt that the Pentecostal pioneers left a rich theological legacy for contemporary Pentecostals. Thus, modern Pentecostals have a responsibility to receive and pass this legacy on to the next generation and to the broader church family. He recognized that in order to do this, we needed to encourage theological reflection. . . .

My father on several occasions commented that "Indoctrination is not bad. This is a good and needed thing. Our Bible schools serve a significant function by providing indoctrination for our students." However, he was quick to add that "We also need some to engage in reflection. Reflection involves not simply asking what (e.g., what is our message?), but also asking why (e.g., why do we believe this?)." My father felt that the seminary setting, especially APTS, should be a place for reflection. Our Bible schools, in my father's view, should and did a wonderful job of engaging in indoctrination. However, he felt that APTS should engage in reflection by digging more deeply into the questions of why do believe our doctrine, and why do we proclaim our message?

My father felt strongly that we had strong biblical support to offer for our Pentecostal convictions. However, we needed to do a better job of presenting this support to our young people and the broader Evangelical world. He saw that we

needed to engage in theological reflection if we were to present these biblical and theological foundations in a clear, coherent, and compelling way. So, my father encouraged discussion, dialogue, and reflection at APTS. I recall as a young faculty member and missionary that this created a very exciting and inspiring environment. We certainly had a strong sense of mission, a clear purpose. I look back on those early days with a great deal of fondness and thanksgiving.³⁰

Menzies' other son, Glen, sounding a warning, added:

Dad was aware that the Pentecostal Movement was young and that it had not yet had the time and energy to engage in comprehensive theological reflection. He feared that if this didn't take place, that the Movement would depart from its roots in very destructive ways.

Dad considered the history of Methodism to be a warning to us. While the early Methodist circuit-riders had powerful ministries that spread the gospel throughout the American frontier, Methodism never developed a clear theological tradition of its own. There were certainly theological impulses within Methodism that were distinctive, but a full standard Methodist systematic theology never emerged. That left them vulnerable to drift. It is why today, in America at least, Methodists believe everything and nothing. While there are still pockets of evangelical light, as a whole Methodism has become antithetical to the central values and the spirituality John Wesley embraced.

Before his death I believe Dad already was observing signs of erosion in the central theological insights and spirituality that defined the Pentecostal Movement. One token of that has been the recent attempt to define Pentecostalism sociologically rather than theologically. If so-called "authentic" Pentecostalism is to be found wherever the "marginalized" or the "disinherited" speak of the work of the Spirit in any manner whatsoever, theological drift paralleling the Methodist decline will become inevitable.³¹

³⁰ Bob Menzies, email to the author, October 1, 2013.

³¹ Glen Menzies, email to the author, October 3, 2013.

Bill Menzies lost no time in moving this direction by launching the school's first academic publication, a journal entitled *Maturion*, (Greek for *Witness*) in 1985. The goal of the journal was to provide scholarly reflection in the areas of Biblical, Historical, Systematic, Practical and Pentecostal theology, as well as missiology, cutting across denominational lines and relating to the broader Pentecostal community in the broader Asian context.³² The stated goals of the Journal were:

1. To encourage contextualization of theology in Asia within evangelical parameters.
2. To stimulate competent scholarship among evangelicals and pentecostals [sic].
3. To provide a forum for discussion and dialogue among evangelicals and pentecostals in order to facilitate mutual understanding and Christian charity.
4. To assist the Church of Jesus Christ in Asia to fulfill its mission through focusing on the relevance of the Word of God for the needs of Asia.³³

The effort, however, was premature. After publishing only one edition, the young faculty members involved--Bob Menzies, Gary Long and Wonsuk Ma--all left to further their studies. Nevertheless, the effort was not wasted. Bob Menzies felt that the seed was sown here for other endeavors of theological reflection that APTS would take in the 1990's.³⁴ This seed would indeed grow to fruition with the return of Bill and Doris Menzies in 1989.

When the Menzies left in 1985, Dr. Klaude and Gracie Kendrick were asked to fill the vacancy, again in an interim status. Kendrick had deep roots in the Pentecostal movement, having spent forty-one years in the Assemblies of God in the U.S., mainly at the Southwestern Assemblies of God University in Waxahachie, Texas, and retiring in 1980. Disliking retirement, however, he began accepting invitations to teach in Asia. Kendrick originally came to FEAST as the academic dean in December, 1984.

³² *Proposal For a New Journal: Maturion*, unpublished document, February 11, 1985, 1.

³³ Proposal, 1

³⁴ Bob Menzies, email to the author, October 1, 2013.

Kendrick felt emphatically that the faculty should have a strong voice in the affairs of the school and actively sought to empower them. When I interviewed him by telephone for *Led by the Spirit* in 2008, more than twenty years after he left, he spoke highly of the school, its supporters and the teachers with whom he had served.³⁵

Relocating

As early as 1978, the FEAST leadership began seriously to feel the need to relocate. By 1981, the need was becoming acute. The current library space was inadequate to include the volumes that would need to be added to support the new graduate programs. By this time, more ministries related to the PGCAG had moved to the BBC campus in Valenzuela and more were being planned. Enrollment, which was about forty in 1978,³⁶ had expanded to 133 in 1986 (with about 250 more studying at the various extension sites),³⁷ resulting in limited on campus living quarters. At the time, Valenzuela was on the far fringe of Manila, so housing off-campus was also not plentiful. McKinney felt that a campus location apart from national church entities would enhance the school's international image.³⁸ By November of 1981, he had received authorization to raise \$325,000.00 for land.³⁹

McKinney traveled far and wide searching for a suitable location. He felt that Manila was still the best location for all of the reasons FEAST had been established there in the first place. A plot of land was secured near the intersection of the EDSA and Ortigas, two of Metro Manila's main thoroughfares, in what is now part of Mandaluyong City, one of Manila's many eastern suburbs. Evangelist Jimmy Swaggart donated the funds, the land was purchased and a dedication service was held. Plans were laid to build a six-story building.⁴⁰ But it was not to be. When a 1984 engineer's report revealed that the estimated cost of air conditioning alone would be a formidable \$10,000.00 a month, they began to look to Baguio City, a city several hours north of Manila nestled in the mountains about 5,000 feet above sea level, for a new home for the school.⁴¹ In 1985, after much prayer and seeking God, a place for the new school was located

³⁵ Klaude Kendrick, telephone interview with the author, July 18, 2008.

³⁶ Menzies and Carter, 50.

³⁷ *The President* [sic] *Annual Report to the Board of Directors*, May, 1986, 3-4.

³⁸ McKinney, *Far East Advanced School of Theology*, 11

³⁹ Everett McKinney, letter to Koichi Kitano, December 15, 1981.

⁴⁰ Menzies and Carter, 51.

⁴¹ Menzies and Carter, 52.

in the outskirts of Baguio on Ambuklao Road. The property already had some buildings and a number of houses. Under Kendrick's leadership, the property was purchased. Because I have told this story in greater detail elsewhere⁴² and Wonsuk Ma gives his reflections on the move elsewhere in this edition of the Journal, I will simply note here that the move was successfully made in October, 1986, closing one chapter in the school's history and opening another. Kendrick noted in his annual report to the board of directors in May, 1986, that this move could be a significant milestone in FEAST's history.⁴³ We now turn to that part of the story.⁴⁴

⁴² Dave Johnson, *Led by the Spirit: The History of the American Assemblies of God*, (Pasig City, Philippines: ICI Ministries, Inc., 2009), 309-311.

⁴³ The President' [sic] Annual Report to the Board of Directors, May, 1986

⁴⁴ A bibliography will be included at the end of Part II.

FEAST/APTS IN RETROSPECT PART 2: THE BAGUIO YEARS¹

By Dave Johnson

Introduction

FEAST'S move to Baguio in 1986 went smoothly, although getting settled would take time and patience with both building renovation and new construction of an academic building and, later, a dormitory and married student housing. Most of the Filipino office staff opted not to move, making the hiring of new staff a priority. While most of the faculty moved with FEAST, the registrar, Trinidad Esperanza Seleky, opted not to move and concluded her many years of faithful, illustrious service.

Once the permanent board was in place in 1989, they decided it was time to change the name of the school. The term "Far East" in FEAST's name implied a colonial centric view of the world and, because the nations that had been under colonial masters were now independent, the term "Asia Pacific" was the preferred reference to the region.² The new name, Asia Pacific Theological Seminary, reflects sensitivity to the Asians' point of view and gave greater clarity to the school's graduate level of education.³

As stated in Part I, the purpose of this essay is to evaluate the history of FEAST/APTS through the camera lens of Harold Kohl's original seven goals for the school:

¹ As stated in Part I, much of the basic information for this is drawn from my book, *Led by the Spirit: The History of the American Assemblies of God Missionaries in the Philippines* (Pasig City, Philippines: ICI Ministries, 2009), 133-144, 303-340, 523-537. The original research used for that work is also used here.

² William Menzies and John Carter, *Zeal With Knowledge: The First Forty Years of FEAST/APTS*, (Baguio City, Philippines: APTS Press, 2004), 76.

³ *Ibid.*

1. To encourage fidelity to God's written word and increased spiritual development in faculty and students.
2. To develop excellence in Christian ministry.
3. To establish a center from which to help elevate ministerial/theological education throughout the Asia Pacific region.
4. To establish a series of locations in the region as extension centers of FEAST "to bring the school to the students."
5. To educate and train a much-needed core of able teachers and administrators for the Bible schools in the region.
6. To assist God-called men and women in developing their gifts and talents for pastoral, evangelistic, missionary and leadership ministries in their national churches.
7. To create opportunities for cross-cultural understanding and international friendships that would lead to greater interaction and cooperation in joint ventures for the strengthening and expansion of Christ's church in the affected region.⁴

The First Decade in Baguio (1986-1995)

In January, 1987, the Kendricks completed their ministry at FEAST and returned to the States. At this point, the interim board made a concerted effort to bring in an Asian president. Rev. Johnny Yeoh, the assistant general superintendent of the Assemblies of God in Malaysia accepted the invitation to become the next president.⁵ For some reason, however, he was unable to fulfill this commitment.

David Lim's Tenure (1987-89)

The board then appointed Dr. David Lim, a Chinese-American under appointment with the AGWM⁶ who had been serving as academic dean. Lim's appointment was noteworthy as this fulfilled part of the dream of having an Asian president, despite the board's hopes to

⁴ Menzies and Carter, 16-17.

⁵ Far East Advanced School of Theology Getting New Campus in Baguio, New President, *Pentecostal Evangel*, January 26, 1986, n.p.

⁶ As stated in Part I, I am using AGWM, the current acronym for the Assemblies of God USA's worldwide missions program, to avoid confusion over the names that have been used for the world missions efforts of the Assemblies of God USA over the years.

appoint an Asian from one of the Asian General Councils—a dream that would not be fulfilled until 2009. Through Lim’s leadership, the school’s M.Div program became accredited with the Association of Theological Education in Southeast Asia (ATESEA), “the oldest and most prestigious accrediting association in the region.”⁷ The school was also later accredited through the Asian Theological Association (ATA) and the Asia Pacific Theological Association (APTA), becoming the only theological institution in that part of the world to be accredited by three different agencies.

When the Lims left APTS in 1990, David became the senior pastor of Grace Assembly of God in Singapore and is still there at the time of this writing in late 2013. His reflections on his time at APTS and his comments on the seven original objectives set forth by Kohl which follow must be seen through his current paradigm as a local pastor dealing with the everyday challenges of pastoring a multi-ethnic, urban congregation in Asia.

For Lim, the challenge of developing leaders in the Asia Pacific in the late 20th and early 21st century was daunting:

The world is more complex, globalization is unavoidable, expectation levels are increasing, spiritual warfare is intensifying, and economic upheavals in one country can affect many countries. Those of us who have been involved in theological education are aware that major paradigm shifts are taking place in the field of leadership training. Most theological schools are slow to adapt to the new paradigms. . . . I have spoken to pastors and educators at various times. These are my observations which will be affirmed by many ‘hands on’ leaders.⁸

Regarding the school’s original seven objectives, Lim stated that APTS had done well in stressing fidelity to God’s word but had not always diligently applied it to the realities of the Asian context. For example, he felt that they were not always aware of issues of spiritual warfare or the dynamics of Pentecostal worship in Asian churches.⁹

⁷ Menzies and Carter, 67.

⁸ David Lim, “Developing Leadership: A Radical Rethinking of the Whole Training Process,” in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain, 31-37, (Baguio City, Philippines: APTS Press, 2004), 31.

⁹ David Lim, email to the author, September 11, 2013.

Wonsuk Ma, the longest serving faculty member in the history of FEAST/APTS (1983-2007) added that fidelity to God's word is directly related to spiritual formation, which he felt was high on the school's agenda. However, he added, forms of spirituality, [i.e. chapel attendance] "may not necessarily be translated into deepened spirituality."¹⁰ Julie Ma, Wonsuk's wife, felt that this objective was fulfilled not only among the students and faculty, but also among the office staff!¹¹

Lim's response to the goal of developing excellence is insightful, reflecting his pastoral paradigm:

We have sought to develop excellence in Christian ministry, but as most seminaries, we were generally stronger on the academic side than the practical. We did have missionary practitioners teach, but in the sense of specializations in Leadership and conflict management, organizational structures, strategic thinking, etc. we were weak. Sometimes I felt that, as educators, we were developing educators more than pastors and evangelists.¹²

Lim's comments here reflect the challenge between maintaining a high academic standard in accordance with the requirements of the academy and remaining relevant to the needs of the church. Citing the educator's track at the Lausanne II conference in Manila in 1989, which called for educators to become evangelists and vice versa, he called for a radical change in approach to education that would seek to synchronize classroom learning with hands-on ministry experience.¹³ He went on to specify:

Let us expose our faculties to where the issues really are. Let us reshape our courses to meet the objectives. Let us ask the right questions. Let us see God's strategy of changing the world. And let us make our commitment to train great leaders for the local churches at every level.¹⁴

¹⁰ Wonsuk Ma, email to the author, September 16, 2013.

¹¹ Julie Ma, email to the author, September 18, 2013.

¹² David Lim, email to the author, September 11, 2013.

¹³ Lim, "Developing Leadership," 33.

¹⁴ Lim, "Developing Leadership," 36-7.

For Lim, the ultimate goal was to train students to be a “yielded vessel disciplined and trained, anointed by Spirit of God [who] can see God do mighty miracles.”¹⁵

Lim went on to say that he felt that FEAST/APTS had succeeded in its goal to elevate theological education throughout the Asia Pacific and training new faculty members for Bible schools.¹⁶ This was critical because accreditation required teachers to be educated one level higher than the level at which they were teaching. Wonsuk Ma spoke clearly to this objective when he wrote that FEAST/APTS was to be “at least one step ahead to meet the faculty needs of national schools.”¹⁷ Ma went on to point out that the many schools in the region which have been able to upgrade their academic levels, including some at the masters degree levels, are being led and staffed by FEAST/APTS graduates.

Maintaining a vibrant extension program over the years has been a daunting challenge. Instructors needed to be recruited from all over the world as the resident faculty at APTS were not able to do all of the teaching in the extensions and teach their classes at the home campus. The locations of the extensions have shifted around the region over the years, depending on the needs and interests of the national churches. In most, if not all cases, the courses had to be taught in block sessions of two to three weeks in length, due to lack of faculty availability and because the faculty needed to have the appropriate credentials for the courses they taught. Since most degree programs call for some courses in other disciplines, no one single teacher could teach the entire program. Therefore block courses with rotating faculty were the only option.

Since block courses are time intensive, the students are normally given up to one month after the course to complete the extensive reading and writing requirements. Getting the students to complete their work after the instructor’s departure has been a chronic problem through the years, despite the fact that all extension sites are required to have onsite representatives to ensure that the work gets done. Many extensions have closed for this reason.

On the other hand, other extensions have closed because, in time, the national church had sufficient FEAST/APTS-educated teachers and were able launch their own graduate school programs or seminaries. These situations are tangible indications that FEAST/APTS

¹⁵ Lim, “Developing Leadership,” 36.

¹⁶ David Lim, email to the author, September 11, 2013.

¹⁷ Wonsuk Ma, email to the author, September 16, 2013.

has succeeded in its goal to provide qualified faculty for the various General Councils!

Regardless of the challenges, by 1992, Jack Rozell, the extension coordinator, who, with his wife, Adel, had come to the school in 1989 after many years of pastoral ministry in the States, could report that since its inception in 1973, the extension program had functioned in eleven countries, served 2,315 students, and had awarded thirty master of arts (MA) and 174 bachelor of theology (BTh) degrees. At the time, there were 326 active students in five locations.¹⁸

Regarding Kohl's objective to assist God-called men and women to develop their gifts for a wide variety of ministries, Lim opined that the school's greatest strength in his time was developing teachers and educators but more expertise was needed in cross cultural understanding and missions.¹⁹ As Julie Ma expertly outlines elsewhere in this edition, the FEAST/APTS leadership began to address this issue in the 1990's, not long after the Lims' departure. The scope of APTS's success in cross cultural/missions training, according to Wonsuk Ma, went well beyond Kohl's original vision.²⁰ Nevertheless, Lim's comment above that the school did not do so well in training pastors cannot be easily dismissed, although a full evaluation of this matter is well beyond the limits of this essay.

Kohl's seventh objective was, "to promote cross cultural understanding and international friendships that would lead to greater interaction and cooperation in joint ventures for the strengthening and expansion of Christ's church in the affected region." Lim, who understood this goal to refer to the cross cultural situation on the main campus, also felt that the opportunity to cross-fertilize ideas was one of the school's greatest successes and noted that many among the students and faculty made life-long friendships across cultural boundaries.²¹ However, he also noted that the economic disparity between the Westerns and the Asians was not as noticeable when the school was still in Valenzuela.²² This disparity, and some lack of cross cultural sensitivity by some, occasionally led to some tension between some members of the multi-cultural faculty and administration.²³ Even in these cases, however, this is plenty of evidence to suggest that those

¹⁸ Jack V. Rozell, "The APTS Extension Opportunity," in *APTS Courier: The Official Newsletter of Asia Pacific Theological Seminary*, Vol. 1 No. 2, 4

¹⁹ David Lim, email to the author, September 11, 2013.

²⁰ Wonsuk Ma, email to the author, September 16, 2013.

²¹ David Lim, email to the author, September 11, 2013.

²² David Lim, email to the author, August 26, 2008.

²³ For a broader discussion of this issue, see *Led by the Spirit*, 336-340.

who struggled successfully endeavored to overcome these tensions, recognizing that the situation has never been perfect.²⁴

But what Kohl meant by “joint cooperation” is open to interpretation. Julie Ma understood it to mean working together with local churches off campus and felt that APTS did not do as well as it could have, and it should have taken more initiative to open dialogue with local church leaders.²⁵ However, John Carter, who will be introduced later, felt that there was great interaction with local churches though the school’s various outreach programs.²⁶

When Bill and Doris Menzies returned in 1989, he reassumed the president’s role and David Lim stayed on as a faculty member and extension director until he and May left the following year to pastor in Singapore.

Bill Menzies’ Second Tenure (1989-95)

This time the Menzies were able to stay long term. The result would have a direct and positive impact on the future of the school, with God opening at least one door in a manner that would literally see the glory of God arise from the dust and ashes of disaster.

The Baguio Earthquake

At 4:27 pm on Monday, July 16, 1990, a massive earthquake measuring 7.8 on the Richter scale struck the mountain area surrounding Baguio City. The city itself was the epicenter. Tremendous damage and loss of life was the result. Guy Deal, an AGWM missionary, who was supervising the construction of the Bethesda Hall dormitory noted:

The earthquake lasted close to 45 seconds. During that time the ground was much like an ocean wave and the buildings were rolling back and forth. Work was being done on Bethesda Hall and the roof trusses were being set at the time. The construction workers held on and just rode it out. Workers jumped up out of footers [part of the foundation] that they were digging ten feet below and climbed down the

²⁴ Wonsuk Ma, email to the author, August 27, 2008.

²⁵ Julie Ma, email to the author, September 18, 2013.

²⁶ John Carter, email to the author, October 22, 2013.

scaffolding without any injuries. All were sent home to check on their families.²⁷

All roads leading down the mountain were closed for about a week, electricity was lost for nearly three weeks and all telephone lines went down, shutting Baguio off from the outside world. Bill Menzies, however, was an amateur short wave radio operator and managed to contact someone in Texas who was able to somehow contact the AGWM field office in Manila to pass on word that everyone at APTS²⁸ was fine.

The entire student body, despite aftershocks and the rainy season, slept outside for a week until the buildings were inspected. Thank God the damage on campus was minimal, despite the massive damage in town. In their annual report to the Philippine missionary body, Bill and Doris Menzies reported:

We are so proud of the maturity of faculty, staff, and students, who rose to the occasion by ministering to the spiritual and physical needs in the community, as well as carrying on regular school activities. The APTS family is active in the relief effort, particularly in giving medical care, providing shelter kits, and in spiritual ministry.²⁹ While the immediate needs of the people were being cared for, a new vision for outreach was birthed in the hearts of the APTS leadership.

The Ministry Development Program

While APTS personnel responded to the earthquake in many ways that are beyond the scope of this essay to describe, the founding of the Ministry Development Program (MDP) grew out of APTS' earthquake response and would have a long term impact on both the Baguio area and the school.

The MDP appears to have been the first formal ministry outreach program in the history of the school.³⁰ It was originally headed by Jack and Adel Rozell. Adel was a registered nurse who became the school's medical consultant and operated a clinic on

²⁷ Guy Deal, email to the author, July 23, 2008.

²⁸ Since the name was changed from FEAST to APTS was changed about the time that Menzies became president, only the APTS name will be used for the remainder of the article.

²⁹ Bill and Doris Menzies, 1990 Annual Report to the AGMF, n.d., n.p.

³⁰ For a more complete description of the various outreaches by APTS personnel to the community after the earthquake and for a more complete description of the various MDP ministries over the years, see Menzies and Carter, *Zeal With Knowledge*, 78-82 and Dave Johnson, *Led by the Spirit*, 314-322.

campus. After the earthquake, the campus became involved in offering relief to the Baguio residents, and Adel led or worked with no less than ten medical outreaches sponsored by APTS to various locations in Baguio.³¹ Many Filipinos came to Christ as a result, and a number of churches in the area saw substantial growth.³²

Seeing the benefit to the community and the opportunity to give students hands-on ministry experience, Menzies asked the Rozells to make this a permanent program. For the next fifteen years, medical outreaches, normally conducted monthly, were a staple feature of the MDP's ministry. Over the years, the MDP featured a number of types of outreach that included literature distribution, telephone counseling in connection with the Christian Broadcasting Network (CBN) Asia, elementary school ministry and Operation Smile—a specialized medical ministry to children with cleft palates. When the Rozells had to leave APTS in 1995 due to Adel's health needs, others picked up the baton, and the ministry, now known as Impact Ministries, continues to bless the Baguio community to this day.

Research and Theological Reflection

Bill Menzies' background and passion for theological reflection was discussed in Part I. During his tenure (1989-1996), APTS made great strides in creating an atmosphere for the growth and development of a written and oral theological tradition.

Library Update

The efforts of head librarian Gary Flokstra, who served at APTS with his wife, Glenna, from 1986 to 1996, resulted in marked growth in the library—which is critical to graduate level education and theological reflection. During this time the library holdings grew to more than 44,000 volumes and other resources.³³ During the 1990s, the school also began to computerize the library, especially the card catalog, and later, a barcode system was added to help with inventory control and the checkout process. By 2004, the library holdings had grown to more than 60,000 volumes and other resources.³⁴

³¹ Jack and Adel Rozell, *1990 Annual Report to the AGMF*, January, 1991.

³² Gary and Glenna Flokstra newsletter, n.d.

³³ Anna Hymes, email to the author, November 26, 2008.

³⁴ Menzies and Carter, 85-6.

Asia Pacific Research Center (APRC)

In late 1990, under Flokstra's leadership, the APRC first opened its doors for business. According to Flokstra, the APRC's purpose was to gather materials on Pentecostal theology, missions and history in order to assist scholars researching and writing in this field. Looking at the actual holdings, however, suggests that, to date, the theology area has not been developed as well as the two other areas.³⁵ Perhaps this is not as necessary since the library, which is just across the hallway, is overwhelmingly theologically oriented. Again, Menzies' influence is unmistakable. The book for which he is best known, *Anointed to Serve*, articulates the history of the Assemblies of God USA up to its original publication date in the early 1970s and indicates that Menzies valued not only theological reflection but Pentecostal historical reflection as well. The connection between these two disciplines allows for Pentecostals to reflect on how their history and theology have interacted together since the beginning of the modern Pentecostal movement in the early 20th century.

APTS Press

There is some confusion over the exact starting date of the APTS Press. In their book, *Zeal With Knowledge*, Bill Menzies and John Carter state that it was started in 1995.³⁶ However, in his annual report to the board of directors for the school year 1992-3, Menzies indicated that it was already in operation.³⁷ The confusion may be resolved by recognizing that the Press did not produce its first book until 1995.³⁸ In the beginning, the Press handled publishing the *Chalice*, the school's yearbook, and the *Courier*, APTS's newsletter.³⁹ Later, this responsibility was passed on to other departments.

The APTS Press again reflects Menzies' conviction that seminaries were places where theological reflection should be encouraged. He opined that most textbooks used in Bible Schools were written by those who were teaching in seminaries or divinity schools.⁴⁰ Elsewhere he noted that APTS was being looked to for theological

³⁵ I am indebted to the APRC, its former curator Rose Engcoy and the current curator, William Alcabedos, for their assistance both with *Led by the Spirit* and these two articles.

³⁶ Menzies and Carter, 104.

³⁷ William W. Menzies, *Asia Pacific Theological Seminary President's Report*, March 23, 1993, 3.

³⁸ Menzies and Carter, 104.

³⁹ Menzies, *President's Report*, March 23, 1993, 3.

⁴⁰ William Menzies, unnamed publication located in the APRC archives, 3.

leadership.⁴¹ Over the next twenty years, a number of books on Pentecostal theology and history have been produced even though the fortunes of the Press have waxed and waned over the years, depending on the availability of someone to lead it. However, only one book, to date, has been known to be used as a textbook, suggesting that Menzies' vision has not yet been fully achieved. In 2012, a new director was brought in who is able to give most of his time to this vital work, and two new titles were brought out in 2013.

Lectureship Series

In February 1993, APTS began its own lectureship series under the direction of Melvin Ho who, with his wife Louise, served at APTS from 1992-2002. The purpose of the lectureship series was to promote theological dialogue and reflection. The series has been conducted annually and features noted speakers from the West and Asia, who discuss various themes of Pentecostal theology and history of interest to APTS students and church leaders in the region. In 1999, the series was aptly renamed in honor of Bill Menzies. Since 1998, the papers presented have been published in the *Asian Journal of Pentecostal Studies*, APTS's academic journal, which will be described in the next section.

In 1995, Doris Menzies suffered a heart attack and the Menzies were forced to go home to the States. When it became obvious that they would not be able to return, Bill Menzies resigned as president and became president emeritus and chancellor of APTS.

Continued Growth and Development (1996-)

While the Menzies' departure was unfortunate and unexpected, God had already provided a replacement who would build and expand on Menzies' work.

John Carter's Tenure (1996-2004)

In March 1996, Dr. John Carter was appointed as Menzies' successor. Carter, accompanied by his wife, Bea, arrived in 1991 to serve as the academic dean. Like Menzies, Carter was a career educator, but unlike Menzies, he had served both in the Christian and

⁴¹ William Menzies, unpublished minutes of a brainstorming session at the 1992 faculty retreat, 4.

the secular arenas, including a stint as an educational consultant with the government of Iran in the 1970s.

Carter, an exceptional administrator and educator, proved to be an excellent choice. He attempted “to create an organizational climate that was characterized by the *qualities of excellence, collegiality and servant leadership.*”⁴² While he added that these were never achieved perfectly, they did serve as foundational principles for his leadership.⁴³ Like the other presidents, more of Carter’s story is told elsewhere.⁴⁴

The following is an outline of the new academic programs that were developed under his leadership.

New Academic Programs

Starting in the year 2000, APTS began to move beyond the MDiv level by adding a master of theology (MTh) program. In the same year, a PhD program was begun in cooperation with the University of Wales in the UK. In 2002, APTS added their own doctor of ministry program (DMin) in Pentecostal/Charismatic studies.⁴⁵ Both the ThM and DMin program have produced a number of outstanding graduates, but with these programs also came a major challenge. Because these programs were designed for those already in full time ministry, full time residence at APTS was not required. In many cases, ministry schedules and family responsibility crowded out time for thesis or dissertation writing, and many students did not finish the program or had to request extensions in order to do so.

What is important for this study is that these degrees allowed students to teach at the seminary level, fulfilling the original goal of helping to elevate ministerial/theological education in the Asia Pacific region. No doubt this has contributed to the development of other Pentecostal seminaries in the region. It seems fair to say that, in this case, the school went far beyond Kohl’s original vision, although he would likely have endorsed the provision of these degrees.

⁴² John Carter, email to the author, August 19, 2008.

⁴³ *Ibid.*

⁴⁴ For more on John Carter’s presidency, see Menzies and Carter, 104-140 and Dave Johnson, *Led by the Spirit*, 322-340.

⁴⁵ Menzies and Carter, 108-9.

The Asia Pacific Center for the Advancement in Leadership and Missions (APCALM)

Enrollment on campus continued to grow and regularly exceeded 100 students, so increased dining space and more faculty offices were also needed.⁴⁶ The board responded to Carter's initiative to construct the new APCALM building on the lower part of the campus that included a larger chapel, a sizable cafeteria with a stunning view of the valley below, a number of faculty offices, conference rooms, classrooms and guest lodging. It was dedicated in 2001 and later renamed the Global Missions Center (GMC).

The GMC provided a home for a number of summer ministries and institutes such as the Institute for Islamic Studies (IIS), Leadership Development Institute (LDI) and the Missionary Training Program (MTP). The IIS and MTP programs are explained in greater depth in Julie Ma's article later in this edition.

Asian Journal of Pentecostal Studies (AJPS)

In 1996, shortly after the Menzies' departure, APTS leadership began planning to found a new academic journal. Not surprisingly, Bill Menzies, although no longer physically resident, accepted the invitation to serve as the first general editor of the *Asian Journal of Pentecostal Studies*, to be assisted by Wonsuk Ma.⁴⁷ The original purpose statement reads:

The journal exists:

1. To Encourage serious theological thinking and articulation by Asian Pentecostal/Charismatics
2. To Promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions
3. To Stimulate creative contextualization of the Christian faith
4. To Provide a means or Pentecostals/Charismatics to publish their theological reflection[s].⁴⁸

⁴⁶ Menzies and Carter, 111-12.

⁴⁷ *Minutes of Journal (ad hoc) Committee Meeting*, October 23, 1996, 2.

⁴⁸ *Minutes of Journal*, 1. The incorrect capitalization of the second word in most of the objectives is in the original but is noted here to avoid cluttering the quote with the use of [sic].

These goals closely reflect that of its short lived predecessor, the *Marturion* (see Part I, page 15). However, it was Ma, who had succeeded Carter as the academic dean, that carried the brunt of the workload and eventually succeeded Menzies as editor. Nevertheless, the Journal, which continues to this day and has largely succeeded in reaching its objectives, is part of the Menzies legacy. Later, Ma pioneered another journal dedicated to missiology, the *Journal of Asian Mission (JAM)*, in cooperation with the Asian Graduate School of Theology, a consortium of evangelical seminaries in the Philippines of which APTS was a founding member. Later *JAM* was edited by Ma's wife, Julie.

Reflections on APTS' Original Goals in the Carter Era and Beyond

Carter's reflections on the school's original objectives are worthy of note, especially since he was the longest serving administrator (13 years) in the school's history and is the current chairman of the board of directors. Two APTS graduates who were also beneficiaries of the Faculty Development Program, A. Kay Fountain from New Zealand, who received her PhD in Auckland after completing her masters at APTS and serves as the current academic dean, and R.G. dela Cruz, who served on the full-time faculty from 1991-2011, were colleagues of Carter, and his successors. Their comments will also be reflected here.⁴⁹ Since Carter has continued to have active involvement up to the present day, his comments may also include observations that extend beyond his era as president.

All three noted that APTS had remained faithful to the Word of God, in the classroom, chapel and elsewhere. Carter and dela Cruz went on to say that this faithfulness was also evident in community and student and faculty prayer meetings. Dela Cruz thought that fidelity to the Word was evident in the various off-campus ministries.⁵⁰

Regarding excellence in Christian ministry, Fountain, writing in 2013, opined that this goal has not always been consistently achieved. While there were times in which it was properly emphasized, there were other times that academic excellence took precedence over

⁴⁹ It should be noted that Fountain's and dela Cruz's tenure cover the time of four presidents, not just Carter, and their comments may reflect observations from those eras. They are reflected here since they both came on the faculty when Carter was the academic dean and worked with him longer than they did any other administrator who became president.

⁵⁰ R.G. dela Cruz, email to the author, September 12, 2013, John Carter, email to the author, September 14, 2013 and A. Kay Fountain, email to the author, September 28, 2013.

ministry involvement.⁵¹ This is important to note because, as Fountain went on to say, those who have the most success in the ministry are not necessarily those who excelled in the classroom.⁵²

Carter felt that the school had done an excellent job of providing ministry opportunities off campus and that these were well used by the students and faculty members during his tenure.⁵³ Dela Cruz, admitting that excellence is hard to define, limited his comments to preaching and teaching, which are easier to evaluate than other types of ministry, and felt that APTS, “generally speaking,” achieved this objective.⁵⁴

All agreed that the school had achieved its goal of “establishing a center from which to help elevate ministerial/theological education.” Carter specifically spoke to the point:

The impact of APTS on ministry and theological education in the Asia Pacific region is one of the most profound results of the seminary. I have visited nearly every Bible school [there were 101 such institutions by 2013] in every country in the region and I rarely find one without an APTS alumnus as an [sic] faculty member or administrator. As APTS has moved from the undergraduate to a graduate and post-graduate level of education, culminating at the present in the D.Min. program, it has clearly elevated the level of education among the church leaders of the region.⁵⁵

All also agreed that APTS had done well in its extension ministry which also helped to achieve the goal of elevating ministerial/theological education, although Fountain acknowledged that, as mentioned before, the fortunes of the extension program have risen and fallen over the years.⁵⁶

⁵¹ Email from A. Kay Fountain to the author, September 28, 2013.

⁵² A. Kay Fountain, email to the author, September 28, 2013.

⁵³ John Carter, email to the author, September 14, 2013.

⁵⁴ R.G. dela Cruz, email to the author, September 12, 2013.

⁵⁵ John Carter, email to the author, September 14, 2013.

⁵⁶ R.G. dela Cruz, email to the author, September 12, 2013, John Carter, email to the author, September, 14, 2013, and A. Kay Fountain, email to the author, September 28, 2013.

Dela Cruz and Carter also felt that the school had done well in “assisting men and women in developing their gifts and talents.”⁵⁷ Fountain, on the other hand, expressed a slightly different viewpoint:

I am pleased to say that I think we are presently [in 2013] doing this better than at any time in the past 20 years. It has always been important, but I think there is a hunger in the student body at this time which is making it more possible for this objective to be met. I think we have always aimed at developing people’s talents, but the giftedness aspect has been lacking before now. I think we are improving in this area.⁵⁸

All agreed that APTS had done well in providing opportunities for cross-cultural interaction. Fountain noted that the last five years [2008-13] had seen significant development in this area.⁵⁹

In 2002, Carter notified the board that he would not stand for reappointment to the presidency when his term expired in 2004, which coincided with APTS’s fortieth anniversary. By this time, Carter noted with gratitude that the school had graduated nearly 900 alumni, who were serving in numerous leadership capacities, mostly in the Assemblies of God, all over the Asia Pacific region. However, the needs of the present generation, he opined, allowed no time to rest on past laurels.⁶⁰

Wayne Cagle’s Tenure (2004-09)

When Carter announced that he would not accept reappointment, the board formed a presidential search committee to look for a successor, preferably an Asian, and the committee recommended six nominees. Their efforts were frustrated, however, when all of the nominees requested that their names be withdrawn from consideration.⁶¹ In time, the board turned to Drs. Wayne and Judy

⁵⁷ R.G. dela Cruz, email to the author, September 12, 2013, and John Carter, email to the author, September 14, 2013.

⁵⁸ A. Kay Fountain, email to the author, September 28, 2013.

⁵⁹ R.G. dela Cruz, email to the author, September 12, 2013, John Carter, email to the author, September 14, 2013, and A. Kay Fountain, email to the author, September 28, 2013.

⁶⁰ John Carter, “Reflections of the Current President,” in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, 39-51, ed. A. Kay Fountain (Baguio City, Philippines: Apts Press, 2004), 39.

⁶¹ Menzies and Carter, 145.

Cagle, veteran missionaries to Indonesia (1974-1986), and then-current area directors for the Pacific Oceania region. They had served in Bible schools in nearly every place they served, training hundreds of young men and women for the ministry.⁶² They had also served at APTS on a part-time basis over the years. Wayne had served on the board, taught some extension courses, served as the APCALM director from 2001-2005 and reassumed that role in 2007.⁶³ After Wayne began his presidency in 2004, Judy oversaw the DMin program.

One of the major developments in their tenure was the Leadership Development Program, which they actually started when Carter was still president. Judy Cagle explained:

Leadership Development Institute has as its core 4 modules: 1) The Biblical Leader 2) The Biblical Leader Develops and Communicates a Vision 3) The Assessment of the Biblical Leader 4) Being an Excellent Leader. An Advanced module was added several years for those who returned for a second year which included Conflict Management, Strategic Planning, Power & Leadership and Mentoring. Leaders from many Asia Pacific countries have attended the Leadership Development Institutes including Philippines, Mongolia, Fiji, Thailand, Pohnpei, Marshall Islands, Samoa, Saipan, Nauru, Solomon Islands, Papua New Guinea, Tonga, Guam, Vanuatu, Chuuk, and Kiribati.⁶⁴

Most of the Cagles' insights on Kohl's seven objectives are similar to the others, but a couple are noteworthy here. Regarding the first objective, fidelity to God's word, Judy Cagle said:

I feel that fidelity to God's written Word was definitely an important objective at APTS and every effort was made by faculty, administration, and students to uphold the values expressed. Spiritual development was also an important objective during the years we served at APTS. There was the lectureship which promoted scholarly study of God's Word, spiritual emphasis week each year which encouraged the earnest seeking after God. The mission's convention stressed the needs of our lost world and gave all of us a reminder of

⁶² Judy Cagle, email to the author, April 26, 2008.

⁶³ Ibid.

⁶⁴ Ibid.

God's heart for the lost. Small groups and chapel each week emphasized spiritual development in our daily campus life. Many times the chapel was filled with students praying and seeking God. There were student-led prayer meetings country-by-country among many students each week as well a monthly campus-wide prayer meeting. Staff conducted their own chapel each Monday and many attended the campus chapel services as well. Staff were also a part of the special emphasis weeks held on campus.⁶⁵

What is noticeable here is that their view of fidelity to God's word was comprehensive, embracing all areas of life at APTS, including the staff. The Cagles were the only respondents to note that the staff participated in the chapel services and even conducted their own chapels weekly, a practice that their predecessors had done and has been continued to this day.

The other notable insight came in response to Kohl's sixth objective:

I believe this objective has continued through all the years of APTS. The inclusion of the Missionary Training Institute, Institute of Islamic & Buddhist studies, counseling courses, and the leadership opportunities as well as courses offered have helped men and women develop these varied gifts. Students have served as interns in local churches and been involved in outreach evangelistic ministries during our tenure as well as to the present.⁶⁶

What is notable is their focus on the summer programs hosted at the APCALM/GMC facility. These programs were short-term intensive modules that allowed people to attend who could not normally take more time away from their families and ministries, although many who enrolled were APTS students taking the courses for credit. Short-term modules like these gave people a chance to study who might not have other opportunities, thereby expanding APTS' influence and reach. It also provided the school an excellent recruiting opportunity to attract new students.

⁶⁵ Judy Cagle, email to the author, October 1, 2013.

⁶⁶ Ibid.

Tham Wan Yee's Tenure (2009-)

From the beginning, the Cagles, who were already in their early sixties at the time of their appointment, had indicated that they would serve only one term.⁶⁷ In 2009, the board of directors achieved a long-cherished dream with the appointment of the Reverend Tham Wan Yee. Yee and his wife, Moon Tee Ngoh were Malaysian missionaries already serving at APTS. Yee was the first Asian president not under appointment with AGWM. His appointment also followed the tradition of promoting within the school, which had happened with Jim Long in 1973, David Lim in 1987 and John Carter in 1996. With a new president, who was ethnically Chinese and proficient in several languages, would come new dreams and new directions.

In 2010, Yee began a new GMC program that brought in-house church pastors from mainland China for two months of intense training conducted in the Mandarin language. This was the first time in APTS's history that a language other than English was used as a language of instruction. At least sixty-two men and women have participated between 2011-2013, with thirteen of those later enrolling in APTS programs.⁶⁸ An MA program for Chinese students in Mandarin has begun and a Korean language track is in the planning stages. The Mandarin programs have been under the leadership of Taiwanese missionaries Joe and Lana Liu. Library collections in both of these languages have been started. Considering the stupendous growth of the church in both China and Korea, the vastness of China, the current openness of the Chinese government and the importance of Korea in the Pentecostal movement in Asia Pacific, the potential benefit from these programs is beyond calculation.

Paul Lewis, an AGWM missionary who replaced Wonsuk Ma as the academic dean in 2007-12, reflected on the philosophy of theological education. Echoing Bill Menzies, Lewis argued that while Bible schools taught students "what to think," in other words, indoctrination, the job of the seminary was to teach them "how to think."⁶⁹ In this vein, graduate theological education should equip the student with "the critical tools within the student by which to rightly

⁶⁷ Personal conversation with the author, n.d.

⁶⁸ Barbara dela Cruz, email to the author, October 16, 2013.

⁶⁹ Paul W. Lewis, "Some Theological Considerations on Pentecostal Theological Education," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain, 305-321. (Baguio City, Philippines: APTS Press, 2004), 306.

discern the Word, and to be able to spot aberrant and cultic beliefs and practices.”⁷⁰

Lewis advocated a three-pronged holistic approach to the Christian life and applied it to theological education. These prongs were “*orthodoxy*, or right belief; *orthopraxis*, right action and *orthopathy*, right experience or passion.”⁷¹ Orthodoxy, for Lewis, gives the parameters for the other two prongs. The Bible leads to theological reflection “which mediates between the cognitive, experiential and practical strands.”⁷² For Lewis, this triad is cyclical, with the various strands leading to more theological reflection, reinforcing the critical need to remain faithful to the Scriptures in order to remain orthodox and balanced in the Christian life.

The orthopraxis and orthopathy could be seen at APTS in acts of Christian service as well as participation in chapel, the formal field education requirement for MDiv students, small groups, prayer meetings and learning to live in a multicultural community. In other words, the triad called for living out some of the other of Kohl’s original objectives.

Finally, Lewis called for balance:

Perhaps one of the greatest tensions in graduate theological education for the student is the tension between academic rigor and the need for time for reflection or prayer. In any graduate program, there is a problem of balancing time for other things outside of study. Further, it is a usual problem within the world of ministry that there is never enough time. On the one hand, if the student cannot be stretched to work through these issues, and find time for prayer and reflection within their schedule then their ministerial experience will likewise be distorted. On the other hand, there is also a responsibility of the Administration/Faculty to oversee the spiritual growth of the students and ultimately, to make sure that students are not overloading themselves in order to graduate too quickly without proper time to reflect and pray. This sense of haste that many students have, frequently demonstrates the interest of the student in receiving a degree rather than obtaining an education. The balance of *orthodoxy*, *orthopraxis* and *orthopathy* must be mirrored within the life of

⁷⁰ Ibid., 317.

⁷¹ Ibid., 307.

⁷² Ibid., 308-9.

the graduate, and times of reflection are necessary for this to take place.⁷³

Lewis, writing forty years after Kohl originally set the initial objectives of the school and articulated the original motto, Zeal with Knowledge, sounds remarkably like his predecessor. Perhaps Judy Cagle expressed it the best when she wrote “It is amazing that . . . [Rev.] Kohl had the foresight to envision objectives that would be relevant for 50 years and beyond!”⁷⁴ John Carter agreed, stating that by 2011, more than 1,100 students had graduated from the school, and many are now serving as key church leaders in their respective nations.⁷⁵

Conclusion

This essay has attempted to evaluate how Harold Kohl’s original seven objectives for FEAST/APTS were accomplished through the years by looking at the writings of the major personnel involved. The objectives were not followed perfectly, to be sure, and, at different times and seasons, the leadership involved may have felt led by the Lord to emphasize some objectives more than others. On the whole, however, Kohl’s call for Zeal with Knowledge, as articulated by the seven original objectives, has stood the test of time and served the school well.

The degree to which FEAST/APTS has succeeded is beyond the ability of this essay to completely measure, even though it would be a beneficial endeavor and is recommended for further research. Some indicators, however, are available. In 1960, there were sixteen Bible institutes in the Asia Pacific region. Now, there are 101 theological institutions of various levels, and in nearly all of them at least one FEAST/APTS alumnus serves as a member of the faculty or administration, suggesting that the school has largely achieved its goals of providing qualified faculty for Bible schools and opportunity for faculty to upgrade their credentials.

Whatever the success of FEAST/APTS may be, we dare not rest here. The daunting challenge of completing the unfinished task of world evangelism in the Asia Pacific region and beyond demands that APTS carry on its mission of training the next generation of pastors,

⁷³ Ibid., 320-1.

⁷⁴ Judy Cagle, email to the author, October 1, 2013.

⁷⁵ John Carter, *APTS Institutional Review Report Submitted to the APTS President and Board*, unpublished document, March 27, 2012, 1.

educators and missionaries while holding the need for both passionate spirituality and academic rigor in creative tension, balancing both Zeal and Knowledge.

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THE DEVELOPMENT OF THE ACADEMIC PROGRAMS OF
FEAST/APTS OVER ITS FIRST FIFTY YEARS
(1964-2014)

By John F. Carter

Introduction

As Asia Pacific Theological Seminary (APTS) celebrates its Golden Jubilee in 2014, it is fitting to reflect on the academic development of the seminary and the principles that have guided that development over the years. As an outgrowth of Pentecostal missions, the development of APTS is representative of the efforts of Pentecostal missionaries to conserve the fruits of evangelism and church planting which had accelerated in Asia and the Pacific following World War II. As Bill Menzies and John Carter observe:

A common pattern of pioneer missionary endeavor in those early years was to plant churches and identify potential young national leaders. The nurturing of these leaders led inevitably to the formation of Bible schools. Some of these efforts were certainly quite modest, amounting to little more than amplified Sunday school programs but, eventually, many Bible institutes caught hold as the value of their alumni became readily apparent.¹

The development of three-year Bible institutes was common across the nations of the world wherever Assemblies of God missionaries went, in keeping with the missions strategy of the Department of Foreign Missions (DFM—now Assemblies of God World Missions, (AGWM) of the US Assemblies of God. So by the 1950s and 60s, most of the countries of Asia offered Bible institute

¹ Menzies, William W. and John F. Carter, *Zeal with Knowledge: The First Forty Years of FEAST/APTS*. Baguio City, Philippines: APTS Press, 2004, 9.

programs, usually modeled after the curriculum of Assemblies of God Bible schools in the United States. The leaders who gave birth to these schools and their vision for ministry training did so in recognition of the importance of formal education in preparing pastors and church leaders, and saw this in terms of their commitment to the *indigenous principle* as articulated by missions leaders such as Melvin Hodges and others,² which mandated that missionary endeavors and leadership must eventually give way to that of the national church and its leadership. Thus, the training of national church leaders was considered a matter of first priority.

Development of Advanced Schools

During the late 1950s and early 1960s, the Department of Foreign Missions of the US Assemblies of God (DFM-USA) began to develop “advanced schools” in various regions of the world, including Africa, Latin America, Europe, Eurasia and Asia. A primary goal of these schools was to train nationals to serve as faculty members in the Bible institutes of the region.

The impetus for the establishment of an advanced school in Asia came initially from the vision of Maynard Ketcham, DFM Field Secretary for the Far East (now Asia Pacific), who saw the need for an advanced school to augment the training provided by the national Bible institutes, many of which offered a very basic curriculum of Bible study. This vision was further supported and encouraged by participants at the 1960 Far East Conference of DFM-USA missionaries held in Hong Kong in 1960. Participants in the conference, who were missionaries representing many of the countries of Southeast Asia, enthusiastically approved the creation of the Far East Advanced School of Theology (FEAST) to be located in Manila, Philippines.³

As indicated by the name, the curriculum of the various Bible institutes of the region focused on in-depth Bible study, while theology courses were oriented toward teaching the doctrines of the Assemblies of God. In many instances, it would be more appropriate to consider

² Melvin L. Hodges, *The Indigenous Church*, (Springfield, MO: Gospel Publishing House, 1953; reprint edition, 1976); Charles H. Kraft & Tom N. Wisley, eds., *Readings in Dynamic Indigeneity*, (Pasadena, CA: William Carey Library, 1979); T. Stanley Soltau, *Missions at the Crossroads*, (Wheaton, IL: Van Kampen Press, 1954); *The Indigenous Church: A Report from the Fields* (Chicago: Moody Press, 1960).

³ Menzies and Carter, 12.

this “indoctrination” rather than “education” in the broader sense since the key purpose was to prepare leaders for immediate ministry. Equipping students to critically evaluate theological propositions was viewed neither as important nor beneficial to this endeavor as compared to teaching students the Word of God and how to communicate it effectively for evangelistic and church planting purposes. There was also a strong focus on practical ministry experiences. In fact, in some cases, schools required every student to plant a church before they could graduate.⁴ The effect was to thrust newly trained church leaders into ministry quickly and, thus, advance the cause of bringing the Gospel to new places.

However, it was also realized that a basic Bible institute education would not adequately prepare national leaders for the task of preparing the next generation of church leaders. Some needed to receive advanced training so they could become the Bible school instructors and key church leaders for the emerging national church, and thus the need for advanced schools such as FEAST.

The Original FEAST Curriculum

The curriculum of FEAST was intended to supplement the three-year Bible Institute Diploma that was received at the national Bible institutes. Admission to FEAST required the completion of at least 94 credits at the Bible institute level. But since the Bible institute programs were neither standardized nor always academically sufficient, students often had to make up deficiencies by taking additional courses after they arrived.

Originally, FEAST the curriculum consisted of a Bachelor of Theology (B.Th.) degree program that required two years of study beyond the three-year Bible institute diploma. The curriculum included not only courses in Bible and theology, but also such subjects as philosophy, church history, ethics, church administration and teaching. Electives included various subjects of psychology, creative writing and Gospel radio broadcasting, no doubt related to the fact that the studios of the Far East Broadcasting Company (FEBC) were located near the campus, whose mission was to broadcast the gospel message by radio throughout the region. In short, the FEAST curriculum was intended to give the student a well-rounded general education, as well as advanced education in Bible and theology. The inclusion of general

⁴ Personal communication with alumni of these schools.

education subjects conformed to the American approach to higher education, which incorporates general studies into a bachelor's degree program. This is in contrast to the British/European approach where courses are concentrated within the named major and general education is assumed to have been completed at the secondary level (e.g. a British B.Th. would only include courses related generally to theology). All courses were taught in the English medium, and, although a minimum competency in English was required of all students, some had to study English on a non-credit basis in addition to other subjects.

In 1966, after receiving approval from the Philippine government to award "religious degrees," a one-year Bachelor of Religious Education (B.R.E) was added to the curriculum.⁵ This was followed by a Bachelor of Biblical Studies (B.B.S) in the mid-1970s. These programs served FEAST until 1978 when it became apparent that graduate degree programs were needed as more and more students who had received a bachelor's degree were interested in further study and were going abroad, often to the US, and to non-Pentecostal seminaries. Many who did so did not return to Asia for ministry. Also, by then a number of national Bible schools had begun to offer four-year bachelor's degrees themselves. In keeping with the accreditation guideline that instructors should have at least one level of degree above the level they were teaching, these schools looked to APTS to provide masters level education for those who would become their faculty.⁶ So, in 1978, master's degrees in Theological Studies (M.T.S) and Christian Education (M.R.E) were added. Admission to the M.R.E. program required the student to hold a B.R.E., or B.A. in Bible (including 12 credits in Christian Education). The M.T.S. required the B.B.S or a B.A. in Bible (with 6 credits in New Testament Greek).⁷ Students with secular degrees had to fulfill additional prerequisites in appropriate subjects. Students needing to fulfill prerequisites were encouraged to complete the college-level correspondence courses developed by the International Correspondence Institute (ICI – now Global University of the Assemblies of God). ICI had its main office in Brussels Belgium at the time, but also had a major national office in Manila, which facilitated its relationship to FEAST.⁸ Since the ICI program was intended for correspondence study (the early terminology for what later became known as distance education), it suited the needs of these

⁵ Menzies & Carter, 23.

⁶ *Ibid.*, 107.

⁷ APTS Catalog, 1979-81, 23-25.

⁸ *Ibid.*, 11.

students well since they could complete the prerequisites without leaving home or, sometimes, while concurrently enrolled at FEAST.

By 1982, the M.R.E. had become a Master of Arts in Christian Education (M.A.C.E.), while the M.T.S. became a Master of Arts in Biblical Studies (M.A.B.S). Also, for the first time, a 96-credit Master of Divinity (M.Div.) Degree began to be offered.⁹

These developments were undertaken as FEAST continued to pursue one of its primary goals—to train the faculty for the national Assemblies of God Bible schools. Indeed, as further developments will indicate, throughout the history of FEAST/APTS, the school has sought to develop programs that were explicitly designed to enhance the ministries of the national churches and Bible schools of the region.

FEAST Becomes APTS

In 1986, FEAST moved from its original home on the campus of Bethel Bible Institute in Metro-Manila to a permanent ten-acre campus in Baguio City, 150 miles north of Manila in the Cordillera mountain range. Baguio was known as a university city, where several national universities were located. This move enabled the ongoing development of the school by providing both usable facilities and room for expansion.

These developments were accelerated when Dr. William Menzies, distinguished Assemblies of God educator who had served as a faculty member and administrator at several Assemblies of God schools in the US, came to be president in 1989. Menzies had previously served a term as interim president of FEAST in 1984-85 and came with a vision for the development of the school into a full-fledged seminary. Thus, in 1989, the Board approved a change of name for the school from FEAST to Asia Pacific Theological Seminary (APTS). The designation “seminary” reflected the intention to focus exclusively on graduate level education. Thus, APTS began to phase-out the undergraduate programs that had served the region so well over the previous twenty five years in order to focus on the next academic level. This change occurred first at the Baguio campus where the bachelor’s programs were eliminated from the 1989-91 catalog¹⁰ and eventually in the extension program, as well, where students were given longer to complete their degrees. However, the undergraduate degree programs

⁹ FEAST catalog, 1982-83, 35-36.

¹⁰ APTS catalog, 1989-91, 15-16.

were fully discontinued by 1995, with the last bachelor's degree awarded in 1997.

As the school entered the decade of the 90s, with a new president, a new academic dean and several new faculty members, the academic programs underwent a number of changes. The two M.A. programs in Christian Education and Biblical Studies were eliminated in favor of a more generic M.A. in Ministry that required 36 credits, and an M.A. in Theology requiring 48 credits.¹¹ The M.A. in Ministry was also the degree program that was offered in the extension program, while the M.A. in Theology was offered only at the residence campus (although it was possible for students to begin in the extension program and transfer to the main campus to complete this degree). At the same time, the 96-credit M.Div. program was modified to provide either a concentration in ministry or theology.¹² Students completing either M.A. could transfer these credits into the M.Div. to complete that degree. While admission to the M.A. program required thirty six prerequisite credits in Bible, ministry and theology from an undergraduate degree program, the M.Div. required only the completion of a bachelor's degree. Thus, students who had completed only a secular degree could enter the M.Div. program.

In 1996, in order to serve students with secular degrees but no previous theological training who did not wish to commit to a full three-year M.Div. program, a Graduate Certificate in Theological Studies (Grad-Cert) was added. The Grad-Cert was a flexible program requiring twenty four credits in ministry, biblical studies, theology and a basic research course that could be completed without regard to the prerequisites needed for the M.A. degree program.¹³ However, students could apply these credits to the M.A. if they wished to fulfill the prerequisites and continue their study. At the same time, "Graduate Certificate Concentrations" were added within the M.A. and M.Div. programs in Bible School Ministry, Christian Education, Missions and Pastoral Counseling. Each of these certificates required fifteen credits, in effect, constituting a graduate minor in the respective programs.

From the mid-1990s until the present, the requirements for the M.A. Ministry, M.A. Theology and M.Div. have remained basically unchanged. However, in 2000, an M.A. in Intercultural studies (36 credits) and an M.A. in Intercultural Studies, Islamic Studies

¹¹ APTS catalog, 1993-96, 32-33.

¹² *Ibid.*, 35.

¹³ APTS Catalog, 1996-99, 38.

Concentration (48 credits) were added to the curriculum.¹⁴ Both of these programs benefitted from the short-term training programs in missions and Islamic studies that began to be offered in the mid-1990s that are described in more detail below. For a brief period, 2003-2006, APTS provided a 72-credit “Exemption Track” for the M.Div. for those who held an undergraduate degree in Bible, theology, ministry or missions and had a minimum of “three-years full-time credentialed ministry.”¹⁵ This option was dropped in subsequent catalogs due to reservations expressed by some faculty to this provision,¹⁶ but reappeared in the latest catalog (2013-2016), now requiring seventy eight credits and carrying the additional prerequisite of “Competency in a Biblical language-validated by competency exam.”¹⁷ The rationale for this exception from the usual 96-credit M.Div. program is that students who have completed an undergraduate degree from a Bible school have already completed significant study in theology compared to those who enter the M.Div. from a secular degree background. However, it is apparent that the APTS faculty reevaluated the basis on which such an exception could be granted and added additional requirements to strengthen the program.

The AGST Th.M./D.Min. Program

In essence since its inception, APTS has viewed its mission as “staying one step ahead” of the development of the national Bible schools so it could fulfill its primary purpose of training faculty members for those schools. This was not only true for APTS, but for other Evangelical seminaries in the region who were members of the Asia Theological Association (ATA) and its affiliated post-graduate school, the Asia Graduate School of Theology (AGST). AGST was established by ATA as a consortium of its member schools in the various regions it served with the goal to develop post-graduate academic programs to train seminary faculty. The Philippine-Area AGST included most of the Evangelical seminaries located in the nation, including APTS as a founding member.

In 1991, AGST launched its first post-graduate program, a Th.M./D.Min in Pastoral Ministries, with APTS as the host institution. While the modular classes were held on the APTS campus, faculty members from other AGST-member institutions came to teach in the

¹⁴ APTS Catalog, 2000-2003.

¹⁵ APTS Catalog, 2003-2006, 45.

¹⁶ Personal communication with academic leaders.

¹⁷ APTS Catalog, 2013-2016, 45-46.

program. The importance of offering the Th.M. degree was that it is the minimum academic level needed for faculty to teach at the master's degree level in a seminary, and all the Evangelical churches of the region were seeking to qualify national faculty to teach in their schools. The program also provided the option to complete a D.Min. degree for those wishing to continue after the Th.M. Two of the students in this initial program were in the faculty development program of APTS. One completed the Th.M. before pursuing a Ph.D. elsewhere and another completed the AGST Th.M. and D.Min. degrees. Both continued to serve the seminary as faculty, including several years after they completed their doctoral degrees.

Development of Short-term Ministry Training Programs

During the same period that APTS was beginning to expand its curriculum to include post-graduate programs, it was also developing short-term specialized training in key ministry areas to be offered during the summer break period. The pattern was to partner with existing ministries that wanted to expand the base of resource people for their own ministry endeavors, by providing needed training in selected areas. Beginning in 1991, the first such program was the Asian Institute for Media Ministries (AIMM) offered in cooperation with AP2000, the regional media ministry of AGWM located in Manila that was developing radio and television programs for the Asia Pacific region. This three-week program, offered every few years, brought interested individuals from across Asia Pacific to learn how to use radio, TV and print media in their ministries and to partner with AP2000 in ministry projects.¹⁸

In 1996, the Asian Institute for Youth Studies (AIYS) was initiated in cooperation with AP Campus Challenge, the AGWM ministry that focused on developing university and youth ministries for the region.¹⁹ This was followed in 1997 by the Missions Training Program (MTP) developed in cooperation with the Assemblies of God Asian Missions Association (AGAMA) that had for years envisioned the development of a program to train Asian missionaries.²⁰ APTS provided an ideal setting for this eight-week intensive missionary training experience that has continued in various forms until now. Of special note is the 12-week China Studies Program that provided the opportunity for students to spend time in China under the supervision

¹⁸ Menzies & Carter, 91.

¹⁹ *Ibid.*, 92.

²⁰ *Ibid.*, 92-93.

of an APTS faculty member who was also working to China. The program provided hands-on experience in ministry in a restricted environment and the opportunity to gain an understanding of the Chinese context. Unfortunately, only a few students actually participated in this opportunity over the years and it ceased to be offered in 2007.²¹ Nevertheless, it foreshadowed developments a decade later that focused the attention of APTS on programs for China, as described later in the paper.

The MTP was followed in 1998 by the eight-week Institute of Islamic Studies (IIS) developed in cooperation with the Center for Ministry to Muslims (CMM), now known as Global Initiative, an agency of AGWM located in Springfield, Missouri. APTS provided the facilities while CMM structured the curriculum and recruited instructors, including both highly respected academics and ministry practitioners, to give students a well-rounded preparation for ministry in Muslim contexts. This was likely the first such training program offered anywhere in the world, although there have been many others developed since. Over the fifteen years since its initial session, there have been over six hundred participants from over forty nations involved in the IIS.

Similar programs developed over the past decade include the Institute for Buddhist Studies (IBS), which was offered both at APTS and in Thailand (a major Buddhist nation), the Leadership Development Institute (LDI) and, in recent years, a program in Christian Counseling offered in cooperation with Trevecca Nazarene University of Nashville, Tennessee.

Perhaps the most significant recent short-term training program is one in the Chinese language for students from the house churches of China that has been offered for several years. Nearly 100 students have come for this two month program in ministry and theological studies. For many of these students, this was their first formal education in these areas.

A common element in these programs has been the provision of APTS academic credit for participants who completed appropriate undergraduate or graduate assignments. For undergraduate students, a transcript was provided for transfer of credit to another school offering undergraduate education, while graduate credit was recorded on an APTS graduate transcript. This allowed APTS students to include these courses in their graduate programs. For instance, students completing

²¹ APTS Catalog, 2007-2010.

the M.A. in Missions were allowed to participate in the MTP, while those pursuing an M.A. in Missions with an Islamic Concentration were encouraged to participate in the IIS. Thus, APTS found a way to integrate these short-term training experiences into its broader curriculum.

Development of the Post-Graduate Curriculum

By the mid-1990s, many of the national Assemblies of God schools in Asia Pacific began to look toward the development of their own graduate programs, thus prompting APTS to consider the development of its own post-graduate programs. Having hosted the AGST Th.M/D.Min program in Pastoral Studies in the early 1990s, and with its ongoing cooperation with AGST programs hosted by other Evangelical seminaries in the Philippines, the value of such programs was readily apparent. Of particular interest among the APTS constituency was the development of post-graduate programs that focused on Pentecostal theology and ministry. Thus, in 2000 the Th.M. in Pentecostal/Charismatic Studies was launched, followed in 2002 by a D.Min in Pentecostal Ministries. As a continuing member of the AGST consortium, some members had encouraged APTS to incorporate these programs under the AGST covering, but others were hesitant to develop programs that represented a particular theological viewpoint. Thus, the APTS administration, both wishing to avoid any controversy within the AGST family while also responding to the needs of its own constituency, decided to offer the programs as APTS degrees, not AGST degrees.

No doubt, the Doctor of Philosophy degree (Ph.D.) is generally considered the apex of academic training in any field²² and the most desirable level of education for seminary faculty members. Thus, the leadership of APTS had sought for some time for a way for Asian students to pursue a Ph.D. without the need to go abroad for studies in the US or Europe. This goal was achieved in 2000 with the signing of an agreement with the University of Bangor, a campus of the University of Wales in the UK, for a cooperative Ph.D. program wherein students could remain at APTS under the supervision of an

²² Doctoral degrees in named disciplines such as the Doctor of Education (Ed.D.), Doctor of Missiology (D.Miss.) and Doctor of Theology (Th.D.) are often considered equivalent to the Ph.D. as terminal academic degrees at the highest level in these disciplines, but because these degrees may also be oriented more toward specific professional training than academic research, the Ph.D. is often preferred because its value is unambiguously recognized.

APTS faculty member while also working with a co-supervisor at Bangor to complete a Ph.D. dissertation. In keeping with the European approach to doctoral study, Ph.D. students did not have to complete course work as part of their Ph.D. studies, but needed only to complete an acceptable dissertation as part of a three-year research project.²³ This arrangement with the University of Wales has subsequently been discontinued, as the UK government has discouraged such out-of-country arrangements for UK universities, but several students who enrolled through the APTS program did complete their degrees. At present, APTS is considering the development of its own Ph.D. program with the assistance of the Association for Theological Education in Southeast Asia (ATESEA), one of its accrediting bodies.

Conclusion

The development of the curriculum of APTS from its inception in 1964 over the past 50 years is the story of a school with a clear vision and commitment to the goal of serving its missionary and national church constituencies through the development of programs that aided in their development. The bachelor's degree program served the region for three decades, supplementing the three-year diploma programs offered in most nations, and the graduate programs have now been available for more than three decades. A variety of special programs for training in specific ministry areas supplemented the graduate programs, and when national schools in the Asia Pacific region began to develop their own graduate programs, APTS initiated post-graduate programs.

To some extent, it might be said that APTS has substantially accomplished its original purposes and could now leave the task to others. Indeed, it must be acknowledged that today's student body has changed over the years and some of the nations from which students have come through the years are no longer represented as prominently as they once were, since they can now find graduate and, sometimes post-graduate programs, readily available within their own national context.

But, in keeping with the approach it has taken throughout its existence, the seminary continually seeks to renew and reinvent itself to address new areas of need. As APTS looks forward to its sixth decade of ministry, it has begun to focus on nations that previously were not

²³ Menzies & Carter, 108.

able to access theological education, such as China, and to the development of cooperative programs with other schools that could benefit from the resources, experience and vision of a school that many would still consider the “Flagship Assemblies of God School” in the Asia Pacific region. As such, I am sure that the future will be as productive in initiating new programs of academic and ministry training to suit the emerging Asia Pacific Pentecostal church world, as it has been over its first half-century of ministry. Surely, its motto, “Zeal with Knowledge” will continue to give inspiration to these efforts.

THE SIGNIFICANT ROLE OF THE ASIA PACIFIC
THEOLOGICAL SEMINARY AND MISSIONARY TRAINING
INSTITUTE FOR EQUIPPING THE ASIAN CHURCH
FOR MISSIONS

By Julie Ma

Introduction

The seminary was established in 1964 by the Division of Foreign Missions of the (US) Assemblies of God under the name of Far East Advanced School of Theology (FEAST). The founding president was Harold Kohl. In 1989 the name was changed to Asia Pacific Theological Seminary (APTS) to better demonstrate the nature of the institution. This school has had a clear regional intent as its mission: “The goal of APTS is to provide advanced leadership training and equip Pentecostal and Charismatic ministers for the Asia Pacific region. APTS offers academically sound educational programs that are sensitive to the cultural issues and needs of the Asia Pacific region while providing opportunities for students to learn through hands-on ministry experiences.”¹ Specifically, the school provides training and learning opportunities to produce missionaries, theologians, educators and pastoral leaders. The students come from a variety of Asian countries and beyond. Often the student body is represented by North America (often missionaries working in Asia), European countries and also African nations.

In 1996, the school set up an M.A. program in missions, and it was gradually developed into a missions concentration in the Master of Divinity (M.Div.) and the Master of Theology (M.Th.) programs. It became a wonderful place for those who were interested in missions and preparing for missionary work. As I was the first faculty member with a missiology degree, I remember many who took the missions

¹ <http://www.pts.edu/#>, accessed 2007.

program in order to go to the mission field. They are still working faithfully in different Asian countries.

Also an intensive 12-week missionary training program was launched. The Missionary Training Institute (MTI) became a regular summer program on the APTS campus for Asians with a missionary calling. MTI plays an important role in heightening missionary awareness and for equipping candidates for missionary work. I recall a summer when I took MTI participants to nearby mountain areas for actual encounters with different cultures through language learning, cultural adaptation and cross-cultural communication of the gospel. Such hands-on experiences further encouraged them to explore various aspects of cross-cultural living and ministry.

In this study, I will sample those graduates who received training at APTS and have actively been working in mission fields. This will illustrate the impact of the school through its missions programs. Also, I will present the significant role of MTI for training missions leaders, lay workers and church leaders in the Philippines and throughout Asia. Lastly, a modest assessment will be made of the role and influences of both formal and informal missions programs.

Where do I fit in this study? My husband, Wonsuk, and I, were Korean Assemblies of God missionaries to the Philippines. Initially we studied at FEAST in the early 1980s. When we returned from our Ph.D. studies at Fuller University in 1996, I joined the faculty of APTS. Until I left for Oxford in 2006, I led the Missions Department of the seminary.

Missions Programs at APTS

Major missions courses offered since the inception of the missions degree programs at the seminary are Biblical Theology of Missions, Perspectives in World Missions, Applied Missionary Cultural Anthropology, Cross-Cultural Communication, Seminar in Asian Mission, Contextualization, Folk Religion, Signs and Wonders in Mission, History in Mission and others. Although it was a new undertaking, enrolment in the program steadily increased over the years. Most of these courses have effectively incorporated both theoretical and experiential aspects. The missions faculty, which also increased over the years, came with academic credentials and practical missionary experiences. For example, my teaching, as a rule, brings my own experience as a Korean missionary, and also my own mission engagement among tribal groups in the northern Philippines. I also took

my students to mountain tribal churches for Sunday ministries. In this way, the students had an opportunity to experience various issues in cross-cultural ministry. I also provided the students with opportunities to be involved in particular ministries, such as evangelism and medicine distribution over the weekend. I believe these experiences helped them to process their readings and class learning in a real life setting.

As a member institution of the Asia Graduate School of Theology, an evangelical post-graduate consortium in the Philippines, APTS has also been involved in the doctoral level of work in missions studies. According to the alumni list of missions studies, diversity is evident in national and cultural orientation. It includes many Asians, some North Americans, a few Brits and Australians, and a few Africans.

Missions Work of Selected People

It may be helpful to share some graduates' missionary work to illustrate the impact of the programs. Due to limited space, I have selected only five who have been actively working in cross-cultural mission settings.

Dave Johnson

Dave Johnson has been an American Assemblies of God missionary the Philippines for many years. He presently serves on the faculty of APTS. In 1995, after he had been a missionary to the Philippines for about a year, he took a course, Pentecostalism in an Animistic Context taught by Kevin Hovey, an Australian missionary. In this course, Johnson learned that spiritual power was the focus of animistic practices, and that Pentecostalism, with its focus on signs and wonders, was effective in delivering and demonstrating the good news of Jesus Christ in such contexts.

About a year later, Johnson signed up to write a master's thesis in preparation for eventual doctoral studies. This required him to take Theological Research Methods II, for which he needed to be on campus part-time. Dr. John Carter was his professor, and he was Carter's only student. While the course was excellent, the best thing that ever happened to him at APTS occurred during this time when he met and fell in love with Debbie Langley, the English teacher, and

married her the following year! Missions studies can bring surprises into our lives!

I supervised his thesis. My own Ph.D. research was the encounter of a tribal culture with Pentecostal Christianity in the northern Philippines. Johnson's research was on the witchcraft practices of the Waray people in the Leyte/Samar region of the Philippines. He was challenged to look at the phenomenon from various perspectives. Due to space limitation of the thesis, his research had to limit itself to a preliminary study of the practices, leaving implications for the contextualization of the gospel to his future research. Soon after his study at APTS, he enrolled in the Doctor of Missiology (D.Miss.) program of Asia Graduate School of Theology. I again served as his dissertation supervisor. My expectation for his research was quite high. I demanded him to apply various disciplines in the analysis of the witchcraft practices and deep theological reflection on Pentecostal beliefs. Due to my own vested interest in the topic, I demanded rigor and thoroughness in treating field data, resulting in a very high standard of research.

The benefit of this research for his ministry has been immeasurable. First, he became much more effective in his preaching and helping Filipinos to understand and experience the total transformation that only Jesus can offer, setting them free from the bondage of idolatry, witchcraft and divination practices. In short, Johnson became a better missionary. Second, several years ago he published *Truth or Tradition* as a cell group/Bible study resource on the biblical response to these issues, and this has been well received. More recently, he published his dissertation under the title *Theology in Context: A Case Study in the Philippines* (APTS Press, 2013, www.aps.edu), which will make the material available to a wider audience.

All of these educational advances contributed to his receiving an invitation from the APTS leadership to join its faculty and also to serve as the managing editor of the *Asian Journal of Pentecostal Studies* and the director of APTS Press. This opens doors for him to expand the sphere of his influence to the wider Pentecostal movement throughout the Asia and Pacific region. Johnson gives his gratitude to God for the opportunity to obtain missiological knowledge through APTS.²

² Dave Johnson, email to the author, 21 February 2013.

Jonathan Libag

Jonathan Libag, a Filipino minister, studied for his M.A. in Missions at APTS from June 2000 to March 2001. Through the course of his study, he was challenged to seriously consider a missionary career. He initially started his international missions work in October 2001 when he went to Nepal for the first time. This opportunity came about by surprise when four mission organizations in the Philippines, Youth With A Mission (YWAM), Asia Missions Network (AMNET), Asia Centre for Missions (ACM), and China Missions (CM) partnered together and formed a specialized group called Hindu Working Group (HWG). The new initiative was looking for an agriculture technician or trainer to set up an agriculture project in Nepal and to provide training among local pastors and church leaders.

When Libag responded to the call for missions, he had the desire that God would use his profession as an agriculturist in missions. Immediately upon hearing about HWG, he contacted its chairman, joined one of their meetings in Makati and told them about his interest in partnership with them. His first journey to Nepal was made possible when Wonsuk Ma, Academic Dean of APTS, helped him to raise sufficient funds for an eight-month stay in Nepal.

In Nepal, his initial mission work was setting up a training center in a children's home called Hope Nepal. He assisted Hope Nepal to secure their daily food requirements while training local trainers. Soon, United Vision Nepal embraced the program and began to train church leaders in Nepal. The project at the children's home has been visited by other mission organizations. Doors were also opened for them to train hundreds of church leaders in India, Thailand, Indonesia, Myanmar, China and Cambodia and pastors from Vietnam, Bhutan and Laos.

Libag further developed his mission work in teaching and training local pastors, church leaders and farmers, especially in rural communities, with basic farming techniques. It is called FAITH Gardening. FAITH stands for "food always in the home." It is to maximize a small piece of land to supply vegetables and other produce to augment the food requirements of the family.

He soon began to teach a more advanced technology called Natural Farming – also called Korean Natural Farming System (KNFS). Through this program, farmers learn the importance of beneficial or useful microorganisms for farming. This technique has been used and proven for a large scale or big farm by making their own

liquid solutions to spray as fertilizers and pest control agents. Since it is a homemade solution from biodegradable materials and is available in most places locally, farmers have fewer expenses for farm supplies, thus more profit.

It is very common for some non-believers to participate in the farming training. As training involves teaching and demonstrating to the participants how to communicate the gospel through farming, at the end the trainer asks if anyone wants to accept Christ as their *Savoir*. Usually several people respond positively to this invitation. Libag recalls one of his trips to India, where at the end of the training, two ladies among the participants accepted Jesus Christ and were baptized in the evening. Libag makes follow-up visitations among the participants. During such visits, he hears many testimonies of how the garden or farm is used in bringing people to Christ. He continually travels through different Asian countries to continue this mission work.³ Out of his agricultural experiences, Libag is now doing a Ph.D. study at Oxford Centre for Mission Studies, UK.

Denise Ross

Irish by birth, Denise came to APTS as part of her missionary career. Her study at APTS provided a unique exposure to diverse cultures. Class discussions were lively with various cultural backgrounds and experiences interacting with one another over contemporary missiological concerns. Ross started her MA in Missions in September 2003 and completed it in 2005. In conjunction with learning missions strategy at APTS, students, including herself, participated in regular missions endeavors in a variety of contexts outside the classroom.

As a nurse, Ross also joined a team of monthly medical outreaches in the areas surrounding Baguio. Typically an evangelistic message was presented, followed by prayerful counselling, a medical check-up and a prescription for free medicine from a mobile pharmacy. Students volunteered in several capacities: some entertained the children, others prayed, and those with medical expertise ministered using their professional qualifications.

³ Jonathan Libag, email to the author, 20 March 2013.

As part of her required fieldwork, she joined a church planting team in Gumatdang⁴ a sizeable tribal mining village near Baguio City. She participated in teaching, preaching and house visitations. She recounts her participation in a village festival to build a positive relationship with the local community. She was invited to perform an Irish dance, and they in turn taught her their traditional dances, much to the amusement of onlookers! Even though translation was required for effective communication, leadership training was one of the most rewarding experiences as new believers' eyes lit up as they began to grasp simple biblical truths in their development as future leaders. They received teaching on the Holy Spirit, and she had the honor of praying with them to receive the baptism of the Holy Spirit. Ross and her team regularly visited unbelievers' homes to discuss biblical topics. New believers were proud to disclose that they relayed to others the same Bible study lessons they learned the previous night. It seemed like the whole community was growing in their knowledge of Christ.

Since graduation from APTS, Ross has returned to Ireland and taught missions courses in a Bible college. She was part of a church planting team that planted an Assemblies of God church in the local vicinity. She also had the privilege of returning to lecture at APTS and in a Bible college in the Shan state in Myanmar. She is presently undertaking Ph.D. studies at Birmingham University, UK, but she has never forgotten the contribution that APTS programs made to her missionary formation. She is part of a prayer ministry and a missions committee in a local church, and she has joined a weekly outreach to international students hosted by Friends International. Last summer Ross participated in an outreach to Muslims in Oxford and is planning a similar missions outreach this year.⁵

Wonsik and Inkyung Woo

Wonsik Woo and his wife Inkyung, Korean Pentecostals, completed their MA in Missions at APTS in 2005. Upon the completion of their studies, the Woos were immediately appointed by his home church, Yoido Full Gospel Church in Seoul, Korea, as missionaries to the Philippines. He strongly felt during his prayer time that God was leading him and his family to Mindanao, Philippines.

⁴ Gumatdang is a village of the Ibaloi tribe. A large-scale gold mine was in operation for years, and this changed the demography of the community significantly. The mine is now closed.

⁵ The information was provided by Denise Ross through her email, 6 March 2013.

Following the assurance he received in his prayer time, he and his family landed in Mindanao, the southern major island of the country, in September 2006. After they settled in, he contemplated on the specific geographical area of his future ministry. This thought led him to establish Mindanao Full Gospel Church (MFGC) near the dump site in the district of Calmen, Zayas in Cagayan de Oro. The majority of his church members were in dire poverty, struggling for daily survival. Most of them had never received formal education, which in turn afforded them much less opportunity for any decent job.

Woo felt it very important to preach the message of hope that his senior pastor, Yonggi Cho, frequently preached. He was amazed at the effect of the power of the gospel as the members were challenged to put their hope in Christ. Many experienced improvement in their finances. The church grew in number, and within six years, its membership reached 200. However, many members in his church were single mothers, widows and from broken families. Through the transforming power of the gospel, they not only experienced financial improvement but also the healing grace of God in their wounded hearts and bodies. As their faith grew, Woo challenged them to consider engaging in missions to the world with a message of God's hope and salvation.

Out of necessity, he started a missionary training center called Mount Moriah, which functions as a Bible school where the trainees learn Bible subjects. There are thirteen students at present, and the school has been recognized as the district Bible school of the General Council of the Philippines Assemblies of God. He often praises God for his senior pastor, David Yonggi Cho, who has been his mentor. He not only preached on missions, but also sent out many missionaries to different parts of the world.

During the time of Woo's study at APTS, he had wide missions experiences, out of which he became deeply convinced of God's special love for the Filipinos. The Woos adopted Filipino culture and its practices with a great deal of openness. They also refer to several missionaries as their models for a deep interaction and partnership with the local people. Woo expressed that if God gave him another life, he would be willing to be a missionary in Mindanao. He and his wife have indeed committed to God's mission through serving the people in Mindanao.⁶

⁶ Wonsik Woo, email to the author, 8 March 2013.

Noriyuki Miyake

Noriyuki Miyake, a Japanese Pentecostal minister, completed his Th.M. in Missiology in 2006 at APTS. While Miyake was studying at APTS, he was involved in missions work, such as speaking at various local churches and other works in Baguio city. He met Japanese-Filipino couples in the city and learned that unbelieving Japanese husbands sometimes caused conflicts in their marriage relationships. Miyake prayed for husbands to come to the saving knowledge of Jesus Christ.

One of the most valuable lessons that he learned and experienced at APTS was through its international community. He loved the chapel services where students from over twenty different countries worshipped God together. He felt it a foretaste of what Revelation 7:9 speaks about: “After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb.” The students from different nations worshipping together in unity could be a partial reflection of what the above scripture noted.

After completing his M.Div. study at APTS in 2004, he returned to Japan and became involved in pastoral work. During this period, both he and his wife, Chikako, had a passion for reaching out to internationals in Japan and soon started an international service in his church. This congregation consists of diverse ethnic groups, such as Korean, Chinese, Taiwanese, Filipino, American and Nepali. There are several inter-married couples, such as Japanese-Korean and Japanese-Filipino. Every Sunday, the Miyakes have been running the Japanese service in the morning and the international (English) service in the afternoon. The English service also opens the door so any Japanese can join the international congregation. Their chapel experience at APTS of worshipping together with many different ethnic groups inspired and enabled them to launch this international ministry. It has made their church more intentionally missional to reach out to various ethnic groups. Families of inter-marriages are always seeking an English speaking service for the sake of their children, who often do not speak or understand their parental languages. At present, quite a number of Japanese husbands do not attend the church service, thus the Miyakes have a great burden for them.

Although they are not formally recognized or commissioned as cross-cultural missionaries, the Miyakes believe what they have been doing is an important part of God’s mission. Currently Noriyuki is

engaged in a Ph.D. study at Oxford Centre for Mission Studies in Oxford, UK.⁷

One can conclude that setting up the missions program at APTS was a marvellous idea in terms of providing an opportunity for local and diverse ethnic people to study missions, and further to commit to the mission of God. The graduates have been involved in significant and fruitful missions work in various places. It has been observed that other seminaries in the Philippines followed the example of APTS in setting up missions programs at various levels. My desire is that the missions program at APTS continues to make an impact on the students and to empower them to commit to God's mission work.

Missionary Training Institute

The mission statement of Asia Pacific Center for the Advancement of Leadership and Missions (APCALM) includes an intention of partnership with Asia Pacific churches, mission agencies and international ministries to train, develop and empower missionaries and church leaders for effective twenty-first century ministry. The objectives of APCALM clearly indicate an intentional training of missionary candidates for missions: 1) "to develop and implement training programs for the preparation of missionaries to minister among under-evangelized religious and people groups;" 2) "to develop and implement in-service programs of leadership and missions education for those already in ministry;" and 3) "to advance the development of missiological and leadership strategies and approaches based on Pentecostal theology and practice with emphasis on the empowerment of the Holy Spirit."⁸ Missionary Training Institute (MTI) is one of several programs of APCALM to fulfill its mission statement.

Data Analysis for Six Years (2007-2012)

Due to the limited space of this paper, I have chosen only the last six years (2007-2012) of the MTI sessions. A typical MTI program lasts for six weeks, although it was originally eight weeks when it started in 1997. The reason for this reduction is uncertain. I suspect that the organizers concluded that a six-week training program was sufficient to gain basic mission knowledge and exposure. A financial concern may have played a role in this decision as the program had to

⁷ Noriyuki Miyake, email to the author, 3 April 2013.

⁸ Barbara dela Cruz, email to the author, 24 April 2013.

be substantially subsidized for Asian mission organizations and their mission candidates, in addition to the high administrative costs. Upon request, trainees from Assemblies of God churches are given a seventy-five percent subsidy, and for non-AG participants a fifty subsidy is given for the entire expense. It is stated that during the six-week period, two missions courses are offered each day for two hours for each course. Therefore, it is a total of ten hours per week for each course. There is an additional two hours of Personal Development Workshops per week.⁹

Analyses of the participants of MTI in the previous six years include gender, nationalities, denominational affiliations, and others. They are presented by year.¹⁰ A brief observation is offered after each table/year.

Year 2007

Gender	Countries	Church Affiliations	Works/Ministries
Male 14	Philippines 5	Assemblies of God 20	Pastor 6
Female 14	Korea 11	Methodist 2	Student 5
	American Samoa 3	Presbyterian 1	Teacher 4
	USA 1	Baptist 1	Missionary 4
	Thailand 1	Guiding Light 1	The Rest 9
	Australia 1	No Denomination 3	
	Mongolia 2		
	Pakistan 1		
	Indonesia 2		
	India (Nagaland) 1		

⁹ Barbara dela Cruz, email to the author, 26 February 2013.

¹⁰ dela Cruz, 26 February 2013.

The category of gender shows that both males and females are equal in number. The table displays that many trainees are from diverse Asian countries. The highest number of the trainees come from Korea, and the second highest is from the Philippines, followed by American Samoa and Mongolia. It is encouraging that various church groups joined in this year. It implies that the MTI program has been broadly recognized across Asian countries and beyond and throughout church bodies.

Year 2008

Gender		Countries		Church Affiliations		Works/Ministries	
Male	16	Philippines	12	Assemblies of God	19	Pastor	2
Female	10	Korea	3	Living Way Gospel Ministries	2	Teacher	4
		Japan	2	Methodist	1	Missionary	5
		USA	4	Chinese House Church	1	Student	1
		Australia	3	Bread of Life	1	APTS Graduate	3
		Malaysia	1				

The figures in 2008 show that the number of trainees increased slightly from the previous year. This year, Filipino trainees are more than Korean trainees. There were two Japanese trainees in 2008, which is considered an encouraging sign, indicating the growing interest in missions in general and in MTI specifically. Also trainees from China and Malaysia joined in this year's training program. Also observed is the dominance of the AG with relatively fewer non-AG participants, and diversity in work background.

Year 2009

Gender	Countries	Church Affiliations	Works/Ministries
Male 12	Philippines 7	Assemblies of God 12	Teacher 2
Female 5	Korea 4	ECCP Bethel Church 1	Pastor 4
	Thailand 2	Baptist 1	Student 3
	Taiwan 1	Bible Truth Ministries 1	The Rest 8
	Nigeria 1	Union Church 1	
	Australia 1	No Denomination 1	
	Mongolia 1		

It is evident that the number of trainees this year is much lower than the previous years, and the number of female trainees is much smaller than that of male. Filipino participants are still leading the pack as in the previous year. This year, Taiwan and Nigeria newly joined. It is always reassuring to see new nations join in the program. This year, the AG participants far outnumbered the rest. Certainly, it is natural to have a high number of AG trainees since the MTI program, as well as the seminary, were established by the Assemblies of God. At the same time, the presence of substantial non-AG churches is also noted.

Year 2010

Gender	Countries	Church Affiliations	Works/Ministries
Male 15	Philippines 7	Assemblies of God 15	Teacher 3
Female 9	Korea 9	Baptist 3	Pastor 4
	Singapore 3	Presbyterian 2	Student 4
	Taiwan 1	Methodist 1	Missionary 3
	Myanmar 1	No Denomination 3	The Rest 10
	Samoa 1		
	Mongolia 1		

The participants this year increased by seven from the previous year. This year, Korean trainees are more than Filipinos as in 2007. This may suggest that the program has been positively received by Korean churches and mission organizations for missionary training. The number of nationalities present in the program this year remains as widespread as the previous years.

Year 2011

Gender	Countries	Church Affiliations	Works/Ministries
Male 12	Philippines 3	Assemblies of God 14	Student 4
Female 12	Korea 5	Presbyterian 2	Pastor 3
	Taiwan 2	Taiwan Pentecostal Church 1	Missionary 2
	Japan 1	China House Church 1	Teacher 2
	Hong Kong 1	Zai Dao Church 2	The Rest 13
	China 4	The Church of Hope 1	
	Myanmar 4	Hope Church 2	
	Australia 2	Apostolic Church Cesky Tesin-Agape 1	
	USA 1		
	Czech Republic 1		

This table reveals that the number of trainees remains constant from the previous year. For the second year in a row, Korean participants led the group, slightly higher than the Filipino participants. For the first time, quite a few Myanmar participants joined the program. This is considered a strong positive sign because churches in this Buddhist country need a good missionary training program. Two new countries were added this year: Hong Kong and the Czech Republic. There was only one Chinese trainee in 2008, but for this year, four Chinese trainees participated. Equally noteworthy are two new church bodies added to the already very diverse list of churches represented in the program throughout the years.

Year 2012

Gender		Countries		Church Affiliations		Works/Ministries	
Male	13	Philippines	4	Assemblies of God	14	Pastor	2
Female	5	Korea	1	Methodist	1	Teacher	4
		USA	2	Life Giving Word Mission	1	Student	3
		Indonesia	2	Applegate Christian Fellowship	1	Missionary	1
		Pakistan	2	Chinese Family Church	1	The Rest	8
		Hong Kong	1				
		Myanmar	1				
		China	1				
		Japan	2				
		New Zealand	1				
		Samoa	1				

The number of trainees in 2012 is lower compared to that of 2011. It is also noted that the proportion of female participants is much lower than that of males. The statistics show that there is the largest number of countries present in this year's program than in any other previous year. There was one trainee from Pakistan in 2007, and there are two from the country for this year. The presence of Pakistani trainees was well noticed in the program. Similarly, there was one from New Zealand in 2010 and another this year. This year, out of five church groups, three are new and have never been present on the previous lists. On the other hand, the list of works/ministries throughout the years remains rather constant.

Assessment

In this section, I attempt to make several analytical observations for the missions programs at APTS, including MTI. According to the discussions above, one can note that both have been making valuable contributions to and impact on churches, both the Assemblies of God and other denominations, in Asia and beyond. Both the missions degree programs at APTS and the MTI courses have

provided strategic places for the preparation of missionary candidates and for advancement of missionary engagements.

Missions Degree Programs at APTS

The purpose of the missions degree programs is to train academicians who will teach at Bible colleges and theological seminaries. In fact, training teaching personnel is critical for the future of Christian missions, and this is one major purpose of APTS as the regional seminary. I trust that the growing number of graduates from the missions degree programs will serve as teachers in formal educational settings.

However, to my surprise, quite a number of the graduates, after completing the missions programs, have been serving in mission fields. Obviously, the missions programs have provided an opportunity to increase missions awareness, eventually leading into career missionary service. Often, sharing of the missions professors' missions experiences in the class might have challenged the students to engage in missions. Exposing the students to various cross-cultural missions environments proves to be effective. I took students to nearby communities over the weekends and provided them with opportunities to share the gospel. Such value-added components of a formal course led many to a missionary career.

Therefore, it would be good for APTS to give more attention to the following areas in operating the missions programs: 1) recruiting qualified missions faculty members, both academically and ministerially is vital; 2) offering courses that are relevant to social-cultural changes, and; 3) drawing more students from different parts of the world. Often theological institutions tend to put their priority more on theology programs, and there is undoubtedly a great need for proper theological training. However, an ideal model of theological education is a balanced combination between theological and missional components. In this way, theology leads to the sharing of the gospel, while missions is well informed theologically. Ultimately, theological education is to serve the church in its call to expand God's kingdom on earth.

Missionary Training Institute

I have done a modest analysis by year, and in this section, similar observations will be offered but on a macro level. Out of six years of the training program surveyed, the annual enrolment fluctuated between the highest of twenty eight (in 2007) and the lowest of seventeen (2009). The second lowest was eighteen (in 2012). Most years, the program had more than twenty five enrollees. MTI started with a good number of participants, and there was general anticipation that the number would increase over the years.

The participants came from more countries in the year 2012 than any other year, although the number of attendees in that year was lower than the average. The years 2008 and 2009 display the lowest number from the representative countries. When it comes to church affiliations, most all the years maintained a similar number of church groups. However, the years 2010 and 2012 have the lowest number. Perhaps the 2011 MTI had the most number of church groups represented in the participants. Another notable observation is the increasing presence of Chinese groups: Taiwan Pentecostal Church, China House Church and Zai Dao Church, which never appeared in the tables of the earlier years. It is a positive sign that some non-traditional denominations have learned of the value of MTI, while their missions awareness has increased.

Establishing MTI was the right decision as it has provided a huge opportunity of learning about missions and offering training for those, both Asian and non-Asian, and AG and non-AG, who are serious about God's mission. The program also supplements the degree program in several important ways. Many MTI participants later enrolled in the missions degree programs of APTS. As the tables show, the training programs become international in terms of drawing a variety of countries among participants as well as instructors. It also has an ecumenical composition among the participants as various church groups are represented. This program has strong potential to continue its growth in number and influence, as long as it is open to various church traditions.

Conclusion

This study highlights the significant role of the missions degree programs at APTS for the last seventeen years in preparing many graduates to be teachers in missions and career missionaries. The contribution of MTI, the short-term missionary training program, was also explored for the past six years. In specific, both of them have been playing an important role in terms of advocacy in missions and in equipping for life-long missionary work. Some students have now risen into missions leadership based on their successful missionary career. I believe there are many other graduates not mentioned in this paper who are undertaking important missions work on various mission fields. Of course, numerous graduates are deeply involved in teaching missions courses in Bible colleges and seminaries. As a graduate and former faculty member of the seminary, I maintain a strong desire that the missions programs at APTS become more widely known, first of all, to Asian countries and then beyond Asia. Likewise, the excellent courses of MTI should be widely recognized among mission organizations and churches as an effective missionary training program. Also the programs should be regularly reviewed.

A THEOLOGICAL JOURNEY OF AN INSTITUTION THROUGH
THE EYES OF AN ALUMNUS-STAFF:
A CASE STUDY OF ASIA PACIFIC THEOLOGICAL SEMINARY

By Wonsuk Ma

Introduction

History-writing is a multifaceted discipline, and several important factors determine how a reality is constructed through selection, interpretation and presentation. Christian history also attracts a strong tendency towards the providence of God, which is completely unknown to secular history-writing. The Asia Pacific Theological Seminary (APTS) in the Philippines celebrates its fifty years of existence and development as a Christian education institution, and reflections from various perspectives would be helpful in defining its future as well as understanding its past.

The perspective I am going to employ in constructing the journey of theological formation as an institution is through its impact to my own theological formation as a student, and then its subsequent formation process in which I played a role as a faculty/staff member. For this reason, my life at the seminary becomes an integral part of the reflection. Inevitably my personal story is closely interwoven in the fabric of the much larger corporate history (or tapestry) of APTS. Granted, this reflection can be quite different from other versions of the school's history. Of course, this approach comes not without its own problems. One of them could be the confusion between the subject and the object. My story (object) is to serve the story of the community (subject) and this will require constant reminders that I am writing an APTS story (history).

At this point, it is important to argue my own credentials in this historical exercise. The first is the long time span of my association with APTS: 1979–83 as a student, and 1983–2006 as a faculty member and also administrator of varying responsibilities. Although six years of

the latter period were spent outside of the seminary community for my own study, my personal involvement, albeit on a limited measure, continued. My total of twenty-seven years is more than half of the fifty years the seminary is celebrating. The second is, as already mentioned, the various roles that I played at the seminary: from a student (as a “client”) to a senior management leader (as an “operator”). The third is my Pentecostal identity and that of the seminary, which became the focal point of my time with APTS. Nonetheless, it is true that this reflection has a strong subjective nature, often not substantiated by hard data or written records.

The period of my association with APTS may be divided into three periods: the student period (1979–83), the faculty period (1983–92), and the administrative period (1992–2006). There were two periods when I was in the United States for study (1985–87 and 1992–96).

A Student (1979–83)

When I arrived in the Philippines one sizzling August afternoon, the school, then called Far East Advanced School of Theology (FEAST), was just fifteen years old, offering the four year courses of a bachelor’s degree.

Institution

The purpose of FEAST was to train faculty members for Bible schools throughout the Asia-Pacific region, by offering at least a degree program one step higher than the average level of theological education in Asia. Over the years, this race continued in the life of the institution: two master’s programs added in the early 1980s, and soon the master of divinity degree in the same period. I first came to complete the last year of an undergraduate degree, then went on to the master of theological studies program, which quickly morphed into the newly launched M.Div. program. When I graduated in 1983, five of us showcased the international character of the school: two were from the Philippines, one was Korean, one Malaysian, and one Indonesian. Today, all five serve as leaders on the national and international levels, and the school has fulfilled its mandate to raise Christian leaders.

Although there was no way for me as a student to know much about the management status of the school, this launching of three master’s programs in a short span of time seemed to apply significant

pressure on academic staffing. When I first began, one American missionary had a doctor of ministry degree from a Philippine school. Only one or two members of the faculty had a master's degree as I recall. They were augmented certainly by visiting lecturers and short-term resident faculty members. One may argue that the institution should have built its resources before launching a new program. However, often one is compelled to upgrade institutional capacities with a pressing immediate need in sight. The addition of the graduate programs in the short period must have encouraged or even forced the institutional leadership to take steps to build adequate resources to support them.

Contexts

The theological character of the institution at this period, well reflected in the "client's: view was influenced by a few institutional features. The first is the heavy North American influence. The faculty and management of the school were staffed mostly by U.S. Assemblies of God (AG) missionaries. Two Asian staff members were included, nonetheless: the registrar (a Filipina Christian education major) and the dean of students (a Japanese-American sociologist). When it comes to theology, there was a good dose of the American version of Pentecostal theology. The second is the lack of Asian resources on Pentecostalism. Basic historical data had not been collected, let alone published. In a sense, the graduate programs provided an important space for research on national Pentecostal movements. The third feature is the denominational nature of the seminary. Most of us were able to read the most articulate theological statements, albeit of U.S. Assemblies of God products, for the first time. At the same time, there was little opportunity to learn a broader landscape of Pentecostalism, that is, other Pentecostal and Charismatic traditions as well as the global feature of the movement.

Concerning the theological formation process, there were two important contextual elements to be mentioned. The first is the socioreligious context of the Philippines. At the height of the People's Power Revolution against the Marcos dictatorship, the Charismatic renewal broke out among Catholics. Charismatic prayer groups and fellowships mushroomed in restaurants, hotel ballrooms, homes of middle- and high-class residents, and even individuals' garages. The

role of several Assemblies of God preachers is well established.¹ Among these influential Pentecostal figures was George Batson, a U.S. Assemblies of God missionary serving on the FEAST faculty. He spoke in many Charismatic Bible studies and mentored emerging leaders. Some of these leaders joined the seminary as students: Buch Conde (of Bread of Life), Gus Lising (then of Word for the World) and Manny Garcia (an influential businessman who had a significant ministry in Muntinlupa Penitentiary). The second element is the diversity found in the student body. Even though most of us came from the Assemblies of God tradition, we soon became aware of how each sociocultural context had shaped a local version of Pentecostal theology and spirituality. Coming from a monolingualistic and cultural background, this exposure challenged me greatly. Also, other Pentecostal traditions found in the student body alerted me of complexity found in any human experience, including the Pentecostal one.

Theological Identity

During this period, I became more aware of my Pentecostal identity. Even though it was heavily North American material, my courses and readings immensely helped me to establish my Pentecostal theology with confidence. The American presence, we felt, was not a problem: it was the lack of Asian contribution to theological formation that was the core of the challenge. Nonetheless, the restlessness on the lack of Asian component was quite evident among the first M.Div. class of five (two Filipinos, one each Indonesian, Korean, and Malaysian). The nine o'clock evening tea was where lively discussions took place, sometimes with young American instructors joining in. One concern was that the American way of life was taken as a norm. A pointed question was raised: What would future Asian Pentecostalism and the school look like in ten years? It was not to blame our American missionaries but to bemoan the lack of any serious awareness of, and investment in, the future among Asian Pentecostal churches. The conclusion: one of us should remain at FEAST. I did not know that it would be me!

As expected, often speaking in tongues became the hottest subject to discuss, primarily because this was the point of attack from other churches. At one point, however, I began to wonder if this was

¹ Dynnice Rosanny D. Engcoy, "A Reflection of a Missionary to the Philippines: Gary A. Denbow Interview," *Asian Journal of Pentecostal Studies* 8:2 (2005), 311-30.

more an American or modern Western agenda. I questioned the use of the word *evidence*. It sounded like a modernist language demanding for evidence (as in natural science or medicine). I also noticed that in many Asian languages (such as Korean, Japanese, and Chinese), there is no definite article (“the”); thus, there is no way to translate into these national languages “*the* initial and physical evidence.” The definitive article here suggests “the only,” and in some Asian languages, consequently, speaking in tongues can become one of several evidences. Books such as *How to Read the Bible for All Its Worth* further challenged us to think twice about what we believe.

The rise of the Charismatic movement was an important context for theological formation. In retrospect, how I wish we were all open to learn from these new experiences. One fruitful question would have been: how does the Spirit’s work operate in the existing Catholic theology and spirituality? Years later, Koichi Kitano, a Japanese-American missionary faculty member, completed his sociological research on this subject. We were too eager and busy to “baptize” the Charismatic believers into the Pentecostal fold rather than facilitating them to be faithful to their church and to the work of the Spirit. Today, there are significant Catholic Charismatic groups, but the magnitude and impact would have been much greater had the early Charismatic prayer groups all remained in the Catholic fold. The school had an important opportunity to influence the shaping of the Philippine Charismatic movement, but the institution was not sufficiently theologically mature to expand its vision beyond the denominational or classical Pentecostal confines.

The constant lack of qualified instructors was not at all negative. There are important names in Pentecostal scholarship among the visiting instructors. Gordon Fee, though controversial with his American denomination (that is, the Assemblies of God), taught us to think critically. His yearly visit to FEAST was indeed a feast. He delightfully demonstrated that a Pentecostal scholar does not have to quench or tone down the Pentecostal fire. He often wept during his lectures. Del Tarr was another. He certainly brought the global dimension to our thinking as an Africanist. He taught us to do theology that is of service to the kingdom.

Faculty (1983–1992)

This was a complex period in my life with the seminary. A quick look at three segments of the period may be helpful. The first is the beginning of my faculty life at FEAST until the commencement of my Ph.D. study at Fuller (1983–85). The decision to join the faculty as a Korean missionary (with no commissioning and supporting body) was recounted elsewhere.² At least one corporate prayer was answered: one of the first five M.Div. graduates would remain at the seminary. Then came my two-year study leave in California under the faculty development program of the school. A series of events and circumstances leading to this reflect a significant development in institutional awareness. The third is a five-year period following my first study leave. This time, the school was in a different place (Baguio) and soon adopted a new name.

William Menzies

My offer of my service to the school as a Korean missionary faculty (to-be) must have created a stir as I was just qualified to teach undergraduate courses. Also my denomination, the Korean Assemblies of God, had no missions department or missions program. When the leadership of the school finally accepted my offer, it also opened a new avenue for more Asian missionaries to eventually join the school.

The coming of William Menzies, a noted Pentecostal scholar, to serve as interim president of FEAST for two years was important in the development of the institution. With several younger rookie teachers on campus, lively discussions took place on many different subjects. Three young faculty members, Robert Menzies, Gary Long, and I, occupied a hastily renovated office strip and we called it “Ivory Tower.” Among the topics of discussion was the publication of Asian Pentecostal reflections. With eager and talented students willing to do editorial work, the first academic journal of the school was born in 1985: *Horizon: A Communication Paper of the Far East Advanced School of Theology*. The talented editor was Albert Kang, an M.Div. student from Singapore. Although it never saw beyond the first issue, I

² Wonsuk and Julie C. Ma, “The Making of Korean Pentecostal Missionaries: Our Personal Journey”, in Arto Hämaläinen and Grant McCung (eds.), *Together in One Mission: Pentecostal Cooperation in World. Evangelization* (Cleveland, TN: Pathway, 2012), 159–76.

published my first study in this historic publication.³ The second achievement of Menzies was the faculty development program. He argued rightly that securing a qualified resident faculty was critical to support the existing graduate programs. At the end, all three Ivory Tower residents left the school in 1985 for Ph.D. studies: Bob to Aberdeen, Gary to the University of Chicago, and myself to Fuller. Menzies returned to the school later (in the new city) to lead the school for the second time. The same interest in scholarship advancement was characteristic of that time. Talks on a publishing program, a proper journal, and academic lectureship were lively, and all of them have become a reality in due time.

Baguio Instead of Ortigas Center

The school once developed the idea of an urban campus in the newly developed Ortigas Center area of metro Manila. This could have made the school deeply ingrained in the urban life of the country. Attractive programs could be developed to attract a good number of professional, mid-career day students, in addition to the residential and international student body. But this plan was quickly abandoned due to the high cost of maintenance. Instead, a move was made to Baguio. This has seriously altered the character of the school. It has now become pronouncedly a residential school with a small town on campus. The sociocultural context also challenged the international community to find nearby locations for worship and ministry. International and local travels were challenging due to the long hours for road trips, often interrupted by landslides during the typhoon season. Domestic flights were unpredictable. However, the school found its way to strengthen existing churches in the city and to establish new ministries to cater to the international community at the school and in the city. Several brave students began to explore ministry opportunities in the surrounding tribal villages, in spite of the presence of the People's Army, the armed wing of the illegal Communist Party of the Philippines. We returned to this new city and arguably to a different school.

³ Wonsuk Ma, "Brief Guidelines to Motivating Cell Leaders," *Horizon: A Communication Paper of the Far East Advanced School of Theology* 1 (March 1985), 3–4.

Theological Formation

As an institution, the new setting forced the institution to consider what was needed to be a true international school. The change in the student demography proves this change in the institutional nature. While trying to settle in a new environment and still unstable social situation, the school began to interact with other seminaries in the town and the country. The successful accreditations by the Association for Theological Education in South East Asia (ATESEA) and Asia Theological Association (ATA) opened new doors for inter-seminary networks and interactions. The steady upgrade of national schools also pressured the seminary to explore postgraduate programs and to produce resources for training.

Two things dominated my academic life. The first was my ongoing Ph.D. research on the Spirit of God in the book of Isaiah. Considering that, like many Evangelical cousins, Pentecostal scholarship has paid most of its attention to the New Testament, or the Lucan literature to be more precise, I wanted to explore a territory that was promising but also not much charted. As a typical Pentecostal, I was looking for scriptural references to the empowering work of the Spirit. To my surprise, the book contains far more nuanced notions of spiritual empowerment, such as the Spirit-empowered suffering Servant (e.g., Isa. 42:1–3). Also prominent in my research was the Spirit's role in creation, maintenance of creation, and restoration. The first publication in a peer-reviewed journal was on the same subject.⁴ A holistic view of pneumatology began to surface through the research, taking the life-giving work of the Spirit seriously.

The second is the new surroundings of the seminary community. Led by a student, we began to minister to several tribal communities around the school. We soon learned that the Pentecostal message had a special appeal to the Kankana-ey tribe through the courageous work of an American missionary widow. Immigrants from deep mountain villages to the Baguio area formed communities and established congregations. Although surrounded by traditional animistic religious cultures, the interaction between Pentecostal Christianity and local cultures was fascinating. This also rekindled my interest in local Pentecostal theologies, relevant to the host culture. The legacy of Elva Vanderbout, the pioneer missionary, also illustrated that Pentecostal missions has been holistic in nature. For example, belief in

⁴ Wonsuk Ma, "The Spirit of God in Isaiah 1–39," *Asia Journal of Theology* 3 (1989).

physical healing and the supernatural intervention of God prove that Pentecostals care for more than the eternal life of souls.

Dean (1996–2006)

When we returned to the school now renamed Asia Pacific Theological Seminary (APTS), I was made academic dean. I had come a long way from the uncertain Korean volunteer. With the full support of President John Carter, I was the architect of the academic character of the seminary. Some key components had been in place to advance the academic agenda of the school: the APTS Press and the annual Pentecostal lectureship. The Press proved to be an important outlet of created knowledge, providing valuable material for research and teaching throughout Asia. To this, the *Asian Journal of Pentecostal Studies* was added in 1998, while an independent periodical was also in operation on campus from 1999, the *Journal of Asian Mission*. This soon became the journal of the Asia Graduate School of Theology-Philippines, the evangelical consortium of which APTS is a member. I served as the founding editor of both journals. The annual Pentecostal lectureship brings both renowned scholars and new topics for deep exploration. The lecture week every January has become an annual pilgrimage to APTS for a growing number of graduates and guests throughout Asia. To this, an Occasional Pentecostal Lecture Series was added. This irregular lecture series has brought Pentecostal scholars from wide geographical and ecclesial backgrounds, from Oneness to Catholic Charismatic, and from South Africa to South Korea.

Academic Infrastructures

As already noted, a serious investment was made to build an academic infrastructure. The seminary became increasingly known among the seminary community in the country for its fine facility, superb library collection, focused curricular, well-qualified international faculty, rigorous publications, and its vast international community of both the student body and the faculty.

The launching of postgraduate programs was significant. It is true to the mission of the seminary to provide qualified teachers for national schools which by now began to offer graduate programs. Both the master of theology (M.Th.) and doctor of ministry (D.Min.) had a Pentecostal/Charismatic Studies major. Later, the seminary reached an agreement to host a Ph.D. program of the University of Wales, Bangor.

This served as important third-party recognition of the international standard of the seminary programs.

The emergence of the Asian Pentecostal Society, although existing independent of the seminary, enhanced the academic aspirations of the school. Formed in 1998 in Seoul as a pro-conference program of the Pentecostal World Conference, this network of Asian Pentecostal scholarship put APTS at the centre of the Society. The wisdom of Vinson Synan and William Menzies, two founding leaders of the Society for Pentecostal Studies, was offered for the future of the Society. The Society began its annual meeting then, and APTS was the first venue. Studies presented in these meetings were steadily fed to the *Asian Journal of Pentecostal Studies*, and to a lesser degree to the *Journal of Asian Mission*. The creation of the Society and the launching of the seminary journal in the same year suggest that the two are interdependent in their flourishing.

The Pentecostal journal became the most visible face of the seminary. I often examine Ph.D. dissertations especially on Asian Pentecostalism. Inevitably, the journal is cited with high frequency. It regularly publishes historical material of Asian nations, which was never known previously among the academic circles. A lively dialogue between Pentecostals and Evangelicals is another feature. Theological subjects such as speaking in tongues are revisited from various social and ecclesial contexts.

Academic conferences became a regular feature of the seminary with the two lecture series in place. The postgraduate programs brought various seminars and workshops. Also formally organized conferences were held.

The presence of a strong international faculty well supported all these academic programs. The school had seven members of the faculty with Ph.D. degrees, with eight nations represented, evenly divided between Asia and the rest of the world. These faculty members were augmented by regularly visiting instructors. However, the maintenance of such a faculty required constant pastoral care and an advanced planning of faculty development. This required a strong and supportive senior management team.

Theological Reflection

The institution deepened its Pentecostal identity in every discipline of study: theology, missions studies, and Christian education. It is Pentecostal studies all over, and this identity-formation highlighted the theological uniqueness of the seminary. This was useful, for example, when ten evangelical seminaries in the country came together to form a postgraduate consortium.

In addition to a serious academic output in terms of graduates and researches, two new dimensions are observed in this period. The first is the flowering of Asian Pentecostal studies. The steady focus on the subject resulted in a growing recognition by the academic world and church circles. Some illustrations may be helpful. When the revised edition of the *Dictionary of Pentecostal and Charismatic Movements* was organized, the publisher and the editors paid special attention to the international dimension of the movement. However, the editors struggled to identify Asian contributors on Asian entries. When I was contacted close to the deadline, four APTS faculty members were recruited to provide extremely valuable studies to the revised edition. When the book was published,⁵ I quickly went through the list of contributors. I was pleased to realize that APTS had the most contributors to the dictionary project. Similarly, when the University of Birmingham organized a conference on Asian Pentecostalism, at least six presenters were from the APTS family, including alumni. The conference collection was later published jointly by Regnum Books and APTS Press.⁶

The second dimension is the ecumenical implications of the seminary's reputation for Asian Pentecostal studies. When world church bodies were in search of voices of Asian Pentecostalism, they normally approached APTS. Again, several examples may be helpful. The Global Christian Forum has been an innovative and most inclusive ecumenical movement in our day. Its participants ranged from the Catholic Church to various Pentecostal families. When it planned its first regional gathering in Asia in 2004 (Hong Kong), the general secretary contacted the seminary. I worked with the organisers closely to identify about a dozen Asian Pentecostal delegates. There were four APTS members in this historic meeting. Then the Commission on

⁵ Stanley M. Burgess, et al., eds., *New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2002).

⁶ Allan Anderson and Edmond Tang, eds., *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* (2005).

World Mission and Evangelism of the World Council of Churches held its thirteenth mission conference in 2005 in Athens, and its conference theme was “Come, Holy Spirit and Heal and Reconcile.” For Asian Pentecostal delegates, the organizers approached APTS and the Asian Pentecostal Society. Four faculty members of the seminary attended the conference, and I presented a keynote address.⁷ In the same year, the Church of Scotland first organized the preparation conference for the centenary celebration of the Edinburgh Missionary Conference of 1910. To represent the world Pentecostal churches in this twelve-member global gathering, Asian Pentecostal representatives were sought from APTS. In the centenary conference in Edinburgh in 2010, at least four APTS graduates joined the 250 delegates to this historic conference. Asian Pentecostal studies at APTS won international and ecumenical recognition.

Conclusion

I am currently leading a global postgraduate institution in the United Kingdom. As a member of the APTS family, both as an alumnus and former staff, I am genuinely grateful for my own journey of theological formation. Of course, everyone has a different path to tread, even if it is through the same institution. As much as an institution shapes one’s theological character, a participant can also contribute to the shaping of the institution’s theological identity. I offer my own story as an example, as my own expression of appreciation to the institution and its community. However, I earnestly pray that my story will remain as a dim star in the bright ray of suns and moons.

⁷ “When the Poor Are Fired Up”: The Role of Pneumatology in Pentecostal-Charismatic Mission,” in Jacques Matthey, ed., *Come Holy Spirit, Heal and Reconcile: Report of the WCC Conference on World Mission and Evangelism, Athens, Greece, May 2005* (Geneva: WCC Publications, 2008), pp. 159-167.

THE CHALLENGE OF BALANCING SPIRIT AND ACADEMICS IN ASIAN PENTECOSTAL THEOLOGICAL INSTITUTIONS

By David Lim

Introduction

The tension between Spirit and academics that we see in the modern day Pentecostal movement likely began shortly after the Protestant Reformation when Pietism struggled with the lifeless orthodoxy of the reformers.

The early reformers John Calvin and Martin Luther were scholars of their day. In reacting against the rigid Catholicism and legalism of the time, they focused on justification by faith and grace alone. Those following the reformation movement de-emphasized experience and focused on Reformation theology. Luther held to all the traditions and rituals that did not violate the tenets of the Reformation, so Lutheranism in Germany became focused on rigid orthodoxy and looked very much like the Roman Catholic Church of that day.

After the Thirty Years' War, Christians in Germany became very lax, and cruelty and drunkenness was evident among the peasants. Out of this context, the Moravian brethren and the Pietistic movement arose in the 1700's seeking holy living as the fruit of true salvation. These groups argued that we are justified by faith, but we must show the fruit of our salvation by our lives. They were followed by the Methodist movement under John and Charles Wesley and then Holiness movements of the 19th century. (Much of the above can be sourced in Wikipedia under "Pietism," and Gary DeLushmutt's, "Early German Lutheran Pietism's Understanding of Justification.") These movements tended to prefer experience to academics. As a result, the Holiness movement, which stressed a second work of grace defined as sanctification, was never clear regarding the academic discipline of

how to define that sanctification. Did one never sin after being sanctified? Could certain imperfections be allowed?

Around the turn of the 20th century, the Holy Spirit fell upon hungry seekers in a Bible school in Topeka, Kansas, at Azusa Street in Los Angeles, and in key areas around the world. They began to speak in tongues which gave clear definition to the “second work of grace” – the empowerment of the Holy Spirit accompanied by the gift of tongues. The modern day Pentecostal movement was born.

In the early days of the Pentecostal revival, despite the presence of true Bible scholars and teachers, Pentecostalism became known as a revival movement, emphasizing gifts of the Spirit, visions and revelations, and intense personal encounters with God. Pentecostals were not so concerned about developing a full systematic theology as establishing that their experience was genuinely biblical. If they were to move to higher education, they preferred the Bible institute route to the Bible college and seminary route. The general opinion of that day was that degrees were “liberal” and not to be sought. That was the case in Canada. Shortly after the first school, Western Pentecostal Bible College in Vancouver, B.C., Canada, attained accreditation, the other Pentecostal schools followed with their B.A. degrees. Now the Pentecostal Assemblies of Canada has a seminary offering Master’s degrees.

I remember well beginning to teach at Western Pentecostal Bible College in the 1970’s. The emphasis in Pentecostal truths classes was teaching the five cases of Spirit baptism in the book of Acts and describing the nine gifts of the Holy Spirit, followed by giving examples of the manifestations of those gifts. Evangelicals viewed this teaching as meager and noted that Pentecostals had no “Pentecostal hermeneutic.” On the other hand, some “Pentecostal professors” did not reveal “Pentecostal practice,” either in their Pentecostal truths classes, or in their personal lives. So our early schools had some faculty with good academic backgrounds and little pastoral experience and some with solid ministry experience but weak academic backgrounds.

Because of these factors, Evangelicals thought Pentecostals were more experience oriented than theology oriented and, in addition, they contended that theology should not be dictated by experience. But Pentecostal scholars have risen to counter these claims. Gordon Fee, a world class Bible scholar with an Assemblies of God background, made it a lifelong goal to combine academics with Pentecostal experience. His monumental volume on Paul’s doctrine of the Holy Spirit, *His Empowering Presence*, unapologetically describes the

normal Spirit-filled Christian life. Roger Stronstad, Luke-Acts theologian, insists that while theology must be preminent, for every theology, experience unavoidably informs that theology. He, along with other Pentecostal scholars (such as Dr. William Menzies, Dr. Stanley Horton, Dr. Benny Aker, Dr. Del Tarr), helped to develop a strong Pentecostal hermeneutic.

This issue of the dichotomy between education and experience still impacts Pentecostal Bible schools and seminaries in many parts of Asia today. These institutions are not strongly supported financially by their national councils. Some charismatic mega-churches of Singapore do not encourage their pastoral staff to attain a high level of theological knowledge, preferring to train them within their own setting for one to three years to make training more “practical” and “powerful.” Arising to meet this need for training that addressed this tension between solid academics and Pentecostal experience were schools like Asia Pacific Theological Seminary (formerly known as Far East Advanced School of Theology), in Baguio City, Philippines. The challenge has always been to teach theology with analytical, critical, and scholarly studies and, at the same time, exemplify what true Pentecostal scholarship is when lived out and confronting the forces of darkness. All too often when Pentecostal students went to a non- Pentecostal seminary, it became a “cemetery experience.” Their pursuit of knowledge and critical thinking was not balanced by ongoing Pentecostal practice.

The New Testament church had no such dichotomy between Spirit and academics. Inspired by the Spirit, each gospel writer wrote with purpose and expertise. Matthew shaped his gospel into five sections, corresponding to the Pentateuch. He showed how Jesus was the Jewish Messiah by fulfilling prophecy. The Gospel of Mark was concisely written, and Mark proved himself to be one of the most prolific preachers of the first century. He showed how Jesus confronted the demonic, and the Holy Spirit surprises us at every turn, just as Peter found out at Cornelius’ household when the Holy Spirit interrupted Peter’s sermon and filled Cornelius and his household. Luke, the beloved physician, carefully developed theology in Luke-Acts based on the Septuagint usage of words describing the work of the Holy Spirit in the Old Testament (see Roger Stronstad, *A Charismatic Theology of St. Luke*). Luke showed how the same Holy Spirit who was at work in the Old Testament and in Jesus’ ministry, is the same Holy Spirit at work in the life of the church, only now the Spirit has come upon “all flesh.” John wrote simply but powerfully and profoundly of the Spirit’s work in prophecy, judgment and anointing. Paul the Apostle, trained under

the eminent scholar Gamaliel wrote nearly half the New Testament, pioneered churches, developed strategy, encountered demons and faced persecution. While the authorship of Hebrews is a matter of debate, it is a very carefully planned and documented argument as to why Jesus is greater than all previous revelations while at the same time it urges Roman Christians not to devalue their experience in God. The scholarship was so good and the experiences so real that the church has been studying each gospel and epistle for the past 2000 years! There was no dichotomy between Spirit and academics, between theology and personal relationships, between miracle and solid biblical exposition.

At Lausanne II, held in Manila in 1989, Bible school educators gathered from all over the world in a special forum. They concluded that there was a major dichotomy between theology and practice. After a week of discussion, they said, "Oh that teachers could be evangelists and that evangelists could be teachers!" They implied that evangelists needed more depth and teachers needed more practical ministry. My life has been consumed with the desire to combine Spirit and academics. There should be no dichotomy. I have pastored, been a missionary, taught in seminary and Bible college, and written books. Of course, my academic teaching reflects my understanding of the church, and my preaching reflects my academic background. I believe every sermon should be birthed in the power of the Holy Spirit.

Thus, each professor should seek to be a mentor, to disciple his students in the way Jesus worked with his followers and Paul disciplined future leaders. Our goal should be that the future leaders could stand on our shoulders and see a greater vision (academically, harvest wise, and Spirit empowered) than we have seen and be more effective leaders than we were. The goal is not just to reproduce academics, for often teachers reproduce teachers and pastors reproduce pastors. The natural tendency for academics is to dig deeper, analyze carefully, discuss critically, and show flaws in opposing arguments. It becomes easy to see the flaws in Pentecostal exercise and ministry, to dismiss some ministries as lacking depth, or, on the other hand, fail to truly divide the Word of God. Only those faculty who personally live out Pentecostal experience and engage in hands-on ministry will bring out the positive experiential side. Without this academic/Pentecostal ministry balance, instructors can easily educate people out of their rural environment so they are no longer effective where they are. It is easy to move from a mission oriented theology to a classical theology that argues different questions than those we face today.

On the other hand, it is easy for those who are missionaries and pastors to be critical of an intellectualized, theoretical environment in academia as not sensitive to the Spirit. Do the professors live in the context of the revival in Asia or in the context of formal classical theology? Is it possible to do both? We tend to teach as we have been taught.

Should curriculum be revised to combine the theoretical with the on-the-ground issues of Asia? Should ecclesiology teach apostolic approaches to leadership, conflict management, effectiveness and the limitations of various organizational structures, and change management? A proper theology of the church is all-important. Should pneumatology be taught by Pentecostal theologian-practitioners? Should homiletics be co-taught by professors who know basic structure and preachers who have impacted Asian nations and understand communication to their cultures? For the most part, formal Pentecostal education has not succeeded in developing great preachers. How many pastors are true students of the Word of God? How many expositors of the Word do we have in Pentecostal/charismatic circles? Very few. Many pastors preach topically to the contemporary mind but tend to repeat themselves over the years, and they do not grow in depth. The modern urban mind asks probing questions, and some of them study on a level deeper than their pastors. Some pastors think they can “wing it” by the wind of the Spirit as they always have. I often shock pastors when I tell them I spend 15-20 hours in preparing one weekend sermon and that I subconsciously run every sermon through a one hundred question filter. These questions include: does this really bring forth the truth of the passage (being true to proper hermeneutical principles)? Has this truth changed my life, and will it change theirs? Is there an urgency about this message that they must hear? Have I birthed this sermon in prayer and the anointing of the Spirit? Will this message have sufficient biblical depth and practical application to appeal to the highly educated professional and yet be simple enough that secondary school youth will understand it? There is a price to pay for Spirit anointed, Biblical exposition of the Word! Dr. David Cho has said that besides signs and wonders, powerful preaching is key to the growth of the church.

I have based all my seminary teaching upon the premise that God’s strategy to win the world is the local church. All other ministries—evangelism, academics, media, social concern, and parachurch—are good, but my primary and highest goal was to develop local churches in each location and to disciple, mature, equip, and send

believers into the harvest field. I have even taught Advanced Greek with that in mind. I believe all professors should teach their courses with this perspective in mind. Are we not seeking to train church leaders for the harvest in Asia?

I was privileged to know Korean missionary educators at APTS, Won Suk and Julie Ma. Not only was Won Suk an outstanding Old Testament professor, (Julie later got her doctorate in missions and taught as well), but they had a vision to pioneer many churches in the Philippines. He understood the spirit world as well as the world of academics. What a humble, gracious spirit they always manifested! I think also of the first international church in Baguio, pioneered and pastored by Casey and Davina Ng, students from Singapore, a work that carries on to this day. Whenever I could, I would bring Filipino students along when I spoke for seminars or district conventions. I wanted pastors to see what God could do through students. God mightily used them. Those personal relationships turned into lifelong friendships and effectively maturing ministries.

Since I left APTS for Singapore, APTS has held a number of special seminars to understand those from different world religions. Hands-on experts are brought in to teach. I well remember Dr. Stuart Robinson, a Baptist missionary, who came to know missionary Calvin Olson in Bangladesh. That acquaintance opened him up to the powerful work of the Holy Spirit. Calvin Olson had the faith to pray for the dying son of a chauffeur for the prime minister of Bangladesh. The son was healed and the prime minister, in gratitude, sold a valuable piece of property to Calvin Olson to build a church in downtown Dacca. As the church was being built, Stuart Robinson and Calvin Olson were on the rooftop when they saw a typhoon headed straight towards the church. Calvin Olson was fearless. He stood up and claimed God's protection. The typhoon actually split into two and God spared the church! That so revolutionized Stuart Robinson's life that he, by the power of the Holy Spirit, devised creative ways to reach the Bangladeshi people which resulted in a people movement that would produce a huge harvest for the kingdom of God. These kinds of professors came to APTS to teach leaders how to reach people of that culture and other cultures as well. That was teaching under the anointing of God!

The Western missionary scholar also needs to deal with the issues that are fought in Asia. Most issues that are fought in the Western seminaries are not relevant to those in Asia. The issues of inspiration of scripture are already assumed in the Asian Christian

context. Asian Christians do not worry about higher criticism, the documentary hypothesis, deutero- or trito- Isaiah, or trichotomy and dichotomy, or differing views on the nature of Christ, western organizational structures or a staid ecclesiology. They are more concerned with the absolute authority of the Word of God, sensitivity to the Spirit, power over the demonic, apostolic leadership, healings, deliverance from evil spirits and spiritual warfare.

Western missionaries and theological faculty, rather than just fighting against Asian theological issues such as animism need to become more attuned to the spirit world. When I was in the Philippines, a common statement was, the Filipino goes to church to worship God, but he goes to the witch doctor for his daily needs. In China the issue is what to do with the false cult “Lightning from the East” where a lady claims to be Jesus returned to earth and has deceived millions into following her. In one country in Africa, the shocking statement is there are no more witch doctors in the streets; they are all in the churches! In third world countries the issues are how to serve God without being corrupted by Western money and how to deal with doctrines that are weak biblically. How can Christian leaders take the wheat and sift out the chaff? How can Christians prosper with a kingdom purpose in their prosperity and avoid a fall into greed? Indeed, not only must experience inform our theology, the context of the harvest must inform how we teach our theology.

A clear understanding of context-informed ministry and teaching is critical in Asia. The challenge of understanding contexts and bringing Pentecostal experienced-informed theology to bear on these contexts highlights the advantage of a school like APTS that is celebrating her 50th anniversary. Every year students from 15-20 different countries and cultures gather to study God’s Word. Some are experienced pastors, yet they come to an abrupt realization that their culture is not always right or Christian and that others have equally important and valid world views. It is marvelous to see that the result of carefully blending these cultures is not a tower of Babel--a confusion of tongues--but a Pentecost, where allegiance to one another is built on relationship to God and the church. This mirrors New Testament experience where the power of the Holy Spirit descending on all flesh brought Jew and Gentile together as one. Paul at Mars Hill realized that God set the people in nations and cultures so that they may come to know Christ. (Acts 15:27-28) When we understand the cultures, we can then see the Spirit of God working in them.

One of the great blessings of APTS is the lifelong bonding of key leaders to one another during their time of study. Sharing how the Spirit of God moved in the different nations broadens the perspective of all the students and increases their faith in the Lord of the harvest. They realize that indeed we are all laborers together in God's harvest field.

The perspective on indigenization in each country is also something to behold. Some countries in Asia are now first world countries. In South Korea, for example, the missionary role is not "over-under" but "under-over". "Over-under" implies the superiority of the missionary in knowledge, authority, and role. "Under-over" implies the national church is strong and in charge. If the missionary serves at all, he is there to serve the leadership of the national church. In Singapore, the missionary works side by side with the church. As the national churches grow in strength and insight, the missionaries' roles change as well. Servant leadership takes on a new meaning. John Piper in *Desiring God* gives the analogy of Christ the Great Physician and we as the patients. He suggests that the best missionaries identify with this analogy. I have pastored in Singapore for twenty three years, not because I am the great leader or hero, but because the Great Physician prescribed that as the best place for me to be. National churches now need to flex their muscles and grow into mature churches doing their own missions, empowered by the Spirit of God. They will do a greater job than the Western missionaries will do. Of course, the Western missionary is needed in crucial roles of education, media, evangelism, training, non-government organizations (NGOs—social concern) and strategic thinking and financing. But even these roles are rapidly changing.

The value of an education at APTS is the constant intermingling of perspectives. Western missionaries learn from and grow together with Asian students who are at the forefront of revival and harvest in Asia. Asian students grow in their appreciation of many other cultures. They develop a greater worldview and understanding. They seek to apply their insights and to see their own situations in a different way. This is hard academic work.

Balancing academics with the Spirit is a constant struggle, a tension, but that will always be the case. We need to be aware of this tension. We need to be stretched by it. We need to grow with it. Many key leaders of Pentecostal churches in this half of the world called Asia have graduated from APTS and returned to their home countries. These leaders are examples of those who have learned well how to use this tension between Spirit experience and academics in their ministries.

APTS will always exist in tension: the tension of academics and Pentecostal experience in the context of the tension of western and eastern mindsets. Handled properly, this tension is good and enriching. Under the power of the Holy Spirit it broadens the mind and empowers ministry. Will the healthy balance continue? It will always demand effort and mutual submission. There must be a constant effort to keep the unity of the Spirit in the bond of peace. We must continually submit to one another to learn from each other. As Confucius so notably said, “If three of us walk together, one of you will be my teacher.” May we learn from each other and serve faithfully until Jesus comes.

Congratulations on the 50th anniversary of APTS!

Turney Russ, *Leave a Legacy: Increasing Missionary Longevity*, APTS Press, Philippines, 2013. 135 pp. \$15.00USD

Russ Turney's book *Leave a Legacy: Increasing Missionary Longevity* shows that from 1986 - 2005 about thirty-seven percent of Assemblies of God Asia Pacific Region missionaries resigned. The top six reasons were: financial difficulties, health challenges, personal reasons, family-related issues, U.S. based ministry transfers and relationship problems (p. 96). Turney uses his findings to focus not on the past but the future. In the preface, Turney asks a probing question, "What lessons could be learned from past mistakes that would help new personnel adjust better, serve longer, and be more effective in missions?"

Greg Mundis the Executive Director of the Assemblies of God World Missions, USA gives Russ Turney and this book a high commendation. He points out that the author, an experienced missionary, is able to show from both biblical and practical approaches how to help missionaries remain in missions long term. Indeed, Russ Turney and his wife Patsy, have been Assemblies of God World Missionaries (AGWM USA) since 1983. They first served in the Philippines for fourteen years and as Area Directors for Southeast Asia for eight of those years.

The book's eight chapters begin with a statement of the reasons for attrition among the Asia Pacific missionaries leaving their careers. He was looking for the "factors that negatively affect missionary longevity and increase attrition" (p. 11). In Chapter two, Turney's literature review, he surveys main contributions to this topic such as Frank Allen's *Why Do They Leave? Reflection on Attrition* and the major study on missionary attrition by William D. Taylor entitled *Too Valuable to Lose*. He then begins to crystalize his thoughts as he lists the Challenges to Longevity: Interpersonal Conflict and Spiritual Factors that Impact Missionary Longevity. After describing his research methodology in Chapter five and his research results in Chapter six and seven, he concludes by suggesting a strategy for missionary career longevity in his final chapter.

Turney's literature review in Chapter two is quite comprehensive, listing top reasons for attrition and longevity. From Craig Storti's *The Art of Crossing Cultures*, Turney finds that failure to cope with stress causes missionaries to leave and that there at least seven ways missionaries could cope with those stresses. Missionaries should anticipate stressors; they should keep their cool by taking the

stress in stride; know that it is not all that bad; be as positive as possible; do activities that will help them cope such as exercise and sleep; make sure they are in contact with their support people; and make new friendships in the new culture.

In Chapter three Turney recognizes the organizational factors that affect missionary longevity and attrition. He cites William David Taylor who identifies eight principles that help missionaries remain in service from pages 42-45. The principles are: spirituality which refer to faith in God; relational skills as they interact with others; ministry skills that are learned and experienced; training which is continuing education or life-long learning; church involvement with a local church as a base; on-field care or member care; evaluation or assessment to encourage growth; and closure for a proper and positive leaving from the field. Another important factor is mentoring or the biblical term, discipling. Turney states, "The Asia Pacific Region has encouraged a mentoring relationship between new personnel and selected veterans who have demonstrated a positive outlook and have worked well with fellow missionaries and national leaders" (p. 58).

Missionaries will face conflicts. The acid test is how they handle these situations. In Chapter four Turney tackles this sticky topic. He put his finger on the pulse: that is, how conflict is handled is related to spirituality. The missionary's role is that of a peace-maker and not a war-creator. Within this chapter, Turney gives biblical models of longevity from both the Old Testament and New Testament and points to the biblical emphasis on finishing well.

Chapter five is a short one is a succinct description of how he conducted his research project. His perimeters are clear. The time period is 1986-2005. He sent questionnaires to veteran missionaries and garnered information from archives of missionary records, although in doing so found information gaps which he mentioned toward the end of the book.

For the untrained, the reporting of the results in Chapter six may be a little difficult to understand. After a while the reader may get lost in the tables, graphs and charts. It is also confusing why the results from the veteran missionaries were reported in a separate chapter, since these results should have been integrated together.

The most important of Turney's discoveries are found on pages 110, 111, 121 and 122, as to the "reasons why missionaries stayed." The most significant of reasons "were personal piety and a sense of God's call to missions." This information gave Turney the fuel to suggest that training sessions for new and veteran missionaries must

include an emphasis on these areas of their lives. He further conceptualizes the practical application of these to be focused on family issues, a heavy reliance on the Holy Spirit, financial management for personal and corporate stability, as well as being able to adapt to life and ministry in another country. The goal of is so that the missionaries will finish well.

My main disappointments are that since this is a study of Assemblies of God World Missionaries of the Asia Pacific region, I am missing a more intentional emphasis on the work of the Holy Spirit in promoting longevity in missionary service. Another lack I find in Turney's book is reflection on the uniqueness of the context of the Asia Pacific, which may also add positively or negatively to missionary career longevity.

All in all Russ Turney has done significant research that can help in a practical way, mission endeavours of the Assemblies of God USA in the Asia Pacific region. This is a book that all missionaries must pick up before and during their missionary careers. It can be a great guide and inspiration to keep on keeping on for the Lord!

by Teresa Chai, Ph.D

Adeney, Frances S., *Graceful Evangelism: Christian Witness in a Complex World*. Grand Rapids: Baker Academic, 2010.

As I read Frances S. Adeney's *Graceful Evangelism* I was hopeful that this text might provide a balanced view on a difficult issue, but I was ultimately disappointed. Adeney identifies some of the real differences in and difficulties with current and historic approaches to evangelism and then attempts a constructive, graceful approach forward. However, while her goal is laudable, the project suffers from a lack of precision and explanation concerning the theological assumptions implicit in the various strategies of evangelism she advocates. Adeney assumes the various evangelism strategies (of service and proclamation, for example) are complimentary but doesn't identify a sufficient theological basis for such a view.

Adeney is a professor of evangelism and global missions at Louisville Presbyterian Theological Seminary in Louisville, Kentucky, having earned her Ph.D. at Graduate Theological Union. She has written broadly on issues of evangelism and world religions from within and primarily to a strong denominational (Presbyterian) church context.

As her thesis, Adeney states, "This book attempts to assess this situation [the past abuses of evangelism and the growing anti-religious sentiment] and move toward a more graceful approach to evangelism." The author charts an at-times helpful path towards this thesis. She discusses past efforts at evangelism, from biblical models, to historical patterns, through to the 19th century western missionary movement. This latter was helpful as she acknowledges the successes but honestly admits the abuses of 19th century western missionary efforts, which were too often callously imperialist and colonialist. This historical basis allows Adeney to better assess the current evangelism environment. Her conclusion is that these historic evangelism trends have brought the church to a time and place today in which many are questioning the value, role, and goals of evangelism. Thus, there is a need for a more graceful approach. This historic review and assessment was generally helpful.

To ground her graceful approach to evangelism, Adeney then identifies realities which explain our current questioning of evangelism, including religious pluralism, a relative notion of truth, and the fundamentalist/modernist controversy. As she insightfully assesses some modern trends in missions, she concludes there is no single method of evangelism characteristic of all Christian missions today.

She then proceeds to explore several different contemporary approaches, examining them for the positive contributions each makes, from serving others, to inviting others into community, to political activities of liberation, to proclamation. Adeney lauds each for their positive approach and contribution to evangelism.

After investigating from where we have come, the author proceeds to explore where it is we are going and how we can get there gracefully. She defines the goal of evangelism as “the abundant life,” and uses this definition to craft her proposed mission statement for evangelism – to bring the abundant life to people. She concludes the book with projections for the future of evangelism, acknowledging challenges but believing it can be done – with grace.

While some of the information and insight Adeney provides is helpful, her advocacy of multiple approaches to evangelism suffers primarily because she extends an uncritical tolerance and advocacy, or false grace, to these vastly differing approaches to evangelism which reflect deep theological differences which are in many ways incompatible. She desires to find a way for these differing evangelism approaches to “play nice” together, but neglects the fact that these approaches are different precisely because they each best represent a different theological segment of Christianity. Her “graceful” approach thus minimizes or ignores these theological differences and ends up being naïve and simplistic.

But those theological differences are real. For example, theological conservatives focus on evangelism through proclamation precisely because their theology focuses on the reality of a divine savior Jesus Christ who came to give his life as a sacrificial substitute on the cross to remove our sins and restore us from alienation to right relationship with God. This truth must be embraced, and it must be proclaimed before it can be embraced. Similarly, theological liberals primarily employ evangelism through activism, liberation, or tolerance precisely because their theology focuses on Jesus as the divinely sent man who shows us, by example, the best life to live and how to love God. These are not the same gospel message. Adeney completely ignores this important difference, treating the different methods of evangelism favored by theological conservatives and liberals as if they are mere “preferences,” rather than the differing theological expressions they actually are.

Further, although projecting herself as a mediator in this discussion, Adeney has her own theological bias. In defining the goal of evangelism as “the abundant life,” her description focuses

overwhelmingly on service through improved living conditions and relationships in this life. She states directly that the reason Jesus came was to help us find human flourishing by modelling the path to it for us (102). Theological conservatives would not disagree that being a disciple of Jesus Christ should lead to increased human flourishing, but that is not the primary reason Jesus came to earth, which they view as his atoning substitutionary death and resurrection. Thus, for them the evangelistic message proclaimed is not that Jesus is primarily our example or our model, but that Jesus is the only one who can heal us of our disease of sin. Adeney repeatedly states that Jesus came to set the captives free (Luke 4) but again reveals her theological bias in defining this as release from oppressive material conditions and relationships only, rather than from personal sin which leads to those oppressive conditions and relationships.

This bias is also evidenced in Adeney's use of history. When discussing John Wesley's contribution to evangelism she cites his 1735 expedition to the American colony of Georgia as an example of his "service" methods of evangelism to the native Americans (44). However, Wesley considered this two year mission trip to be a disappointment, even leaving under a cloud. Adeney holds this failed "service" missions trip up as an example of great evangelism, completely neglecting to mention the tremendous success and impact of his "proclamation" evangelism through 40,000 sermons preached. Her personal preference for evangelism by "service" over "proclamation" and her accompanying theological bias is clearly evident here.

Though Adeney approaches evangelism in the pluralistic context of other faiths, she is a clear advocate of inclusive Christianity, refusing to identify Christianity as that faith which alone is true and salvific. This leaves the reader with the nagging question of why bother to evangelize at all if other religions are the equal of Christianity? Adeney never addresses this all-important question.

While Adeney's work provides some good information on the historic origins of the current difficulties and differences in evangelism, her assessment of the current situation and path forward are both deeply flawed because she fails to acknowledge the differing theological perspectives necessarily embedded in the various evangelism methods. In truth, evangelism should always be conducted in an attitude of grace, and many methods of evangelism are valid and can be compatible: we should "proclaim" the message of salvation in Christ and "serve" our fellow human beings. But a consistent, consciously acknowledged theological base must first be constructed to support this

methodological variety. Adeney advocates a potpourri of evangelism approaches without acknowledging this theological need. Ultimately, this neglect undermines her thesis.

by Dr. Richard Goetz, lecturer in theology, TCA College in Singapore

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Theology in Context:
**A CASE STUDY in the
PHILIPPINES**

Foreword by Dr. Russ Turney



About the Author

Dave Johnson, D-Miss, has been an Assemblies of God (USA) missionary to the Philippines since 1994 and has conducted extensive research on lowland Filipino culture. He is also the author of *Led by the Spirit: The History of the American Assemblies of God Missionaries in the Philippines* and is the managing editor of the *Asian Journal of Pentecostal Studies*, the theological journal of the Asia Pacific Theological Seminary in Baguio City, Philippines. He can be contacted at www.aps.edu or through his own website, www.daveanddebbiejohnson.com.

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