

# Led by the Spirit

THE HISTORY OF  
*The AMERICAN  
ASSEMBLIES OF GOD  
MISSIONARIES  
in the Philippines*

**DAVE JOHNSON**

*Foreword by  
Rev. L. John Bueno*

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## *Dedication*

To the former AGWM missionaries to the Philippines  
for the path they have pioneered,  
To the current missionaries for the friendship they have given,  
To the future missionaries for the part they will play.

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**MAP OF THE PHILIPPINES**

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This list is an ample reminder that no one ever writes a book alone. To all I offer my heartfelt thanks in helping make this dream come true. Any mistakes are entirely mine.

## FOREWORD

After reading through the pages of this very exhaustive and interesting history of the Assemblies of God in the Philippines, you will note three elements that are essential for church building. Our forefathers had the foresight to establish correct, biblical missiology. In most cases, this was practiced by our early pioneers. You will see the wisdom of this missiology as you read through the pages of this great work. David Johnson has done much research and has been able to blend in these elements that I want to bring to your attention before you read through these pages.

First is the importance of the missionary who was called of God and obedient to the prompting of the Holy Spirit in going to the Philippines. Some came from other countries, but they all came in God's will, since their coming was part of the process of building the church in the Philippines.

The second is the importance of the national workers. The Philippines is unique in the sense that the church was basically started by national Filipinos who were either trained in the States or developed their own ministries in the Philippines as the church grew. The partnership between missionaries and national workers is essential to anything we do in missions. We believe strongly that God has called us to partner with men and women from these different nations to establish a viable church that will withstand all the pressures of time and change. You will see as you read through this history how this combination at times had some conflicts, but wisdom prevailed on the part of missionaries as well as national leaders to bring about decisions that were constructive to the overall welfare of the national church.

The third element is the work of the Holy Spirit. We say that we are Spirit-driven, and you will see that this is basically the pattern of how things developed over the history of the Assemblies of God of the Philippines. We believe the leading of the Spirit is as important in

the twenty-first century as it was in the twentieth. You will see time and time again how the Holy Spirit prevailed in guiding men and women to surrender to His will, which contributed to the eventual establishment of a national church. His place cannot be overstated. The Holy Spirit's work is essential to building the church of Jesus Christ in any time or under any circumstance.

You will marvel as you see how God directed this whole process and brought about one of the strongest and most viable churches in the world today. The vibrant and steady growth of the church of Jesus Christ is stronger today than in the beginning. The principles followed led to current national leadership that has vision for establishing hundreds of churches throughout the Philippine islands. You will rejoice and bless the Lord for what He has done in that land and know this pattern can be followed and has been followed in many nations of the world.

L. John Bueno  
Executive Director  
Assemblies of God World Missions

## PREFACE

Like many other books, this volume was written to fulfill a perceived need. While serving as country moderator in the Philippines for the Assemblies of God World Missions (AGWM) from 2002 through 2003, I sometimes asked myself how my predecessors might have handled similar situations to those I was facing. Then, looking around at the churches and institutions that former missionaries had built and passed on, I found myself asking who these missionaries were. I had few answers to my questions. My wife, Debbie, and I both began to sense that God was directing us to do something about it. The book you hold in your hands is the result.

My intent here is to describe what God has done through the United States (U.S.) Assemblies of God missionaries who served or are serving in the Philippines, with the understanding that God accomplishes His purposes through flawed people. The philosophy used in writing this book is to present an accurate, comprehensive, and balanced account of the work of the Assemblies of God Missionary Fellowship in the Philippines that neither lionizes nor libels those involved in order that God is revealed as the Hero of the story.

Since the work of the U.S. missionaries entailed a great variety of responsibilities and because their history intersects with other Assemblies of God entities in the Philippines, it is necessary to set forth the scope and limitations of what will be covered in these pages. The book will focus on answering the questions who, what, when, where, how, and why regarding the missionaries sent out by the U.S. Assemblies of God World Missions and their work in the Philippines. It will be as exhaustive as possible from the research available. While most missionaries were involved in a number of ministries, the focus will be on their main work portfolios. Occasional family issues and many personal anecdotes will be added to give some color to their stories.

The limitations are numerous. The personnel and policies from the AGWM home office in Springfield, Missouri, will only be included as they relate to the work in the field. The activities of the missionaries while home for itineration or other reasons are beyond the scope entirely. The relationship between the missionaries and the Philippines General Council of the Assemblies of God (PGCAG) was and remains symbiotic and, therefore,



has some overlap. Since the history of the PGCAG is *not* the focus of this story, its history will only be recorded in places where it intersects with that of the U.S. missionaries. The rest of their story will have to be told elsewhere. Also not included here is the work done by Assemblies of God missionaries from other countries.

Additionally, a number of international ministries such as the Asia Pacific Theological Seminary (APTS) are all based in the Philippines. Since the focus of the book is limited to the Philippines, the activities that missionaries assigned to these ministries engaged in outside of the country are beyond the scope of this book. The valued work of missionary associates is not included mostly because of space limitations but also because of lack of research materials available.

To achieve a proper balance and accurate history, problems that occurred on the field are dealt with throughout the book. There are, however, some exceptions. I am well aware that there was a major financial scandal that took place in the AGMF office in 1978 in which a minimum of thirty thousand dollars was either lost in bad business deals or embezzled. The story is not included here for legal reasons. In some cases, moral failures that would adversely affect living family members if they were discussed will remain undisclosed. Other problems related to missionaries currently serving on the field remain confidential because the revelation of such would disrupt the excellent current unity of the field. These issues will be left to future historians.

This volume is offered with the hope that it will contribute both to the historiography of the Assemblies of God World Missions in general and to the Assemblies of God work in the Philippines in particular. I also pray that God will be glorified through this effort.

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November, 2008  
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## INTRODUCTION

The story of the Assemblies of God Missionary Fellowship in the Philippines flows out of the well-known 1906–1909 Azusa Street revival in Los Angeles, California. During this time, thousands of people from all strata of life were saved, healed, and baptized in the Holy Spirit. At Azusa Street, neither race nor social status was important as all were equally convicted of sin, set free through forgiveness in Jesus' name, and filled with the Spirit's power.

Speakers at the revival emphasized several theological themes: Jesus as Savior, Healer, Baptizer in the Holy Spirit, and soon-coming King. They also emphasized a countercultural perspective for that era: that all races were equal before the cross of Christ. This newfound unity between the races may have paved the way for an Assemblies of God missions vision that emphasized the dignity, gifting, and callings of people around the world in the Lord's harvest. The resulting strategy focused on developing institutions that trained and released national leaders. These leaders, in turn, multiplied missionary efforts hundreds of times over through dynamic Spirit-empowered evangelism and church planting.

Word spread about what God was doing at Azusa Street, and people came from around the world to see what was happening. Many veteran and new missionaries came and experienced the

dynamic of the baptism in the Holy Spirit and then left for the mission fields around the world with the conviction that the Holy Spirit baptism empowered believers to carry the gospel to the ends of the earth.

Many independent Pentecostal churches sprang up when those who had been filled with the Spirit were kicked out of their churches. In time, many began to feel a need for some type of ecclesiastical structure that would allow for the moving of the Holy Spirit. A call was issued through Pentecostal publications for interested people to gather in Hot Springs, Arkansas, in April 1914, and about three hundred people did so. The meetings were marked by an attitude of waiting upon God. Out of this meeting was born the Assemblies of God, often referred to as a fellowship because some resisted the idea of a denomination. One of the major reasons cited for founding the Assemblies of God was to work together for world evangelization. The founders committed themselves to the greatest evangelistic effort that the world had ever seen.<sup>1</sup> This solid biblical principle of working together to bring the world to Christ would prove to be one of the reasons for the explosive growth of the Fellowship around the world. From the beginning, missionaries from various parts of the world sought affiliation with the new movement, a number of them filing their applications from the field.

The birth of the Assemblies of God and its missions program should be understood within its historical context. The nineteenth century had seen great growth in the spread of the gospel as missionaries, primarily from the Western nations, had circled the globe. This was aided, at least in part, by the expansion of the Western colonial powers. There were benefits and abuses with colonialism, and the United States experience

in the Philippines was no exception. The underlying colonial mentality was that Western culture was superior to all others, an attitude to which some missionaries, being products of their times, were not immune. This superiority began to be unmasked when, in 1914, the year in which the Assemblies of God was founded, the Western world was plunged into the horrors of World War I.

The war not only resulted in social upheaval, but also in considerable turmoil in the theology of missions. The previous century, probably one of the most successful periods of missions in the history of the Church as a whole, was marked by the eschatology of postmillennialism, the belief that the world would get better and better in anticipation of the eventual return of Christ. This theology was largely discredited by the reality of World War I, the most brutal and barbaric war in human history until that time. The Assemblies of God and other Pentecostal groups, by contrast, were convinced that Christ would come prior to the Millennium, and that He could come at any moment. The prospect of the imminent return of Christ, coupled with the conviction that men and women who were unprepared for His coming would be eternally lost, became a driving force in Assemblies of God preaching, both at home and abroad.

As early as the General Council meeting in 1915, the Assemblies of God went on record as calling for the establishment of indigenous churches after the New Testament pattern.<sup>2</sup> These churches would be self-governing, self-supporting, and self-propagating. By 1915, the Movement was also establishing the pattern of appointing missionaries. Its earliest application form was simple and straightforward, asking questions about the prospective missionary's experience with

salvation and the baptism in the Holy Spirit, as well as inquiring if the belief in divine healing allowed for visiting the doctor. Candidates were required to state that they were willing to encourage local churches to support them, and that they would also be willing to ultimately trust God for His provision.

While the need for increased administrative oversight had come about in part because of problems and abuses, it had also come about because of the growth of the Movement, both in terms of personnel and resources. God was moving, and doors for the Pentecostal witness were opening. J. Philip Hogan, executive director of the Assemblies of God Division of Foreign Missions (now Assemblies of God World Missions) from 1959–1989, reflected on the impact that early pioneer missionaries had made on the Movement as a whole:

The present missionary movement of the Division of Foreign Missions is the outgrowth of precise missionary concepts undoubtedly authored by the Holy Spirit and implanted in the hearts of early pioneers who knew the New Testament but were in no sense missiologists. However, the things they said, the papers they wrote, the concepts they adopted, the dreams they dreamed, are still being carried out today. The present worldwide movement and fraternal fellowship numbering in the millions are the product of a few principles announced by these pioneers and incorporated in the bylaws of the General Council of the Assemblies of God.<sup>1</sup>

The identity of those who followed those dreams to the Philippines, their actions, and their results will unfold in the chapters that follow.

Part 1  
1926 - 1945





## THE EARLY YEARS IN THE PHILIPPINES

**A**s the Assemblies of God in the United States grew, so did their vision to send missionaries to the far-flung corners of the globe, including the Philippines.

### THE FIRST MISSIONARIES ARRIVE

The first United States Assemblies of God (AG) missionaries to the Philippines were Benjamin and Cordelia Caudle, who, with their children, arrived in Manila in September 1926.<sup>1</sup> The Caudles came from Kansas. Like many of the early missionaries, neither had any Bible school education, and it appears that they had little ministry experience. Caudle had only been a Christian for about six years before arriving in the Philippines. Yet they had heard the call of God, and for them and those who supported them, that call was sufficient. At the same time, their application for appointment indicates that they were well aware that sacrifice and privation awaited them.<sup>2</sup> To what extent they were actually prepared for life in the tropics can only be conjectured.

They settled in Manila and quickly began to work. Manila, a city of at least three hundred thousand people at the time, was the logical choice because it was both the capital and hub of the nation. By the time the Caudles arrived, the Filipinos had been



under American rule for twenty-eight years and many had learned English to the point that the Caudles felt it was becoming the lingua franca of the country.<sup>3</sup>

The Caudles were thoroughly convinced of the validity of the Pentecostal message and had a deep burden for the lost. In an article for the *Pentecostal Evangel*, the official voice of the Assemblies of God USA, Caudle's passion for the lost and commitment to Pentecost is revealed:

Do you know that there are many millions of people here that need the Gospel preached to them with power and in demonstration of the Holy Ghost? The Pentecostal message is yet a stranger to the Philippine Islands, but by God's grace it will not remain so long. For there shall be established in these Islands a lighthouse of the Pentecostal truth where men and women can be free.<sup>4</sup>

While the claim to be the first to proclaim the Pentecostal message in the Philippines cannot be verified with certainty, it may have been true since the Pentecostal Movement was young at the time. Caudle's remarks that the Pentecostal message, with its emphasis on signs and wonders, would spread throughout the country, was prophetic, although it didn't happen as quickly as he hoped.

Caudle recognized that there was a great opportunity for work among the student population. He noted that students came from all over the islands to study in Manila for about ten months of the year. His vision reveals a solid missiology in his communication with the home front:

Can you imagine what a hundred or more students filled with the Holy Ghost would do, during vacation when they

go to their home provinces? Can you think how God would bless in these little nipa houses, humble though they be, yet within them human souls, that must be told the precious truth, ere the coming of the Lord Jesus Christ?<sup>5</sup>

While he recognized the need and tried to raise funds for a mission hall to reach out to students, it is not known to what extent he succeeded.

What is known about the Caudles' ministry is that they handed out tracts and sold copies of the *Pentecostal Evangel* in door-to-door evangelism. After about a year of tract distribution and backyard meetings, they had about fifty-five in Sunday School in what appears to have been a church planting effort.<sup>6</sup> In less than two years, however, Cordelia's health broke as a result of Manila's harsh tropical climate, and they were forced to return permanently to the United States, the ultimate fruit of their work known only to God. Eleven years would pass before the arrival of another missionary, but God was at work in the meantime.

### **FILIPINO PIONEERS**

While the story of the history and development of the Philippine General Council of the Assemblies of God (PGCAG) cannot be told here in any great detail, it must be noted that the permanent work of the Assemblies of God in the Philippines actually began with Filipinos, not missionaries. As such, it is appropriate to briefly outline their story, with the hope that the entire story will someday be written. In the 1920s and 1930s, several Filipino men who had gone to the United States to seek a better life were saved, baptized in the Holy Spirit, trained in

U.S. Assemblies of God Bible schools, and felt the call of God to return to their homeland.

The first to return was Cris Garsulao, who returned to the province of Antique on Panay Island in the Visayas region in the central part of the Philippines in 1928, the same year that the Caudles were forced to return home. It is not known if he was acquainted with the Caudles. Garsulao began by sharing Christ with the members of his extended family, and many were saved as a result. He planted a church in his hometown, Sibalom, the first Assemblies of God church in the country. A firebrand for Christ, Garsulao ministered wholeheartedly for the Lord. In 1929, he opened a Bible training school, no doubt patterned after Glad Tidings Bible Institute (GTBI) in San Francisco (now Bethany University in Santa Cruz, California) where he had studied, as he saw the need to train workers. Nine enrolled and studied for two years with emphasis also given to practical ministry. That four of them were still in Christian work more than thirty years later bears testimony to the faithfulness of his labors and the legitimacy of his strategy of training workers.<sup>7</sup> He became sick, however, and died unexpectedly in 1935, just seven years after beginning his work.

Pedro Collado was saved in San Francisco in 1927. After attending GTBI, he began his ministry in the United States, apparently among Filipinos. It wasn't long, however, before he too felt the call to return home. First, he went to his family in Bagumbayan, Nueva Ecija, and many of them came to know Christ. After three months, he took over the work that Garsulao had begun. Sometime later, he went with his family to Mindanao, the second-largest island in the Philippines, located in the southern part of the country, and pioneered the Assemblies of God work on that island.

After graduating from GTBI, Eugenio Suede also returned home to Iloilo province in southeastern Panay and pioneered a church there. Later he would also pioneer another church in Dueñas, Iloilo.

Benito C. Acena, like several of the others, attended Glad Tidings Bible Institute after coming to Christ and was ordained in California in 1934. He pastored for a while in the United States, apparently running from the call of God to return to his native land. Surviving a car accident in which the car burst into flames, he honored God's call and came home. Apparently finding his family unreceptive to the Good News, he went to Illocos Norte in northwestern Luzon where he found fruitful ministry marked by the moving of the Holy Spirit.

Rosendo Alcantara, a native of the province of La Union on the northwestern side of Luzon, set off to seek fame and fortune in the United States at the age of twenty. A near-fatal car accident led him to consider what really mattered in life, and he turned his heart to Jesus Christ. After Bible school, he traveled for a time among Filipino churches in California and Hawaii, but finally felt the tug of the Spirit to go home. After sharing Christ with his parents, he went to Ilocos Norte and participated in the work of God there.<sup>8</sup>

Rudy Esperanza was perhaps the only one of the pioneers who did not come directly from a Catholic background, having turned to Methodism while a teenager. Going to the United States in 1928, he was there when the stock market crashed in October 1929, and when it did, so did his dreams. He began to drift, but the Holy Spirit did not let him go long. Responding to an invitation to attend a full gospel service, he was born again.<sup>9</sup> He settled in Seattle, Washington, and pioneered a church among Filipinos while studying at Northwest Bible College (now

Northwest University) of the Assemblies of God. Here, his leadership gifts were evident as he became leader of a missionary prayer band for the islands of the sea which gave him reason to contact some of the other pioneers who reported that they were working independently of each other. It may have been here that his burden to see the workers unite under the banner of the Assemblies of God began. Esperanza began moving in this direction by working with Esteban C. Lagmay to organize the Filipinos in California. Esperanza then returned to the Philippines, arriving in Manila on May 9, 1939, and went home to Pozzorubio, Pangasinan, which is about 160 kilometers north of Manila. There, he pioneered a church and began to lay the groundwork for the formation of the Assemblies of God in the Philippines in which he was destined to play a leading role.<sup>10</sup>

Esteban C. Lagmay, the last of the pioneers to be considered here, played a unique role in the formation of the Assemblies of God in the Philippines. He married an American woman and traveled throughout the United States and the Philippines as a missionary-evangelist. He and Esperanza agreed that Esperanza would return to the Philippines to organize the work there, and Lagmay would continue evangelistic ministry in the States to promote the work of God in the Philippines. He would raise both prayer and financial support, to encourage believing Filipinos to return home and to encourage the Missions Department to send missionaries.<sup>11</sup> Both Lagmay and Esperanza would prove faithful to their promises.

In appealing to the Missions Department, Lagmay played a crucial role in securing the appointment of missionaries to the Philippines. With help from a friend, Lagmay was able to meet with the Executive Presbytery in Springfield, the headquarters of the Assemblies of God U.S.A. There, with tears coursing

down his face, he pleaded the case for sending missionaries to the Philippines.<sup>12</sup> One of the strongest points of his case was that a missionary was needed to meet a legal need. Since the Philippines was a colony of the United States and therefore was under U.S. law, the Filipinos wanted to register with the government as a religious organization but were not able to do so because the law required that the organization be headed by an American. Without this recognition, they could not solemnize marriages and some of them were put in jail.<sup>13</sup> Thus, a United States missionary was needed.

After prayer, Noel Perkin, the foreign missions secretary, suggested that Leland and Helen Johnson might be sent. The Johnsons, who had been serving in China, were home in Oakland, California, at the time. Lagmay and Esperanza visited them to make their case. The Sino-Japanese conflict then raging in China may have prevented the Johnsons' returning there anyway. Consequently, they felt God's call to change direction and meet this need.

### **THE PRE-WAR YEARS**

The Johnsons and their two children, Constance and Sammy, sailed to the Philippines, arriving in Manila on Christmas Eve, 1939. A third child, Margaret Joy, was born while they were there. By the time they were ready to leave for the Philippines, war clouds over the Pacific were already beginning to gather. Although they apparently did not expect the Japanese to ever attack the Philippines, the reality of danger in traveling to Asia was not lost on Johnson as he attempted to book passage for his family. He wrote:

In the month of February, 1939, we made an attempt to secure passage on a ship that was operated by the Swedish Navigation Company. When the time of our departure was nearly at hand, the company notified us that they were not taking any passengers. No explanation was offered, but we later received reports that ammunition and other military supplies had replaced the passenger cargo.

Our subsequent attempts to secure passage were equally unsuccessful, and it was not until December 2, 1939, that we could get our passports correctly made out and obtain resulting permission from the U.S. Government. It was a glad day, indeed, when we were notified that we would finally be able to sail. Saying goodbye to a group of students from the Southern California Bible College [now Vanguard University] who had come down to the pier to sing us on our way, we sailed from San Pedro at noon, December 2, 1939, aboard the *President Pierce*.

Shortly after we left Honolulu enroute to China [a stop over point on the way to the Philippines], we received notice that our ship would be re-routed [to Japan]. Great was our disappointment, because we were not very anxious to touch the shores of Japan.<sup>14</sup>

It wasn't long before they found a house to rent in Manila and got settled. Pioneering a church was their first effort of ministry, which they began in their own home. Not long afterwards, seventeen new converts had gathered and were anxious to receive the Holy Spirit baptism.<sup>15</sup>

Glenn and Pauline Dunn also came to the Philippines, arriving in March 1940, not long after the Johnsons arrived. They were on their way home from China with the intent that they

would serve in the islands after their upcoming furlough. The Dunns made an extensive tour of Mindanao to research the possibility of missionary work there. At that time, most of Mindanao was undeveloped and was only beginning to receive the attention of the government. Dunn reported that he had been told that Mindanao was an island full of untapped opportunity, which he believed was true since much of it was unoccupied by either Catholics or Protestants.<sup>16</sup> Because the country had only been opened to Protestants for forty-three years at that time, it was not surprising that Protestants had not yet multiplied there. The claim that Catholics were scarce was somewhat dubious, however. In spite of the strong Muslim presence in Mindanao, Catholicism saturated much of the nation during the more than three hundred years it had been in the Philippines. Whatever the truth may have been, Mindanao had been opened up for settlement, and people were pouring in from other parts of the country. Dunn described the island as vast in resources with fertile areas that were ripe for resettlement. Where others might have seen challenges because of the hardship living there would require, he saw vast opportunities for evangelism and church planting.<sup>17</sup> Perhaps part of his favorable attitude came from a wonderful outpouring of the Spirit that they experienced in conducting meetings with Pedro Collado.<sup>18</sup>

No matter what the opportunities may have been, many years would pass before a missionary could be sent. Fortunately for the Dunns, they sailed home for furlough before the war began and were spared the horrors of the Japanese occupation. After the war they would eventually return for a long and prosperous ministry, spending a number of years in Mindanao.



Now that an American had arrived to head up the organization, the Filipinos moved quickly to make this a reality. From March 21–27, 1940, an organizational meeting of the Assemblies of God was held in San Nicolas, Villasis, Pangasinan, several hours drive north of Manila, near where Esperanza was pioneering his church. Leland Johnson, being appointed by the Department of Foreign Missions (DFM) as the district superintendent, chaired the meeting and the Philippines District of the Assemblies of God (PDC) was formed under the auspices of the Department of Foreign Missions of the Assemblies of God U.S.A, thus separating it from the South China District to which it had been previously assigned. With the exception of Chris Garsulao who had passed away, and Lagmay, who had remained in America, all of the Filipino pioneers were present. Rudy Esperanza was elected as the secretary. Pedro Castro was elected treasurer, with Hermongenes C. Hebrencia, Jose Maypa, and Rosendo Alcantara elected presbyters. An ordination service was also conducted for six new ministers. Those who had been ordained in the United States did not need to be reordained nor have their credentials transferred as the new organization was being constituted as part of the Assemblies of God U.S.A.

From the beginning, a sweet sense of the Holy Spirit's presence was manifest. On Easter Sunday, God's healing power was real. Johnson reported:

As the Spirit fell after the preaching of the Word, there was a concerted rush to the altar, and many lay prostrated upon the floor. Then, without any word or suggestion, a line was formed for prayer for healing. It was a unique experience to us. Power! It seemed that we hardly had

time to lay hands upon the needy ones before they fell under the touch of the great Healer! Wonderful Jesus!<sup>19</sup>

At least ten people were also saved during the convention, five of whom were baptized in water in the Easter afternoon service. Fifteen also received the baptism in the Holy Spirit during this time.<sup>20</sup> People receiving salvation and the baptism in the Holy Spirit would both become regular features of the early annual conventions.

Part of the meeting involved discussion of the various needs of the Philippine field. In keeping with their understanding of the Holy Spirit's anointing for ministry, one of the great needs that they saw was for training workers because no Pentecostal Bible school existed in the country at that time.<sup>21</sup> Young people wanted to be trained, but there was no place for them to go. Those attending the convention recognized that one of the keys to preserving the harvest of souls that were being saved was the training of workers. The training of workers baptized in the Holy Spirit has been a fundamental part of the Assemblies of God missiology almost from its inception.

While planning for such a school began, the new fellowship was registered with the Securities and Exchange Commission and the Justice Department, thus gaining the sought-for recognition by the government. Meanwhile, the work continued to grow apace. When the Johnsons arrived in 1939, there were a total of five Assemblies of God churches in the country. By the time of the Japanese invasion, the work had grown to thirty churches, which Johnson felt was phenomenal in light of the gathering war clouds.<sup>22</sup> After the war, Johnson reflected that during this time "God was doing a speedy work. . . . establishing his people so that they would be able to carry on after we were

separated from them [by the Japanese].”<sup>23</sup> The growth of the work accentuated the need to train workers.

By mid-1941, Johnson was able to report that Bethel Bible Institute (BBI) (now Bethel Bible College) would open for classes on August 1 in Baguio City, about 130 miles north of Manila in the Cordillera Mountains and about five thousand feet above sea level. Because of its cooler climate, Baguio had been built as a resort town early in the American era and had a large expatriate community—a characteristic that remains true of the city to this day. The Johnsons relocated to Baguio to take charge of the school along with Esperanza. Why it took so long to open the school is unclear.<sup>24</sup> Why Baguio was selected is not known. It may have been felt that the more temperate climate would be more conducive to study. It would most likely have been a cheaper place to live than Manila. Since three of the six pioneers that had returned home were from the north, this may have been the most logical reason, especially since Baguio sat at a crossroads to many of the roads going north.

The Johnsons found a fourteen-room home to house the school which would provide classrooms, dormitories, and a chapel. Sunday services could also be held there for reaching out to the lost. While it was certainly large enough to meet their immediate needs, it was also unfinished, unpainted, and not on the market for rent.<sup>25</sup> The landlord was cooperative. He finished and painted the house to their liking, and they moved in—certain that God was leading them.

At BBI, Pentecostal distinctives were emphasized, with many students receiving the baptism in the Holy Spirit, some even after the Japanese invasion.<sup>26</sup> Those who were filled had a great burden for the lost and volunteers for sponsored outreaches were never lacking. More help had also begun to arrive.

In 1941, Blanche Appleby and Rena Baldwin (later Lindsay), two middle-aged women arrived to help at BBI. Both had served in China for several years, but were unable to return because of the growing Communist threat. Appleby was known as a deeply spiritual woman who had been engaged to a fine minister but she severed the relationship when God called her to the mission field. After the war when her health did not allow her to continue in missions, she capably led a prayer group in her home church in Durant, Florida, and prayed for missionaries faithfully and influenced several in their calling to the field. By her own confession, Baldwin was a rather timid person, but also a gifted musician and poet.<sup>27</sup>

Gladys Knowles (later Finkenbinder), Doris Carlson, and Elizabeth Galley (later Wilson) also arrived to study Chinese at a Chinese language school that had been moved from Beijing (Peking at the time) to Baguio because of the conflict in China. Apparently, they felt that God would eventually open the door to China again. Robert and Mildred Tangen also arrived, although the records are not clear as to what their ministry was intended to be. And so, in God's timing and providence, at the outset of hostilities, all Assemblies of God missionaries were together in Baguio.

While the work continued and the blessings of God were obvious, the political situation deteriorated as the possibility of war increased. Radio and newspaper reports were full of doom and gloom, but no one thought that the Japanese would attack immediately.<sup>28</sup> Perhaps this explains why there apparently was little or no effort by the missionaries to evacuate. Even the Department of Foreign Missions (DFM) was caught by surprise. They didn't authorize evacuation until after Pearl Harbor was bombed.<sup>29</sup> Whatever contingency plans may have existed are

not recorded. While it is tempting to be critical of this apparent lack of planning, it must be remembered that the industrial power and military might of the United States dwarfed that of Japan. Therefore, the common consensus that Japan would never be foolish enough to attack America or her possessions was at least somewhat understandable.

In the weeks before hostilities broke out, the missionaries labored with one eye looking back over their shoulder at the worsening situation. During this time, the Johnsons, Appleby, and Baldwin, along with the Filipinos, concentrated their efforts on putting the Bible school in order. Johnson had even made plans to make an extensive tour of all thirty stations, presumably to strengthen them in any way he could and prepare for whatever might happen.<sup>30</sup> What they could not have known at the time was that the United States State Department had no plans to offer evacuation to private citizens. They had concluded that in the event of war there would be too many people to evacuate once hostilities commenced. In the end, only God could help them.

## INTERNEED BY THE JAPANESE

On December 7, 1941, the Japanese bombed Pearl Harbor, Hawaii, and the United States was drawn into World War II. The Philippines was eighteen hours ahead of Hawaii, meaning that the Pearl Harbor attack would have occurred just after 2 a.m. on the morning of December 8. Several hours passed before the news would reach the Philippines. Elizabeth Galley (later Wilson), described how they heard the news:

As the sun rose, Doris Carlson, Gladys Knowles, and I ate a hurried breakfast and prepared to go to the College of Chinese Studies where we were students.

The sound of footsteps on the stairs and the pounding on the door caused us to rush to answer. On the threshold stood Robert Tangen. "Girls," he said, "Japan has just bombed Pearl Harbor." This left us all aghast, and we pondered what the future might hold.<sup>1</sup>

They were not left to ponder long. As they were receiving this news, planes appeared overhead, which they momentarily mistook for friendly forces. Flying over the U.S. air base at nearby Camp John Hay, the planes, now identified as Japanese, began bombing which caused a number of casualties.<sup>2</sup> A long nightmare had begun.

The Japanese landed almost unopposed on the beaches of Lingayen Gulf, on the northwestern coast of Luzon and twenty two miles west of Baguio.<sup>3</sup> Some of the Japanese turned east and headed for Baguio while the main body of the army drove towards Manila. With Japanese aircraft already bombing Camp John Hay, those in Baguio, which included about five hundred foreigners all totaled, knew they would be receiving unwanted company soon.<sup>4</sup> They did not have long to wait. In addition to the other foreigners, a fair number of Japanese citizens married to Filipino women also lived in Baguio. Because the mayor was afraid of offending these, he refused to take the steps necessary to maintain law and order. Mass chaos prevailed throughout the city. Leland Johnson joined a group of civilians who took things into their own hands, appointing patrols to maintain order and enforcing a blackout designed to hide the city from Japanese planes at night. Bombing raids made walking outside in the daylight a dangerous venture.

The situation became more precarious when the Allied troops left the city, because Baguio did not afford the best place to make a last stand and removed to Bontoc, about one hundred miles away. Their departure led to an immediate problem as there was no one to spot attacking planes and give the civilians fair warning to take cover. Johnson's group filled the gap, appointing plane spotters from among members of their group, which undoubtedly saved many lives. The Tangens, who lived in the same apartment complex as Galley, Carlson, and Knowles, moved in with the Johnsons and the single ladies moved elsewhere when they realized that the apartments might be bombed.<sup>5</sup> Johnson and Tangen also dug an air raid shelter in Johnson's backyard, something which would benefit them greatly later. Apparently, they had some idea of where they

might be interned as they stocked food at Brent International School. This was an exercise in futility because the Japanese later took all of it.

Not only did Johnson's citizen's group watch for planes, their mountain perch at five thousand feet above sea level allowed them to watch the advance of the Japanese infantry toward Baguio from Lingayen Gulf. They probably knew that the Allies had no blocking force of sufficient size to stop the Japanese from reaching them. Fear was the order of the day. On December 27, the city faced the inevitable and surrendered to the Japanese. Rena Baldwin remembers that the night before, the missionaries had a sweet prayer meeting and testified that God had given them peace, a peace that would be sorely tried in the months ahead.<sup>6</sup> Leland Johnson remembers that they also did something practical, especially for Pentecostals; they sat down and ate a good meal! For the next three years, life would be anything but normal.

### **SENT TO THE CONCENTRATION CAMP**

Baldwin recalled what happened in their fateful first personal encounter with the Japanese:

Sometime after midnight the Japanese came for us and took us to the British School (Brent) where so many were already.... We were all lined up facing a machine gun while the general made a speech through his interpreter. The only building we were allowed to occupy was already full, and new groups were arriving. We were there all day and on the following day (December 29) were told we would be going to a different place.



Faint for lack of food, we were herded onto the tennis court. Facing a machine gun and with planes circling over our heads, we were told we must walk to our destination. If we wanted to be sure of suitcase and bedding, we must carry them ourselves. Furthermore, they said the men would be sent to one place, the mothers and children to another, and unmarried women and girls to yet another. We were all hurried off under heavy guard. Soon we found where we were going, not to some far distant place as we had been led to suppose, but to different sections of Camp John Hay, comparatively nearby.<sup>7</sup>

Johnson reported that during the time of preparation for this trek he and Helen were given unusual strength to arrange their belongings. God was sustaining them. Leaving what they didn't need behind and with Sammy and Constance holding hands, knowing that Leland would be separated from them, the Johnsons prepared for an unknown future. One can only wonder at the depth of fear and grief they must have felt. At one point in the trek, Johnson caught a glance of Sammy and Constance, still holding hands, with Elizabeth Galley assisting them. Her kindness to his children must have touched his heart.

Camp John Hay had been severely bombed and was hardly fit for human habitation, something that never bothered the Japanese. Among other things, the water pipes had been destroyed. Obtaining drinkable water would be a difficult chore. It would also mean that they had nothing with which to clean their living quarters. When dysentery swept the camp and even the guards recognized that they too, were at risk, the pipes were repaired. Fortunately no one died.

In January 1942, a record rainfall of twenty-five inches fell. Gladys Knowles felt that this provision of water may have saved

lives.<sup>8</sup> Knowles also became gravely ill with jaundice at about this time. Someone managed to provide her with a cooked potato which not only strengthened her faith, but also put her on the road to recovery.<sup>9</sup> One advantage of sleeping in a barracks with a damaged roof was that Leland Johnson could look up at the stars at night and meditate on the goodness of God. Knowing that He was there and was watching over them was a great comfort to him. The missionaries learned to see the hand of God in many similar situations and events.

One shock followed another. At one point the Japanese camp commandant, a Lieutenant Makibo, announced that the women and girls would be required to serve as servants to the Japanese high command. No one missed the real intent of this, knowing full well that they would be raped. Rallying to the defense of their wives and daughters, the men showed great courage in telling the Japanese that they would have to kill every man in the camp first. This must have been seen as ridiculous to their captors as the prisoners had no weapons at all, and the Japanese were well-known for using their bayonets at the slightest provocation. In what can only be described as divine intervention, the Japanese backed down and no one was ever molested in any way. Given the character of the Japanese military elsewhere, this was in fact a miracle.

Meanwhile, the Filipinos had not abandoned the missionaries. The Bible school had not been able to continue because of the war, but the students had not forgotten their teachers. Several students tried to get permission to visit the missionaries. One young man in particular, Juan Taplac, was particularly persistent and actually managed to get into the camp although he was beaten by a guard. He delivered food to the missionaries, including a birthday cake for Leland Johnson. True to his word,

either he, Juan Soriano, another Bible school student, or Rosendo Alcantara came every day. Their courage and sacrifice must have touched the missionaries deeply. Johnson would later report that Soriano and Rosendo Alcantara had saved their lives by ministering to them in this way.<sup>10</sup>

While this was happening, the Japanese propaganda machine was in high gear. The missionaries were fed a steady diet of lies regarding the progress of the war, including the idea that the Japanese had landed on the West Coast of the U.S. and were even dropping paratroopers on Denver, Colorado! Since they had no access to the truth, one wonders what they might have thought. In addition to the propaganda, they were interrogated by their captors as they thought they were spies. Torture was used in some cases, although it does not appear that the Assemblies of God missionaries were subjected to it.

The internees developed their own routine to care for their needs and looked for ways to alleviate boredom. After just over a month in the camp, the missionaries, with the possible exception of Robert and Mildred Tangen, were unexpectedly released and allowed to return to their homes in Baguio, although they remained under close surveillance with limited freedom of movement. The Tangens seemed to have been released later for a short period of time. Apparently this was done to give the impression to Filipinos in Baguio that life should continue as normal.<sup>11</sup>

### FREE IN BAGUIO

The release was providential since Helen Johnson was eight months pregnant and camp life had been hard on her. Had she given birth while in the camp, Leland would not have been able to help her since men and women were separated from one

another. While there were still many privations, at least they were together. By the grace of God, Helen was brought to the Norte Dame Hospital in Baguio, where she delivered a healthy baby girl, whom they named Margaret Joy. While they certainly must have wondered what the future held, the Johnson's joy was indescribable. They could not have known then the ordeal that they would go through with little Margaret before the war ended.

Appleby and Baldwin moved back into the house they had occupied before the war. They carried on clandestine prayer meetings in their home and were allowed to go to church. Johnson attended a meeting of the Japanese Religious Association with the understanding that some freedom or at least tolerance of religion would be allowed. When he learned that all sermons were to be written out and approved by the Japanese and that the Japanese flag was required to be draped over the doors of the cooperating churches, he refused to collaborate. In his own words about the meeting:

There was not a word of prayer offered. God's guiding was not requested, and His blessing was not invoked. Most of us went away from the meeting feeling that we had almost perjured our souls, even though we had done no wrong. The whole thing was such a farce that we were deeply grieved.<sup>12</sup>

Back in the United States, the saints in the churches were rallied to pray for the internees. Perhaps it was just as well that they knew little of the conditions under which the missionaries were living. Efforts to contact them were largely unsuccessful.<sup>13</sup> Noel Perkin was not content to just pray and tried to send as much as ten thousand dollars to the missionaries through another missions organization, but the funds were embezzled.<sup>14</sup>

Back in Baguio, life became more complicated. The Japanese did not provide food for those outside the camps and money for food was hard to find. Hearing their children's cry for food was almost more than the Johnsons could bear. Leland Johnson was permitted to go to market three times a week, but his money eventually ran out. Appleby had managed to hide a hundred dollar bill from the Japanese; the money came in handy when the missionaries had needs. The Johnsons were unable to secure a loan and were forced to sell their extra belongings which they had stored in the air raid shelter Johnson and Tangen had built.

The Johnsons were able to plant crops. Through thriftiness, they were able to carry on much longer than they had thought. The *camote* (sweet potatoes) that they had planted came in earlier than expected and, much to their delight, were quite large. All of them had lost weight in the camp but now, with a somewhat better diet, began to gain again. They also managed to purchase a couple of pregnant goats and looked forward to getting some fresh milk. These goats had never been milked and had to be tied down in the garage before they would submit to the process.

Sunday was a real treat for the missionaries as they were allowed to gather at Bethel Chapel for Sunday worship. Johnson was prohibited from preaching because he refused to collaborate with the Japanese. The sermons, which he had prepared, were delivered by Juan Soriano, one of the young men who had brought food to them in the camp.

### INTERNED AGAIN

The great fellowship notwithstanding, the hardships were severe enough that Johnson wondered if they had missed the will of God by agreeing to live outside the camp. They may have

been relieved that they were interned again in November 1942. For some unexplainable reason, however, Appleby and Baldwin were overlooked and were able to remain in their own home until July 7, 1944, when they were also taken back to the camp. While this was probably a simple oversight by their captors, it may have been because they had obtained formal permission to live in their home or perhaps because Appleby, already in poor health, had a severe case of dysentery. The local Filipinos rallied to their side, bringing coconuts, bananas, and other foods as they were able to help the ladies. Most certainly, they were also angels of encouragement and hope. Through their friends, these ladies saw the hand of God.<sup>15</sup>

This time, the missionaries were interned at Camp Holmes, also in Baguio. Like internment at John Hay, living conditions were desperate. Hunger, disease, and sometimes torture were a regular part of life. At Holmes, however, they did have a school and a hospital, and were able to conduct church services. From the foreigners interned there, came a supply of good teachers, doctors and nurses, and preachers.<sup>16</sup>

How much communication was received from the outside world is not clear. At Christmas of 1942, the Red Cross was able to get food parcels to the internees that included a can of Spam, prunes, powdered milk, corned beef, chocolate and other goodies from home. Doris Carlson felt it was an answer to prayer.<sup>17</sup> Galley was also able to get letters out to her family, one of which was printed in the *Pentecostal Evangel*. In addition to reporting on her health and living conditions, she also gave detailed instructions on how to write internees and prisoners of war, suggesting that communication was possible.<sup>18</sup> While not dishonest, the letter was quite sanguine considering the circumstances. It must be remembered that the Japanese censored all mail, and she may have wanted to spare her

family the knowledge of the details of the living conditions. By contrast, the only letter that Gladys Knowles received during the entire time contained news of her mother's death.<sup>19</sup>

On the brighter side, Mildred Tangen gave birth to a son during this time. Getting adequate nutrition was a challenge and there were a number of nursing babies in the camp. The Japanese ignored their pleas for milk, but God heard their cry. One day a cow and her calf were discovered near the fence at the edge of the camp. The cow was close enough that they could milk it! Not only did the cow come that day, it came every day for as long as they were in that camp and provided enough milk for all of the nursing babies.<sup>20</sup> God had answered their prayers in a way the Japanese probably never even noticed!

Shortly after being interned again, Leland Johnson and several missionaries from other missions were taken to a prison where even stricter conditions were enforced. Talking was not allowed and no food or drink was offered until late in the afternoon. Even then, their food consisted of a single ball of rice thrown at them by the jailers. Lights were kept on all night, making sleep difficult, and many of his fellow prisoners were beaten, although he was apparently spared. Days were spent sitting with their back to the wall. Their hands were to be clasped together with fingers interlocked, supporting their knees. This meant that their feet must have been flat on the floor, their interlocked hands supporting their knees from underneath their legs.<sup>21</sup> It would have also meant that their backs were continually bent. Sitting by the hour in this position must have become uncomfortable indeed.

Within a few days, they had set up a system of watching for the guard, which allowed them to relax a bit when the guards were not in sight. Interrogations were conducted using many methods to get the internees to confess crimes they did not

commit. The emotional strain of the war and general internment were only magnified here, especially with the possibility of death as an ever-present factor. How long this went on is not clear, but it appears to have been about two weeks before Johnson was reunited with his family at Camp Holmes.

By September 1943, it became obvious to the internees that war was turning in favor of the Allies. Guerilla attacks were increasing, and the Japanese were starting to get jittery. Johnson had a Filipino contact who seemed to know what was going on, but how he got his information is unclear. What was known is that the guerillas had radio contact with U.S. General Douglas MacArthur's headquarters in Australia, and this was most likely the source of news. No doubt the guerillas passed the word to civilians who passed it along to the internees, a process also known as the bamboo telephone. However the news may have come, it was accurate. On October 20, 1944, a date forever etched in the annals of Philippine history, the Allied forces, under MacArthur's personal command, landed on the beaches of Leyte Gulf, near Palo, Leyte, in the eastern part of the central Philippines. By December, the internees in Baguio saw increased air activity overhead. One day, an American flier flew low over the camp and dipped his wings to the internees to let them know that they had been spotted before he flew away. The excitement on the ground was palpable with the internees cheering wildly, momentarily forgetting that the Japanese still ran the camp and could kill them at any moment.

### **MOVED TO MANILA**

On January 6, 1945, the Allies landed a major force at Lingayen, the same place where the Japanese had first arrived. Like the Japanese, they began to drive for Manila. In anticipation



of this invasion, on December 29, Leland Johnson's forty-third birthday, the Japanese began moving the internees to Manila. Baldwin and Appleby had already been moved to an internment camp in Los Baños about forty miles southeast of Manila shortly after being re-interred in July 1944.

The internees were forced to confront a new danger. After three years of dealing with the possibility of death by starvation, disease, or bayonet, they now had to worry about falling bombs because U.S. planes were strafing the road. On that day, however, a typhoon passed through the area preventing the Allied planes from flying, which Mildred Tangen saw as an act of God.<sup>22</sup>

They were taken to the Old Bilibid prison in Manila. Johnson described their first few moments there:

[At] eight o'clock the morning of December 30, 1944, we arrived at Old Bilibid Prison. It had been a terrible trip lasting twenty-six hours. We were driven to the back part of this old Spanish prison. Hundreds of years ago it had been erected. Everything about it was dilapidated and filthy. It was enough to turn the stoutest heart, and some of our folk were almost beyond recovery from the long, hard trip. They stumbled off the trucks. Some fell where they got down and lay there until they were picked up by the stronger among us.<sup>23</sup>

He went on to add:

Here, six thousand marines and navy men had been interned. Most of them had died from disease, mistreatment and starvation. The mattresses and mosquito nets given our group to use had been used by them. Everything was stained and incrustated as the result

of their manner of death. Dysentery, dengue and malaria had devastated their ranks. The injured had no care and bled to death or rotted upon the mattresses.<sup>24</sup>

An epidemic of dengue fever swept through the prison. Johnson suffered from it for fourteen days before he began to recover. At the same time, all three of their children fell sick. The worst of them was little Margaret Joy, who was not quite three years old. While MacArthur's forces battled the Japanese, this little girl fought for her life. Galley, Knowles, and Carlson came to their aid, demonstrating the sacrificial love of Christ at a time when it was desperately needed. Then these missionaries, too, fell sick, and Galley was transferred to Santo Tomas, another internment camp in downtown Manila.

Margaret Joy's battle raged for several days. She had already suffered much hardship in her young life, and no one was sure she would make it. Prayer was continually offered for her. This alone was enough to stress her parents under ordinary circumstances, but nothing was normal. Ravaged by three years of war, most of it in internment camps, and with a battle being fought right outside the prison walls, the strain must have been incredible. At one point, Margaret Joy turned to Leland and said "Daddy, I go to see Jesus."<sup>25</sup> Unspeakable terror gripped his soul. Words failed him and he and Helen cried out to God day and night. But little Margaret didn't die. God touched her and restored her to complete health.

Meanwhile at Los Baños, Appleby and Baldwin were going through their own trials. Baldwin described the situation:

Soon only American planes were soaring over the Islands, and life became very difficult for us. Food became scarcer

and scarcer, and we learned what starvation rations meant. In the middle of the morning we were given two kitchen spoonfuls of rice gruel. At 4:30 in the afternoon we were given the same portion with perhaps some vegetable tops added. The gruel kept getting thinner and thinner, and never more than two spoonfuls a day.<sup>26</sup>

Meanwhile, MacArthur's forces continued their drive toward Manila, and the Japanese fought for every inch of the city. Trapped Japanese soldiers raped and pillaged, ripping open the wombs of pregnant women and burning hospitals with patients inside, committing atrocities matched only by the pillage of Nanking, China, several years before. At least one hundred thousand civilians died.<sup>27</sup> The stench of unburied bodies still pervaded the streets.<sup>28</sup> Allied and Japanese firepower reduced the city to rubble. Manila suffered destruction greater than any other city in the entire war, with the exception of Warsaw, Poland.

### **LIBERATED!**

On February 22, 1945, MacArthur received an intelligence report stating that the Japanese planned to execute the prisoners at Los Baños at 7 a.m. the next day. Thankfully, the prisoners themselves were unaware of this. The Los Baños camp was twenty-five miles behind enemy lines, and the general knew he would need a miracle to get everyone out alive. At three minutes to seven the next morning, the internees saw U.S. paratroopers descending from the sky! United States tanks had crept to the outside of the camp the night before, waiting for the paratroopers to get inside and open the doors. When

Baldwin saw one of the troops she cried out, "Girls, look, an American soldier!"<sup>29</sup> She thought he was beautiful. Later, she reflected that the soldier was probably dirty and greasy, but it didn't matter.<sup>30</sup> The internees were loaded onto the tanks and taken away. Appleby sustained burns on her shoulder as she was crammed into a tank that was firing shells at the enemy and the empty, hot shell casings fell on her. A kind soldier, assuring her that the shells were American, put a coat over her. In spite of enemy fire, not one soldier or internee was killed in the rescue effort. Even General MacArthur concluded that God had helped them.

At Bilibid, little Margaret Joy was still recovering from dengue when liberation came. When the internees looked out and saw that U.S. tanks were surrounding them, they went wild with joy and apparently were not afraid that the rescuers might accidentally shoot them. The Japanese guards chose to fight rather than surrender. They were eventually subdued, and the internees were rescued. They were brought to an abandoned shoe factory where they were fed their first square meal in a long time. In the aftermath, Leland Johnson even had the chance to shake hands with MacArthur!

While the war lasted several months more, it was over for the missionaries. On March 10, all of them boarded a military transport plane for Leyte. From there they were put on a U.S. Coast Guard ship bound for San Francisco. Their reunion with their families must have been heaven on earth. The long-term effects of the suffering the missionaries had endured would affect some of them for the remainder of their lives, with most being unable to return to missionary service. By the grace of God, they had endured and survived. The long nightmare had ended.



Part 2  
1946 - 1959





### REGROUPING AND MOVING FORWARD

**A**fter the war, the Philippine District Council (PDC) lost no time in organizing and getting on with the job of fulfilling the Great Commission. The Missionary Field Fellowship also organized and received evaluation and direction from the Foreign Missions Department regarding relations with the PDC.

#### THE NATIONAL CHURCH REGROUPS

The fourth District Council was held in Camiling, Tarlac, about ninety miles north of Manila in December 1945. Since no missionary could be present, the Foreign Missions Department had given permission to elect an acting superintendent whom they would ratify later. Rudy Esperanza was elected to this position as well as to his former post as district secretary. Several months later, Noel Perkin confirmed Esperanza's appointment by letter with a slight but important change. The word *acting* was not mentioned, and he was appointed as the district superintendent with full power to act in that authority.<sup>1</sup> Why this action was taken is not explained. It may be because there was no missionary available. It is also possible that, because of the pending independence of the Philippines and the renewed emphasis on the indigenous church, the Foreign Missions Department wanted to transfer authority to Filipino



leadership as quickly as possible. Also, the United States gave the Philippines its independence on July 4, 1946, removing the legal necessity of American leadership in the PDC. No American would ever again hold the leading office, although Americans would hold other offices within the PDC and later, the General Council.

Those who attended this convention found the fellowship sweet. They were happy to be together again after the terrible war. The meetings were marked with a wonderful presence of the Holy Spirit, reminding the conferees that God had not abandoned them as well as no doubt challenging them to get on with the task of reaching the lost now that the restrictions of war were no longer present. One of the key issues to getting the work back on track was to reopen Bethel Bible Institute, this time in Esperanza's hometown in Pangasinan.<sup>2</sup> No reason is given for reopening there instead of Baguio even though the road to Baguio, which ran through Pangasinan, had been heavily bombed and was hard to travel. The move also may simply have been due to a more preferred location because Esperanza was pastoring there and could more easily oversee the school.

The first U.S. missionaries after the war arrived in January 1947, and others soon followed. In contrast to the past when all the missionaries lived in Baguio, these new missionaries began to spread out to the various islands in the three major regions of the archipelago: Luzon, the main island; Mindanao, the large island in the south; and the Visayas, a large central group of islands running from east to west. These geographical distinctions outline the story of Assemblies of God missionaries to the Philippines. Before turning to the individual regions, however, it is necessary to trace the developments of the Assemblies of God at the national level in the Philippines.

The PDC continued to hold annual conventions where business was conducted, officers elected, and God's will sought on various issues facing the nation. The ravages of the war continued to be felt, and the country struggled to recover. All over the world nationalism, with its anti-Western posture, began to rise as the colonial powers, themselves devastated by the war, were unable to maintain control of their colonies. One by one, these colonies began to gain their independence, often by bloodshed. While the Filipinos had gained their independence peacefully, they were not immune to these events. At the 1950 convention, there was some discussion of nationalism. However, those attending the convention, admittedly with a strong missionary contingent present, went on record as expressing great appreciation for the missionaries and the sacrifices they had made, and expressed the desire that more would be sent. Part of this positive attitude may have come from the fact that during the convention, they were dedicating some permanent BBI facilities financed by missionary supporters. However, the general feeling was appreciation for a growing unity in spiritual things.<sup>3</sup> This must also be seen in the national context where Americans were esteemed because American and Filipino blood had mixed freely in the war.

During the historic 1953 convention, the PDC was recognized by the Foreign Missions Department as a sovereign General Council with the freedom to elect its own officers and govern its own affairs. In all practicality, it had been doing so since the end of the war. The PDC changed its name to the Philippines General Council of the Assemblies of God (PGCAG). Rudy Esperanza was elected as the general superintendent. Three districts were formed: Luzon, Visayas, and Mindanao, with authorization to divide into more districts as the work

expanded. The genius of forming these districts was that it allowed closer oversight of the 103 ministers and seventy-five established and pioneering churches among the far-flung islands of the archipelago.

The relationship with the U.S. General Council of the Assemblies of God now became fraternal rather than governmental, at least in theory, if not always in practice. The fact was that the PGCAG was at that time dependent on massive foreign funding, especially for BBI and some of the Bible schools that would follow, and for a number of national programs that would come into being within the ensuing years. The reality is that missionaries have sometimes fallen into the trap of the golden rule (not the one that's in the Bible!): He who has the gold makes the rules, meaning that the ideal of a self-governing, indigenous body has not always been achieved.

### **ORGANIZING THE PHILIPPINE FIELD FELLOWSHIP**

The missionaries also formed themselves into the Philippine Field Fellowship (PFF), incorporating with the Philippine government's Securities and Exchange Commission in 1949. Although the details are far from clear, it appears that there was a field committee in place by 1951, although apparently not all missionaries were informed about it—which may have caused a bit of consternation for one couple.<sup>4</sup> The earliest minutes date back only to 1959 and indicate that the missionaries were actually divided into two smaller field fellowships until that year. The missionaries on Luzon were part of the northern fellowship, and those in the Visayas comprised the southern fellowship (there were no missionaries in Mindanao until the 1960s). The entire field was administered by one committee with

representatives from each of the fellowships. When the two fellowships merged into one field in 1959, the missionaries began meeting annually for business and election of officers. The meetings were normally one day or a part of a day in length but eventually expanded to as long as four or five days as worship services, ministry to children, and a retreat were included.

The missionaries were part of the PDC/PGCAG and served in various capacities in official district and General Council positions. In that sense then, they came under the leadership of the PDC/PGCAG. However, because the missionaries were under the authority of the FMD, they also had their own leadership structure with the establishment of the field committee and the new office of field secretary, a new level of leadership within the FMD that was instituted during the war years.

With the advent of the field secretaries, the FMD began to take a stronger hand in governing the various fields and making missionaries more accountable to the home office. The field secretary was responsible for making this happen. The first field secretary for the Far East was Howard C. Osgood, a former missionary to China. He served as field secretary until 1955, when he was succeeded by Maynard Ketcham. A former missionary to India, Ketcham was field secretary for Southern Asia from 1951 until he succeeded Osgood in 1955. Ketcham defined the field secretary as a liaison between the missionaries and the national church bodies on the one hand and, between the U.S. constituency and the FMD on the other, as well as a recruiter of new missionaries.<sup>5</sup>

From all appearances the relationship between the missionaries and the PGCAG leadership was good, but Ketcham saw the need to address tensions between the two groups so in

April 1958, he wrote an open letter to the missionaries. To get a clear understanding of his view of the way things were and the way he felt they should be, the letter is quoted here at some length:

I stated that there is more good will toward American missionaries in your land than I have seen anywhere else in the world. And, I firmly believe this to be the true [sic]. However, that feeling of good will, and the kindly nature of our beloved Philippino [sic] co-workers, should not blind us to certain fundamental facts. True, we Americans have drive, energy, vision, organizational ability. On the other hand, we are strangers in a foreign land. And, the only real excuse for our presence in the Philippines is as invited guests to counsel, advise encourage, [sic] stimulate, teach—but never to boss or to 'carry the ball.'

It appears that we have two parallel organizations in the Philippines—the Missionary Fellowship (s) [sic] and the National church. Presumably all our missionaries are members of the Assemblies of God of the Philippines. And yet, while I was in the Philippines, I got the feeling that our Filipino brethren felt that the Fellowships were the organizations of the missionaries and the A.G. of the Philippines was the organization of the Filipinos. Frequently, in conversation with the local brethren, I heard the words 'they' (the missionaries) and 'us' (the Filipinos). I can realize that no one person or group is responsible for this situation. But, we must do all in our power to break it down. . . .

Then we must explain to our national brethren that the Fellowships are only concerned with the personal lives

of missionaries. We must also explain to the Nationals (by word and deed) that our ministry comes under the direction of the A. G. of the Philippines. Then, I believe that missionaries will be elected to office in the National organization and the missionaries will be considered as [an] integral part of the same.

May I suggest certain steps which I believe should be taken, to implement the provisions of the Manual in regard to this matter:

1. Be very certain that the Missionary Fellowships live up to their names and are only 'Fellowships' of missionaries dealing with matters which are of peculiar interest to missionaries themselves.
2. Take all possible steps to explain this situation to the Nationals, so they will realize that the missionaries, in their Fellowship meetings are not making decisions which affect church members.
3. Take an active part as possible in all gatherings of the Assemblies of God of the Philippines, and accept any office offered to missionaries.
4. Try to work things out, as rapidly and gracefully as possible, so that all Bible Schools are on a plane of equality and come under the overall supervision of the national church. (A very delicate matter, I know!!)
5. See that local congregations have at least some say in the choosing of pastors for all churches.
6. See that the national organization has the privilege of stating if they approve the re-appointment of a missionary, when he proceeds on furlough.
7. See that the national organization has at least some say in the allocation of missionaries.<sup>6</sup>

Ketcham went on to say that if the missionaries would deal kindly with their Filipino counterparts, the Filipinos would respond in kind and issues such as the re-appointment of missionaries would not be a problem.

Ketcham's comments must be understood in light of the times. When this was written in 1958, the PGCAG was only eighteen years old and was rapidly expanding. Consequently, it had not yet had the time to develop the leaders necessary to fill all of the positions that needed to be filled for the PGCAG to move forward. Therefore, missionaries were appointed or elected to fill these positions, hopefully according to their gifts and callings. Being in these positions, then, demanded that they submit themselves to the PGCAG leaders. In noting the missionaries' drive, goal orientation, and efficiency to get things done, he recognized some legitimate cultural differences between the missionaries and their Filipino counterparts.

Points six and seven reveal the missionaries' tendency to be independent and indirectly admitted to a failure on the missionaries' part to consult the PGCAG leadership regarding missionary placement. The first generation of Assemblies of God missionaries, which some of these were, were known for being independent spirits and most likely found fitting into any organization a bit difficult. Yet Ketcham was correct in calling for them to do so since it was essential to demonstrate respect for and support of the Filipino leadership for the long-term success of the mission.

The organizational structure of the PFF and PDC/PGCAG now detailed serves as a backdrop to the work of the individual missionaries during the period after World War II.

## THE MISSIONARIES COME AGAIN

The first missionaries to arrive after the war were Elva Vanderbout and Edwin and Oneida Brengle, who both left the United States by ship in December 1946. Vanderbout arrived on January 6, 1947, and the Brengles came about the same time.

### ELVA VANDERBOUT'S MINISTRY IN THE CORDILLERAS

Vanderbout had little formal theological training and no pastoral experience, although she and her husband, Eddie, had been faithful laypeople. One day, God revealed that she would be going to the mission field—alone. Quite naturally she was aghast at the vision since her husband was alive and in excellent health. But two months later he suffered a stroke and died within days. While naturally shocked and grieved, she made preparations to obey what she knew God wanted her to do.

She lived in Southern California near Leland and Helen Johnson, who had befriended her. On one visit to their home, she noted that the suffering they had endured in the Japanese internment camps appeared to be easing and that, with the improved diet, they were beginning to appear healthy again.<sup>1</sup> During this visit, Leland shared his vision for the Philippines with her:



Here is a land that stands on the verge of a great revival. . . All it needs are workers who will go and sow the seed, teaching the people the 'Way of Life' and loving them into the Kingdom. . . I wish we had our health back and could return.<sup>2</sup>

His statement about revival would prove to be prophetic. While she did not say anything to the Johnsons at the time, God spoke to Vanderbout that afternoon and gave her a burden for the mountain people of the Philippines that the Johnsons had been compelled to leave behind. Burning with passion for the lost, she received missions appointment and headed for the Philippines.

Rudy Esperanza, Rosendo Alcantara, and Juan Soriano warmly welcomed her at the pier in Manila. She immediately took note of the shocking wreckage of the war. Most of the city still lay in ruins. For several days she toured the city as she waited for some of her personal things to arrive. As she walked among the Filipinos, she felt like a giant among them although she was only five feet seven. It was here that she began to love them.<sup>3</sup> Vanderbout did not remain in Manila long before making the arduous trek to Baguio over bombed-out roads and bridges to heavily damaged Baguio where she was warmly welcomed by the Filipino believers and made her first home.

From the beginning her ministry was marked with miracles as she preached the Word of God. She reported that the deaf were healed "by the scores," the blind saw, paralytics walked, and those with many other kinds of sicknesses were healed in Jesus' name. She rented a building and planted a church in order to conserve the fruit of what God was doing. Later, American evangelist Ralph Byrd held meetings in Burnham Park in the

heart of downtown Baguio that resulted in many more being healed and saved. The building was soon filled to overflowing as people responded to the full gospel message.<sup>4</sup>

In time, however, Vanderbout became aware of a need for the gospel to be preached in the *barangay* (a small land unit of government inside a town or in a rural area) of Tuding, about seven miles away from downtown Baguio. Tuding was so notorious for crime and poverty that even the Roman Catholic Church did not even have a parish there. Despite Soriano and Alcantara's warning about the place, she became convinced that God wanted her in Tuding and moved there.

Her first strategy was to gain entrance to the local public school to teach religion. She succeeded in obtaining a letter from the principal to conduct religious classes three times a week. To her great delight, almost all of the parents consented to their children's attendance. Teaching at the school gave her status in the community and, in time, opened doors to the homes of her students to share the gospel. Vanderbout's students generally lived in tightly knit communities where privacy was not valued, and there were few secrets. So when she was welcomed into one of their homes, other doors quickly opened and she seized these opportunities. As a consequence, it wasn't long before she won the confidence of the people and was able to hold open air gospel services.

Vanderbout then started a church that met under the former mayor's house, which was elevated about six feet above the ground. In time, she was able to purchase a piece of land and put up a building at a more suitable location. The power of God was evident and many notable healings took place. Filipino traditional religion is deeply animistic, meaning that the power of the supernatural is a strong part of their religious experience.

When healings began to take place, people began to notice and hundreds came to know Christ when they saw His power at work. One of the converts was a young man named Leonardo Caput, who was a drunkard before Jesus set him free.<sup>5</sup> It wasn't long before he felt a call to the ministry, went to Bible school, and eventually pastored the Tuding church. He later served for many years as the superintendent for the Assemblies of God churches in the region.

Sunday nights were set aside for prayer meetings. Capacity crowds of about 120 people usually attended, although not all prayer meetings were held in the church. The power of God was evident in these meetings. Many new believers were spontaneously filled with the Spirit, received visions, and were called into the ministry.

As the work grew, it became evident that a full-time Filipino pastor was needed as the new converts needed to be discipled. While Vanderbout did what she could through counseling and guiding, she correctly sensed that she was not the one for the task. One of the reasons is that she did not speak Ilocano, the dominant language of the region. She approached Juan Soriano, who was still pastoring the church in Baguio but had accompanied her almost from the beginning of the Tuding work. He soon felt God's leading to become the pastor.

Not everybody was happy with the move of God being experienced in Tuding. Roman Catholics, who had ignored the place until then, did not take kindly to the people affiliating with the Assemblies of God. The Catholics went from house to house telling people that it was a sin to go to any church other than the Catholic church. They also told them that Vanderbout was a devil who would have a terrible influence on their children, and that any who listened to her, young or old, might go insane as a

result. The persecution had a pruning effect. It did draw some away, but those whose lives had been truly transformed were unmoved and the work went forward with a new church firmly planted. By 1948, more than 150 people had been baptized in water.<sup>6</sup> In time, a permanent church building was erected with funds provided by Vanderbout's home church in Los Angeles.

The work in Tuding would prove to be fruitful over the long term. There was a decrease in crime to the extent that even the civil authorities took notice, and the outlook of the community began to change. The news of this revival spread throughout the entire province and throughout the Cordilleras, the mountain range that dominates that part of the Philippines.

As Vanderbout continued her work among the poor, she became increasingly concerned about their plight. Many, perhaps most, had insufficient food, shelter, and clothing. She did what she could for them from the beginning, even giving some of her own personal things away. She took in a boy for a time. The boy eventually went to live elsewhere, with Vanderbout paying his expenses. As time went on, more requests came in and she was faced with the challenge of turning people away or going more heavily into the ministry of caring for children. She chose the latter. For some time, space was made available in the Tuding church, but the rooms were damp and cold. In the end, a permanent arrangement was decided upon, funds were raised (primarily from the United States), and a small orphanage was dedicated on the church property in 1953. Although it was never large, it became part of her work.

Over the years, burdened by the reality that many tribes in her region had not yet heard the gospel, Vanderbout, an intrepid lady, felt led to travel extensively throughout the Cordilleras preaching the gospel and planting churches. Travel was a

challenge as the roads were not good or nonexistent which meant hiking miles back into the mountains and living in primitive conditions in order to preach the Word. It was dangerous as well, not only because of the traveling conditions in the mountains but also because of the people. In many of the mountain tribes headhunting, banned by law today, was part of their animistic religious rituals.

But Vanderbout and those who traveled with her persevered. By 1959, eight churches were established with more than one hundred additional preaching points scattered over the mountains.<sup>7</sup> Assemblies of God churches dot the landscape today in powerful testimony to the power of God to deliver people from their bondage to false religions. This message was not only proclaimed by Vanderbout, but by others. According to Caput, about thirty pastors were raised up in the Tuding church during her time.<sup>8</sup> Their story needs to be told in another setting.

### **MISSIONARIES COME TO BETHEL BIBLE INSTITUTE**

While Vanderbout was laboring in the mountains, Edwin and Oneida Brengle and a number of other missionaries that followed them took up ministry at BBI.

#### **EDWIN AND ONEIDA BRENGLER**

Edwin Brengle had been a chaplain with the Allied forces in the Philippines, and it was then that he felt a call from God to return as a missionary. They and their children, Sam, 16, Sarah, 12, and Mary, 9, lived in Manila for a brief time after their arrival in 1947. Later, they moved north to Pangasinan to serve at BBI, where Brengle would be the principal. In Pangasinan after the war, housing was scarce and beyond the Brengles' budget so

they built a house trailer with materials brought from the United States.

Because they had to share cramped space with their ministry equipment, Edwin and Sam ended up living at a nearby military camp. At this time, there was no electricity which meant no refrigeration. Like the villagers among whom they lived, the Bregles had to go to the market every day to buy a limited variety of perishable food. They could not find much of the food they were accustomed to at home. Having counted the cost before they came, they counted it joy and learned to live with what they had available.<sup>9</sup> They taught, preached, and looked for a more permanent location for the school.

In 1948, BBI moved to Valenzuela and the Bregles moved with it. At that time, Valenzuela was a fairly rural area about ten miles north of the capital. Its relative proximity to Manila offered a number of advantages. As the only Assemblies of God Bible school in the Philippines at the time, its location was strategic because Manila was the central transportation point in the country. But there were other advantages as well. It was just a few miles from the brand-new Far East Broadcasting Company (FEBC) radio station that was beginning to broadcast the gospel throughout the Philippines and all over the Asia Pacific Rim. Students had opportunities to sing and preach on the radio which allowed them to hone their ministry skills. The new location also gave the privilege of having guest speakers who were passing through Manila at the campus, and also provided easier purchase of needed supplies.<sup>10</sup>

Bregle played a major role in this move, helping to secure the property, setting up temporary buildings in what was then a rice field, and even putting in a needed road that linked the campus to the town. The original buildings erected were native

style, easily blown over in a typhoon, and susceptible to termites. A large surplus army tent and other war surplus materials were also used. No funds were available at the time for more permanent structures, but the growing demand for pastors called for classes to not be delayed. Such was the situation in November of 1948 when Noel Perkin himself came to speak at the dedication of the new property and hold a minister's institute.

The heat, humidity, and rain in the wet season made the missionaries' lives and work a real challenge. Being from the United States, they were not used to the Filipinos rhythm of life that called for a rest during the hot part of the day, which may have added to their physical problems. The Brengles worked so hard at erecting the Bible school from the ground up that both Edwin and Sam had to undergo hernia operations. Oneida mentioned in a letter to Ketcham, the field secretary, that there were no friends to stand by them from the Assemblies of God and that they needed help.<sup>11</sup> By this, she must have meant missionary friends, since there were many Filipinos on campus and Vanderbout was the only other Assemblies of God missionary on the field at the time. Culture shock may have also played a role in the Brengles' feeling of isolation. The degree to which they worked also suggests that they may have lacked a proper balance in life between work and recreation, a condition shared by many missionaries.

At the 1948 district convention, delegates discussed whether the missionaries would continue to handle BBI or turn it over to the Filipinos.<sup>12</sup> What caused the discussion is not mentioned, but it does appear that there was an effort, or at least a willingness by the missionaries to turn the school over at an early date in its history. As the buildings on the new site were only temporary

and much work was yet to be done on the physical plant requiring massive foreign funding, the result of the discussion was probably inevitable—the decision was unanimous that the missionaries would continue to direct the effort with assistance from Filipinos.

### **PAUL AND AVA DAVIDSON**

Help arrived for the Brengles in the form of the Paul Davidson family in 1948. Davidson served as an instructor, supervised construction, produced a radio program at FEBC, and served as a denominational executive presbyter for the growing fellowship. His greatest legacy to his students, however, was his hard work and godly character. When Leonardo Caput arrived from Baguio to study at BBI, Davidson put him to work digging ditches. Caput was used to hard work, but the heat and humidity of the lowlands bothered him so he gave up and went home, returning only after the Lord chastised him. When he did return, Davidson had a positive effect upon his life. Possibly because he only had a sixth-grade as a result of the war, Caput's English was not good at the time. He and Davidson strolled around the campus many nights while Davidson tutored him on the next day's lesson, which was a great blessing to Caput.<sup>13</sup> By 1949, Ruth Melching, a single missionary who had served in China, came to teach at BBI for a short time.

### **THE AHLBERGS, DUNNS, AND HORSTS**

Arthur and Edna Ahlberg, missionaries to Japan who had been saved in a revival in Washington State in 1917, came into the Assemblies of God when Edna was raised from her deathbed by God's healing touch.<sup>14</sup> In 1949, they arrived on the BBI



campus to supervise the construction of permanent buildings. The old barracks were torn down and the usable wood was put to service in the new buildings. Most of the work was done by the male students.<sup>15</sup> Also in 1949, the school graduated its first class—a total of thirteen students received their diplomas.

Glenn and Pauline Dunn, the missionaries who had toured Mindanao before the war, returned and he replaced Brengle as the president of BBI in 1949. What the Brengles did at this point is unclear. In Dunn's report to the PDC convention which convened at BBI in April 1950, he reported that Ahlberg and his crew of male students had completed two buildings that could be used for dormitories and classrooms.<sup>16</sup> The buildings were dedicated at the convention. In reporting the same to the folks back home, he added that the school still needed a tabernacle, washrooms, a kitchen and dining room and, no doubt with a sense of urgency, he wrote that the old army tent wouldn't last much longer. He also reported to supporters that about fifteen of the male students were actively seeking the baptism in the Holy Spirit, suggesting that there was an atmosphere of spiritual hunger among the brick and mortar.<sup>17</sup> Just like the schools in the States after which BBI was patterned, there was an active outstation program that provided immediate, hands-on opportunity for ministry.

Dunn remained as the president until 1956 and later returned again from 1959 until 1962. In the intervening years, Floyd Horst, who had taught there for a number of years, served as president. During Horst's era, a wonderful Pentecostal revival broke out. Classes were cancelled and students laid aside their books to wait before the Lord. Many later referred to this time of the school's history as a era of revival.<sup>18</sup> Graduates of the time remember Horst as a wise, sympathetic, and discrete leader.<sup>19</sup>

In 1959, Dunn could report that students were reaching from one thousand to seventeen hundred people a week in these outstations with twenty thousand children being reached through Vacation Bible School programs also offered by the school.<sup>20</sup> Many of these outreaches would also become churches, conserving the fruit of the evangelistic outreaches. In March 1950, a bus was added to the school's equipment inventory that would help get the students to these outreaches as well as other events such as Youth for Christ rallies.<sup>21</sup> By 1957, the enrollment had grown to nearly 120 students, more than the school leadership had ever dreamed.



## MISSIONARIES AND EARLY MINISTRIES ON LUZON

New missionaries continued to arrive, moving into various fields of service and expanding the width and depth of the missionaries' overall ministry.

### PAUL AND VIOLET PIPKIN

In 1948, after a harrowing evacuation from China where they had been serving as missionaries, Paul and Violet Pipkin, children in tow, arrived in Manila. While they were still in China and knowing that they would soon have to evacuate, Pipkin wrote a friend named Kenneth Short, an Assemblies of God missionary to the Philippines serving at FEBC, to inquire about opportunities to do radio and youth ministry. By the time their letter arrived, Short had returned to the United States unexpectedly because of illness. John Broger, one of the co-founders of FEBC, saw the letter, but apparently had no time to respond to the Pipkins before they arrived. Edwin Brengle picked up the Pipkins at the airport and took them to FEBC where temporary quarters had been arranged. Broger, who had sensed the Pipkins' burden for the ministry in his letter, promptly invited the Pipkins to become part of the FEBC team. The FMD's endorsement followed shortly thereafter.<sup>1</sup>

During the seven and a half years that they were stationed at FEBC, they initiated a number of new programs designed to reach the youth, some of which were translated into three Chinese languages and beamed into China. One of the many programs they started that targeted Filipinos was a Saturday night radio program sponsored by Youth for Christ (YFC). No matter what the message, the Pipkins always gave an appeal for salvation.<sup>2</sup>

At FEBC, Pipkin also became involved with literature and discovered the power of the printed page which he used effectively with the radio programs.<sup>3</sup> In the early 1950s, he developed a radio program known as *Sunday School of the Air*, which featured Sunday school lessons and skits by his wife and daughters. Testimonies of God's work in the lives of individuals were also aired. Many listeners wrote in asking for printed materials such as Bibles and tracts. Necessity being the mother of invention, the Pipkins wrote and developed the Bread of Life Correspondence School to meet this need. The school's curriculum consisted of fifteen Bible based lessons with Pentecostal distinctives woven in, and was underwritten by BGMC, Boys and Girls Missionary Crusade (now Challenge). The expense must have been fairly considerable since it involved writing and editing the lessons, printing them, and paying postage costs. By 1959, with the program then under the leadership of missionary Odell Roberts, at least eighteen hundred people had enrolled in the course.<sup>4</sup>

With his evident passion for youth, Pipkin was also invited by the local committee to serve as the YFC Manila director. In this capacity, he directed regular Saturday night youth rallies in addition to the YFC radio program.<sup>5</sup>

Not all of these rallies were in Manila. Once, YFC conducted a smaller rally at a Methodist church in the province of Bataan in central Luzon, about sixty-five miles northwest of Manila. At that time, central Luzon was heavily infested with an armed terrorist group known as the *Hukbong Bayan Laban sa mga Hapon* (National Army Fighting Against the Japanese), more commonly known as the Huks. A few months before Pipkin and others arrived in Bataan to conduct the rally, the Huks had attacked the area and burned eighty homes, including the parsonage of the Methodist church where Pipkin was to preach. While the church was not burned, the Huks had riddled it with bullets. In the service that night, there was a sweet presence of the Lord, and an unusual spirit of conviction hung over the meeting. About seventy-five responded to the altar call, weeping, repenting, and finding peace with God.<sup>6</sup>

### MAYME WILLIAMS

Missionary-evangelist Mayme Williams arrived in 1949. A close friend of Blanche Appleby and acquainted with the Brengles, Williams had been saved as a teenager in a Pentecostal revival meeting through her brother's witness. Already a veteran pastor and evangelist, she came to the field ready for a new challenge. One missionary kid (MK) recalled from his first meeting Williams that "she was one of those characters you never forget once you meet: she was a fiery evangelist; super teacher of the Word and on top of all that she was a bundle of energy."<sup>7</sup> But Williams was no plaster saint and was familiar with private pain. Somewhere in her early years she had married and divorced. The only child she had borne was killed when hit by a car. Convinced that God only uses those

whom He tests and prepares, she worked through these issues and God used her for His glory.<sup>8</sup>

In the beginning, she evangelized and taught at BBI.<sup>9</sup> One of the missionaries she teamed up with was Vanderbout. They traveled together for years during the summer months through mountains full of danger from man and nature. In one case, they could not reach their destination in the daytime and had to travel through the night. In Williams' own words:

The headhunters lay by the road in the tall grass with their poisoned spears, to wound a victim and then take his head and they are not particular about whose head they get. So Elva drove rapidly through the night, not slackening speed at any turn unless compelled to do so.<sup>10</sup>

While they were willing to give their lives for the cause of Christ, they were not about to take foolish chances.

Williams was not content to stay on Luzon so she conducted a series of meetings on Panay in 1950. In one meeting in the Duenas church that Suede had pioneered, fifty-one people were baptized in the Holy Spirit.<sup>11</sup> Her meetings were never boring and were often accompanied by dancing in the Spirit, laughter, signs and wonders and, most importantly, people coming to know Christ.<sup>12</sup> But as she traveled and evangelized, she saw a great need to train leadership for the church so she dedicated many years to Bible school ministry.

### **CLYDE AND VIRGINIA SHIELDS**

Williams wasn't the only one interested in evangelism. Clyde and Virginia Shields arrived in the Philippines in 1953. While Virginia's work was mainly at home, Clyde traveled throughout

the islands as an evangelist, conducting meetings himself or bringing other evangelists with him. Healings were often reported in his meetings. In 1952, he hosted Canadian evangelist Mark Buntain, later known for his work in Calcutta, India. Shields brought him to northern Luzon. Large crowds attended the meetings and about twelve were saved, including a drunk whose life was transformed by Jesus. The man went home and threw out quite a bit of rice wine stashed under his house. Later his son graduated from an Assemblies of God Bible school.<sup>13</sup> Shield's ministry was cut short, however, when he was caught in gross immorality, and they were sent home in 1955.

#### ERNEST AND JEAN SJOBERG

While many missionaries were laboring away in Manila, Ernest and Jean Sjoberg felt called to labor in central Luzon in Angeles City, Pampanga province, about an hour's drive north of Manila. There, they pioneered Angeles Christian Center and also ministered to U.S. servicemen and their families from the nearby Clark Air Force Base as well as the Filipino population. Jean's main role was at home. Following the pattern of other missionaries and Filipino pastors, their church developed outstations in the surrounding communities. In at least one community, they had a permit to use the plaza owned by the Catholic Church to show the Oral Roberts film *Venture into Faith*. At least twenty-five hundred people showed up and at the last minute, the priests forced the cancellation of the permit, forcing them to move into the market area where the meeting appears to have gone forward.<sup>14</sup> Such persecution was common throughout the country.



Sunday School was a major part of the Sjobergs' ministry, both at the mother church and the outstations. By 1954, Sunday School attendance at the Angeles church had reached as high as 140 with many more in the outstation Sunday Schools.<sup>15</sup> Also in 1954, they were conducting services at the main church five nights a week. It was an exhausting schedule. The Friday night service was entirely in English and was targeted for the U.S. military personnel.

At one point, the Sjobergs supported as many as twenty-eight students at BBI. One of those was a young man named Fred Mendoza, who had been saved in Manila under Paul Pipkin's ministry at Glad Tidings tabernacle. When Mendoza returned home to Pampanga, he and his parents started looking for an Assemblies of God church and came to Angeles Christian Center. Since Mendoza was studying at BBI at the time and the church was considerably closer to the school than his home, he moved in with the Sjobergs, who supported and mentored him for part of his time at BBI. After graduating, he remained at the church as the youth pastor and later moved to California where he pastored a sizable Filipino congregation. He remembered Sjoberg as a compassionate man who was an excellent teacher and evangelist.<sup>16</sup>

But Sjoberg wasn't the only evangelist to minister at the church. From March 17–22, 1955, evangelist Ralph Byrd held a salvation-healing campaign in the city, supported heavily by the Sjoberg's church. For weeks prior to the meeting, the church prayed, prepared, and advertised. The result was that the church was strengthened with hundreds of new contacts to follow up. People were also healed of numerous diseases including cancer and tuberculosis. The blind saw and those without speech spoke.<sup>17</sup>

The Sjobergs also felt led to minister to the aboriginal people of the area known as Negritos who were totally unreached with the gospel. They were generally smaller in stature and tended to live in the more rural areas, isolated from the rest of society. Each community had a hereditary king as the head of the group. The Negritos were suspicious of outsiders, and the king's permission was needed to conduct meetings in the community.

Although their ministry schedule was already full, the Sjobergs felt led by the Holy Spirit to go to the Negritos and minister in their communities as well. Adding this to their outreach program provided opportunities for Christian servicemen from Clark Air Base to be involved, and Saturdays were dedicated to this outreach. By this time, the Sjobergs had a car without which this ministry would have been impossible. But their car, a Chevrolet sedan, was not suited to the off-road driving needed to ford rivers, cross cornfields, and climb mountains. With grace from God and a lot of patience and hard work, they got the job done.<sup>18</sup> When necessary, Sjoberg, who was a large man at about six feet two, carried workers across streams on his back.<sup>19</sup> What happened can only be described as a sovereign move of a loving God among a neglected people group.

The Negritos were animists who believed in the power of the supernatural. In one village after another, they began to come to Christ as the gospel came with Pentecostal power, sick bodies found healing, and sin-sick souls found hope in Jesus Christ. The news of God's power to heal spread quickly throughout the Negritos' villages, and more kings invited Sjoberg and his team to visit. In one village, as many as three hundred came to the gospel rally and in other communities almost the entire village attended.<sup>20</sup> As the gospel took root, land was donated by the

kings, and U.S. servicemen were enlisted to put up church buildings to conserve the fruit of what God was doing. In one village, the king cleared a piece of land for a church before the Sjobergs even came to his village in the hopes that they would also come there!<sup>21</sup>

The ministry to the Negritos included a social aspect as well. Somehow the Sjobergs were able to get grants from the Philippine government and provided ten thousand dollars worth of water buffaloes to be used for plowing fields and many other chores in the villages. Through the help of other government agencies, they received fruit trees, clothing, wells, roads, plows, seeds, and numerous other things that greatly benefited the Negrito people.<sup>22</sup> Maynard Ketcham commended them highly for this program, which also won commendation from the Philippine government. In addition to bringing salvation to the people, the publicity generated from their work enhanced the reputation of the PGCAG.<sup>23</sup> At the end of two years, Sjoberg could report that twenty full-time workers, many of them converts through the Angeles Christian Center, were engaged in ministry to the Negritos in four different provinces. Six churches had been built using bamboo and other native materials and another six were under construction. In 1957 alone, 250 Negritos were baptized in water and others were preparing to do so.<sup>24</sup>

After a number of years of faithful ministry in central Luzon, Ernie Sjoberg began to run into problems with the FMD. First, his budget was low, and he ended up taking a job as an educational counselor at the school for the children of U.S. military personnel at Clark Air Base since Sjoberg had a master's degree in that field.<sup>25</sup> This was a violation of FMD policy.

There were also problems with the church property. One source who was close to the situation says that Sjoberg had built

the church with personal funds from the sale of his own home in the States, and did not raise the funds from churches. Whether the church was titled to the U.S. General Council, the PGCAG, or some other entity is not clear.<sup>26</sup> A committee was sent from the PGCAG to investigate why Sjoberg had not turned over the property and proceeded on furlough as scheduled, indicating that it was probably in the name of some other entity than the U.S. General Council or the PGCAG. The PGCAG was taking steps to remove him from the ministerial list, but the reasons why are not stated. The Assemblies of God Missionary Fellowship Executive Committee (AGMF Excom) also approved a letter to Hogan, the executive director of the FMD, to urge a resolution to the problem.<sup>27</sup> The PGCAG general superintendent was authorized to investigate the corporation that Sjoberg had apparently formed, as well as the amount of the mortgage that he had taken out on the property. Efforts were also made to resolve the interpersonal conflicts that had arisen.<sup>28</sup> Some of these interpersonal conflicts may have arisen, in Fred Mendoza's opinion, because Sjoberg lived closer to the Filipino people than did other missionaries. Mendoza observed that other missionaries lived in nicer houses and drove better cars, but that Sjoberg did without these things. And he felt that this was part of Sjoberg's relational problems. He also candidly admitted that Sjoberg was a bit extreme, often sacrificing his family's needs for the sake of the ministry.<sup>29</sup> In the end, the situation was not successfully resolved and FMD decided to remove the Sjobergs from the field. The situation was so bad that the AGMF executive committee, Ketcham, and members of the PGCAG went in person to inform the Sjobergs of the FMD's decision.<sup>30</sup>

### RILEY AND FLOSSIE KAUFMAN

Riley and Flossie Kaufman and their children, from Centralia, Washington, joined the Pipkins at FEBC in 1955. Their background in radio and singing ministry prepared them for this assignment. Part of Riley's assignment was to be a music producer and coach for Filipinos who demonstrated talent for singing. He also produced radio programs with help from his wife. Flossie also served as a secretary to the FEBC director and handled the station's financial records. Their outside ministry involved various speaking engagements and working in the music program in a local church.

The Kaufmans maintained a grueling schedule. It was not uncommon for them to work all day and several hours into the night just to keep up with the FEBC workload. At one point, between the two of them, they were logging thirty-seven hours a month on the air. Flossie wrote radio scripts for seventeen programs every week, as well as overseeing their youngest daughter's education through the Calvert Correspondence Courses. As with any other departmental ministry, many meetings were also on the docket. They worked as hard as they did because they believed that radio was God's strategic tool to send the gospel to places with no missionary, pastor, or gospel literature. People could also listen quietly in the privacy of their homes or while working in the fields. One has to wonder, however, when the Kaufmans ever got the time to breathe, let alone rest or handle the music for a local church! But no matter what the pressure of the work was and the challenges that came with such a ministry, they knew that the Holy Spirit was anointing their task through the testimonies that poured into the FEBC mailbox.<sup>31</sup>

## EVANGEL PRESS

The rapid growth and development of the PGCAJ throughout the islands resulted in a continuous and incessant call for evangelistic and discipleship literature. The fact that numerous cults in the country were beginning to grow demanded the mass distribution of the true gospel through the fastest available means. Resourceful missionaries had been able to secure donated tracts, old *Pentecostal Evangel*s, Sunday School quarterlies, and numerous other resources through the kindness of supporters in the States who would pack them in barrels and ship them to the field, paying the shipping expenses and customs duties as well. As valiant as these efforts were, however, they were insufficient to meet the growing demand. In 1955, missionaries Floyd and Louise Horst opened Evangel Press to meet this need. God had spoken to Louise's heart about becoming a missionary when she was eleven years old.<sup>32</sup> The Horsts had arrived in 1950 and served in various capacities at BBI for several years along with directing the Press. No doubt for convenience as well as the fact that space was available, Evangel Press was placed on the BBI campus.

The original presses were secondhand and shipped from the United States, having been purchased through the U.S. Assemblies of God young people's missions program, Speed-the-Light (STL). In time, the press provided quite an array of literature from evangelism to Vacation Bible School, as well as materials related to discipleship and Christian living. It also produced *Pentecostal Voice*, an attractive, well-edited monthly magazine that featured news and inspirational articles, and served as the official publishing organ of the PGCAJ. Paid subscriptions for the *Voice* were intended to cover the costs of

printing, but many of these were not paid faithfully and eventually dropped off, causing much stress on the budget at the Press. Much of the funding apparently came from BGMC, the children's missions program of the U.S. Assemblies of God. The response of the PGCAG to Horst's leadership was positive. In a letter to Maynard Ketcham, General Superintendent Rudy Esperanza commended Horst's leadership in this ministry, stating that he felt that Horst was the only missionary on the field with the skills needed for this kind of work.<sup>33</sup>

Overseeing the Press brought some challenges, however. On the field, the missionaries formed a committee called the Philippine Literature Evangelism committee (PLE) to oversee the printing of whatever resources might be found within the country. The original PLE committee was comprised entirely of missionaries, which did not set well with Esperanza. At the 1959 General Council, he called for an integration of the committee with both missionaries and Filipinos serving.<sup>34</sup> This was soon corrected, with the number of PGCAG representatives equaling that of the missionaries.

By 1959, Horst could report that there were eleven book rooms (stores) in the country, four presses were available, and funds for the new, offset presses had been deposited in Horst's account in Springfield.<sup>35</sup> By 1963, the output of the Press had grown to ninety thousand volumes a month, a testimony of Horst's leadership and the growing partnership between the missionaries and the PGCAG.<sup>36</sup>

### MELVIN AND NORMA STEWARD

After spending their first year in the Visayas, Melvin and Norma Steward, who had come to the Philippines in 1956 after

pastoring in California, came to Manila to do the evangelistic ministry to which they had originally felt called. Melvin undertook Tagalog language study and went to work with a Filipino pastor named Eddie Medina who was pastoring in Quezon City as the church's missionary advisor. Steward does not describe what this entailed, but it may have been ambiguous enough to allow him to define his own responsibilities. He did, however, engage in evangelism, taking Filipinos with him out for evangelistic outreaches where many people came to the Lord.<sup>37</sup> The Stewards left the field at the end of their term in 1960 and for unknown reasons, did not return.





### GLAD TIDINGS REVIVAL CENTER AND BETHEL TEMPLE

**F**rom the day they arrived, the Pipkins had a burden to start an Assemblies of God church in Manila since there was none. In 1951, they felt led to pioneer the Glad Tidings Evangelistic Center in conjunction with a Filipino pastor who would be selected by Esperanza. At first, the FMD was reluctant to agree to such a venture because of the civil unrest at the time, but in 1951 it was decided to conduct a one-year experiment under Pipkin's leadership.

#### THE PIPKINS PIONEER

Glad Tidings Revival Center (later Bethel Temple) was initially located in Tondo, a section of town notorious for crime. The only available place that the Pipkins afford to rent was a typical old market building. To get the place ready for worship, the Pipkins brought in the fire department to wash down the walls with their hoses and BBI students to clean.<sup>1</sup> The beginning services of the church were marked by the power of the Holy Spirit. About eighty received the baptism in the Holy Spirit and more than one hundred followed the Lord in water baptism during the Pipkins' ministry.<sup>2</sup> Violet recounted what happened one night in revival services:

Then one night we were singing a song my husband was leading us, some song, and all of a sudden the Holy Spirit came down on that place like the Pentecost. People who had never heard others speak in tongues, they were speaking in tongues all over the audience. It was so marvelous, it was just so thrilling. . . . This man came up and he was giving a testimony and telling how wonderful it was to be 88 years. When he finished his testimony, he jumped about a foot and a half up in the air, this eighty-eight year-old man. He was shouting; the others came up and they were just so filled with the power of God. It was absolutely amazing.<sup>3</sup>

The Pipkins were especially effective in reaching young people and formed a Christ's Ambassadors group, taking the name from its U.S. Assemblies of God counterpart.<sup>4</sup> Pipkin correctly believed that God would raise up Spirit-filled pastors and workers if they could worship in a Pentecostal atmosphere.<sup>5</sup> One of the young converts was an aspiring actress named Virgie Carolino who had lost her voice because of laryngitis and could not take a screen test for a movie part. But, God used her illness to get her attention.<sup>6</sup> When Jesus came into her life, her desire to be an actress faded and she found herself called to the ministry. She was one of several young people from the church who decided to enroll in BBI. Another member of that group was a young dentist named Eliseo Cruz, whom she married. After graduating, they went on to pioneer two churches in Manila. He eventually became the district superintendent of the Central Luzon District, and, later, Virgie had a prominent ministry during the charismatic renewal.

These joyful victories didn't come without trials. But even in the trials, the Pipkins saw God's hand. One day, the church nearly burned to the ground:

Two hundred homes were burned on both sides of the Revival Center and across the street telephone poles were still burning and falling, and the air was hot and filled with smoke. A small wooden building in front of the church was burned down. One piece of matting, out of which our walls are made, was burned on one side of the church and two pieces of matting on the other side. But the tabernacle was still standing with a big neon cross bearing the words "Jesus Saves."<sup>7</sup>

Esperanza finally brought in Benny Maningan to be the Filipino pastor at Glad Tidings. New missionaries Lester and Louise Sumrall were selected to replace the Pipkins, but their arrival was delayed. Since the Pipkins were long overdue for furlough and could not wait, the church was placed entirely in the hands of Maningan.

### **LESTER AND LOUISE SUMRALL**

The Sumralls finally arrived in 1952, with their sons, Frank and Stephen, about nine months after the Pipkins had departed. A third son, Peter, was born while they were in Manila. Sumrall, an evangelist of some renown, was born to a Pentecostal mother and an unsaved father. Choosing to follow his father's way early in life, he contracted tuberculosis, a disease for which there was no cure at the time. He was confronted by God in a dream to preach the gospel and get saved in the process or die. Feeling that the life of a preacher, a class of people whom he

despised, was preferable to dying, he chose to preach, although, by his own admission, he had no compassion for the lost.<sup>8</sup> But God saved him and changed his heart.

Leaving home at the age of seventeen, he hit the evangelistic trail and never looked back. He met Louise while on a preaching tour of South America where she had been serving as a missionary. His autobiography reveals a bold, powerful man of faith, with a fiercely independent spirit who was used to having things his way, a characteristic that was not conducive to being part of a team. When asked on his missionary application if he would be willing to receive direction regarding his proposed missionary work from his fellow missionaries, he responded that he was called to one task, suggesting that he might not have been amenable to counsel from others.<sup>9</sup>

That one task was to build great evangelistic centers in major cities all over the world. This was an outstanding strategy, not common to this era when going to the uttermost parts of the earth still often meant looking for the most rural and forlorn place one could find. Sumrall saw what must have been a revelation in his time—that powerful churches in urban centers could impact an entire nation where the lost could be found, nurtured, and released into ministry.<sup>10</sup>

Manila was the first city on his list, in part because he had been to the city a couple of years before on an evangelistic tour and had concluded that there were no churches in the city that preached the true gospel. While there were certainly not enough churches, Protestant groups had been working in the city since 1898.

Sumrall set about to fulfill his vision. Taking over the work begun by the Pipkins, God began to bless his ministry, although it began rather inauspiciously. One of his first acts was to

dismiss Maningan, something the Pipkins never understood.<sup>11</sup> At about the same time, he made a public statement that the church was not sufficiently Pentecostal, causing the church to drop to six in attendance. The Pipkins also didn't understand why he said this.<sup>12</sup>

Sumrall felt that the location of the church was problematic. In addition to being in an old market, the church building was located next to an open sewer. The first time he preached there, the bloated bodies of two dead pigs floated in the water.<sup>13</sup> So he decided to move and purchased a bombed-out lot in Ermita, not far from Manila Harbor and along one of Manila's main thoroughfares.<sup>14</sup> Pipkin raised the funds for the property while home itinerating in 1952.<sup>15</sup> Sumrall also changed the name of the church to Bethel Temple, which also became known as the "Christ Is The Answer" church.

The church began to grow almost immediately. The Sumralls worked day and night. The Holy Spirit was also at work. American evangelist A.C. Valdez came from the States for a crusade and hundreds of lives were transformed by the power of God. Sumrall reported that twelve thousand made decisions for Christ.<sup>16</sup> Three hundred and fifty people were baptized and about three hundred were added to the church.<sup>17</sup>

While they were rejoicing in what God had done, the Holy Spirit was about to do something even more spectacular. As often happens in the work of God, one incident can lead to many open doors of ministry. In Sumrall's case, an open door would bring a powerful move of God that would impact the city and the nation.

Clarita Villanueva was a seventeen-year-old girl locked up for prostitution in the infamous Bilibid prison, the same place where the missionaries had been temporarily interned at the close of

the war. Born to a prostitute who also dabbled in the occult, she had become demon possessed. Not only was she possessed, she was actually being bitten by the demons, a fact too well documented to doubt. This attracted national press coverage. Specialists came from all over the world to examine her and, not surprisingly, were unable to help her. When Sumrall heard the story by radio, he immediately sought to gain entrance to the prison and was granted permission. Fasting and praying over the course of two days, Sumrall began rebuking the demons in the name of Jesus. A battle ensued for Villanueva's life and soul. The bite marks that had evidenced the demonic possession and drawn the attention of the media continued for a time even after Sumrall had arrived as he battled the forces of hell on her behalf. In the end, in accordance with Philippians 2:9–11, the demons were forced to acknowledge the supremacy of Jesus' name and were evicted from her. Wonderfully delivered, she accepted Christ and began to follow Him. The deliverance shocked the medical scholars and electrified the nation. The story, with Sumrall's name and picture in the papers, traveled like wildfire all over the country, in spite of the fact that he did not talk to the press himself. Sumrall was deluged with invitations to speak. He later estimated that several million people came to Christ in one way or another as a result of Villanueva's testimony.<sup>18</sup>

There was another unanticipated benefit of this miracle. Sumrall had been working hard to get a building permit, and his application was lost in the bureaucratic graft and corruption that is endemic to large cities. Bribery, in which Sumrall refused to participate, was the normal practice. After Villanueva was delivered, Sumrall had such favor with the mayor of Manila that the building permit was instantly approved. Sumrall never had

another problem with the city government, nor was he ever forced to pay bribes. In fact, the final permit was given free of any charge, saving the church a considerable sum of money.

In January 1954, American evangelist Clifton Erickson, an acquaintance of Sumrall from the States, came to Manila to hold special meetings for the church. By all accounts, the six-week meeting stirred the city. Virtually all available newsletters from missionaries on the field at the time gave testimony to what God was doing, and claimed that this was the greatest revival meeting ever to hit Manila. Accounts claimed that between thirty to sixty thousand attended each night. Thousands of miracles of healing and deliverance were reported. An estimated one hundred fifty thousand people came to Christ, and Bethel Temple mushroomed in size to at least seven thousand, which more than packed out their new building.<sup>19</sup> Assessing the long-term results of the meeting is a bit difficult more than fifty years after the event, but it is accurate to say that the resultant growth propelled the church to flagship status in the PGCAAG for nearly two decades and gave the Assemblies of God name recognition throughout the country.<sup>20</sup>

### **ERNIE AND DELORYES REB**

Later in 1954, the Sumralls felt led to leave Bethel Temple and resume the pastorate of the church that they had left in South Bend, Indiana, although they continued to have some involvement in Bethel Temple for a number of years. A short-term missionary named Glenn Horst served until the newly appointed missionary pastors, Ernie and Deloryes Reb, could arrive. Reb was a friend of Sumrall's and had accompanied him on his initial trip to the Philippines several years previously.



Whether the PGCAG leadership was even consulted about who should pastor the work is not known. That it was not turned over to a Filipino at this point may have sown a seed of dissension that would manifest itself a few years later.<sup>21</sup>

Reb was an aggressive evangelist who involved Bethel Temple in church planting and construction at least as far away as Baguio. They also launched a daughter church in Quezon City, which is part of the Metro Manila region, the first Pentecostal church to be planted there. After renting a building and having an evangelistic crusade to get things going, he turned the work over to one of the young people.<sup>22</sup> In time, property was purchased and a building was constructed with funds raised through the mother church. Another church was planted in Caloocan, which now borders Quezon City on the north. Reb's tenure was not long, and they left for the States. They resigned their appointment with the FMD, but later returned with their own organization which built many churches for the Assemblies of God and maintained close ties with both missionaries and pastors.

In 1957, another Assemblies of God evangelist, Hal Herman, came to Bethel Temple for a three-week evangelistic campaign. A former Army officer who had served on MacArthur's staff in the liberation of the Philippines, he came to Christ after the war. Under his ministry, thousands prayed to receive Christ as their Savior and many were healed. The Holy Spirit was also poured out and scores received the Baptism. Attendance became so large that they had to move out of the church and into the park across the street, thus giving even greater publicity to the meetings. Once again, God used the methodology of large crusade evangelism to add to His Church.

### **ALFRED AND ELIZABETH CAWSTON**

By 1959, Alfred and Elizabeth Cawston, former missionaries to India who had pastored in Terre Haute, Indiana, were recruited by Ketcham to pastor the church. Cawston was a well-respected minister with a well-rounded ministry in both pastoring and education, having pioneered Southern Asia Bible College in Bangalore, India. In February of that year, the Cawstons hosted a meeting known as the Great Commission Congress with Evangelist Morris Cerullo as the main speaker. While the numbers were not as large as the Erickson meetings in 1954, the meetings were impressive nevertheless. Thousands attended and many miracles took place. Hundreds were also baptized in the Holy Spirit. As a result of the meetings, attendance increased substantially at Bethel Temple, its out-stations throughout the city, and other Assemblies of God churches in the area. One thousand new believers were baptized in what was believed to have been the largest baptismal service ever held in Manila.<sup>23</sup>

Over the next several years, other missionaries followed the Cawstons. The church became a beacon of hope to the lost as it continued planting many daughter churches throughout the Metro Manila region and elsewhere throughout the country. Surely, no one could have foreseen the trouble that would soon befall this mighty congregation.



## PIONEERING IN PANAY

**T**he island of Panay, which lies to the southwest of Manila and is one of the larger islands in the archipelago, was the first island aside from Luzon to welcome Assemblies of God missionaries.

### WARREN AND MARJORIE DENTON

In September 1949, Warren and Marjorie Denton, along with their two sons, Warren Jr. and James, arrived from China to serve in Panay, having heard of the need there from Glenn and Pauline Dunn.<sup>1</sup> When they sailed into Manila Harbor from Hong Kong, Jim recalled that they had to carefully sail around many ships that had been sunk during the war and not yet removed.<sup>2</sup>

### DUEÑAS, ILOILO

The influence of the Dunns notwithstanding, the main reason the Dentons were assigned to Panay may have been because Eugenio Suede, one of the original pioneers had written the FMD and requested that a missionary be sent.<sup>3</sup> When the Dentons arrived at his church in Dueñas, Iloilo, Suede was in the States. They began preaching in the church and doing evangelistic ministry in the villages. The work was hard as Dueñas, like much of the lowland provincial areas of the country, was a strong Catholic area.

Fortunately for historians, Denton's mother saved all, or at least most, of their letters home from the time of their arrival in 1949 until near the time of her death in 1963. The letters provide a great, unvarnished picture of what life was like for missionaries of their time, as well as providing a wealth of information about the work on Panay and, of course, the personal lives of the Dentons.

In one letter home, Denton explained that their deluxe bathroom included a rain barrel set up in back of the church to hold shower water which had to be dipped out and poured over his body. Because of the lack of privacy, he had to wear his swimming trunks.<sup>4</sup> The lowland area of the Philippines was quite hot year round, and Dueñas was no exception. Living at the church also meant having other people around most of the time with the attendant noise which would be a challenge for anyone who had grown up in rural or suburban America.

After a short time, Suede returned home and they began to work together, strategizing ways of reaching out into the surrounding communities with the gospel message. In the beginning they did not have their own public address system so they had to rent, borrow, or go without one, making it hard to plan meetings well. Tract distribution was a major component of their outreaches. In the beginning, it appears that much of their literature was in English and was sent from the States. Many Filipinos read English better than they speak it so the literature had some appeal. Travel was also a challenge as it was some time before they were able to purchase a vehicle with funds provided by Speed-the-Light.

Sadly, the Dentons had only been there a couple of months when conflict began to develop between them and Suede. They did not feel Suede was providing sufficient Pentecostal-style leadership to his congregation that would cause them to want to

press deeper into the things of God, even though the Dentons' letters at this time were filled with stories of miracles. In short, they felt Suede was stuck in a rut.<sup>5</sup> Finally, after about eight months, they felt that God could not move in their present situation, and that they had no control over what or perhaps, what was not happening there.<sup>6</sup> They moved west to San Jose, the capital of Antique, a neighboring province.

The parting of the ways appears to have stemmed from personality conflicts. In fairness to Suede, the Dentons' communication with their family only tells their side of the story. What Suede must have felt can only be conjectured. Like the separation between Barnabas and Paul in Acts 15, the parting proved to be beneficial to the work of the Kingdom. It also appears that the relationship was restored, at least to a degree, as later letters tell of Suede ministering with the Dentons in Antique.

### **SAN JOSE, ANTIQUE**

Prior to moving, Denton went to San Jose and picked out a house. The house was made out of bamboo. While bamboo allowed for natural ventilation, it also deteriorated rather quickly. It was in a rather dilapidated condition when they moved in and Marjorie was somewhat less than thrilled with her husband's choice.<sup>7</sup> With good carpentry skills and a lot of hard work, they soon made the house into a home and Marjorie began to feel more comfortable.

### **THE MINISTRY**

When they first moved to San Jose, the Dentons only had electricity four hours a day, from six to ten in the evening,

meaning that any work needing electricity had to be done during this time. In time, Marjorie was able to get a washing machine, which made her workload easier, even if it had to be done at night. She had a real challenge teaching the laundry lady how to deal with this new contraption.<sup>8</sup> No one else in town had one, and the community became interested. The public school, with Marjorie's permission, organized a tour for the entire student body to come in groups to the Dentons' home for a demonstration. One young lady named Angela Aragona described what happened to her when she escorted a group of students to see the machine:

And their [the students'] assignment in home economics is to interview the missionary about the washing machine, and they came to me and said "We cannot speak much English. Will you please help, and we'll write the questions and they will write the answer?" And so we did when we went there it was 4 o'clock in the afternoon because Sister Denton does her washing that time and after the washing that she was doing, I asked her also, "Why are you here in the Philippines?" and then she said, "We came as missionaries." And I said "That's very good because you teach about God but one thing I don't like about you is that you do not like Mary. "What did you say?" she said. "You do not even worship Mary and that's not good." She said, "You understand us wrong because we appreciate that woman, a very good example of a woman. . . ." Brother Denton and Sister Denton sat down on [at] the table and got their Bibles and answered the questions and talked about worshipping the idols and who God is. And we stayed there conversing about the Scripture until 11 o'clock in the evening.<sup>9</sup>

The time was well spent. Angela was from a family of practicing spiritists with many idols in the home, but she had a deep hunger for God. Like many Filipinos, she saw no conflict between spiritism and Catholicism, and contemplated becoming a nun because her hunger for God was so deep and real. She accepted the Dentons' invitations to attend church and prayer meetings. They also gave her a Bible and other Christian literature. About a month after their first Bible study at the Dentons' kitchen table, she accepted Christ and found the peace and joy that she had been seeking.<sup>10</sup> She became active in ministry, married a Christian young man, and raised a family. Later, one of her sons, Warren Aragona, became a PGCAG missionary to Southeast Asia.

Since the church that Chris Garsulao had pioneered in 1928 was nearby, the Dentons soon made friends with two of his sisters who had carried on the ministry. Together with some other workers, they started a new church with a core group of about eight. In the beginning, they used their living room for services. Within a couple of years, they were able to build a church made with native materials on the same property. Later they built a church and a house of more permanent materials.

In their church, they regularly preached and taught on salvation and the baptism in the Holy Spirit, and modeled the gifts of the Spirit. For all the years that they served in San Jose, they always had a Filipino pastor serving with them. One of the early Filipino pastors was a young lady named Elena Martin who came to serve with them in 1950. In time, she met and married a young man named Nilo Lapasaran, whom the Dentons had first met in Dueñas. Lapasaran was about the same age as Warren Jr. The three boys became fast friends, and the Dentons treated Lapasaran like a son. Sensing that God may have placed a call on



Lapasaran's life, they sponsored him at BBI.<sup>11</sup> Lapasaran came to serve with them as the Filipino pastor in 1954 when he and Elena married. Together, they served with the Dentons for a total of seven years in two different stints from 1954 to 1958 and from 1967 to 1970. Lapasaran looked up to Denton as his mentor meaning that Denton was the real leader of the church.<sup>12</sup>

One of their strategies was an annual Daily Vacation Bible School during the summer months of March to May, which was apparently done several times in succession each year with a different group of students each time. In 1955, they ministered to around nine hundred children and could have done more were it not for the fact that Marjorie and her helpers were understandably exhausted.<sup>13</sup> They also organized a strong Christ's Ambassadors youth group and Sunday School. In 1956, Denton reported that attendance at the church had reached as high as 683, with another 3,058 attending at their outstations.<sup>14</sup>

At some point during this period, Marjorie also served as the president of the Women's Ministries for the Western Visayas District. This meant more meetings to plan and direct, but she seems to have tackled it all.<sup>15</sup> She must have been a woman of exceptional organizational skills. They also had their share of guests. At one point, Mayme Williams and Evelyn Hatchett, a former missionary to China who served briefly in the Philippines, came through for evangelistic meetings that were singularly blessed with signs and wonders.

### **OUTREACHES AND CHURCH PLANTING NEAR SAN JOSE**

While overseeing the work in San Jose, the Dentons did not neglect the towns nearby. In many of these towns, one day of the week was designated as market day. On this day people

came from the surrounding areas to do their shopping. The Dentons' strategy was to go to these towns on market day, get a permit to hold a meeting, set up sound equipment in the market area, preach the gospel, give an altar call, and pass out literature, including the Pentecostal Evangel. Catholic priests occasionally opposed them, even getting on the radio to warn people not to attend. In at least one case, the priest's strategy backfired and two thousand people showed up for the rally.<sup>16</sup> Whenever the boys weren't in school, they would accompany Denton to these outreaches. The Dentons saw many people respond and come to Christ; there was a genuine hunger for God, although there were also many occasions where they did not see the fruit of their labors immediately. In time, however, churches were planted in many of those places. By 1959, there were nine churches and nine outstations in Antique, with a total attendance between seven and eight hundred.<sup>17</sup>

Traveling in the rural areas was not easy. Roads, if they were paved at all, were full of potholes. The Dentons faced washed-out bridges and rivers and streams to be forded without getting the engine wet. Evangelistic trips back into the mountains required parking the Jeep at the foot of the mountains and hiking in, carrying water, food, literature, the sound system, and anything else needed for meetings. Good health and a good pair of walking shoes were an absolute necessity.

Not only did the terrain present challenges, so did bandits. The endemic poverty of the Philippines is a breeding ground for social unrest which gives rise to terrorist groups, sometimes backed by Communists. Such was the case in Panay in the 1950s, and the Dentons had to be wary of them continually when traveling in the rural areas.

The Dentons discovered the advantage of literature distribution. When people took it home, others who had not

attended the meeting could also read it. So the Dentons worked hard at securing literature wherever they could. Much of it, at least in the early years, came from the States. At one point, a Sunday School class led by former missionary Blanche Appleby sent thirty-five boxes of literature!<sup>18</sup> The disadvantage was that literature from the States was in English and reflected a Western worldview, thus making it not as effective as literature developed indigenously. However, the Dentons effectively combined the use of the spoken and the written word and carried this pattern throughout their ministry.

Financing their ministry was always a challenge. The promise that God will provide for His children does not mean that there will be no sacrifice. In one letter home, they commented that their money didn't last long.<sup>19</sup> Their support check from the Missions Department came only once a month meaning that the end of the month was a stressful time for them, especially since many times the check was late as the mail system was not always dependable. On more than one occasion, they had to borrow money from a friend to keep food on the table. Yet they didn't complain, and their pictures suggest that God indeed provided!

## **FAMILY MATTERS**

One of the greatest challenges for any missionary couple is the education of their children. The Dentons had the choice of either correspondence study courses proctored by Marjorie, an early form of homeschooling, or putting them in the public school system. The challenge of the public school system was that the curriculum may not mesh with that used in the United States, which would make it hard for missionary kids (MKs) to reintegrate into the system at home when they return for

furlough. The Dentons used both the correspondence courses and the public school system for their kids. In time, Jim also studied in Manila and Warren Jr. ultimately completed high school in the United States.

Family time was important to the Dentons, and excursions to the nearby beach and other kinds of outings were common. Sometimes they would go hunting for crabs in the evening. They also enjoyed swimming. When they went to the beach, they sometimes went alone as a family. On other occasions, they were joined by members of the church. In their generation, American Pentecostals disapproved of men and women swimming together because it was believed to induce inappropriate sexual desires. Since the beach they went to with church members was broad enough to separate the men and the women, they could swim without violating their consciences.

Warren Jr., whom they called Junie, and Jim were typical kids. They were involved in school activities, had pets living under the house, and followed Major League Baseball—as best they could from the other side of the world. Jim even joined the Cub Scouts. Their toys were simple and some were home made.<sup>20</sup>

Like many missionaries before and since, the Dentons experienced a family crisis that put their calling to a real test. By 1956, Warren Jr. had finished high school and was attending Central Bible Institute (CBI) in Springfield, Missouri, about eighty-five hundred miles away from San Jose, Antique, when he became quite ill. When Marjorie heard this, she became extremely distressed and couldn't sleep at night. Her anxiety increased when they sought permission for her to return to the States to be with him, and the response from the Missions Department was unexplainably delayed. Finally, she could endure it no more. She and Jim flew to the States without

approval, knowing that she would not soon return to San Jose. They also knew that this might cost them their missions appointment, but they felt that family was more important.<sup>21</sup> Though tardy, approval did finally come.

Although they felt strongly that Marjorie and Jim needed to be with Warren Jr., they also had a strong sense of responsibility to their work so Warren remained behind. In a day before e-mail and with long distance calling being extremely difficult, letters were virtually their only communication. They anticipated a two-year separation since they were not scheduled for furlough until 1958. Only Warren's letters to Marjorie survive, and they reflect much loneliness and sorrow at being separated from his family. Yet the letters also carry a sense of resoluteness about carrying on with the task. The Dentons reckoned that enduring trials and hardships was just part of following Jesus. Fortunately, however, Warren was able to move up their furlough schedule, and he joined Marjorie and the boys in the States in 1957 after a little more than a year apart. During their separation, their love and commitment to one another never waned.

### **GUNDER AND DORIS OLSEN**

Gunder and Doris Olsen were itinerating in preparation for missionary service in Indonesia when they felt the Lord redirecting them to the Philippines. Olsen had been a power shovel operator for a company in the Pacific Northwest when God began to deal with him and Doris about becoming missionaries. He had sensed a missionary call when he was filled with the Holy Spirit, and received a great prayer burden for revival, but the actual call did not come until sometime later.<sup>22</sup>

In the beginning, their commitment was for one year to fill in for the Dentons when they went home for their first itineration in 1953. Jim Denton described Olsen as:

A cowboy preacher and a go-getter from the beginning. He hit the ground running when he reached the Philippines. The home where we had lived was built of nipa grass and bamboo. I am sure this was as much of an adjustment for the Olsen family as it had been for us. There was a rather poor water supply so Gunder and several helpers proceeded to dig a well. They attached a bucket to a rope and the Speed-the-Light vehicle. It was driven back and forth while Gunder and the helpers dug the well. Gunder was muscular and had been a boxer in his earlier days. He had the ability to ride a bicycle sitting backwards. These things just amazed the Filipinos. He also sang and played the guitar. Doris played the accordion. There were many things about Gunder that endeared him to the Filipino people. He had a real passion for the lost, was a tremendous preacher, and was used to doing things in an efficient way.<sup>23</sup>

Angela Aragona, whose sister sold the property to the Dentons for the church, was impressed by the Olsens as well, although she occasionally found them both to be abrasive and abrupt.<sup>24</sup> To her, Doris was a like a second mother. Her description of Gunder is touching:

I was so attracted to worship the Lord the way I am now because of his example. He is so loving to Christians. In fact, one incident was in San Jose, Antique. He found out that there was a woman there that was sick of bleeding for a month in the hospital, and nobody took care of her. . . .

He took her to Iloilo City 100 kilometers away from San Jose to put her in a hospital here in Iloilo City, and he made a trip so many times to San Jose just to attend to this sister and brought her medicine three days and three nights without sleeping.<sup>25</sup>

In God's providence, the Olsens stayed much longer than a year. While ministering in Antique, they became burdened by the fact that there was no Assemblies of God work in Iloilo City, the great port city on the southeastern coast of Panay about three hours drive by car from San Jose. Shortly before the Dentons returned in early 1954 and became their lifelong friends, the Olsens moved to Iloilo, believing that God was calling them to put aside their dreams to go to Indonesia and plant a church there.

Fired with vision and enthusiasm, the Olsens and some BBI graduates, who had returned home to Panay, leased a building to begin the church. Olsen invited one of them, Fausto Virgo, to serve as the Filipino pastor. Olsen mentored Virgo, and they developed a good working relationship.<sup>26</sup> Angela Aragona, although not one of the BBI graduates, was also invited by the Olsens to move from San Jose to work with them in Iloilo. Since she was single at the time, she just stayed with them and was able to closely observe their lifestyle. She related that the Olsens planted the church at great personal sacrifice:

There was a time when they did not have anything—they don't have food. But we have food as workers of the church; we were supplied food from their own pocket and then when one time they did not have anything, their maid came and asked for rice and I said "What do you

have there?" "Nothing, nothing is . . . in the refrigerator." They have no money whatsoever, but they still keep serving the Lord, praising the Lord and finally they have to send their two boys home because they have no money to sustain them but they went on. One time, when Brother Olsen would lie down on the floor while we were doing the benches because he was hungry and tired. One time he came to us and said "What do you have there for food?" I said "We have rice, dried fish and then banana." And he said, "Can I eat with you?" and I said "Yes you can eat only rice and banana." He said that's okay because they did not have any food in their home. I did not know how long that was.<sup>27</sup>

Reports conflict as to what kind of a building Olsen leased. Ketcham reported it as dilapidated and in a poor section of town. Denton wrote that it was in the best possible location, near local colleges and along the bus routes.<sup>28</sup> Whatever the truth may have been, the building did need some repairs and was extremely dirty. All people available, including the Olsens' two sons, Merle and Marvin, were put to work. Gunder made the pews and the pulpit himself.<sup>29</sup> When the building was ready, banners were put up, handbills were printed, and meetings begun. Olsen's anointed preaching, accompanied by signs and wonders, produced immediate results, and Iloilo Assembly of God was born.<sup>30</sup> Within a few short years attendance reached five hundred and a larger facility was purchased. The name of the church was then changed to Bethel Temple Assembly of God.

While solid Sunday School and youth programs were put in place and served as a great asset in the discipling of new believers, the explosive growth of the church was fueled by the



power of Pentecost. Again, as in other places, God saw fit to use Evangelist Ralph Byrd in a powerful way. The Byrds came in 1955 and, in conjunction with meetings for the Dentons in Antique, held meetings for the Olsens in Iloilo. In the evening rallies, hundreds were saved and healed. In two morning meetings, forty believers received the baptism in the Holy Spirit. But no move of God goes unchallenged by the enemy. Byrd told the Dentons, who also attended the meetings, that they sensed greater demonic opposition in Iloilo than anywhere else they had been in the Philippines.<sup>31</sup> Three months after the meeting, however, Olsen could report that the church was aglow with the power of the Holy Spirit, with another twenty people having been filled with the Spirit after the Byrds had left town.<sup>32</sup> Some time later, Hal Herman came for a three-week meeting with much the same results.

Like most Assemblies of God missionaries involved in church planting, the Olsens were not content to serve at their location only and began to plant other churches through outstation ministries. By 1956, the Sunday School at the main church had grown to more than seven hundred with as many as three thousand more in the outstation Sunday Schools.<sup>33</sup> These outstations were mainly staffed by young people from the church's Christ's Ambassadors group that had received some training and were challenged to take up this ministry.

All of this activity led to a busy life. The Olsens generally counseled, wrote letters, made phone calls, and led Bible studies on Mondays and Tuesdays. On Wednesdays, they ministered in the outstations. On Thursdays, they made hospital calls and had a night service. Friday was choir practice. On Saturdays, they trained Sunday School teachers about the next day's lesson.<sup>34</sup> Obviously, Sunday was the focal point of their ministry.

### **MELVIN AND NORMA STEWARD**

The Olsens left for furlough around 1958, and Melvin and Norma Steward, new missionaries, came to fill in for a year. The Stewards had a burden for Manila but were willing to go where they were needed, an attitude which Esperanza deeply appreciated.<sup>35</sup> Pastoring the church also meant overseeing the far-flung outstation ministry, which by this time had spread all over Panay. Steward hiked many miles to visit the more remote churches.<sup>36</sup> By this time, the church also had a large literature ministry that focused on translating materials into Ilongo, the regional language.<sup>37</sup> J. Edward and Frances Blount, whose background and ministry are described later, also filled in after the Stewards moved to Manila.

### **PHYLLIS BAKKE**

When the Olsens returned in 1959, they brought with them a young teacher named Phyllis Bakke to work in the music program of the church. She had been comfortable in her position as a public school teacher and had great relationships with people and job security. But the Holy Spirit began to stir Bakke, and she became dissatisfied with the status quo. When she resigned her position to respond to God's call to ministry, her school's superintendent begged to know if she was leaving because she had been ill-treated. She struggled with how to respond, but could only answer that God was calling her elsewhere.

But Bakke did not know where the Holy Spirit was leading. She had a couple of offers to work in stateside ministries, but as she prayed she felt the Lord nudging her towards missions. She felt that she was not made to be a missionary and, in many

ways, was not qualified, but the Holy Spirit persisted. The clincher came when she played the piano for a missionary rally in her home state of North Dakota where Olsen was the speaker. He preached powerfully about the need to answer the call of God to reach the nations, and she fell under conviction. That afternoon God confirmed His will to her heart as Olsen invited her to come to Iloilo. Life would never be the same again.<sup>38</sup>

Bakke proved to be a versatile and valuable missionary. Not only did she handle the music program in the main church, she also assisted in Sunday School, outstation work, and youth ministry.<sup>39</sup> She did not receive full appointment until later, but became one of the longest-serving missionaries in the history of the field.

## CEBU AND NEGROS

**F**or a number of years after the war, those from the Visayas who wanted to go to Bible school had to go to Bethel Bible Institute in Manila, which involved considerable expense on a long journey by boat and bus. In time, space limitations at BBI led to limiting the available seats for those from the Visayas even as the churches in the region multiplied. The obvious answer to the need for more pastors was to set up a Bible school in the Visayas.

### IMMANUEL BIBLE INSTITUTE IS BORN

In 1951, Edwin and Oneida Brengle responded to this call. Brengle had received an invitation from a newly Pentecostal pastor in Sogod, southern Leyte, eastern Visayas, who was willing to bring his independent Bible school into the Assemblies of God. Leaving his family in Valenzuela, Brengle went to Leyte to open Immanuel Bible Institute (IBI). Once again, he found himself constructing buildings and, as in Pangasinan, their tenure would not be long in that location. Along with construction and classes, students spent the weekend in out-station ministry, which served a twofold purpose of reaching the lost and giving the students valuable hands-on ministry experience.

Joining her husband in Sogod at a later point, Oneida once again was faced with difficult living conditions in a house of only four rooms which they shared with a Filipino family. Apparently she was not able to boil their drinking water and both of them became quite sick. Brengle almost died from the bad water, and an early furlough was required to regain their health.<sup>1</sup> But their sacrifice resulted in a Christ-centered Bible school in the Visayas committed to training ministers through the exposition of the Scriptures.<sup>2</sup>

While they were recovering in the States, a typhoon damaged the campus as well as the Brengles' home. In view of this and the fact that the churches throughout the Visayas and Mindanao were beginning to recognize the new school, many felt that it needed to be moved to a more central location to serve the region well.<sup>3</sup> When the Brengles returned from furlough in 1953, Edwin began to look for a suitable site, once again leaving his family behind, this time in Sogod, as Oneida was needed at IBI. This time, however, the distance was not as great as from Manila to Sogod so he was able to commute between Sogod and Cebu Island. After he located an excellent piece of property for an affordable price in Cebu City, the campus relocated there. The new location in the largest city in the Visayas, while not immune to typhoons, was easily reached by boats from other islands.

Life in Cebu, however, had its challenges. The Brengles had received two sizable offerings from the United States to help with the relocation, but it was not enough, and they were forced to borrow money at 9.5 percent interest. On top of this, they also rented dormitory space but this, as well as renting a place to live, proved well beyond their budget.<sup>4</sup> Yet God provided for them. One of the original buildings they constructed was only

12-x-16 feet and appeared to serve as a chapel, kitchen, and dining hall for twenty students. It may have also been used as a classroom.<sup>5</sup> By October 1955, they had adequate dormitory space for forty men and thirty-two women, with one house that could be used by teachers.<sup>6</sup> A ninety-six foot deep well was also dug and electricity installed. Most, if not all of the students, needed scholarship assistance. The Brengles recruited sponsors from U.S. churches to give ten dollars a month, which would pay the entire bill for one student.<sup>7</sup> The students were not given a free ride since they were assigned chores around the campus to help contribute to the cost of their education. In this way the Brengles succeeded in establishing IBI in the new location by the grace of God, much prayer, sheer grit, and complete dedication.

They, however, were not content to construct buildings and instruct students. As they did in Sogod, on weekends they held outreaches and established outstations, using students as workers and touching many lives as people turned to the Lord. The Brengles' work in Cebu extended far beyond these ministries, intensive as they were. When the PGCA was organized into a sovereign General Council in 1953, the Visayas region became one of the first three districts, and Brengle became the first district superintendent, which required him to travel throughout the region to visit pastors and churches. Oneida edited the district publication, *The Voice*, and was also active in developing materials for and conducting Vacation Bible Schools.<sup>8</sup> A real go-getter with a strong personality and a lot of drive, she was involved in many areas of the school. One of their missionary colleagues said she was a real blessing to her husband.<sup>9</sup>

By 1956, however, the strain of the years had caught up with the Brengles. Problems developed. School closed a month early because of relationship issues.<sup>10</sup> Warren Denton, chairman of

the board of directors, wrote to his wife, Marjorie, who was in the States at the time, that there was a major problem between the Brengles, missionaries, faculty, and students.<sup>11</sup> The Brengles' side of the story is not known. What is known, however, is that about this time, Oneida Brengle urgently appealed to Ketcham by letter that they be given a furlough immediately. The letter gives the impression that they were stressed beyond reasonable measure, and she repeatedly mentioned how tired they were.<sup>12</sup> The furlough was granted, and they returned to the States in May 1956. While itinerating Edwin suffered a major stroke, ending their missions career. Gunder Olsen succeeded him as district superintendent for the region.

### **MAYME WILLIAMS AND THE AHLBERGS LEAD IBI**

In 1956, Mayme Williams assumed the presidency of IBI for one year. Williams, who appears to have normally got her way, promptly appointed Ed Blount, whose story is told later, as the business manager of the school. Since the school had no money, in a wonderful spirit of sacrifice, both Williams and Blount dug into their own pockets to provide for the needs of the school.<sup>13</sup>

When Williams left, Arthur and Edna Ahlberg served as president for two years. Construction appears to have been the major reason why the Ahlbergs, who had supervised the construction of two buildings at BBI, were selected since the campus wasn't finished yet. By the end of the two years they served there, they were able to increase the accommodations for students up to one hundred.<sup>14</sup>

Mollie Baird, who had served in India and Ceylon (now Sri Lanka), transferred to IBI in 1957, near the close of her

missionary career. In addition to teaching, she served as dean of instruction and evangelism and was instrumental in building up the library and providing textbooks. Baird helped a student plant a church in Minglanilla, about nine miles from Cebu. One student called her church planting work, "very good, although we could not immediately understand her Texas slang."<sup>15</sup>

In February 1959, the Ahlbergs and Baird made a special trip to the island of Jolo to follow up on a Filipino soldier who had come to Christ and been filled with the Holy Spirit through an outreach of IBI on Mindanao. Jolo, where he had been transferred to by the military, is located in the Sulu Sea south of Mindanao and was a Muslim stronghold that was known at the time as a haven of pirates and smugglers—not a safe place for white faces. The Ahlbergs and Baird may have been the first Pentecostal missionaries to have ever set foot on the island and few, if any other Assemblies of God missionaries have been there in any era.

The young man they had come to visit met them at their ship. Along with him were twenty others that he had led to the Lord! In a single two-hour service, these people drank in every word that the missionaries had to say, and the presence of the Holy Spirit was real. The missionaries also honored a request to go to the home of a sick woman and pray for her, and apparently God touched her as later she was reported to be up and walking around after they had left. How long they stayed is not mentioned, but it could not have been more than a day. They returned to Cebu with their hearts stirred by the experience and challenged the IBI students with what they had seen. Two students responded to the challenge and went to Jolo to continue the work.<sup>16</sup>

Mollie Baird and Edna Ahlberg were two brave missionaries who didn't know how to quit. After she officially retired, Mollie



Baird came back to the Philippines, teamed up with Edna Ahlberg, who lost her husband in 1962, and taught short-term Bible courses for five years. Later, Ahlberg, long past retirement age herself, worked with Mayme Williams and built churches. While supervising a church building project in 1979, the Lord took Ahlberg home at the age of 83. She was buried in Cagayan de Oro in north-central Mindanao.

### ED AND FRANCES BLOUNT

J. Edward and Frances Blount joined the missionary force in May 1955, bringing their four-year-old daughter, Rebecca Joy, with them. Ed was a native of Florida and Frances was from South Carolina. They were both raised in the Assemblies of God.

Ed surrendered his life to Jesus at a camp meeting when he was twelve years old. Three years later, at a local youth rally, God called him to the ministry. After marrying Frances in 1949, God opened doors for them to plant two churches, giving them experience that would be invaluable in the Philippines. While planting the second church in around 1953, they had the opportunity to go home to Florida for the annual camp meeting. God met with Ed in a special way that radically reshaped their future:

I knew we should go there, where I could be free to attend the early morning prayer gatherings. I needed to pray through a restlessness in my spirit. These extended prayer times and the camp services were extremely refreshing. On Thursday morning, when I opened the door of the Tabernacle to find a place at the altar, I saw Edwin Brengle, missionary to the Philippines, standing behind the pulpit [they were home on furlough]. Instantly, [a] life-

changing revelation flooded my mind. We were to join him in the Philippines where God had great plans for our ministry.

In due time, the process of resignations, applications, examinations, delays, mountains of communication, official approval, five months of itineration to churches in four states, our barrels were packed and on the docks in San Francisco. We, with our four year old, Rebecca Joy, were at the Home of Peace in Oakland, ready to board a Norwegian freighter, "Francisville," bound for the Philippine islands.<sup>17</sup>

The Blounts came to participate in the ongoing physical development of IBI and plant churches. Helping in the school's development included building their own house, which commenced immediately after their arrival! While their home was under construction, they lived upstairs in the unfinished boys' dormitory.<sup>18</sup>

On Sundays, the students and faculty gathered on campus for Sunday services under a large mango tree. The meetings were open to the public. Here, a vision began to grow in the Blounts' hearts for a strong city church in a location more convenient to the public but still close enough so that the students could help in pioneering. After much prayer and consultation, they rented an upstairs hall and went to work, with the school moving its Sunday services to the new location.<sup>19</sup> The original name of the church was Cebu Revival Center but later became Cebu Bethel Temple. Evangelist Hal Herman came for an eighteen day crusade in March 1957. It began in the church but soon had to move into a nearby vacant lot to handle increasingly larger crowds. More than two thousand people prayed to receive Christ and hundreds were healed during this

time. Many healings were both instant and visible, the blind went home seeing and people who had been paralyzed went home walking. Cancerous goiters disappeared and demons were cast out.<sup>20</sup> In the end, the church held two services every Sunday to handle the growth that resulted. After three years in Cebu, the Blounts honored an invitation by the field chairman to fill in at Iloilo Bethel Temple for a year. Several missionaries followed them at the Cebu church, each serving for a short time.

In January 1959, while serving in Iloilo, the Blounts experienced a serious personal crisis. Three years earlier, Frances had given birth to their second daughter, Jacque, in Cebu, without apparent incident. When she was due to give birth to their third child, Jan, however, the pregnancy was complicated because she had RH negative blood, a rare condition. They feared that the buildup of antibodies in her blood would endanger the life of the child. Ed detailed the crisis surrounding the birth of their daughter:

There were complications before and immediately following her birth, due to RH negative blood factors. The doctors feared a complete exchange of her [the baby's] blood may [might] be necessary. The situational crises came from the fact [that] Orientals do not have RH negative blood. Americans had to be located with the precious blood type. Finally, they located 3 servicemen at Clark Airforce Base [north of Manila] willing to remain on standby in case the transfusions were necessary.

The Philippines General Council convened in Cebu City on the IBI campus during those crisis days. We requested earnest prayer from them that the anti-body count in her blood would not require the blood exchange. After the

prayer the report indicated a reversal of the decline and the transfusions would not be necessary, and she would be fine. A couple of days later Frances was able to fly to Cebu City with our new healthy baby to be dedicated to the Lord at the council by General Superintendent Rudy Esperanza.<sup>21</sup>

Not long afterwards, the Blounts returned to the States for furlough. When they returned to the Philippines in 1960, they moved to Manila to help the PGCAG form a Sunday School department. Serving as its director, Ed worked with Floyd Horst to produce materials through Evangel Press. During this time Ed was also elected as the assistant general superintendent of the PGCAG, perhaps the only missionary to have ever held this position. This opened many doors of ministry for him to promote Sunday School ministry in district conventions, special conferences, Bible schools, and local churches throughout the country.

When the Blounts left for furlough in 1964, they sensed that God was leading them elsewhere. That feeling was confirmed when the people in Frances' home church in South Carolina asked them to become their pastor the first week they were home. They accepted the invitation.<sup>22</sup>

### **THE ZEISSLERS PIONEER IN BACOLOD CITY**

Calvin and Olive Zeissler arrived in 1953 and spent the first ten months working in construction at IBI with the Bregles before moving to Bacolod, on the island of Negros, not far from Cebu, in 1954. They became the first Assemblies of God missionaries to that island. Calvin Zeissler, like several others,

received his call to missions as a result of his experience in the military. Landing on the island of Mactan, near Cebu, during the war, he saw that missionaries were needed there, and began to intercede for Filipinos. Later, while attending Glad Tidings Bible Institute in San Francisco, God reminded him that he had prayed for missionaries to be sent to the Philippines, and now He wanted Zeissler to be the one to go.

While anxious to honor God's call, Zeissler wasn't married at the time and felt that this might be a hindrance in getting to the field. His sister rose to the occasion and introduced him to a young lady in their church named Olive Brecto, and they began to date. Olive had been called to missions in the Orient while attending a revival meeting in her home state of Washington in February 1947. The revelation of a mutual calling led to a merging of their hearts, and they were married after only a three-month courtship.<sup>23</sup> It worked—fifty-six years later they were still happily married! While in Bacolod, Cynthia, the first of their six children, was born. She arrived in a Catholic hospital staffed by both Americans and Filipinos, and Olive was quite comfortable. Calvin was even able to stay with her. Their son, Douglas, was also born in Bacolod sometime later.<sup>24</sup>

Their goal was to plant a church in Bacolod City, which had a population of around eighty-five thousand people.<sup>25</sup> Bonifacio Ragodo, who was from Antique, became the first Filipino pastor to work with them. Sunday School was a major focus of the Zeisslers' church planting strategy in Bacolod. They rented a building and on the first Sunday, they ministered to sixty-five children. As they quickly outgrew their facilities, outstation Sunday Schools were formed to expand their outreach. At one point, as many as twenty-five of these outstations were in operation, with three young people from the church assigned to

handle the work. About twenty-five to fifty children attended each outreach. Persecution accompanied the work. Some children were taught that the church was of the devil, but the Zeisslers persevered.<sup>26</sup> In time and with funds raised from their home church in San Jose, California, the Zeisslers were able to put up a church building. Challenges to planting a church among the predominantly Catholic population abounded but the congregation grew to over two hundred adults with as many as two thousand in all of the Sunday School outstations. Zeissler was quick to point out that the growth was orchestrated by the power of the Holy Spirit, specifically through healing and the baptism in the Holy Spirit.<sup>27</sup> In Zeissler's opinion, it was the power of the Holy Spirit that gave Pentecostals an edge over other groups.<sup>28</sup>

### **THE KENNEYS CARRY ON**

When the Zeisslers went home for itineration in 1958, fellow missionary Leslie Bedell pastored the Bacolod church for a short time. Then Lester and Betty Jo Kenney, rookie missionaries from Washington State, arrived to take over the work. While there was a new missionary in charge, the Holy Spirit had not changed. As with the Zeisslers, the Kennneys put the young people to work in the outstations as well as singing in the choir and participating in the other ministries of the church.<sup>29</sup> The ministry experience was invaluable. By 1960, seven of these young people were enrolled in IBI.<sup>30</sup>

The Kennneys invited Nilo and Elena Lapasaran to help in the work there. By this time, the Lapasarans had left the Dentons and were pastoring a small, struggling church in the province of Aklan in the northwestern part of Panay. Believing that God had

spoken to them through this invitation, they accepted. While Lester Kenney was the missionary pastor, Lapasaran had much more freedom in his ministry there than he had had at San Jose. Lapasaran felt that his tenure with the Kenneys was a positive turning point in his ministry.<sup>31</sup>

### SUMMARY OF PART ONE AND TWO

In assessing the period of 1926–1959, several things stand out. The Assemblies of God in the Philippines was begun by Filipinos. Then, because of the need to organize, missionary help was sought and received. The war years saw all the missionaries tested to the limits of human endurance, but all passed the test. After the war, a great door of ministry opened to the Assemblies of God and both the Foreign Missions Department in Springfield and the Philippines General Council of the Assemblies of God were eager to walk through it. In 1949, there were 1,822 members in Assemblies of God churches. By 1958, the number of members had grown to 12,022 people, a fabulous increase.<sup>32</sup> By the end of the period, missionaries were serving in many capacities. In contrast to the early period, the missionaries had begun to spread out across the country. While Manila had the greatest concentration of missionaries, they had also moved to other parts of the island and a fine complement of missionaries worked in the Visayas.

The latter part of this period was marked with evidence that God mightily used visiting evangelists from the States to bring great growth to the fledgling Movement. The fruit of their labors was preserved to the extent that they chose to work with local pastors and missionaries rather than independently of them.

Missionary newsletters and reports to their supporters indicated a great desire on behalf of the missionaries to see the gospel come with power, and they were not disappointed. Pentecostal both in theology and practice, the missionaries preached that Jesus saves, heals, and delivers from demons. This same message was also drilled into those whom they trained in the Bible schools.

The efforts, struggles, and challenges to see an indigenous church develop began to come into sharper focus. By 1959, the worldwide missions movement of the Assemblies of God was forty-five years old. In assessing this time, Gary McGee notes that the Assemblies of God had adapted the principles of the indigenous church.<sup>33</sup> Although actual implementation lagged behind the ideal, the Assemblies of God had in fact established indigenous churches in many parts of the Philippines. The fruit in part, as mentioned above, was from an understanding that all people are equal in participating in the outpouring of the Holy Spirit. The PGCAG's side of the story still remains to be told, but from the beginning the Filipinos led the way in propagating the gospel with strong support from the missionaries.

Various national programs, such as radio and literature as well as the Bible schools that served to support the growth and development of the Assemblies of God, were initiated. In the beginning, these ministries were massively supported from the United States. At this point in the development of the PGCAG, it probably could not have been otherwise. In terms of self-government, the FMD had supported the move for the Philippines District Council to evolve into the PGCAG, giving great momentum to the national church becoming self-governing, but the FMD also failed to turn over vital properties to the Filipino church. Also, some of the missionaries still served in various district and national offices.



In 1959, a major transition took place in the FMD in Springfield. After thirty-two years of fruitful and faithful service, Noel Perkin, the executive director, retired. His replacement was a young man of energy and vision named J. Philip Hogan. The Hogan era, which would prove to be a time of stupendous growth for the Assemblies of God around the world, would be inaugurated with a new global missions thrust known as Global Conquest. The details of how this new program would function in the Philippines is part of the next section of the unfolding story.

**Part 3**  
**1960 - 1979**





*Author's Note: The missionary fellowship was originally called the Philippine Field Fellowship (PFF). In 1968, for unspecified legal reasons, the name was changed to the Assemblies of God Missionary Fellowship (AGMF). Also, in 1972, the name of the FMD was changed to the Division of Foreign Missions (DFM). Since both of these name changes took place during the time period under consideration, only the later acronyms, AGMF and DFM, will be used to avoid confusion.*

### **INTERNAL DEVELOPMENTS WITHIN THE AGMF AND ITS RELATIONSHIP TO THE PGCAG**

**P**hil Hogan proved to be a worthy successor of Perkin. Hogan and his wife, Virginia, had served briefly as missionaries to China and Taiwan following World War II. From 1954 to 1959, Hogan was the director of promotions for the DFM. He succeeded Perkin at a time when much of the world was in postwar turmoil. The European colonial empires were being dismantled and nationalism in many countries was rising, bringing with it an anti-Western bias. The Cold War between the Soviet Union and the Western nations was in full force, with many non-aligned nations forming what came to be known as the Third World. Other issues, such as poverty and the exploding world population added to the perplexity of the times. The political upheaval forced missionary organizations to reexamine their strategies, and the Assemblies of God DFM was no exception. Now more than ever, they saw the need to follow the path the Holy Spirit had laid out for them at Azuza Street and raise up churches that were indigenous, leaving behind paternalism, and embracing a partnership of equality between

the various national churches and their respective missionary bodies.

Hogan was committed to the planting and development of the indigenous church at every opportunity. He looked beyond the mere planting of a church and was concerned about the far-reaching development of the national church structure in every country. His goal, however, was to mother, not smother, indigenous church movements.<sup>1</sup> Hogan was also thoroughly Pentecostal, committed to going where the Spirit was moving, pouring both manpower and finances into those areas. The Philippines was one of those places.

Along with Hogan, a new generation of missionaries had come of age by 1959. Most of the first generation of pioneers had passed from the scene. Assemblies of God historian Gary McGee notes that several things were characteristic of this new generation:

These missionaries also carried the pioneering spirit, but in contrast to some of their predecessors, most had received Bible school education, recognized the value of teamwork abroad, and were more committed to the implementation of indigenous church principles. They also had the advantage of advanced specialized missiological training through the introduction of the School of Missionary Orientation [later School of Missions], enriched by the growing volume of articles and books from the pen of Melvin Hodges. Great strides had also been made in expediting their transportation on the mission fields and providing Christian literature for their ministries. In addition, growing attention was being given to the general welfare of the missionaries and the quality of their family life.<sup>2</sup>

The DFM records of the missionaries serving in the Philippines generally reflect these trends.

Hogan also believed in Spirit-led strategic thinking. At the General Council meeting in San Antonio, Texas, in 1959, where he was elected to succeed Perkin, he introduced a brand-new thrust called Global Conquest. For the first time in the history of the Fellowship, the pastors and churches of the Assemblies of God were being challenged to unite in support behind a single, strategic program of the DFM. While the militaristic tone of the name is unfortunate and was later changed to Good News Crusades, an equally militant name, it aptly represents the focused nature of the program. Global Conquest had three objectives: production of literature, training national workers, and evangelism and church planting in the major cities of the world. This was to be the most ambitious project yet attempted by the DFM.<sup>3</sup> Its goals were fully consonant with the commitment made by the Assemblies of God pioneers forty-five years earlier when they committed themselves to the greatest evangelistic efforts the world had ever seen. Because of Hogan's conviction that the Movement needed to be Spirit-led, they would seek to learn from the Holy Spirit which countries most needed the focus of the Global Conquest program.<sup>4</sup> Some of the attention was concentrated on the Philippines.

In the early 1970s, upheaval and change in the social climate of the Philippines brought repercussions and opportunities to the missionaries. President Ferdinand Marcos, who had risen to power in 1965, was determined to stay in office. As the national Congress prepared to open in January 1971, mass violence erupted, a transportation strike threatened to cripple Manila, prices soared, and people began to flee the city. The situation continued to deteriorate. In 1972, eight attempts were made to

assassinate Marcos, all of which were foiled.<sup>5</sup> On September 22, 1972, Marcos declared martial law, the ultimate power grab, actually backdating the decree to September 21 as this number is divisible by seven, his lucky number.<sup>6</sup> It remained in effect for over eight years. Because of martial law, a night curfew was enforced that constricted some night missionary ministry, but in many places the curfew was 10 p.m. so the inconvenience may not have been great. Missionaries were grateful for the decrease in the rampant theft that resulted from the curfews.<sup>7</sup>

When the Laurel-Langley Act expired in the 1970s, things began to change and the government began to demand that foreign groups divest themselves of all of their properties by July 1975. The AGMF voted to turn over the properties owned by the U.S. General Council of the Assemblies of God to the PGCAG, which was an indigenous corporation, and bear the expense of doing so.<sup>8</sup> Due to the complexities of land ownership in the Philippines, transferring property was a painstaking and time-consuming process. The conflict over Bethel Temple, the subject of chapter 14, and the ramifications that followed only complicated the situation. The AGMF leadership accepted the advice of their attorneys not to turn over any property until all the conflicts were settled.<sup>9</sup> This was finally accomplished in 1980.<sup>10</sup>

### **RELATIONSHIP BETWEEN THE AGMF AND THE PGCAG IN THE 1960s**

In the 1960s, the PGCAG continued its rapid growth and expansion. At the 1963 General Council, Rosendo Alcantara, the general secretary, reported that there were now 531 credentialed ministers (which included 31 recognized laymen), and 261 churches and preaching points in country.<sup>11</sup> While the

growth was laudable, a negative statistic from this decade indicates that only about one out of every four members of Assemblies of God churches had been baptized in the Holy Spirit.<sup>12</sup> As the PGCAG grew, so did the need for more missionaries to come alongside and help them.

Before turning to the strategies employed during the 1960s and 1970s, a look into the official relationship between the AGMF and the PGCAG will provide insight on AGMF working relationships, as well as on the placement and activities of missionaries.

On an official level, the chairman of the AGMF was made a member of the PGCAG General Presbytery, while two members of the AGMF, one of whom was the field chairman, were also invited to be members of the PGCAG's executive committee. This was designed to enhance the communication between the two groups. Missionaries also served within or as head of departments of the PGCAG.<sup>13</sup> While under the AGMF and DFM, missionaries maintained their own leadership structure. Those serving on the various PGCAG departments were under the PGCAG only in relationship to those responsibilities.<sup>14</sup> Missionaries could and did hold executive offices within the districts in which they lived or at the General Council level, but the PGCAG felt it was no longer necessary for a missionary to serve either as a district or general superintendent.<sup>15</sup>

One of the most fundamental tasks of the AGMF was to reevaluate their role and implement change as they continued to work towards the maturity of the PGCAG. This was not an easy job by any means in part because some missionaries were not always willing to relinquish control. Derrick Hillary, the field chairman of the AGMF throughout much of the late 1960s and one of the most farsighted and articulate chairmen of any era,



expressed the challenge well in one of his annual reports to the missionary body:

Indeed we shall have to integrate ourselves as fully as we know how to with that body [the PGCAG] as the channel of our ministry and service. It will take the utmost care and understanding on our part to work usefully with them as they face the future changes. The young leadership that is emerging will need our fullest encouragement since they will find responsibilities thrust upon them almost before they have a chance to mature for the tasks. We all know the indigenous thrust will continue to exact from us greater adjustments, and we shall be playing a less administrative part. However, we cannot afford to assume that there is little or no positive ministry for us, or that we are not needed. The fact is that we were never more needed though not always in the capacity our Filipino brethren assume is required. We shall be challenged to meet the exacting and difficult demands of an increasing[ly] anomalous position. It is my prayer that as a missionary family, we may find grace, wisdom, and tact enough to effectively serve in this very confused and critical hour.<sup>16</sup>

Hillary went on to explain that the challenge was compounded by cross-cultural communication:

We can be sure that every act, gesture, word, and attitude displayed will be interpreted and evaluated not by our Western standards, but by the Oriental criteria with which they, not we, are acquainted. We must not be surprised or dismayed if the evaluation at times seems incorrect or even unfair.<sup>17</sup>

He might have added that if missionaries learned the culture and the language of the people these tensions could be greatly lessened.

In the early 1960s, not all were happy with the current state of affairs. The PGCAG Executive Committee released a statement in 1961 that came to be known as the "white paper." Addressed specifically to Far East Field Secretary, Maynard Ketcham, they leveled three point-blank charges at the AGMF stating that there was a lack of central authority, lack of cooperation, and lack of ministry coordination. They cited a couple of examples to prove their point.<sup>18</sup> In the first case, they asked if a certain unnamed missionary was truly appointed by the DFM or not. In another, they claimed that a missionary, also not named, had moved from one part of the country to another, weaseled himself into a church, ousted the pastor in favor of a protégé, and split the church. Third, they accused the AGMF of not consulting the general superintendent in the placement and portfolio assignment of missionaries, specifically stating that missionaries were moved around without even his knowledge, let alone approval. They also cited an instance in which they felt that the field chairman at the time, Glenn Dunn, had overstepped his bounds by meddling in the choice of a camp speaker for one of the districts with the result that the invitation to that speaker was withdrawn because Dunn allegedly didn't like him. While the last issue was rather petty, it does appear that their other complaints were well founded.

To correct these problems the PGCAG executives proposed the following:

1. Let the General Superintendent exercise full authority that

normally belongs to him over the entire area. All appointments in the field shall be decided by the General Superintendent after full consultation with Springfield. Missionaries should not be allowed to select or choose their own appointment because it is the General Superintendent and the General Presbyters that know the situation and the need [sic] better.

2. Missionaries should not build their own little kingdoms in [on] the field. We believe this will be remedied if the above suggestion regarding the central authority of the General Superintendent is put into effect. Right now, some missionaries have their own groups and followers pitted against each other, and although they may not be conscious of it, they make us Filipinos fight against one another.<sup>19</sup>

They also recommended that Alfred Cawston be appointed to serve as liaison between the AGMF and the PGCAG, snubbing Dunn, suggesting that there was some personal tension involved that went beyond the incident mentioned above. While missionaries did cause their share of problems, there also appear to have been tensions between the PGCAG brethren themselves since numerous ballots were needed that year to reelect Esperanza as the general superintendent at the General Council meeting.<sup>20</sup>

Both Ketcham and the AGMF responded immediately and positively. At their annual meeting three months after the white paper was issued, Ketcham proposed a twenty-one point plan for integrating the AGMF with the PGCAG which was approved by the missionaries with some amendments. Some of these would also need approval by the PGCAG. Unfortunately, only ten of the points are available for review and can be concisely summarized as follows.

First, two missionaries instead of one would sit on the PGCAG Executive Presbytery. The field chairman, by virtue of office, would be one, and the other could be elected by the General Council in session.

Second, all contact by the DFM in regards to the placement, portfolios, and re-appointment of missionaries would be with the PGCAG executive committee rather than the local district. The committee then would be responsible ascertain the needs of the districts. While the DFM would have the last word on the placement of missionaries, they promised to consult with the PGCAG executive committee at every turn on these matters. In order to do this, however, Ketcham called upon the PGCAG executive committee to have a strategy in place and to inform the AGMF executive committee as to what that strategy would be.

Third, all missionaries would be considered members of the districts in which they lived. They could hold any office except that of superintendent. Fourth, the Bible schools were to be considered a joint project between the AGMF and the PGCAG. Ketcham called for boards of directors to be formed and become functional, meeting at least quarterly. In cases where the schools were heavily subsidized by the DFM, he expected that the missionaries would be the majority on the boards until such time that more than half of the operating budget of the schools could come from local sources.

In general, Ketcham's recommendations addressed the issues raised by the PGCAG, and it seems that the situation did improve. There is one major difference in approach that needs to be noted, however. The PGCAG called for this coordination to be worked specifically through the general superintendent, while Ketcham and the AGMF preferred to work with the entire Presbytery, which included at least three others besides the

superintendent. The missionaries also did something that may not have set well with their PGCAG counterparts by reelecting Dunn as their chairman.

One of the most enduring issues that cause tension between missionaries and Filipinos is the use of money. Part of the issue is the tremendous economic inequality between Americans and Filipinos. Hillary articulated this tension in the context of the growth of the PGCAG:

Since it is in the very nature of growth to require . . . an increase in supply this poses a serious problem. We ask ourselves "how then can we keep the measure of our assistance within the scope of healthy indigenous aspirations, and at the same time, not severely limit the pace of expansion we seek for God's work?"<sup>21</sup>

There are no simple answers to this issue. More than forty years later missionaries are still asking this question.

A related financial issue is that of dependency and self-respect. Again, Hillary articulated the problem well:

We must resist the temptation to keep the National Church forever obligated to, or dependent upon us. Our assistance must not be in such proportions as to preclude the possibility of the Nationals of assuming the responsibility of support from indigenous sources [sic]. Otherwise we shall embarrass and destroy self respect.<sup>22</sup>

Eliseo Sadorra in the November 1968 issue of *Pentecostal Voice*, complained that some missionaries felt that the profusion of American money could solve any problem. Furthermore,

the churches that missionaries had “supported, sponsored, nurtured, and babied” remained weak.<sup>23</sup> In short, Ketcham believed money ruined churches. While this was manifestly not true in the case of Manila Bethel Temple, Calvary Temple in Bacolod where the Zeisslers had pioneered, San Jose, Antique, where the Dentons were located, and Bethel Temple in Iloilo, which had been pioneered by the Olsens, there is evidence to suggest that his comments were somewhat correct.

A case in point of good intentions that produced negative results was that of the Association for Native Evangelism of American evangelist T. L. Osborn who had risen to prominence among Pentecostals in the late 1940s and 1950s as a healing evangelist. He believed that native evangelists could and should be supported with foreign funds. He was also adamant that the funds be distributed through a U.S. missionary directly to the national working under the American’s supervision. While this did provide needed financial support, problems began to arise. The fund operated under the tacit assumption that he who has the gold makes the rules, meaning that the Filipino pastors worked for the missionary in an employer/employee relationship rather than the ideal of working together as peers. This also subverted the PGCAG authority structure as those receiving allowances were naturally more loyal to the missionary through whom the funds were channeled than to the district or General Council leadership. The PGCAG could not have been happy with this arrangement.

It also led to putting one’s trust in the wrong place. Mollie Baird sarcastically expressed the idea that it was no longer necessary to trust God for one’s livelihood as long as Osborn funds were available, stating that the old hymn that goes “My faith looks up to Thee, O Lamb of Calvary,” could be rewritten,

"My faith looks up to thee, O thou great Osborn funds."<sup>24</sup> Warren Denton noted that the program was not effective in establishing indigenous churches.<sup>25</sup> But from a Filipino perspective, Nilo Lapasaran, a man of great integrity and a recipient of the fund, felt that it made him more accountable, giving him motivation to go out and plant a church.<sup>26</sup>

Apparently, there were also some problems within the PGCAG on this matter. In a letter to his parents following the General Council meeting in 1961, Warren Denton said that the issue of the funds was filled with friction and contention as it caused jealousy among those not receiving a stipend.<sup>27</sup>

In spite of the problems, a number of missionaries felt at least some of the abuses could be avoided and the funds be used profitably if they were channeled through PGCAG leaders, thus avoiding the problem of personal loyalty to the missionary and encouraging loyalty to the PGCAG leadership, even though this still fell short of the ideal of the self-support concept.<sup>28</sup> For whatever reason, Osborn was not agreeable to this. In time, however, the DFM saw their error and discontinued their endorsement of Osborn's money. In retrospect, it is amazing that the DFM allowed Osborn to do this in the first place as it moved missionary relationships backward toward paternalism.

Leadership development was also a critical issue. Hillary's exemplary leadership development strategy is worth noting. He believed that fast growth could press young leaders into leadership roles before they were spiritually or administratively mature.<sup>29</sup> Since slowing down the growth was certainly not desirable, Hillary saw that part of the missionaries' role was to understand the situation and mentor young leaders with maturity and flexibility and not to assume roles that should be filled by Filipinos.

It is easy to justify our role as assistants, if not directors, when it seems all too obvious that such help is needed. It would seem to me that the Philippine General Council is an adolescent, neither completely naive nor yet fully mature. At such a point, in the growing up process, adult care becomes sharply curtailed, and calls for a good deal of parental adjustment. Feeling his way toward adulthood's independence, the adolescent views with suspicion much he had previously accepted without question . . . We must somehow meet these frustrating relations with sweetness and grace born of respect for our national brethren and faith in the Holy Spirit's ability to bring to full fruition the sowings of the yesteryears.<sup>30</sup>

Looking at this forty years after he wrote it, his words appear to have contained a strain of benevolent paternalism. Even so, there is a kernel of truth here. The PGCAG was a young movement. While the exemplary and mature leadership of General Superintendent Rudy Esperanza was well noted by the missionaries and Filipinos alike, it would be a fallacy to think that all leaders, no matter where they were from, had reached the required maturity level for the jobs that needed to be done.

Hillary, however, also felt that the AGMF as a whole lacked a comprehensive strategy and expressed uncertainty that all missionaries labored with clear goals in mind. Obviously the growth of the field and the variety of ministries demanded at least some level of central planning, although more time would pass before this was actually accomplished.



### LIVING UNDER THE STRUCTURE OF THE AGMF

All Assemblies of God missionaries ministering in the Philippines between 1960 and 1980 were overseen by the AGMF executive committee which wielded considerable influence in missionary placement and reappointment. It determined where the needs for missionary ministry were in cooperation with the PGCAG executive committee. When a new missionary wanted to come to the field, the normal process was for the DFM to send the missionary's dossier to the executive committee and the PGCAG for their approval. DFM might not send a missionary if the field did not approve.<sup>31</sup> Furthermore, at the end of a missionary's term, he or she was required to submit a letter of application to return to the field at least four months before leaving which required both the approval of the AGMF and the PGCAG. While the DFM could overrule the AGMF on this issue, there is no evidence that they ever did.

Also in 1959, an annual meeting was inaugurated. At first, the missionaries only gathered for one day. The meeting consisted of a devotional and business, including election of officers to the executive committee. For many years, this was done over Thanksgiving Day weekend, which afforded the missionaries the rare opportunity of celebrating an American holiday together. In time, ministry to the missionaries' kids (MKs) would be added and the meeting would eventually expand to its present four to five day format that includes business, spiritual retreat, and fellowship.

By 1967, the number of missionaries on the field had risen to an all-time high of forty-three, including those on furlough.<sup>32</sup> As usual, however, this was not enough and a continual cry went up before God to send more laborers into His harvest. Chairman

Hillary reported the following year that while the number of workers was at an all-time high, furlough and transfers to others fields brought with it the challenge of having enough workers on the field to cover all responsibilities.<sup>33</sup> But they managed to carry on the work, even though it meant that missionaries had to temporarily assume roles they might not have wanted. But not only did the missionaries adjust in their job assignments, they also needed to adjust to changes in DFM.

### **ADMINISTRATIVE CHANGES**

In 1970, Maynard Ketcham retired as the field director for the Far East. He was replaced by Wesley Hurst, who had been a missionary to Africa and had become the director of promotions for the DFM in 1959 when Hogan became the executive director. In 1974, the DFM made some administrative changes. Due to the growth of the Assemblies of God missionary movement worldwide, a new administrative level of leadership known as the area representative was inserted between the field secretaries and field fellowships around the world. Years passed, however, before the responsibilities of those who held these offices were defined.<sup>34</sup> Lester and Betty Jo Kenney, who had moved to Malaysia after serving two terms in the Philippines, assumed the responsibility as representatives for the Far East in 1975, and moved to Hong Kong, a city from which it was easy to travel.

### **RELATIONSHIP WITH THE PGCAG DURING THE 1970S**

As the support base in the United States continued to grow and poverty continued to plague the Philippines, the economic gap between the missionaries and their Filipino counterparts

continued to widen. This threatened to cause tension in the relationships between missionaries and the pastors with whom they worked.

A case in point was the vehicles and sound equipment provided by STL for accelerating the work. The value of this equipment was never questioned, but Hillary began to express some concerns that what was intended to help might actually become a hindrance to the work. He raised the issue as to whether having fancy, sophisticated equipment was wise if the Filipinos could not afford to maintain it if it were turned over to them.<sup>35</sup> If this was not possible, then either the ministry would suffer when the missionary left or a financial dependency would be created if a missionary continued to support a particular ministry. Either possibility ran the risk of stunting the growth of the churches. There were no simple answers and questions like this continued to be asked by missionaries wanting to be sensitive to the local situation. Balance needed to be found between being adequately supplied to fulfill the Great Commission and sensitivity to the economic realities of the Filipinos the missionaries served. How this balance would be found and maintained would require the wisdom of Solomon.

The strategic relationship with the PGCAG was also on the minds of the AGMF leadership. By this time the PGCAG had grown from three to eight districts as it continued to spread throughout the country, a thrilling story that will have to be told elsewhere. As the PGCAG expanded, the AGMF leadership desired that missionaries relate to all of these districts, offering help where they could. The best solution to this challenge was to place missionaries in each district. But the needs were greater than the availability of willing personnel, especially since provincial areas lacked amenities and educational opportunities

for children. This meant that children had to be separated from their parents and boarded at Faith Academy, an MK school in Metro Manila. Provincial ministry also increased the need to learn the language, something many missionaries were not inclined to do.

In 1974 and 1975, the AGMF continued to move toward the empowerment of the PGCAG. By this time, no missionary served in any executive position at either the district or the General Council level and the AGMF began to clarify its relationship with the PGCAG as parallel with many intersecting points. Thus, the AGMF and the PGCAG governed their own affairs separately; their intersection included joint-effort ministries such as literature printing, Bible schools, evangelism and radio. Missionaries serving in these ministries represented the AGMF to the PGCAG and provided feedback to the AGMF.<sup>36</sup> Missionaries also gave up full membership in their districts for an ex officio status, surrendering the right to vote.<sup>37</sup> All of this was done with the intent of empowering the PGCAG to direct its own affairs.

The changing relationship with the PGCAG, the growing number of missionaries, and the variety of their ministries and locations called for more strategic planning. In 1975, a concerted effort was made to draft what was probably the first strategy statement in the history of the AGMF to coordinate the work of the entire mission more efficiently and effectively.<sup>38</sup> Several recommendations and conclusions were reached at the meeting. First, it was recommended that missionaries specifically be appointed to do direct evangelism and live in the areas where they were called to evangelize.<sup>39</sup> Second, an informal orientation program for new and returning missionaries was to include cultural issues, familiarity with missionary tasks and

field functions, and dealing with the Bureaus of Immigration and Customs, a daunting challenge for any missionary in any generation. Missionaries also expressed interest in knowing the history of the field, learning what issues caused conflict with the national church, and defining the nature of the AGMF's relationship to the PGCAG. Finally, a call was also issued to study the language and resist the temptation to become involved in ministry until after language studies were completed. With a backdrop of the national scene now in place, the individual ministries of the missionaries can now be considered.

## THEOLOGICAL EDUCATION IN METRO MANILA: FEAST AND BBI

One of the most obvious results of the worldwide Assemblies of God missions strategy, which values and encourages the spiritual gifts and callings of national leaders, is the proliferation of theological institutions for training ministers. Manila, the capital and crossroads of the country, was a natural place for two of these schools.

### FAR EAST ADVANCED SCHOOL OF THEOLOGY (FEAST)

In 1960, the missionaries of the Far East gathered for a regional meeting in Hong Kong. One of the key subjects for discussion was the need for higher levels of education. Most Asian ministerial training schools had been established on Western models of education and, in most cases, the missionaries were directing the programs. While they desired to make these institutions indigenous, many Asians lacked the academic qualifications necessary to lead the schools.<sup>1</sup> By this time there were sixteen, three-year, diploma-level Bible schools in the Far East region.

Several contemporary issues led missionaries to consider a school of higher education. As the number of Bible schools increased, so did the need for qualified faculty. In the secular world also, the general education trends of the day called for

upgrading one's education. As the various General Councils (national church bodies) throughout the region came to maturity, advanced level training for their leadership was increasingly being demanded.<sup>2</sup> On top of this, some of the Asian students sent to the United States to study preferred to stay and seek ministry there. Also, some who attended other seminaries abandoned their Pentecostal convictions, making them unsuitable for training a new generation of Assemblies of God ministers.<sup>3</sup>

With these issues in mind, the conference endorsed a proposal by Maynard Ketcham for the development of an institution of higher learning that would provide academic degrees beyond the three-year diplomas being offered by Bible schools. Ketcham then became the driving force behind the establishment of the Far East Advanced School of Theology or FEAST, and now known as the Asia Pacific Theological Seminary (APTS) presently located in Baguio City. It would be the first advanced graduate school of theology in the DFM and even predated the founding of the Assemblies of God Theological Seminary in Springfield, Missouri, by several years.<sup>4</sup>

The three keys to getting FEAST off the ground were the right location, the right people, and, as with all such projects, adequate funding. Finding the right location was directly linked to the language the school would use. English was generally considered to be the language of the educated in Asia and most of the library and textbooks to be acquired were written in English. A common language was needed for the school to fulfill its vision, and for the students and faculty to form a sense of community among the faculty, staff, and students. So they established English as the language of the school, even though it was a second or third language for most of the students.

Putting the school in a place where English was widely spoken seemed logical, so the BBI campus in Metro Manila was chosen. Manila also offered a number of other advantages. It was a cheaper place to live and do business than the other regional capitals and was as easily accessible.<sup>5</sup>

Finding the right people was a major key to the success of FEAST. This job was entrusted to Ketcham who shouldered the burden for the school with its first board, the Foreign Missions Committee of the DFM. At the same time that Ketcham was looking for the right man, God was speaking to a veteran pastor and former missionary, Harold Kohl, who was pastoring in New Jersey at the time. One Sunday night in 1962, God dealt with him and his wife, Beatrice, about going back into missions.<sup>6</sup> A few days later he made contact with Ketcham, who was a good friend, and Ketcham offered him the job of becoming the first FEAST president. For a time Kohl also served as the academic dean and business manager. Bea Kohl helped organize the library and taught English.

Kohl proved to be an excellent choice because he possessed the knowledge needed to lead an academic institution and the diplomatic skills required to work with people from many nations. He was also passionate about training nationals who would return to their homelands to take up the reigns of leadership, contending that Westerners did not have a monopoly on the gifts and callings of the Holy Spirit. Kohl was convinced that raising up mature national leaders all over the Asia Pacific region was one of the keys to the success of the missionary enterprise and well worth the time, effort, and money required to do it.<sup>7</sup>



FEAST began with specific goals in mind:

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.<sup>8</sup>

With the Kohls now on the job, construction of the appropriate buildings could begin. Because the schools in the Asia Pacific only offered a three-year program, the initial vision of FEAST called for offering a bachelor's degree with the intent that when enough students had graduated, returned home, and helped to add a fourth year to their own schools, FEAST would dissolve its bachelor's program and focus on offering master's degrees. Thus, the first degree offered by the new school was a two-year bachelor's degree in theology (BTh). A bachelor's degree in religious education soon followed.<sup>9</sup> Two years were required because the Bible institutes, while strong in Bible courses and practical ministry, were weak in general education courses required for the degree.<sup>10</sup>

FEAST opened in 1964 with six students. Only Filipinos were able to attend the first year because of government red tape prohibiting entry to foreign students. One of the students was Virgie Cruz, the former aspiring actress who was saved under the Pipkins' ministry at Glad Tidings. Cruz and her husband pastored a church which they had pioneered in Caloocan, a northern suburb of Manila, not far from FEAST. She testified

that studying at FEAST challenged her to dig deeper into the things of God, which gave her a greater foundation for her faith, and more confidence not only in reaching out to the common people but also to the intelligentsia.<sup>11</sup>

In addition to the Kohls, Derrick and Dorcas Hillary, and Bill and Alvera Farrand made up the founding faculty of FEAST. Most also taught next door at BBI. Several Filipinos also joined the team: Lorenzo Lazaro, Eli Javier, and Trinidad Esperanza Seleky, who had a long and venerable tenure with the school until it moved to Baguio in 1986. Since the Farrands' main assignment was next door at BBI, their ministry is described under that school. In addition to teaching, Derrick Hillary also served as the dean of students and filled in as the acting president in the late 1960s when the Kohls returned home for furlough. By the end of the decade, Jim and Velma Long, who had also served in India and Pakistan, had also come to serve at the school after serving for two years in Iloilo (see chapter 16).

In the beginning, the classes were held in President Kohl's office at BBI. They also shared BBI's library facilities. In early 1965, the first phase of the administration building for FEAST was completed and dedicated with successive phases being added as funds were available.<sup>12</sup> At one point the financial situation was desperate:

Harold Kohl reports that during the second stage of construction, funds had run out and the uncompleted building was left exposed, both to the weather and to the very real possibility of theft. Classroom equipment, dormitory furnishings, library materials, office equipment and other appliances were at risk. With the school term nearing an end, the campus would soon be empty of

students who served as guards. During a chapel service, President Kohl presented the need to the students and faculty—\$5,000.00 for materials and labor to enclose the building. Time was spent in the chapel hour in intercession for this need, with the faculty and students specifically praying for \$5,000.00. The next morning President Kohl received a letter from Maynard Ketcham stating that someone had sent him a check in the amount of \$5,000.00, requesting that it be used where most needed in the Far East. Brother Ketcham had been impressed to write to Harold Kohl asking if he had need for this money! When the students gathered for the next chapel service, it was President Kohl's joy to report how God had answered their prayer within 24 hours!<sup>13</sup>

In time, a chapel, dining hall, kitchen, dorm space, and increased library facilities were added.<sup>14</sup>

In January 1973, FEAST held a consultation to dream and make plans for the future. It was hosted by Wesley Hurst and attended by Harold Kohl, Les Kenney, the Bible schools' coordinator for the Far East, and William Menzies, an Assemblies of God educator from Springfield, Missouri, who was there as an education consultant. Other consultants represented the United States and the Far East. Since FEAST drew its students from the Bible schools in the region, coordinating their curriculum with that of the institutes was a major concern. If students did not have the correct courses at the institute level, they might not be able to enter FEAST or would have to make up courses to correct deficiencies. At the meeting, it was recognized that since the curricula of the Bible institutes were not standardized, students might find it difficult to get into

FEAST. In the end, most of the Bible schools agreed to standardize their curricula, and FEAST agreed to become a coordinating center for the Bible schools in the region. FEAST also agreed to start its long-planned extension program so that Asians could study without leaving their homes and ministries and uprooting their families.

With the Kohls in the States for itineration later in 1973, Jim Long, the administrative dean, became the president while continuing in the dean's role. When the business manager resigned, he picked up that portfolio as well. In other words, he was busy. Thankfully his wife, Velma, handled the bookkeeping for the school.<sup>15</sup> Help came to the business office later that year in the form of Roberta Batson, a former school teacher, who, with her husband George, had arrived in March 1970. Before becoming missionaries, they had pastored in Maryland. She served as the cashier and handled the students' accounts, and taught in the school's English program. Later, she also taught Creative Writing and Inductive Bible Study.<sup>16</sup>

George Batson served as the academic dean for several years as well as teaching a full load. He taught Expository Preaching and some years later wrote a textbook on this subject for the International Correspondence Institute course which has been translated into sixteen languages.<sup>17</sup> Other classes he taught included Greek and Systematic Theology. In fact, he was once described as the "heart of the theology department."<sup>18</sup> He was also instrumental in starting the master's degree programs and also set down many library policies that remained in place for the next twenty years.<sup>19 20</sup>

Kohl and Batson initiated the extension program in 1973 to meet the needs of Asian leaders who could not leave their families and ministries for study. They held the first extension in

Kuala Lumpur, Malaysia. Later, Batson taught extension courses in Korea, Japan, Singapore, Indonesia, Hong Kong, and Fiji. By 1977, a total of thirteen courses had been taught to hundreds of students in these countries.<sup>21</sup>

Everett McKinney succeeded Long as the president in 1976, after spending several years at IBI. Everett and Evelyn had arrived in the Philippines with their two boys in September 1969.<sup>22</sup> They had been called into missions as children. Their call had been confirmed in 1968 at the Assemblies of God church in Spanaway, Washington, in a missionary service conducted by Les and Betty Jo Kenney.<sup>23</sup> That call was tested as they sailed to the field when a woman, obviously under Satan's control, prophesied that she would destroy their work and throw their son Steven into the ocean.<sup>24</sup> By God's grace and power, that never happened.

Both of the McKinneys taught at FEAST, and Evelyn also filled in as the academic dean for one school term and as the interim dean of students on another occasion.<sup>25</sup> During McKinney's tenure, enrollment hit a then-record high of forty. By this time, things were getting a bit crowded in Valenzuela. FEAST still was sharing the campus with BBI and Evangel Press. Other ministries had also begun by this time on the property that will be covered in other chapters: the Bible Institute of the Deaf (BID), the International Correspondence Institute (ICI) warehouse and bookstore, and the PGCAG headquarters. Because of the cramped quarters, there was no space for building more faculty housing, offices, or dorms and the students' lodgings were filled to capacity. Relocation was necessary for continued growth.<sup>26</sup>

Like Kohl, McKinney believed that the health of the church and the maturity of those who pastor were closely linked together. As the church grew and matured, so the leadership

capacity of the pastors would also need to grow.<sup>27</sup> In order for the pastors to grow through their experience at FEAST, the school itself needed to grow and continue to expand its programs. In doing so, effort would need to be continually made to keep the academic and the spiritual perspectives in balance, a challenging task at any school.<sup>28</sup>

In 1978, Batson, in his capacity as the academic dean, led the way in changing the bachelor of theology degree and introduced the first master's programs, fulfilling part of the original vision of the school.<sup>29</sup> Initially, two degrees were offered, a master's of arts in theology and a master's of arts in religious education. In time, more degrees were added including a master's of divinity program (MDiv). Meanwhile, the bachelor programs were gradually phased out over the next several years. The library expanded with the degree programs and housed more than five thousand volumes by the time that the first master's program was launched.<sup>30</sup>

The Batsons were also involved in other ministry aside from their responsibilities at FEAST. In what they considered to be a historic occasion, George was afforded the opportunity to hold Bible studies at Manila's Camp Aguinaldo, the Philippine equivalent of the Department of Defense. The Bible studies were held on Wednesdays, but once a month he was given the opportunity to preach to more than five-hundred soldiers at a time on the base parade grounds. Many came to know Christ, including some senior officers, and many were also healed.<sup>31</sup>

In 1978, Everett McKinney began to develop atrophy of the brain. He couldn't stand bright lights or driving fast, and reading was extremely difficult—a real problem for an educator. It became so serious that the McKinneys wondered if they would be able to continue as missionaries. After undergoing a series of

medical examinations for eighteen months, doctors in Manila did not know what to do and prescribed antiseizure medication along with strong tranquilizers, which only made him lethargic and did not help with the problem.<sup>32</sup> They decided that he should go to the States for further treatment. Meanwhile, people began to pray. During a missionary prayer meeting that they attended a few days before he went to the United States, the McKinneys felt a powerful sense of God's presence. In what can only be described as a miracle, the doctors in the U.S. could find no evidence of atrophy in his brain, which the doctors in Manila had clearly seen on the brain scans, and began to take him off the medication slowly. While this was a bit difficult, he began to improve and, in time, was completely healed.<sup>33</sup> The only permanent effect was that he can no longer read while riding in a car.<sup>34</sup>

Koichi and Ellen Kitano, with their daughter, Joyce, arrived to serve at FEAST in 1971. His call to full-time ministry had come while working in a noisy factory in Japan in 1951. Suddenly, the noise ceased and he heard an unseen choir singing in English, a language he scarcely knew, "Where He leads me, I will follow."

Koichi, met his wife, Ellen, a Japanese-American, while she was serving as a missionary in Japan. After he pursued a nine-year courtship with her, they were married in 1959 and pastored together in Japan and Hawaii where Koichi earned both a BA and an MA. By 1970, Koichi was involved in many ministries and was in the middle of a year-long contract as a teaching assistant at the University of Hawaii. There, Ketcham found him and asked him to teach at FEAST. Believing God had prepared him for this work through long years of English training and teaching, Kitano said yes immediately. He then realized why God called him through an English song in the soap factory years before.

Along with teaching and many other responsibilities at FEAST, Kitano served FEAST as business manager and later, dean of academic affairs. Ellen worked in the library and tackled the tedious job of making tens of thousands of catalog cards well before any computer arrived on campus.<sup>35</sup>

In addition to his full-time commitment to the school, he felt led to start an outreach to the Japanese living in Manila. Olive Zeissler assisted by providing cooking classes to Japanese women wanting to learn to cook American dishes. This provided an opportunity to build bridges to unsaved Japanese. She also led Bible studies and, for a time, the Japanese church met in their home because it was closer to where the people lived than the Kitano's home. Since many of these women were married to diplomats or businessmen, there was a high turnover at the church because of the short-term nature of their assignments in the Philippines. The vast majority of them were saved through this ministry and continued to serve Him after they returned home to Japan. Some also entered full-time ministry.<sup>36</sup>

William and Joy Greene arrived in the late 1970s and taught Christian education courses. Unfortunately, however, Greene seemed to have problems receiving counsel from McKinney, Batson, and others. At one point, Hurst, the Far East field director, expressed hope that the problems had been resolved, but he was wrong.<sup>37</sup> In the end, he sent them to Fiji.

### **BETHEL BIBLE INSTITUTE**

Missionaries continued to labor at BBI in response to the growing demand for trained pastors to enter God's harvest. By 1961, over half of the 425 workers then serving within the PGCA had graduated from BBI, demonstrating that the school was succeeding in its efforts to train laborers for the harvest.<sup>38</sup>



When Harold and Bea Kohl had arrived to launch FEAST in 1964, he was also asked to serve as the president of BBI, a position that he would hold for four years. Kohl had an outstanding grasp of what Bible school education in a Pentecostal context should be. While he argued that scholarship without spirituality is dead and barren, he also contended that spirituality that is not deeply grounded in God's Word easily becomes fanaticism or an opportunity for heresy to proliferate.<sup>39</sup> True Pentecostal education strives for both in balance, although the challenge of holding these two ideals in creative tension is not easy.<sup>40</sup> Along with most Pentecostals, Kohl believed that the baptism in the Holy Spirit is an empowerment for service. He also believed that this call to service was an invitation to suffering.

Some in the Pentecostal movement, at least in the home constituency in the United States, did not see the value of Bible school education or felt that the soon return of Christ did not allow time for such endeavors. Kohl responded judiciously in an article in *The Pentecostal Evangel*, noting that evangelism and discipleship should be wedded together. Without the proper care of converts which, he believed, required trained pastors, weak churches would result. Furthermore, he believed that through shaping future ministers, one could and should shape the future of the church.<sup>41</sup> When Kohl left BBI in 1967, Lorenzo Lazaro succeeded him, becoming the first Filipino to occupy such a role. This was a landmark move and, in retrospect, this should probably be considered the beginning move in a strategy to gradually turn over the top leadership positions in the Bible schools to Filipinos.

Bill and Alvera Farrand arrived at BBI in Manila with their two sons, Wink and Philip, at about the same time as the Kohls. The Farrands had served a term with the DFM in Sri Lanka before

resigning their appointment to work with T.L. Osborn for several years followed by a stint on the evangelistic field. One day, after reading an article in *The Pentecostal Evangel* about missions in the Philippines, Alvera felt that God was leading them back into missions with the DFM.<sup>42</sup> After prayer, Bill agreed. They were originally slated to fill in for the Olsens in Iloilo, but the AGMF executive leadership informed the Farrands on their arrival at the pier that their assignment had changed, and that they were needed at BBI. Fortunately, they were flexible.

There is solid evidence to suggest that the Holy Spirit was leading in this turn of events, although they might not have felt it at the time. Reflecting on their first impressions of BBI not long after they had arrived, Alvera expressed that while they had come in obedience to God's call, they did not feel the joy of the Lord. No doubt the fact that their house was aptly called a haven for termites added to their distress!<sup>43</sup> The Lord challenged her perspective by speaking to her heart one day that the young men and women that they were about to begin training were His chosen vessels to continue the work of building the kingdom of God in the Philippines. From that point on, both of them felt a sense of destiny and went about their work with a great sense of purpose.<sup>44</sup>

In 1967, Phyllis Bakke was assigned to BBI, having now received full missionary appointment. After leaving the Olsens' work in Iloilo, she had moved to Springfield, Missouri, where she earned a master's of arts degree in theology from Central Bible College, which offered a master's program at the time. This gave her the flexibility to teach a number of Bible courses in addition to music, both at BBI and at FEAST.<sup>45</sup>

Bakke continued teaching a variety of courses until 1973, when she found herself in the role of teaching instrumental music exclusively. This included private tutoring in her own

home. While this was no problem for Bakke herself, it was a bit disconcerting for house guests to hear a constant repertoire of student mistakes.<sup>46</sup> On the weekends, she took music groups out for ministry in the churches.<sup>47</sup>

Bakke was convinced that music was a powerful force among the young generation and it could be used for good or evil. In the early 1970s, Western rock music was being exported to the Philippines, including the rock opera, *Jesus Christ Superstar*. But if music could be used to communicate false teaching about Jesus, Bakke saw it as a powerful tool for teaching the truth of God's Word to believers and the message of salvation to unbelievers. So she went about her work with great zeal, even when her workload increased because she became the dean of students and began handling the chapel schedule.<sup>48</sup>

By the early 1970s, the BBI campus was getting a bit crowded, and some problems surfaced regarding sanitation. Many who served in the five major ministries now located on campus also lived on the grounds. The AGMF Executive Committee, which exercised jurisdiction over the property, found it necessary to implement policies which shed some light on what life was like on campus at the time:

1. Each residence should [read must!] have only one dog, and it should be kept confined to the resident's assigned premises.
2. Poultry must be kept in sanitary pens constructed in inconspicuous places.
3. No pigs will be raised on campus.
4. Comfort rooms [bathrooms] are provided and must be used by all on the complex, including visitors.

5. There will be no dumping of garbage or littering on the property, and each administration will see to the disposal of its own garbage and refuse. Only burnable material may be put in the incinerator.<sup>49</sup>

In 1976, Gerald and Alice Horne, who had been ministering in Mindanao and whose ministry there is described later, were asked to move to Manila to fill in as business manager and instructor at BBI for the furloughing Farrands. Although it was costly, the move allowed them to spend the final year of their term with their children living at home instead of boarding at Faith Academy.<sup>50</sup> After about three months of living in the Farrands' home on the BBI campus, a new dorm was opened at Faith and new dorm parents were needed. The Hornes responded to the call, becoming the first Pentecostals to serve in that capacity.<sup>51</sup> Gerald commuted from there to BBI, driving about one hour each way.



## NATIONWIDE MEDIA MINISTRIES

As the PGCAG grew, so did the demand for increasing, enlarging, and streamlining the various nationwide media ministries.

### LITERATURE

One of the major ministries located on the BBI campus was Evangel Press. In coordination with the Global Conquest goal of focusing on literature publication, Evangel Press had enlarged its printing capacity. When Floyd and Louise Horst returned from furlough in 1955 to engage in full-time literature work, they brought some new presses with them, funded by STL. This made Evangel Press the largest printing operation in the Assemblies of God in Asia. A committee of four missionaries and four Filipinos guided Horst in the administration of the press. Members of the committee were elected or appointed by the constituencies they represented. Ketcham saw this as an excellent example of mutual cooperation between the PGCAG and AGMF.<sup>1</sup> The PGCAG also made it one of their departments.

How the Press was funded is not entirely clear. Calvin Zeissler, who assumed the leadership of the Press in 1963, reported that funds from BGMC, Global Conquest, and Light for the Lost (LFTL, missions outreach of the Men's Ministries department of the U.S. Assemblies of God) underwrote most of

the budget, with some proceeds coming from literature sales.<sup>2</sup> However, Horst reported to the 1963 General Council that the Press was not subsidized, and that the payroll came from the sale of the literature.<sup>3</sup> Perhaps the missionaries and Filipino pastors used the funds to purchase the literature which, in turn, paid the bills. Problems arose when bills were not paid promptly.

Evangel Press often printed literature for evangelistic campaigns. This included Bibles, songbooks, Sunday School lessons, evangelistic tracts, and *The Pentecostal Voice*—the official publication of the PGCA. To what extent they were adapted to Filipino culture is unclear.

With the arrival of Bob and Naomi Malone in 1965, the operation was divided into two components, Evangel Press and Evangel Publishers. Bob, who had worked as a printer while studying at Southern California College (now Vanguard University), ran the Press under Calvin Zeissler who also headed up Evangel Publishers. The second component, Evangel Publishers, was formed to handle translating, editing, along with distribution and marketing through bookstores and bookrooms. Both Zeissler and Malone proved to be excellent and passionate workers in this area. Malone brought with him a paper cutter, copy camera, folding machine, and other pieces of printing equipment. All totaled, the new equipment weighed over eight tons, or more than 7,200 kilos (15,840 pounds) and the print shop had to be expanded to house the equipment.<sup>4</sup> Aside from printing, the Malones also became missionary pastors of a church in Pasig, where Anacleto Lobarbio, who later became the district superintendent, was the pastor. Lobarbio had been called in to take the church after it had gone through a split. The Malones helped him bring healing to the congregation. Their ministry, including Naomi's accordion playing, greatly endeared them to both the congregation and the pastor.

In 1965, Zeissler, who put a lot of time and work into the distribution of Evangel Publisher's literature, reported that there was one main store in Metro Manila, a smaller branch store in Cebu on the IBI campus, and a number of colporteurs. The plan was to open more branch stores and have trained colporteurs in every district, but it did not materialize.<sup>5</sup> Zeissler also traveled and held seminars on the proper use of literature, particularly in preparation for large evangelistic campaigns. He did one literature seminar at a district council in Cebu, bringing with him four hundred thousand tracts to give to the pastors, which they picked up in less than two minutes.<sup>6</sup> When the Zeisslers went on furlough in 1968, Malone took over as the director of the entire operation for a time, and new missionaries John and Joyce Burnett took over Malone's printing responsibilities.<sup>7</sup> The Malones left the Philippines in 1969 to do the same ministry in Korea. After the Malones left, Lobarbio wrote field director Wesley Hurst that his members were asking, "When will the missionary of a Filipino heart be back?"<sup>8</sup>

Much of the literature printed came from the United States and was simply translated and printed. While this was undoubtedly beneficial, literature from another country always reflects that culture and may or may not be appropriate in the Philippines. In 1965, Rudy Esperanza issued a call for Filipinos to step forward to write literature appropriate to the culture and mindset of the Filipinos.<sup>9</sup> Despite Zeissler's efforts to train Bible schools in journalism to help produce indigenous literature, few answered his call.

Literature under the Philippine Literature Evangelism (PLE) committee continued to play a vital role in evangelism and church planting. In 1969, John Burnett, oversaw the PLE committee while his wife, Joyce, taught next door at BBI. He explained how they became missionaries to the Philippines:



I was saved in my local church (Lawrence, Kansas) at the age of 16, due to the conviction of the Holy Spirit and the ministry of a local Pastor (J. J. Krimmer) who would not give up on me. One year later, I was baptized in the Holy Spirit. My plans upon leaving high school were to study for a music education career. But after being filled with the Holy Spirit, I experienced a nearly audible voice calling me to full time ministry. So, I went to CBC (CBI in those days) to train for ministry. Joyce, on the other hand was saved at the age of 5, and filled with the Spirit at a youth camp. Her interest in missions came from visiting missionaries to the church her father was pasturing, [sic] and later in prayer as a pastor's wife. . . . Together, we prayed and considered it God's will for us to volunteer for missions in the Far East.<sup>10</sup>

Burnett reported to the AGMF annual meeting in 1969 that literature had been distributed in 619 communities that year.<sup>11</sup>

The vast majority of the printing was done by Evangel Press. By 1970, the Press was printing about thirty-one thousand pieces a literature a month and had an annual budget of forty-four thousand dollars.<sup>12</sup>

In 1972, Dave and Jean Ohlerking arrived in Manila from Iowa with their two boys to serve at Evangel Press. Ohlerking had received his missions call when, as a boy of four, he sat in the lap of Victor Plymire, a well-known missionary to Tibet. Ohlerking related that Plymire "cupped my chubby little face in his hands and said, 'My son John . . . has gone to heaven. I need help telling people about Jesus. Will you take the place of my son John and be my missionary son, too?'"<sup>13</sup>

Ohlkerking became the Press' financial coordinator, but by 1973, not all was well with the finances or anything else at the Press.<sup>14</sup> The Burnetts went home for furlough about this time, and Zeissler took over until the Burnetts returned the following year.<sup>15</sup> Anthony and Clara Sorbo, DFM missionaries to Indonesia with expertise in publishing, were asked to study the situation and make recommendations. Among other things, they found poor coordination of the work in planning and scheduling print jobs, lack of communication between departments, lack of knowledge among employees regarding their job descriptions, lack of supervision, and poor work flow. Numerous printing and layout mistakes were also found in the work being done.<sup>16</sup> Another problem, though not included in the Sorbos' research, was a backlog of unpaid bills for ordered literature. In all, little was going right. But the Sorbos were from Indonesia and not familiar with the local context. Burnett's explanation on the root causes for the problems reflect a somewhat different perspective:

- (1) The ministry of Evangel Press was always considered a 'missionary effort.' Therefore, the Filipino Church had no vested interest in the success or failure of the ministry.
- (2) There was much free literature available from para-church organizations for the local ministries to use.
- (3) The cost of supplies (paper and ink) and maintenance of the equipment was escalating.<sup>17</sup>

To correct the situation the Sorbos recommended research along with a detailed makeover of the entire operation, perhaps even closing it down. The report resulted in considerable discussion among the PLE committee with the decision that Zeissler, as director of Evangel Publishers, would become the

full-time floor manager of the print shop for the last eleven months of his term to instigate the recommended changes. This included reorganizing the branch office in Cebu.<sup>18</sup> Ohlerking continued as the finance officer for the operation and would take up the responsibility for determining the profitability of the various print jobs.<sup>19</sup> Hurst asked Zeissler to submit quarterly reports of the changes that he was initiating in order to monitor the situation.<sup>20</sup>

An attempt was made in early 1974 to reorganize the Press under a new joint board of managers from the PGCAF and AGMF, with a new name, the Assemblies of God Press. In the end, however, the new arrangement failed to produce the desired results. The Press was closed about a year later and the printing equipment was sold. Burnett reflected that at that time the Press was unable to compete with the low printing bids of commercial printers. Thus, while the decision to close the Press was painful, it made "perfect business sense."<sup>21</sup>

Closure of another sort came for the Zeissler family. They felt led by God to resign their missions appointment and return to the United States. But God was not finished using them to reach Filipinos. After a short time of pastoral ministry, they began ministering to Filipinos living in California.

The closure of the Press, however, did not mean an end to the literature program. When the Press closed, Bill Farrand felt that they could and absolutely must immediately refocus their priorities on writing and distribution, using outside printers to do the publishing in order to alleviate the fears of those who felt that closing the Press might mean an end to the literature ministry.<sup>22</sup> The biggest user of Evangel Press had been ICI, which will be described later and they had no intention of letting the closure derail the production of the literature upon which ICI was

so dependent. In 1979, John and Juanell Robinson, who served in the Philippines for only a brief time, and led the PLE and taught at BBI. They reported that more than a million pieces of literature, paid for by Light-for-the-Lost, was distributed in 1979, suggesting that Farrand's conviction about priorities was shared by others.<sup>23</sup>

### ***SUNDAY SCHOOL OF THE AIR AND ICI***

The Pipkins, who pioneered the *Sunday School of the Air* program in the early 1950s (see chapter 5) were transferred to Japan in 1958. The program was then turned over briefly to Odell and Edna Roberts. In 1960, Ken and Margaret McComber arrived in the Philippines to take over leadership of the program, having served as missionaries in the East Indies and Malaysia. They led the program for one five-year term. When they returned to the Philippines after their furlough, McComber became president of IBI.

Leonard Lanphear and his wife, Mary Jane, arrived in the Philippines in January 1965, and took over for the McCombers. Lanphear was the son of an Assemblies of God pastor, served in Montana and Wyoming and came to Christ when he was only eight years old. Mary Jane was a native of Spokane, Washington, and came to know the Lord at the tender age of five.<sup>24</sup> When God called them into missions, He spoke to them from Isaiah 42:12, which speaks of declaring God's praises in the islands of the sea.<sup>25</sup> The Lanphears had served for many years in Indonesia but left because of political unrest. Then after a brief tenure in Hong Kong, they came to the Philippines.

The Lanphears' primary motive for coming to the Philippines was to do radio programs over FEBC for Indonesia, but readily assented to a request from the field to take over the *Sunday*

*School of the Air* program.<sup>26</sup> They continued to offer a weekly, one-half hour broadcast that featured a Sunday School lesson, as the name suggests, and encouraged listeners to enroll in a correspondence program, the most popular was Pipkin's Bread of Life course. The lessons were either mimeographed, as this was cheaper or printed when funds were available. Thousands responded to this invitation. One was a farmer who was listening to the program while working in his field with his radio tied to his plow. When he heard the good news, he was convicted and converted on the spot.<sup>27</sup>

Ministries like this are not as simple to operate as they appear. The production of a weekly program took a lot of thought and writing scripts, editing and recording. The bulk of the work, however, was in handling the correspondence program, which was done in English and at least three of the Philippine languages. The Lanphears and their three full-time workers sent out correspondence courses, corrected them, and sent out certificates at the completion of the course. Such work is tedious and time consuming, but the reward of people coming to Christ surely made it worthwhile. In 1965, an average of 459 new people a month were brought into contact with the program.<sup>28</sup> Most funding came from U.S. sources and caused the directors many sleepless nights when funding was scarce for maintaining the status quo, let alone the expansion needed to reach new places and new target groups of people. In 1969, God reopened the door for the Lanphears to return to Indonesia, where they remained until retirement in 1983.

The Pipkins returned to the Philippines in 1967 after serving one term in Japan and another in Taiwan, and took over the *Bread of Life* correspondence course from the Lanphears some time after their arrival. Some of the details of what happened to

*Sunday School of the Air* appear to be in conflict. A historical note in the ICI Review written in 1987 says that the Pipkins took over the program, but Violet Pipkin said that this is not true.<sup>29</sup> Carmelita Gallardo, a long time colleague of the Pipkins said that Eli Javier was the speaker for the program, but remembered that Paul Pipkin still had general oversight of the ministry.<sup>30</sup> Javier confirmed that he was the speaker for the program at the time, but did not mention who oversaw the details.<sup>31</sup> Whatever the case may be, the program did continue.

But something new in literature ministry was about to begin. On August 23, 1969, a new ministry appeared on the scene called the International Correspondence Institute (ICI). ICI began in 1967 as the brainchild of missionary George Flattery, who had surveyed the needs of the fields where the DFM was working and had written the plan for ICI as his doctoral dissertation. J. Philip Hogan's encouragement and endorsement of the program was indicative of his willingness to try new things. As the *Sunday School of the Air* program was focused on correspondence, Paul Pipkin merged it with ICI at the request of George Flattery, who had visited the Pipkins in Manila, and Paul became the first director of ICI Philippines.<sup>32</sup> Pipkin's excitement for the work was contagious and, as he had done with his other projects, he went about it with zest and zeal.

The goals of ICI were to reach the lost and disciple believers. In order to accomplish the first goal, Pipkin opened ICI Bible clubs all over the country in 1970. These clubs were headed up by people who had graduated from the ICI Bible study correspondence program. The advantage of this program was that it allowed Filipinos who are group oriented to study the Bible together. By 1977, approximately twenty-five thousand had enrolled.<sup>33</sup> When a nucleus of new believers was formed,

they could request a pastor from the PGCAG and form a church. By September 1976, at least thirty-three new churches had been formed through this ministry.<sup>34</sup>

Indeed, church planting was the goal of this program. Pipkin believed that the old, dyed-in-the-wool method of using only Bible school trained pastors to plant new churches was good, but insufficient. He believed that laymen could and should plant new churches through ICI Bible Clubs, even if they were only small house churches. Using laymen had several advantages: the number of workers was multiplied, they already lived in the community, and they could support themselves through their regular jobs. In doing this, he was well aware that he was advocating something that hadn't been done before. He did not advocate discarding the old ways, but saw this as an opportunity to complete the unfinished task more quickly.<sup>35</sup>

The second goal, discipling believers, included training lay ministers. The training arm of ICI included evangelistic, spiritual life development and lay ministry courses.<sup>36</sup> Beyond this, Pipkin foresaw the opportunity for ICI to train pastors and workers for ministry who could not get away from family or ministry responsibilities to attend a regular Bible school.<sup>37</sup> He believed that FEAST could handle the teaching aspects of this new ministry and that the main ICI office was well prepared to handle the necessary paperwork. But he also foresaw potential problems. Some might think that ICI was invading the turf of the schools and Pipkin was adamant that this would not be the case:

It must be understood [that] the purpose of ICI in no way de-emphasizes the importance of the residential Bible school. Teamed with ICI, the residence school could possibly better serve the prepared students by giving specialized training. . . . This project envisions itself more as a

supplemental media to reach the masses. ICI is a service school project . . . to strengthen the national church.<sup>38</sup>

At some point in the 1970s, Pearl Spencer, one of Pipkin's long time radio listeners, who owned a plantation in Mindanao known as the Matling Corporation, visited ICI and became a personal friend of the Pipkins. When her son, Dick, and his wife, Catherine, visited the office, they saw that space was really cramped and offered to pay for new and modern office space nearby.<sup>39</sup> They also offered to underwrite the salaries of the office staff and other expenses, which was a real blessing to ICI for many years.<sup>40</sup>

The Pipkins' home which doubled as office and storage space was also cramped. By this time, the number of radio scripts, project manuals, and operational policies that Violet had typed over the years was enormous.<sup>41</sup> Their home also served as a guesthouse on occasion for ICI employees coming and going on ICI business, which gave the Filipinos an opportunity to observe the Pipkin's lifestyle more closely.

Carmelita Gallardo, a Filipino ICI staffer who, perhaps worked with the Pipkins longer than anyone, was a guest on many occasions. A young Christian when she first came to work for the Pipkins in the 1960s, Gallardo credits Violet for teaching her the necessity of tithing. She expressed appreciation for Paul's straightforward style in dealing with people, an American trait not usually applauded by Filipinos. She also described him as a compassionate man who loved Filipinos and was a personal evangelist as well as preacher at crusades.<sup>42</sup> Not everyone, however, appreciated Pipkin's way of doing things. More than one missionary accused him of continually meddling in PGCAG internal affairs.<sup>43</sup>



In 1976, Aaron and Linda Rothganger, veteran missionaries who had run the ICI office in Vietnam, relocated to the Philippines to succeed the Pipkins at ICI. A chapter in the life of the Pipkins was closing. Although they may not have known it at the time that they departed for furlough, they would not return to the Philippines. At the invitation of DFM, they transferred to the main office of ICI, and Paul served as the director of development. The legacy that they left behind was phenomenal.

By the time the Rothgangers arrived, ICI had grown into a multifaceted ministry, publishing literature in ten of the Filipino languages, reaching people in all strata of Filipino society. The Bible Club program now had more than eight hundred clubs meeting in homes and businesses all over the country.<sup>44</sup> While Rothganger carried on the same vision as the Pipkins, he moved ICI into the college course level. The actual execution of this vision, however, was done by his successor, John Burnett, who took the helm of ICI in 1978 and then left for itineration shortly after taking the job.<sup>45</sup>

In 1978, Gary and Doris Denbow and their children moved to Manila to serve at ICI after having filled in at IBI for a year. Denbow's job was to fill in as director while the Burnetts were home itinerating.

God had His hand on Gary's life at an early age. In his own words:

I came to know Christ on a Sunday evening at a little country church in Southeast Missouri. My dad preached on Isaiah 53, and I was gripped with my need for Christ in my life. I was 8 years of age. I was baptized at age 9 in a little country pond. At age 12, at a youth camp in Greenville MO, I was called to preach.

About age 15, I had a vision of preaching a meeting where thousands of brown faces watched from the crowd and responded to the gospel. That vision was fulfilled more than 18 years later as I preached in Marbel, South Cotabato. It was the exact same scene I had seen in my dream.

In November 1975 I was on a 17-night Speed-the-Light tour across our district with David Grant. On my way back to Springfield after one of the last tour services, I heard a song on the gospel radio station that said, 'Whatever it takes to draw closer to you, that's what I am willing to do.' With that I pulled my car to the side of the road and surrendered to the call to missions.<sup>46</sup>

Doris was saved and filled with the Holy Spirit as a child in Sikeston, Missouri. Although she never had a call to missions, she agreed to follow her husband's calling and was rewarded with a deep and abiding love for Filipinos.<sup>47</sup>

In addition to ICI, Denbow was passionate about learning the language and in three years became one of the most proficient Tagalog speakers in the history of the AGMF, an accomplishment which was deeply appreciated by the Filipinos. For 1979, he articulated the goals for ICI as follows: continue to improve field ministry to the students, increase emphasis on the correspondence program, conduct monthly rallies in Manila, launch a nationwide program with a course entitled Your Bible to any church that wished to participate, and begin college-level courses at two or three of the Bible schools for a pastor's continuing education program.<sup>48</sup> ICI also committed to planting ten new churches through evangelistic campaigns and follow-up.<sup>49</sup> Their newsletters for 1979 suggest that many of these goals were achieved. Denbow traveled extensively in the pursuit of these goals, spending many weekends away from his family.

When the charismatic renewal, which will be described later, began to blossom, ICI was called upon to provide Bible study materials for most of the new charismatic churches, Assemblies of God or otherwise, as well as Catholic charismatic groups, that quickly sprang up in Manila. That they were prepared to do so with the quantity and speed required, in Denbow's opinion, was because of Pipkin's proactive and visionary leadership:

Early on in the Charismatic renewal in Manila, Paul made ICI lessons available for follow-up in meetings that the Assemblies would not usually be a part of. We literally had dozens of church groups using our literature because Paul had set the course that we would serve the whole body of Christ. We had the entire student bodies of some Catholic schools going through "The Great Questions of Life." We were participating in "Life in the Spirit" day-long seminars inside Catholic churches. We sponsored dozens of Bible Studies each week in businesses, homes, churches, and even Malacañang Palace. When I came to ICI there was just no question in our minds that we were to go through any open door with ICI materials and that the Holy Spirit would do His work to make sure that right doctrine prevailed.<sup>50</sup>

Denbow and ICI also coordinated follow-up for other large ministries. In late 1978, evangelist Jimmy Swaggart came for evangelistic meetings in Manila where hundreds received Christ, and ICI coordinated the follow-up. While there, Swaggart visited the ICI office and pledged two-thousand dollars to help translate and print one of ICI's new books, *When You Pray*.<sup>51</sup> Swaggart became heavily involved with the AGMF in various ministries in the decade that followed. ICI also coordinated follow-up for Pat

Robertson's 700 Club and Jim Bakker's PTL Ministries.<sup>52</sup> While ICI focused mainly on print media, other missionaries ministered on the airwaves.

## **RADIO**

While most of the missionaries in media worked in English, Alex and Ann Shevchuk were appointed by the DFM to be stationed at FEBC to do radio broadcasts in Russian and Ukrainian. The Russian broadcasts would be beamed toward Australia's Russian community as well as the Soviet Union. The Shevchuks came to FEBC at the personal invitation of William J. Roberts, one of the cofounders of FEBC, whom they had met in the United States.

Their backgrounds were quite unusual. Both of them grew up in a Russian enclave in Sinkiang province in northern China near the Soviet border. Later, Alex's family, to escape the Communist threat, embarked on a Holy Spirit-led journey to a refugee camp near the town of Guiuan on the southern tip of Samar, Eastern Visayas.<sup>53</sup> Ann's family also traveled to the Philippines and when she left to go to the States, she told God that she would eventually return to serve Him in the Philippines.<sup>54</sup> This commitment played a strong role in the Shevchuk's positive response to Roberts' invitation. Eventually, Alex's family also made their way to the United States, where the couple met and married.

The Shevchuks had not been in the Philippines long when Alex was suddenly struck down by hepatitis. He asked Derrick Hillary to pray for him and when Hillary did so, God healed him instantly.<sup>55</sup>

Broadcasting in Russian and Ukrainian was not easy since, apart from the broadcasts, there was no other opportunity to use the languages except with one another. This made maintaining fluency difficult and keeping up with language changes impossible. Also, the broadcasts were done live. Because of the difference in the time between the Philippines and the Soviet Union, they were forced to do their broadcasts late in the evening. Feedback from listeners is important to any media ministry. Since the Iron Curtain made it difficult to get mail out of the Soviet Union, they received little feedback which must have been discouraging. Yet, the Shevchuks persisted in their work.

In addition to serving at FEBC, they also became the pastors of a Chinese church in Manila. Drawing on their backgrounds in China, Shevchuk also built a few churches. One of his projects was putting up a building for a pioneer work in Guiuan, Eastern Samar, near the old refugee camp he and his family had lived in when fleeing China.

AGMF missionaries continued to preach on the radio through FEBC and in cooperation with the PGCAG's radio department. In the early 1970s the department was headed by Eliseo Sadorra, who was also the general superintendent in the mid-1970s. Paul Pipkin served as the AGMF coordinator and Violet was the departmental bookkeeper. In addition to the missionaries' programs and those done by PGCAG pastors, the U.S. General Council's *Revivaltime* program was aired several times a week under Pipkin's supervision.<sup>56</sup>

The continuing vital, strong relationship between FEBC, the PGCAG, and AGMF greatly facilitated the Assemblies of God radio ministry and was much appreciated by those involved.<sup>57</sup> Somehow the FEBC leadership managed to get Pipkin, who seemed to be always on the move, behind a desk to do

administration and promotional work for radio rallies. Never lacking in vision, he saw a great future for radio outreach and did his best to make it happen.<sup>58</sup> By 1971, FEAST trained workers and rehearsed programs in radio ministry in its own studio under the direction of Koichi Kitano. However, apparently the equipment was not quite as good as that at FEBC, which was just a couple of miles up the road, so the final recordings of programs were done there. Pipkin saw this setup as a great asset that could vastly improve the quality of the recordings if they could be faithful to meeting recording schedules.<sup>59</sup>

The advent of martial law in 1972 did not impinge upon religious freedom. Airwaves continued to be open for preaching the gospel even while travel throughout the seventy-one hundred islands was nearly impossible. So radio programming became a vital part of reaching the entire nation for Christ.

Riley and Flossie Kaufman, who served with such energy at FEBC in music and scriptwriting in the late 1950s, returned to the Philippines after ten years in Hong Kong. Riley arrived in September 1968 and Flossie followed in April 1969 to continue their ministry with FEBC. They also assumed the pastorate of the United Bethel Church and ministered in churches as requested.

Kaufman believed that radio was a significant tool for reaching both those who did not have the Bible or at least gospel literature in their language, or where people were illiterate. He might have added that listening to the gospel by radio would also benefit the blind and the handicapped. By the 1970s, small portable radios could be seen anywhere, even being tied to the horns of a water buffalo so the farmers could listen in as they worked their fields.<sup>60</sup> Kaufman was so proficient at media ministry that in November 1973, the Executive Presbytery of the U.S. General Council of the Assemblies of God appointed

him as secretary of the Radio-TV Department at the headquarters in Springfield.

In 1971, Alex and Ann Shevchuk returned from itineration to begin their second term and continued their radio ministry in Russian and Ukrainian. While most of their ministry was over the airwaves of FEBC, on one occasion they had unique opportunity to minister to Russians. A Russian ocean liner, *Russ*, pulled into the Manila harbor with 600 Soviet tourists and 250 crew members on a mission to open tourism and trade with the Philippines. Full of excitement and prayer for help and wisdom, the Shevchuks boarded the ship and carefully gave away New Testaments. They also set up a display on the dock nearby and distributed free Bibles and other Christian literature. One passenger, a Russian educator, naturally an atheist, was interested in BBI and accepted their invitation to visit the Shevchuk's home. Later when all the supervisors and tourists were gone to a cultural show, the Shevchuks had a wonderful time getting past the "I don't believe in God" mindset and sharing the gospel with the crew all evening.<sup>61</sup>

By 1973, they had run into some difficulties in maintaining their own Russian language skills and their children were having problems gaining fluency so they sought a solution. Russia was shut tight behind the Iron Curtain so they hoped that DFM would approve for them to move to Australia for a year and live in a Russian-speaking community. In the end, Alex was allowed to go alone for six weeks.<sup>62</sup>

Beyond Russian language radio, the Shevchuks' ministry included teaching at IBI and pastoring. Their hearts, however, were focused on ministry to Russian speakers, as evidenced in their letters. In 1975, they resigned from DFM and later became home missionaries to the Slavic peoples in the United States.

## MINISTRY IN NORTHERN AND CENTRAL LUZON IN THE 1960S AND 1970S

**D**uring the decade of the 1960s and 1970s, those in nationwide ministries tended to focus on one or perhaps two major responsibilities while most of their colleagues in general missionary work were involved in a variety of ministries.

### NORTHERN LUZON

#### ELVA VANDERBOUT

Elva Vanderbout continued her work of evangelism and church planting in the northern mountains from her base in Tuding, near Baguio. She clearly saw that in order for the work to survive and expand, workers must be trained. One of the great legacies of her ministry was that she sent approximately one hundred students to Bible school to be trained for the ministry, the majority returning home to serve their own people.<sup>1</sup>

She was equally passionate about ministering to children. By this time, a number of children had received love and care at her orphanage. She also saw children as potential workers for the kingdom of God. In 1961, she organized the first kid's camp in the history of the PGCAG. About seventy children came and thirty-five gave their hearts to Christ as a result. Ten were also baptized in the Holy Spirit and a number experienced other



manifestations of the Spirit such as feeling the sweetness of God's presence and seeing visions.<sup>2</sup> In 1962, she instituted a Missionettes club in the Tuding church. Missionettes, the girls program of the U.S. Assemblies of God, was designed to teach girls to know Christ and to become His disciples. Vanderbout appears to have imported the entire program complete with uniforms, handbooks, and the achievement program. The program did expand and achieve some success, reaching as many as fifteen thousand girls throughout the nation by 1963 but, like most other imported programs, it ultimately did not find deep roots in Filipino soil and ended after she left.

By 1963, Vanderbout had labored faithfully for sixteen years and had a successful ministry. But while she had developed many friends and was highly respected by missionaries and Filipinos alike, she desired the companionship that only a spouse could bring. Juan Soriano had served faithfully alongside Vanderbout for many years as the pastor of the Tuding church she had founded. He was a lifelong bachelor. After working together for so many years, they found that they had more than a casual friendship and they married.

How all of it happened, though, was problematic. Some time before they married, Vanderbout secured permission from the DFM, who held title to the church's land, to sell a portion of the land to Soriano to build a house. Most likely no one at the church thought much of it at the time because he was the pastor of the church, and they had not yet announced their plans to marry.

Vanderbout went to the annual missionary meeting, in April 1963, but for some unknown reason left the meeting before it was over and returned home to Baguio. There she immediately arranged the paperwork with Soriano for their marriage. They

were married within days. The congregation was given no advance warning, and not all were happy about the nuptials. First, DFM policy strictly forbade marriage to a national worker. A couple of leading members of the church resigned their positions over the way the marriage took place. Unsubstantiated rumors flew about alleged premarital activities.<sup>3</sup> But the main reason for the controversy seems that they did not follow the Filipino custom of properly acknowledging a courtship with adequate time for a suitable wedding. There also seems to have been some racism involved. While Vanderbout was greatly respected, some felt it awkward that an American would actually be married to their pastor.<sup>4</sup> Vanderbout also made some comments from the pulpit about Leonardo Caput, who had been saved and disciplined under her ministry and was now the district superintendent, that did not set well.<sup>5</sup> Strife in the church resulted. The problem was taken all the way to Ketcham, the DFM board, and Elva's home district in Southern California.

Unfortunately, the issues continued to cause agitation and, by the end of 1966, the Sorianos were no longer affiliated with the AGMF or the PGCAG. Whether Vanderbout was kicked out or resigned from the DFM is not clear from the available records. But it is clear that the Sorianos didn't go quietly. After purchasing the land next door to the Assemblies of God church, they planted an independent church, using various kinds of financial aids to lure people into their congregation. The result was a split in the Assemblies of God church. Caput acceded to Esperanza's request to become the pastor of the Assemblies of God church and clean up the mess.<sup>6</sup> It is certainly sad to note that a ministry that was conducted so well for so many years ended so poorly. The Sorianos remained in the Philippines as independents until at least 1972.

## The Erolas and Butlers

Walter and Lucille Erola first served as missionaries to Burma (now Myanmar) and transferred to Baguio City in the Philippines, in 1964. Walter, a native of Finland, came to Christ as a teenager and was baptized in the Holy Spirit a few months later. It wasn't long before he felt a call to ministry and served as an evangelist and Bible school teacher in his homeland for several years before going to Burma. After World War II, he moved to Minneapolis, Minnesota, to study at Bethel Bible College, a non-Assemblies of God school. There he met Lucille Verheyen, and they were married in 1948.<sup>7</sup> In time, they returned to Burma and would likely have remained there had not the political situation in that country changed, forcing all missionaries to leave.

Walter had a background in construction and contracting. Seeing the need, the Erolas worked with Caput to put up church buildings. In all, Walter had his hand in the construction of about twenty churches.<sup>8</sup> He also preached in churches and held at least one evangelistic crusade, and they ran a small guesthouse out of a bedroom in their own house. Lucille served as advisor to a children's compassion ministry. Sponsored by an independent group, the ministry paid school tuition, provided funds for medicine, and fed Assemblies of God children throughout the region.<sup>9</sup>

In the 1960s, the Erolas initiated and sponsored an annual prayer conference in the Northern Luzon District. At the 1976 conference, scores of people received the baptism in the Holy Spirit, fifty in one night alone.<sup>10</sup>

The Erolas believed that the graduates coming out of Luzon Bible Institute (LBI), now known as Luzon Bible College (LUBIC) were faithful and mature workers, meaning that the school was

fulfilling its mission and was worthy of their support.<sup>11</sup> LBI had been started in the early 1950s in Santa Maria, Ilocos Norte, one of the northernmost provinces in the Philippines. The school eventually found a permanent home in Binalonan, Pangasinan, about an hour and a half south of Baguio on the main two-lane highway going to Manila, close to where Esperanza began his ministry. The Erolas helped the school to renovate the chapel into a functional multipurpose building, put up a dormitory, elevate the land to reduce flooding in typhoons, and build a parsonage on property that the school owned on the other side of the highway.<sup>12</sup> For all this work, Erola had a STL van that he used as a car, truck, tractor, or bus, depending on what was needed. In two or three years, he put one hundred twenty-six thousand miles on the odometer. One missionary commented that he had never seen such a beat-up vehicle.<sup>13</sup>

But Erola could be a little hard to work with. Caput reported that he was a hard worker and a cranky perfectionist with an acid tongue. He was not above publicly correcting those who didn't do things his way. But he was also not afraid to admit he was wrong and apologize immediately. Caput came to love him because he saw that Erola loved the work and that he loved Filipinos.<sup>14</sup>

Curtis and Ruth Butler arrived with their three sons in 1974. After spending a year in language study in Manila, they moved to Baguio to begin their ministry in the north. Like Vanderbout and the Erolas, they found Baguio City to be the ideal place to base. From the Ilocano regions to the north and west, the Cagayan valley to the east, and the LBI to the south, they could minister in many of the northern provinces.<sup>15</sup> Another reason for locating there was the educational opportunities for their children. In 1976, the Butlers planted a church in La Trinidad.

They rented a community building for their services. By the time the church was eight months old, a solid group of young people had come to Christ and formed part of the core of the church.<sup>16</sup> In 1978 attendance reached over 200. Before the Butlers left for furlough that year, they had set the church in order, baptized new converts in water, and had turned the work over to the Filipino pastor, Rufino Hipol, who had been working with them.<sup>17</sup>

True to his original plan, Butler also traveled in evangelistic ministry throughout the region and saw God move in power as he worked to strengthen existing churches and helped to start new ones. They both also taught part time at LUBIC, commuting about two hours from Baguio. Having achieved some mastery of Ilocano, they were able to use both Ilocano and English in their teaching.<sup>18</sup>

### **CENTRAL LUZON: CLARK ASSEMBLY OF GOD**

In 1967, while Bill and Alvera Farrand were teaching full-time at BBI, they accepted a speaking engagement at a Pentecostal, non-Assemblies of God church in Angeles City, about an hour's drive north of the BBI campus. At this time, the United States was heavily involved in the Vietnam War. Many military men and women, mostly Air Force personnel, were passing through Clark Air Base, a U.S. military installation in Angeles City. While the Farrands were at the church, they met several Assemblies of God servicemen who complained that the pastor of the church was legalistic and had driven away other Assemblies of God service people. They strongly appealed to the Farrands to begin an Assemblies of God church there and promised to support it. At first, the Farrands objected because of their desire to be full-

time at BBI and the difficulty of travel between BBI and Clark. In the end, however, they recognized that honoring this request was the will of God and started Clark Assembly of God.<sup>19</sup> Farrand, a Navy veteran who had fought in World War II, said that part of the reason they agreed may have been because he remembered his own spiritual needs when he had been in the service.<sup>20</sup> Since the Farrands could not do visitation during the week because of their teaching schedule at BBI, the laymen picked up the slack, which gave them wonderful opportunities for Christian service, especially when they visited the wounded in the hospital. In the two years that the Farrands pastored before rotating home for furlough, about one hundred airmen attended Clark Assembly.<sup>21</sup>

The work was initially begun on the second floor of a rented store building near the main gate of Clark Air Base. In 1969, Henry and Ercil Culbreth became the first missionaries to take up residence at the church and pastor it full-time. Ercil came to know Christ as a child and received the baptism in the Holy Spirit when she was thirteen.<sup>22</sup> Through their leadership, property near the base was purchased in 1970. Some funds had been raised locally, more were secured through a grant from DFM, and the remainder was borrowed from a revolving loan fund.<sup>23</sup> The property had two houses on it. One house was used for a missionary's residence and serviceman's center. A chapel was built and annexed to the other and served as the church building.

Various programs were begun such as Vacation Bible School, Royal Rangers (the U.S. Assemblies of God program for boys), Missionettes (the program for girls), and Sunday School. No doubt these programs were a great blessing to those who participated in them. In 1972, Culbreth could report that they

were witnessing at least the initial stages of a wonderful move of the Spirit as fifty-three people came to know Christ in a short period of time.<sup>24</sup>

The Culbreths actively reached out to both the servicemen and to the Filipino population. Outreach included a cassette library program with tapes of the *Revivaltime* program, which Filipino pastors used, along with their preaching and literature distribution, in the surrounding towns and villages. The *Revivaltime* program was also popular among servicemen. Among other things, it was the first gospel service heard by some of the returning prisoners of war, thanks to the efforts of an intrepid Army sergeant, a member of Clark Assembly. Staff Sergeant Wagaman, assigned to the POW hospital, carried his cassette player and *Revivaltime* program tapes on duty and loaned them to POWs returning from Vietnam. Not only did the program present Christ as the answer to one's needs, it also reminded the people of home, something the military personnel appreciated.<sup>25</sup> The church also supported various missionary projects as well as a few ministerial students at BBI.

Other ministries of Clark Assembly included a Teen Challenge coffeehouse called the One Way Inn, located in downtown Angeles. Teen Challenge was a national program of the U.S. Assemblies of God that ministers to people of all ages who are dealing with life-controlling addictions such as drugs and alcohol. The work in Angeles City was coordinated by both an American and a Filipino under the direction of the church so that they could reach out to both the military and civilian population. The One Way Inn was open on Friday and Saturday evenings, with teams of people assigned to go out and invite people to the center. Within six weeks of its opening, approximately fifty people had been won to the Lord.<sup>26</sup> The

Teen Challenge coffeehouse was a classical street ministry, where people were saved from drugs, prostitution, and demon possession, and operated for many years.<sup>27</sup>

The service personnel's center was an integral part of the church. The servicemen gathered at the center, next door to the church, after services for refreshments and fellowship. Later when Ercil Culbreth had to take medical leave in the States, her husband complained that the work at the center was suffering from the lack of her presence.<sup>28</sup> In this kind of work, Ercil's ministry as a mother figure was invaluable since many servicemen were in their early twenties and perhaps away from home for the first time.

A church of military personnel faces unique challenges. Besides the impact of the stress and horror of war, military life is transitory. Most people do not stay at any one duty station for more than two to three years and while there they are sent elsewhere on short duty rotations lasting from a few weeks to several months at a time. As a result, attendance at Clark Assembly ebbed and flowed. Saying goodbye to those rotating out was a way of life and staffing the various positions in the church was a constant challenge. No doubt the reality of war impacted all who served at Clark. But perhaps the silver lining in this cloud was that pastoral transitions when missionaries furloughed did not adversely affect this type of church as much as it would others.

When the Culbreths went home for itineration in 1973, Derrick and Dorcas Hillary were appointed to serve as the interim pastors until they could return. But for the Culbreths this would be no ordinary furlough. Both Ercil and their son Ricky had major health problems.



Ricky's problems came from a deteriorating hip condition, which began when it was broken during a football game at a church picnic on Clark Air Base. He was treated by Air Force doctors who put screws in the hip, braced it, and put him on crutches. But the deterioration continued, resulting in a lot of pain caused by the screws. The doctors finally determined that they could do no more for him and that the Culbreths would need to seek treatment for their son in the United States. Arranging for the treatment was simple. Getting him out of the country, however, was not. Ercil explained:

Since the Country was under Martial Law, it was necessary for me to get to the Central Offices of the Philippine Army, Navy and Air Force and give finger prints for me and Rick at all of the offices.

The Pentagon said we could fly MEDIVAC but we were required to pay \$4,000.00 In [sic] advance before boarding the plane. That was so if the screws hit a sciatic [nerve] . . . he could get medical care.

Commercial Airlines did not want us under these circumstances. We did not have the \$4,000 and no way of getting it quickly. Our permits to leave the Country were about to expire. Henry took Rick to a Filipino doctor and paid to write a letter saying Rick could ride the commercial plane. He did not tell the doctor what the Military doctors had said. We boarded China Airlines on the last day our permits were good to leave the Country. They folded the arms and let Rick have 3 seats because he could not sit for the entire ride home.<sup>29</sup>

Ercil and Ricky preceded Henry to the States by three months. When Henry went, he only stayed a short time before returning to the Philippines to continue the work, but Ercil

stayed with Ricky in the States. Ricky went through several more surgeries, including hip replacement surgery. By early 1974, he had improved dramatically and was able to drive a car and ride a bicycle.

The Culbreths were given approval to return to the field, but it was not to be. Ricky's doctor reported that his new hip was coming unglued and that more surgery was needed. He eventually had a total of three hip replacements. Ercil was then diagnosed as physically and emotionally exhausted. The doctor feared that she was a candidate for a massive heart attack.<sup>30</sup> With a heavy heart, Henry permanently returned to the States and continued in ministry there.<sup>31</sup> Reflecting on this thirty-four years later, Ercil wrote:

In retrospect, I see God in the affair. He directed us to return to the USA where we taught in the American Indian Bible College for a year in Arizona. Then we went to Trinity Bible College in North Dakota and established a missions training program there. Three of the students we taught there ended up going to the Philippines and doing more than we could have done as one family.<sup>32</sup>

The three students were Charles and Mary Clauser and perhaps Rick Shell, whose stories will be told later.

In 1975, Doyle "Gene" and Heather Burgess, with their young children Debbie and Doyle III, whom they nicknamed Som, assumed the pastorate of Clark Assembly. They had traveled extensively as evangelists and had ministered for an extended period at a serviceman's center in Thailand prior to coming to the Philippines. Gene, a native of Memphis, Tennessee, was a pharmacist and a lay minister who eventually felt led by God to enter the ministry. He met Heather while ministering in her home church in Toronto, Canada.<sup>33</sup>

The Teen Challenge coffeehouse continued to thrive, but the church had declined, perhaps because there was a time gap between the Culbreths' departure and the Burgesses' arrival.<sup>34</sup> Rather than grow when they first arrived, the church continued to decline until there were only a handful of people left. With only seventy dollars in the bank and the facilities needing repair, the owner threatened them with an eviction notice. It was a discouraging time.

But God began to move in response to prayer. Using the nucleus of people that remained, they began to rebuild. A year later, attendance was about 140. New people visited every week and people were being saved and filled with the Holy Spirit.<sup>35</sup> The church was overflowing and a new building that seated four-hundred was constructed a few years later. Hope had returned to Clark Assembly.

Most of the people the Burgesses ministered to were U.S. military personnel or Filipinos who attended the church. But there were exceptions. One Sunday, a man named Bob came to church and received Christ in the altar call at the end of the service. Gene knew he was a civilian because of his long hair and beard. Without revealing what he did for a living, Bob asked Gene to visit him at his workplace, which proved to be a bit of a shock:

Bob's business happened to be the largest bar in the entertainment district. On walking into the Flying Machine the next day, everything was dark. I called out to him. Giggles echoed in the dimly lit background—the voices of bar girls and prostitutes.

Soon Bob appeared and seemed pleased I'd come to visit. "Here," he instructed, "have a seat at the bar. Can I get you a beer?"

I realized that this was an open-hearted man who had no real moral compass. My discomfort vanished as I recalled that the worst accusation hurled at Jesus was, "He was a friend of sinners." Bob described the peace that had come to his life as he committed it to the Lord. He seemed so zealous. Then he volunteered, "I want to help the church with some money." I was fine with that. But then the bombshell. "Would you pray the Lord would bless my business so I can give more money to the church?" I was so shocked I could hardly speak.

Rebuke was not what Bob needed. But I did open a door of communication and fellowship with him. He kept coming to the church, and we would soon see the effects of his new life in Christ.<sup>36</sup>

Bob eventually closed his business and opened a beauty salon because he had come to realize that Christians should not be in the bar and brothel business, even though it was more financially profitable. He opened the salon so that former prostitutes could learn a better trade.<sup>37</sup>

It was probably during the Burgesses' tenure that the church began to have an annual retreat for its members. Missionaries were also invited to join, and speakers flew in from the States for the occasion. For many years, it was a eagerly anticipated annual event.

The Burgess family experienced a personal crisis in January 1978. Gene began to suffer from dizziness and faintness. The diagnosis from the base hospital was that he had a brain tumor. Within two weeks, he traveled alone to the States to seek further treatment. Meanwhile, people began to pray and God answered. The symptoms subsided, and the doctors could find

no cancer, although they did find an inner ear problem and numerous allergies. Burgess returned to his family in the Philippines, thanking God for His healing power.<sup>38</sup>

When the Burgesses furloughed in 1979, the D.L. Nultemeirs, who were short-term missionaries, filled in for them. The Burgesses returned to the church in 1980 and then in 1982 transferred to Thailand.

## MINISTERING TO MINORITIES

While most of the missionaries were involved in ministering to the majority population, some of the smaller segments of Philippine society were not being touched. One of those segments included people who were deaf.

### S. WAYNE SHANEYFELT AND BIBLE INSTITUTE FOR THE DEAF

Obviously, the greatest factor inhibiting these people from hearing the gospel was the fact that they could not hear. But there were social barriers as well. Few had received even a basic education. In Manila, there was only one school for the sixty-five thousand people with a hearing impairment that lived in the city and only around five thousand had attended it at one time or another, meaning that only one in thirteen had any education at all.<sup>1</sup> But educated or not, they are as lost without Christ as any hearing person. Communicating the gospel to the Filipinos who were deaf, then, required that someone cross the language barrier. Until 1962, none of the missionaries had done so.

S. Wayne Shaneyfelt became God's answer to meet this need, arriving in the Philippines on October 12, 1962. He had recommitted his life to Christ in 1949 during the trauma after his wife abandoned him. Then after he was baptized in the Holy Spirit, he enrolled at Central Bible Institute (now College) in

Springfield, Missouri, to study Pentecostal doctrines.<sup>2</sup> There, he became interested in ministry to people with a hearing impairment when his roommate asked him to drive some friends who were deaf to a gospel rally. As a result, he took a course in sign language at the school.<sup>3</sup> When he graduated from CBI, he entered full-time ministry to people who were deaf or hard of hearing. First, he interpreted for evangelistic crusades and then went on to plant churches in Indianapolis and Evansville, Indiana for those who could not hear. When he heard of the need to reach people who were deaf in the Philippines, he felt led by God to respond.<sup>4</sup>

In the beginning, Shaneyfelt used American Sign Language that was patterned after what was taught at Gallaudet University in Washington, D.C., the only college in the world at that time specifically for people who were deaf. In time, he also incorporated Filipino sign language, which was somewhat different, and used both. Interest was quite strong and within a year sixty students were enrolled in his courses.<sup>5</sup> He also incorporated some of the students into an outreach that met at the Evangel Book Room at Bethel Temple every Sunday and Wednesday evenings where he interpreted for the deaf. Eventually the church relocated elsewhere. Beyond this, Shaneyfelt taught sign language at IBI in Cebu, and LBI in Binalonan, Pangasinan. He also taught sign language to teachers at the local high school for students who were deaf. This gave him exposure to the unsaved.

Working directly with those who could not hear was a real challenge since many did not know sign language and communicated with their own created signs, meaning that they essentially had no language to communicate with the larger world. In this situation, he had to start from scratch and first teach them a basic sign vocabulary.<sup>6</sup>

Shaneyfelt's fourfold strategy to Filipinos who were deaf or hearing impaired was clear: (1) to win them to Christ, (2) to help those who had limited or no education, (3) to train Bible school students to minister to them, and (4) to train them for ministry.<sup>7</sup> God blessed his evangelistic efforts. One of the first people he led to Christ was a sixteen year old boy named Arsenio Villanueva, who had lost his hearing at age four. Known as a troublemaker inside and outside of school, he carried his father's handgun around the neighborhood, destroyed flowers, and stomped on girls' purses. But when he attended Shaneyfelt's Bible study, he accepted Christ as his Savior. The change was immediate and profound. Villanueva became an ardent witness and led many of his friends to Christ. One day, the school principal asked Shaneyfelt what he had done to bring about this change. Shaneyfelt replied that he had only taught him the Bible. Jesus had done the rest.<sup>8</sup>

In 1965, three high school boys wanted to study the Bible in order to effectively witness for Christ. In response, Shaneyfelt began a summer school that ran for three years, calling it the Bible Institute for the Deaf (BID). Young people who had studied in Shaneyfelt's courses in Bible school were invited to teach in the program, which gave more hearing people the opportunity to get involved in ministry to the deaf.

The following year, in 1966, he convened a summer course for graduates of the Bible schools who had studied sign language in order to provide further training. Afterwards, three women stayed behind to help him in the ministry—Remy Ramos, Elena Castillo, and Perla Esteva-Alorro, who would all give many years to ministry to the deaf.<sup>9</sup> In 1966, the PGCAG gave a formal endorsement to Shaneyfelt's ministry by creating a department of ministry to the deaf with Shaneyfelt as the first director.



A new aspect was added to the ministry in 1967. Elena Castillo explained:

In June 1967, three deaf ladies who were graduates of a public high school attended BBI. They attended the regular classes with the aid of the interpreter and a note taker. Because of the limited understanding of the deaf, the same lessons were tutored to them during study hours. The limited vocabulary of the deaf and the limited signs of the interpreter-tutors posed great challenges. Both hearing and deaf had to surmount the difficulties in communication or miscommunication and the trial of patience, persistence and perseverance. It was not easy for both the deaf students and the interpreter-tutor. The deaf students suffered much from not receiving full and proper instruction of the courses. But God was there to help. Of the three deaf ladies, one (Fely Santos-Mojica) graduated in BBI in 1971 and became one of the teachers of BID later.<sup>10</sup>

In time, both Shaneyfelt and the campus leadership recognized that because of the great difficulty and the cultural differences between students with hearing and those who could not hear, the deaf needed their own classes. By 1970, Shaneyfelt believed that the work was ready to expand. For this to happen, they needed their own facility and teachers. Ground was broken for a fifteen thousand dollar 21-x-65 foot building on the back side of the BBI campus on June 29, 1970. The building was dedicated on January 3, 1972.

Bible Institute for the Deaf now had a separate identity from BBI. It was the first Bible Institute in the Assemblies of God in the Asia Pacific region to be dedicated exclusively to training the deaf. Except for Shaneyfelt, the faculty and staff were

comprised of Filipinos. All but one, Fely Santos, were hearing people. Santos, who was mentioned earlier, had come to Christ through Arsenio Villanueva's witness and was the only deaf student to actually graduate from BBI.<sup>11</sup> The other teachers were Remedios (Remy) Ramos and Jose Ababat.

Bible Institute for the Deaf began with two departments, the Bible school and an elementary laboratory school. In the laboratory, they accepted students from age seven to adult who had no previous education. Here, students studying in the Bible department were trained to teach the laboratory students. A high school department was added later.

With all of the teaching that Shaneyfelt and, by now, others, were doing, it became necessary to produce their own textbook, entitled *I Love You* to ensure standardization of the signs they were teaching. The book became a bigger project than expected. In all, more than thirty-three hundred signs went into the book, using both Filipino and American Sign Language.<sup>12</sup> When Shaneyfelt completed the book, it became a standard part of the curriculum at BID, extending his ministry far beyond his personal influence.

He continued to minister to the deaf outside of BID. In 1975, Shaneyfelt used ICI lessons to teach a Bible class for those who were deaf outside the school on Saturdays. One day, he sensed that the Holy Spirit wanted to move. He asked those who wanted to be baptized in the Holy Spirit to stand. One young lady named Lony stood, but not for long. She was slain under the power of the Spirit and Shaneyfelt heard her singing in tongues, even though she was also a mute. Another student, a boy named Ernesto, joined her in singing in the Spirit, his hands raised and his feet suspended in the air.<sup>13</sup>

Shaneyfelt turned the leadership of the school over to the PGCAG in 1976 when he went home for itineration. Jose Ababat became the first elected Filipino president. He had studied sign language under Shaneyfelt at IBI and had been one of the students that took the special course in Manila in 1967. He then assisted the deaf students that had enrolled in BBI, and became the Filipino pastor of the church that Shaneyfelt was pioneering. Ababat also taught at BID.<sup>14</sup>

When Shaneyfelt returned from furlough a year later, he continued to teach at the school but did not share in the administrative responsibilities. He must have known that, by now, Ababat regarded him as a father in the faith. Being the founder of the school and being so highly regarded by Ababat, as well as continuing to financially support the school, he could have used the situation to insist on having things done his way. There is no evidence that he did so, which is a powerful testimony to Shaneyfelt's strength of character. But because of Shaneyfelt's status, Ababat did not always feel like he could do things differently than Shaneyfelt and, when his term was up in 1979, felt it was best to leave. The parting, however, was quite amicable, and Ababat's high regard for Shaneyfelt remained undiminished.<sup>15</sup> Remy Ramos, who was the first Filipino under Shaneyfelt's ministry to answer God's call to people who were deaf, became the next president. Her story, because it became so intertwined with Shaneyfelt's, will be told later.

### **THE LENTZ'S DEAF MINISTRY IN CAGAYAN DE ORO**

Bob and Cathie Lentz and their children arrived on the field in 1976. They had felt called to the Philippines since the early 1960s and had ministered to the deaf and hearing impaired in

Baltimore, Maryland. Highly recommended by Shaneyfelt, they were originally assigned to BID.<sup>16</sup> It wasn't long, however, before tension developed between Lentz and Shaneyfelt. Ababat, who naturally felt inclined to take sides with Shaneyfelt, felt that Lentz was hard to work with, but stated that he personally had no conflict with him.<sup>17</sup> Remy Ramos explained what happened:

The Lentzes made the mistake of a new missionary where the work was well established in the hands of the national workers when they arrived. Accommodation was prepared for them in BID and the national workers were excited at their coming—a missionary couple who were close to their age—especially because Shaneyfelt had given a very good report about them. But when they had just arrived they started to run the school while Shaneyfelt had not turned over any responsibility to them yet and treating the national workers as inexperienced. They tried to show they were the big shots. Shaneyfelt tried to admonish them but they misunderstood him. This friction between the national workers and the Lentzes grew so that Wayne Shaneyfelt was told by his superiors to leave and take his long overdue furlough. He left a troubled BID in September 1976. . . .

Shaneyfelt was tempted not to return to the Philippines because the problem between the national workers and the Lentzes had not improved while he was gone. But the unfinished sign language book project was heavy on his mind and heart so that he returned in August 1977 with a definite purpose to finish it.<sup>18</sup>

In the end, according to Ramos, the AGMF and DFM leadership stepped in and ordered the Lentzes to move to Mindanao, forbidding Shaneyfelt to set foot on that island.<sup>19</sup>

In the end, the Lentzes moved to Cagayan de Oro (which ironically means *city of golden friendship*), the largest port city on the northern coast of Mindanao. About a year later while Shaneyfelt was on furlough, the PGCAG leadership convened a meeting with Remy Ramos, Jose Ababat, and the Lentzes to try to bring reconciliation. While this was achieved, Ramos felt the Lentzes' relationship with the people at BID remained strained.<sup>20</sup>

Despite the negative beginning, God used the Lentzes in Cagayan de Oro. They envisioned the development of their ministry in three phases. First, they needed to locate the deaf. Second, they wanted to reach them for Christ through personal witness and literature. Third, they wanted to train them to take the gospel to others who were deaf.<sup>21</sup>

The Lentzes also developed a door-to-door survey that would help them find the deaf in Cagayan de Oro and the surrounding area. Students were brought in from IBI to do the canvassing and were housed at First Assembly of God in Cagayan de Oro, pastored by Elpie Taboclaon. While they were not directly involved with the school, Taboclaon and his wife, Arnanie, who knew sign language, came alongside to help the Lentzes when needed.<sup>22</sup> Within a year, the Lentzes and their team had made contact with hundreds of deaf people and dozens had shown an interest in knowing Christ. The program also expanded to Butuan City in northeastern Mindanao, Cebu City, and Catbologan in Eastern Samar.<sup>23</sup> More locations were added as time went on. Within a short period they had contacted more than two-thousand prospects.<sup>24</sup>

In addition, in order to accomplish the first two phases of their vision, they teamed up with the government's Ministry of Social Services Department (MSSD), which also helped to put

them in contact with people who were deaf. The goal of the MSSD was to train the deaf vocationally. While the Lentzes could certainly help with that, they wanted to go farther by trying to introduce these people to Christ.

But they faced the same problem that Shaneyfelt had to face in Manila. Before they could teach anything, they had to first teach the deaf how to sign which would enable them to communicate. When Shaneyfelt's book came out, it was a great blessing to their program. The MSSD did not place any restrictions on them, and they were free to share Christ with the students. The Lentzes also invited the students to church on Sunday, usually First Assembly of God, and many attended. Working with the MSSD also opened the doors to other civic organizations such as the Lion's Club, which provided more opportunities for witness. Many people who were deaf came to Christ through their outreaches and, consistent with the third goal, the Lentzes and their team trained them to reach others.<sup>25</sup>

As they worked with the MSSD, the Lentzes' burden to help this group holistically grew. They saw that the MSSD had wonderful vocational programs for the deaf but did not provide for their general educational needs. The Lentzes began to dream about what might be possible as the 1980s approached. The story of how they continued the ministry and the dark cloud that overshadowed them continues in the next section.

### **MINISTRY TO THE CHINESE**

Dale and Wanda Barber arrived in 1960 from Hong Kong and began work among the many Chinese in Manila, whose ancestry in Manila dates to long before the Spanish arrived in the Philippines. This story is probably one of the quicker missionary transfer stories in the annals of the DFM.

In 1958, an Assemblies of God evangelist, Al Reid, who was filling in at Metro Manila's megachurch, Bethel Temple, started a Chinese church, Chinese Bethel Temple, in a rented hall.<sup>26</sup> Reid invited Dale Barber, who was still in Hong Kong, to visit him in the Philippines, even offering to pay his way. So Barber came, held a series of meetings in the church for Reid, and then was asked by Reid and the church to transfer to the Philippines and become the new pastor since Reid was soon to return home. Barber told them that both DFM and the two fields would have to agree. In the meantime, Reid left the church and returned home to the States. A Chinese pastor then took over for a while but became ill, and the church died. When Barber learned that the church had closed, he felt God's call to pastor the church, so he flew to Manila, contacted the former families of the church, rented the same hall they had used before, and began holding services. Then he told the people, by faith, that he would be back in six weeks and asked Ed Blount to fill in for him during that period. Before Barber left the Philippines, his wife Wanda phoned that the transfer had been approved. They went home and made it back to Manila in six weeks, on Christmas Day, 1961.

Within a few months of their arrival, the Barbers convened a youth camp in Baguio which was attended by forty young people, many of whom came to Christ while at the camp. The change in these youth was obvious, and the fruit of the camp sparked new life into the church.<sup>27</sup> During the Barbers' ministry, the church was renamed United Bethel Church. By 1967, Barber felt that the church was ready for a Chinese pastor, and he also felt that he was called to plant new churches rather than pastor stable congregations, so he and Wanda resigned and returned to Hong Kong. Later, he admitted that this didn't work out. No Chinese pastor could be found for many years to come.<sup>28</sup>

The church was then pastored by a variety of missionaries including Calvin and Olive Zeissler, Riley and Flossie Kaufman, Alex and Ann Shevchuk, Derrick and Dorcas Hillary, Bill and Alvera Farrand, Jim and Velma Long, and Aaron and Linda Rothganger. It seems that for all of them this role was a secondary ministry to the other responsibilities they carried. When the Rothgangers came in 1976, there were only seventeen members.<sup>29</sup> But God gave Aaron Rothganger a vision for United Bethel Church and for ministry on mainland China. In 1978, they resigned from ICI to focus exclusively on the church. The result was health and growth, which included a vision for ministry beyond the Philippines.





## SCHISM, SPLIT, AND HEALING

**B**ethel Temple, the flagship Assemblies of God church, birthed in revival and power, had become a beacon of hope to many throughout its early years. But its profound problems in later years cast a dark shadow that extended beyond the church to the whole Assemblies of God movement in the Philippines. The full story will have to be told elsewhere, but the following events relate to the activity of AGMF missionaries.

After Alfred and Elizabeth Cawston pastored Bethel Temple from 1957 to 1962, Lyman Richardson followed for a brief time. By 1962, the church was divided into three congregations by language preference (English, Tagalog, and Ilocano) and the Filipino pastors served alongside U.S. missionaries as co-pastors. Ruben Candelaria, a former Methodist bishop who had become friends with Sumrall in the 1950s, served as the Tagalog pastor, while Rosendo Alcantara oversaw the Ilocano work.

The scope of the ministry of the church included eight thousand attendees at the mother church with its outstation Sunday Schools, a new church annex built in 1962 which housed the national offices of the PGAG, and a "Central District" organized by Candelaria with the full endorsement of the PGAG leadership. This district was comprised of churches around the nation that had been pioneered by Bethel Temple

and illustrated the centrality and impact of Bethel Temple on the Assemblies of God. On the outside the church was blessed, growing, and fulfilling a great mission. But trouble was brewing.

While Filipino co-pastors were technically equal to AGMF missionary pastors, the Americans had retained control of the church mainly because the property was deeded to the U.S. General Council of the Assemblies of God. Bethel Temple was in debt to the DFM for over fifteen thousand dollars and the DFM felt the debt should be paid before turning over the property to the PGCAG.<sup>1</sup> Because the chairman of the AGMF had the power of attorney to act on behalf of the U.S. church, extensive missionary involvement in the controversy was unavoidable. To follow this extremely complicated story, it is helpful to trace the events year by year.

### **1963**

Most accounts indicate that the problem began in 1963, although Eli Javier, the son-in-law of Ruben Candelaria and one of the members of the pastoral staff, feels that the seed of it may have been sown in the mid-1950s.<sup>2</sup> On October 10, Candelaria, who was also the General treasurer of the PGCAG, lost his ministerial credentials due to allegations of misuse of funds.<sup>3</sup> This action disqualified him to continue as pastor of Bethel Temple.<sup>4</sup> Candelaria responded by inappropriately invoking the authority of the church to maintain his position. The majority of the congregation supported him.<sup>5</sup> By this time, however, Candelaria occupied the church building in clear defiance of instructions given to him by the PGCAG leadership as well as the DFM. This made it necessary for the PGCAG to enforce disciplinary action.<sup>6</sup>

Candelaria claimed that he was elected to be the administrative (or senior) pastor of the church by the official board on November 4 of the same year. Here, there is conflicting data. On the same day that Candelaria claimed to be elected, Richardson, the pastor appointed by the DFM, wrote a letter to Rudy Esperanza to apprise him of recent developments at the church. He gave no indication that he had been asked to step down or was resigning. A power struggle ensued between Candelaria on one side and the DFM and PGCAAG on the other. It broke into the open one day when Richardson and Candelaria physically struggled for control of the microphone in front of the whole congregation. Richardson left not long afterwards.<sup>7</sup> Candelaria's own comments at this point reveal something about the man:

As the day of Brother Candelaria's assumption as administrative pastor approached, certain officials of Springfield began to move through the blessed cooperation of some Filipino A.G. officials. They were determined not to allow a Filipino to administer the affairs of a purely Filipino church. As an interpreter and assistant pastor, yes, but to be in charge of the work, no! "The time is not ripe," one Springfield official [probably Ketcham] kept saying before our official board. Which is one way of saying no Filipino is ready for this job.<sup>8</sup>

While his comments are far from objective, the fact that by this time the church was twelve years old and still being led by missionaries lends some legitimacy to his complaint. By now, Melvin Hodges well-known book, *The Indigenous Church*, which called for local churches to be turned over to nationals as soon as possible, was a standard work in the DFM.

**1964**

On July 10, 1964, Candelaria filed a claim in court that the people he represented were the true owners of the church, claiming that they had provided two-thirds of the funds for the building and the land, a claim that the court would later deem irrelevant.<sup>9</sup>

**1965**

On January 21, 1965, Ketcham discussed the situation with the AGMF Executive Committee. He reported that the DFM would be willing to turn over the title of the property to the church, with certain safeguards in place, when the indebtedness of fifteen thousand dollars had been paid back. The safeguards involved ensuring that the pastor would hold credentials with the PGCAG, that the church would remain within the Fellowship, and that the PGCAG would have the right to intervene in case of problems, all standard procedure.

On June 12, Candelaria set up his own group outside of the PGCAG. The new "Philippines Assemblies of God" (PAG), located its offices on the Bethel Temple compound! Needless to say the PGCAG was not thrilled about this and took steps to challenge Candelaria's use of any part of the name "Assemblies of God."<sup>10</sup>

There were three distinctive features of Candelaria's splinter movement. One, they believed in the full autonomy of the local church, meaning that no higher ecclesiastical body could interfere with the affairs of any individual church. Two, they held that the local church could own property in its own name. Third, the local church could elect its own pastors and other officers, including missionaries.<sup>11</sup> These rules were in patent contrast to

the safeguards sought by the AGMF. Furthermore, Candelaria, a former PGCAg official, would have understood that he was clearly and intentionally in violation of PGCAg policies.

At some point, however, DFM asked Lester Sumrall to return to deal with Candelaria since their former relationship had been positive.<sup>12</sup> Sumrall was delayed, however, and Bill Farrand was asked to handle the English service until Sumrall could arrive. Farrand believed that the only reason he was acceptable to Candelaria was because he was the newest missionary on the field, suggesting that Candelaria had been alienated from everyone else.<sup>13</sup> When Sumrall announced plans to return, Candelaria advised him against it, but Sumrall came anyway. During his visit, he was not given the respect that he had received in the past. In the opinion of Eli Javier, Candelaria's son-in-law who was an ordained minister and later General superintendent of the PGCAg, Candelaria felt threatened by Sumrall's presence. Sumrall eventually left, disgusted with the whole situation, and the friendship between him and Candelaria degenerated into animosity for the rest of their lives.<sup>14</sup>

Naturally, all of this infighting affected the membership of the church. Many left, some by their own volition and some involuntarily. Some of those who had been forced out formed a group under the leadership of Eli Javier and his wife, Esther, Candelaria's daughter, who parted company with Candelaria and remained within the PGCAg. Javier himself explained their parting:

I parted ways with Candelaria before Esther and I got married on June 19, 1965. . . . Candelaria was suspicious that I was even 'dining with the enemy' when seen talking to Gencil [PGCAg] people whose offices were adjacent to

Bethel Temple, until my relationship with Esther was used to ease me out of Bethel. That's when I served with Pastor Sadorra as assistant director of the Chi Alpha Varsity Center put up by Ernie Reb.<sup>15</sup>

They called the new church Calvary Assembly of God and stayed at the Chi Alpha center until a more suitable situation could be arranged. Since the Javiers wished to remain in the PGCAG, the AGMF, DFM, and presumably the PGCAG did all they could to help. While Hillary was clear that they did not wish to take people away from Bethel Temple, the pressing need to reach Manila for Christ outweighed any other consideration.<sup>16</sup>

By November 1965, the situation had grown increasingly complicated. Candelaria had invited Dan and Esther Marocco, who had served previously as DFM missionaries in the Philippines, to work under him as pastor of the English congregation. The Maroccos had served as missionaries to India prior to their arrival in the Philippines in late 1959 or early 1960. They had evangelized and also pastored Cebu Bethel Temple for a time. Sumrall apparently had influenced the Maroccos to work with Bethel Temple before Sumrall's relationship with Candelaria went sour. But the AGMF, the PGCAG, and the DFM were all against the Maroccos' involvement. They came to Manila anyway and, according to Farrand, it cost them their missions appointment (which they lost in October 1963) and eventually Dan's credentials.<sup>17</sup> Soon the good relationship between Candelaria and Marocco also soured and they turned against one another. While the reason is not clear, Javier believed that Marocco may not have totally submitted to Candelaria, and that Candelaria may have been jealous of Marocco's popularity with the church members.<sup>18</sup> In the ensuing struggle, the English

congregation's board, convinced that Candelaria's actions were without moral, spiritual, or legal basis, somehow managed to retain Marocco as their pastor. As a result, the church split again.<sup>19</sup>

### **1966 to 1969**

The issues between Candelaria and the Maroccos grew increasingly hostile. Their congregations broke out into fist fights which made it necessary to call in the local sheriff.<sup>20</sup> By 1967, there were five court cases filed by the Maroccos against Candelaria, three of them alleging physical injuries.<sup>21</sup>

On March 31, 1966, the U.S. General Council of the Assemblies of God filed a case against Candelaria and Bethel Temple, Inc. with the Court of First Instance. AGMF Field Chairman Hillary was given power of attorney to act on behalf of their behalf. The U.S. General Council sought confirmation that they were the true owners of the property, the cancellation of Candelaria's adverse claim filed in 1964, and an injunction to keep Candelaria and his followers from interfering with the PGCAG's use of the property.<sup>22</sup>

By 1969, the PGCAG had lost all access to the property.<sup>23</sup> Javier reported that this happened because there was no PGCAG credential holder on the campus by this time.<sup>24</sup> However, in a court decision on September 19, the legitimacy of ownership of the U.S. General Council was upheld.<sup>25</sup> The Marocco faction acceded to this judgment, but the Candelaria group appealed the decision.<sup>26</sup> While the AGMF had won the case, Candelaria was allowed to file a motion for reconsideration with the appellate court and did so. Since he had actual possession of the building, he had tremendous leverage in the situation.



**1970**

In 1970, Dan Marocco was in the United States while his wife remained in Manila. The AGMF leadership wanted Esther Marocco, who was currently living at Bethel Temple, to vacate within thirty days and return to the United States. By September, apparently Esther moved out, but her husband had returned and continued to pastor a faction of the church, desiring that it be considered an Assemblies of God church.<sup>27</sup> In spite of the fact that he had no credentials or missions appointment, it appeared that Dan was willing to work with the AGMF's plan for repossessing the church, possibly with the hope of regaining his credentials.<sup>28</sup> While they certainly did not endorse him, the PGCAG's attitude towards the Maroccos was somewhat sympathetic, at least for a time, because he had opposed Candelaria.<sup>29</sup>

By the end of 1970, Candelaria's petition for reconsideration had been dismissed and hopes were high of reclaiming the building soon. AGMF had won the case. But winning the case for ownership did not mean getting access to the property since the court was unwilling to actually evict Candelaria's group right away. In his report to the AGMF at the annual meeting, Chairman Hillary summed up the enormity of the situation quite well:

The situation in Bethel Temple has been one of great stress and strain, and not a little confusion. It has absorbed a great deal of our strength, and a large part of the chair's time and attention, leaving little for other activities for which I have felt responsible.<sup>30</sup>

## **1972 and 1973**

By 1973, the picture had somewhat improved. Candelaria's group had been removed from the premises, and the PGCAG had regained some access to the property. But Marocco's group, which had also promised to vacate, did not do so.<sup>31</sup> Then came the bombshell. On August 5, Cres Tandog, a Visayan who had succeeded Rudy Esperanza as the General superintendent when Esperanza died in 1969, unilaterally extended ministerial credentials to Dan Marocco on behalf of the PGCAG. He had neither consulted the PGCAG Executive Presbytery nor the Southern Luzon District leadership, which exercised jurisdiction over the Metro Manila region and would normally take the lead in extending credentials. Javier holds that Tandog may have done this because he was receiving financial support from Marocco and also hints that Marocco may have needed some form of ministerial recognition to maintain his visa status and not be deported.<sup>32</sup>

This singular, unauthorized action ignited already existing tensions within the PGCAG and led to a nationwide church split in the Assemblies of God, a story that will be briefly sketched later. Within three months, the PGCAG had nullified Marocco's credentials and removed Tandog from office. Dr. Eliseo Sadorra became the General superintendent in his place.

This split also had ramifications for the Bethel Temple situation as it appears that both factions claimed the church. The law that now required the turn over of property to Filipinos only complicated matters. Some felt that Tandog's action impeded, perhaps permanently, the legal turnover of the property from the U.S. Assemblies of God to the PGCAG.<sup>33</sup>

**1974**

The new year saw new twists and turns in the situation. Dan Marocco was now using the name Manila Bethel Temple Assemblies of God for his group, even though neither he nor his group had any formal affiliation with either the AGMF or the PGCAG. Bill Farrand, who had succeeded Hillary as AGMF chairman, saw this as a ploy to confuse the courts.<sup>34</sup> Nevertheless, by February 27, the court reaffirmed the U.S. General Council of the Assemblies of God's ownership of the property and the right to allow or to deny access to whomever they wished. However, the court refused to evict Marocco's group, saying that it was the AGMF's responsibility to do so. They also declined to hold Marocco in contempt of court for refusing to obey its order to vacate the premises.<sup>35</sup> Why the court took this action is unclear, but it certainly did not help the situation. Farrand advocated acting immediately. The PGCAG, however, believing a promise from Marocco to leave if given six months for a smooth transition, thought that they should wait. The AGMF apparently, followed the PGCAG's decision since no action was taken until September.

On September 3, the police successfully evicted Marocco's group and secured the premises with new locks and uniformed guards. Farrand, who accompanied the police, found no satisfaction in this action but also felt that there was nothing else to be done.<sup>36</sup> On September 5, Marocco, with his followers, forced their way past the guards and reentered the building, carrying with them an order from the Supreme Court, temporarily restraining the eviction. Since the eviction had already taken place, the legitimacy of the court's action is certainly open to question.<sup>37</sup> This action, which belied Marocco's stated intent to turn over his group to the Assemblies of God,

gave the AGMF Executive Committee no recourse except to try get the court to hold Marocco's group in contempt, which they failed to do.<sup>38</sup> The seriousness of this entangled situation was reflected in an e-mail from Farrand that he spent more time in court than in the pulpit during this time.<sup>39</sup>

In his annual report to the missionary body at the end of the year, AGMF secretary George Batson offered a positive perspective on how the situation had welded the AGMF and PGCAG members together:

The manifold problems generated by the controversy over the Manila Bethel Temple property have only deepened the missionary body's commitment to advance the kingdom of God here in the Philippines. Having stood with our PGCAG brethren with counsel and help in this most crucial time when their General Council is under litigation [by Tandog and his followers] has enriched our relationship with them. To be sure, the Missionary Fellowship has not operated on the periphery of the problems confronting our national brethren, but has indeed moved in the mainstream of the situation. We have fully understood that "a brother is born for adversity" (Prov. 17:17).<sup>40</sup>

That they could see the blessings despite the adversity is refreshing.

### **1975 and 1976**

Charges were filed against Bill Farrand and Paul Pipkin for their role in the eviction of Marocco's group, but the charges were dismissed as groundless. Marocco's claim that his group

represented the true Assemblies of God and should have use of the facilities was also held by the courts as to be without merit. In an extremely confusing statement, the courts reaffirmed the U.S. General Council, as represented by the AGMF, as the true owners of the property with full rights to control access, but stated that they would need to start all over again in the lower courts. Why the court did not act to enforce its own ruling will probably never be understood. Neither the AGMF nor the DFM were inclined to continue the fight.<sup>41</sup>

On April 5, Paul Klahr, who had replaced Farrand as field chairman and whose story is told later, was advised by DFM to take whatever action he deemed necessary to dispose of the property. This meant he could turn over the ownership of the Bethel Temple property to the PGCAG to do with as they saw fit if the property could not be sold within two to three months.<sup>42</sup> Selling the property was something the DFM had considered doing as early as the outbreak of the conflict in 1963.<sup>43</sup> In a memo sent from Robert McGlasson, executive assistant to Hogan, to Wes Hurst on the same day, McGlasson noted that the PGCAG had long waited for the property to be turned over to them so that they could take strong action in their own way, and praised them for their marvelous patience throughout the whole ordeal.

By this time, David Sumrall, Lester's nephew, had become the pastor of Bethel Temple. Sumrall approached the PGCAG leadership with the request that the property be turned over to Bethel Temple. Like the AGMF, the PGCAG leadership was tired of the entire ordeal and donated the property.<sup>44</sup> Sumrall went on to have a long and prosperous ministry there that continues to the present day.

### **SCHISM WITHIN THE PGCAG**

Since Tandog, even as General superintendent, could not issue credentials to anyone without authorization, he stood in violation of the PGCAG's rules of church government by ignoring the jurisdiction of the Southern Luzon District. As a result, the PGCAG removed Tandog from office in 1974 and replaced him with Eli Sadorra who had been serving as assistant General superintendent. The pastors and churches loyal to Tandog then formed another faction and elected Tandog General superintendent. This faction was not large and was mainly drawn from a few pastors and churches from a few districts.<sup>45</sup> Tandog then claimed his group was the real Assemblies of God and used the same name as the PGCAG. Both groups sought control of the Bethel Temple property. Eddie Medina, superintendent of the Southern Luzon District, headed up the drive to control Bethel Temple for the Sadorra side.

From there the issues became even more complicated. Tandog's credentials were held by the Southern Luzon District Council, in keeping with the PGCAG policy. Three days before Medina moved to dismiss Tandog, Tandog unilaterally issued a decree dismissing Medina's credentials, censuring him for his dislike of Tandog and his campaign to succeed him as General superintendent.<sup>46</sup>

Tandog's stated reasons, which are not normally grounds for discipline, reveal that the real issues went far deeper and were intensely personal. Medina's lead in suspending Tandog's credentials must in part be seen as an act of revenge, suggesting that the negative feelings were mutual. The fact that Medina was technically correct because of Tandog's blatant violation of

the PGCAG's church government policy, seems only to be a cover-up of a deep dislike of Tandog.

Court cases were filed between the warring camps. The struggle continued not only over control of Bethel Temple, but also of Bethel Bible Institute.<sup>47</sup> The greater drama of the court cases and struggle itself involved mainly the Filipino leadership and not the AGMF or the DFM. The details, then, of this story, will need to be told elsewhere.

In a memo in January 1974 to Hogan and McGlasson, Hurst describes Tandog's attempt to split the General Council by trying to pull more pastors and churches into his camp as diabolical.<sup>48</sup> In the same memo, Hurst acknowledged that Tandog and Marocco, who were working together, had a significant following but also hinted that there were divisions within the camp. He also commented on the exemplary conduct of Sadorra, Eli Javier the General secretary, and Medina who was also a member of the PGCAG Executive Committee, and took courage that the future of the PGCAG held much hope. Hurst also noted that there was unity among the true leaders of the PGCAG. The DFM and the AGMF recognized only the Sadorra faction as the legitimate Assemblies of God in the country, and stood solidly behind them, even providing financial support to Sadorra to travel to the churches to explain what was happening.<sup>49</sup> Nevertheless, confusion arose over the DFM's position because of rumors allegedly spread by the Tandog group. The rumors said the AGMF and the DFM were divided over which faction to support, the AGMF preferring Sadorra's group and the DFM opting for the Tandog group.<sup>50</sup>

Some of the missionaries were impacted by the controversy. One missionary reported that missionaries were not allowed to be involved with the churches of the Tandog faction because the

older missionaries had so much invested with the Sadorra group.<sup>51</sup> This may have been the reason why DFM made a policy to support the Sadorra faction.

By 1978, efforts towards reconciliation were taking place. Unsolicited by the leadership, people concerned with the welfare of the PGCAG had begun to band together to pray for reconciliation. When they prayed, God began to move. Eli Javier had replaced Sadorra as the General superintendent of the Sadorra faction of the PGCAG in 1977. The leaders of the two factions met and reconciled. Reconciliation, forgiveness, healing, and a sweet move of the Spirit took place.<sup>52</sup> Together, they went to court and dropped their cases against one another and petitioned the court to allow them to conduct a joint General Council in May 1979, where a new slate of officers would be elected and the PGCAG would be reunited. Field Chairman Paul Klahr called upon the missionaries to respond with humility, compassion, and forgiveness.<sup>53</sup> At a meeting of evangelical leaders that Javier attended after the joint convention, it was noted that the Assemblies of God was the only known group to come back together again after a split.<sup>54</sup>

At the joint convention in May 1979, Wes Hurst, the DFM field director, presided over the business session. Having a trusted and respected individual who was not a part of the PGCAG to lead this meeting gave it a sense of fairness and impartiality. Javier was elected as the superintendent with Tandog's full endorsement. Tandog himself was then elected as the assistant superintendent.

But all was not completely well. Apparently, Medina had been actively campaigning for the General superintendent's position. Just as the business session was about to begin, several busses filled with new delegates rolled up, and it appears that



Medina tried to stack the convention with delegates that would vote for him. It seems that these were not true delegates. Hurst exposed the deception by asking the supposed delegates to name the church they represented and give the pastor's name. When they could not do so, Hurst rightly denied them voting privileges. More than one hundred people were turned away.<sup>55</sup> Medina went with them, pulled some churches out of the PGCAG into his own organization, and filed more court cases, causing yet another split in the Fellowship. But his following was small, and the damage he caused was not nearly as great as the result of the Tandog split. More years would pass before this issue was settled, and Medina refused attempts made by the PGCAG to reconcile.<sup>56</sup> But for the vast majority, the convention of May 1979 was a turning point. Love and forgiveness had won out over dissension and mistrust. The PGCAG was ready to move forward again.

## **MINISTRY IN METRO MANILA & SOUTHERN LUZON IN THE 1960S AND 1970S**

**M**issionaries were involved in a wide variety of ministries in Manila and Southern Luzon during the period between 1960 and 1979. These ministries included various kinds of evangelism and crusades, Teen Challenge, church planting, ministerial education, outreaches to youth, and even meetings for those working in the highest levels of government. The Charismatic Movement, which especially impacted the upper classes, brought missionaries into a new kind of ministry—the hotel church. Missionaries also ministered to missionary children who in turn ministered in a variety of settings.

### **THE WEEKLEYS' EVANGELISM, YOUTH, AND TRAINING MINISTRIES**

In 1965, Wes and Delia Weekley joined the missionary force as missionary evangelists to the Asia Pacific region, and were based in Manila. They brought a wealth of ministry experience with them, having pastored, evangelized, served as the district youth president of the West Florida District of the U.S. Assemblies of God and preached extensively in El Salvador.

### **Evangelism**

When Weekley preached crusades in the Philippines, Filipino Evangelist Sam Lazaro worked with him, mainly handling the planning and set-up for the meetings as well as preaching in the

sponsoring churches wherever they went. One crusade that he conducted in 1967 in Olongapo City was typical in many ways except that this meeting drew many servicemen from the nearby Subic Bay Naval Station—an American base. Christians among the sailors assisted as ushers. Many pieces of literature were distributed, much of which Weekley had written himself. The crusade lasted two weeks and was so anointed by the power of God that 660 received Christ during that time.<sup>1</sup> The sick were also healed. One man who had suffered from heart trouble for twenty-eight years without medical relief found healing at the hand of the Savior.<sup>2</sup>

Opposition was common. When Weekley began to preach one night in Buhi, Camarines Sur, in the Bicol region of southern Luzon, suddenly he heard explosions. The Roman Catholics had organized a procession to disrupt the meeting, complete with fireworks, honking vehicles, torches, pagan images, trumpets, and drums. After prayer for direction, Weekley began to sing and play his accordion, soon joined by Sam and Deborah Lazaro. Then a miracle happened. The noise ceased. To Weekley's surprise, those who had left earlier returned bringing some of the marchers in the procession until the crowd was larger than it had been before. Many people received Christ as Savior and a new church was born.<sup>3</sup>

## Youth

The PGCAG also asked Weekley to head up the Christ Ambassadors (CAs) Department. Weekley was well qualified for this position since he had been a district youth director in the United States. Many Filipino churches did not have a youth program. As Weekley traveled throughout the country, he

promoted ministry to young people and worked with pastors in setting up youth programs in the churches. He also conducted a number of area wide youth rallies in places he visited.<sup>4</sup>

### **The Asian School of Evangelism and Mission (ASEM)**

The Asian School of Evangelism and Mission was inaugurated by Weekley under the auspices of FEAST's conferences program in 1967, with a goal of training those who felt led by God into evangelistic ministry. A general array of Bible and theology courses was offered but the training focused on missions and both personal and mass evangelism.<sup>5</sup> Teachers emphasized practical ministry rather than theoretical ideas.<sup>6</sup> The courses were held weekly or in block sessions day or night, depending on the location, and were designed to be exported to other places around the Philippines or to other Asian nations. They could be taken for credit at FEAST or simply audited. The specific target audience for these classes was laymen or pastors who had not been to Bible school. Weekley was adamant that this was not designed to compete with what the Bible schools were already doing. One of the school's benefits was that some who enrolled in the classes later expressed a desire to go to Bible school.<sup>7</sup> When the Weekleys left the field in 1969, he turned ASEM over to Filipinos.

### **The PGCAG Evangelism Department**

Weekley was also asked to head up the PGCAG's Evangelism Department. The Evangelism Department was responsible for promoting Filipino evangelists and overseeing their support from foreign sources. As usual, the need was greater than the supply, and they were unable to support all who applied.<sup>8</sup> The

support came in two varieties: money and goods in kind.<sup>9</sup> In the end, however, the evangelistic program did not succeed because, despite Weekley's best efforts, local support could not be generated and because there were significant philosophical differences in the way the support for the evangelists was handled.<sup>10 11</sup>

In 1969, the Weekleys went home for itineration and then relocated to Hong Kong because the volume of paperwork and expense required to obtain the exit and entry visas to the Philippines hindered their international traveling ministry.<sup>12</sup> But their love for the Philippines and Filipinos did not die. Over the succeeding forty years, they returned to the Philippines two to three times a year for ministry in crusades, ministers conferences, and Bible schools. They also continued to invest financially in the work in the Philippines, pouring money into Bible school buildings, church construction, and other ministries.<sup>13</sup>

Paul Pipkin succeeded Weekley as the head of the Evangelism Department. John Burnett assumed the role of directing the department in 1975, taking the job early since some major outreaches were planned for that year. By this time, the focus of the department had become the administration of a nationwide crusade program.

The year 1976 was designated as the Year of Evangelism and multiple crusades were planned. The department had laid careful groundwork the previous year including a thrust that emphasized personal evangelism by all members of participating churches. The plan called for conducting forty church planting crusades in the first quarter of 1976 in towns where there was no Assemblies of God church, five in each of the PGCAG's eight districts. More outreaches were to follow

later in the year. It was an ambitious goal to say the least.<sup>14</sup> For Burnett, this was one of the most exciting things he had ever done. While things didn't go quite as planned, the results were still impressive, especially considering the fractious nature of the PGCAG at the time. By July of that year, Burnett could report that twenty-five crusades had been conducted.<sup>15</sup> More than five thousand people had prayed to receive Christ.<sup>16</sup> In one case, Burnett himself was pressed into preaching a crusade:

During one crusade in Agoo, La Union (in which a congregation was established), I received word that the evangelist (from the USA) could not come. This was four days before the crusade was to begin. In consultation with my "year of evangelism" committee, I was encouraged to be the main speaker. Please understand preaching at a mass crusade is not one of my strong points. However, I was obedient to the leading of the Lord and preached during the week long meeting. During that time, some 1500 people accepted Christ, one lady was healed of blindness, and a drunken man from the adjacent night club gave his heart to Christ due to what he heard.<sup>17</sup>

A total of twenty-three new churches were planted.<sup>18</sup> Burnett was understandably ecstatic. In late 1977 Philip Sharp, whose story is told more fully later in the Bicol section, took over the reins of the Evangelism Department. Urban areas continued to be targeted for crusades and new church plants, and the results continued to be encouraging.

### JESUS WAY MINISTRIES AND DWIGHT PALMQUIST

Jesus Way Ministries was a youth outreach program begun by Virgie Cruz and Calvin Zeissler in November 1972, but the missionary most involved with the program was Dwight Palmquist. A native of Minnesota, he had graduated from North Central Bible College and had been involved with Teen Challenge before coming to the Philippines. For the first three months he was in the country, he was with Youth With A Mission (YWAM). He then stayed on as an independent for almost two years, although he worked closely with the Assemblies of God. From the beginning, he had wanted to come with the DFM, but his application was declined because he wasn't married.<sup>19</sup> So he began by financing himself through an inheritance from his father's estate. For the rest of the time, he lived on the generous budget of fifty-five dollars a month, travelling with only one duffel bag which on two occasions he nearly lost over the side of a mountain.<sup>20</sup>

With his background and having the anointing of an evangelist, Palmquist proved to be an excellent choice for Jesus Way Ministries, which was geared towards reaching youth through high school assemblies about drug abuse. Qualified though he might have been, he was also a bit reluctant to take up this challenge.

I well remember how that great opportunity began. I was spending most of my time in the provinces and would return occasionally to Manila. I had met the Cruz family in Caloocan and stayed at their place when I was in Manila. Virgie had requested that I stay in Manila because President Marcos had just issued a proclamation that

every university, college, and high school conduct at least one drug awareness seminar every year. I promptly told her that I was not "called" to Manila. She announced that she would "pray and see" if the Lord would cause that to happen. I could see that she knew how to earnestly "watch and pray" but I was making plans to go to Palawan and already had the contacts there. The first immediate problem was that the airport was being repaired so I would have to take a boat. I purchased a ticket beforehand but when I got to the pier, they announced that the boat had left early to make a quick stop in San Jose Mindoro. Then I actually got on the 2nd boat but when I was talking with a pastor friend from Palawan, he told me that I should fix my amplifier in Manila and just take the next boat. I was down at the pier for the next boat but the engine had problems and the boat was going to dry dock for repair. Each time, I would return to Caloocan and hear Virgie say. "I have been praying for you and I see that my prayers are being answered!" I felt that she was actually praying the prayer of "interference."

The day before the next boat's departure, the Cruz dog named "Brownie" bit my hand and I had to have 14 shots for prevention against rabies. But I was still determined to go and by now Virgie would always ask if I prayed about leaving Manila! I bought the ticket a week early and even planned to go to the pier to make sure that the boat schedule was the same as announced. But my foot was hurting as I was shopping in Manila so I just caught a jeep in Divisoria back to Caloocan. To my surprise as I sat down, Virgie just happened to be sitting across from me in the jeep. She definitely felt that this



was NOT a coincidence and suggested that I cancel my trip to Palawan and begin the Manila college ministry. But the next evening, I made my way down to the pier and got caught in heavy traffic. I arrived at the pier just as the boat was leaving! If I had arrived 5 minutes earlier, I would have made it!

So I returned "home" to the Cruz house and tried to "humble" myself by saying.. "I guess the Lord may be speaking." So we began a ministry that became by far the most effective outreach that I had witnessed up to that time.<sup>21</sup>

Thousands attended their drug awareness seminars and received ICI literature printed by Evangel Press. Twenty-one thousand people indicated a desire to follow Jesus through this ministry in a short period.<sup>22</sup> As much as possible, local churches followed up. This opportunity came to a halt two years later when some of President Marcos's initiatives were opposed.<sup>23</sup>

In 1974, Palmquist wrote to the AGMF Executive Committee indicating that he would apply for full missionary appointment and requested their endorsement. The committee responded by acknowledging his good ministry and endorsed his request to return as a fully appointed missionary, but reaffirmed that he needed to be married.<sup>24</sup> The committee, however, didn't have the last word. The DFM leadership had something of a change of heart and gave him approval as a minister abroad. In DFM parlance, this meant that his ministry was endorsed, but he did not quite have quite full missionary status. But being single wasn't his only challenge as far as DFM was concerned. At one point, while Palmquist was home itinerating, Bob McGlasson, wrote to Klahr from the home office:

Dwight Palmquist is a long way from coming out to the field. He has not had success in raising funds. The support that he has raised to date is \$45.00 [per month]. Once in a while we have a person who can't make it. It is too early to say that this will be the case, but at any rate, we cannot schedule him for anything on the field as yet.<sup>25</sup>

McGlasson was wrong. Palmquist raised the budget and returned to the field, continuing to work as an evangelist and visiting nearly all Assemblies of God churches in the Philippines. Three years later he was given full appointment.

Not only did Virgie Cruz request his help in the drug prevention seminars, she also requested his help elsewhere. She had a contact within the *Malacañang* compound, the presidential palace grounds, and was invited to conduct a Bible study there. She invited Palmquist to help. Together they had the opportunity to share Christ with many who worked in government circles. The wife of the vice president of the Philippines was healed through their outreach, and the entire staff at the palace was given Bibles and ICI materials.

### THE CHARISMATIC MOVEMENT

The invitation to *Malacañang* most likely came as a result of a powerful wave of the Holy Spirit, the charismatic movement, which swept across the Philippines during the 1970s and 1980s and affected many missionaries' ministries. The beginning of the Philippine charismatic movement is difficult to ascertain. Koichi Kitano stated in his doctoral dissertation that there had been evidence of the Movement in the Catholic church before the landmark Manila conference in April 1973 sponsored by the

World Missionary Assistance Plan. But this conference was probably a major catalyst in the Movement because the presence of God brought a miraculous unity to the 1,647 priests, pastors, laymen, and missionaries representing twenty denominations that attended.<sup>26</sup>

In fact, this new unity between Protestant denominations and Catholics was a notable characteristic of the charismatic movement. The renewal deeply impacted them all. Many groups grew, indicating the legitimacy of the revival, and others were formed. As will be seen, the AGMF and the PGCAG were among those impacted and blessed, although the internal problems described in the previous chapter muted the growth of the PGCAG for the first few years of the Movement.

Paul Klahr, who launched two hotel churches in Manila and whose story is told later, described some of his experiences with the Movement:

There are 500 Catholics who meet together for a prayer meeting every Friday in Manila. Protestants are joining them, something that has never happened before. I went into the Convent of the Holy Spirit and had a prayer meeting with some nuns. It was beautiful to see them speak in tongues and give the interpretation, or messages in prophecy. I have been in Catholic homes, in the homes of the priests, in Catholic churches, and was invited to come back in and hold a meeting there. I have spoken over Catholic radio programs, telling them of Jesus. I have had 800 Catholic high school kids shouting together, 'Jesus is the answer.' It is a day when there is a move of God.<sup>27</sup>

Klahr's colleagues shared his sentiments. Missionary Jim Long noted three characteristics of the charismatics. One, they were convinced that Jesus was coming at any moment. They also had a burning desire to do something for God before the Rapture took place.<sup>28</sup> A third characteristic was their passionate desire to study the Bible.<sup>29</sup> Hundreds, perhaps thousands, of Bible studies were conducted weekly throughout Manila and other major cities. Since the Catholics were still wary of entering non-Catholic churches, the vast majority of Bible studies were held in every conceivable location outside of church buildings. Churches grew particularly among the professional and upper classes who were significantly impacted by the renewal. One report indicated that there were more than one hundred thousand new charismatic believers in Manila alone.<sup>30</sup> Most, if not all, of the ministries of the missionaries were strongly impacted by this move of God. ICI became deeply involved in the discipleship effort, providing Bible study materials for as many as 60 percent of the Catholic charismatic Bible study groups in Metro Manila.<sup>31</sup>

### **INTERNATIONAL CHARISMATIC SERVICE (ICS)**

One of the main characteristics of the charismatic movement was the proliferation of hotel ministries. A hotel provided an excellent place for planting a church because it was a nonthreatening location for Catholics. The larger hotels in the major cities had function rooms that could be rented, and the ambience of an upscale hotel attracted upper classes of Filipino society.<sup>32</sup>

Because Filipino culture gives high status to Americans and the English language, American missionaries were often excellent choices to minister among the upper classes in English

speaking services. Several missionaries became involved in hotel ministry. One of the churches born from the hotel ministry was International Charismatic Service (ICS), pioneered by missionaries Paul and Jean Klahr in 1976 at the Intercontinental Hotel in Makati. The Klahrs were veteran missionaries from Japan who transferred to the Philippines in 1974 to direct the Asia Pacific-wide efforts of Teen Challenge, which are described later. Paul had been saved and called into the ministry while serving onboard ship in the Pacific Theatre during World War II:

One day while alone in our compartment [aboard the ship], I was reading the Bible and thought I heard someone call my name in a low whisper. I looked around and there was no one in the compartment that I could see, so I continued reading. Again I heard my name in a loud whisper. This time I thought someone was hiding and trying to play a trick on me. I looked around the compartment and found no one. I again resumed reading the Bible, when I heard my name for the third time. I remembered the story of God calling Samuel and I said, "What do you want Lord?" The answer came with a witness in my heart that I would be a minister of the Word of God. I had never even considered being a minister. In fact, I wanted to go to school and try to join the Federal Bureau of Investigation. God had different plans for me.<sup>33</sup>

Klahr credited fellow missionaries Dave and Jean Ohlerking for encouraging them to start ICS.<sup>34</sup> The Klahrs found that Makati, the heart of Metro Manila's business district, was a hub of the class of people they were trying to reach. Later, the church moved to the Holiday Inn on the waterfront in Manila proper, another good location for the congregation.

When the Klahrs left for furlough the following year, Bob and Barbara Sheddan, who arrived from the United States as rookie missionaries in September 1975, became the new pastors of ICS. But their ministry was cut short when Bob became ill, so they left for an early furlough.<sup>35</sup> Later, they transferred to Portugal. The story of their return to the Philippines is told later.

In 1978 Jim and Velma Long, who were already involved in ICS while teaching at FEAST, assumed the mantle of leadership. For a time, the Longs handled both ministries. But FEAST was located on the opposite side of Metro Manila. Pastoring a congregation of two to three hundred people meant leading Bible studies on weeknights. The drive between their two places of ministry in Manila's constant heavy traffic was wearing. The longer they pastored ICS, however, the more their burden grew for the congregation. After a few months, they resigned their responsibilities at FEAST and devoted their full time to the church.

Since the people attending ICS had some financial means, the church quickly became self-supporting. Field Director Wes Hurst requested that Long form a financial committee to review both expenses and income for accountability to the church membership.<sup>36</sup> Hurst also encouraged Long to challenge the congregation to give in order to reach their potential to underwrite a considerable outreach ministry.<sup>37</sup> By all appearances, the Longs took the recommendation seriously. Within six months, they were holding outreaches in other parts of the city, fueled by the charismatic renewal. Like many of their colleagues, the Longs had more invitations for Bible studies than they could personally handle so they began to train Bible study leaders to meet this need.<sup>38</sup>

Meanwhile, through a sovereign move of the Holy Spirit, ICS continued to grow at the Holiday Inn location. Another one hundred people were added in 1979. The Holiday Inn's meeting room became too small and, with all of the other functions the hotel handled on a regular basis, the staff became overtaxed. Despite the efforts of both the church and the hotel to cope with the situation, it became evident that the church would need to relocate in order to continue to grow. After about six months of searching, suitable space was found nearby at the Philippine International Convention Center (PICC), an upscale place for highly advertised cultural events. The move was made in March 1980, and the transition appears to have been fairly smooth and the parting with the Holiday Inn most amicable.

## **MK MINISTRY**

### **Ruth Waldenmaier**

In May 1970, Ruth Waldenmaier, a single school teacher from Michigan, arrived to teach at Faith Academy. She taught Bible and English for grades 7 and 8 during the first several years.<sup>39</sup> She also taught classes at FEAST including Creative Writing as well as Research and Report Writing. Her ability to teach the first course can easily be seen in the rather unorthodox first paragraph of a newsletter home about trials familiar to almost every missionary in the Philippines:

Joy (her roommate) and I finally got rid of the men in our lives and then the termites came. The men in our lives were the painters, carpenters, electricians, plumbers, and gardener who made our new house livable. We had almost put everything in its place when the termites appeared.

The exterminators arrived on the scene with their spray guns, shovels, and insecticides. Now we have a gaping hole in our living room ceiling and need to invite the carpenters back.<sup>40</sup>

In addition to her normal responsibilities at Faith Academy, Waldenmaier also worked with the school's outreach and field trip programs. In 1976, she and another teacher took a team of students to a rural area in Mindanao where they spent two weeks improving an airstrip where Wycliffe Bible Translators were working. Among other runway repair activities, they cut grass, filled in holes, and leveled off humps. Experiences like this were unforgettable and provided the students an opportunity to serve others. In this case, they also had the chance to enjoy the result of their labors as they flew out from this airstrip when it was time to leave.<sup>41</sup>

### **Sally Shaver**

Sally Shaver (now Snider), another Michigan native, arrived in the Philippines in April 1978 to serve as the AGMF office secretary and bookkeeper. In addition to her office responsibilities, God opened a door for her to minister to missionary kids, particularly teenagers. Shaver spent a lot of time with MKs, coordinating various worship and recreation activities. She also inspired her MK youth group to help raise money for some PGCAG projects under the PGCAG youth department's Speed the Light (STL) program. On one occasion, they held a traveling car wash. Instead of people bringing the cars to them, they went to the homes of the MKs to wash their parents' cars. Soft drinks and cookies added to the fun, and they raised eighty dollars in one day.<sup>42</sup>



### **Missionary Kids in Ministry**

Many, perhaps most, of the MKs were involved in ministry in one way or another, either with their parents, through Faith Academy, or through other means. Judy Denbow once sang in a music concert without her parents at the tender age of twelve and a week later led a three-night children's ministry.<sup>43</sup> She later enrolled in Central Bible College, married Rich Pruitt, and went into the ministry. Cindy Zeissler and Phil Farrand each sang with a group from Faith Academy called the Madrigals and Guys, which toured other parts of the world during the summer months. Cindy Robinson worked in a kid's camp one summer and sang with another singing group in churches on the weekends. Six-year-old Mark Sharp distributed hundreds of gospels of John and other tracts in two dialects and loved to tell people how Jesus would save them. Perhaps unique opportunities like this made up for some of the difficulties that MKs experienced such as being away from their extended families.

In 1976, one of the Long's children, Gary, a student at Faith Academy, was part of a summer ministry group that traveled to a provincial area about three hours south of Manila. They poured cement block for a church construction program, passed out tracts, and held churches services in cooperation with local pastors. It was a new experience for Gary, and he enjoyed it. That Faith Academy was an interdenominational school did not stop this young man from giving a Pentecostal witness while he was out with the group.<sup>44</sup> Years later, Gary and his wife returned to the Philippines and taught Old Testament at FEAST, which must have made his parents proud.

## **MANILA IMPACT CRUSADE**

In January 1971, a major outreach, called the Manila Impact Crusade, was held in the large, open-air Rizal Baseball Stadium in downtown Manila. Mark Buntain, an Assemblies of God missionary to India, was the speaker, and “Big” John Hall, a large, well-known gospel singer from the United States, was the featured soloist. All twelve Assemblies of God churches in Metro Manila and many missionaries participated. The meeting was heavily promoted through various media, including sound trucks with public address systems that went around the city. In addition, prior to the stadium crusade, nine mini-crusades were held at Assemblies of God churches.

In the midst of all the preparations, the crusade was threatened by possible demonstrations and a transportation strike because of civil unrest in Manila. But God intervened. The strike was postponed and there were no demonstrations while the meetings were going on.<sup>45</sup>

Buntain preached for eight nights. The last night of the crusade attendance swelled to more than two thousand, the most they had seen in any given night.<sup>46</sup> In all, hundreds of people prayed to receive Christ. ICI coordinated the follow-up, making six hundred thousand pieces of literature available, provided by Light for the Lost.<sup>47</sup>

## **TEEN CHALLENGE**

In 1972, Asian Teen Challenge Ministries was formally organized and Paul Klahr was selected as coordinator.<sup>48</sup> The Klahrs were serving in Japan at the time and felt that they needed to be based in a more centrally located and cheaper

place. They traveled to Hong Kong but the DFM leadership advised them not to locate there and asked them to consider basing out of Vietnam. The Klahrs visited Vietnam but did not feel the witness of the Holy Spirit to move there, and the DFM leadership supported their conviction. They passed through Manila on the way home from Vietnam, and God spoke to Jean that they should move there.<sup>49</sup> The AGMF Executive Committee approved a request from Paul Klahr in July 1974 to locate the Asia Pacific headquarters of Teen Challenge in Manila and direct the ministry there, although it would be early 1976 before it could be launched.<sup>50</sup>

The Klahrs and those involved in the ministry targeted the thousands of college students in Manila. They initiated a coffeehouse ministry and various other outreaches, particularly on high school, college, and university campuses. One advantage of a coffeehouse approach was the non-threatening atmosphere where the gospel could be shared as personal relationships were developed.<sup>51</sup> Klahr felt that college ministry provided an excellent opportunity to reach youth at a time in life when they are open to new ideas. Many of them were away from home for the first time. Away from parental influence, they were vulnerable to all kinds of temptation, making reaching them for Christ imperative.<sup>52</sup>

It became obvious to Klahr that the vision of Teen Challenge was not taking hold in the churches in Manila. He was naturally disappointed and ended up relocating the Teen Challenge headquarters to the One Way coffeehouse in Angeles City. But coffeehouses did expand to several other cities and the ministry to students continued, particularly in the high schools, where Teen Challenge personnel ministered on the dangers of drug addiction. Teen Challenge came to be so highly regarded by the

government that they could enter any high school in the country. The government also requested permission to translate their written materials into the various dialects, and Klahr was invited to participate in high-level round table discussions with other agencies on a monthly basis.<sup>53</sup> In February 1979, Klahr turned the Philippine Teen Challenge ministry over to new missionaries Dan and Claudine Gatlyn, but continued as director for the Asia Pacific region. In 1979 alone, perhaps as many as one hundred thousand people heard the gospel through the various Teen Challenge outreaches.<sup>54</sup>

In 1981, Dan Gatlyn reported that Teen Challenge Ministry had expanded to twenty-two locations and included coffee-house, jail, and hospital ministries and school outreaches. Claudine served as the national program's treasurer and many other missionaries served in various Teen Challenge ministries in their respective locations around the country.

### **SOUTHERN LUZON, THE BICOL REGION**

In 1958, Ernest Sjoberg and two Filipino pastors made an evangelistic tour in the Bicol region in the southern most part of Luzon, between three and four hundred miles by road south of Manila. The Pentecostal message was just beginning to take root there. According to one report, on one of the nights that they were ministering, the fire of God fell on the building where they were meeting. The villagers first thought it was a real fire. When they came to investigate, they were slain in the Spirit. After six days, a church was born.<sup>55</sup> One young lady named Lydia was baptized in the Holy Spirit during these meetings. Later she and her husband, Abraham Luceña, entered Bible school ministry and trained many of the current pastors in the

Bicol region. While Sjoberg was likely the first AGMF missionary to visit the region, he did not remain long.

In November 1965, Philip and Lois Sharp, with their four-year-old son Mark, arrived in Manila Bay on a Norwegian cargo ship. In the United States they had traveled as evangelists and pastored churches in Shreveport and Crowley, Louisiana. Lois was a gifted musician and soloist. In February 1966, they answered God's call to the Bicol region and settled in Naga City, the cultural capital of the region. In the beginning they did some preaching among the Aetas, one of the indigenous tribes who live in the mountains in the central part of Bicol.

One Saturday morning on the way to another town in their Speed the Light station wagon, the Sharps were caught in a typhoon (hurricane) complete with battering winds and a deluge of rain. Realizing they needed to get home, Philip turned around to head back to Naga, only to be caught in a flash flood. The Sharps were carried away off the road, despite Philip's desperate attempts to turn the car back. They jumped out into the cold, swift water, but neither their son Mark, nor Lois, who was pregnant with their second son, Paul, could swim. The station wagon disappeared below the water, and Philip states that only a miracle from God enabled him to get Lois and Mark safely to shore. He ended his newsletter report by asking his supporters to send gifts to repair their vehicle. It had been submerged for three days.<sup>56</sup>

Despite the trials, the Sharps found themselves in a delightful relationship with the Bicol district leadership. One of the district leaders defined the missionaries' role as that of coming alongside the district leadership rather than supplanting them, strengthening their hand, and exploring various avenues of ministry together, always on the lookout for more

possibilities.<sup>57</sup> The Sharps fit that role well. Convinced that dedication to missionary service meant learning the language, Philip achieved at least some mastery of Tagalog.<sup>58</sup>

Sharp and the district superintendent, Urias Ronquillo, conducted a survey that revealed that there were around twenty-five churches and outstations in the district.<sup>59</sup> Their ministry was multifaceted. Lois's main role was in the home. Making a home and raising children in the provinces in Bicol's tropical, hot, dusty climate was a taxing job. Electricity was inconsistent and air conditioning, shopping malls, and McDonalds hamburgers were yet well in the future. On top of this, Mark had to be educated. He first attended kindergarten at a Chinese church school in Naga and then boarded at Faith Academy in Manila.<sup>60</sup> Lois, however, had an advantage that many other missionaries didn't have. Filipinos sometimes thought she was a *mestiza*, a Filipino women with mixed blood, because of her small stature and brown hair and eyes. This enabled her to get some good discounts in the market.<sup>61</sup>

Sharp assisted Tommy Reyes, one of the first two graduates of FEAST, in establishing the new Assemblies of God Bible school in the region, South Central Bible Institute. He also taught seminars and short term Bible courses. His philosophy of teaching came from 2 Timothy 2:2 where Paul commanded Timothy to teach what he had learned from Paul to others, who would, in turn, teach others.<sup>62</sup>

The Sharps also held evangelistic crusades. Philip preached and Lois provided special music.<sup>63</sup> Most of these crusades were used to plant new churches. One crusade in particular was used by God to plant the first Assemblies of God church in the city of Legaspi, the regional capital, about two hours south of Naga along the Philippine National Highway. The Sharps moved to

Daraga, a suburb on Legaspi's west side, and began the church in their living room. It later moved to a Masonic lodge in Legaspi.<sup>64</sup> God enabled them to purchase property and put up a building for the new church. They also helped to plant a church, purchase a lot, and put up a building in the municipality of Sorgoson, about an hour south of Legaspi. Several years later, they helped to start a new church in Daet, Camarines Norte. They also helped plant churches in other places around the Philippines.<sup>65</sup>

In Legaspi, Philip also began an evangelistic radio broadcast on a commercial station. His logic for this type of outreach was quite simple. Most Catholics would not consider entering any non-Catholic church, but he reasoned that they would be open to hearing the gospel in the privacy of their own homes or out in their fields. He also believed that he could reach professional people this way. The program featured preaching in three languages, Tagalog, the national language, Bicol, the local language, and English.<sup>66</sup>

After Sharp was tapped to head the PGCAG Evangelism Department in 1977, he reported feeling a new anointing upon his ministry for crusades.<sup>67</sup> For the Sharps, who by this time had moved to Manila, this assignment was only part of their nationwide evangelistic ministry that specifically emphasized being filled with the Holy Spirit, which they believed was essential to church planting. Some of the places they visited during this time were Kalibo, Roxas City, San Jose, and Iloilo on Panay, Bacolod City in Negros, and Iligan, Davao, Cagayan de Oro in northern Mindanao. They also pastored at Clark Assembly and taught at BBI and FEAST before leaving the field in 1982. Lois had the distinction of serving as the advisor to the national Women's Missionary Council department which

helped to send out the first PGCAG missionaries, Cres and Norma Fernandez, who served in Vietnam. Reflecting on their ministry many years later, Philip felt that their time in the Philippines was the most fruitful of their more than fifty years of ministry.<sup>68</sup>





## THE VISAYAS IN THE 1960S AND 1970S

**D**uring the 1960s and 1970s, the work in the Visayas expanded and diversified. Trusting in the power of the Holy Spirit, missionaries planted and pastored churches, built buildings, trained pastors, expanded the teaching ministries of churches and initiated and sustained an innovative boat ministry.

### THE DENTONS IN ANTIQUE, PANAY

The decade of the 1960s found Warren and Marjorie Denton busy with their church in San Jose, Antique, and their pioneering works in the surrounding towns. Never content with the status quo, they continued to look for ways to expand their work and touch more people with the love of Jesus Christ. Marjorie had noticed that many girls in Antique did not have the opportunity to finish school and were lacking in basic skills needed for life. She also wanted to see them solidly grounded in the Word of God.<sup>1</sup> Being a fabulous homemaker herself who had adjusted well to living in the provinces, she founded a school for girls known as Antique Christian Training School (ACTS). Classes were small, numbering no more than twelve at any given time. Students memorized Scripture, studied reading, writing, arithmetic, the Bible, crafts, and cooking. At one time, there was even a class in sign language. To help offset the costs, the

girls were required to pay for their own food and bring a bit of extra rice that could be given to someone else or sold to help pay other expenses.<sup>2</sup> Several of the girls went to Bible school and entered the ministry. Others became lay workers.

Later, the Dentons also felt led to open a hostel to young people from the surrounding areas who needed a place to stay. Including the girls in the ACTS program, they had as many as thirty young people on the grounds at one time. All were required to attend morning devotions and to study the lessons the Dentons gave at night.<sup>3</sup> One wonders how the Dentons found enough privacy for personal time.

Denton believed that the advantage of Pentecostal missionaries over others was that praying in tongues empowers believers for victory over the enemy. He not only believed in the initial baptism in the Holy Spirit, but he believed, as do most Pentecostals, that one must and can be continually filled with the Spirit, praying in tongues on a regular basis. This power of the Spirit, purchased at Calvary by Christ's crucifixion, was essential for victory in the spiritual battles being fought on the mission field. To Denton, the manifestations of the power of the Spirit were an expected norm, and he saw that it was the power of the Holy Spirit that was drawing Filipinos to Christ. While a formal assessment of the reasons why the Assemblies of God and other Pentecostal bodies in the Philippines have experienced such phenomenal growth has never been undertaken, there can be little doubt that growth is directly connected to the manifest power of the Holy Spirit.

In the early 1970s, Warren and Marjorie Denton reported that the spiritual tide was still rising in the Western Visayas. On a particular Sunday night in 1971, at least twenty-five people were baptized in the Holy Spirit and many others were filled again.

Young people were experiencing a new zeal for God's service. In the same time period, two nephews, identical twins, of a district leader were filled with the Spirit through the Denton's ministry, with their uncle kneeling beside them and praying. It was touching scene.<sup>4</sup> In January 1973, the time came for the Dentons to say goodbye. After twenty four years of faithful and fruitful ministry, they sailed home to retire.

### **THE OLSENS: ILOILO AND BEYOND**

Meanwhile, Gunder and Doris Olsen continued their work in Iloilo City at Bethel Temple. Fausto Virgo, who had worked with them since the beginning and would later serve as the district superintendent of the churches in that region, was now considered the official pastor, and the Olsens worked alongside him—although it seems that Olsen remained in charge. In 1965, Nilo and Elena Lapasaran joined the ministry at Olsen's invitation. But by the time the Lapasarans arrived, major tension already existed between Olsen and Virgo. Virgo felt that Olsen was treating him like a second-class citizen, and Olsen was having Virgo investigated for ministerial misconduct.<sup>5</sup> The church board, however, did not believe Olsen and sided with Virgo who apparently denied the charges.<sup>6</sup> Angela Aragona, a close friend of the Olsens and a member of the church, also did not agree with the charges, although she remained good friends with the Olsens.<sup>7</sup>

Aragona explained that the problems began when Virgo's wife, Pening, took a job teaching school in her hometown in the province of Aklan, in northwestern Panay, about five hours travel by bus. She was gone Monday through Friday. Olsen was uncomfortable with the situation, perhaps because Virgo

enjoyed being around the young, single women in the church. When Olsen offered him a raise in his pastor's salary if he would have his wife quit, he still refused. While Virgo's wife voiced no objection to leaving the job, Virgo himself insisted that she continue to teach there, stating that he needed the money. Unfortunately for Olsen, the deacon board sided with Virgo.<sup>8</sup>

Aragona's husband was on the church board at the time. She contended that the board members may have sided with Virgo because they were also in conflict with Gunder over the title to the church property. Olsen had given the property title to the General Council, which was the right thing to do, but the deacons wanted control over the property so that they could secure a loan to meet the church's financial needs.<sup>9</sup>

Additionally, Olsen, who had raised the funds in the United States to buy the property, wanted the church to pay the money back into a revolving loan fund that could be used to build churches elsewhere. The deacons didn't like that either.<sup>10</sup> In late 1965, owing to the problems with Virgo and the board, the Olsens decided it was time to leave. Jim and Velma Long came in 1966 and stayed for two years before moving to Manila to teach at FEAST. Very little is known about their ministry at Bethel Temple.

While Virgo was still at Bethel Temple, Johnny Yasa joined the staff. Problems also developed between Yasa and Virgo, although Yasa and Lapasaran apparently got along well. In the end, Yasa took the original church property and eventually the church became independent. Virgo left the church and planted another Assemblies of God church in another part of the city.<sup>11</sup> The Lapasarans became the pastor of a splinter group that remained in the Assemblies of God which is known today as Full Gospel Assembly of God, and moved to a different location.<sup>12</sup>

Lapasaran also had problems with Gunder Olsen. At one point, Olsen called him a hireling which naturally infuriated him, especially considering that his salary was around thirty-three dollars a month. He also contended that Gunder's style of leadership was dictatorial, which contributed to the problems experienced by the church.<sup>13</sup> But Lapasaran also loved Gunder because he saw that Gunder had great passion for evangelism.

From the time that the Olsens planted the church in 1954 to the time that the Longs left in 1968, fourteen years had passed. With the exception of one or two short periods of time, a U.S. missionary had been the pastor. Again, the question needs to be asked as to why the church had not been turned over to a Filipino pastor, in this case Virgo, many years before. One is left to wonder if Candelaria's complaint (see chapter 14) that the DFM leadership felt that Filipinos were not ready to pastor a large church, might not have had a ring of truth.

The Olsens moved to Iligan City, along the north central coast of Mindanao, and lived there until 1972. There, they assisted a small storefront church in evangelism and put up a permanent building.<sup>14</sup> Gunder also built churches in Mandaue City in metro Cebu City, and in Tagbilaran, on the island of Bohol, about two hours by boat from Cebu.<sup>15</sup>

In mid-1970, Gunder Olsen held a meeting in Iligan that went eleven days. They broke all attendance records at the church they served, going over the three hundred mark on the final Sunday, which he thought was great considering that they were in a Muslim area.<sup>16</sup>

Throughout the years, Doris invested time in working with old Sunday School materials sent from the States and making flannelgraphs that could be used to teach children. These mainly went to smaller churches. She also worked with

the Women's Ministries, did teacher's training, and spoke at district conventions throughout the Visayas. When they moved to Cebu in 1972, she taught at IBI.<sup>17</sup>

For a number of years Gunder conducted evangelistic crusades and constructed church buildings all over the Visayas and Mindanao. In most cases he built churches in urban areas where significant populations could be impacted.<sup>18</sup> In at least one case, however, he built a church in a more rural area. It is not clear what part these congregations took in providing for their own lot and building.

Through the years, Olsen maintained the physique that he had had as a heavy equipment operator before going into missions so many years before. Had he not done so, he might not have survived one trip. Gary Denbow tells the story:

His last church building was to fulfill a promise to a family on an island about two or three hours by pump boat from Roxas City. He had met the Bacolod family many years earlier in Iloilo and had promised that he would someday help to build a church on their home island. By the time he was 63, Gunder had a serious eye problem, but he determined to get that last building built. He spent a number of weeks on the island overseeing the work. When he was ready to return to Roxas City where he would catch the train to Iloilo, he boarded a pump boat. About an hour out in the sea, the engine quit on the pump boat. There were no oars on the boat, but Gunder ripped off a piece of the frame and started to paddle. There was no drinking water on the boat, but Gunder rowed on. It took four hours of hard rowing to bring the boat to shore.<sup>19</sup>

The Olsens retired from the field in 1979, but even then, Gunder made several trips back to finish church construction projects. They had served for thirty-six years. At that time, no one in the history of the field had served longer.

### **THE KENNEYS IN NEGROS**

In Bacolod, Calvary Temple continued to move forward under the leadership of the Kennneys, and the Filipino pastors who worked with them. They initiated daily Vacation Bible School and formally set the church in order with seventy-seven charter members. Part of this process involved teaching the Statement of Fundamental Truths to the congregation, drafting a constitution and by-laws, and challenging people to tithe.<sup>20</sup> Five deacons, three men and two women, were elected at the inaugural business meeting in 1961.<sup>21</sup>

Betty Jo's main role was in the home taking care of their two children, Joy and David. Yet she was also heavily involved in the church training Sunday school workers, working with her husband in overseeing the literature supply, and handling a myriad of other jobs that come with being a pastor's wife.<sup>22</sup>

### **IBI IN CEBU IN THE 1960S AND 1970S**

Calvin and Olive Zeissler assumed the presidency of IBI in 1959, succeeding the Ahlbergs. Because of a misunderstanding as to who should be the president of the school, missionary Leslie Bedell, who had been teaching there, challenged Zeissler's appointment and a controversy ensued. Zeissler's appointment had come from the DFM, who was acting as the board of IBI, and Bedell had been the selection of the local district presbytery, who questioned the legitimacy of the DFM as the board,



believing that they were the board of the school. The heart of the question was who really owned the school.<sup>23</sup> In the end, the legitimacy of the DFM board and Zeissler's appointment as the president were recognized, in part because the responsibility for placing missionaries lay with the AGMF and DFM, in cooperation with the PGCAG national leadership, and not the local district.

Zeissler had a vision to move the school forward. Church planting was a major focus of the school at the time, and his experience in Bacolod had well prepared him to lead in this role. In looking back many years later, he recalled that he was impressed with the quality of the students, many of whom went out and pioneered churches, some in some difficult places. He proudly noted that their burden for church planting had begun while studying at IBI.<sup>24</sup> In 1963, he could report that more than one hundred students had graduated and gone out into the Lord's work since the inception of the school twelve years earlier, many of them going into areas not yet reached with the gospel.<sup>25</sup> In spite of the challenges, the school was fulfilling its vision of providing trained leadership for the PGCAG in the Visayas.

When the Zeisslers left in 1963, Roy Armstrong, another World War II veteran who had served in the Philippines, became the president. Armstrong and his wife, Jean, had served in the Philippines from January 1960. Roy served as the business manager and a teacher at BBI for a year. While still in central Luzon, the Armstrongs evangelized among the Ilongot headhunters and among the Negritos of the Zambales Mountains. Roy was appointed president of IBI where he served for two years. He also served as the AGMF treasurer. After completing a term as president, the Armstrongs also taught a nationwide stewardship program on tithing. One of the students, Jose

Ababat, whose ministry to those with a hearing impairment was told earlier, really took Armstrong's teaching to heart and began to tithe. He was still tithing more than forty years later.<sup>26</sup>

Another course that Armstrong taught was Homiletics. One of his students thought he was a good teacher because Armstrong was a good preacher himself and because his lectures were easy to understand. The Armstrongs also pastored Cebu Bethel Temple.

Grace Artuza, who graduated from IBI and joined the faculty after graduating in 1963, recalled the Armstrongs fondly because they performed her wedding ceremony and helped her and her husband get started together by providing them with basic kitchen necessities.<sup>27</sup>

Les and Jo Kenney succeeded the Armstrongs in 1964 and served until 1967. Les was regarded by many as a fine administrator and leader who organized things very well. For at least one year during this time, Jo Kenney served as the dean of education. She also headed up a student honor society that offered scholarships to encourage students to excel academically and assisted slower students in their studies.

Grace Artuza, who remembered the Armstrongs in connection with a significant event in her life, remembered the Kenneys because of another important personal milestone. When Artuza became pregnant with her second child, Jo told her that they would take her to the hospital when the time came since they had a car. But things didn't go quite according to plan. When she went into labor, the Kenneys were notified immediately, but thinking they had plenty of time, Les showered and dressed first, then put Grace and her husband, David, in the backseat. Grace's water broke shortly after she got into the car and before they could even leave the campus, Lester David Artuza

(named after Les) was born. Les Kenney, at the wheel of the car and not knowing what happened, heard a baby scream and thought they had brought Ibey, the Artuzas' older child, along for the ride. When they arrived at the hospital, a doctor came out and cut the umbilical cord.

The Kenneys went on furlough in 1967 and later transfer to Malaysia. Ken and Meg McComber, who had served in media ministry in Manila, took the helm of IBI. McComber's philosophy of education was based on seeing the student's lives changed, not simply helping them get a diploma. This could only be done, he believed, through grappling with the truth of God's Word and allowing the Word of God to transform the person, both in thinking and in action.<sup>28</sup> Like Lester Kenney, McComber was an excellent administrator.

Margaret McComber, among many other responsibilities, initiated an English program to help the students improve their English. The program involved using headsets and written materials. Such methodology appears to have been confusing to the students, but it was an excellent approach to hearing and reading.

Eleanor Johnson, a California native, had been teaching at IBI for several years and during that time she also pastored Cebu Bethel Temple for eight months in 1962. Artuza's husband served as the Filipino pastor under Johnson at the church. Artuza noted that Johnson was very good to the IBI students, often inviting them to her home. She also taught some of them how to drive and took students on outings.<sup>29</sup>

Artuza did not take special notice of the odd fact that Johnson only spent time with male students since she had such great trust in missionaries. Then one day, Johnson announced that she had secretly married a student who was considerably

younger than she was. The issue in this case for the Filipinos was not so much that an American had married a Filipino, but that it was done in secret, although Artuza said there was no evidence of moral indiscretion prior to the marriage. However, she did note that Johnson had started covering up the windows in her house prior to the marriage.<sup>30</sup> Angela Aragona, who had taught as well as studied at IBI, said the girls didn't like Johnson because she only wanted to spend time with male students. She also entertained them in her home. When she married one of them, the girls felt sorry for him.<sup>31</sup> Why she kept her wedding a secret is not known. Since DFM generally forbade missionaries to marry nationals from the countries where they served, Johnson could not continue as a missionary. According to Aragona, the couple went to Aklan to live and there Johnson died, possibly of a heart condition, about a year later.<sup>32</sup>

Duane and Marilyn Dorsing from the Northwest District of the U.S. Assemblies of God served at IBI for a short time in the mid-1960s. Duane served as the business administrator and a faculty member, while Marilyn taught music.

Everett and Evelyn McKinney whose story began earlier in the section on FEAST, served at IBI when they first arrived in the Philippines in 1969. Both taught and Everett became the business administrator. In March 1972, he assumed the presidency and held both positions for a time in addition to his teaching load. Motivation for undertaking such a heavy schedule did not stem simply from a desire to meet the needs at hand. The McKinneys had a keen sense of calling to train workers quickly because Jesus was coming soon.<sup>33</sup> Like most missionaries, they needed wisdom to order their priorities. Since the national church gave immediate ministerial recognition to IBI's graduates, the McKinneys felt their obligation was to make sure only

those whose character met the qualifications were allowed to graduate.<sup>34</sup>

Beyond his on-campus responsibilities, McKinney strongly believed that he had to visit the churches in order to build rapport with them so they would support IBI. He also wanted to fine-tune his teaching by learning what the churches' needs were. So he sent a team from the school to visit the churches and accompanied them at strategic locations. Beyond this, he also provided financial seminars for churches to help raise funds for the school.<sup>35</sup> Meeting the budget was a chronic challenge for those in Bible school leadership. To achieve all these goals required McKinney to travel extensively in rural areas, stay in strange places, and eat food with which he was not familiar, resulting in occasional discomfort, sickness, and danger. On one occasion he was robbed of about fifteen dollars, but at least he was not hurt.<sup>36</sup> As a result of the church visits, enrollment increased from thirty students to more than one hundred and financial support from the churches increased dramatically.<sup>37</sup>

An administration building was also constructed during the McKinneys' tenure. For the first time in history, the faculty had their own offices. Grace Artuza felt that having these offices greatly enhanced the effectiveness of the faculty as before this, they had to study in their homes—with all of the attendant disruptions.<sup>38</sup>

The McKinneys also believed that the senior leadership positions in the school should be turned over to the nationals since the school by now was more than twenty years old. When the McKinneys left IBI in 1975, the first Filipino president, Rev. Roque Cagas, was installed as the president. While his tenure was short and Cagas' successor would be another missionary, the precedent of putting in a Filipino president, already in place at BBI, had now been set at IBI.

In February 1975, Dwayne and Gayle Turner arrived in the Philippines with their two sons to serve at IBI. The Turners had both been called into the ministry as children, met at North Central Bible College in Minneapolis, pastored, and served at Northwest College in Kirkland, Washington. A few months after their arrival at IBI, the board of directors created the position of administrative dean for Turner. In this capacity, he functioned as the academic dean and fulfilled the duties of the president whenever Cagas was not on campus.<sup>39</sup> He was also the business manager.<sup>40</sup> Turner and Cagas both respected one another's giftings and positions, and worked together quite effectively. Dwayne also taught Old Testament Survey, New Testament Survey, and Christian education courses. Gayle taught Introduction to Missions and Church Planting.

Turner was instrumental in moving IBI from a Bible institute into a college by adding a fourth year. The name of the school then changed to Immanuel Bible College. Artuza notes that one of Turner's reasons for doing this was to upgrade the quality of education at the school. To accomplish this, however, the faculty needed to upgrade their teaching credentials, so the Turners invited FEAST to begin an on-site extension at the school to accomplish that task.<sup>41</sup>

Not only was there an inner motivation to upgrade the faculty's education in order to improve the school, there was social pressure from the outside. In both secular colleges and other theological institutions in Cebu, the teachers were upgrading their credentials.<sup>42</sup> In commenting on this, Paul Klahr reflected that Turner was an aggressive fellow who moved a bit too fast in his opinion.<sup>43</sup> Turner later wrote a doctoral dissertation on developing competency for teachers at Assemblies of God Bible institutes in the Philippines.

Inday Desabelle, a young lady who worked as a maid in the Turners' home, developed a close relationship with the Turners and remembered them as a loving couple. She was a student at the University of the Southern Philippines in Cebu, and the Turners helped her finish her education.<sup>44</sup>

Their term was cut short, however, when Gayle came down with typhoid fever, despite immunization, and developed a mitral valve irregularity in her heart, forcing them to return quickly to the United States.<sup>45</sup>

In May 1977, Doris Olsen, who had been teaching at IBI since at least 1975, became the acting business manager when the Turners had to leave.<sup>46</sup> In October 1977, Gary and Doris Denbow filled in as IBC's president for a year before going to ICI in Manila. Wes Hurst noted that they did a good job, focusing on the spiritual leadership of the school, but not delving too deeply into administration.<sup>47</sup> Artuza reported that the Denbows' warm personalities as well as their ministry gifts in preaching, evangelism, and music touched the hearts of those they worked with.<sup>48</sup>

By June 1978, Bill and Alvera Farrand had returned from furlough and transferred from BBI to assume the reins of the school. New courses were added and night classes were offered to accommodate the growing number of professional people who worked during the day and had a hunger to study the Bible.<sup>49</sup> As the chief executive officer of the school, Farrand was directly responsible for the financial as well as the spiritual and academic welfare of the school. There were only thirty students at the time and at least sixty paying students were needed to meet the budget. Also, he needed to become familiar with the operations of a four-year school instead of the three-year program he had worked with so long at BBI. He credited the

Holy Spirit and the fine faculty with ensuring the success of the fourth-year program during the early part of his tenure.<sup>50</sup>

The charismatic movement was impacting the city when the Farrands arrived. One of the largest Catholic churches in town had more than a thousand charismatic members. A woman student visited the mother of one of the church members and was invited to teach a Bible study for these charismatics. She was unavailable at the time, so the Farrands took up the task and held the Bible study on the IBC campus. Rather than directly confronting the false doctrines of Catholicism, they simply taught the Bible. When questions arose related to Catholic theology and practices, God gave them the wisdom to deal with the issues sensitively and with love. As a result, no one was alienated, and attendees grew in their faith. While some remained within the Catholic church, most became involved in evangelical churches.<sup>51</sup>

Phyllis Bakke returned from furlough in April 1979, in the middle of the hot season. After twelve years at BBI, she responded to an appeal to transfer to IBC.<sup>52</sup> Since school didn't begin until June, she found herself with time to settle in and prepare for the new year. But she also experienced the loneliness that can come with being single and the cultural adjustments that missionaries continually face.<sup>53</sup> By this time, she had been in the Philippines for twenty years. In July, however, things changed, and she coped with the challenge of teaching classes and coordinating a music festival complete with various vocal arrangements and instrumentals.<sup>54</sup>



### BOAT MINISTRY

In 1963, Stan and Jayne Faulkner arrived in Cebu. Both of them were raised in Christian homes and came to know Christ at an early age, and they met while studying at Central Bible College (CBC) in Springfield. Prior to enrolling at CBC, Stan had served in the U.S. Navy at Subic Bay in the 1950s and that time in the service permanently impacted his future. Jayne explains:

He had been in the Navy, stationed at Subic Bay [in the Philippines]. While there, he had hiked along coastal area with some buddies, and came across fishing villages which he thought were rather isolated, and he wondered if they had been reached with the Gospel. He took pictures of them, but he didn't know the language and he was a G.I. So he asked the Lord if he could come back someday and reach people like this with the Gospel.<sup>55</sup>

He never forgot the dream of reaching isolated people. The central Visayan region of the Philippines is dotted with hundreds of smaller islands. No one was reaching them, mainly because of the lack of transportation.<sup>56</sup> Stan received a burden for the eighty-one unreached inhabited islands within one hundred kilometers of Cebu City and began to pray for a way to reach them. He shared his burden with Gunder Olsen who offered him a dilapidated boat. Faulkner saw this as an answer to prayer, even though the boat was more suited for lakes than the ocean. After several weeks of renovations, the *Good News* boat was declared seaworthy and was put into service on February 15, 1965.

Getting it from Iloilo, where the Olsens were living at the time, to Cebu, however, proved to be quite an adventure. According to Jayne:

Stan and the two Filipinos with him went through an unexpected typhoon. They had to take shelter behind a small island, which they were blessed enough to locate—and wait it out. They didn't know if they'd make it in one piece, but they did, and the *Ma-ayong-Balita* (the boat, *Good News*) served us well on our first trips to the little islands.<sup>57</sup>

One boat for eighty-one islands was not nearly enough to reach them all with any degree of consistency, but it was at least a start. One older woman's testimony from one of these islands underscored the need for such ministry. She declared that she had lived on the island for forty years and never heard the gospel until Faulkner and his team presented it to her.<sup>58</sup> Within one year, Faulkner had traveled about five thousand miles. On every trip, people responded to the gospel message and received Christ. In addition to church services, Stan and his team of Bible school students conducted Sunday School and Vacation Bible School classes. Later, the participating Bible school students became pastors of the churches. Much later, church buildings were constructed.<sup>59</sup>

It wasn't long before the Faulkners were confronted with the decision of either expanding the ministry, meaning raise funds for more boats, or being content with the status quo. They considered the lost condition of people without Christ and the fact that these islands were not being reached by others. The answer to expand the ministry was clear. A visiting pastor caught the vision and raised funds from his church for another boat. They also borrowed a boat from an independent missionary. Stan was not a good fundraiser, according to Jayne, but God provided eight boats in all.<sup>60</sup>

Traveling on the open water was occasionally hazardous, especially when weather warnings went unheeded. On one occasion, Faulkner and his team were planning an outreach on a small island that lay between Cebu and Samar. Jayne, who stayed home with the kids that day, told the story:

The morning they were to leave, the lady who helped me in the kitchen whispered to me that they shouldn't go. She said she had heard in her barrio that there was a typhoon coming. I relayed this information to Stan and the Filipino crew who were getting ready to leave. Because it was a beautiful sunny day with no wind, and no weather report mentioning a typhoon, they ignored Fiding's warning, to their peril. The typhoon seemed to come out of nowhere, bearing down on them as they were in open ocean, in their outrigger boat Seavangelist IV. For hours they battled the waves, just to keep from being swamped, bailing out water, praying, their exhaustion almost unbearable. Finally, they made it back to Cebu, but to a rocky shore where they had to keep at sea, until they were able to come ashore at a better spot. (This storm took out a lot of fishing boats and an inter-island ferry.) People from the barrio met them at the shore and helped them, bringing dry clothes and blankets. Stan was taken to the Mayor's house, and given a meal, and the other men went to different homes. As he was explaining to the mayor, what they were about, and how they happened to be there, the man suggested that since they didn't make it to their destination, why not have a service there, in their barrio? So that's what they did, by lantern light, with the wind still howling about them, and many people crowded in the

mayor's house and did hear the gospel, and there was a good response there, too. So the typhoon brought something good, in the end.<sup>61</sup>

Early in their time there, while adjusting to a new culture, language, and climate, the Faulkners experienced further stress when their daughter, Kim, age four, was diagnosed with active tuberculosis. They asked the churches back home to join them in prayer. Several missionaries advised the Faulkners to take her home, but they decided to stay anyway.<sup>62</sup> God moved and within a few weeks a new skin test revealed that there was no trace of the dreaded disease!<sup>63</sup> More than forty years later she was still alive and well.<sup>64</sup>

For a time, the Faulkners also pastored Cebu Bethel Temple. While there they came into contact with a young man who was either saved through their ministry or was newly saved when they met him. The Faulkners took him under their wing, demonstrated the love of Christ to him, and disciplined him. He was deeply touched by a book that Jayne gave him, *The Normal Christian Life*, by Watchman Nee. This young man, Jose Ababat, went to Bible school and entered the ministry. His ministry at the Bible Institute of the Deaf in Manila has already been described in chapter 13.<sup>65</sup>

In 1973, after two terms of faithful service, the Faulkners were persuaded to transfer to Tonga, an island nation in the Pacific, where they continued their boat ministry.

By 1975, Jim and Judy Dishman had taken over the boat ministry from Faulkners. Dishman came to Christ as a child. In his own words:

My father was a pastor of several very small churches in the Free Pentecost movement. It was during a revival at a

very rural church near Springville, Indiana at the age of six (6) that I gave my life to Christ. The church was a congregation of about 20. It had been a one-room school house with homemade pews, potbellied stove and gas-powered lanterns to read the ancient hymnals. The church functioned with a free-standing outhouse and an occasional Montgomery Ward catalogue. The pump organ was the center of worship.

The evangelist talked of a "very hot hell"; his message scared me so much that I knew I was a sinner and I wanted to escape hell. The next service I sat on the first pew and when altar time came, I made the very long journey of six feet to the altar.<sup>66</sup>

Jim's desire to serve as a missionary to the Philippines came while serving there with the U.S. Navy. He explained:

While in the US Navy, I associated myself with a Christian Serviceman's Center. I took several short missions trips with about six other Christian servicemen to Northern Luzon and visited the Ifugao tribe. We hiked into the then 'head hunting' region and were greeted warmly by the chief of the village. We were celebrated by joining the semi-naked tribes people at an impressive meal of roasted pig intestines and brown dog meat with rice. I know that it was a brown dog because hair was still attached! We were able to share Jesus and only eternity will tell of any meaningful results of those trips. It was during those formative two years that the desire to return to the Philippines was planted in my spirit.<sup>67</sup>

By the time the Dishmans arrived more than a year had elapsed since the departure of the Faulkners. The eight-boat

ministry had been reduced to only one boat. Within three years, the Dishmans expanded to nineteen boats, most of them indigenous pump boats with twelve-horsepower engines and outriggers to provide balance. The average pastor working in the boat ministry visited seven churches and outstations every week.<sup>68</sup> Jim was a wise as well as creative thinker. When a pastor on the northern coast of Mindanao requested a boat to better conduct his ministry to remote areas along the shoreline, he candidly admitted that terrorists and rebels in the region were stealing boats. Jim concluded that buying him a boat might not be a good idea and used some STL funds to purchase a horse for him instead.<sup>69</sup>

The challenge of a boat ministry was that the expense of buying and maintaining the boats was well beyond a local church's budget. This meant that if there were no missionary there, the ministry would fold up. In this case, many missiologists ask if the ministry should be started in the first place. But if the boat ministry had not been initiated, the islands on which they were ministering might not have been reached by any other means. Which is the lesser of two evils? Is there another possible solution? Is it possible that it might be legitimate for a ministry such as this to exist for such a time with the understanding that when the missionary leaves, the ministry will not continue? These are some of the questions that the Dishmans had to face, and the answers were not easy to find.

When the Dishmans arrived, the only support for this ministry was coming from DFM, a situation he believed to be unacceptable.<sup>70</sup> Dishman proposed at least a partial solution that after a two-year period, a pastor would no longer be supported from the boat fund, although Dishman continued to fund the operational expenses of the boat.<sup>71</sup> This must have

been an acceptable arrangement to the Filipino leadership since two years later he reported that the pastors involved had food, shelter, and support from the churches they pastored while the boats remained the property of the ministry. The subsidy that the pastors had been drawing from the boat ministry was withdrawn gradually, giving them some time to prepare their congregations to support them. No future subsidies were planned.

Dishman showed great wisdom here. The goal of self-supporting churches is not reached overnight but at the same time, foreign sponsorship could not go on forever. The challenge that remained unresolved was that the indigenous sponsorship of building or purchasing and maintaining boats was not achieved. Each pastor had seven preaching locations with the intent of establishing a church in each place within one year.<sup>72</sup> It was an ambitious and exciting goal. By 1978, after three years, the Dishmans saw 320 services being conducted weekly and at least twelve new churches planted.<sup>73</sup>

Sometimes Dishman conducted the meetings himself. On one occasion, he held a service in a house with a thatched roof, and six people received Christ that day. One of them was a well-wrinkled seventy-eight-year-old lady. He asked her why she had waited so long to receive Christ. Her response was that this was the first time she had ever heard the gospel.<sup>74</sup>

The boat ministry involved more than putting boats in the water and finding pastors with a heart for this kind of work. The Dishmans discovered that the pastors needed to be equipped with other tools, including sermons. One experience provided the impetus for a new ministry—a nationwide sermon note program which they called Shepherd Notes:

We arrived at about 1:00 pm near the end of a service in a church of about 100 people. Because the “missionary” had arrived, the service was started up again and we all shared the gospel again. I was so impressed that they worshipped without a single piece of paper - no songbooks, Bibles or scripture portions. It was at that time my spirit determined to provide scripture and “Shepherd Notes” to the pastors throughout the 7,000 islands of the Philippines.<sup>75</sup>

By 1978, they were printing and distributing forty-two hundred copies a month to about one thousand pastors!<sup>76</sup> These were sermon outlines only. The pastors themselves were responsible for building the sermons. While this method raises some interesting questions about the possibility of supplanting the Holy Spirit’s inspiration in receiving a message directly from God, the need to help pastors with study materials was legitimate. Thousands of New Testaments in the vernacular were also provided through this ministry, which was a great asset to the boat pastors.<sup>77</sup>

At the close of their term in 1979, the Dishmans’ daughter was sixteen years old. According to Dishman, DFM policy at the time encouraged those MKs in their final two years high school to enroll in a school in the States, thus separating them from their parents. The Dishmans felt that it was best to terminate their missions career.<sup>78</sup> One wonders if there may have been other reasons since no other missionary seems to have been so affected, and Faith Academy provided an outstanding education through senior high.



### **BRIAN AND MARYLIN DOBSON IN CEBU**

In 1978, Brian and Marylin Dobson arrived with their three children from the Northwest District and settled in the former home of Gunder and Doris Olsen in Cebu City. Learning the language was the first task, but building churches on the lots purchased with the funds raised by Olsen was a close second, especially since Gunder was home raising money for the buildings.<sup>79</sup> Marylin led women's home Bible study groups and taught religious education at the international school. They later opened a hotel ministry in Cebu's Magellan International Hotel where they served a middle-class congregation hungry for the gospel and the Holy Spirit.<sup>80</sup> In one seminar, more than ninety were baptized in the Holy Spirit.<sup>81</sup> The Dobsons also operated the 700 Club's counseling service. After their term ended in April 1982, the Dobsons did not continue in missions for some unknown reason.

### **EASTERN VISAYAS: THE CURTISES KEEP A PROMISE**

The first DFM missionaries to reside in Leyte in the Eastern Visayas were Jim and Betty Curtis, who arrived in May 1978. Curtis, who had been part of MacArthur's invasion force during the war as a member of the Seventh Infantry Division, received his call to missions while on duty in Leyte. One morning he had devotions outside. Some Filipino Christians noticed his Bible and asked him to come back after the war and give them Bibles. He promised to do so but because of injuries he sustained during the conflict, the DFM did not give the Curtises missions appointment until thirty-two years after the war. Eventually, they were off to fulfill his promise and visited the area where he

had met the young believers so long before. While he did not meet the same people again, he did bring Bibles to the current residents of the area.<sup>82</sup>

The Curtises settled in Tacloban City, the largest urban area in the region, which is not far from Cebu. Curtis, too, saw the need for boats to go to smaller islands in the area and assumed the leadership of part of Dishman's ministry after the Dishmans left. At a special banquet in Cebu on January 1, 1979, Dishman turned over the entire boat ministry to Curtis. But the Curtises' ministry may have differed in one respect. There is no record of either Faulkner or Dishman putting up church buildings during their tenure. Curtis erected at least one permanent and one temporary church building by the end of 1979.<sup>83</sup>

The Curtises were involved in constructing six church buildings altogether and helped to found Teen Challenge in Tacloban.<sup>84</sup> While the Teen Challenge there did not succeed in the long term, the people who were reached through this ministry helped to form a new church, Living Word Fellowship in Tacloban City, pioneered by Levi Montes. The end of the decade saw the Curtises well settled in the country where God had called Jim so many years before, and just a few miles from where he had first come ashore with MacArthur.



## MINDANAO IN THE 1960S AND 1970S

The growth and development of the Assemblies of God throughout the islands continued to call for the development of more Bible schools to train pastors. Many began to feel a need for a Bible school to serve the large island of Mindanao. IBC in Cebu City was reasonably accessible for those living in seacoast towns along the north coast since there were many boats to Cebu from these areas. But for people from other parts of the island it was not so easy. In most cases, a land trip to a coastal city was required before one could embark on a boat. Depending on location, the trip could be long, arduous, and sometimes dangerous due to incessant civil unrest.

### **ASSEMBLIES OF GOD BIBLE INSTITUTE OF MINDANAO (AGBIM)**

When Glenn and Pauline Dunn visited Mindanao in 1940, they passed throughout General Santos City, in the southernmost part of central Mindanao. They felt that if the PGCAG were ever to start a Bible school in Mindanao, this city would be an ideal location for it. Back then, they probably had no idea that God would use them to make that idea a reality.

The Assemblies of God Bible Institute of Mindanao (AGBIM), now known as Mindanao Regional Bible College (MRBC), was conceived in a board meeting of the Southern Mindanao District

Council in 1963. As the meeting progressed during the district convention, General superintendent Esperanza read a letter stating that the Dunns were moving to the district. The presbytery voted to invite them to take charge of the school. The Dunns accepted with Ketcham's approval, although Ketcham asked them to take this on as a part-time assignment and do other work throughout the region.<sup>1</sup> As far as it is known the Dunns, who arrived on February 11, 1964, were the first Assemblies of God missionaries to reside in Mindanao.

The school actually began in August 1963 at General Santos in the church of Pastor Andres Cabantac, the district superintendent.<sup>2</sup> Mayme Williams, who was about to return to the States, promised to help raise funds. In the meantime, Mrs. Cabantac moved her large family out of their two-story home into a bamboo hut so that the new school could have a girls dormitory, library, and dining hall. When Dunn arrived in early 1964, he joined Cabantac in his search for a lot for the Bible school. In June of the following year, they purchased a two-and-a-half acre piece of land located a kilometer north of City Hall with funds from both Filipino and U.S. donors.<sup>3</sup> By August, they held a campus dedication and a ground-breaking ceremony for the first building, a men's dorm, which they were able to occupy in February 1965. Two more halls, a dining room, and a chapel soon followed.<sup>4</sup> The Dunns served there for many years and left an endearing impression on those who worked with them for their godly character and ministerial competence.<sup>5</sup> Isaias Lagundino, a former faculty member, testified that often what the Holy Spirit began in chapel services carried over into the classrooms.<sup>6</sup> The Dunns were also the first educators in the records available to challenge the local churches to support a Bible school.

Mayme Williams, ever a bundle of energy and zeal, filled in as president for a year while the Dunns were on furlough and accomplished an astonishing number of projects: a fence and gate, a fishpond, and the enlargement of a married students' cottage into a triplex. She was a hands-on leader and was not afraid to do the physical work herself even though by this time she was in her sixties. Her fiery preaching also challenged the students to consecrate themselves to God.<sup>7</sup> The Lagundinos remember her as a woman gifted in discerning what was in the heart of her students, which must have endeared her to them. She also stressed the need to be continually filled with the Spirit.<sup>8</sup> While at AGBIM, she continued her evangelistic work. By the late 1960s, she was traveling between the States and the Philippines. While in the States, she raised funds for the school.<sup>9</sup>

In 1970, Glenn and Pauline Dunn, who had returned to AGBIM, reported that classroom and library facilities had been enlarged and enrollment was at an all-time high.<sup>10</sup> Both Dunn and the regional leaders of the PGCAG pushed for the churches to increase their financial support. One faculty member noted that the majority of churches did not support the school.<sup>11</sup>

Like the other schools, AGBIM had an aggressive outreach program with outstations in the surrounding areas and a plan to make them into churches. While unrest raged all around them, Dunn reported that the aggregate number of people that the students had ministered to in one weekend was 1,969.<sup>12</sup>

When the Dunns went on furlough in 1973, Gerald and Alice Horne, whose story of their year at BBI is told earlier, filled in for the Dunns after having spent most of their first year on the field in language study in Cebu. Gerald served as the business manager and acting president. He was also responsible for installing a water system on campus. Alice was active in

the often thankless job of keeping records and supervising maintenance. She also served as the freshman class advisor. Both also taught.

During this time the Hornes' children boarded at Faith Academy in Manila much of the time, meaning they had to endure separation for much of the school year. While they were at AGBIM, Gerald was on the field Executive Committee and attended regular meetings in Manila which gave him many opportunities to see his children.

During part of their three years at AGBIM, the Hornes commuted weekly to Davao, about five hours one way at the time, to help establish churches in that large city. Buhangin Assembly of God, later Holy Ground Family Fellowship, was pioneered through their efforts in 1975, with a lot of help from Wes Weekley who provided funds for the lot and also helped to fund construction. The Hornes described the early days of the church:

Buhangin [sic] AG was a labor of love. The first service was attended by the five Hornes, two AGBIM male students and the four members of the pioneer pastor's family. We followed the home mission pattern of support for three years (reducing the amount each year) as the congregation grew. One teenaged daughter from the Church of Christ was saved and filled with the Spirit and ultimately led her family, including aunts and uncles into the full gospel. Arlene later married Eddie Chua who pastored the church for years. Within three years, that church mothered a second church, Bangkal AG on the west side of town.<sup>13</sup>

While pioneering the church was exciting, staying in Davao might not have been so endearing. To cut costs they usually stayed at a cut-rate hotel—and got what they paid for. They usually stayed in the hotel's basement because it was cheaper, but they noticed that Filipinos did not often frequent those rooms. There was no air conditioning, but at least they had an electric fan. On one occasion, Alice was the first to take a shower and got a real surprise when she turned on the water. Along with water, out came sludge, mud, and rust and covered her body. Gerald's first reaction was to get his camera. The picture has been lost with time (perhaps it's just as well), but such memories do not fade.<sup>14</sup>

In 1975, Alice, who had been elected in absentia that year as the district Sunday School director and Joyce Burnett teamed up to tour southern Mindanao doing Sunday School teacher training under the auspices of the Philippines Literature Evangelism program.<sup>15</sup> In one rural village that they visited, unknown to them, the local civil and church leadership had been saving money for years to give to the first missionary that visited them. After a three-day seminar, the ladies were quite surprised to receive an offering of \$571.00, a small fortune by Filipino standards! They accepted the money with the provision that it be used for the preparation of Christian education materials.<sup>16</sup>

When they returned from itineration in November 1978, the Hornes found a place to live in Davao only to discover that Buhangin Assembly of God really didn't need them anymore. While this was a bit of a hard pill for them to swallow, they recognized that the goal for missionaries is always to turn over the churches they pioneer to Filipinos as quickly as possible.<sup>17</sup>

By late 1979, Alice was heading up a ministry called Christian Women's Koininia, a monthly interdenominational fellowship



for professional women and wives of professional men, that was fueled by the charismatic renewal and held at a first-class hotel downtown.<sup>18</sup> *Koininia* is the Greek word that means fellowship or coming together. It all began when Alice shared the gospel with a shopkeeper and a hotel manager. Alice described the role of this ministry:

This was a refreshing stop for the women before they went home to their families. The women knew of God and loved Him, but they had little concept of salvation, holiness, and the baptism in the Holy Spirit. Our churches were built in communities in four quarters of the city; these ladies worked in the heart of the city. For many this was their "church."<sup>19</sup>

From this group opportunities also came to conduct Bible studies. In time, a new church was formed although it's not clear that this was the original intent. Unsaved husbands began to come. Felipe and Eleanor Bercero, who were serving with the Hornes at AGBIM, resigned their positions to become the pioneer pastors of the church and actually pioneered the work.<sup>20</sup> It became known as Peace Assembly of God.

The church began in a two-story apartment where it met in the large living room on the ground floor. The Berceros lived on the second floor.<sup>21</sup> In time, Gerald took the lead in putting up a church building for the daughter church. Wes Weekley helped with this project, as well as others in Davao.<sup>22</sup>

In addition, Gerald built two church buildings for congregations in other parts of the city.<sup>23</sup> He also taught block sessions at AGBIM and served as its president from 1978 until 1980, commuting from their Davao home as necessary.

In 1980, John and Sally Stump, who had pastored in Oklahoma, Florida, and Minnesota, assumed the leadership of AGBIM. Enrollment was seventy-four with another seventy at a kindergarten hosted by the school on campus.<sup>24</sup> Sally's account of their life and work in the Philippines is full of enthusiasm and joy, and also with sorrow over her husband's ulcerated colitis and other health problems that necessitated a medical furlough in March 1982.<sup>25</sup> After four surgeries, the Stumps waited on the Lord and sorrowfully concluded that God was leading them to resign from DFM and return to the pastorate.<sup>26</sup>

#### **OTHER MINISTRY ON MINDANAO**

In the early 1960s Floyd and Louise Horst who had previously ran Evangel Press and taught at IBI in Manila, transferred to Iligan in north-central Mindanao. The Horsts' work included the pioneering of a ministry called Operation Mercy which facilitated operations to children with cleft lips and also reaching Muslims for Christ.

Somewhere in the early or mid 1960s, the Horsts had some problems with the DFM and left the Philippines and their missions appointment in 1964. Apparently there had been some relational difficulties. Jim Long, the field chairman, reported in 1970 to Hurst that both the Filipinos and the missionaries were divided over whether the Horsts should be allowed to return under DFM.<sup>27</sup> But the Horsts returned on their own anyway. Unfortunately, their home district, North Texas, did not respect the decision of the DFM and backed them, channeling their support through the district office rather than DFM.<sup>28</sup>

Part of their ministry was the development of a national Royal Rangers program, meaning that they worked closely with the national PGCAG leadership. Naturally, this situation was confusing to the PGCAG. When Horst allegedly sought ministerial credentials with them, the PGCAG requested clarification from the AGMF. Long aptly noted to Wes Hurst that with the Bethel Temple situation, they had enough schism as it was, and did not need division within the ranks of the AGMF.<sup>29</sup> A year and a half later, the Horsts were still in the Philippines as independent missionaries.

### SUMMARY OF PART THREE

For the Assemblies of God missionaries to the Philippines, the 1960s and 1970s were times of both harvest and growth on one hand and a time of trial, upheaval, and miracle of all miracles, forgiveness and reconciliation.

New missionaries came and other missionaries left. Most left on good terms, but a few had to be released for less than honorable reasons. Missionaries started FEAST, joined the pioneering effort at AGBIM, strengthened Bible schools, launched creative evangelistic ministries, as well as planted and built churches. But it cannot be ignored that a great opportunity was lost because of the infighting over Bethel Temple and then over the leadership of the PGCAG. In the time when the charismatic renewal was sweeping the country, the growth rate of the PGCAG from 1974 to 1978 plummeted from what it had been in the 1960s.<sup>30</sup>

But the PGCAG had indeed reconciled—something few other religious bodies have ever done. By the end of 1979, the PGCAG was ready to put the decade behind them and embrace the future. The AGMF was standing at their side, ready to move forward with what God was going to do next.

Part 4  
1980 - 2000





## CHANGES IN THE PHILIPPINES IN THE 1980S AND 1990S

**F**rom 1980 to 1999 missionaries in the Philippines experienced a period of political instability, technological advancement, changes in DFM structure and leadership, and growth in the PG-CAG. All these factors impacted the ministries, the relationships, and the day-to-day lives of missionaries and their families.

### POLITICAL INSTABILITY

The political situation in the Philippines continued to deteriorate at the beginning of the 1980s, affecting both missionaries and pastors alike. Martial law was finally lifted in 1981, but President Marcos remained firmly in power despite the failing economy and changing political tide. Marcos's chief rival was former Senator Benigno (Ninoy) Aquino, whom Marcos had imprisoned during many of the martial law years. Finally, Marcos allowed Aquino to seek treatment for a medical condition in the United States where he and his wife, Corazon, or Cory, remained for three years. Feeling that the time was right to come home, they arrived on August 21, 1983 and he was shot to death on the airport tarmac.

The ensuing public outrage resulted in demonstrations and growing political opposition. But while the opposition was united in their hatred of Marcos, they weren't in agreement on

much else. It soon became apparent to many that, despite her personal lack of experience in government, only Corazon Aquino had sufficient popular support to take on Marcos. In time and with great trepidation, she accepted the mantle.

The Aquino assassination brought down the wrath of the international community and increased calls were made for presidential elections. Finally, Marcos caved in and set an election for February 1986. The campaign and election were marred by violence. A total of 264 people were reported killed and another 227 were wounded.<sup>1</sup> The election day itself was marked by vote buying and coercion to gain votes. Counting the ballots took several days, as is normally the case in the Philippines. As the counting went on, it became clear that Marcos had used every manipulation move he knew to stuff the ballot box. In the end, Marcos claimed victory, as did Aquino. The masses of Filipinos sided with Aquino who clearly held the moral upper hand, but Marcos controlled the military.

With Marcos holding the reins of power, rallying the masses was Aquino's only option. On February 16, an estimated two million people met at the Luneta Grandstand, a huge park in downtown Manila, not far from where Jim Long's church held its services. Six days later, disgruntled members of the military and at least one former high ranking official in the Marcos government launched a coup at Camps Aguinaldo and Crame, military bases that are quite close to one another along the EDSA, the largest traffic corridor in Metro Manila.

At least a dozen AGMF missionaries lived in the White Plains subdivision just behind Camp Aguinaldo. Curtis and Ruth Butler, who moved to Manila from Baguio in 1981, described the coup's impact: "This brought stress and tension as troops filtered into our subdivision and planes and helicopters continuously buzzed

our area; a couple of homes were destroyed."<sup>2</sup> Anyone who was home at the time quickly became trapped with a real threat of violence just around the corner.

Jim and Betty Curtis described it this way:

We have just experienced one of the greatest miracle[s] that time has known in any country. Everything was poised for bloodshed. It was tense in every area. Betty and I live just very near the T.V. stations and camps where all the action was. The planes and helicopters were flying over our house. The tanks and soldiers were going past our house. There was no way to stop bloodshed except a miracle of God. Praise the Lord for His goodness and mercy. God has given us more time to reach the lost of the Philippines with the gospel.<sup>3</sup>

With tanks rumbling down the streets, Philippine military planes streaking over their houses, and helicopters circling overhead, evacuating to a safer part of town was a much better idea, which is what the missionaries did. Many church services were cancelled but FEAST, being some distance from the action, was able to hold classes. The missionaries remained calm and stayed in contact with one another by telephone.<sup>4</sup>

During this time, the rebels took over a television tower about two blocks from missionaries' homes. This cut off Marcos from the airwaves. In this attack, shots were fired and another report said two young men were killed.<sup>5</sup> Finally, Marcos realized that he needed to leave and accepted an offer from U.S. President Ronald Reagan to evacuate him, his family, and a few close associates in a U.S. Air Force plane. Refusing to honor Marcos's request to take him to northern Luzon, a political



stronghold for him, the U.S. government insisted that he become a guest of the United States in Hawaii. He died there in 1989.

Aquino took office, promising a government committed to truth, decency, freedom, justice, and morality. But the road ahead was not easy. Several coup attempts were made, most within the first eighteen months of her administration. Not all of them were peaceful, and people were killed. In some cases, missionaries were inadvertently close to the action. Paul Klahr related:

During one of the revolutions [coup attempts] in the Philippines some of the action was close to our house. A helicopter was hovering about 100 feet above our house and pouring machine gun fire into a hotel where the rebels were holed up. It was quite an experience for the neighborhood families to have a close up view of the fighting and many of them were frightened and most of them praying for their own safety. Naturally, we were praying for the safety of the families and neighborhood. It was an opportunity to witness of the protection of the Lord.<sup>6</sup>

But this was not his only experience with the unrest. On another occasion:

I had to go to the Post Office and as I drove down a street, I noticed a squad of soldiers at the end of the street and as I drew closer to the squad, I saw I was driving into a 50 caliber machine gun's sight. There was a man seated behind the gun and had his hand on the trigger. Naturally, I praised the Lord for protection and realized that our lives were in God's hands.<sup>7</sup>

Herb and Karen Johnson (whose story is told later in Chapter 19) reported their experience of a coup attempt:

The rebel soldiers surrounded our home, we were shot at twice and were in the middle of several bombing attacks, but we survived in answer to your prayers. The Colonels from the government troops who came to check on us after the coup had ended said, 'Prayer made the difference' in our home and ourselves surviving the bombing attacks unharmed.<sup>8</sup>

Throughout this entire troubled period, the missionaries and the pastors of the PGCAG remained remarkably steadfast, calm, and resolute in their purpose with reaching the Philippines for Christ. Many of them felt that the instability caused Filipinos to consider the condition of their soul and begin to ask questions of eternal significance. Despite the instability of the time, the work went on unabated. In truth, probably more missionaries came to the field in the late 1980s than any other similar period in the history of the AGMF. Their stories will be told in due course.

### **MODERN ADVANCEMENTS ENHANCE MISSIONARY LIFE**

Technological advancement in the late 1980s and early 1990s enhanced the life and work of the missionaries. For decades, the telecommunications industry had been monopolized by one slow and inefficient company. In the past, it could take up to two years for a telephone line to be hooked up in a home. Bethel Bible College (BBC) may have set a record by waiting at least twelve years for a single line back in the 1960s. All of this began to change in the early 1990s when the government deregulated the telecommunications industry. With competition,

the waiting time for a phone line decreased to two weeks or less. The company formerly holding the monopoly openly advertised that they were working on clearing out their waiting list, rumored to have eight hundred thousand names on it.

Cell phones also began to appear. Text messaging became quite popular because it was cheaper than making a phone call. By the early part of the twenty-first century, the number of text messages sent daily by Filipinos numbered in the millions. Most PGCAG pastors obtained cell phones, making ministry coordination much easier. The improvement in telecommunications also paved the way for the Internet, which became immensely popular among the younger generation. Thousands of internet cafés popped up all over the country. In time, high speed Internet services became available.

The benefits of this telecommunications revolution for missionaries have been substantial. Before, making a long distance phone call from the provinces to Manila could take all day. The Internet revolution gave missionaries quick and cheap communications with their families and supporters in the United States through e-mail. Most missionary business that had required letters and long waiting periods for response could now be done much faster by e-mail. Telephone communications over the Internet reduced the price of international phone calls from as much as three dollars a minute to three cents a minute or less.

While all of these things were a great blessing, there were challenges as well—most of which were not unique to missionaries. The availability of such modern conveniences tended to create a dependency on them. And because e-mail was so efficient, people expected almost instant answers, increasing missionaries' stress levels. In addition, accessing

e-mail while on the road or during frequent brownouts in the provinces was not always possible. Cell phone service was still not available everywhere although the situation continued to improve.

The television media also grew exponentially during this period. In the early 1980s, there were only a few local stations and the U.S. military's Armed Forces Radio and Television Services (AFRTS). By the mid-1980s, numerous cable stations were bringing in channels from all over the world. Missionaries could watch the Super Bowl, the NBA playoffs, or the World Series live, although they came on in the morning due to the difference in time zones. Missionaries could catch up on the international news by watching CNN, Fox News, the British Broadcasting Company and other programs which brought home just a little bit closer.

Occasionally, advancements came as the result of the actions of a missionary. Domestic air service is a good example. It had been available in the Philippines for several decades but still left something to be desired. Vegetables and live chickens accompanied passengers on domestic flights in the 1980s. But more importantly, the passenger cabins were smoking rooms, the smoke was thick, and nonsmoking areas did not exist. Philippine Airlines was content to leave it that way until Paul Klahr convinced them otherwise:

During my time in the Philippines, I served as Chairman of the field for 4 terms. One of my duties was to visit the missionaries in their various fields of labor and I had to go by Philippine Airlines most of the time. Filipinos like to smoke and I would be gasping for breath on some of those flights. I made it a habit of going into the office of the Philippine Airlines, whenever I returned to Manila and

complain about the smoking on the planes. I requested a 'no smoking' section on the plane. There was no action taken until one day I walked into the office and declared that I was ready to occupy the toilet from take off to landing if they did not have a non smoking section on the planes. I mentioned that it was the only place where there was no smoking. I also mentioned that I usually flew with another missionary and that we would occupy both toilets and that could make some of the passengers rather unhappy. . . . Within several weeks I received a call from one of the vice-presidents of Philippine Airlines telling me that they were reserving a section of the planes for a 'non-smoking' area.<sup>9</sup>

Not only did the airline keep its promise, it eventually banned smoking on all flights.

In the 1980s and 1990s, shopping malls began proliferating first in Manila and then all over the country, making more and more consumer goods available. In the early days, any modern appliance or convenience that a missionary wanted would need to be sent from the States. Most missionaries shipped their household goods in barrels, boxes, and crates that were placed in containers and shipped to the Philippines. By the late 1990s, a new missionary, could buy virtually everything they needed in Manila and some of the larger provincial cities at prices comparative to home, although the quality wasn't always the same.

Electricity was in short supply in Manila in the early 1990s. Almost daily brownouts, lasting up to eight hours, halted the work in factories and offices. This hurt the bad economy even further. The brownouts compounded the problem of the heat

and smog in Manila since electric fans and air conditioners could not be used. In addition to the electricity problems, there was also a severe water shortage during one hot season (March to May). One missionary reported during the shortage that they had been without water for four weeks with no end in sight.<sup>10</sup> This meant less bathing, and water that was used for bathing or washing dishes had to be saved for flushing toilets. In addition to dealing with these changes, missionaries were also dealing with changes in the DFM.

### **THE DIVISION OF FOREIGN MISSIONS AND THE AGMF**

Les and Jo Kenney continued to give leadership as the area representatives for the Asia Pacific Region from their base in Hong Kong throughout the 1980s. From his base at the headquarters in Springfield, Wesley Hurst continued to ably lead the entire region as the Asia Pacific field director until he passed away in Honolulu, Hawaii, in 1987. Hurst was en route from the Philippines back to Springfield at the time of his death. Bob Houlihan, who had been a missionary to Japan, was appointed to take his place.

In 1989, after thirty years of outstanding service as executive director of the DFM, J. Philip Hogan retired. His replacement was Loren Triplett, a veteran missionary to Latin America who had been serving as the field director for that part of the world. Triplett initiated some significant administrative changes that radically affected how the individual fields were run. Triplett wanted the field directors to spend more time in the States and wanted some of the field director's authority to be transferred to the various fields.<sup>11</sup> In the past, an area representative served as a liaison between the DFM field director and the field but did

not have significant authority. Most of the decisions were made either by the field director or the AGMF executive committee. The position of area representative was renamed "area director" and greater responsibility for decision making was given to this role. The job was then weighted with considerable executive authority. This authority included making many decisions formerly made by the AGMF executive committee, such as missionary placement and portfolio.

At the same time, Houlihan redrew the map of the Asia Pacific region and appointed a new area director specifically for the Philippines because the number of missionaries there was so high (97 in 1989). When the realignment took place, Russ and Patsy Turney (see chapter twenty seven) were asked to serve in this position, while the Kenneys continued serving other countries. By this time, the Turneys had served on the field for six years. While Turney had served for two years as the field chairman, appointing someone with only this much time as a missionary was highly unusual. Houlihan's reason for selecting him probably related to his obvious leadership gifts, the fact that two years as field chairman had given him great familiarity with the field, and reflected the great trust missionaries had in him.<sup>12</sup> When Les Kenney passed away in 1994, Turney's area of responsibility was expanded to Indonesia, Malaysia, and Singapore.

The new arrangement made things a bit complicated in the Philippines because the field retained an elected chairman and the executive committee. While much of the decision making regarding the ministries of the individual missionaries had now passed to the area director, the Executive Committee retained oversight of the day-to-day affairs of the AGMF office, visa issues, various AGMF committees, and the development of a

general field strategy. While a field strategy quite naturally involved the work of the missionaries who were now under the area director, the strategy gave missionaries a united voice that would help them inform the area director of the needs of the field. The area director was tasked with the main responsibility of relating to the senior leadership of the PGCAG, but the field chairman and the Executive Committee also had opportunities to interact with them.

Change of this magnitude took time to absorb, and the exact job descriptions of the area director and the field chairman took time to work out, which gave rise not only to confusion but to the possibility of territorial conflict. Fortunately, both Turney and the field chairman, Curtis Butler, were mature men of sterling character and goodwill, and the situation was worked out with a minimum of tension. About a year later, job descriptions for both positions were developed which helped clarify the lines of communication.<sup>13</sup>

Despite the complications, the new arrangement had a couple of strategic advantages. Reflecting on these changes years later, Turney noted that with an area director in place, the missionaries actually had a stronger voice for addressing their concerns to the DFM leadership. Also, through the area director, the authority of DFM was placed in closer proximity to the national church bodies, which also gave the national leaders closer access to the DFM in Springfield.<sup>14</sup> This was particularly true in the Philippines since the Turneys lived in Manila.



## THE PGCAG

In 1979, the PGCAG had 520 churches. By 1987, the number of churches had grown to 965, indicating that they truly had recovered from the effects of the problems of the 1970s and were finally able to capitalize on the move of God among the charismatics. While the national church was happy with the growth, they had no intention of slowing down. By 1992, the PGCAG had grown to 1,713 churches and 2,215 ministers, meaning that they had almost doubled since 1987.<sup>15</sup> This was a stunning achievement, but it may have camouflaged a real problem. Fast growth often results in inadequate discipleship. About the same time, a report came out that only 25 percent of the members of the churches had been baptized in the Holy Spirit. The danger, then and now, of the possibility of losing Pentecostal distinctives cannot be ignored.<sup>16</sup> The key was to maintain or even fuel the growth while giving impetus to discipleship and the baptism and gifts of the Holy Spirit as well. Doing all of this required working together.

Before looking at missionary ministries directed mainly to Filipinos, international ministries based in the Philippines, including three new ones that came on the scene in the 1980s, will be considered.

## NEW INTERNATIONAL MINISTRIES

The new decade saw a growth in the number of international ministries based in the Philippines, which contributed to the growth in the number of missionaries serving there. The first ministry, Agape Christian Fellowship, was not an international ministry in itself, but served as part of the foundation of Asia Pacific Campus Challenge (APCC) developed several years later and will be considered here.

### AGAPE CHRISTIAN FELLOWSHIP (ACF)

In 1980, Ty and Cina Silva arrived in the Philippines with thirteen-month-old daughter Jaimee in their arms and a vision to begin outreach on university campuses in the Philippines and across the Asia Pacific region. Both were preacher's kids, and were saved and filled with the Holy Spirit at an early age. They met while attending Central Bible College in Springfield, where they were first exposed to campus ministry. After graduation in 1974, Ty and classmate John Palmer co-pioneered a church on a university campus in Athens, Ohio. Ty's focus there was to launch a campus ministry.

The Silvas received their call to the universities of the Asia Pacific when they attended a college ministries conference in Springfield in 1978.<sup>1</sup> After much prayer and research, they became convinced that the Philippines was where the Lord wanted them to be.<sup>2</sup>

The Silvas firmly believed that reaching the college campuses was one of the keys to reaching the world for Christ. Many college students are away from home for the first time and they are open to new ideas. If these young future leaders could be reached today, they could change the world tomorrow.<sup>3</sup> The political turmoil of the early 1980s included civil unrest on the country's college and university campuses.<sup>4</sup> The stakes were high, the need was great, the urgency obvious.

Following the Lord's leading, they moved to Davao in June 1981, and became acquainted with Eddie and Arlene Chua, who were pastoring at First Assembly of God in Davao (now Holy Ground Assembly of God), the church that the Hornes had pioneered. When the Chuas asked Cina to direct a college-age singing group for the church, the Silvas saw an open door to minister on the college campuses. The group had many opportunities to minister on school campuses, giving the Silvas the access they desired.<sup>5</sup>

In November 1981, the first Agape Christian Fellowship (ACF) was born down the road on a campus in General Santos City. Elsie Batas, an educator who was a member of a local Assemblies of God church, urged them to begin an ACF chapter there and opened her home as a meeting place. Students from various campuses were invited, and Ty commuted weekly by bus to lead the group and train student leaders.<sup>6</sup> Two months later, a second ACF was born, this time in Davao. At the initial Davao meeting, the Silvas were given a prophetic word that conserving the fruit of their outreaches would be the key to the success of their ministry.<sup>7</sup> This philosophy, which resulted in discipleship cell groups and development of Pentecostal materials, became one of their ministry's guiding principles. After a year and a half, six campus workers had been found and trained from the ACFs

in General Santos and Davao.<sup>8</sup> In one two-year period, two hundred people accepted Christ, about one hundred were baptized in water, and ninety were baptized in the Holy Spirit.<sup>9</sup>

From the beginning, the Silvas' vision was to start the ACF ministry all over the country in partnership with local churches. The plan for multiplying campus ministries focused on training Filipino leaders. Within about a year and a half, they had trained four young men and two young women, all Filipinos. Two other Filipinas and Teresa Brown, a Missionary Associate, launched the ACF in Tacloban City in 1983.<sup>10</sup>

This focus on leadership development can be seen in the testimony of Jerry Erojo, a college dropout whose mind had been nearly destroyed by alcohol and drugs. The first student to come to Christ through the ACF ministry, Erojo was led to the Lord by an ACF staff member in Davao. He was immediately delivered from drug addictions and was baptized in the Holy Spirit about three months later. Later, he answered God's call to ministry, went to IBC in Cebu and the Asia Pacific Theological Seminary where he earned an MA, and, at the time of this writing, was serving as a faculty member and academic dean at Mindanao Regional Bible College (formerly AGBIM).<sup>11</sup>

Meanwhile, the ministry of ACF continued to expand. Three events took place in the mid-to-late 1980s that reflected the growth of the ministry. In 1985, the Silvas moved from Davao to Cebu since the ACF was expanding in the Visayas and Luzon, and Cebu offered a more central location. By the time they moved to Cebu, the vision of ACF had expanded to twenty-eight campuses throughout the country. This number would increase to sixty a few years later, with twenty-two full-time staff members and forty volunteers doing most of the work.<sup>12</sup> That ACF had expanded so quickly indicates that the churches had

begun to catch the vision for campus ministry, and that the Silvas were effective in training leaders. Many of those trained in campus ministry had come to Christ through ACF's evangelistic efforts.

Jerry Balbuena, however, came into ACF when he interned under the Silvas after graduation from IBC in 1985. The Silvas sent him to work in the ACF in General Santos City. There he received intense training. Three years later, he took over the program in Davao and ultimately gave twenty years to campus ministry. Reflecting many years later on his experience with ACF, Balbuena described the Silvas not only as good friends but as mentors and spiritual parents.<sup>13</sup>

While ACF had been relationally connected to the PGCAG since the beginning, in 1986 the PGCAG formally recognized ACF as their official national campus ministry and installed ACF staffer Leo Muñoz as the first Filipino director. From then on, the Silvas took the role of participating in, but not directing, the national leadership team, and continued developing campus ministry materials and training new campus ministers.

Prior to 1988, most of their ministry had focused on the Philippines. In September 1988, this began to change when the Silvas hosted a campus ministries consultation for the Asia Pacific region in Manila as the burden for campus ministry was spreading throughout the region. Representatives from Australia, the United States, and five nations in the Asia Pacific region attended to look at how they might work together to reach the 250 million college students in the region.<sup>14</sup> One of the recommendations that came out of the consultation was to form a regional network of campus ministries that would work in connection with the various General Councils' youth departments to start more campus outreaches. Ty Silva was

elected chairman of the steering committee. It was originally called the Asia Pacific Campus Ministries Network, but was later changed to Asia Pacific Campus Challenge (APCC).<sup>15</sup> The vision the Lord gave them for planting campus ministries all over the region was beginning to unfold.

In 1991, the Silvas were appointed by the DFM to coordinate the work of campus ministries all over the Asia Pacific region through APCC and to develop ministries on as many of the forty-five hundred college campuses in the Asia Pacific region as possible.<sup>16</sup> As with the other international ministries located in the Philippines, the stories of the Silvas' ministry outside the Philippines will have to be told elsewhere. Since Manila had better logistics for coordinating a regionwide ministry, they moved there.

Even though the scope of their ministry now spanned Asia Pacific, the Silvas' continued to be involved in campus ministry in the Philippines. They filled in for a year as the campus pastors at the main campus of the University of the Philippines in Metro Manila, one of the nation's premier colleges and helped to pioneer a new ACF at the University of Santo Tomas, a historic school in the heart of Manila. In 1995, thirty thousand copies of a new publication, *Campus Kaleidoscope*, rolled off the press. The Silvas explained:

This evangelistic student newspaper (tabloid size) presented informative student-oriented articles, Christian student testimonies, information on ACF chapters across the nation, and other relevant topics. This evangelism tool . . . was used for the next two years for student evangelistic contact by PG-CAG campus workers across the Philippines.<sup>17</sup>

They also launched a new seminar called *How to Succeed in College*, a pre-evangelism course that gave practical, Bible-based helps for time management, inter-personal relationships, and tips for good study skills. For two years it was part of the freshman orientation program at the University of the Philippines and was also used on other campuses nationwide. By 2008, more than seven thousand students had participated in this seminar.<sup>18</sup>

Another new dimension of APCC was inaugurated in 1996 when, in response to requests from various youth departments across the Asia Pacific region, the Silvas began the Asian Institute of Youth Studies (AIYS). This graduate level course, taught in conjunction with the Asia Pacific Theological Seminary (called FEAST until 1989), provided specialized training in youth and college ministries. The Silvas offered the course every three years.<sup>19</sup> Many youth pastors, campus ministers, and district youth directors benefited. Jerry Balbuena mentioned that one lasting fruit of AIYS was that it strengthened relationships between youth pastors and created a deep hunger for more training.<sup>20</sup>

In 1997, the Silvas launched a new ministry under APCC that provided a fresh approach to campus ministry and would enlarge their outreach to include high school and, later, elementary school students. *Book of Hope (BOH)*, known in some countries as *Book of Life*, was born through the ministry of DFM missionary Bob Hoskins in 1987. The book, which is actually a comic book is a synthesis of the life of Christ drawn from the first four books of the New Testament. Geared towards young people, questions that youth all over the world are asking related to love, sex, health, friendship, and many other subjects are keyed to various Scriptures, thus proving the relevance of

the Bible to their life.<sup>21</sup> Not only did the Silvas see the potential blessing that this could bring to the Philippines, so did the Philippine Department of Education. The department gave BOH a strong endorsement as a complement to their Values Education course. This endorsement opened the door to schools all over the country.

The Silvas' goal was to put the BOH into the hands of every student in the Philippine archipelago. This led them to development of an extensive network that encompassed the PGCAG, civic officials, and the Philippine Council of Evangelical Churches, an association of evangelical churches and denominations nationwide.

Additionally, the accomplishment of this vision called for the development of an infrastructure. To lead this effort Silva tapped Jerry and Mary Ann Balbuena, who had by this time served for eleven years in various capacities on the ACF staff. Balbuena, who was serving as the assistant APCC coordinator and who eventually became the general treasurer of the PGCAG, worked with Silva in recruiting and training coordinators in each of the PGCAG's twenty districts to handle distribution within their own territory.

But evangelism without follow-up was akin to committing spiritual abortion. The Silvas and the Balbuenas understood well the importance of follow-up and devised a plan with appropriate follow-up materials for BOH distributions sponsored by one or more local churches. Both PGCAG and other churches participated in the program. The district coordinator went to local churches and held training sessions for those who would distribute the BOH, mostly young people themselves. Then the district coordinators went into the schools, with permission from the appropriate authorities, with a prepared, brief testimony



which they gave in classrooms while they delivered the BOH. The churches then took responsibility for follow-up by forming youth Bible studies or inviting the students to participate in the church's youth program. In some cases, if equipment was available, a BOH rally was held where students were invited to receive Christ.

In one case, the principal of a school allowed a distribution in her school but later confessed to hating the Bible. While the distribution was going on, she picked up a copy, left it on her desk for several days, and then opened it to look at the pictures. The story of Jesus got her attention. Within three months she, her husband, and her two adult children had given their hearts to Jesus. As a result, she opened her campus to follow-up Bible studies which almost 90 percent of the student body attended.<sup>22</sup>

What happened in Vigan, Ilocos Norte, in northern Luzon, is noteworthy. Pastor Jun Lacaden of Capital Christian Center had a vision for growth and saw BOH as an opportunity to see the vision fulfilled. According to Balbuena, the wife of a former mayor was a Christian, and she rallied other women to pray for this endeavor. She also used all of her connections to get a citywide distribution approved. Both were needed as Lacaden's church was the only evangelical church in a staunchly Catholic community that was not overly warm to their presence. Somehow, fifty volunteers were mobilized for the task, and many young people came to know Christ.<sup>23</sup> When the follow-up from the BOH distribution in his community was completed, Lacaden's youth group had grown from seventeen to 150, and the church had to expand its building to contain the growth.<sup>24</sup>

In 1998, the first year of distribution, 125,000 of the estimated 7.2 million high school and college students received a copy of the BOH.<sup>25</sup> Never satisfied with the status quo and

recognizing that people die and go to hell every day, the Silvas and the Balbuenas worked hard to accelerate the pace. By the end of 2000, almost two million copies had been distributed, about half of them within a ten-month period in the year 2000 itself.<sup>26</sup> Six thousand Christian young people from a one thousand different churches had been mobilized, trained, and given an opportunity to distribute the BOH in classrooms in more than three hundred cities and towns in thirty provinces.<sup>27</sup> This, along with the PGCAG's Summer of Service church planting program, was one of the most massive, mobilized outreaches in the history of the PGCAG, even though many of the young people and churches came from outside the Fellowship.

From October to December of that year, BOH hosted Manila Hope Fest 2000 which targeted the northern part of Metro Manila. Several teams as well as evangelists Mikel and Marsha French came from the United States. Although the distribution figures vary, Balbuena says they distributed over one million copies of the BOH in various schools.<sup>28</sup> They also conducted three major rallies in Caloocan, Makati, and Santa Mesa and smaller rallies in other areas. Hundreds prayed the sinner's prayer and received follow-up by local churches.<sup>29</sup> Eight years later, Balbuena noted that many of the young adults in the area churches came from that outreach.<sup>30</sup>

About the time that Manila Hope Fest was going on, God did a personal miracle in the life of the Silva's daughter, Jaimee. She had graduated from Faith Academy and was attending Southwestern Assemblies of God University in Texas. Her father explained what happened:

Since middle school Jaimee has suffered with scoliosis which has resulted in much back, shoulder, and neck pain

over the years. The most challenging part of taking her to college was our concern over how she would deal with the ongoing pain on her own. Well, our awesome God healed her on Sunday, October 4, [1998] when she and the other Southwestern singers ministered to others that day. Before and after x-rays confirmed a completely normal neck and spine. Hallelujah, what a Savior!<sup>31</sup>

Later, Jaimee went on to become a Missionary Associate in Japan and Thailand. Surely, the miracle fueled the Silvas' passion to continue their work.

### **ASIA PACIFIC BIBLE SCHOOLS REGIONAL OFFICE (APBSRO)**

In 1984, Dan and Jeanne Anglin arrived in Manila to launch a new ministry that came to be known as the Asia Pacific Bible Schools Regional Office (APBSRO).<sup>32</sup> Many months passed before they could launch the ministry.<sup>33</sup> Their goal was to provide various forms of assistance to the ever-growing number of Assemblies of God Bible schools in the Far East region. The Manila office also served as a resource center that provided a wide range of ministerial training materials.<sup>34</sup> Much of their effort was aimed at helping standardize everything from administrative policies to curriculum offerings.

Gaye Bermeo, who had worked for another AGMF ministry, joined the team as one of the Filipino staff. She described Dan as intelligent, a good administrator who knew how to delegate, and a perfectionist who had high expectations of people. But with the expectations, he also did whatever was needed to help the staff develop their skills, and provided the tools to get the job done. Bermeo found working for him to be a positive experience.<sup>35</sup>

Several missionaries joined the Anglins in this effort. Sheree Moon, a Texas native, joined the team in 1986. She came from a long line of preachers and, like many of her colleagues, came to grips with the claims of Christ at an early age:

At about four years of age, my parents gently lead me to a saving knowledge of Jesus. I remember well the night I received the infilling of the Holy Spirit. I was eleven years old in Junior Christ Ambassadors' service with Ruth Collins, who later became a missionary to Africa, "tarrying" with me as we waited on the Holy Spirit. My passion for children's ministries had its root in my childhood, since I received my call into missions as a young girl while growing up at University A/G in Waxahachie, Texas, a great missions church. My Missionette teacher, Anna Green, emphasized the needs of those around the world who had not yet heard. God placed His hand on my life as a young girl and the burden has never lifted to take the Good News to those who haven't heard.<sup>36</sup>

Moon wasted no time in fulfilling the calling. After college she served two short assignments with ICI, one at the international headquarters in Brussels and the other at the U.S. office in Fort Worth, Texas. While she was in Fort Worth in the early 1980s, she met the Anglins, who were also serving there, and they began to dream together about what God might do through a ministry like APBSRO. A gifted and trained administrator, Moon's role was to help organize APBSRO and to serve as a project and event coordinator.<sup>37</sup>

Margaret (Meg) McComber came to serve at APBSRO in 1986 while her husband, Ken, continued to serve as the business

administrator at FEAST. They had served at IBC back in the 1960s and then transferred to Indonesia in 1973. In 1981 the McCombers transferred back to the Philippines. Meg's burden was to see Pentecostal leaders trained at theological institutions that were adequately developed to handle the task.<sup>38</sup> Bermeo remembered Meg as a great encourager, who was always willing to share her experiences and help others.<sup>39</sup> For the McCombers, Meg's service to the APBSRO office came at great personal cost. When FEAST moved from Metro Manila to Baguio, Ken went with them with the result that they were separated much of the time.

Herb and Karen Johnson, veteran missionaries who had served in Ethiopia, Kenya, Belguim, and Tahiti, arrived in the Philippines in September 1987, with their daughter, Kristi, to serve as Bible school consultants after losing their visas to Tahiti. Karen was from Indiana and Herb a native of Minnesota. The Johnsons had met Dan Anglin at a missionary meeting, and he invited them to come. Both had master's degrees in education from Indiana State University<sup>40</sup> and were teachers by training and experience before going into missions. They also had Bible school teaching experience when they served in Belguim.

Phil and Audrey Houghton arrived in March 1989. After several years of pastoring Assemblies of God churches in the United States, they came to the Philippines in 1982 as independent missionaries to minister to U.S. Navy service personnel at the U.S. Naval Station in Subic Bay, Olongapo City. While serving there, someone introduced them to the Anglins, who invited them to serve at APBSRO if DFM would approve.<sup>41</sup> Audrey's main responsibility was to be executive secretary to Anglin. Phil helped facilitate seminars that they conducted, but

his main responsibilities were teaching at an extension operated by Bethel Bible College (BBI before 1985). Sheree Moon described them as having “wonderful servants’ hearts.”<sup>42</sup> Bermeo remembered them as a great stabilizing influence who “fit perfectly into the team.”<sup>43</sup>

Most of the projects done and seminars held were team projects where all, or at least most of the missionaries, participated. They all assisted in writing or editing the manuals developed by APBSRO for Bible schools as well as preparing a standard syllabus for each course in the Bible school’s basic curriculum.<sup>44</sup> The team of missionaries also served as consultants to the Bible schools on curriculum development, problem solving, and anything else related to running a Bible school.<sup>45</sup>

A major goal of APBSRO in 1989 was the development of the Asia Pacific Theological Association (APTA), an idea that was born in discussions between theological educators and general superintendents from the various countries of the Asia Pacific nations.<sup>46</sup> APTA was designed to provide a basis for development and interaction among the schools and an accrediting association for those who wished to pursue it. Sixty-one schools became charter members in 1990. The first APTA conference, known as a General Assembly, was held in Port Dickson, Malaysia, in September 1990.<sup>47</sup>

In the midst of all the flurry of preparation for the conference, Anglin was diagnosed with cancer and underwent surgery both in the Philippines and the United States. While the surgery was successful, the Anglins had to relocate to California. Since Anglin’s leadership was deemed essential to the young ministry, it was decided that APBSRO would move to Laguna Hills, California, so that he could continue to direct it while

successfully undergoing treatment for cancer. The McCombers joined them, although Meg did supervise the Manila office for a time after the Anglins left.

Phil and Audrey Houghton remained in the Philippines, and she served as APBSRO's liaison to the PGCAG and AGMF. The Johnsons and Sheree Moon went on to other ministries. All services offered continued to function. For a time, the APTA office was located in Singapore because a Singaporean, Johnny Yeoh, was the director. The APTA office moved back to the Philippines in 1992 when Abe Visca, a PGCAG missionary to Papua, New Guinea, became the new executive director. Since the office needed to be set up before he could return to the country, Bob Houlihan, the field director who replaced Wesley Hurst, asked Sheree Moon to step in as the interim officer in charge. By this time, Moon was in language study and preparing to work with the children's ministries of the PGCAG, but she willingly set aside her plans to take on this role because she believed that APTA was providing a great service to the Bible schools of the region.<sup>48</sup>

One reason not to wait to set up the office was that a large amount of work needed to be done in preparation for the second APTA General Assembly, scheduled to meet in Hong Kong in September 1993. Thus, it fell to Moon and her associates to do the bulk of the preparation for the meeting. By this time, the APTA had grown to include an accreditation commission offering accreditation to the Bible schools in the Asia Pacific and a teacher certification program, thus adding to the workload.

When Visca arrived, Moon helped with the transition until she had to return to the States unexpectedly for a medical furlough before the Hong Kong conference. Audrey Houghton

was asked to fill the gap. Houghton's assistance in this role was vital. By this time, the missionaries working with APTA were involved in teacher credentialing, Bible school visitation and accreditation, and strategy planning. Houghton had a hand in them all, and all were important to the Hong Kong Conference.<sup>49</sup> After the conference, the Houghtons relocated to the California office to continue working with the ministry there.

### **ASIA PACIFIC MEDIA MINISTRIES (APMM)**

In early 1988, Bill and Kim Snider, with their two sons, Tim and Mark, arrived to pioneer an Asia Pacific-wide media ministry. Bill explained why Manila was chosen as the home base for Asia Pacific Media Ministries (APMM):<sup>50</sup>

The Philippines was selected as a base for this ministry due to the fact that the country was very open to developing a missionary broadcasting ministry and was centrally located to many nations in Southeast Asia. The decision was a joint decision between our Regional Director Bob Houlihan and the Sniders. How God led into this is a long story in and of itself, but very simply, in the early 1980's I felt a strong leading to explore overseas broadcasting as a means of evangelism and discipling of people. My initial focus was more to restricted access countries, but through a many year process, the Lord led us to Wesley Hurst who was going to create a regional media ministry for Asia and the Pacific Islands. As with most missionaries, we had a strong sense of God's direction and confirmation and prophetic words from people.<sup>51</sup>



Snider was well qualified for the task. A graduate of CBC in Springfield, Missouri, he had worked in the media since his high school days. He also had a degree in business administration from the University of Illinois. Their home district, Illinois, owned three Christian radio stations that Snider had pioneered and overseen for thirteen years.

They plunged into the work almost immediately without taking much time for full-time language study. Kim later regretted this, but explained that Houlihan didn't think learning the language was necessary for those in international ministries.<sup>52</sup> For their first two years in the Philippines, Kim, who holds a masters degree in elementary education from the University of Southern Illinois at Edwardsville, taught at Faith Academy. She did this primarily because it gave her more time with her own sons to help them adjust to living overseas. She also wanted to minister to the missionary community at large.<sup>53</sup> In 1990, however, Kim left Faith Academy to join her husband full-time at APMM because she always believed that her first calling was to minister to Filipinos. Her help was also desperately needed since the ministry was dramatically understaffed at the time. Kim was an outstanding scriptwriter and produced many of the materials made by APMM.

The purpose of APMM was to initiate and coordinate the media efforts of the DFM throughout the Asia Pacific region. The Sniders focused on radio because it was a cheaper media, but also produced television drama. Non-broadcast media were also initiated that could be used in churches and other venues. APMM proved to be an immense benefit to the PGAG. In the past, the radio programs were usually done by the missionaries themselves. The focus of APMM would be to train Asians from all over the region to do the work.

One of their early radio programs was entitled *Hope for You*, hosted by Dr. Eli Javier, the general superintendent of the PGCAG. It was regarded as the PGCAG's national teaching program and gave the PGCAG nationwide visibility.<sup>54</sup> By the end of 1989, APMM was producing programs or evangelistic spots in five Filipino languages as well as in English. They had 190 monthly releases that were on nineteen radio stations that blanketed 75 percent of the country, giving them a potential listening audience in the tens of millions.<sup>55</sup>

The Sniders realized that while radio and television media have some outstanding advantages, they also have some distinct disadvantages. Radio announcers could not provide pastoral care to their listeners. They also could not gather people into churches. To counteract this, Snider sought to combine media with local church ministry and church planting. In 1990, the Sniders gave increased attention to evangelistic rallies which were held by broadcasters in areas where interest was the strongest, based on letters they received. On some occasions, listeners actually came to the radio station to invite the broadcasters to come to their community and related stories of what God had done for them as a result of the radio broadcast.<sup>56</sup> Many pastors participated in these rallies, hundreds were saved, and many new churches were planted.<sup>57</sup>

Jeff and Pam Gregory with their children, Vicky, Ben, and Joseph, joined the APMM team as DFM missionaries in 1996. Pam, the daughter of John and Joyce Burnett, who had served in BBC, Evangel Press, and ICI, had grown up in Manila. Jeff was a native of Great Britain. Before going into missions, he was certified as a video editor, had served an apprenticeship with a telecommunications company, and had many years of experience in video and audio production.<sup>58</sup>

Before coming under appointment with the DFM, the Gregorys had served a term in the Philippines under the British Assemblies of God beginning in 1989. While they served in various other ministries in northern Luzon, they served in part-time ministry to APMM, helping to train workers and being involved with video production. When the Sniders went home for itineration in 1992, the British Assemblies of God seconded the Gregorys full-time to APMM. When the Gregorys joined DFM and returned from the U.S. in early 1998, they easily fit back into the work.

The early 1990s saw a growing awareness on the part of Filipino pastors of the radio medium. Filipinos were drawn to the radio because they loved music, they could personally connect with radio speakers, and they increasingly saw the radio as a major source of news and information.<sup>59</sup> For some, it was a means of survival as when brownouts would last longer than eight hours or if a natural disaster threatened.<sup>60</sup> In order for the radio programs to be effective, those making the programs needed to be intimately aware of Filipino culture to apply the gospel to the needs of the people. Snider explained the process:

The culture-sensitive programs were developed first by making potential broadcasters aware of the importance of orienting programs to the needs and issues of the audience in order to gain a hearing. Secondly, we gave programmers the opportunity to create their own content which we would review and try to make improvements. Finally, we trusted the call of God and the Holy Spirit to lead them into becoming more effective in programming. We often suggested formats which were audience-focused, and then they would adapt them to their own personalities.<sup>61</sup>

For example, in 1991, the Sniders did a radio campaign blitz called the “*Ligayang Panghabangbuhay*” (Everlasting Joy) that targeted those living in the provincial areas. It featured eight one-minute dramas in five Filipino languages and dealt with issues such as gambling, drugs, alcoholism, and marital unfaithfulness.<sup>62</sup>

In the midst of fruitful ministry, the Sniders went through a deep personal crisis with their thirteen-year old son, Mark. Kim wrote:

Our family had been in the Philippines 5 years when Mark was diagnosed with cancer, so that means Mark got sick at the beginning of our 2nd term. He was diagnosed on Feb. 12, 1993 (we think) by Dr. Varwig, an elderly German doctor in Makati. After getting the diagnosis that he either had TB or lymphoma, Bill got us, Mark and I, on a flight 48 hours later for Springfield, Missouri where my parents were living. During the time we were packing to go, Aneil and Meena Stephens and the Sobrepeña family came to minister to us all. Mark's diagnosis was confirmed in Springfield by doctors and surgery that had been arranged by Bob Houlihan. He was transferred to St. Jude hospital in Memphis where he underwent 13 months of chemo and radiation to cure Hodgkin's lymphoma stage 4. He is now 28.<sup>63</sup>

Living with this crisis may have made the Sniders more sensitive to other families in crisis. Born out of this burden, *Hope for the Family*, a radio drama that APMM produced and broadcast, ministered to families by dealing with difficult family issues, many of which are not generally addressed in sermons. Topics included marriage strengthening, child discipline, family

communication, adultery, homosexuality, and drug abuse. It was aired in Manila and Baguio.<sup>64</sup>

Other programs featured preaching, teaching, and answering questions that listeners sent in.<sup>65</sup> Feedback, getting listeners to communicate with the producers of the program, was critical to the programs' success because the producers needed to know if they were communicating with their intended audience. At the end of the program, an address or telephone number was given so that listeners could write or call. When cell phones became popular, a cell phone number was given for text messaging. Radio rallies continued to connect listeners with local pastors and made radio programs a workable church planting tool. In 1991 alone, six to eight churches were planted through this method.<sup>66</sup> By 1994, a total of fifty programs were being heard all over the country, most being produced by pastors trained by APMM.<sup>67</sup>

Most of the programs were done by local pastors in the language of the area where the program was aired. In northeastern Luzon, Pastor Lawrence Nanglegan began the first radio program of any kind in Tawali, a dialect of the Ifugao language. Because of its uniqueness, it became instantly popular. Hundreds of people came to Christ and over a four-year period, at least eight new churches were planted.<sup>68</sup> Another program done in the Waray language in the Leyte-Samar region has resulted in more than thirty new churches.<sup>69</sup> Many other examples could be cited. Muslims were not neglected and special programs, normally of the nonbroadcast variety, were also produced and discreetly distributed to workers among these groups.

Snider also noticed a great lack of Christian videos produced in the Philippines. Most of what was available came from other countries and did not reflect the problems that Filipinos face

every day, nor did they apply God's Word to problems in a suitable way. Snider felt that this needed to change.<sup>70</sup> Over the years, a number of videos that dealt with various issues were produced by APMM with Filipino pastors. Good examples of this were the video series *Life in the Spirit* and *A Fresh Look at the Holy Spirit* by Dr. Eli Javier. The first dealt with the basic foundations of the faith such as salvation and how to live victoriously in Christ. The second series dealt with the person and gifts of the Holy Spirit. The videos were well received not only in the Philippines but in twelve other countries scattered through Europe, the Middle East, and elsewhere where millions of Filipinos were working abroad.<sup>71</sup>

*Seed to Harvest*, a powerful church planting video, featuring Pastor Rey Calusay from Roxas City, was also produced by APMM with corresponding printed materials. Copies were presented to all Bible schools and many used it as part of their curriculum. It was made available to all who were interested.<sup>72</sup>

But not everything APMM did came out so well. On one occasion, Kim made a foray into translating English gospel songs into Tagalog. She received permission from two well-known gospel artists to use their materials. They even donated the music performance tracks. However, she discovered that since Tagalog words tend to be longer than English, the rhyme, meter, lyrics, and music didn't fit together. In other words, it didn't work. She then discovered that things went better when she hired a local artist to compose and sing songs in the language.<sup>73</sup>

While most of their work was with radio, television, or videos, APMM also worked in print media. As the worldwide awareness of AIDS grew, Filipinos began to be concerned. Thus, materials that taught how to avoid the dreaded disease found a

ready audience. Missionaries in Africa had developed a comic book about AIDS awareness that included a presentation of the gospel. APMM received permission to use it and adapt it to the Philippine context. *The Truth About AIDS* was published both in English and Tagalog. The comic targeted young people and was made for distribution in high schools and colleges, starting in the metro Manila area. It was launched in late 1993 with forty thousand copies being distributed in selected public high schools in metro Manila.<sup>74</sup> By 1998, Kim reported that four hundred thousand copies had been distributed in three dialects to one hundred schools.<sup>75</sup> Dr. Juan Flavier, the Philippine government's secretary of health, commended APMM for this comic.<sup>76</sup>

By the year 2000, APCC, APBSRO, APMM had been responsible for communicating the gospel to many of Asia's millions and, in one way or another, had been responsible for training many workers for the Lord's harvest, but the task remained unfinished.

## FAR EAST ADVANCED SCHOOL OF THEOLOGY (FEAST) IN THE 1980s

**K**en and Meg McComber returned to the Philippines in 1981. Before Meg went to APBRSO in 1986 (see chapter 19), she taught full time at FEAST. Unfortunately, no record is available of what she taught, except that she taught a course in Inductive Bible Study in 1982. There also is no record of other activities in which she may have been involved.<sup>1</sup> Ken became the business manager and was heavily involved in the relocation to Baguio and the construction that followed.

Bob and Bev Soderberg, who arrived in December 1981, were from Kenosha, Wisconsin. They grew up in the same church, were saved at a young age, and were filled with the Spirit and called into the ministry during their teenage years. But Bob resisted the call until his junior year in Bible college. After college, they pastored for twenty-four years before coming to the Philippines.<sup>2</sup>

Bob taught mainly Old Testament courses and Johannine Theology and served as the dean of students for a number of years. Bev taught English, served as the registrar for several years and also served as the academic dean in 1989 until the new dean, Melvyn Ming, arrived, whereupon she became his secretary.

Off campus, the Soderbergs pastored the Baguio International Church for six years. This was an interdenominational fellowship that met in the chapel at Camp John Hay, the Air Force base



where the missionaries had been interned during World War II. The location was easily accessible to the many tourists and other visitors that passed through Baguio each year, as well as Baguio's sizeable international community. A number of people came to Christ during their ministry there. In 1995, having reached retirement age and having concluded that it was time for them to step aside and make way for someone else, preferably an Asian, to take their place, the Soderbergs retired and moved to Tennessee to be near their son.<sup>3</sup>

Barbara Liddle (now Cavaness) came to FEAST in 1982. Born to Assemblies of God pastors in the Midwest, she came to Christ and was baptized in the Holy Spirit by the time she was nine. Her call to missions came about the same time:

At that time I felt God calling me to missions. I always thought it was to Africa. Whenever missionaries would come to our home, I would badger them with questions. Many were single women, and I thought that was just normal. God would seem to ask me, as they told their stories, "Are you willing to experience these things and go for me?" I always said yes.<sup>4</sup>

After Bible college, she traveled to Africa for a two-year, short-term missions assignment. But her ultimate calling was to Asia. After completing her graduate degree at AGTS (Assemblies of God Theological Seminary) in Springfield, Missouri, Liddle taught at a Bible school and helped at a gospel printing press in Indonesia before coming to FEAST. At FEAST, she was asked to reorganize the library. This involved her in the complex project of converting the library catalog from the Dewey Decimal System to the Library of Congress cataloging system. She also began two campus publications, *The Link*, a student newsletter,

and *The Chalice*, the school's yearbook. Throughout the eight years she was at the school, she taught a variety of courses including leadership, Christian education, missions, theology, research, and Bible.<sup>5</sup>

Serving at a seminary made for a busy life that can lead to ignoring personal relationships with supporters back home. In one newsletter home, Liddle was refreshingly candid in sharing the challenge of all missionaries:

One is tempted under the pressure of preparing lectures and exams, grading papers, serving on committees, advising publications, and struggling with endless details of just living in a foreign culture—one is tempted to neglect relationships. Those friends and family members are very important and are expected to understand the silence, the lack of communication, the delayed words of appreciation. Please forgive me.<sup>6</sup>

However accurate her remarks may have been concerning her relationship with her supporters, she was not having any such problems on campus. A colleague described Liddle as a "great advocate and friend of the students."<sup>7</sup> In 1989, romance struck and she married R.B. Cavaness, a missionary to Singapore, and they continued in missions together. She continued to teach for FEAST as an adjunct instructor both in extensions and at the main campus. Attending the triennial conference of the Asia Pacific Theological Association in 2005 gave her the opportunity to reflect on the value of teaching at a seminary:

As I attended that APTA conference in Malaysia in 2005, I met a number of my former students who are now faculty,

principals, and District officials. Does seminary education pay? Absolutely! I believe God uses such training to mold and shape future ministers and to lay a strong foundation for the role God has for them to play in the rest of their lives.<sup>8</sup>

Charles and Mary Clauser, with their daughter Cindy, arrived at FEAST in August 1982. Mary came to Christ at a Methodist church camp in Michigan when she was a teenager, but Charles did not come to Christ until he was 39. Not long after Charles's conversion, they were baptized in the Holy Spirit and came into the Assemblies of God. While studying at Trinity Bible College in Ellendale, North Dakota, Charles was deeply touched by missionary stories from the Philippines told by instructor Henry Culbreth, who had pastored Clark Assembly of God in the late 1960s and early 1970s (see chapter 12). God called them to be missionaries during a missions convention at Trinity, however, they hesitated to answer God's call because they felt that they were too old, both being in their early forties. But the burden wouldn't go away, and they eventually applied.

Charles, who held a PhD in music education, taught full time in a wide variety of courses. Mary, a registered nurse who was also an experienced nursing instructor, served as a health consultant to both FEAST and BBI. She also worked in the FEAST library and looked after their daughter, Cindy, who was a high school student at Faith Academy.<sup>9</sup> After a year and half at FEAST, they moved next door to BBI where they served for another eighteen months. There, Charles taught courses in music and Bible, and Mary taught at least one course in General Psychology.<sup>10</sup>

When Everett McKinney, who served as president of FEAST from 1976 to 1984 (see chapter 10), returned with his wife, Evelyn, and their two sons from itineration in 1981, he hosted an Advanced Education Consultation in Manila. National leaders

and missionaries from several nations, as well as stateside experts in education, gathered to discuss what FEAST should be doing to train workers for the harvest. About twenty participants approached the question with a sense of urgency in light of Jesus' soon Second Coming, and with an openness to the Spirit's moving.

Several proposals that set the future course of FEAST came from that meeting. One was that FEAST would continue to offer its BA program by extension in the other countries they served. Second, the new one-year MA program, which had begun in August 1978, would also be offered in five key countries around the region.<sup>11</sup> Third, they would convert the two-year Master of Theological Studies (MTS) program into a full fledged, three-year Master of Divinity (MDiv) degree program. A fourth proposal was that they would relocate and expand the campus. And last, they would seek to implement an Asian faculty development program to train selected Asians to upgrade their education in order to teach at FEAST, which would help in increasing the Asian leadership of the school.<sup>12</sup>

The two-year MTS was converted to an MDiv shortly after the consultation. The fifth-year bachelor's program was replaced by a one-year MA program in Biblical Studies or Christian Education. These changes were made in direct response to the consultation.<sup>13</sup>

Space problems on the BBI campus soon forced McKinney and FEAST leadership to act on the consultation's campus relocation proposal and search for a new location. As president, the major responsibility for fundraising for the relocation lay with McKinney. By November 1981, he could report that the Executive Presbytery of the U.S. General Council of the Assemblies of God authorized FEAST to raise up to \$325,000 for land.<sup>14</sup>

McKinney traveled widely looking for possible sites, but it initially seemed that Metro Manila was still the best option. A centrally located piece of land was found in the Ortigas area. Evangelist Jimmy Swaggart donated the funds to purchase the land, a dedication service was conducted, and plans were made for a six-story building.<sup>15</sup>

But in 1984, an engineer's report revealed that the cost of building and maintaining a campus in Metro Manila would place an intolerable financial load on the school. The air conditioning costs alone were projected at ten thousand dollars a month, well beyond the school's ability to pay.<sup>16</sup> The plan changed again and they turned their search to the mountains of Baguio City where little air conditioning would be needed.

Around this time, the McKinnies took a furlough and study leave in the States. They initially planned to return to FEAST as president, but God began to direct them to an international teaching ministry, although they continued to direct the extension program and teach at the school in an adjunct status. In his letter of resignation to Hogan, who was also the chairman of the board of directors of FEAST, McKinney stated that he felt that it was time for an Asian to take the helm of the school, just as he had felt when he resigned from the presidency of IBC.<sup>17</sup>

The board, however, asked William Menzies to serve as the interim president of FEAST for one year, 1985. Menzies was a veteran Assemblies of God educator, having taught at Evangel College (now Evangel University), CBC, and AGTS, all in Springfield, Missouri. His wife, Doris, a long-time public school teacher, taught Christian education courses.

In December 1984, Klaude and Gracie Kendrick arrived at FEAST to serve as the academic dean, and Gracie worked in the library. When the Menzies left in 1985 to fulfill a previous

commitment, Klaude was asked to assume the role of president. Klaude's roots in the Pentecostal movement ran deep. He was a student at Southwestern Bible Institute in 1936 when he was baptized in the Holy Spirit and he held a doctorate in college administration from the University of Texas at Austin. An Assemblies of God educator from 1939 to 1980, he had actually retired. But retirement didn't suit him well, and he started responding to invitations to teach at various schools in Asia.

Kendrick was adamant that the faculty should have a strong say in developing administrative policy and actively looked for ways to empower them. More than twenty years later, he spoke highly of the faculty with whom he had served. He also expressed great appreciation for those who financially underwrote the school.<sup>18</sup>

In the meantime, the search for land for the new campus continued. Ed and Debby Roberts, lay people, came to FEAST in May 1985, under appointment with DFM. Their first task was to help Guy Deal, a FEAST graduate who was serving as a Missionary Associate, search for and purchase the new FEAST property in Baguio City.<sup>19</sup> After a six-month search, Roberts felt the witness of the Holy Spirit as he walked onto a former conference center property.<sup>20</sup> The property, located down the side of the mountain from Ambuklao Road, became the new home for FEAST. The Roberts served FEAST for two years and then returned to the United States. Wesley Hurst and William Menzies had encouraged Guy Deal to be directly involved with the development of the new campus after graduation. Deal, the first to move up to Baguio City, started to hire workers from the local churches and the surrounding communities to begin to clear the brush on the hillsides around the campus.

The move was made towards the end of the rainy season, normally not a good time for moving. But after several cancelled

moving dates and delays, Kendrick finally got tired of waiting and demanded that the school move in October, rain or shine.<sup>21</sup> All equipment and office furnishings, over ten thousand library books, and a multitude of other things were packed, shipped, unpacked, and put in place in the new location. According to Kendrick, the move was made in one day on two flatbed trucks. Perhaps miraculously, there was no rain and the trip went well.<sup>22</sup> The Kendricks concluded their ministry at FEAST and went back to the United States in January 1987.

The first stage of construction consisted of the Hurst Academic Building which was followed by the married student housing. Once everything was established and the dormitory under construction, Deal returned to the States to pursue his appointment with DFM.

Not all were happy with the move to Baguio. Many complained over the years that the move denied Filipino pastors in the Manila area the opportunity to continue their ministry without leaving their churches and possibly their families. The FEAST leadership tried to address this need by operating an extension program in Manila. For numerous reasons, this was not as successful as they had hoped. While the complaint was understandable, it was not necessarily valid. All who came to study at FEAST from other countries had to leave their ministries and, in some cases, their families behind, and it was reasonable to expect the same from Filipinos.

There were other disadvantages as well. The Baguio airport was closed during most of the lengthy rainy season, so most travel between Manila and Baguio was done by land. For faculty and students coming from other countries, landing in Manila and then taking a several hour ride up to Baguio was inconvenient. The same was true for faculty who needed to fly out to minister or teach extensions.

But there were some distinct advantages in the new location as well. Everyone could live on campus and didn't need to deal with traffic in Manila. There was also plenty of room for campus expansion. A huge advantage was the location itself. The quiet Baguio campus, with its stunning view of the surrounding mountains and large valley below was an ideal place for study, reflection, and prayer.

In the final analysis, the deciding factor for the move was economic. Baguio was simply cheaper. Because little air conditioning was required in Baguio's elevated, cooler climate, the savings in utilities alone was over one hundred thousand dollars a year. Another economic advantage was that all FEAST missionaries could live on campus in Baguio and pay rent to support the school. In Manila, many of them had to rent homes in town since there was not sufficient space available on campus. Employee costs were also lower in Baguio as the salary base was lower.<sup>23</sup>

David and May Lim assumed the presidency of FEAST in 1987 and served for two years. The Lims had arrived in the Philippines with their three children in January 1985. David originally served as the dean of students, and then became the academic dean. He was an American, the son of Chinese immigrants to the United States. May was born and raised in Hong Kong, and met David when she came to the States to enter college. They were married in 1970 and pastored in the United States and Canada, where they were also involved in Bible school ministry.<sup>24</sup>

Lim believed that truth is transformational and that the transformation is most evident to students when modeled by teachers. Furthermore, Lim was convinced that FEAST was to be a servant to the church, not the other way around. In this



light, it was the school's responsibility to be informed of the needs of the churches and adjust its curriculum to meet those needs.<sup>25</sup> Lim also believed that education followed revival and was a servant to it, not the other way around. He felt that education's role in a revival movement was to develop leadership and channel the results. He was convinced that the most urgent need of the day was to prepare leadership to serve the massive people movements that were coming to Christ throughout the Asia Pacific region.<sup>26</sup> He was also a strong advocate of a solid biblical theology of the Holy Spirit and published a book on the subject. For Lim, "truth is on fire." The gifts of the Spirit are to unify, not divide. He called for the balance of sound doctrine and changed lives, and was a firm believer in the truth of FEAST's motto of balancing "knowledge with zeal."<sup>27</sup> One of his colleagues complimented him by noting that he modeled this balance as well as anyone.<sup>28</sup>

When Bill and Doris Menzies returned to FEAST in 1989, he once again served as president. David Lim continued to serve as the extension coordinator until 1990 when he and May accepted the pastorate of Grace Assembly of God in Singapore.

The Menzies lost no time in getting to work when they returned to APTS. Some of their ministry during that year is summed up nicely in their June 4 newsletter:

Bill has been busy—preaching in various places, ministering in conferences, attending meetings, getting settled in his office. Yesterday, Doris led the refrigerator repairman to the Lord. Over a glass of pineapple juice, while waiting to see if the thermostat was working, Melecio, a graduate engineer, made a commitment to Christ.

Doris was an effective personal evangelist, but as a younger person she was rather shy and, like most believers, found it hard to share with people their need for Christ. When health trouble brought her to the verge of death, she recognized that heaven and hell were real places and that all unbelievers were bound for hell and the lake of fire. God gave her a burden for the lost and from then on she was no longer shy.<sup>29</sup>

Doris was a writer as well. Titles of articles she wrote for the *Pentecostal Evangel* on her adventures in winning people to Christ include, "Recognizing Opportunities," "A Pedicure Made the Difference," "My Missionary Dress," and "Bus Seat Number 4." She also ministered in the jail and led street witnessing, Bible studies, and various women's evangelism endeavors.

Bill's ministry besides FEAST administration included speaking in many churches, district conventions, conferences, and graduations around Asia Pacific. He taught extensions, presented papers, gave lectures, and attended or chaired what must have seemed like endless board meetings. But in August 1995, the Menzies were forced to return to the States when Doris suffered a heart attack. Bill made several trips to APTS during this time to teach until it became clear that Doris would not be able to return to the Philippines. After resigning from the presidency in March 1996, he was honored by the APTS board with the position of president emeritus and chancellor. Doris underwent a successful heart transplant in 1998. After they retired in 2000, he continued to hold the title of honorary chancellor.

Guy Deal also returned in 1989, but he was not alone. While preparing to return, he met the love of his life, Kathy Wootton, an Ohio native that had graduated from CBC, and had been in ministry stateside. She was saved and filled with the Holy Spirit as a child.<sup>30</sup> Guy returned in 1989 to supervise the major

construction projects on campus. Not happy with the quality of the hollow cement blocks available in Baguio, Deal mixed his own onsite. Whether it was making the blocks or placing them into the structure, Deal gave great attention to details.

But for Deal, construction was also a spiritual venture. Since the workers came from the community, many, perhaps most of them, were not Christians. He held daily devotions, showed gospel films, and counseled. Many received Christ.<sup>31</sup> After getting settled in and launching the construction projects, Deal also began traveling back in the mountains on the weekends for ministry. Kathy accepted an invitation to teach a Bible class in a private school in the Baguio area. Even though the students came from a variety of religious backgrounds, she was able to share Christ without restriction.<sup>32</sup> She also became involved in helping to coordinate a monthly literature distribution to the local churches.

J. Melvyn and Martha Ming also arrived in 1989 to serve as the academic dean and faculty member.<sup>33</sup> Russ Turney remembered them as fine people and Melvyn as a terrific educator, but they didn't stay long. They resigned unexpectedly and returned to the United States less than two years after their arrival. Turney felt that health issues and a lack of cultural adjustment were among the reasons for their departure.<sup>34</sup>

### THE BAGUIO EARTHQUAKE

Monday, July 16, 1990, is a day those at APTS and in the Baguio area will never forget. At 4:27 pm, a massive earthquake struck the Cordillera region, measuring 7.8 on the Richter scale. Baguio was the epicenter and sustained massive damage. Guy Deal, who was supervising the construction of Bethesda Hall at APTS, noted that:

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 that they were digging ten feet below and climbed down the scaffolding without any injuries. All were sent home to check on their families.<sup>35</sup>

Many hotels, including the five-star Hyatt, colleges, businesses, and churches were reduced to rubble in a matter of minutes. Later that day, Bill Menzies was able to use his shortwave radio to contact someone in Texas, who got the message somehow to the AGMF leadership that everyone on campus was safe.

Strong aftershocks continued to rock the area. On the campus, not knowing what structural damage might have been done to the buildings, the entire student body slept outside for a week, despite the fact that the rainy season was in full swing, the area was without electrical power for at least three weeks. All roads in and out of town were closed for almost a week.

When they examined the buildings, they had good cause to praise God. The damage was minimal, even to the buildings under construction, a testimony to Guy Deal's competence as an engineer and to the skill of the workers.

The Menzies wrote in their 1990 report to the AGMF:

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 was active in the relief effort, particularly in giving medical care, providing shelter kits, and in spiritual ministry.

More of this story is told in the coming pages in connection with the missionaries involved.

### **THE LIBRARY AND THE MINISTRY DEVELOPMENT PROGRAM (MDP)**

Gary and Glenna Flokstra with their children, G.J. and Bianca, came to APTS in 1986 so that Gary could serve as the head librarian. Gary was the son of an Assemblies of God minister and came to Christ at the age of seven. His father served as the head librarian at Central Bible College in Springfield, Missouri for many years and his love for books, particularly the Bible, rubbed off on Gary at a young age. What he could not have known as a young boy was that God was preparing him for his life's work.<sup>36</sup>

Glenna's parents, on the other hand, were not Christians, but sent her to church on Sunday so they could sleep. She was the first in her family to come to Christ. Her first exposure to missions came as a result of a family tragedy:

When I was 17 my older sister and closest in age to me . . . was killed in a car accident. That was a life changing experience for me. With the money from her life insurance my parents allowed me to join an AIM team to Venice, Italy, with Maurice and Marcia Lednický. I got a taste of overseas ministry during that time. My freshman year at CBC at a CMF missions service God called me into missions. Originally I thought I would be going to China, however, my commitment was to follow wherever the Lord led me.<sup>37</sup>

By the 1980s, libraries required computers to track books. One huge project that Gary undertook was to computerize the card catalog, the library system used for knowing what books are in the library and where they should be found. Because of financial issues, however, the project was not completed until the early 1990s.<sup>38</sup> Flokstra also aided the computerization of the library by adding seventy-two thousand pages to the holdings in CD-ROMs.<sup>39</sup> By 1996, the total holdings of the library, which included books, vertical files, and electronic media, totaled forty-four thousand items.<sup>40</sup>

Toward the end of 1990, Gary was also appointed as the curator of the Asia Pacific Research Center (APRC), a new ministry on campus.<sup>41</sup> The purpose of the APRC was to gather extensive collections on Pentecostal history, theology, and missions to assist research in these areas.<sup>42</sup> While the Flokstras were home on itineration in 1990, Gary completed a master's degree in library science, which helped him to stay up to date in a fast developing field.

Gary also started an internship program to train librarians who wanted to work in theological libraries in order to upgrade the quality of theological education. He was not only well qualified to do this, but his position as president of the Philippine Theological Library Association (PTLA) put him in contact with theological librarians all over the country, meaning that he knew the people who needed training. Thirteen librarians from Assemblies of God schools in the Philippines went through the program, but, for a variety of reasons, the program did not last long enough to achieve all of the objectives.

The Flokstras' children, G.J. and Bianca, attended Brent International School in Baguio. Glenna served as the chairperson of the Brent school hospital program, which included monitoring

the group's hospital accounts and helping to raise funds.<sup>43</sup> Her husband joined her for a season of distributing vitamin A to children to help prevent blindness. Both Gary and Glenna had served on the Baguio International Church's leadership committee for three years, and both were active in other aspects of the church as well.

The Flokstras, who lived off-campus at the time, were also involved in helping the community after the earthquake. Their help included helping transport about thirty-five people after the earthquake so they could get home to their families. On the way home, the Flokstras picked up about forty people whom they hosted in their carport, some staying for four weeks due to the damage to their home. The Flokstras provided them with bedding, food, and water.<sup>44</sup>

In 1996, after ten years of service at APTS, the Flokstras felt that it was God's time for them to leave. Their children had some special educational needs and, with the conviction that family is more important than ministry, they returned to the United States. They then served for a time at the international headquarters of ICI, then in Irving, Texas.

Jack and Adel Rozell came to APTS in 1989 to teach half-time at the main campus and half-time in the extensions.<sup>45</sup> The Rozells came with a rich background in more than thirty years of pastoral ministry. Jack had also served on the faculty of Northwest College (now Northwest University) in Kirkland, Washington. Both had come to Christ as children. Jack received the baptism in the Holy Spirit when he was fourteen, and it was then that the Lord began to draw him into missions. He said "I spoke in tongues for about two hours. In my mind I could see hundreds of people to whom I was preaching about Jesus."<sup>46</sup> Adel received the baptism in the Holy Spirit while in nurses

training and was called to missions while they were pastoring. She related:

While pastoring The Neighborhood Church in Bellevue WA in a missions service when Debbie Alsup was singing 'People Need the Lord' the Holy Spirit spoke to me. Later in an afternoon prayer time God prompted me to look at Psalm 67:2 (LB) The words jumped out at me, 'Send us around the world with the news of your saving power and your eternal plan for all mankind. Now everyone throughout the earth will praise the Lord. . . . And people from remotest lands will worship Him.' This scripture, comments from people and other scriptures were used of the Holy Spirit to confirm the direction.<sup>47</sup>

After Adel knew that she had been called into missions, God confirmed the same to Jack while sitting in a board meeting. He told the board, they prayed for them, and the Rozells resigned the following Sunday.<sup>48</sup>

While Jack taught, Adel, a registered nurse, became the school's medical consultant, and was asked to open a small medical clinic to serve the campus. In 1990, Jack became the extension coordinator as well. After the earthquake in July 1990, the entire campus became extremely active in offering relief to the community as did the missionaries from the AGMF. Adel Rozell led or worked with ten medical outreaches from the school to various parts of Baguio.<sup>49</sup> With the foundations of their lives shaken to the core, many Filipinos came to trust Christ as their Savior. Many churches doubled or even tripled in attendance during that time.<sup>50</sup>

The Ministry Development Program (MDP) of APTS was an outreach to the community that grew out of the school's disaster relief efforts during the 1990 earthquake. Since the



earthquake outreach had been led by the Rozells, they were asked to lead MDP in addition to their other ministries on campus. Adeline Ladera, a Filipino missionary on campus who worked closely with Jack in this ministry, appreciated his hands-off leadership style in giving out assignments but not micromanaging the details. The Rozells' goal in MDP was to provide supervised, practical ministry for APTS students that would balance what was learned in the classroom.<sup>51</sup> The result was a roster of ministries that brought Christ's love to the community and found great acceptance among local pastors.

That roster of ministries would change through the years, but in the beginning it included telephone counseling as part of the follow-up for an outreach effort of the Christian Broadcasting Network (CBN). In 1993, Glenna Flokstra headed up this aspect of the ministry and was responsible for training telephone counselors.

Regular medical outreaches became a standard feature of the MDP program for more than ten years with impressive results. An average of one weekend outreach per month was held. About 125 to 150 people could be treated daily. Out of those, about one in four came to Christ, with the vast majority being successfully incorporated into a local church.<sup>52</sup> Students, faculty members, and others took part.

Additionally, MDP also sponsored literature distribution. Donated Christian literature was imported from the United States in shipping containers. Adeline Ladera, together with APTS students, gave seminars on how the literature could be used, and churches, both denominational and independent, were invited to participate.

The Rozells, through MDP, also spearheaded a specialized outreach to children with cleft palates called Operation Smile.

In 1995 alone, 154 children were treated.<sup>53</sup> The first outreach was done exclusively with international doctors. A second outreach was later held with Filipino doctors.<sup>54</sup>

Adel also coordinated a children's ministry at two public schools in nearby communities which included teaching the Bible during class, taking three medical teams there, and organizing a Christmas program.<sup>55</sup> In one case, God manifested His protection:

While in Lamut in the Philippines we showed the "Jesus Film" in two public schools. We were concerned because some men not far from the school were intoxicated with rice alcohol and dancing and shouting. We thought they were intending to disrupt the services. We made urgent prayer. They did not cause a problem. Later a lady who spoke their dialect asked, "Who were those two tall men dressed in white shiny clothes standing in front of the school?" We knew immediately that God in His mercy had sent His angels to protect us.<sup>56</sup>

Within ten years of MDP's launch, more than seven hundred churches in the region were regularly blessed by MDP's outreaches in one form or another, especially the quarterly literature distributions.<sup>57</sup>

In 1995, Adel was diagnosed with lupus (after an earlier incorrect diagnosis of a heart condition), and the Rozells were forced to relocate to the Seattle area so that she could undergo treatment. It was an agonizing transition for them because they really loved APTS and the Philippines. Jack continued to handle the MDP program from the States for a while and returned occasionally to teach block courses.

Eventually, Adel's disease progressed to the point that Jack had to give up all APTS ministry. But out of their distress, God brought something beautiful. At the request of Bob Houlihan, the Asia Pacific field director, the Rozells were led to begin a new ministry called Missionary Renewal Asia Pacific (MRAP). Based in the Seattle area, this ministry provides counseling and pastoral care to the missionaries of the Asia Pacific region and their families in times of need. Many have been blessed through their efforts.

### **ASIANS JOIN THE BOARD OF DIRECTORS AND FEAST BECOMES APTS**

In 1985, an interim board of Asians and Americans was put in place until a permanent board could be formed. The Division of Foreign Missions' goal was for APTS to truly be a joint project of the DFM and the various General Councils in the Asia Pacific. To this end, the DFM added Asians to the board by removing some of its own members and inviting the various Assemblies of God General Councils to appoint their own representatives. Once the FEAST constitution was approved, a permanent mixed board was put in place in 1989.<sup>58</sup> When the new board was formed, the Reverend Prince Guneratnam, the general superintendent of the Assemblies of God in Malaysia, was elected as the first Asian chairman. DFM's hope was that while sharing the governance of the school, the Asian General Councils would also begin to provide it with financial support and Asian faculty.

The name Far East School of Theology, however, implied a colonial mentality of Western cultural supremacy. Therefore, in the fall of 1989, the board changed the name to Asia Pacific Theological Seminary (APTS) in order to remove this connotation and to reflect the fact that the school was now focused primarily on graduate level studies.<sup>59</sup>

## APTS CONTINUES MOVING FORWARD

**J**ohn and Bea Carter served at ICI Brussels before arriving in 1991 at APTS where John was appointed as the academic dean to replace Mel Ming. John came to Christ as a teenager. His parents had adopted him and then divorced when he was only eighteen months old. After his parents' divorce, his home life was still far from stable as his mother went from one relationship to another. His church experience was limited to occasional Sunday School attendance, although he did have some faith in God and on a couple of notable occasions, God answered his prayer. One day, he and his mother accepted an invitation to attend First Assembly of God in Vallejo, California, where John began attending Sunday School regularly. The following summer, the church offered to pay his way to summer camp. John explained:

I had never even heard of youth camp, let alone attended one, so I excitedly agreed. . . . After listening to the speaker for several nights, on Thursday, August 9, 1956, after hearing a sermon on Hell, and deciding that I didn't want to go there, I came forward and gave my life to Christ. The next night, the speaker talked about the Baptism in the Holy Spirit and that sounded pretty good too, so I responded again and was filled with the Spirit and spoke in tongues for the first time.<sup>1</sup>

A few years later, feeling a call to ministry, he entered nearby Bethany Bible College.

Bea was the daughter of a Missouri sharecropper who moved his family to California. Bea's parents were backslidden Pentecostals. In 1956, her father had two gall bladder surgeries that didn't go well and he was sent home to die. With the permission of Bea's mother, a friend asked her pastor from the Hollister Assembly of God church to visit. The pastor came and prayed, but nothing happened, at least not right away. Then God revealed His power. Bea related:

At noon, I came home for lunch and while my mom and I were eating in the kitchen, my dad came running into the kitchen pounding on his side, saying "I'm healed. I'm healed. Praise God, I'm healed." The tubes came out of his side that night, the open wound closed up and within a week, he was back at work. What we didn't know was that while in the hospital, a Bethany Bible College student who worked in the [hospital] as an orderly had witnessed to my dad and led him in the sinner's prayer.

As a result of seeing my dad's dramatic healing, both my mom and I began to go to church and within several months gave our lives to Christ. God also healed my feelings toward my dad and we developed a wonderful loving relationship following our conversion. A few months later, in July 1956, my mom and I both received the Baptism of the Holy Spirit on the same night.<sup>2</sup>

Bea enrolled in Bethany but didn't get acquainted with John until he became the youth pastor and choir director at the Hollister church. After marrying, they stayed in Hollister, alternately working and going to Bible college, which John

finished in 1967 and Bea in 1969. During this time, Bea worked as a bookkeeper, and John as a deputy sheriff.<sup>3</sup>

Between having been a law enforcement officer and coming to APTS, however, John gained a wealth of ministry, work, and educational experience. He earned a PhD in educational psychology from the University of Illinois, taught at Syracuse University in Syracuse, New York and worked for the U.S. Navy as a civilian research psychologist. He also served as an educational consultant for Educational Radio and Television in Tehran, Iran, taught at Southern California Bible School (later Vanguard University of the Assemblies of God), and served at the ICI international headquarters in Brussels, Belgium, prior to coming to APTS. When ICI moved its headquarters to the States, the Carters did not feel that their ministry overseas was finished and accepted an invitation to come to APTS.<sup>4</sup>

When they first arrived on campus, Bea taught in the English program and provided private tutoring for those struggling with the language. She also ministered to student wives. Later, after John became the APTS president, she hosted visiting faculty, organized events when the board met, and was active in other social activities. This involved a lot of work that was appreciated by those who lived at APTS or visited there.<sup>5</sup>

One of Carter's first challenges was to organize and conduct an institutional self-study that was required for accreditation with the Association for Theological Education in Southeast Asia (ATESEA). A self-study is a time-consuming examination of the entire operation of the school which calls for the participation of almost everyone.<sup>6</sup> But the result was worth the effort when APTS was awarded full accreditation of the MDiv program. Accreditation by ATESEA ensured that degrees from APTS would be accepted by leading academic institutions in the

United States and Europe.<sup>7</sup> In addition to the normal duties of an academic dean, Carter also participated in monthly meetings of the Asia Graduate School of Theology (AGST) and supervised and hosted its ThM/DMin. in pastoral studies program at APTS.

When Bill Menzies resigned as president in 1996, the board confirmed Carter as successor. With his broad background in education, good leadership skills, and passion for the mission of APTS, Carter proved to be an excellent choice. Wonsuk Ma was selected to replace Carter as the academic dean but did not return to APTS from his doctoral studies at Fuller until August of that year, so Carter carried both roles. He also served as the business administrator and extension director until these positions could be filled.

Since the president's philosophy of leadership impacts the entire campus, and because Carter gave more years than anyone as a senior administrator at APTS (fifteen), his comments are worth considering:

During my service to APTS as Academic Dean and President, we attempted to create an organizational climate that was characterized by the qualities of *excellence, collegiality* and *servant leadership*. While it is fair to say that these were never perfectly implemented, they were, at least, guiding principles that provided the foundation for my APTS institutional leadership. In saying this, I benefited much from working with a number of excellent leaders through the years and learning from their example, including Dr. Bill Menzies, under whom I served as Academic Dean.<sup>8</sup>

Carter understood excellence as "striving to achieve the best we possibly can, while never accepting mediocrity as the norm."<sup>9</sup> Whether in the classroom or the administration,

Carter's goal was to make the seminary the best it could be. He defined *collegiality* in the APTS context as "all members of the organization are encouraged to see themselves as full partners in the ministries being accomplished, whatever their role or level."<sup>10</sup> He attempted to actualize this through maintaining good communication, participative decision making, and willingness to hear input from all concerned while seeking to reach consensus wherever possible. It must have worked. Carter noted that there was a high degree of commitment to the decisions that were made.<sup>11</sup> To Carter, the concept of servant leadership expressed itself in "seeking to encourage the development of the full potential of every member of the community so God's purposes are fulfilled in their lives."<sup>12</sup> The school staff members were challenged to see their work as a ministry, not just a job. Faculty members were encouraged to minister outside of APTS in various capacities, and many of them did so.<sup>13</sup>

Carter also became heavily involved in Asia Pacific Theological Association (APTA) in the early 1990s and served in various capacities, including fifteen years as the chair of the accrediting commission and two terms as the APTA chairperson. He lent his administrative skills to many of the committees that APTA needed in order to function properly, and as Director of the Asia Pacific Education Office visited most of the Assemblies of God Bible schools in the Asia Pacific region as an educational consultant.<sup>14</sup>

Melvin and Louise Ho, with their daughter Mariesa, came to serve at APTS in March 1992. Their situation was a bit unusual in that Melvin was Malaysian and Louise was Dutch and although neither were U.S. citizens, they came to the Philippines under appointment with the DFM. The DFM leadership became aware



of them when they moved to Springfield in the 1980s for Melvin to study at the Assemblies of God Theological Seminary (AGTS) and invited them to apply, knowing that APTS was looking for Asian faculty.<sup>15</sup>

Among his classes, Ho taught Research Methods, the book of Romans, and Asian Theological Issues. He also coordinated the annual lectureship series, which was named the William Menzies Lectureship Series in 1999, and was designed to promote Pentecostal scholarship. Louise was a nurse and served in the campus health clinic along with Adel Rozell. She also participated in the MDP's medical outreaches and Operation Smile. Their vision for the work at APTS included helping students to become grounded both in the Word and in the Spirit in order to be used by the Lord in unique ways to extend His kingdom after graduation.<sup>16</sup>

Although ministry was a great priority with the Hos, Mariesa was a greater priority. While some missionaries sent their children to Brent, the Hos were not comfortable in doing so because of the cost, personal feelings about the level of education, and concerns about the social environment.<sup>17</sup> For these reasons, in 1992 Louise teamed up with Patti Oleson to pioneer a new Christian school.

Oleson had arrived at APTS in 1990 with her husband, Dave, who served at APTS as business administrator and instructor. The Olesons originally came to the Philippines in 1983 and settled in Cebu where Dave served as president of IBC beginning in 1984. The Olesons left APTS in June 1993 and transferred to India.

Together, Louise and Patti formed the Christian Academy of Baguio (CAB) in a small room on the APTS campus, even though it was not formally a part of APTS. Their initial goal was to

provide a Christian education alternative to Brent for the APTS missionaries and married students with children in the elementary grades. In the beginning, Ho handled the administration and Oleson did the teaching. As the school grew, more teachers were recruited. Jeanie German, whose story is told later, taught a total of ten students in the fourth and fifth grades in the 1994–95 school year. That year, thirty-eight students had enrolled—more than they had expected.<sup>18</sup> The school eventually needed more space and moved off campus. Ho and Oleson added more grades as more teachers became available.

But like most small schools, CAB couldn't provide everything. Louise Ho was determined that their daughter Mariesa would have the opportunity to learn to play the violin, even though there were no violin teachers at CAB or anywhere else in Baguio. But they did find one in Manila. So they drove five to six hours each way every other weekend to Manila for Mariesa to be tutored. Somehow Mariesa managed to get back to Baguio in time each week to teach her Sunday School class at the Baguio International Church.<sup>19</sup> After two terms of faithful service and with Mariesa back in the States to begin life on her own, the Hos sensed the Lord changing the direction of their ministry toward the Netherlands, Louise's homeland, and DFM agreed to the transfer.

Stuart and Jeanie German, with their son, Nathan, moved to the APTS campus in August 1993, after spending their first two years in Manila. Stuart was from Iowa and a graduate of CBC in Springfield and had a background in construction. Jeanie was a native of Missouri and had a degree in education from Central Missouri State University. They had originally planned to come to Baguio, but Houlihan requested that Jeanie teach at Faith Academy instead. Stuart became involved in planting a church in a squatter area. While the Germans hated to leave their work

in Manila, Stuart had made a commitment to Houlihan to move to APTS to help with further construction that was being considered, since by this time the Deals had left APTS. He agreed to go as a matter of integrity because of his promise to Houlihan, although by this time he had no desire for the job.<sup>20</sup> When Nathan was born, Jeanie stopped teaching, and they became available for relocation.<sup>21</sup>

Menzies had originally asked German to become the business administrator, replacing the departing Dave Oleson, but he declined, feeling that he was inadequate for the position. A few months later, Menzies asked if he could serve as the facilities manager, a new position created by the APTS leadership that separated these responsibilities from that of the business manager. From this position, Stuart would also oversee the upkeep of the buildings and grounds. He would also supervise some imminent construction planned by the school.<sup>22</sup> The new business manager, DFM missionary Nina Colley, went to the States for an extended period because of health issues and sometimes traveled throughout the Asia Pacific region for other ministry. German was asked to assume the role of acting business manager—the position he originally declined and for which he still felt unsuited. It was an uncomfortable situation.

On top of this, some time after the Germans arrived, the administration began to rethink its plans for campus development and the planned construction projects were cancelled, which was a great disappointment to German. He did find an outlet for his construction abilities when he helped to build a couple of churches in the region. He also installed a purification system that chlorinated and filtered campus water to provide clean drinking water.<sup>23</sup> Overall, this assignment was not a happy one, and the Germans left APTS at the completion of their term in 1995.

In the early 1990s, Nina Colley began to serve as business administrator at APTS. Her missionary ministry in the Philippines began with Bethel Bible College Extension in Cubao, Manila. She had been an accountant and business coordinator for another DFM related ministry in Durant, Florida, before applying for full missionary status. In 2000 she also assumed the role of the APTS library coordinator for a year.

On weekends, she preached in churches, ministered in women's meetings, and taught Bible studies. She also served as the auditor for the DFM in the Asia Pacific region and traveled to assist various missionaries and institutions with their financial records. Beyond this, Colley developed a financial records program for local churches that was designed to train church treasurers and bookkeepers for their roles. The seminars she offered included the biblical basis for financial accountability—record keeping, budgeting, and financial reporting—and took her as far away as the Bicol region.<sup>24</sup>

At the end of 1990, Bob and Joanne Menzies arrived, with their children. Bob is the son of Bill and Doris Menzies, who certainly enjoyed having their grandchildren around. Bob taught courses such as Issues in Contextualization, Pentecostal Theology, and Hermeneutics as well as presenting a paper at one of the annual lectureship series and writing articles for publication.<sup>25</sup> After one term, the Menzies transferred to China.

In 1998, Keith and Mary Kidwell, with their sons Ryan and Tyler, moved to APTS from Taiwan to serve as the business administrator. In addition to the normal duties of a business administrator, Kidwell was heavily involved in the construction of the seven-story Asia Pacific Center for the Advancement of Leadership and Missions] (APCALM) building (later the Global Missions Center)—a huge time-consuming venture.

He also spent one weekend a month nurturing churches and evangelizing and church planting in nearby communities.

Keith was saved at the age of five, felt the call to ministry as a young boy, and was baptized in the Holy Spirit at twelve. It was while doing some volunteer work with Negrito villagers in the Philippines as a U.S. Navy serviceman that Keith confirmed his call to missions and chose Asia as a future field of ministry. Mary, the daughter of an Episcopal pastor, was saved at sixteen. She, along with Keith, attended Northwest College of the Assemblies of God, where she was baptized in the Holy Spirit. Mary was active in the Monday Afternoon Club, an expatriate charitable organization that raised funds for the medical and educational needs of indigent children in the Baguio area. She served as vice president in charge of the club's annual fundraiser.<sup>26</sup>

The children enrolled in Brent and both parents became involved in various school activities. Mary was the secretary of the Parent Teacher Association board and coordinator of a school prayer group. Keith served on a management committee and chaired a committee that developed a ten-year plan for the school.

John and Leota Morar whose story is told later (see chapter 25) had served a term at BBC before John was diagnosed with colon cancer and died. Leota returned to the Philippines in 1995 and replaced Bev Soderberg as the APTS registrar. The registrar's job, like the others on campus, was a demanding position and required painstaking attention to detail and long hours. By this time, students could matriculate in any of several programs, and it was the job of the registrar's office to maintain the academic records of both the main campus and the extension programs. Since most of the students came from

outside the Philippines, the registrar's office helped them with the daunting task of securing student visas and also communicated advice to them regarding their move to Baguio.

Morar brought a wealth of ministry experience to APTS including many years as a pastor's wife. She intuitively understood the needs of the students and was effective in personal ministry. Like many other missionaries, she hosted a small group on Friday mornings. The host was expected to provide refreshments, and she was well known for her great cinnamon rolls. It is no wonder that many of the guests who came to the campus wanted to stay at her house. Her gift for hospitality was greatly appreciated. In 1998, Morar, well beyond retirement age by this time, felt compelled to return to the States to deal with some personal matters.<sup>27</sup>

Sheree Moon, fresh from itineration in the States, took her place. For Moon, the registrar's position was one of a sacred trust as she clearly recognized the gravity of training the next generation of leaders for the churches throughout the Asia Pacific Region.<sup>28</sup> In overseeing APTS registration, Moon was involved in some important tasks which were highly unusual for a seminary registrar:

[I] was a part of tedious and detailed negotiations involved in getting release for mainland Chinese believers to attend the seminary. The first group consisted of three gifted young women evangelists. Two of which had suffered imprisonment and torture for the sake of the Gospel. Others followed this group and during this time APTS received its first Vietnamese believers for training.<sup>29</sup>

In this and all her work, Moon felt her role served to fulfill APTS's function of training leadership from all over the Asia Pacific.

When the Rozells had to leave the field because of Adel's health, Donna Brown, a veteran missionary to Indonesia, moved to APTS in June 1998 to serve as the director of the extension program. Highly qualified to teach, Brown was enrolled in a doctoral program and had extensive teaching experience in Bible schools in Indonesia. Her fluency in *Bahasa*, the national language of both Indonesia and Malaysia, allowed her to communicate with students from that region in their native tongue. This position gave her the opportunity of fulfilling a real burden that she had for training those who would teach in the various Bible schools throughout the region. Her greatest passion was for helping national teachers to improve their teaching methodologies in the content of their courses.<sup>30</sup> She also taught some courses at the main campus. Brown left in April 2002 for itineration and to complete her doctorate. She eventually returned to Indonesia.

Harold and Kaye Cole arrived in 1996 after serving for one term in Thailand. They transferred because there was an opportunity for evangelism in the Philippines that was a better fit for Harold's ministry gifts.<sup>31</sup> Although they were not assigned to APTS at the outset, they lived on campus, an ideal environment for their two young children, Josh and Joy. They immediately began ministry in evangelism, church planting, children's ministry, and leadership development.<sup>32</sup> Cole used a variety of methods in his outreaches including films. The Coles also became involved in teaching at and financially supporting the Mountain Pastor's Training Center. This was a non-traditional Bible school that met in a nearby church and was designed to give local mountain pastors on-the-job training since most of them had not been to Bible school. The Coles also trained local churches in children's ministry, held children's crusades, and helped put up several church buildings.<sup>33</sup>

The Coles first long-term assignment with the school came in 1997. Kaye taught in the English program for a year. Harold was asked to represent the DFM in leadership in the first ever Missionary Training Program (MTP), which was jointly sponsored by APTS and the Assemblies of God Asian Mission Association (AGAMA), to be held on the APTS campus. AGAMA was a cooperative effort of the Assemblies of God General Councils throughout the Asia Pacific region, tasked with promoting missions, as well as selecting and training missionaries from the Asia Pacific to go to other parts of the region. The Missionary Training Program was designed to play a critical role in helping train those missionaries.

In the beginning, Cole taught part of the program and was responsible for the practicum where the students were sent out to the churches in the mountains of the Baguio area for practical ministry. This provided an excellent cross-cultural experience, especially for those from outside the Philippines. Since the course was also offered for graduate credit and he was in the master's program at APTS, Cole took the course himself and eventually went on to become the director of the program.

While there had been Asians on the faculty of the school in the early years, the APTS leadership began an increased effort in the 1980s to attract Asian faculty by offering a scholarship program to deserving students. In turn, those who participated in the program committed themselves to joining the faculty during and after their studies.

In 1983, the APTS board invited Wonsuk Ma, a Korean APTS graduate, to join the faculty development program and become a full-time member of the faculty. He was the first one to go through this program. In 1996, both he and his wife, Julie, whose study the Mas funded separately, completed a PhD from Fuller



Theological Seminary in California. Julie joined the APTS faculty after their return to the campus in 1996. Other Asians, including Norma Lam from Malaysia, Joseph Suico, Roli dela Cruz, and Lemuel Engcoy from the Philippines, went through the faculty development program and have blessed the school.

The inclusion of Asians as faculty brought together a rich cultural diversity, already reflected in the student body, which could be compared to a salad in which the flavor of every ingredient contributes to the whole. Leota Morar referred to this as a “fascinating cultural experience.”<sup>34</sup> Except for Wonsuk Ma, most of the Asian faculty members joined APTS after the school moved to Baguio. Most, if not all, of the American APTS missionaries lived on campus in Baguio, which was the exact opposite of the situation in Valenzuela. This was a boon for the school as the missionaries’ house or apartment rent supported the school while it allowed the missionaries to be close to their work. Additionally, people from many nations and cultures lived together in a small community so everyone had the opportunity to stretch and grow in relationship to one another, which for many was a extremely enriching experience.

But like most things in life, with the blessings came some challenges. While the salad comparison highlights the blessings, life for the missionaries on the APTS campus could also be compared to living in a fish tank in the sense that their private lives as well as their public ministries were open for all to see. This gave students an opportunity to see how missionaries followed Jesus in everyday life. But it also diminished the missionaries’ ability to get away from their work or find privacy—a cherished American value. Additionally, beyond their demanding teaching and administrative responsibilities, faculty participated in endless committee meetings, numerous social

functions, research, and all the extra jobs that, like any other school, needed to be done.

Some of the faculty reflected on their experiences. Barbara Liddle, who was with APTS in both locations and was one of the few faculty members to live on campus in Valenzuela, compared the two situations:

Their [the missionaries serving at FEAST in Valenzuela] living standards were also very similar to that of the other faculty on campus. Even the missionaries who lived in town, such as the Bob Soderbergs, often had student gatherings in their home and were very accessible to anyone. FEAST married student housing, what there was, gave them more privileges than the single students, but again, fellowship was close and freely exchanged among faculty and students from all countries. When the campus moved to APTS, the contrast in living situations was perhaps more noticeable, but all the faculty regularly had the students in their homes for meetings, meals, etc. The school has always been a close-knit community. I see it as very positive.<sup>35</sup>

Gary Flokstra, a colleague of Liddle, had a different opinion:

The vast majority of missionaries at FEAST created a "little America" because we were not or never had been challenged to think in cross cultural terms or to learn a local language. Most of the missionaries didn't spend the time necessary to build relationship with the students and nationals and didn't understand the cross-cultural aspect. You must put me in that list.<sup>36</sup>

But for Flokstra, learning and growth did come, and he and Glenna had great times of fellowship with those from other cultures.

Wonsuk Ma, the longest serving faculty member in the history of the school (1983–2006) felt that, overall, serving at APTS was a positive experience but offered some critical analysis:

One point I need to make about the cultural and linguistic diversity of FEAST is that for convenience's sake, English has become the lingua franca. This certainly has an empowering effect for many non-English speakers, although they had to go through an excruciating process of learning often by swallowing their pride. However, I wonder if there is another, and this time, more negative side effect of this: the West has to be benchmarked. That made FEAST virtually a "small USA" just as John Hay once was to many Filipinos. Although the school was established to train Asian Pentecostal leaders, I hope that this did not promote the notion that the ideal Asian church leadership is all the qualifications to be found in an ideal Pentecostal pastor in Springfield, Missouri. This west-centric notion of Christianity is against what has been happening in the world. . . .

The long and short of it is that, even if the multi-cultural living with faculty seems to be close to the ideal, it requires a close scrutiny and deep sensitivity to each other and each other's cultures, resources and even feelings. In such an environment, faculty members live with unbearable mental stress bombarded by a dominant norm of life, and always watched by everyone else as if they

were in a glass fish tank. When survived successfully, FEAST has potential to produce exceptional leaders. But I am afraid that the drop-out may also be costly.<sup>37</sup>

Ma went on to explain that his reference to benchmarking the West meant that the economic “standard of missionary life has by default been set by the American founders of the school.”<sup>38</sup> As the various Asia Pacific General Councils made a concerted effort to provide missionary faculty members for the school, the economic disparity between the missionaries was heightened by living in close proximity to one another. Few countries in the Asia Pacific had the economic affluence to support their missionaries at the level that U.S. missionaries were supported. While the APTS leadership was not in a position to bring total parity, they addressed this issue in a number of ways. This included the provision of, in time, good quality housing at about the same level of comfort for all missionaries with subsidized rent if needed.

But the struggle for the Asians was not always regarding the external. Again, Ma offers some critical reflection on this disparity:

Now for the faculty level, whether the “missionary principle” is going to work best for the school is always a point of contention. At the end, the kind of equality that seems to be visible may come with many invisible ‘inequalities’ of struggle and emotion. Even if Julie and I came from a ‘better resourced’ Asian church, we went through much of the process of struggle. This is no one's fault, but the system has been never perfect.<sup>39</sup>

While disparity was a fact of life, the APTS leadership made a consistent effort to develop a genuine Christian community through worship, fellowship events, and prayer. These opportunities to strengthen relationships included Tuesday through Thursday chapel services, small groups, which met on Fridays in the homes of the faculty and other missionaries, and monthly prayer meetings for the faculty and administration. Social events for the whole school provided opportunities for corporate fellowship. Besides this, students and faculty gave and received numerous informal invitations to dinners, picnics, coffee, and just getting together to chat both on campus and around Baguio City. The end of the twentieth century found APTS with a solid track record of training Asians for ministry within their own context and poised to meet the demands of the new millennium.

## NATIONWIDE PROGRAMS

Healed from the split of the 1970s, the PGCAG was ready to move forward, and the AGMF was ready to help. What may not be immediately clear, however, is that the reunited PGCAG began to focus more on church planting, and the results proved to be tremendous. All AGMF ministries sought to capitalize on and conserve the fruit of the charismatic movement that was continuing to sweep the nation in the 1980s.

### CHRISTIAN EDUCATION

Spectacular growth from the charismatic movement brought with it the challenge of adequately discipling new believers. Dwayne and Gayle Turner recognized this need and were among those who accepted the immense challenge to produce materials that would help new multitudes of new believers come to maturity in Christ. Turner related how he became involved:

Supt. Eli Javier and Wes Hurst were in conference and Javier appealed [to Hurst] to have someone well trained and experienced in C. Ed. to be sent to help them develop a quality C. Ed. [Christian Education] program. At almost the same time, God was dealing with my heart about such a need. Javier's request and my vision landed on Hurst's desk at just about the same time. So the deal was made.<sup>1</sup>

Both the AGMF and PGCAG leaders heartily endorsed Turner's proposal, which centered on the biblical conviction that

the pastor has the responsibility of training others to do the work of the ministry.<sup>2</sup>

When he and Gayle returned from the States in 1979, they moved to Manila and he began to work on a comprehensive, integrated, nationwide, adult level Christian education program to address this concern, working closely with Javier and Trinidad Seleky. That it targeted adults was understandable since the Charismatic movement seemed to have mainly impacted adults. The program addressed the discipleship needs of new believers, the development of a spiritual life for all followers of Christ, two levels of training for laymen and another two for pastors, plus a level of training for leadership.<sup>3</sup> The courses were designed to be taught during a Sunday School hour, midweek Bible study, or special seminar. The materials were to be published in English and four of the Philippine languages, meaning that much time and effort was given to translating and editing. The teacher's guide was only done in English, perhaps to cut costs.

Other missionaries became involved at various stages and locations of the program's development and implementation. Joyce Burnett worked in curriculum development. Jim and Betty Curtis, new missionaries who had arrived in 1977, helped in the Eastern Visayas region. John and Sally Stump, another missionary couple who arrived in March 1979, worked in the central Visayas. Gerald and Alice Horne, yet another new couple who had arrived in August 1972, were involved in the program in Mindanao. Gayle Turner handled the office procedures in Manila, meaning that she did the nitty-gritty work.<sup>4</sup> The Turners were a couple that not only had a great vision but also possessed the needed administrative skills to see the vision fulfilled.

It took about nine months before the program was ready to be implemented. Considering the number of courses to be

written, edited, and then translated and edited in four languages, plus the time needed for layout and printing, they actually moved quite quickly. Heavy promotion was also necessary. When the General Council convened in May 1979, mainly with the purpose of reuniting the two factions, Turner was able to present the program. In 1980, Dwayne experienced a chronic infection that seemed incurable. When they returned to the States for itineration in 1983, the Turners were advised not to return to the tropics until a cure could be found, so they resigned their missions appointment.<sup>5</sup> Unfortunately, because of lack of funding and the Turners unexpected departure, the program did not fare well, although Eli Javier regarded Dwayne Turner as one of the best missionaries the AGMF ever had because he was a team player and worked in partnership with the PGCAG.<sup>6</sup>

### **JIMMY SWAGGART MINISTRIES**

American evangelist Jimmy Swaggart, an ordained minister with the U.S. General Council of the Assemblies of God, was well known and respected for his love for and involvement in missions. Jimmy Swaggart Ministries (JSM) became actively involved in ministry in the Philippines in 1981 and funded a number of projects. Most of the expenses were paid from Swaggart's office in the United States, although JSM Manila office staffer Grace Banzon noted that local support was also given.<sup>7</sup> Alice Horne reported that by 1985, the local support had grown to the rather substantial figure of \$10,000 a month.<sup>8</sup> Swaggart ran his support through the DFM, and DFM missionaries handled his ministry efforts in the various fields where they were involved.

The first director of JSM was Virgie Cruz from 1981 to 1984. Dave and Jean Ohlerking, who had served at Evangel Press for a



term in the 1970s, followed Cruz for a short stint. They were followed by David and Julie Markese, who arrived on the field in 1984 and served for a short time. Since Swaggart himself had appeal across denominational lines, Ohlerking tried to be ecumenical when offering medical clinics and other events, a practice he admitted didn't work too well with most events hosted by PGCAG pastors.<sup>9</sup> The Markeses ultimately accepted an invitation to work at Swaggart's headquarters in Baton Rouge, Louisiana, and terminated their missionary service with the DFM. When the Markeses left in 1985, Gerald and Alice Horne moved up from Mindanao to take the helm.

JSM's first project in the Philippines was television ministry. The ministry aired Swaggart's evangelistic program, the *Telecast*, as well as a daily program known as *A Study in the Word*. The *Telecast* was shown twice a week with an estimated viewing audience in excess of 250,000 people. *A Study in the Word* attracted about twenty thousand people daily. The *Telecast* became popular among some of the Muslim groups in Mindanao, and Muslims came to Christ as a result. Some of the Imams greatly respected Swaggart because he preached his convictions without apology. They even took notes on his messages and used them in their sermons in the mosques.<sup>10</sup>

A phone number flashed on the screen for people to call the JSM office in Manila for counseling. Some callers telephoned regularly and struck up a friendship with the counselor. Volunteer pastors did the counseling and prayed with the callers. They also referred callers to the nearest church. On two occasions, Swaggart came personally and conducted crusades, and gave the follow-up cards to the local pastors. Many of Swaggart's own booklets were used in follow-up.<sup>11</sup>

All programming originated from Baton Rouge, meaning that the gospel was communicated through the lens of southern

American culture. Gerald Horne felt that this was no problem as English is widely spoken and Filipinos are generally pro-American.<sup>12</sup> Grace Banzon agreed that many understood, but that some struggled with English comprehension. She also noted that some, though not the majority, were confused because the gospel was packaged in a Western mindset.<sup>13</sup> In this respect, JSM differed considerably from ministries like APMM, which sought to communicate Christ through the local language and culture, making the gospel more easily understandable and relevant.

Gerald and Alice Horne took the helm of the ministry in 1985. Alice supervised the five Filipinos who were employed in the office, handling business and correspondence with the two to three hundred people per month who wrote in to ask for counseling after seeing the programs.<sup>14</sup> She also supervised those who worked in the bookstore where Swaggart's many books, booklets, and tapes were sold.<sup>15</sup> Banzon noted that the booklets were quite popular because they were easily affordable.<sup>16</sup> Alice Horne stated that the income from the bookstore was sufficient to pay the workers' salaries.<sup>17</sup> One of the ladies in the office, Gaye Bermeo, who later worked for Dan Anglin at APBSRO, said that she learned a lot about administration and employee relations from the Hornes. Horne helped her improve her writing skills, and all of this served to boost her self-confidence.<sup>18</sup>

Horne was responsible for a second major JSM project, medical outreaches which included four vans and twenty medical personnel. Staffed by paid medical professionals, clinics were held in Assemblies of God churches. People found healing for their bodies through prayer and medical treatment, and hope for their souls. Apparently, the clinics were not always

mobile. There appears to have been some clinics that were permanently located in some of the urban areas. In 1985, the medical clinics treated more than nineteen thousand people of whom more than seven thousand prayed to receive Christ.<sup>19</sup> ICI materials were used for follow-up. By 1987, the AGMF also had fifty-nine feeding programs feeding 1,180 children five days a week.<sup>20</sup> Twenty-five programs were sponsored by JSM on the island of Negros in the Western Visayas, and others were supported by the AGMF and other interested individuals in the Philippines.<sup>21</sup> Many children came to Christ through these programs.

Having a ministry with this kind of resources and potential seemed almost too good to be true. It was great while it lasted, but the end came quickly and without warning. In February 1988, Swaggart was exposed for moral failure and eventually refused to come under ministerial discipline from the U.S. General Council of the Assemblies of God. The result was catastrophic around the world. In the Philippines, confusion reigned. Swaggart's fall hit the Manila JSM office hard. Gaye Bermeo felt betrayed when he refused the discipline.<sup>22</sup> Grace Banzon didn't believe it until she heard his public confession.<sup>23</sup> People came into the office crying and questioning their salvation. The staff, who were deeply hurt themselves, assured them that while men fail, Jesus does not.<sup>24</sup> Of course, many programs had to be cut.

The financial cutbacks included missionaries since many who worked with Swaggart were also supported by him. More importantly, trust had been broken and an opportunity was given to the enemies of the gospel to mock the name of Christ. But while the impact was devastating, it was not fatal. Members of U.S. Assemblies of God churches increased their missions

giving. Some people in the DFM had recognized that no one man's ministry could remain this large forever and steps had been taken to mitigate against an eventual decline.<sup>25</sup>

Convinced that their primary allegiance was to the DFM, the Hornes, on furlough at the time in the States, resigned as the directors of the JSM so as not to tarnish the image of the DFM.<sup>26</sup> When they returned the following year, they served as interim pastors for a year at Clark Assembly of God before returning to Mindanao.

### **PHILIPPINE HEALTHCARE MINISTRIES**

In March, 1988, right after Swaggart's fall, John and Donna Balikowski arrived in answer to God's call to compassion ministries in the Philippines. Balikowski was unique in that he was both a dentist and a pharmacist, giving him a versatility that proved to be valuable in their ministry. Both were credentialed ministers with the U.S. General Council.

The Balikowskis came to Christ a bit later in life. Socially acceptable and financially secure, they had everything the world had to offer, and yet their lives were empty until they came to Christ.<sup>27</sup> They searched for a relationship with God and true meaning in life. One day, their fourteen-year old son, John Jr., came home and said, "When I die, I am going straight to heaven, but if you die, you are going straight to hell."<sup>28</sup> After the shock wore off, he explained that he had gone to a Bible study at a Christian coffeehouse and received Christ. The Balikowskis got interested and came to Christ through the coffeehouse as well. After coming to grips with the claims of Christ, John Sr. offered his talents to the Lord for service and spent the next twelve years making short-term missions trips before God told him to

sell his dental practice and go into missions full-time. John was one month shy of his fiftieth birthday when they arrived in the Philippines.

The Balikowskis were slated to oversee Swaggart's medical vans. With Swaggart's moral failure, the funding for the medical ministry through AGMF dried up, although JSM ministry continued independently for some time. The AGMF, however, secured two of the four vans. Since the Balikowskis had been told that Swaggart would fund the vans, they did not raise funds to keep them on the road. So from the beginning, they relied on the churches holding clinics to provide food and lodging for the medical teams. This proved to be a blessing when, years later, the Balikowskis left the field, and the ministry was able to continue supporting itself.<sup>29</sup> With JSM involvement gone, the ministry needed a new identity, and Philippine Healthcare Ministries (PHCM, now Practice His Care Ministries) was born.

Their team was made up of Filipino doctors and nurses, many of whom raised their own support. Whenever possible, they also brought in teams from the U.S. Healthcare Ministries (HCM) to augment their ministry. Their normal procedure was to wait for invitations from churches to hold a clinic, usually in the church building. This served the double function of breaking down the fear of entering a non-Catholic church building, and giving exposure to the church in the community.

In 1989, the Balikowskis and their team held 131 clinics in ninety-two churches throughout Luzon and parts of Leyte, traveling in all kinds of terrain and road conditions, and often living in simple circumstances. They had more invitations than they could possibly accept. Some of the towns had few, if any, doctors and the cost of medicine was beyond the reach of many, so they filled a real need. Evangelism was a paramount concern,

and in 1989 they prayed with 5,700 people to receive Christ in the counseling program that was part of the clinic.<sup>30</sup> The results for 1990 were similar, with one hundred clinics held in seventy churches, with 5,300 expressing a desire to follow Jesus.<sup>31</sup> The churches were then responsible for the follow-up.

But not all issues could be resolved with medicine. One young girl had not slept more than twenty minutes at a time for more than a month. The Balikowskis' medical team checked her over and discovered her to be in excellent health otherwise. Then her mother admitted that she had taken the girl to a witch doctor just before she began manifesting this problem. Since witch doctors are well known to be in contact with the powers of darkness, the medical team realized that the child may have been cursed. They prayed over her in the name of Jesus, and the child instantly fell sound asleep in the arms of her amazed mother, who then accepted Christ immediately.<sup>32</sup> Other miracles also occurred:

A man paralyzed following a stroke came to the clinic and after prayer was instantly healed. A Muslim mother who had brought her sick daughter to the clinic witnessed the miracle and accepted Jesus into her heart. On the following Sunday, she brought her husband and another Muslim couple to the church and they all received Jesus as their Savior. God confirmed the ministry of His Word with many such miracles.<sup>33</sup>

When the Baguio earthquake hit in 1990, PHCM was given the opportunity to coordinate the relief effort. Working closely with the PGCAG, they assessed needs, strategized relief distribution, assisted with medical care, provided food, and helped rebuild some homes, especially those of Assemblies of God families.<sup>34</sup>

Not all their ministry was mobile. In 1988, they began an outreach at the Payatas dump, one of Metro Manila's famed garbage collection sites where an estimated sixty thousand of the poorest of the poor lived and daily scavenged for food and salable refuse.<sup>35</sup> They worked with a couple of PGCAG pastors and a preschool sixty children attended, providing them with vitamins, a snack, school uniforms, regular medical checkups, and an opportunity to know Jesus Christ.<sup>36</sup>

Through the ministry at Payatas, the Balikowskis met a lady named Tess Gumatay, a laywoman who helped with the church there. When she saw their ministry, she knew she wanted to get involved, even though she had no medical background. She was really challenged to do something for the poor through their example. When the Balikowskis invited her to join the team in April 1991, she quit her job and became the PHCM book-keeper. The relationship grew and prospered, and Gumatay's responsibilities increased. In 1994, the Balikowskis accepted an invitation from the U.S. Healthcare Ministry to join the stateside team so they relocated to Florida, and the PHCM team was turned over to Gumatay, who was able to carry on the ministry with local funding.

In 1997, when HCM moved from Florida to Springfield, Missouri, the Balikowskis felt led to return to the Philippines. When they came back, the Filipinos thought that they would resume the leadership of PHCM, but God had spoken to them to live in Dumaguete City, Negros Occidental, in the Western Visayas, and start a local medical team in the region. As of the time of this writing, they are the only AGMF missionaries to have lived there. Gumatay remained at the helm of the PHCM and worked in partnership with the Balikowskis. They were in Dumaguete for more than a year but were unable to start a

team due to lack of Christian medical professionals. When John went to Bacolod, in nearby Negros Occidental, to speak at a church anniversary, he was able to recruit members for a team in that region. They then moved to Bacolod to develop this team.<sup>37</sup>

Their passion at this point was to establish PHCM teams in each of the PGCAG's twenty districts. They continued to work with the U.S. Healthcare Ministries, hosting a number of medical teams from the States that worked in conjunction with a local or national team.

While in Bacolod, John was the first person ever elected to the post of field chairman who did not live in Manila. This was made possible in part by the changes in the position that were made in 1990 and in part by the telecommunications revolution that made nationwide and international communication so much easier.

In 2000, DFM changed the position from field chairman to country moderator, a confusing term not yet wholly in use by the PGCAG. The field chairman had been a one-year elected position. The country moderator was a two-year appointed post which enabled a person to accomplish more when he was settled into the job and avoided the challenges that come with a constant changeover of leadership. Making it an appointed position gave the area director the opportunity to pick someone with whom he could work.

In 2000, the Balikowskis felt that they had achieved all that God wanted them to do in the Visayas and moved to Manila. While they were in Manila, tragedy struck the Payatas dump on July 10, 2000, when a fifty-foot high mound of garbage collapsed due to excessive rain in the area. An estimated two hundred shacks sitting atop the garbage heap were buried. More than 220 people died. Tess Gumatay, by now the pastor of



one of the churches there as well as the director of PHCM, arrived shortly after it happened:

I remember it very well, I was going there early morning, 7 o'clock and I just felt there was commotion already, even when I rode the jeepney going to Payatas. I saw people crying and almost hysterical and I said "what happened?" and they said the avalanche took place in Payatas. The bigger trash fell on many people that are living just under ... the mountain of rubbish that is there. And then, when I heard it, I ran to the church and right away I said, let's go; let's see what the condition of the people. And we went there and it was really so. . . I could not describe the feeling. . . there was sorrow and pain, and I could see the people really... really hurt, hurting, looking for their missing members of their family. You know, it's very precious to them whatever they have. . . in the possession, these are treasures for them even if to some people it's trash, they are valuable to them because that's where they are getting their source of livelihood.<sup>38</sup>

Although neither of the two PG-CAG churches there was physically damaged, some of their members lost their lives. Gumatay responded quickly by offering her church as an evacuation center. She was also able to locate some food and clothing. PHCM and the Balikowskis responded to the tragedy with medical clinics and relief goods.<sup>39</sup> Those affected by the tragedy were eventually relocated by the government to Rodriguez, Rizal, outside of Metro Manila. The Balikowskis followed them there and continued to minister to them. Through help from a new ministry known as Convoy of Hope, the Balikowskis started a sewing school that trained dozens of

women in starting home sewing businesses. Many of these women came to know the Lord during that time.<sup>40</sup>

When the Balikowskis moved to Manila, their ministry expanded beyond medical outreach. Convoy of Hope is a ministry to the poor and disadvantaged that was pioneered by a U.S. Assemblies of God minister, Hal Donaldson. Balikowski was named as the first director of the ministry in the Philippines. With his background in medical ministry and experience in disaster relief, he was well qualified to take on this responsibility.

Part of his responsibility involved processing containers of food and other consumable items shipped by Convoy of Hope. These would be used mainly in disaster relief, a real blessing in a calamity-prone country like the Philippines. Getting a container through the Bureau of Customs, however, was enough to try any man's soul. Officialdom was alive and well in the Philippines. Paperwork was unending. Government regulations also demanded that these items be distributed within a prescribed length of time and detailed reporting was required as to who received the goods, where, and when. Despite the headaches, many were blessed with much-needed food, vitamins, and other goods. In all of these efforts, the Balikowskis endeavored to lead people to Christ and integrate them into a local church. In June, 2003, the Balikowskis had reached the golden age and fulfilled a commitment that they had made to their children to retire and go home.

### **CHILDREN'S MINISTRIES**

Many missionaries ministered to children throughout the years in the Philippines, usually as part of a church they were pioneering. It was not until the mid-1980s that missionaries began to serve as full-time ministers to children, even founding

parachurch ministries to advance the work. Sheree Moon commented on the situation missionaries faced at the time:

These missionaries, privileged in the liberty of full time focus on reaching and discipling children, faced a challenge not unique to the Philippine context, of building awareness of the essential mandate by the Lord of including strategic ministry to children. (As illustrated by Jesus in Matthew 19:13–15 when He reproved the disciples in their view of the value of children’s spiritual needs.) Pastors and leaders faced with the demands of limited resources and pervasive need on every hand, responded to this challenge with varied degrees of enthusiasm. As these missionaries joined forces with the Filipino brothers and sisters called to reach the children, changes began to be evidenced in the general mindset regarding the value of ministry to the child.<sup>41</sup>

### **CHILD CARE CENTERS (CCC)**

Bob and Beverly Roberts, after some language study in Manila, arrived in Negros Occidental with their children Aaron, Trenton, and Amber, in January 1989. Natives of Michigan, Bob had received his call to become a missionary during a missions convention at Southeastern Assemblies of God Bible College (now Southeastern University). He was preparing his lunch after the morning chapel service when the presence of God came over him, and God impressed on him through a vision that he would be a missionary one day. He told his wife about it but did not push her into it. In 1986, after nine years of pastoring, God spoke to Beverly about missions. She told Bob and within a month they applied to DFM.<sup>42</sup>

From the beginning, they had a burden to care for children. When they began itinerating in 1986, JSM had a number of feeding programs going on in Bacolod, Negros Occidental, and Wes Hurst asked them to go there. After Swaggart's moral failure was revealed in February 1988, the programs were closed.

But the closure of the programs did not bring an end to the need nor did the Roberts' burden lessen, and they started the feeding programs again. All of the programs were hosted by local churches and were limited in enrollment to twenty children at a time. Children ages two to five were accepted into the program on the basis of the degree to which they were malnourished. Older children were occasionally admitted if there was space available.<sup>43</sup> Along with providing lunch five days a week, their holistic program included teaching basic hygiene and sanitation, and the pastor held a weekly Bible study for the parents. At least one parent of each child was required to attend the sessions. The children had their own Bible story time, taught by local volunteers, that was geared to their level. Church volunteers also did the marketing, cooking, and cleaning.<sup>44</sup> The normal cycle of the program was ninety days, but children stayed in the program until they had gained the proper weight. In the first three years, the program grew to one thousand children a day in approximately fifty programs scattered throughout the area.<sup>45</sup>

When the Roberts returned to the Philippines from itineration in June 1992, they settled in Manila with a goal of taking the CCC program all over the nation. While compassion was their vehicle of ministry, their main goal was to introduce men and women to the saving knowledge of Jesus Christ and see them become part of a local church. The program was also used to plant new churches through the mother-daughter

church planting system. The pastor of an existing church who had a burden to plant another church in a nearby area could host a feeding program in the part of the community that he desired to target for the new church. Members of the existing church then traveled to the church planting site to handle the program.<sup>46</sup>

The Roberts succeeded in their efforts to set up Child Care Centers nationwide, including in some Muslim areas. Inday Desabelle, a social worker who had served in the AGMF office in the 1980s, joined them in this effort. She explained that taking the program nationwide required a lot of travel to train church volunteers who enabled these programs to function.<sup>47</sup> By the end of 1994, the number of Child Care Centers (CCC) had increased to seventy-five, the staff had grown from six to fifteen, and the number of children being fed increased from one thousand to fifteen hundred.<sup>48</sup> Feeding this number of children one meal a day, five days a week, totaled 391,000 meals and almost four hundred bottles of vitamins.<sup>49</sup> This program was an excellent example of combining the biblical mandates to evangelize the lost and care for the poor in the name of Jesus.

In 1993, Roberts also became the ICI director, and that story is told in the next chapter. In 1996, the Roberts went home for itineration but retained the leadership of CCC until 1998, when they relocated to Springfield, Missouri, to accept the directorship of Asia's Little Ones (ALO), the children's ministries fundraising program for the entire Asia Pacific Region. Desabelle reflected that many in the provinces remembered the Roberts with deep appreciation for their ministry.<sup>50</sup> Dave and Beth Wenrich, new missionaries from the northeastern United States, arrived in 1998 to carry on the ministry of CCC, and their story is told later.

## ADDITIONAL NATIONWIDE PROGRAMS

### MORE CHILDREN'S MINISTRIES

Since half or more of the population of the Philippines was under eighteen years of age in the 1980s and 1990s, it is not surprising that God would lead missionaries burdened for children into a number of different approaches to reaching them.

#### **SUPER KIDS CLUB (SKC)**

In July 1990, a new television ministry, Super Kids Club (SKC), was launched by Berent and Margaret Knutsen in cooperation with the Christian Broadcasting Network's (CBN) 700 Club. The Knutsens, who had been missionaries to Malaysia and had lost their visas, came to the Philippines in 1989. Berent was teaching at BBC when he grasped the reality that multitudes of children in the Philippines knew about Jesus on the cross but did not realize that they could know Him personally. The burden continued to grow, and God gave them a plan.<sup>1</sup> The original plan called for television programming that targeted children who might not be permitted to attend a Bible-believing church but could receive Bible stories through the mail and learn about Jesus. Therefore, there was no plan in the beginning to connect them to a local church. The Knutsens thought that no more than three thousand children would want to join SKC. They were

shocked by the response.<sup>2</sup> The wisdom of not connecting them to a local church is open to question, but it must be questioned in light of Moon's comment regarding the preparedness of churches to minister to children. It must also be noted that, as time went on, a concerted effort was made to integrate the children into Assemblies of God churches.

The plan involved a long-time friend of the Knutsens, John James, an Assemblies of God minister who was working in Manila as the local manager for CBN. In the providence of God, the chairman of the largest TV network in the country, GMA Channel 7, was also a Christian. In what Knutsen described as a miracle, CBN, GMA-7, and the AGMF, with full endorsement from field director Bob Houlihan, agreed to work together.<sup>3</sup>

According to Knutsen, that endorsement from Houlihan proved to be a great encouragement to them at the beginning and throughout the project:

Clearly I can remember sitting in a coffee shop explaining my vision to our Field Director Bob Houlihan. This dream could have died in that shop. But we found our director to be a man of great vision and he encouraged us to go forward with this God-given idea. All the way Brother Houlihan has stood behind us, even in times of crises.<sup>4</sup>

GMA-7 television showed two of CBN's cartoon Bible story programs for children, *Flying House* and *Superbook*, six days a week. In conjunction with these programs, GMA-7 also gave SKC free advertising every day, inviting children to write in and become members of the Super Kids Club. Within seven months, membership had reached a stunning figure of more than seventy-five thousand.<sup>5</sup> In less than two years, more than 232,000 children had joined.<sup>6</sup> SKC was the first major Assemblies of God

ministry to extensively use television (APMM's main focus was radio). When GMA-7 went on satellite making it available in other countries, SKC went with it. It was incredible exposure. Over 450,000 children ultimately joined the club, demonstrating the power of the media and the potential it had for ministry.<sup>7</sup>

The CBN Manila office handled the incoming mail. In 1994, letters were pouring into the office at a rate of five to eight hundred daily, with an average of five thousand children joining SKC every month.<sup>8</sup> One child wrote in and said that all of his friends at school wanted to join SKC and sent with his letter a handwritten list of 147 of their names and addresses. Many parents and teachers wrote thank-you letters to the SKC office because they had noted the changes in their children's lives.<sup>9</sup> Hundreds of children also wrote to say that their lives had been changed by the power of Jesus Christ.<sup>10</sup>

At the SKC offices, the Knutsens planned and prepared the mailings, available in both Tagalog and English, to the ever-increasing number of club members. They also paid the ever-increasing postage bill.<sup>11</sup> By the end of 1993, more than 1.8 million pieces of literature had been mailed.<sup>12</sup> The challenge mounted as major electrical problems in Manila resulted in constant brownouts. The brownouts shut down the stamping machine at the post office which made mailings difficult or impossible.<sup>13</sup>

One of the mail-outs was the Achiever series which totaled four lessons and a certificate to those who graduated. By 1994, over forty thousand kids had sent in their answer sheets to the SKC office. Their parents were invited to enroll in the ICI's Great Questions of Life series.<sup>14</sup> By 1995, fifty thousand pieces of literature were being mailed out every month.<sup>15</sup>

The Knutsens and their SKC staff also scheduled special events. SKC monthly rallies, featuring music, drama, and puppets



in various locations, were designed to make personal contact with their viewers. Rally organizers gave the names of kids who were club members to local pastors to contact and invite them to the rallies. Thousands of children prayed to receive Christ. Local churches were involved to attempt to integrate these kids into their church programs. International Charismatic Service once hosted a rally for six thousand SKC members living in its area, which greatly enhanced their children's ministries. Other churches also grew from other SKC rallies.<sup>16</sup>

By the time the Knutsens left the Philippines to retire in May 1994, the commercials advertising SKC had been taken off the air, but letters continued to pour into the office from children who wanted to join SKC.

Steve and Linda Long assumed the leadership of SKC when the Knutsens left. The Longs, who are natives of Washington state, had pastored for a number of years before coming to the Philippines in 1983. Steve, a nephew of Jim and Velma Long, described how he was called into missions after being saved and filled with the Spirit as a child:

My Uncle Jim and Aunt Velma were preparing to go to India as missionaries. (Uncle Jim and Aunt Velma later went to the Philippines.) They sent a letter to my parents to share the joy of being able to fulfill God's call on their lives for missionary service. My parents read that letter out loud to me and my brother and sister. I remember praying at my bedside that evening, "Lord, if you want me to be a missionary, I'll be one." From that moment on, I knew (a deep conviction in my heart) that was what He wanted me to be.<sup>17</sup>

Linda surrendered her life to Christ at age fourteen, although she had known that she was called into missions since she was a child, and received the baptism in the Holy Spirit shortly after her salvation.<sup>18</sup>

The Longs ministered in various capacities in the Philippines before taking the leadership of SKC (see chapter 25). By this time, the DFM was providing substantial funding to run the office, and the DFM leadership felt that more focus should be given to discipling the children already enrolled, rather than taking in new members. But thousands of children continued to write in to join SKC. According to Steve:

In 1993, the commercial on 700 Club with "Ate Pia" singing the SKC theme song and inviting the kids to write in and join, was discontinued. CBN 700 Club showed the cartoon series Super Book and Flying House long before and after 1995. . . . Nevertheless, the enthusiastic enrollment of kids seemed to take on a life of its own. ABS-CBN, Channel 7 told us that those two cartoon series were the number one rated television programs by far for all television networks throughout the Philippines. . . . I found it interesting that when we returned to the Philippines in 1998 for our 4th term, Linda and I went to the Ortigas Center Post Office to check if there had been mail held for us during our absence. The postal clerk showed us a number of bags of thousands of letters from kids writing to join SKC, even after it had been closed.<sup>19</sup>

In 1994, two hundred thousand children had completed the discipleship materials. Of these, 80 percent indicated that they had chosen to follow Jesus.<sup>20</sup> Getting these children connected to a local church was a key to discipling them so the Longs

worked hard at getting the names of the children to interested pastors nearest to where the children lived. The Longs also produced a manual on how to do a SKC rally that helped pastors locate the children.<sup>21</sup>

Sheree Moon took the reins of the ministry when the Longs returned to the States for itineration in 1995. By this time, the DFM leadership had decided to discontinue the ministry because funds for television air time were no longer available from CBN despite the great potential for continuing ministry, and it was Moon's responsibility to oversee closing it. Moon and the office staff did everything they could to get the children involved in a local church.<sup>22</sup>

### **OTHER NATIONWIDE CHILDREN'S MINISTRIES**

Larry and Betty Dotson came from California to the Philippines in 1986. They also had a burden and passion to minister to children. Dotson earned his DMin in children's ministry at Union Theological Seminary in Manila. His DMin project was to develop a children's manual that could be used in local churches. The Dotsons had a puppet team and were heavily involved in training Sunday School teachers and children's ministries workers. Many, perhaps most, of their training seminars involved workers from many churches. At one seminar where they taught puppet ministry, over fifty-two churches were represented.<sup>23</sup>

The Dotsons were also involved directly in children's evangelism. In one case, they ministered to 450 children of the poorest of the poor at the Payatas dump. Many of the kids received Christ for the first time at their outreach.<sup>24</sup> At another children's outreach in Bacolod, 1,400 children attended and

most of them, along with many parents, responded positively to the altar call.<sup>25</sup> The Dotsons also worked with the Knutsens in conducting SKC rallies.

In some cases, workers training and children's crusades went hand in hand. In 1995, they held a children's ministries congress where more than two hundred people from twenty-five churches attended. The goal of this congress was a panoramic approach to teaching how to minister to children spiritually, mentally, and physically.<sup>26</sup>

While serving in their first term, their only child, Nathan David, was born. While the birth itself appears to have been normal, Betty had been diagnosed with cancer which threatened both her life and the baby's. But God intervened and healed her, and Nathan was born perfectly healthy.<sup>27</sup> However, they returned to the States for furlough in 1996 and were unable to return for health reasons.

When Sheree Moon returned from itineration in 1991, she enrolled in language study with the understanding that she would lead in the development of national Royal Rangers and Missionettes programs. A big asset to the program was Amos Foster who, with his wife, Betty, had come to the Philippines as missionaries in 1989, after having secular careers in the States. Amos had been a sheet and metal worker for the U.S. government for thirty years, and Betty had a background in education with a masters degree in counseling. For perhaps as many as thirty years, Foster had served as the leader of the Royal Rangers program in their home church in Texas and was passionate about seeing boys come to Christ. The PGCA recognized both his qualifications and his burden when they appointed him the Royal Rangers National Training Coordinator in 1993.

Foster traveled extensively to promote the program, hold training seminars, and starting programs in various churches.<sup>28</sup> Despite his best efforts, the program did not take root in the Philippines and apparently ended shortly after their retirement in 1995. Looking back, Foster explained that the program failed because there was no one to continue the constant, hands-on leadership that was needed since he couldn't be everywhere at once when they were on the field, and there was no one to replace him when they left.<sup>29</sup>

But serving in Royal Rangers was only a part-time ministry for Amos Foster. Their main work was running a guest home for missionaries and visiting ministers who came through Manila. Since Manila is the travel hub of the nation, many missionaries and their guests continually passed through, and the guest-house met a real need. The house was located in the White Plains area of Quezon City, the largest metropolis in the Metro Manila region. Many of the missionaries resident in Manila also lived in the area, and the guesthouse often became the social center of Manila missionary life.

Betty, whose background was in educational counseling, became heavily involved in the counseling ministry at Word of Hope Christian Family Fellowship of the Assemblies of God. This was a growing church that was pioneered by David Sobrepeña in 1988 along the EDSA, Metro Manila's largest thoroughfare. Sobrepeña also served as the general superintendent of the PGCG from 1997 to 2006. Betty taught seminars on counseling at minister's gatherings from time to time. The Fosters also had some involvement in Evangel Bible College in Daraga, Albay.<sup>30</sup>

Sheree Moon and Gaye Bermeo officially opened the Missionettes program in November 1991. The two had developed a deep friendship while working together at APBSRO, and Moon

encouraged Bermeo to develop and renew her gift for children's ministry by taking a course in Christian education.<sup>31</sup>

In this new ministry, they worked well together. Launching the Missionettes program was a massive task that included translating U.S. materials from English into more than one local language, adapting them to the Filipino context, and convincing the churches to get involved.<sup>32</sup> Ultimately, it didn't work. For some reason, translating the materials was never finished, and the local churches expressed a desire for them to be in the dialects rather than English. For Bermeo, one of the reasons it failed was cultural. The Missionettes program, like American culture in general, was geared to individuals, and did not fit group values of Filipinos.<sup>33</sup>

But all was not lost. Both women realized that the PGCA needs for reaching and discipling children were staggering. Moon's assessment of the situation also hints at why she felt the Missionettes program did not take off as they had hoped:

It became increasingly clear that it was necessary to minister first to basic needs of providing support to the Philippine[s] General Council in fundamental children's discipleship materials and intensive effort to raise the consciousness of pastors, leaders and Christians in general of the value of prioritizing children's evangelism and discipleship nationwide. Pastors and children's workers were handicapped with little or no resources for Sunday school, VBS and children's church. Because of the need for basic discipleship materials, decision was made to put human resources and other resources first into basic needs of SS and children's church curriculum and training of children's workers.<sup>34</sup>

Recognizing the need gave Moon a great burden to partner with the PGCAG leadership to develop strong children's ministries for local churches. She felt that if this could be done, auxiliary ministries such as Royal Rangers and Missionettes could then augment these ministries.<sup>35</sup> She began to work closely with the PGCAG to accomplish these goals. In time, she accepted a formal appointment from the AGMF executive committee to serve as its liaison to the PGCAG's Christian education committee, which was chaired by Aida Musa, a Filipino faculty member at BBC. The weight of this official endorsement from AGMF, coupled with her deep friendship with those involved, and her congenial spirit developed into a powerful, long-term, and fruitful partnership.

Moon and the Filipinos with whom she served worked to provide training for teachers in the local churches at every level through seminars throughout the country. Part of the challenge of encouraging churches to start Sunday Schools and children's ministries was the chronic need for curriculum. Developing materials called for people with the specific talents of creative writing and editing. In 2000, the PGCAG Christian Education department produced the first manual of the Philippine Children's Curriculum (PCC), adapted from a similar project done in Africa. This curriculum was published by ICI with a generous grant from BGMC. This manual was developed by a gifted team of Filipinos plus missionaries Harold and Kaye Cole and missionary associate Tanya Jo Shipley from APTS, who worked with Moon, Musa, and Bermeo. Their goal was to provide a multipurpose one-year curriculum that would be culturally relevant, could be used at various age levels, and was reasonably priced. They succeeded. The curriculum was widely used throughout the Philippines and in other nations.<sup>36</sup>

## **THE BARRIO CHURCH BUILDING PROGRAM**

As the PGCAG continued to plant churches, the AGMF worked with them to help put up buildings to house the churches, even though the Filipinos planted them faster than buildings could be constructed. Throughout the years, many missionaries helped with individual church building projects where possible. Ernie Reb, the independent missionary who built about 450 church buildings for the PGCAG, had been a great blessing, but God was giving a great increase in church planting throughout the PGCAG and additional help was needed.

Warner Miles, a veteran DFM missionary evangelist to Korea, had mentioned to Steve and Linda Long his desire to help raise funds for church buildings in the Philippines and they encouraged him to pursue his dream. Miles originally committed to raising funds for a hundred church buildings—basic cement structures which at the time each cost about \$2,850. The local congregations in the Philippines assumed responsibility for providing a lot and labor for construction. Jim Curtis, the field chairman at the time, handled the first twelve projects, but then asked the Longs to take over leadership of the program when they returned from furlough in 1988.<sup>37</sup> Steve also taught at BBC during this time, both at the main campus and in one of the extensions.

By 1991, 130 buildings had been completed nationwide with another twenty to be completed shortly thereafter. Administrating the program was not as easy as it might seem. Strict accounting procedures and a biblical mandate for accountability required Long to have regular interaction with the district superintendents of all districts where there were



ongoing projects while Linda processed all the applications and wrote the project's many reports. In addition, Steve traveled to many of the places to check out the proposed building sites or to preach the dedication when the buildings were finished. When the program was closed in 1995, a total of 233 churches had been built. While the need for more buildings far outstripped the availability of funds, the Filipino pastors rejoiced over what God had provided. Turney noted:

It was a huge catalyst of growth because it was a time when the [political] structure was going through a lot of instability. Marcos had been put out. Cory Aquino was in, coup attempts were just fairly common. [There were] a lot of fears, a lot of instability. The national church had been affected as everybody was and the Barrio Church helped become a catalyst to bring the national church and our missionary body together with a single focus of getting back to the basics of what we're here for and what they were there for and that was to reach people in the Philippines, to plant the church and to just evangelize the nation. The Barrio Church Program became really one of the key factors in the early 90's to make that happen.<sup>38</sup>

But churches are not buildings. They are people who need nurturing and discipleship in order to become what God has called them to be. So at the same time the AGMF supported a national church building program, other AGMF missionaries were busy in two strategic national programs to reach and disciple the people, the living stones of the church: ICI and Teen Challenge.

## INTERNATIONAL CORRESPONDENCE INSTITUTE

John Burnett was at the helm of ICI with Gary Denbow assisting him at the beginning of the 1980s. In June 1981, the Denbows returned home for itineration, totally spent both spiritually and physically, not sure whether they should return to the Philippines. The problem, apparently, was relationships with other missionaries. Gary said that he felt other AGMF missionaries had been offended by his proficient use of Tagalog, a source of great compliments from Eli Javier and Wes Hurst. His ability, which was shared only by Dwight Palmquist, led to "unbelievable opportunities."<sup>39</sup> He admitted, however, "I was young, naive, and probably arrogant. I am sure that if I had been more humble things would have been different."<sup>40</sup> When a church in Columbia, Missouri, asked the Denbows to be their pastor, the Denbows felt that God was speaking to them to take the church. They did so and the church became a strong missions supporter on the home front.<sup>41</sup>

Burnett kept the programs running that Paul Pipkin had put in place. A couple of unique events happened while he was there. After the Vietnam war ended and the Communists controlled the whole country of Vietnam, many people tried to escape by boat. Some escaped to camps in the Philippines, one in Puerto Princesa, Palawan, and the other just north of Olongapo City on the Bataan peninsula, until they could be relocated. Burnett visited one of those camps, distributing tracts and ICI courses in Vietnamese. A local ICI representative, usually a pastor, received permission to hold gospel meetings weekly at the Palawan camp. Burnett had a more direct role to play in the Bataan camp.

The other camp [Bataan], operated by World Relief, used ICI material for evangelism and discipleship training. The Assemblies of God Missionary Fellowship 'loaned' a MAPS worker [MA], Tad Wagner, to the camp to coordinate this ministry. As a MAPS worker, Tad was under the supervision of John Burnett. Here was a young man that seemed to do everything right. He spent a year in that ministry, leading whole families to Christ, teaching adults and children to read English. (Years later, Tad followed up on one of the families that had settled in North or South Carolina, and wound up marrying one of their daughters.)<sup>42</sup>

A second unusual incident in Burnett's ministry involved a businessman named Craig Rice who lived in California. Rice took a gospel tract, put it into a corked bottle, and tossed it into the ocean. Sometime later, a leper in Leyte picked the bottle out of the surf near his home, read the tract, and wrote to Rice. Rice referred the letter to Burnett, who sent the leper the first of the *Great Questions of Life* series. At the end of the course, the reader is invited to send in the names of three friends who might enjoy studying the courses. The leper sent in the names of eighty-eight other lepers who lived in a leper colony with him. Soon, all were studying the Word of God.<sup>43</sup> Some of them came to Christ, and ICI worked with the colony and local churches to help ensure proper follow-up.<sup>44</sup>

When the Burnetts left the field, Dwight Palmquist served as the ICI director for a year before Jim and Betty Curtis moved from Tacloban City to Manila to take over the ministry in late 1984. Under Curtis' leadership, the ministry continued to expand. They opened branch offices in many of the provincial areas to better serve those who were not able to easily contact the

Manila office. These branch offices enrolled new students, checked their coursework, and planned graduation programs around the country for those who completed the correspondence programs.<sup>45</sup> For many provincial pastors, Manila was too far away, even if it could be reached by telephone, telegram, or letter. The branch offices brought ICI closer to provincial pastors and also allowed for easier follow-up of those who wrote to ICI as a result of the radio broadcast. Having branch offices also allowed for local learning centers to replace the Bible clubs pioneered by Pipkin, enabling ICI students to study their courses together.<sup>46</sup>

Sometimes, ICI materials were used to teach morals. Carmelita Gallardo, a long-time staff member at ICI, also pastored the Navotas Assembly of God church in Metro Manila. The principal of Navotas National High School was a Christian who invited Gallardo to teach the Bible in the course that focused on character, conduct, and good manners. She used ICI courses, beginning with the *The Great Questions of Life*. This went on for about four years, and she was well received. The results were encouraging. The principal reported that the school's drop-out rate declined, five young people became part of the Navotas church, and three went into the ministry.<sup>47</sup>

The correspondence load at ICI continued to grow. By 1988, more than 265,000 students were enrolled in the various correspondence programs, with an average of five thousand new students enrolling monthly, most likely as a result of the Charismatic renewal. While the ministry team rejoiced at what God was doing, they also faced cutbacks because the postage bill was so high.<sup>48</sup>

But these financial challenges were mere tremors to the financial earthquake that was coming. For years, the operating expenses of the ICI office had been generously underwritten by

the Matling Corporation, run by the Spencer family in central Mindanao. Expanding the program with provincial branch offices increased the financial load.<sup>49</sup> JSM helped by providing some computers, postage funds, and other office supplies. But in late 1988, the situation changed suddenly when Matling went through a financial crisis and had to stop their support with little advance notice to Curtis. He had no choice but to lay off the entire office staff and all the field representatives.<sup>50</sup> This meant all the branch offices were closed. Disaster loomed as the main office was also shut down for six months. The stress on all concerned was enormous, especially for those workers who were financially dependent on ICI for their salaries. Curtis could not let the people go without giving them severance pay, or early retirement, according to the law, but he did not have sufficient funds to pay everyone at once.

The office staff felt deeply about their work and grieved along with the Curtises, recognizing that many people who were writing in and calling would no longer receive the counseling and other forms of ministry that they needed.<sup>51</sup> No one wanted ICI to close, so people began to pray and God began to move. As word of what happened began to circulate, people, businesses, and churches began to give. Some ICI staffers began to volunteer without pay.<sup>52</sup> Some of Curtis' supporters, both in the Philippines and in the States, plus some of the missionaries rallied financially to the cause. Curtis never missed a severance payment, and God met all the needs of those who worked without pay, although ICI did have to give up their office space and move across the hall into the Matling offices for a while.<sup>53</sup> In time, the ministry was able to get back on its feet, although the branch offices in the districts remained closed. Looking back on this many years later, Carmelita Gallardo felt that ICI had been somewhat overly dependent on Matling.<sup>54</sup>

Doors for ministry continued to open. About the time of the crisis, God opened the door to the military for them. The Armed Forces of the Philippines (AFP) signed an agreement with ICI to include ICI courses in their education curriculum. No doubt this brought great satisfaction to Curtis, who had come ashore in Leyte with General Douglas MacArthur thirty-four years before.

One of Betty Curtis's main jobs at ICI was handling all the follow-up to the ICI radio program which drew responses from thirty-two countries. On top of this, Curtis was the field chairman at the time, and the chairman's wife normally drew the assignment of being the field social coordinator. A substantial number of the AGMF missionaries lived in Manila and attended a monthly fellowship meeting which required planning. She also provided orientation for new missionaries and helped them to get settled.

All of the Curtises' ministries required travel, which on one occasion proved to be quite hazardous. During one trip to southern Mindanao, they needed to travel by boat for a couple of hours to get to the airport to catch a flight back to Manila. They boarded the boat early in the morning, traveling in the pre-dawn hours. About halfway through the trip, the boat struck a log in the water and sank almost immediately. They climbed up to the top of the boat and hung on. God was with them and somehow the boat did not sink completely. The water did not go over their heads, although oil from the ship's engine spilled out into the water, covering their clothes and their bodies. God's peace settled over them and eventually they were rescued. No one was lost.<sup>55</sup> Later, they learned that when the boat sent out a distress call by radio, many believers heard about it and prayed for their safety.<sup>56</sup>

ICI continued to play a strategic role in evangelism and discipleship in the 1990s, primarily through print media. Tracts were used in evangelistic outreaches that were designed to bring the lost to Christ. Follow-up courses such as *Great Questions of Life*, *Highlights in the Life of Christ*, and *Your Helpful Friend* (referring to the Holy Spirit) helped new believers begin to mature in Christ. By the middle of the 1990s, ICI was mailing out approximately six hundred thousand pieces of literature in eight languages every month. While LFTL paid for the literature, it did not pay for all the postage to send it out, and the Curtises had to look for other funding to continue the ministry. The monthly postage bill was approximately \$2,200. Only \$700 was covered by LFTL and another \$150 was raised from local sources, creating a monthly budget shortfall of \$1,350. In time, they really began to feel the pinch.<sup>57</sup>

When the Curtises retired in May 1993, Bob and Bev Roberts were asked to direct the ICI program while continuing with CCC. Within a few months of assuming the position, Roberts introduced a new ministry called *Light in Pictures*, a film showing crusade ministry provided to the churches at little or no cost. The churches, primarily in the Metro Manila area and the surrounding provinces, showed gospel films an impressive 240 times to 35,340 people, and 19,747 expressed a desire to follow Jesus in the first year.<sup>58</sup>

Another outreach developed by Roberts for local churches was the ICI drama ministry known as *Final Call Productions*. At the time, a drama known as *Heaven's Gates and Hell's Flames* was quite popular in the United States, and Roberts brought it to the Philippines and adapted it to Filipino culture. Michelle Cayabyab, the first director, traveled with the necessary props, using local people to do the acting. The drama featured people

who died and went to either heaven or hell, depending on whether they had a relationship with Christ. With powerful imagery, it appealed to the Filipinos, challenging both their sense of fatalism and their apathy to the claims of Christ. Many responded to God's call to salvation at the close of each presentation.<sup>59</sup>

Roberts, assisted by Joanne Oftedahl, a veteran missionary whose other ministries are described later, also developed and implemented the Life in Christ Bible Schools (LCBS) for ministry in the local churches. The goal of this program was to provide an affordable and systematic program for discipling workers in the Scriptures.<sup>60</sup> Not much was new in comparison to what had been done in the past, except that the name was changed and, according to Oftedahl, the purpose of the learning centers was more clearly defined.<sup>61</sup>

Oftedahl, who directed the program, arranged for the translation and printing of the Christian Life Series, a set of courses about the basics of Christian living, in Tagalog, Ilonggo, and Cebuano.<sup>62</sup> Oftedahl traveled extensively to promote the program and train people in using the materials. By the end of 1997, churches in Cebu, Negros Oriental, Negros Occidental, Iloilo, southern Leyte, and Zamboanga had LCBSs in their churches, and Filipino missionary to Japan, Nilo Lapasaran, was using it among Filipino expatriates there.<sup>63</sup>

When the Roberts went home for itineration in 1996 and relocated to Springfield to lead Asia's Little Ones in 1998, they retained the leadership of ICI, running it by remote control until they left DFM to return to pastoring in the U.S. in 2000.



## TEEN CHALLENGE

Dan and Claudine Gatlyn continued leading Teen Challenge into the 1980s. He also served as the DFM serviceman's representative for the Far East. Hurst considered this to be ideal as the two ministries were complementary, a tacit acknowledgment of the DFM's awareness of the relationship between the military and the lifestyles that many in the service had.<sup>64</sup> Olongapo City, the city adjacent to the U.S. Naval Base at Subic Bay, had seven hundred bars and ten thousand registered prostitutes in 1983.<sup>65</sup>

Gatlyn was well suited for this role since before he came to Christ, he had been assigned to the U.S. Navy's Shore Patrol in Olongapo City. The Shore Patrol is the Navy's security detail which monitors the activities of sailors when they were off base. After Gatlyn came to Christ and returned to the Philippines as a missionary, he preached the gospel openly in churches and outreaches.<sup>66</sup> No doubt part of his burden for this ministry came from his past.

Streets outreaches, coffeehouses, church presentations, jail, and hospital ministry, and special assemblies in public schools were the hallmarks of the ministry. Personal evangelism and counseling were also among the ministries conducted. In contrast to the Teen Challenge program in the States, the Philippines Teen Challenge did not have residential centers where people with life-controlling problems could be treated. The outreaches and coffee shops were concentrated in Angeles City, Olongapo City, and Baguio City, where there were at least three U.S. military bases, as well as in Cebu City, Tacloban City, Davao City, Roxas, and Manila.

When the Gatlyns took over Teen Challenge in January 1979, there was only one outreach center, the coffee shop that had

been started by the Culbreths in Angeles City many years before. By 1979, the number of outreaches had grown to twenty. More were added later. In one twelve-month period, the Gatlyns ministered to over one hundred thousand people.

As with any growing ministry, the key to the explosion was the adequate training of workers. Within one six-month period, forty-nine workers received training, presumably at the headquarters for training and counseling that had been set up in Pasig City in Metro Manila. The Gatlyns were committed to sustained outreach to the youth of the Philippines with the firm conviction that Jesus Christ is the answer to any problem.<sup>67</sup>

In 1980, six cities throughout the islands, including Metro Manila, were targeted for a series of crusades known as the "Truth for Youth" campaign. The Gatlyn's son, Donny, a contemporary gospel singer with PTL, gave a concert, and his dad and Dwight Palmquist spoke. More than fifteen thousand young people heard the message and about one thousand people made a decision for Christ.<sup>68 69</sup>

Other missionaries participated in Teen Challenge at various levels. Jim Curtis, Gerald Horne and Floyd Horst served on the advisory board. Rick Shell headed up the Teen Challenge ministry in Angeles City and Floyd Horst headed the ministry in Iligan City. Margaret Newberry led the ministry in Greenhills, Manila, and Dwight Palmquist handled Teen Challenge training. A MAPS couple, Joe and Doreen DiSarno, led the work in Cebu. Other MAPS workers were Tom and Beth Muzzio.

In addition to working besides her husband in Teen Challenge and military ministries, Claudine Gatlyn also served as the outreach director of Women's Aglow, a well-known ministry which came out of the Charismatic movement in both the Philippines and the U.S. At least eleven chapters were formed in

the Philippines. Claudine organized public rallies featuring well-known Christians from the United States who spoke or sang, appealing to Filipinos touched by the Charismatic renewal.<sup>70</sup>

The Gatlyns worked hard at their ministries and apparently enjoyed success. No doubt they found it quite fulfilling, but perhaps they overdid it. Claudine's health broke, and they left for furlough in September 1980. They later served for several years as the Far East Servicemen's Representative for the Assemblies of God and were based in Tokyo. Teen Challenge appears to have simply fizzled out some time after the Gatlyns left. There are no records of its demise, and the missionaries that were closest to it, Klahr and Palmquist, do not remember what happened.

## NATIONWIDE EVANGELISTIC MINISTRIES

Christ gave the gift of evangelist to the Church to reach out to the lost (this is inherent in the meaning of the term) and to train others to do the work of an evangelist (Ephesians 4:11, 12). Most of the missionaries here focused on outreach but they did not exclude training. In their ministries they experienced fruitfulness and joy, but also suffering.

### DWIGHT PALMQUIST

For the first seven or eight years of his ministry, Dwight Palmquist followed the prevailing conviction that learning the language was not important since many Filipinos spoke English. But Gary Denbow from ICI convinced him otherwise. Palmquist realized that while Filipinos like English, the vast majority prefer their own language when given a choice, so he began to learn Tagalog. In doing so, he did not follow the conventional wisdom of taking a year away from ministry to study the language. After about a month of classes, he continued his ministry, immersing himself in a Tagalog environment as much as possible, and became a proficient Tagalog speaker. Later, he also became proficient in Cebuano and Ilongo, as well as becoming at least conversational in Ilocano. In terms of language acquisition, Palmquist was peerless in the AGMF.

But language was not the only part of his philosophy that he began to question. When he met Christy Shalik, a Missionary Associate, he also began to ask himself if he really wanted to remain single. Rick and Lurece Shell, who were also Missionary Associates at the time, wanted to help. In Palmquist's own words:

I was traveling throughout the Philippines and much at peace with the ministry that God had called me to. I always had a desire to be married and to have my own family but honestly felt that this was only possible if I could find someone that would feel at home with this type of ministry and simple lifestyle.

I was in the north in Baguio last 1980 when Rick Shell [told me] that he would like to go with me through part of the north. So we took off with his whole family through the mountain region and across to Laoag City. Then we returned to Baguio and I continued in ministry nearby and happened to meet Christy Shalik from Buffalo, New York. She had been active in ministry in the mountain region and was becoming very attractive to me. The Shell family and I was [sic] invited to her house for lunch. I remember telling Rick that I just had to get out of the house for a while and take a short hike along a nearby road. Rick sensed that I may be falling in love with Christy so he promptly invited her to go with us on the next trip in the Ilocos region. When I returned, I became aware of their plan for about a 10 [day] trip through that area. Lurece Shell and Christy were great friends and I also knew that it would be a good way for me to find out if she could handle the rough life away from the convenience of living in a city.

Christy did very well and I was convinced that she was comfortable in that type of ministry. So we became good friends and communicated more often though she lived in Baguio and I was in Manila. A few weeks later, I visited Dave Sumrall in Manila Bethel Temple and he began to talk to me about finding a life partner. His evangelist who was there heard my heart as I mentioned that there was a young lady in Baguio that I had great respect for. After sharing for about a half hour, that evangelist made a surprising statement as he announced that I should go and see her tomorrow. He really felt that this was from the Lord.

So I contacted Christy and met her the next day in Baguio and soon the relationship developed and we got engaged. About 2 months later, I returned to the US and Christy came about 1 month later. We announced our plans to be married.

We had both agreed to minister in the provinces and I was prepared to make some changes and to establish a base. But when we went to school of missions, we were advised by the AG leadership that extended travel in rural areas was not an option. I needed to consider a ministry where I could settle down and yet make a trip about 4 days a month. Christy listened to the counsel and agreed that this was best. I would not tell Christy how I felt about that but she knew something was wrong. My whole life and burden was to reach the more neglected areas and to be visible on the field rather than to disappear in some office. Finally, I told Christy about this but assured her that I had made a promise to marry her and intended to keep it. But she told me that what was more important to her was how I felt right now.

Then I was called away from school of missions to visit my mom who was dying. She died a week later. 2 weeks later, I visited Christy and met her pastor Tommy Reid. By then, I knew that even though I loved Christy very much, I had to do what was right. Christy always felt that it was God's will to marry me but I made the most difficult decision of my life. I told them that for Christy's sake that I will proceed with the marriage and Pastor Reid assured me that if I felt this much pressure, marriage would not solve any problem. The peace had to come first and that never came. So we separated since I had a strong conviction that I had to be faithful to my calling. That was the most difficult decision of my life but the peace returned.<sup>1</sup>

After his return to the Philippines, Palmquist continued evangelistic outreaches focused on a multimedia approach by using gospel films to draw the crowd and help preach the gospel—probably the most popular method of evangelism in the country. He and his team showed films such as the well-known *Jesus* film put out by Campus Crusade. Then they stopped the film somewhere in the middle (people would leave if the whole film were shown first), preached the gospel, sang, testified, and gave altar calls for salvation and healing. Palmquist described his approach further:

Our approach is to lift up the Lord, to present the gospel clearly, to pray for the sick and the weak, to show the best films available and to translate them into the local dialect. When people really enjoy the program it is very easy to follow-up since the local pastor is clearly identified as our sponsor. ICI has been especially helpful in follow-up.<sup>2</sup>

This kind of evangelism had several advantages. It was simpler to organize and considerably cheaper to finance since no tents were used and the meetings were generally open air. Because these outreaches needed less publicity, they could also be held in Muslim areas if one was careful. Since he was single, Palmquist could stay on the road for months at a time. His simple lifestyle allowed him to be able to stay anywhere, usually in the home of his host pastor or a member of the church, with a minimum of inconvenience to his hosts. But staying anywhere and everywhere had its share of challenges too, including in the food he ate or the water he drank. For many years, he was not careful about drinking water and, as a result, he became sick with an amoeba for thirteen years. He nearly lost his life before God healed him.

Wherever Palmquist went, he would usually hire a team of national believers from the area. These team members knew the region and the local language or dialect. The disadvantage was that he had to train a new team every time he moved to a new area. But his vision went beyond having one team on the road. He believed in empowering Filipinos to do the work of the ministry and having more than one team gave him the opportunity to put this in practice. Team two began in March 1980, in Iligan City. It began under the leadership of veteran missionary Floyd Horst, who had been received back into fellowship with the DFM. Team three began several months later in Baguio.<sup>3</sup> Outfitting each team with a sound system, film projector, generator, and other necessities was expensive, but God provided, with much of the money coming through STL. Traveling on less-than-ideal roads was hard on the equipment as was transferring it to and from buses, boats, tricycles (motorcycles with side cars), water buffalo sleds, and other



forms of transportation. It was enough to get on anyone's nerves. Even the even-tempered Palmquist had to deal with impatience . . . and repentance when necessary!<sup>4</sup>

Palmquist had a great burden for pastors in the rural, often neglected areas. He recognized that they often labored under the harsh conditions that come from poverty and underdevelopment. In fact, he felt that his first ministry was to encourage these pastors for whom he had great respect. Evangelism was his second objective.

Desiring to minister to pastors and be led by the Holy Spirit, Palmquist's travels in dangerous places became legendary. His newsletters are replete with examples of God's deliverance from danger. Once he was crossing a mountain in a rugged, tribal area, and God told him to turn around and leave the area immediately. He turned around and headed back. When he stopped at a store in the first town, he learned that communist rebels had just arrived at his original destination. Equipped with shortwave radios, they were probably looking specifically for him. The rebels, however, had not counted on God's superior communication system.<sup>5</sup>

In 1982, in responding to the needs he saw, he began to work with churches on church building construction projects. He firmly believed that local churches needed to share in the financial responsibility of purchasing a lot and putting up a structure. So pastors requested his help through their district leadership, and he helped as many as possible, without providing for everything, and often giving up part of his own salary.

Beginning on January 15, 1989, Palmquist made an unprecedented effort to travel to PGCAG churches nationwide holding film crusades on a continuous tour, with no home base.

His plan was to visit any of the one thousand or so PGCAG churches that might want to invite him and he estimated that it would take him about two years to complete if he spent no more than two nights at each church. He was wrong. To his complete surprise, all the churches in the PGCAG invited him to come. The tour took Palmquist seven and a half years. Since the number of churches continued to grow each year, his invitations multiplied proportionately.

Palmquist began his tour in the north in Santa Cruz, Zambales, and proceeded down through northern Luzon and all the way to Bicol in southern Luzon. From Bicol he and his team toured Samar, then Leyte, and then spent two solid years in Mindanao, which really helped him to master Cebuano. After Mindanao, he proceeded to Bohol and Cebu, and then on to Negros, Panay, Palawan, and Romblon. From there, he went to Mindoro, then to the provinces just south of Manila, and then on to central Luzon, finishing on July 28, 1996, in Dasol, Pangasinan, about thirty kilometers from the church in Zambales where he had started.<sup>6</sup>

To the casual observer, it may seem that Palmquist wandered aimlessly in his tour around the Philippines. Instead, the route he followed gave him the easiest access to the car ferries that run between the various islands without crisscrossing back and forth. His approach was quite simple and systematic. In each district, the superintendents and the local presbyters arranged his schedule, sending him from one church to the nearest church as much as possible. So while he was continually on the road, the number of miles he actually traveled per month was quite small. Keeping a ministry like this on the road was a tremendous logistical achievement. At one point, he went at least eighteen months without setting foot in Manila, his former home base.

There were many adventures and miracles along the way. One of the most unusual places Palmquist visited was a village of a thousand people from one of the tribal groups. Three Pentecostal churches worked together in unity and without any other religious groups. No vices were allowed in the community, and the people were prospering both economically and most importantly, spiritually! Located in an area where there was much violence, God had supernaturally protected the people when rebels came to burn down their houses. No one was harmed.<sup>7</sup>

Traveling in the rural, mountainous areas was a real physical challenge, but Palmquist remained remarkably physically fit throughout the years, no doubt aided by eating a steady diet of the Filipino staple cuisine which included fish, rice, and vegetables.

Rural travel did not stop Palmquist from taking a high tech approach to his ministry. Ever aware of opportunities to improve his delivery of the gospel through multi-media, he hooked his laptop to his video projector which allowed him a range of visual options to enhance his sermon illustrations in addition to the Christian films he was already showing. While using a laptop in this manner is standard fare in many U.S. churches today, it wasn't when he starting doing it back in 1993. Furthermore, his computers were subject to the elements since virtually all his meetings were held outside.

On the tour, countless thousands of people prayed to receive Christ and many were healed. New churches were pioneered and others were strengthened and the pastors encouraged. The tour may have finished in 1996, but Palmquist did not. He simply picked another region and kept on moving.

## **GERALD AND DONNA JOHNSON**

In 1978, new missionaries Gerald and Donna Johnson arrived in Davao. Both were saved as children. Gerald was fifteen when he felt a call to missions during a Sunday morning service. When the visiting missionary called people to answer God's call, he said yes.<sup>8</sup> Donna had felt the call to missions since she was fifteen years old when a missionary came to her church and showed slides of mission work. While she was open to the call, she felt inadequate for the task because she was an abused child and felt she couldn't do anything. She wasn't one to dream a lot, but for over a year she dreamed every night about crusade ministry. In time, she learned to wait in God's presence for His anointing and faced the future with confidence in His call.<sup>9</sup> These experiences made the Johnsons passionate about the need to be filled with the Spirit. They met while studying missions at Southwestern Assemblies of God Bible College in Waxahachie, Texas (now Southwestern Assemblies of God University).

After pastoring in the States and feeling called to evangelism, they came to the Philippines and moved to Davao. Although the AGMF leadership supported them in this move, a number of other missionaries, fearful of what might happen to the Johnsons' two little girls in the provinces, discouraged them from going there. Donna's answer was, "I feel it would be safer to take them in God's will, than not take them and be outside of His will."<sup>10</sup> God kept their girls healthy and the Johnsons began conducting crusades throughout the country from their Davao base in Mindanao.

Their normal style was to commit a month for a church planting crusade in a community. In the pre-crusade events, they prayed over communities and trained workers. Then in a

special meeting before the crusade itself, they prayed for workers to receive the baptism in the Holy Spirit and walk in the Spirit's power. Many were filled as a result. During the crusades, discipleship classes were held in the morning using ICI courses. The Johnsons wrote much of their own salvation and discipleship literature. In one case, a young Muslim man opened his heart to Christ and the seed of the Word of God immediately took root in his life. By the end of the meeting, he was counseling other Muslims who expressed a desire to follow Jesus.<sup>11</sup>

The crusades normally went nine nights from Saturday through the following Sunday. In these services, they would preach Christ as the answer to any problem. Children's meetings were held thirty minutes prior to the main meeting and featured Bible stories, puppets, and prayer.<sup>12</sup> Impromptu street rallies were held during the day. Thousands were saved every year, with many others testifying to healing and deliverance from demons because the Johnsons believed that the Word of God comes in power and that signs and wonders are a part of the gospel message. Most crusades resulted in new churches being planted.

One of the miracles Donna remembers best happened in Tagum, a town about an hour and fifteen minutes north of Davao. It was their second crusade. Donna pointed a woman out to Gerald and said, "She is going to get saved."

"How do you know that?" he asked.

"She is the woman I saw in my dream," she explained. In one of the dreams God had given Donna after calling her to missions, she had seen this woman wearing the exact dress she was wearing that night. The woman gave her life to Christ, as Donna had said, and was healed of a brain tumor. Her younger son was healed of an irregular heart beat and her older son became the youth leader of the Tagum church.<sup>13</sup>

In addition to their crusade ministry, the Johnsons traveled to various Bible schools to teach block sessions on evangelism and other subjects. Often, they also did crusades in conjunction with teaching and used their students as counselors, which gave the students hands-on ministry training. In 1989, they began the Good News School of Evangelism which was designed to give laymen training in evangelism, including prayer for the sick. Those who finished the course were given certificates.<sup>14</sup>

The Johnsons also broadcast the gospel through their own radio program called *Good News Praise and Worship Time*, which had a potential listening audience of nearly half of Mindanao and many parts of central Visayas. Their program featured praise music and preaching. At the conclusion of the message they prayed for people to be saved and healed.<sup>15</sup> Johnson reported on their radio ministry with characteristic enthusiasm:

All missionaries want to increase the size of their sickles so they can hasten the harvest. Radio is one way they can do this. . . .

Something exciting begins to happen on the radio airways. The Holy Spirit and the Word team up and pack a double whammy! Pow! Pow! The Word and songs go forth with great power and the Spirit moves upon the hearts of those who hear.

Juan was one such person. Lonely and hurting in body and spirit, Juan found the help he needed as he listened to the Word proclaimed over radio.

As he listened, he heard, "Today is a day of God's miracle power. Today you can have a miracle. Jesus wants to help you."

With excitement he listened thinking, "This is too good to be true." Yet he quickly realized that it was true, and Juan now knows Jesus as his Savior and healer.<sup>16</sup>

Living and ministering in Mindanao meant often going into troubled areas. In about 85 percent of their meetings, the police set up a guard around the perimeter.<sup>17</sup> In one case, they got a permit to hold a meeting in a Muslim town recently bombed by terrorists. God spoke to Johnson to go ahead with the plans, which was what he was waiting to hear. A local military commander provided seventy-five guards armed with machine guns. God intervened and a man who had planned to throw a hand grenade into the crowd was discovered and disarmed.<sup>18</sup> Fifty of those guards came to know Christ during the meetings.<sup>19</sup>

In one town, the mayor told Johnson that because of continued bombings and killings, he locked his door at 6 pm and didn't open it for any reason. Hundreds were saved at the crusade conducted by the Johnsons there. In yet another example in Zamboanga City, in southwestern Mindanao, the military provided a hundred guards. Again, hundreds of people came to know the Lord.<sup>20</sup>

In 1981, the Johnsons had an accident that would affect Donna's health for years to come. Gerald had a speaking engagement, and she accompanied him on their motorcycle since their truck was being repaired. While out on the road, a jeepney suddenly pulled out in front of them, and they rammed into it. Both were thrown from the motorcycle. By God's grace, a taxi was available to rush Donna to the hospital while Gerald remained to deal with the police.<sup>21</sup>

Donna's right leg was broken in two places below the knee. The smaller bone was completely broken, and the big bone was

shattered at the knee. Three screws were required to put everything back together. The nerves and muscles had to be sewn back together in a surgical procedure that took ten hours and included receiving a blood transfusion. The accident happened on a Sunday when doctors aren't usually available but a doctor friend, who was a member of the church they attended, was on duty and able to bring in the personnel needed. Two weeks later, she went home in a cast which she wore for about eight months because of an infection that would not heal. Thankfully, Gerald had only sprained an ankle that healed quickly.<sup>22</sup>

But complications arose that had not been discovered until much later. As a result, Donna has needed numerous surgeries on her sinuses, which the doctors attributed to this accident.<sup>23</sup> She also contracted hepatitis. It was later discovered that the blood used in the transfusion was tainted, and she ultimately was diagnosed with tuberculosis that spread through her body, except the lungs.<sup>24</sup>

By the end of 1993, they had helped to plant eighty-seven churches and prayed with more than eighty-five thousand people to receive Christ since their arrival fifteen years before.<sup>25</sup> By the middle of the decade, they sensed that God was speaking to them about training full-time evangelists in each district. In 1997, Evangelists Training Center (ETC) was born. The Johnsons were emphatic that ETC was not a Bible school. To be admitted, students had to have five years of ministry experience and be endorsed by their districts with a promise of support for their ministry when they graduated.

ETC started in a makeshift classroom under a tent in the Johnson's backyard, which they called the The Secret Place. The students stayed in a rented house nearby. The Johnsons did some of the teaching themselves, but many guest teachers were



invited, both Filipinos and foreigners. The center ran for three months a year, and the curriculum related to the personal lives of evangelists and how to conduct their evangelistic ministry. Afternoons were reserved for witnessing or studying and sometimes more classes. The weekends featured revival services in local churches, where the students took turns preaching. They also testified and sang, if they were musically inclined, and prayed for people's needs in inspiring altar services. Many were saved, filled with the Holy Spirit, and healed as a result.

It soon became obvious that the Johnsons would not be able to continue this center in their backyard forever. With endorsement from their leadership, they raised money and bought about five acres of land in another part of Davao. Initially, they erected two buildings, the first being their home and offices with a guest room and a kitchen large enough to cook for a multitude. The second was a two-story structure that provided housing for their evangelistic team and classroom space. A combination tennis and basketball court was also built because the Johnsons believed in holistic ministry.<sup>26</sup> They occupied the new facilities in the year 2000. Twenty-four students had graduated by the end of the millennium.

### **BOYD AND EDNA "EDDIE" JACKSON**

Boyd and Eddie Jackson arrived in the Philippines in July 1986. Boyd and his first wife, Ruby, came to Christ when he was twenty-four years old. Soon afterward he felt a call to preach, studied through correspondence at Berean School of the Bible (now a part of Global University), and began pastoring in Oregon, where they stayed for nineteen years. Then they moved to

California where Ruby died soon after their arrival. Afterward, Boyd moved into evangelistic ministry.

During his evangelistic ministry Boyd met Eddie. Eddie's first husband, Harold Christianson, a minister, had passed away at the age of fifty. Together Boyd and Eddie's evangelistic ministry took them overseas where, while ministering in Fiji, they ran into Wesley Hurst. Hurst encouraged them to apply for full missions appointment.<sup>27</sup>

The Jacksons lived in Manila and traveled nationally in crusade ministry. In 1987, they planted three new churches in Manila and one in Camalig, Albay, in southern Luzon's Bicol region. They also held a three-week tent revival in Angeles City that was partially sponsored by the serviceman's church.<sup>28</sup> That year they prayed with about six thousand people to receive Christ.<sup>29</sup> But numbers like this don't tell the entire story as many converts, in fact most, do not follow through and continue to serve God. Jackson himself admitted that only 5 to 15 percent of that number were discipled and became a part of a church.<sup>30</sup> To ensure the best possible results, they initiated follow up right away, feeling that the first twenty four hours was critical.<sup>31</sup>

Many were also healed in the Jacksons' meetings. In one case, God healed a girl who was nearly blind.<sup>32</sup> In another, an elderly woman was healed of a debilitating disease.<sup>33</sup> The Jacksons held crusades all over Luzon, including the Bicol region. They also held a critical crusade in Odiongan, Tablas island, in the northwestern part of the Visayas. Odiongan was strategic as it was the largest municipality in the area and was the center of commerce and education. The meeting, held in the town plaza, helped to launch a new church.<sup>34</sup>

In 1992, Jackson filled in for a year as the director of the Barrio church building program while the Longs were home

itinerating. In 1993, the Jacksons retired. Their 1993 annual report carried the poignant good-byes that could be echoed by many departing missionaries:

During our seven and one half years in the Philippines we have had the privilege of meeting so many wonderful missionaries. Some have become close friends. This is the hard part about leaving, but life is filled with partings. One day we shall rejoice together around the great banquet table of the Lord.<sup>35</sup>

#### DAVE JOHNSON<sup>1</sup>

Dave Johnson, not related to the other Johnsons already in the Philippines, arrived on April 6, 1994. A native of Michigan, he had traveled for several years as an evangelist and had made ten short-term foreign missions trips to the Philippines. The trips dated back to 1983 when he was a student at CBC, and continued during and after his graduate studies at AGTS. Raised in a conservative evangelical church, Johnson came into the Assemblies of God when he was baptized in the Holy Spirit in 1976 during his service in the U.S. Navy. His first exposure to the Philippines was through the Subic Bay Naval Station in Olongapo City. God called him to preach during his Navy days, but it was not until after a summer internship in the Philippines in his senior year at CBC, that God called him to become a missionary there.

His first assignment was to study Tagalog at language school. Being single and living with a Filipino family were assets to his studies, but language school proved to be a real challenge. On one occasion, he wanted to tell a lady she was honest and instead told her she was fat! Another time, he mistakenly announced from a pulpit that the pastor was a polygamist!

The pastor's wife was forgiving and still served him lunch after the service.

After language studies, Johnson and his assistant, Fred Manlapaz, who traveled with Johnson for about a year, hit the road with a Speed the Light truck loaded with sound equipment and LFTL literature. Alan Esplana replaced Manlapaz in 1996. Johnson and his team averaged twenty-one to twenty-five days a month on the road, preaching around fifty, three-night, open-air Good News Rallies annually, following the same film-showing methodology that he had learned from Palmquist on his short-term visits earlier.

Johnson, like Palmquist, believed in the importance of speaking the language of the people, so he translated and transcribed all of his messages in Tagalog including the altar call. He then had his manuscripts checked by his assistant/language helper and finally he read the entire sermon during the meetings. Amazingly, people still received Christ. In time, his fluency improved and notes were no longer necessary. Taking advice from Palmquist on the need to be immersed in the language to achieve fluency, Johnson focused his travels in Tagalog-speaking areas. Each year, Johnson and his team prayed with thousands of people to receive Christ, and helped to start a number of churches.

After God gave him a burden for young people, God opened a door for Johnson to speak about values formation in high school assemblies and pass out tens of thousands of pieces of literature. This was before *Book of Hope* came to the Philippines. Because of the religious freedom in the Philippine public schools and the concern of civic authorities for values formation, Johnson spoke on the Ten Commandments. This enabled him to teach not only moral values, but also ultimately to point young people to the Savior. In all, he visited eighty-five high schools

and colleges between 1996 and 1998. Follow-up was not well coordinated or not done at all in large part because Johnson saw it as more of a seed sowing ministry, but also in part because he lacked the leadership skills and influence with the local pastors at the time to put it all together.

Johnson was convinced that being an effective missionary meant becoming intimately acquainted with Filipino culture. There are many ways for this to be accomplished, but he had a strong penchant for reading and research, and a desire to go on for doctoral studies. While discussing his doctoral dreams with Melvin Ho, an old friend from seminary days, Ho suggested that he consider writing a masters thesis before going on to doctoral work as the art of thesis writing would help in writing a dissertation, even though Johnson already had a masters degree. This was one of those times when a small suggestion changed the course of a life. In Johnson's case, his life was changed in an unexpected way.

After prayer, he sensed that Ho's suggestion was God's direction, and enrolled in a special research course at APTS that was a prerequisite to writing the thesis. The course required being on campus for about half of each week, so he scheduled Good News Rallies for the other days in a province about an hour and a half drive down the mountain. While studying, he met Debbie Langley, a short-term missionary who was serving as the seminary's English teacher. Since he knew almost all the faculty before enrolling, he didn't expect to meet a lovely, eligible lady on campus. But God had a surprise for him and brought her to the campus without his knowledge. She was a native of Bellevue, Washington, and had come to Christ at an early age.

Langley had served as a short-term missionary in Korea, China, Israel, and the Ukraine. After her service in the Ukraine,

she returned home for a couple of years. One Sunday night at church, God spoke to her heart that He was moving her to another place for her next assignment, but didn't tell her where she was going. That night when she got home, she had a phone message from Joy Fitzwater, the daughter of Les and Jo Kenney and a close friend of Langley's. Jo Kenney was in the Philippines at the time and had heard that APTS desperately needed an English teacher. Knowing that Langley had a masters degree in Teaching English to Speakers of Other Languages (TESOL) and could meet the need, she contacted her daughter to see if Langley might be available. Langley originally agreed to come for four months, but after arriving, she agreed to stay for an entire year. Had she left after four months, she and Dave might have never met.

Within weeks love blossomed, and their heads were spinning. It wasn't long before they both felt that it was God's will for them to marry. Langley accepted Johnson's proposal on December 31, 1996, at the AGMF Annual Meeting in Tacloban City, Leyte, while sitting on a wall at the edge of the beach near Leyte Gulf as the sun set over the water behind them. It was the right spot for the perfect moment.

Perfect as the moment was, field responsibilities kept them from marrying as quickly as they would have liked. Langley had to teach a special crash course in English after the regular APTS classes concluded in March, and Johnson needed to do the field research for his master's thesis on the witchcraft practices of one of the people groups in the lowlands. But the big day finally arrived on July 26, 1997, the bride's birthday. They were married in her home church in Bellevue, Washington.

The Johnsons returned to the Philippines in September to complete Dave's first term. They rented a small house on the campus of the Luzon Bible College in Binalonan, Pangasinan,

and based their ministry there for seven months, traveling most of the time. Finishing Dave's thesis now became a team effort. Ministry was also a team effort, but a problem developed. Since Dave believed that Debbie should be immersed in Tagalog, which she didn't speak at the time, team meetings with Debbie and Dave's assistant, Alan Esplana, were done in that language. This added more than a few tense moments between the newlyweds. The honeymoon wasn't over by any means, but there were occasional fireworks. Also, life on the road after the wedding had its challenges since they stayed in the homes of pastors and church members. Debbie was not thrilled to discover that sometimes the only thing separating them from others at night was their mosquito net!

After their itineration in April 1998, they returned the following year to live in Manila with the same family Dave had lived with as a single man, in order for Debbie to study Tagalog. While she studied, Dave held Good News rallies, took a Tagalog refresher course, and began his doctoral program at the Asia Graduate School of Theology-Philippines (AGST). He also laid the groundwork for translating the Full Life Study Bible, a Pentecostal study Bible produced by the U.S. Assemblies of God, into the Tagalog language.

When Debbie completed language school in May 2000, they moved to Daraga, Albay, in the Bicol region, and became the first DFM missionaries to live there since Philip and Lois Sharp left in 1971. While continuing Good News rallies, they also began to teach at Evangel Bible College, the district school of the Bicol Region District Council of the PGCA. About the time that they moved, they also launched the translation project in Manila, and Dave began commuting there twice a month to supervise it.

## NORTHERN LUZON IN THE 1980S AND 1990S

While some missionaries were serving in national and international ministries, others were active in regional ministries throughout the Philippines. This chapter will cover the missionaries serving in northern Luzon. The chapters that follow will cover missionaries in other parts of the Philippines. Like their counterparts in national and international ministries, the missionaries in these regions juggled a number of responsibilities. While these missionaries ministered in a smaller geographical area, they were, on the whole, more in contact with the local churches and culture. However, most did not speak the language with any great degree of proficiency even though many of them went to language school.

When the PGCAG reunited in 1979, they began to focus on evangelism and church planting. Most of the missionaries serving in northern Luzon in the 1980s and 1990s reflected this focus.

### BAGUIO CITY AND NORTHWARD

Steve and Linda Long headquartered their ministry in Baguio in 1984. After arriving on the field in September 1983, and spending the first year in language study in Manila, part of their assignment was to help pioneer Baguio Assembly of God along with the founding pastors Jun and Becky Manglicmot.



Also assisting in the church plant were Leonardo Caput, the district superintendent, Masaaki Sasaki, a Japanese AG missionary and Walter and Lucille Erola, who were near the end of their missionary career (their story is told in chapter 12). When Virgie Cruz came for a crusade to help plant the church, the Longs handed out the ICI course, *Great Questions of Life*. They explained how this was used to help start the church:

From this initial contact we opened an ICI office for Baguio City, which was administered by Linda and Becky Manglicmot, so we could personally process and follow-up the crusade. Over our 3 years there our little office processed 8,300 students from Baguio and the surrounding towns. We invited our students to come to the Baguio Church to receive their certificates on Sunday mornings in a Graduation ceremony. Many came and remained as part of this new church. Over our 3 years working there we saw the church grow from 40 to over 450 members.<sup>1</sup>

One of those who that attended an ICI Bible study that Longs held in connection with the church was a young man named Fidel Monzon. He and his brothers were among a number of new Christians who were excited about sharing their faith and getting involved in the church. When the Longs returned to Baguio after furlough in 1988, Monzon was teaching a Sunday School class of 120 people. Later he completed a medical degree. He and his wife, Melody, became PGAG missionaries to Cambodia and Thailand.<sup>2</sup>

The Longs significantly impacted the life of a young lady named Gerlie Laguyo:

She came to work in our home from the mountain village of Hungduan, Ifugao. Gerlie's father is a Pagan priest in their village. Gerlie found the Lord when she went away to college and decided to find a job away from her village where she could worship the Lord and learn about Jesus. Gerlie helped us in our International Correspondence Institute office we had in Baguio at that time and was very diligent in distributing our Evangelistic lessons. She took the lessons to the jails and the streets of Baguio. She even took them to her home village of Hungduan. Gerlie was filled with the Holy Spirit soon after coming to work for us and it changed her life from being so shy to being a wonderful witness for the Lord. We sponsored Gerlie through 4 years of Bible College and she graduated at the top of her class. She married a Korean missionary and they have planted a church in Baguio and co-pastor this church. Her father, after many years of watching his daughter's changed life, told her one day, he was glad she was a Christian but he could not quit being a Pagan priest as the village needed him. But he donated some property in Hungduan for her to build a church there.<sup>3</sup>

Along with their ICI/church planting ministry, Steve taught at Clark Bible Institute, a small Bible school in San Carlos City, Pangasinan, about one and a half hours drive southwest of Baguio. Linda taught Bible at the Brent International School in Baguio. In August 1988, they moved to Manila to direct the Barrio church building program.

Rick and Lurece Shell, with their two children, Leah and Kevin, arrived as fully appointed missionaries in 1984. They had previously served in the Philippines as Missionary Associates

with Teen Challenge from 1979 to 1981. Rick knew from childhood that he had been called as a missionary, but did not surrender his life to Christ until he was an adult. On the same day, Lurece also rededicated her life to the Lord. They were both baptized in the Holy Spirit four days later. Some time later, retired missionary Paul Davidson, who had served in the Philippines in the late 1940s, visited their church and gave Rick money to go to Bible school.<sup>4</sup>

The Shells' first job was to learn Ilocano, which Rick did fairly well. Part of his success in language learning was due to the open, easy manner in which the Shells related to Filipinos. Mariano Gonzales, the district superintendent with whom they worked, described Shell as a friendly and humble man.<sup>5</sup> Rick did a lot of his preaching in Ilocano. By his own admission, in the beginning he struggled with the grammar and could not express deep theological truths, which is normal for someone early in their language learning experience.<sup>6</sup> The only way to work through this problem was to keep studying and practicing, using the language wherever possible. Proficiency was the reward of his perseverance.

After a year of language study, they moved to Laoag, Ilocos Norte, about twelve hours drive north of Manila in the far northern part of Luzon, to plant churches. Over the course of the next three years, they planted two churches in town and ministered to existing churches in the surrounding areas.<sup>7</sup>

The Shells lived in Baguio in their last term to take advantage of better educational opportunities for their children, and Rick traveled from there, often being gone days at a time. In 1990, he began recruiting church planting teams to begin new churches in strategic locations. This time, he turned his attention to Vigan, the provincial capital of Ilocos Sur, about

forty-five minutes drive south of Laoag. To Shell, planting churches in places like this was critical to reaching the entire region. No Assemblies of God churches existed in the fourteen other towns and municipalities within a thirty minute radius from Vigan. Shell's vision called for a strong church in Vigan that would plant daughter churches in these communities. Like other missionaries, he was committed to having a national pastor in place from the beginning, but until such a pastor was available, he started home Bible studies coupled with evangelistic outreaches, but refrained from holding Sunday services.<sup>8</sup>

Shell did plant the church in Vigan, but it cost him dearly. He was gone from his family four to five days a week to coordinate the planting. That in itself was a great sacrifice, but then he and Lurece became sick. The earthquake of 1990 struck while he was recovering from hepatitis. Then Lurece got sick. She wrote:

Kevin and I were standing outside in the street in line waiting to get some groceries. All of a sudden I felt terrible. I told Kevin, "Buddy, I need to sit down or else I am either going to throw up or pass out." What I had was hepatitis A. I got it from Rick. I have never felt so sick in all my life. All roads to Baguio had been destroyed by landslides. There was a small medical clinic at the little military base. The American military flew in and fixed a runway at the small Baguio airport to help with medical supplies and fly people out who needed medical treatment. All the hospitals were damaged and a lot of the patients were in the parking lots.

I couldn't keep anything down not even water. I was dehydrating badly. So Rick took me to the medical clinic. At first they were not sure what I had. So I was flown out,

in a C130 military plane, to the Clark Air force Base hospital. Rick came with me. We left the kids with missionary friends.<sup>9</sup>

Later, she had to go to the States for a medical furlough, not only because of the hepatitis but also because of gall bladder problems.

Again, their perseverance paid great dividends. It was the same Vigan church that, many years later, was blessed with tremendous growth through the *Book of Hope* outreach (see chapter 19). In the early 1990s, Cambodia, a previous closed nation, opened its doors to the Assemblies of God, and the Shells felt led to honor a request from Houlihan that they move there to help begin the work. They left an excellent legacy behind according to the district superintendent, Mariano Gonzales.<sup>10</sup>

When the Shells moved to Cambodia, Guy and Kathy Deal took over the ministry. At first, they did this along with their building projects at APTS. When their commitment to APTS was completed in July 1991, they devoted full time to church planting, although Kathy did continue to help with the Ministry Development Program's literature distribution program.

In Vigan, the new church was in the process of putting up their own building, and Deal's construction skills were put to good use. He also helped start a church at the Baguio City dump.<sup>11</sup> But Deal soon discovered that church planting differed significantly from building construction. In construction, Deal could easily measure the progress of his work, but discovered that measuring the progress of a church planting effort, even if it included building a church edifice was more elusive because it is focused on reaching and discipling people.<sup>12</sup> A key to Deal's

church planting strategy was evangelistic outreaches. He provided the training and the equipment, and the local members took responsibility for the program, counseling, and follow-up. Their involvement proved to be a great confidence builder and helped them to reach out to their communities.<sup>13</sup> But at the end of their term in 1992, the Deals felt that their time in the Philippines was finished and transferred to Indonesia.

Bonnibel Roll also served briefly in the Philippines from 1987 to 1989 after serving in Africa and Malaysia, and lived in Baguio. Her main ministry was writing and editing Sunday School quarterlies which were quite popular with the churches throughout the Philippines. Karen Johnson, whom she knew from Indiana, worked with her. The lessons were simple, augmented by visual aids, and geared to immediate application in daily life. Roll then conducted seminars to help train workers to teach the materials.<sup>14</sup> Why her tenure was so short is not known.

### **LUZON BIBLE COLLEGE (LUBIC)**

While the Butlers and the Erolas had been involved in Luzon Bible College in Binalonan, Pangasinan in the 1970s, no missionary had ever been assigned there until Margaret Newberry moved there from AGBIM in General Santos City. She was in Binalonan by 1989, perhaps earlier; the records are not clear. Her ministry in Mindanao will be described later in the chapter. As she had done at AGBIM, she taught courses and led the weekend evangelistic teams. In 1990, and perhaps other years, she took her team on the road for a month of crusades during the summer.<sup>15</sup> Newberry was hardy and didn't mind the privations that went with provincial ministry. She stayed where the students stayed, ate what they ate, and lived as they lived.

Her vision was that those who were studying evangelism under her leadership would become the pioneer pastors and evangelists of the next generation when they finished Bible school. She and her team were preparing for an evangelistic outreach when the earthquake struck the region in 1990. At the moment the earthquake struck, she was supervising the erection of a tent for an evangelistic crusade in Pangasinan about one and one half hours drive south of Baguio. The tent poles were scattered in all directions. Thankfully, no one was hurt, the tent was erected, and the crusade was conducted as scheduled.<sup>16</sup>

Margaret Newberry continued her teaching and evangelistic outreaches at the Luzon Institute and Bible College LUBIC in Binalonan, Pangasinan. Many of those outreaches resulted in new churches since she focused on insuring that there was long-term fruit from their outreaches. Most of the outreaches appear to have been within one or two hours drive of the school, except for the crusades that took place during the summer breaks. In one case, her outreach team worked with a media blitz from APMM in the northeastern province of Kalinga-Apayao. As a result, that the cooperating pastors were inundated with people that needed follow-up. This was a great problem to have.<sup>17</sup>

In 1995, she felt that a permanent change of pace was in order and accepted an invitation to join the Asia Pacific Education Office (formerly APBSRO) team in Laguna Hills, California. Pastor Leonardo Caput, the superintendent for the district where LUBIC is located, and not known to be overly complimentary to missionaries, paid her a great tribute and expressed great appreciation for her ministry.<sup>18</sup>

## **CLARK ASSEMBLY OF GOD**

The political instability in Manila in the 1980s led to added tension at Clark Air Base. Because of the upheaval, the base gates were often closed, meaning that military personnel were required to remain on the base for their own safety. Also, when the Aquino administration came to power, voices began to call for the removal of the U.S. bases, which added tension to the communities around the bases. Consequently, the attendance at Clark Assembly of God and participation in its outreach ministries were adversely affected.<sup>19</sup>

In times like these the annual military retreat, sponsored by Clark Assembly and apparently normally held in Baguio, was a high point on the calendar. Speakers generally came from the United States. Despite its name, the retreat was not limited to military personnel. AGMF missionaries were encouraged to attend and many did so. Not only did this afford them the opportunity to be ministered to, but it also gave them an opportunity to relax in an America-like environment, both of which were good for the soul. A balance was struck between spiritual emphasis and relaxing, and the missionaries consistently reported that the retreat was a great blessing to them.

In 1981, Gene and Heather Burgess returned from itineration to continue pastoring Clark Assembly, but were there only about a year before going back to Thailand for more ministry to the U.S. military. In 1982, Bob and Zola Hudson took their place. Bob Hudson's path to missionary service was a bit unique:

I was raised in the A/G but after my parents divorced, I entered the Navy. I was bitter and disillusioned so I went deeply into sin. Just prior to the time I was to re-enlist in



the Navy for six years, I went to the Sunnyvale A/G and answered the altar call. I had felt the call to be a missionary at the age of 12 and made that commitment that day at the age of 21. I returned home to Florida to attend Southeastern Bible College (now Southeastern University). After graduation, we pastored in Mississippi before accepting an appointment to the Air Force Officer Training School. . . . Our first overseas assignment was to Clark AFB in the Philippines. . . . Although I entered the Air Force with the intentions of serving four years and returning to ministry, I completed 16 years as an Air Force officer and retired as a Major. When we left our little church in Mississippi, I really felt that God had failed me. After I was given the opportunity to serve in A/G missions in ministry to U.S. Military Personnel, I realized that God had been preparing us for a fruitful and exciting ministry and had not really forsaken me.<sup>20</sup>

The Hudsons had been serving at the Assemblies of God Christian Serviceman's Center in Seoul, Korea, when they felt the call of God to accept the pastorate of Clark Assembly of God. Leaving a ministry they loved in Korea was hard, but they knew it was God's timing for them to come to the Philippines.<sup>21</sup>

During the Hudsons' time as pastors, Clark Assembly of God experienced a wonderful outpouring of the Holy Spirit. When Hudson became pastor, Sunday morning attendance was about eighty-five. Two years later, the church had as many as 210 on Sunday morning and many people were coming to Christ. But, most of the people who had been there in the beginning of their pastorate had left the Philippines, meaning that the church had really grown even more than the numbers indicated.<sup>22</sup> People were also filled with the Spirit as the power of Pentecost was

evident in the services.<sup>23</sup> While the ministry there was exciting, like all ministry it was also quite demanding. Hudson explained what happened to them:

After the second year, we began to feel extremely 'tired' and 'stressed.' Additionally, my elderly mother was alone and I felt that we had a responsibility to be near her at least for a year. Therefore, we decided we needed a full year of furlough. I thought that it was not good for the church not to have a "permanent" pastor so we asked AGWM to send a replacement for us. I did this against some wise counsel. I believe now that this was one of the greatest mistakes I ever made in our ministry. God was blessing our ministry and the church was continuing to grow. We should have taken a mini-furlough and returned to Clark A/G. We left in 1985 to a very tearful farewell.<sup>24</sup>

In May 1985, Wesley and Ruby West assumed the pastorate of the church. Wesley had served in the Navy during the Korean War and was familiar with a military way of life. They, too, saw a wonderful moving of the Holy Spirit in the church and weekly attendance rose to 350.<sup>25</sup> Ruby described what happened:

The revival was just an old fashion pouring out of the Holy Spirit. My husband was an old fashion preacher and as the word went forth, people were just drawn in by the HS. We would have people come to the altar (spontaneous) for salvation during song service, many times we would have a formal altar call during song service and many would respond and be saved and or filled with the Holy Spirit.<sup>26</sup>

A case in point was a couple named Dennis and Lauri Samson:

Lauri got saved. Dennis was a real hard core sinner. Out every night, drinking, etc. Pastor would go by on Saturday mornings and invite Dennis to the men's breakfast. Dennis used to try to hide from him! But God had His hand in the matter. Our ladies prayer group met on Tuesday mornings and we did have prayer warriors. Long story short, Dennis got saved. During a song service one night, we were all standing and I felt impressed to go and pray for Dennis to be filled with the Holy Spirit. It took [took] a minute or two to reach him because of the crush of people praying. By time I got to him, he said 'you're too late Sis West I just got filled.'<sup>27</sup>

The continued political instability, which featured an unusual amount of anti-American protest, continued to be a challenge for the military personnel and those ministering to them. Two airmen were killed in the unrest within a mile of the church, and Ruby was in the first car that just happened to pass the scene.<sup>28</sup> Because of the violence, the base's gates were often closed and the airmen could not get off base to attend services. Attendance plummeted at the church. To counteract this, the Wednesday services were moved on base, which, although inconvenient, did allow the Wests to continue ministering.<sup>29</sup> In spite of the challenges, God was using the instability to draw people to Him. The members were "on fire" for God and much ministry went forward in home Bible studies and other outreach efforts.<sup>30</sup>

A pivotal political issue was about to impact Clark Assembly. The lease agreement between the U.S. and Philippine governments for the use of the military bases was set to expire in 1991. Surveys consistently revealed that the majority of Filipinos of all ages favored the bases remaining. The main opposition came

from the upper class elite, the same group that been pushed aside by the Marcos regime, a strong American ally.<sup>31</sup> In December 1990, West felt that an agreement would be reached and that the bases would continue to function under U.S. control.<sup>32</sup> He was wrong. The negotiations broke down. Whether the Americans left voluntarily or whether the Filipino government ordered them out is a matter of debate, but the eruption of Mt. Pinatubo, a nearby volcano that had long been dormant, in 1991, certainly played a major role. When the mountain erupted, both bases were hit hard, but apparently Subic was still usable. All the military personnel and their families at Clark were evacuated to Subic Bay, never to return. The Philippine government eventually took possession of both bases, and the U.S. military left the Philippines completely.

The destruction of the church's roof in the eruption of Mt. Pinatubo, described below, was the proverbial last nail in the coffin of Clark Assembly. The Wests evacuated to Manila. About the same time, Wesley West was diagnosed with cancer, but they stayed another six weeks to help in cleanup.<sup>33</sup> When they had to leave the Philippines for West to seek medical treatment in the United States, Curtis Butler, the field chairman that year, assumed responsibility for the cleanup. When West was cured, they were able to resume missionary work and moved to Cambodia. Reflecting on their ministry at Clark years later, Ruby noted that there was much fruit from their ministry and that several military couples remained in touch with her.<sup>34</sup>

On June 15, 1991, Mount Pinatubo, a dormant volcano located not far from Angeles City on the borders of Zambales, Tarlac, and Pampanga provinces, suddenly erupted eleven times in a twenty-four hour period. The volcano spewed fifty-five cubic kilometers of lava and volcanic ash which flowed in waves as

high as ten to twenty feet at speeds of up to thirty kilometers (eighteen miles) per hour all over western and central Luzon.<sup>35</sup> One missionary passing through the area afterwards described the topography as similar to a lunar landscape.<sup>36</sup> Homes, businesses, churches, and entire communities were gone in a few moments. Many people lost everything. Even Manila was impacted as volcanic dust settled over the city, forming thick gray mud when it rained.<sup>37</sup> Two hundred and seventy-five people were killed, a surprisingly small amount considering the magnitude of the disaster.<sup>38</sup>

More than 1,500 families who were members or adherents of PGCAG churches lost their homes.<sup>39</sup> At least ten Assemblies of God churches were damaged or destroyed, including the Clark Assembly of God in Angeles City where the roof caved in from the weight of the volcanic ash. International and national relief agencies rushed to help, including the DFM which gave at least twenty thousand dollars for food. Charles Clauser coordinated this part of the effort for the AGMF.<sup>40</sup> APTS also contributed food using the local PGCAG churches as drops sites, which gave the churches an opportunity to minister to their neighbors as well as to meet their own needs. A new church located only thirty-five miles from the mountain that had been mothered by ICS just a few months before reached out to their neighbors, as did other churches. As a result of all these efforts to show love after the disaster, people came to know the Lord. One church further north grew from thirty to two hundred within six months of the eruption because they reached people in their hour of need.<sup>41</sup> Truly man's calamities are God's opportunities. Also in that year, \$317,218.45 was given by Assemblies of God congregations in the United States to help repair or rebuild church buildings.<sup>42</sup>

### **KING'S GARDEN CHILDREN'S HOME (KGCH)**

In 1991, a seventy-six year old widow named Lois Prater, who was a credentialed minister with the U.S. General Council of the Assemblies of God but was not recognized as a missionary by the DFM, moved to the Philippines. She never applied for missions appointment, assuming, probably correctly, that she wouldn't be accepted because of her advanced age. Prater was born and raised in the Assemblies of God and in her younger days, she did some itinerant preaching and felt a call to missions. By her own admission, she chose her own way instead of following God's plan, and married a man who did not become a Christian until near the end of his life.<sup>43</sup> After her husband died, she sensed that God still had a plan for her in missions despite her age, and she signed up to come to the Philippines with an evangelist who was bringing a large group. She later returned with a smaller group and then, finally, she came alone, convinced of the call of God.

While certain of God's plan for her to come, Prater had no idea that God's will included opening an orphanage and had no background in this type of work, other than raising her own children and helping with her grandchildren. Somehow, she managed to acquire a film projector and began to have film crusades. One day in the province of Bataan, a poor man with six children wanted her to buy his baby for only a thousand pesos. She knew she could never do such a thing and gave the man some money for food, but the whole scene deeply impacted her.<sup>44</sup> Not long after, the King's Garden Children's Home in Orion, Bataan, was born.

Through much prayer and a series of miracles, she was able to purchase a nice plot of land in Orion, Bataan, on the northern

part of Manila Bay, about an hour and a half northwest of Manila by boat or several hours drive by road. Even though she was not a DFM missionary, she wanted the Assemblies of God involved. Besides, as a foreigner, she needed a corporation to hold title to the property. She had the property put in the name of the PGCAG. Buildings were then erected, with Prater herself doing some of the manual labor to clear the lot.

The grand opening and dedication were held in 1994. The PGCAG was so impressed with her work that they petitioned the U.S. Assemblies of God to grant her missionary status, but they apparently declined since she never received it.<sup>45</sup> For a number of years, she successfully ran the orphanage herself, ably assisted by a staff of Filipinos. Then, she invited Jody Gattey, whom she knew from the States, to become her assistant. The AGMF became involved almost from the beginning by having missionaries serve on the board of directors. Steve Long and later, Charles Clauser, chaired the board and were heavily involved. Long specifically took a part in the discussion over who would take over when Prater had to leave. No one was trying to take Prater's position, but the reality of starting such an enterprise at her age meant that the succession issue could not wait long. In this regard Prater, being a hands-on leader who dearly loved the work, proved to be a bit of a challenge to work with as she was reluctant to name someone. When age finally forced Prater to return to the States permanently, Gattey, who had received Missionary Associate status along the way, took over as the administrator of the orphanage, apparently with Prater's blessing.

Most of the children who came to KGCH were not true orphans. They had families that either could not or did not want to care for them. Some were also abused. All the children were

malnourished and many had worms and head lice or sores on their bodies or other medical needs. All needed Christ, and His love was communicated to them through the care they were given. Songs and Bible stories were a part of the daily routine.<sup>46</sup> In word and deed, Christ was preached.

### **MIKE AND VICKY BALDREE**

Mike and Vicky Baldree transferred from China to the Philippines in 1997 for a temporary assignment and served there until 1998. The move offered them the opportunity to educate their children at Faith Academy, and preach publicly.<sup>47</sup> The Baldrees located in the Angeles City area where they focused on church strengthening by speaking in churches on weekends, encouraging pastors, and speaking at pastor's retreats.<sup>48</sup>

When their term finished in 1999, the children had completed their education and the call to return to ministry among the Chinese remained strong, so the Baldrees left the Philippines for the States to raise funds for church construction in China.<sup>49</sup>





## **METRO MANILA: BIBLE INSTITUTE FOR THE DEAF, BETHEL BIBLE COLLEGE & FAITH ACADEMY**

**R**eflecting the value that the DFM placed on training, the AGMF continued to pour significant resources in terms of time and personnel into education of both Filipinos and the missionaries' own children.

### **BIBLE INSTITUTE FOR THE DEAF**

Wayne Shaneyfelt's ministry to the deaf continued apace at BID. While the deaf were not significantly impacted by the Charismatic renewal, God's blessing on the ministries to them was evident and revival did break out at the annual Deaf Camp in Baguio. Remy Ramos reported that:

Several deaf received the baptism in the Holy Spirit and conviction of sin was very strong among the deaf. As a result, there was an instant growth in the Deaf churches in Manila. From a regular attendance of 6-15 during Bible study night in the YMCA, it went up to 90 and over in just a month. The same happened on Sundays. This increased the outreach areas in Metro Manila and also brought more students to BID.<sup>1</sup>

For years, Shaneyfelt had not entertained thoughts of re-marriage because he knew that DFM would not allow him to continue as a missionary if he married again while his former

spouse was still living. One day, he received word that she had passed away. He apparently kept it a secret for awhile. He also did not immediately reveal his growing feelings for Remy Ramos, his longtime colleague and friend. God had spoken to Ramos about marrying Shaneyfelt many years before, but she never told him. Ramos explained what happened on November 3, 1981:

Brother Shaneyfelt told me of his plans . . . to promote deaf awareness in other Asian countries. He also revealed that his wife had died two or more years ago. Then he asked me if I were willing to go with him and so proposed to me. I did not respond at first. That night God reminded me of his revelations. I wanted to disregard them but I could not sleep. The following day Brother Shaneyfelt brought up again his proposal. I did not reveal to him my secret of God's revelations. I wanted God to prove his own way.<sup>2</sup>

They were married a month later. The reaction of their colleagues was surely one of relief. Wayne had always worked with a number of women at BID, although none more so than Remy, but he had always been circumspect in his relationship to his coworkers. Never had those who were close to him ever questioned his integrity. But ungodly gossip had been a nagging issue over the years because of the closeness of his relationship to Remy. The wedding stopped the wagging tongues.

While on furlough in 1982, they explored various options and finally settled on Malaysia. When the time came for their departure, the visas still hadn't come, so they received approval from DFM to return to the Philippines in 1984.

Both Shaneyfelts continued to teach at BID, and Remy served as the officer in charge when Elena Castillo, who had

replaced her as the president in 1982, took a leave of absence to complete a degree at APTS in 1987. They also began to travel to other parts of Asia and promote ministry among the deaf. Their visas to Malaysia never came, and they retired from missions in December 1988.<sup>3</sup>

By 1985, Charles and Mary Clauser were involved with BID with Charles serving as the AGMF missionary coordinator for ministry to the handicapped and eventually chairman of the board. In total, they gave eighteen years to serving in various capacities at BID, mostly on a part-time basis. Charles, whose penchant for organization and detail was a blessing wherever they served, gave a positive assessment of things at BID in 1985. He felt that revision of the school's constitution and by-laws, its regional school status within the PGCAAG, the development of a plan to expand the facilities, and the completion of the first financial audit in three years, all strengthened the school and he was optimistic about its future.<sup>4</sup> In the years that followed he participated heavily in the development of BID through fundraising and supervising the construction of a new three-story building which included a dining room, kitchen, and dormitory space in 1998 and 1999, as well as the renovation of three other buildings on campus.<sup>5</sup> Elena Castillo really appreciated Charles's leadership.<sup>6</sup>

### **BETHEL BIBLE INSTITUTE/BETHEL BIBLE COLLEGE**

After two terms in Baguio, Curtis and Ruth Butler moved to Manila at the request of General Superintendent and BBI president, Eli Javier, to serve at BBI in 1981. The Butlers sensed a tremendous need to train pastors in order to conserve the fruit of the charismatic outpouring.<sup>7</sup> Butler believed that BBI was the

most exciting place on the planet to be, and gladly prepared and delivered lectures to young hearts hungry to soak up God's truth. By this time, the school had become an international campus with students attending from other parts of Asia.<sup>8</sup>

After serving for six years as the president of IBC, Bill and Alvera Farrand were asked to return to BBI in 1984. Farrand was given the role of executive vice-president under Javier, meaning that he would run the day-to-day affairs of the school. Alvera became the business manager. For three years at BBI/BBC, the Farrands once again poured themselves into the lives of the students, serving with all of their heart and strength. Aida Musa, who had studied under the Farrands at BBI and returned there to teach there in 1984, felt blessed because the Farrands treated her as an equal.<sup>9</sup>

A major reason for the Farrands' return was BBI's need to upgrade to a fourth year because of the impact of the charismatic revival that was sweeping Manila. Farrand explained the situation:

It has become necessary to upgrade the academic standing of our city schools to provide leaders for the many prayer and Bible study groups that are springing up among the professional community. Both of us have been conducting extension Bible school classes among this group one night a week and credit is given from the school for classes taken. Among our group were an army colonel, a dentist, an attorney or two, teachers and engineers who take the lessons to their fellow associates in a Bible study. We could be out every night conducting these classes but our work in the school would suffer. We have been getting a high caliber of Philippine young people who can do what we are doing but they need the training and this is our

burden. We know the pitfalls of neglecting the spiritual in favor of the academic when the school becomes a college but we learned by experience in the Cebu school that we can have a good academic standard and still maintain a high level of spirituality in a Bible college.<sup>10</sup>

Farrand was well suited for this task. By this time, he had earned a doctorate in theology, served in the leadership of the Bible school's accrediting association, and had led IBC in its first few years after adding a fourth year.<sup>11</sup> Throughout his missions career, he also wrote a number of books and the popular ICI evangelistic tract, *Epecially for You*. At the end of the 1987 school year, Farrand was nearing his sixty-fifth birthday, and they felt it was time to retire. Saying goodbye to those who they loved and who loved them was hard, even if they knew they would see their friends again in heaven, but the Farrands knew it was right.<sup>12</sup>

In June 1984, Margaret Carlow, a veteran missionary to several other countries and originally from Jackson, Wyoming, arrived in the Philippines. She had taught at FEAST (now APTS) before it moved to Baguio. Much to her dismay, she discovered that the mountain climate and elevation adversely affected her health, so she had to return to the lowlands. There, she was re-assigned to BBC to teach English. She also tutored students outside of class.

But there was another reason why Carlow remained in Manila when FEAST moved to Baguio.<sup>13</sup> She had become involved with ministry to the Japanese by pastoring the church that the Kitanos had started. Like the U.S. military personnel, the Japanese businessmen and diplomats in her congregation also moved often, which did not lend to a stable church. This doesn't

seem to have been a problem for Carlow, however. She retired in 1990, completing about forty years of missionary service.

In 1987, Phyllis Bakke moved back to BBC at the request of the DFM leadership. She again taught music, especially instrumental, and classes on prayer. She also chaired the music department and served as the spiritual life director.<sup>14</sup>

Bakke held that music played an important part in every revival in the history of the church, and watched as it played a strong role in the current charismatic renewal. She saw her work as aiding the renewal by providing competent musicians for church and fellowship groups.<sup>15</sup> True to her convictions about her hymnody, she taught the music that accompanied the great revivals of the past.

But music also reflects culture through its themes as well as its musical components such as, rhyme, meter, pitch, and chord structure. In many respects, music truly is the mirror of the soul. While studying and using imported music certainly has a place, particularly in the Philippines where American music across the spectrum has been well accepted, one is compelled to ask about Filipino musicology. If the gospel is to truly take root in any culture, the issue must be considered because music speaks directly to people's hearts. Esther Javier, her colleague in the music department at BBC and wife of BBC president Eli Javier, stated she never discussed indigenous musicology with Bakke since she didn't think Bakke would know what it was. Considering that Bakke had first come to the Philippines in 1959, such a statement is hardly complimentary.<sup>16</sup>

At her retirement in 1991, Phyllis Bakke reflected on how the Lord had taken care of her through thirty-two years of missionary service. God's financial provision for her as a single woman had been miraculous. God had healed her on many

occasions.<sup>17</sup> No doubt God had blessed her in a multitude of other ways. But not only had she been blessed, she had been a rich blessing to two generations of Filipino Bible school students, mainly in the music field. But the time had come to turn over the reins to the next generation.

Curtis and Ruth Butler continued to serve as instructors at BBC and directors of the Cubao extension, meaning that they spent a lot of time on the road between Cubao and Valenzuela. On a good day, the roundtrip could be made in about two hours. On other days, it took as long as five and a half hours, depending on traffic.<sup>18</sup> But like most missionaries, other responsibilities called for their attention as well. For much of the early 1990s, Butler served as the field chairman, a job whose challenges were accentuated by the Mt. Pinatubo eruption and going through the DFM organizational transition mentioned in chapter 18.<sup>19</sup> For all of these reasons, including the continued political upheaval, Butler lamented at one point that this had been their most stressful term of service; had God not intervened and had their supporters not prayed, they would have been overwhelmed by the stress and heaviness of responsibilities.<sup>20</sup> Most missionaries could appreciate his feelings.

One of his stress points was the physical needs on BBC's main campus. The growing library needed more space and another room was added that served as a prayer chapel and small classroom.<sup>21</sup> More difficulties came in 1995 when Butler was asked to become the president, a position he took in spite of his strong convictions that the job should be given to a Filipino.<sup>22</sup>

Butler served as president for three years. Conditions were less than ideal. Morale, spiritual life, and the school's finances were low. A new classroom building had been started but not



finished and other buildings were in disrepair, some seriously so. An estimated twenty thousand dollars was needed just for the materials to repair the existing buildings.<sup>23</sup> Finishing the classroom building would require much more. Somehow, he acquired some money and over the next couple of years the campus got a facelift and everything was completed.

The cumulative stress may have affected his health:

I was traveling north into a village of the Ilocano to speak at their District Council . . . As I drove north I suddenly became deeply in pain. After prayer, we continued north. I spoke for 3 days at the Council and then headed back to Manila alone. I went to the hospital the next day and learned I had had a heart attack. I was immediately ordered home by DFM. After a short period at home we returned to the field.<sup>24</sup>

Ruth became the spiritual life director, setting up the chapel schedule, helping the student missionary association, and overseeing other student ministries. Known for her gracious and gentle spirit, she was a great blessing to the students in a difficult time. In 1998, the Butlers had reached retirement age. After twenty-four years of faithful service, most of which were invested in training laborers for the harvest, the Butlers turned over the presidency to Fermin Bercero, a longtime faculty member who had been the academic dean. They also passed the leadership of the Cubao extension to Steve and Linda Long, and headed home to retool for other ministries that God had in store for them.

Before she became the registrar at APTS, Leota Morar and her husband, John, served for several years at BBC. They had pastored for a number of years in the United States, and he had

taught at CBC in Springfield for seventeen years, during which time he made a number of summer missions trips to the Asia Pacific region for various teaching assignments. John mainly taught general education courses. Bercero remembered him as a highly respected teacher who related well with both students and the faculty.<sup>25</sup> The Morars lived on campus, and their home became a favorite stopping place for faculty, staff, and students as well as missionaries who had business on campus.

Before they came to the Philippines, Morar had experienced colon cancer and had surgery to remove the cancer. He returned to the States at least twice for medical tests and, in 1993, doctors in the United States advised him not to return to the Philippines so that he could receive the medical attention he needed. Many prayed for his healing, but God had other plans and called him to his eternal reward in September 1994.<sup>26</sup> The following May, Leota returned alone to serve at APTS.

Harry and Peg Lamb with their two boys arrived on the BBC campus in 1988 to begin their second term of service in the Philippines. They had served in Panay during their first term (see chapter 28) and had spent the last six months of that term at BBC. Prior to coming to the Philippines, they had been missionaries for four years to the Solomon Islands. At the end of their time in the Solomons, Hurst asked them to transfer to the Philippines. Before Hurst approached them, Peg sensed in her spirit that change was coming. What no one knew was that she was seriously concerned about the education of their two boys, Eric and Anthony. While attending an area wide conference in Fiji, someone prophesied that their children's education would be taken care of. That prophecy was fulfilled at Faith Academy.<sup>27</sup>

Lamb, a native of West Virginia, had a background in computer and electrical engineering before going into full-time ministry. When he wasn't busy at the school, he set up computer

programs for ICI, JSM, and the PGCAG evangelism department. Peg, a native of Wilmington, Delaware, had received Christ as a child and was baptized in the Holy Spirit when she was fifteen. From her youth she had a heart for ministry. Later, she felt a call to missions.<sup>28</sup>

Harry's main focus was serving as the business administrator and supervising a number of construction projects. Raising funds both in the United States and the Philippines, Lamb started building the two-story classroom structure that the Butlers had been unable to finish. Aida Musa remembered Harry as "full of ideas" and fair to the faculty in terms of salaries and benefits, perhaps in part because he obtained medical coverage for them.<sup>29</sup> Fermin Bercero didn't remember him quite so positively. He described him as a bit hard on those who worked with them, treating them as if they were dumb, but he described Peg as humble and likable.<sup>30</sup>

Peg's ministry on campus involved developing and overseeing a student ministries program. She explained:

The program was built into the school curriculum as a required practicum side of their education. The endorsing pastor, leader would monitor and report on the student's service. The program gave opportunity from freshmen to senior experience in the various functions of an established church and/or new church plant under the guidance of a mothering church. Various practicum were: Sunday School Superintendents, Bible teaching on all levels, children programs – kinder school administrators and teachers; youth ministries, playing instruments/leading worship teams, street evangelism, Bible studies, serve as ushers, preach, visitation, and areas a pastor felt needful for a student to serve with excellence in building

up the body of Christ. The nature of the program was to allow students to exercise their God-given talents, implement through practicum what they learned in the classroom, grow in dependable service, and yet interdependent with other leaders; and accountable to a mentor, instilling integrity of character.<sup>31</sup>

It was her job to mentor, watch over, encourage, advise, and, when necessary, correct students—all three hundred of them. She also served as an all-purpose counselor, advising and praying with students for various relational issues. As a veteran pastor's wife and a compassionate listener, she was well suited for the task. She also served on the national Women's Ministries committee, an avenue of ministry for her to serve pastors' wives all over the nation.<sup>32</sup> In 1993, the DFM was looking for veteran missionaries to go to Russia, and the Lambs left the Philippines to pursue that calling. As will be discussed later, the results were disastrous.

June LeBret, who had been a Missionary Associate at IBC for three years and, for about half of that time, had served as the school's officer in charge, received full appointment and returned to the Philippines to serve at BBC in 1997. The way God led her to the Philippines was interesting:

I stood in a mission service listening to Sam Sasser [former missionary to the Marshall Islands] appeal to the congregation to become missionaries to the Islands of the Pacific. I didn't respond but when I got to my car, I remember saying to the Lord that I would go anywhere . . . even to the Islands of the Pacific. After returning from Spain and in the midst of study at Bethany Bible College in California, I had a dream that I was in the Philippines . . .

After graduating with what seemed to me to be a rather useless degree (MA in Theology & Church History), I received a letter from a friend asking me if I would care to join her in Cebu where there was a Bible College because she had a very good job. I wasn't interested until she said that Cebu was in the Philippines and I immediately remembered the dream. I wasn't finished with the Philippines.

After a few months of working at Immanuel Bible College in Cebu, I realized that I was in the exact place of my dream. . . . During an outing with our students, we traveled to several islands ministering the love of Jesus. It was on the smallest boat with sharks circling the boat that the Holy Spirit spoke to my heart, asking me where I was. Having just seen a shark, I let Him know and with His sweet gentle voice to my heart, He reminded me of the moment in the car when I said I would go anywhere . . . even to the Islands of the Pacific. That was the day I knew I was a missionary.<sup>33</sup>

When Bercero became the president, she succeeded him as the academic dean, supervising the work of twenty-one faculty members as well as teaching a full load. Bercero and LeBret worked well together. He described her as "mellow and diplomatic" and respectful of his leadership. He also had the philosophy that people should be placed in positions according to gifts and capabilities, and evidently felt that she was well placed.<sup>34</sup> Faculty member Aida Musa mentioned that she worked well with the faculty, listened well, and treated people as equals.<sup>35</sup>

LeBret's philosophy of education was formed by her own experience. Because education had given her many opportunities in missions, she encouraged her students to really focus on their

studies as part of God's purpose for their lives. In some cases, she encouraged students to go on for a master's degree at APTS.<sup>36</sup>

One of her passions was to prepare Filipinos to serve as foreign missionaries.<sup>37</sup> While at IBC in Cebu, she taught missions courses and saw sixteen of her students go to serve the Lord overseas, and she obviously wanted to see the same thing happen at BBC. When Bercero asked her if it might be possible to offer a degree in missions, she immediately accepted the challenge and presented a program for a bachelor's degree in missions to the board of directors. The first students graduated with that degree in 2001 and some BBC students have become missionaries.<sup>38</sup>

Charles and Donna Monk transferred from Indonesia to BBC to train workers for ministry to Muslims. He became involved in curriculum development and began to work on radio programming suited to the Muslim context. Monk was also involved with student ministry, but something went wrong. Turney noted that they should have never been appointed. They did not function well as a couple as Charles tended to isolate himself from his family. They were not long in the Philippines, and then they left DFM.<sup>39</sup>

### **BBC CUBAO EXTENSION**

In 1986, Superintendent Javier, with strong support from local churches, asked the Butlers to open an evening extension in a centrally located area of Metro Manila so that those who had full-time occupations, yet felt a call to the ministry, could have a place to study. Again, this must be seen in the context of the Charismatic revival where thousands of professionals were getting saved and wanting to study the Bible in a more in-depth

manner. Many surely felt a call to full-time ministry but even those that didn't could be trained to be great workers in their church.

The Butlers found an excellent place that met the criteria in Cubao, one of the most easily accessible areas of the great city, right along the major highway. They originally rented only two rooms.<sup>40</sup> Several missionaries pitched in to help buy needed equipment or get the place ready to go.<sup>41</sup>

They offered a certificate in biblical studies with credit being given through the main campus. The response was encouraging. By the second semester, fifty-two students had enrolled, and the school had to rent additional rooms.<sup>42</sup> A little over a year later, enrollment had doubled. Even with the extra space and with added night classes, the school had to turn away students.<sup>43</sup> In contrast to the main campus, most students were a bit older and married with children. Many were already involved in ministry.<sup>44</sup> By 1989, the extension's enrollment had increased to 150. The vast majority of the students already had a bachelor's degree from a college or a university in another field. A few already had a master's degree and one had a doctorate.<sup>45</sup>

While Curtis directed the school, they both taught as well as serving in administration. Ruth handled the bookkeeping and served as the registrar. Textbooks were bought through OMF Literature, one of the main Christian bookstores in Manila, which gave them a good discount. Curtis also arranged to have a specific textbook, *Foundations of Pentecostal Theology*, reprinted by the bookstore for their use.<sup>46</sup>

The faculty was a mixture of Filipinos and missionaries, the Filipinos being paid out of the students' tuition. Nine of the faculty had a master's degree or beyond.<sup>47</sup> All were considered teachers on an equal level with those of BBC's main campus and

had to be approved by the college administration. Larry Dotson and Phil Houghton also taught there, with Houghton serving as the assistant director until he and Audrey moved to the APBRSO office in Laguna Hills, California, in 1993. Dotson taught ministry to children and his wife, Betty, worked in the library. Another couple, David and Doris Snider, also came on special assignment around 1990 and taught for about a year.

When the Butlers went home for itineration in 1993, Rick Walden, who is introduced in a later chapter, became the interim director. Eric and Deborah Kiezebrink, with their son, Samuel, and Deborah's sister Bethanie Wilmer, served a one year Missionary Associate assignment at the extension. He taught evangelism, theology, curriculum development, and ministry preparation and preached on weekends. Deborah, an accomplished singer, ministered in special music.<sup>48</sup> Bethanie was Samuel's nanny. Nina Colley served as business manager from at least 1993 to 1995 and, when not in that role, she served as the school's auditor, something she did for a number of institutions in the country.

When the Butlers retired, Steve and Linda Long who, by this time, had completed their commitments to SKC and the Barrio church program, took over the Cubao extension, and made this their main ministry as well as continuing to teach at the main campus. By this time, BBC also had an extension campus in San Fernando, Pampanga, which the Longs also oversaw. During the four years that they directed the program, five more extensions were added: Balanga, Bataan, Cabanatuan City, Nueva Ecija, Olongapo City, Zambales, and Santa Cruz, Laguna. A special extension was added in San Jose, California, for the BBC graduates living there who had completed their education before BBC added the fourth year. The combined enrollment of



these extensions exceeded that of the main campus, reflecting a growing trend towards decentralization in education.<sup>49</sup> In 2002, the Longs left for itineration and in 2004, moved to Springfield to join Global University (formerly ICI University) to train ministers all over the world.

### FAITH ACADEMY

Kim Snider, who taught at Faith the first two years that she and her family were on the field before going to APMM, described some differences between teaching in the USA and teaching MKs:

Teaching first and second grades at Faith was harder than teaching at elementary school in the USA because the children were very tired. Many of them were on the bus by 5:30 or 6 am each day. I could not expect any homework to be done at home, such as reading stories to parents, because both parents and children were too tired. We also spent time as a class in prayer for one another, as children got used to a new country. The children were very open and really learned to depend on God. These little first graders also carried the concerns and burdens of their parents. They were more serious than other first graders I have worked with.<sup>50</sup>

In 1980, Ruth Waldenmaier completed her first decade of service at Faith Academy. Every six years, Faith Academy conducted its own self-study for the purpose of accreditation. Every aspect of the school was evaluated, and all faculty and staff were expected to participate. In 1982, it was Waldenmaier's job to coordinate Faith's accreditation self-study

and put together the final report. In the same year, they restructured the school in anticipation of a higher enrollment. It was a wise move. When Waldenmaier first arrived in 1970, the enrollment was around 280 children. By 1990, it rose to about seven hundred as the number of Protestant missionaries to the Philippines increased.<sup>51</sup>

As part of the restructuring, Waldenmaier assumed a part-time role as curriculum coordinator, overseeing the logical sequencing of courses from kindergarten through high school.<sup>52</sup> This job included textbook selection, curriculum evaluation, creation of new courses, and the supervision, facilitation, and evaluation of student teachers from Christian colleges in the States who came to the Philippines.

Life at Faith, however, was much more than mere academics for Waldenmaier. Once, she accompanied the students out for four days of living in a tent in a rural area, eating chicken every night—courtesy of her students who had killed, cleaned, and cooked the birds. She wasn't certain if the tent might fall down at any moment and had to do without a bath for the entire trip. What made it worthwhile, however, was the deepened relationships with the students which she really enjoyed.<sup>53</sup>

When she wasn't busy at school, she conducted Sunday School seminars in the churches. She also put together a handbook for Sunday School superintendents and held Bible clubs with the kids in her neighborhood in 1990. That same year, however, she was diagnosed with cancer. For a time, she was able to continue her responsibilities at Faith Academy, although her ability to function well was impacted by her illness. Quite naturally, she became discouraged but found encouragement from her friends.<sup>54</sup> Inday Desebelle, the receptionist at the AGMF office, noted that despite Waldenmaier's illness, "You

still could see her heart, her love for Jesus, her love for ministries, her love for being here in the Philippines."<sup>55</sup> In late 1991, Waldenmaier returned home to Michigan to seek further treatment, but God did not heal her on this earth. On February 21, 1991, she died and went to be with Jesus.

Sally Shaver hosted the Manila missionary kids (MKs) at her house on Sunday nights—until romance got in the way. While she was home in the early 1980s, she took some courses at the Assemblies of God Graduate School (now Assemblies of God Theological Seminary) in Springfield, where she met a prospective missionary to Japan, Brian Snider. The love bug hit them both, although it took Brian awhile to figure it out. They dated only once while Sally was in school. Nothing happened, and she continued to prepare to return to the Philippines, although she knew that Brian was God's choice for her. Two months before she returned to the Philippines, God spoke to her that He was going to change her ministry in a year. Although she no longer had a burden for the work in the Philippines, she returned in simple obedience to God. Meanwhile, God was working in Brian's heart and letters soon began crossing the Pacific. Four months later, Brian came to visit Sally in Manila. He proposed and she accepted. Brian had only planned to stay for two weeks, but Bill and Alvera Farrand came to the rescue by asking him to fill a teaching vacancy at IBC for six weeks, giving the couple more time together. They returned to the States, married in April 1984, and became missionaries to Japan with the DFM.<sup>56</sup>

Dave and Jean Ohlerking also had a burden for the special needs of AGMF missionary kids. These children had to live in two worlds, American and Filipino, without any choice in the matter.<sup>57</sup> After years of service, Meg McComber observed that

MKs in general had little problem adjusting to the physical environment of living in another country but sometimes struggled socially.<sup>58</sup> “Third culture kids,” as they are known, may not feel completely at home in either culture. The Ohlerkings recognized that MK teenagers go through the same adolescent turbulence as any normal American teenager, which may be compounded with the lack of roots that some feel from not living in one’s home culture. Beyond this, being a missionary kid did not guarantee salvation or sanctification. They needed God’s grace and the prayers of their families and friends back home as much as their parents did. The Ohlerkings saw their service to the MKs as just as important as any other ministry.<sup>59</sup>

When Stuart and Jeanie German arrived in 1991, they served in Manila for two years before going to APTS. Houlihan had requested that Jeanie replace Ruth Waldenmaier at Faith Academy. They had no children when they arrived but that would soon change. Nathan, Erika, and Jared were all born in the Philippines. While Jeanie was teaching, Stuart became involved in church planting and did some teaching at the BBC extension in Cubao. When Jeanie stopped teaching after Nathan was born, they transferred to APTS in 1993.

In 1994, Terry and Lulu Paschall with their children Kristee, Donovan, and Darren, came to the Philippines for a one year commitment to serve as dorm parents at Faith Academy. They had been serving with the DFM in Indonesia until they lost their visas. Many of the boarding students had parents who were serving in the Philippines as well as other countries.

The Paschalls were assigned to a dorm with twelve students who were in grades 7–12. Eight were Americans and four were from South Korea. Their parents ministered in Indonesia and China, as well as the Philippines. Counting the Paschalls’ three

children, they had fifteen teens, both boys and girls, to handle. The Paschalls' two-bedroom living quarters were right in the dorm. Kristee shared a room with one of the female students.<sup>60</sup> Shopping for a family of seventeen was a real challenge. The Paschalls helped with homework, attended sporting events, and did just about everything for the students that their parents would have done had they been there, including counseling and daily hugs.

Missionaries serving in this role must not be underestimated. One of the keys to a missionary serving well on the field over the long term is the welfare of their children. If the children do not adapt well to life on the field, which may include boarding school, the missionary's career is affected and may come to a premature end. The Paschalls understood this well. Their ability to care for the children of others released the missionary parents from undue anxiety over their kids, which helped them to be more effective in their work.

Through the years numerous missionaries represented the AGMF on the board of directors of Faith Academy. One of the former board members, Jeanie German, said that she felt that it was not only important to represent AGMF to the board, but more importantly, in her opinion, to represent the school to the mission.<sup>61</sup> Kim Snider felt that it was simply a privilege to serve an institution that played such a critical role in the lives of the children of AGMF missionaries.<sup>62</sup> Fredda Alston, who will be introduced later, felt that the Holy Spirit used her on the board to speak wisdom at a time that Faith was facing some challenging issues.<sup>63</sup> As the only Pentecostal voice on the board, the AGMF leadership took this opportunity seriously and endeavored to place only the most qualified people in this position, especially since the board was active in the affairs of the school and placed serious demands upon its members.

## MORE METRO MANILA AND BATANGAS

As the Charismatic renewal continued to profoundly impact the nation, particularly the professional and upper classes in the major urban centers, the AGMF and the PGCAG, now healed from the split, sought to make the most of the opportunity. All ministry in the urban areas was impacted and must be understood in light of this powerful move of God.

### MANILA '85

In the 1980s Light-for-the-Lost (LFTL), the men's missions ministry of the U.S. Assemblies of God, targeted major cities of the world for prayer, evangelism and major tract distribution. The AGMF and the PGCAG accepted an invitation from the LFTL leadership to adopt Manila as the target city for 1985. This evangelistic campaign became known as Manila '85. Serious about their commitment, the LFTL leadership ultimately poured \$150,000 into literature for that outreach alone.<sup>1</sup> Another major impetus for this was an offer from evangelist Jimmy Swaggart to give five hundred thousand dollars to buy property and put up church buildings in the Metro Manila area.<sup>2</sup>

The initial planning for Manila '85 was done by the executive committees of the AGMF and the PGCAG, as well as the PGCAG's Commission on Evangelism and Chris Aiton, the leader of the Australian Assemblies of God. Later, missionaries from

other Assemblies of God entities also became involved.<sup>3</sup> Together the group set out to make Manila '85 a ministry to strengthen area churches and plant new ones through crusades.<sup>4</sup>

The execution of the plan was entrusted to the PGCAG Evangelism Commission, chaired by Anacleto P. Lobarbio, the district superintendent of the Southern Tagalog District Council (STDC) of the PGCAG, as Manila fell under this district's jurisdiction. Dwight Palmquist was appointed to coordinate the activities assigned to the AGMF and to serve as the liaison to the PGCAG on this project. Lobarbio and Palmquist led a workforce of about twenty area pastors and churches, as well as other AGMF missionaries.<sup>5</sup>

The target areas were selected by the Commission. Since local believers from churches in the city would be doing the follow-up and follow-up was critical, the target sites were actually fairly close to existing churches, yet far enough away that it would not prove to be competition for another church.<sup>6</sup> One missionary remarked that if there were sufficient workers, the hunger for God in the city of Manila in the 1980s was so strong that a church could be planted every eight blocks and not compete with other churches.<sup>7</sup> Strategic locations also meant putting the new church close to the mass public transportation system, as few Filipinos owned their own vehicles.<sup>8</sup>

The selected sites for new church plants were Ugong, Pasig, Binondo, Project 8 in Quezon City, Novaliches, Caloocan, and Mandaluyong. Target churches for strengthening were the New Monterrey Christian Center (formerly New Life Ministries) in Quezon City, the Asian Christian Charismatic Fellowship (ACCF) in Quezon City, and the Christian Life Charismatic Fellowship in Las Piñas.

Large tents served as meeting places for outreach and new church plants until permanent building could be constructed. While tents took time to be put up and taken down, they also had a number of advantages. They provided constant advertising to people passing by, the equipment used in the meeting could be left there as long as a caretaker was present, and, most simply, tents afforded protection from rain.<sup>9</sup>

Before the crusades began, a pioneer pastor was selected and made responsible for gathering a small nucleus for the new church, thus helping give the new church a spiritual and financial foundation from the beginning.<sup>10</sup>

The first area targeted for a crusade and new church plant was Project 8, a housing area in Quezon City. Gerald Johnson, the evangelist from Mindanao, preached most of the crusade. The Filipino pastor who worked alongside him was Eli Gaad, a veteran pastor from the Visayas who had planted many churches. The crusade went nightly for four months so that the new converts could be grounded in God's Word.

Life Ministries International, pastored by Virgie Cruz, a church impacted by Manila '85, was able to purchase an old theater right on the main highway, next door to an *Iglesia ni Cristo* church, the largest cult in the Philippines. It was a prime location. Since the theatre had been known as the Monterey Theatre, the church became known as the Monterey Christian Center. Crusades in the area added new people to the church.

One local crusade was conducted by Dave Roever, an American evangelist who had been severely injured in the Vietnam War. With one side of his face disfigured and scars all over his body, the Filipinos knew that this man understood pain. In looking at Roever, they understood that tragedy could be turned into triumph through the power of Jesus Christ.



But Roever didn't come alone. His ministry in the United States targeted young people, and he brought with him 190 young adults through the U.S. Assemblies of God Ambassadors in Missions (AIM) program. They were joined by two hundred young people from ACCF who did personal evangelism on the streets near the crusade site and participated in the evening meetings. In the ensuing months, more young people came from various Assemblies of God colleges in the States to participate in what God was doing.<sup>11</sup> But as Russ Turney related, something unexpected happened, an event that could have shut down the whole ministry:

During that week of outreach, two super typhoons passed through Manila causing what was called 100 year flooding. Part of Metro Manila was cut off by water too deep to cross, and each evening heavy rains fell during the services. Young men used long wooden poles to keep the water from weighing the tent down and collapsing on the crowd. In spite of the serious rains, the tent was filled every night by large crowds who came to see why hundreds of youth would be sharing the gospel in such adverse conditions. The week ended with 100's of decisions for Christ, and the ACCF congregation experienced significant growth as a result of that outreach.<sup>12</sup>

In ten days, more than three thousand people indicated an interest in following Jesus. Asian Christian Charismatic Fellowship, whose story will be told later in this chapter, coordinated the follow-up, channeling the new converts into its satellite congregations which they were trying to develop into full churches.<sup>13</sup>

By September or October, seven of the ten projected churches had been planted or helped, with more than eight thousand people showing interest in following Jesus through the various outreaches.<sup>14</sup> Since the outreach was going well and because they had not yet achieved the goal of establishing or helping ten churches, leadership decided to extend the campaign into 1986 and change the name from Manila '85 to Good News Manila.

In addition to the local crusades, they decided to hold a large crusade at a central location after the other crusades to serve as a culmination of events. For this meeting, they selected the Rizal Baseball Stadium. Bernhard Johnson, a well-respected Assemblies of God missionary-evangelist to Brazil, was invited as the guest speaker. The Bernhard Johnson Crusade at the Rizal Stadium was held December 8–15, 1985, at the height of the Christmas season. Christians participated in a round-the-clock prayer chain one month before the meeting started. The result was that around three thousand people prayed to receive Christ, and numerous healings were reported.<sup>15</sup> In time, a total of eleven churches were planted or helped, one more than the goal of ten and thousands of lives were touched for eternity.

### **MINISTRY TO THE CHINESE**

The Chinese Filipinos are a small but visible minority in the Philippines, with a fairly substantial population in parts of Manila—numbering about two million in the late 1980s.<sup>16</sup> They are primarily Buddhist.

### UNITED BETHEL CHURCH (UBC)

When Aaron and Linda Rothganger came to the Philippines from South Vietnam in 1976 to take over ICI, they also became the pastors of UBC. Two years later, with a longtime burden for full-time ministry to the Chinese, the Rothgangers resigned ICI and became the first pastors since Dale and Wanda Barber to give full time to the church.

Part of Rothganger's vision was to develop Christian Chinese workers to send into mainland China. By 1988, with a membership of about three hundred, UBC had sent sixteen workers to establish ministries in five places behind the Bamboo Curtain. They also established a number of outreaches in other parts of Metro Manila.<sup>17</sup> But all was not well. The Rothgangers left the Philippines in 1989, needing rest and restoration and because of special needs in their family.<sup>18</sup>

Herb and Karen Johnson, who had been serving with APBSRO, pastored UBC for two years. Karen served as the church's Christian Education director, a position for which she was well suited with a background in education and years of experience in missions. Their daughter Kristie helped in children's ministry and was part of the praise and worship team.<sup>19</sup> During the time that they were there, seventeen new converts were baptized in water, thirteen members were added, and a number received the baptism in the Holy Spirit.<sup>20</sup> In June 1991, the first Chinese pastor was installed at United Bethel Church, and the Johnsons moved into an advisory role until God opened a new door for them to the Chinese.<sup>21</sup> After forty-three years of being led by a missionary, the church was finally turned over to a national pastor.

## **BINONDO FULL GOSPEL FAMILY FELLOWSHIP**

One of the new church plants from Manila '85 was the Binondo Full Gospel Family Fellowship, pioneered by Fred and Peggy Martin, who had transferred to the Philippines from Taiwan in 1984. They worked hard to get the church planted before going home to itinerate in 1986. From the beginning, this church became involved in outreaches to Chinese-speaking Filipinos in other parts of the city.<sup>22</sup> Curtis and Ruth Butler filled in for them and reported that one of the leading Buddhists in Asia, who had suffered a stroke, was led to faith in Christ by someone connected with the church.<sup>23</sup>

When the Martins returned to the pastorate a year later, they began to establish various departments in the church to disciple new believers. Within a few months, they started men's, women's, youth, and college and career departments. They also started a Royal Rangers group, a Missionettes program, and a radio outreach program on a local station. They also had a feeding program sponsored by JSM. The attendance at the church doubled.<sup>24</sup> In 1989, the Martins had to return permanently to the States because their children had special educational needs that Faith Academy was not equipped to handle.<sup>25</sup>

When the Martins left, Berent and Margaret Knutsen pastored Binondo Full Gospel Family Fellowship for a short time and then Jimmie and Christle Blair, who had arrived in the Philippines in 1988, became the pastors. For the first two and a half years of the Blair's ministry in the Philippines, they had been involved in general itinerant ministry, holding crusades, helping plant churches, and speaking at kids' camps<sup>26</sup> church. In 1992, Herb and Karen Johnson became the interim pastors of Binondo

Full Gospel Family Center (BFGFC) when the Blairs were on furlough. When the Blairs later transferred to Mongolia, the Johnsons assumed the pastorate of the church.

Convinced from the beginning of their service that they should train a Chinese Filipino to succeed them according to the 2 Timothy 2:2 principle, the Johnsons began to mentor a young couple, Zaldy and Angeline (Angie) Lim. Zaldy was chairman of the church board at the time and taught in the youth department. Angie led the praise and worship on Sunday mornings and taught the children. In 1994, Zaldy received his first level of ministerial credentials from the PGCAG. Two years later he received his license to preach while continuing to be disciplined by Johnson.<sup>27</sup>

The mentoring process was well planned with all four of them participating. According to Zaldy, it was a five-step process, with review sessions after every step. In the first step, the Johnsons modeled aspects of ministry while the Lims watched. In the second step, the Johnsons modeled the ministry and the Lims helped. Beginning with the third step, the process was reversed as the Lims did the ministry and the Johnsons helped. In the fourth step, the Lims ministered and the Johnsons watched. In the fifth step, the Lims were released into ministry without direct oversight from the Johnsons.<sup>28</sup>

Angie described the mentoring as “hands-on” and the meetings “intensive.” According to Angie, every meeting was well planned and “packed with lots of new knowledge in store for us.”<sup>29</sup> She further described the Johnsons as fueled by prayer, meticulous, affirmative, thoughtful and caring, and open to ideas and suggestions. They also helped her gain confidence in public speaking, boosted her self-esteem, and taught her planning and organizational skills.<sup>30</sup>

Both Lims testified that the process was greatly beneficial in building their ministry skills. Angie felt like they had gained new spiritual parents who instilled in them a love for the Word of God and the need to be baptized in the Holy Spirit.<sup>31</sup>

The Johnsons believed that every believer needed to be empowered by the Holy Spirit to live victoriously for Christ and make disciples of others in accordance with the Great Commission (Matthew 28:19, 20). To accomplish this goal, two major steps were taken. First, a cell group system was initiated to evangelize the communities where the church members lived.

Second, they began a comprehensive discipleship program called EPHOD, which was both an acronym and a biblical concept. The acronym stood for Every Person Household *Oikos* Discipled. *Oikos* is a Greek word that refers to all people within one's sphere of influence. The ephod was part of the garments the Levitical priests wore in the Old Testament and contained the Urim and the Thummin, items used to determine the will the God. The idea for the EPHOD program came from a Sunday sermon Johnson preached from 1 Samuel 30:1–8 where David, still running from Saul, was at one of the lowest points of his life. He took strength in the Lord when he called for a priest and consulted the ephod. This was a turning point in David's life.

As consulting the ephod strengthened David, so the EPHOD program was designed to strengthen the members of the Binondo church. The program called for a multifaceted discipleship plan that included daily Bible reading, Scripture memorization, being filled with the Holy Spirit, and being faithful to church attendance and Sunday School. Several Bible reading plans were used until they finally settled on the reading program in the *Full Life Study Bible* (also known in the United States as the *Fire Bible* or the *Life in the Spirit Study Bible*).<sup>32</sup>

Johnson's weekly Sunday morning sermon was drawn from a portion of the reading for that particular week, which enhanced the program and encouraged the members to be faithful in their reading.<sup>33</sup>

Another core feature of the program was the EPHOD Journal, in which participants wrote what God spoke to them during their daily devotional period. If every member followed the reading plan, all would be reading the same thing every day. The Johnsons developed a series of seminars around the use of the Journal. While the idea of EPHOD may have come from a Sunday sermon, both of them recognized that the roots of it, particularly the emphasis on studying and memorizing the Bible, being filled with the Spirit, and releasing others for ministry, went back much further. Karen testified:

When I was four years old I won a plaque for memorizing Scripture verses . . . At that time God put in my heart to teach people to read God's Word. That call never left me. My parents, David and Elsie Spencer, always encouraged me to follow God's call. They knew from the time I was four that they would give me to be a missionary.

I was baptized in the Holy Spirit at the Indiana Campgrounds when I was nine years old. . . .<sup>34</sup>

Herb's story reveals the premium they placed on being filled with the Spirit and releasing people into ministry:

I was baptized in the Holy Spirit at the Spiritual emphasis week at Evangel during my Freshman year. I did not meet Karen until after that week. Our meeting was all in God's timing! One of the first things Karen asked me was if I was Spirit-filled! I was glad that I could say yes. During our

courting years I remember talking with the Lord while doing chores on the farm about marrying Karen. Very clearly God gave his permission with the condition that I would also make room for Karen's ministry. Releasing people in ministry became our passion which culminated in the EPHOD Church Strengthening Seminar. We believe that God gave pastors, teachers, etc. for the purpose of preparing God's people for ministry.<sup>35</sup>

When the Lims were installed as the new pastors of the Binondo church in 2001, the Johnsons, although they remained on the pastoral staff, were released to take EPHOD seminars around the nation.

### **ASIAN CHRISTIAN CHARISMATIC FELLOWSHIP (ACCF)**

In November 1980, Paul and Jean Klahr opened a new church in the Ali Mall Shopping Center called the Ali Mall Fellowship (later Asian Christian Charismatic Fellowship or ACCF). The church did not fully identify themselves as working with the Assemblies of God because many attendees were coming from a Catholic background. Keeping the church in a quasi-independent status allowed these people to come and fall in love with Jesus without being overly concerned with ecclesiastical issues.<sup>36</sup> The PGCG reaction to this status was mixed. According to Klahr, General Superintendent Eli Javier suggested this status and supported the action, but District Superintendent Anacleto Lobarbio stated that he was not happy with the arrangement.<sup>37</sup>

With the Charismatic renewal in full swing, the church grew quickly and by February 1984, it had grown to more than one thousand in attendance.<sup>38</sup> But fast growth resulted in practical challenges. When the church hit 1,700 in attendance one Sunday,



two hundred people could not receive Communion since the church had only 1,500 cups!<sup>39</sup> Another challenge was space. When the part of the mall they were using became too crowded, they had to move into the mall's roller skating rink, which meant the church members had to clean up at midnight on Saturday nights after the mall closed to be ready for Sunday services. They also had to be done by noon on Sunday because the rink opened for skaters at 1 pm. As the people left, the sweepers, chair movers, and everyone walked around islands of people praying with their friends.<sup>40</sup>

Churches do not grow through the efforts of one individual alone. In his autobiography, Klahr noted two men who were a great blessing. The first was Dr. Mel, a medical doctor who had been one of the top members of a major indigenous religious group, the *Iglesia ni Cristo*, that denies the deity of Christ. Dr. Mel came to Christ as Savior and Lord shortly before he and Klahr met:

I [Klahr] went to his house and taught him the scripture. . . . He and his wife and children were all members of the group [*Iglesia ni Cristo*] and when he was first converted to Christ, they put a great deal of pressure on Dr. Mel to come back to the group. . . . He, however, prevailed and his entire family was saved and is serving the Lord Jesus Christ.<sup>41</sup>

The second man was Evan Squires, a minister from New Zealand. Klahr, who considered Squires a copastor, explained:

Evan was and still is a gifted teacher with an uncanny ability of diagramming the things we taught into an easy to understand outline. His gift was a blessing from heaven. . . . Evan was one of the finest men I have ever

met and we shared joys and sorrows. I feel that without Evan, the Church would not have developed as it did.<sup>42</sup>

But these were not the only ones who contributed their gifts to the growth of the church. In the beginning, Klahr brought on board Jaren Lapasaran, a young, promising Filipino pastor, and Klahr was emphatic that Lapasaran would be the pastor of the church when he left. Lapasaran was the son of Nilo and Elena Lapasaran, who had worked beside the Dentons, the Kenneys, and the Olsens in the past. Lapasaran and another Filipino, Nat Refugio, rounded out the top leadership team.

Early on, they noticed another young man, Rick Oasin, who had come to Christ through ACCF and who had a real hunger for God. They noticed that he faithfully helped with clean-up and preparation for the services. Klahr began to disciple him. He grew quickly in his faith and soon, the ACCF leadership team noticed that God had placed a call on Oasin's life for the ministry so he, too, was added to the leadership team.<sup>43</sup> All were truly considered equals, even to the point of meeting weekly at the Klahrs' home to prepare the Sunday message. Since all had input and knew what the message would be, any one of them could deliver it, and often did so. For Klahr, the key operative leadership concept at ACCF was unity in diversity, drawn from 1 Corinthians 12. Leaders were to serve, not be served, and lay down their lives for the sheep. Team leadership, including a deep commitment to delegate appropriate authority to go with responsibility, was foundational to Klahr's philosophy of leadership. Not only did Klahr disciple those around him who were a part of the leadership team, but those on the leadership, in turn, disciplined others for ministry, an outstanding example of the 2 Timothy 2:2 principle.

Multiplication of handpicked leaders resulted in greater growth. When ACCF tried to relocate but were unable to do so, they began to look at the possibility of opening satellite churches, decentralizing the church body. This opened up potential for more leaders to become involved in ministry. The satellite churches were overseen by lay pastors, a vice-president of a chemical company, an engineer with Adidas, and a professional photographer and an architect. All were trained at the mother church and equipped to teach and provide pastoral care resulting in greater growth.<sup>44</sup> The church also mothered a number of daughter churches in the provinces, a practice that continued long after the Klahrs left the scene.

In 1988, after fourteen years of faithful service in the Philippines and many more years in ministry elsewhere, the Klahrs retired and moved to California. Because they had done their work well, Jaren Lapasaran was able to step into the senior pastor's role, effectively lead the church forward, and plant many more churches.

### **INTERNATIONAL CHARISMATIC SERVICE (ICS)**

Jim and Velma Long continued to invest their lives at ICS. The church continued to draw people from various denominations, including many Catholics, into its fold, with the growth necessitating the move to the Philippine International Convention Center (PICC). However, they were only there about six months due to scheduling conflicts with the PICC. The church moved to another hotel, but then had to move again in August 1981. This time, they moved to the Mondragon Building in Makati, the business district, but the lack of public transportation in the area reduced the congregation to around

450 each Sunday.<sup>45</sup> In spite of the frustration of frequent moves, God continued to transform lives as people were delivered from various addictions, immoral relationships, and many other things.<sup>46</sup>

In 1982, the church added a cell group ministry that provided another opportunity for people to be disciplined in a deeper walk with God. By September 1984, thirty cell groups were meeting all over the city.<sup>47</sup> The cell groups were only one part of a larger plan that called for the division of the entire Metro Manila area into zones of ministry overseen by lay leaders trained through the church's lay leadership program. These lay leaders were trained in teaching about new life in Christ, the person and work of the Holy Spirit, and personal evangelism.<sup>48</sup> Other ministries, such as prison outreaches and visitation in hospitals and homes, were organized with a lay leader appointed over each area. The goal was to share the gospel all over Manila, if possible, and edify believers.<sup>49</sup>

By 1984, the church had planted at least two churches in provincial areas. In at least four other places, they conducted evangelistic outreaches for existing churches, usually two nights in duration, and most of them in places where ICS members had relatives or friends.<sup>50</sup> Not only did ICS plant churches in the provinces, they also helped to support them financially. In fact, the list of ministries the church supported is a testimony of God's grace in their lives. They supported various district, PG-CAG, and AGMF ministries. They also supported several Bible schools and had several from their church enrolled in the schools. ICS also supported Abraham and Lita Visca, a PG-CAG missionary couple serving in Papua, New Guinea.<sup>51</sup> With a number of medical professionals in the church, they also sponsored medical clinics.

Russ, Patsy, Mark, Nathan, and Rebekah Turney arrived on the field in 1984 after ten years of pastoring and five years as the youth ministries director for the Southern Missouri District of the Assemblies of God. While serving as the youth director, Russ made a missions trip to China and felt that this may have been what drew him to Asia.<sup>52</sup> Initially slated to be missionaries to Malaysia, the Turneys came to the Philippines to help with the Manila '85 outreaches until their visas for Malaysia were approved. In the providence of God, those visas never came.

Turney helped in the Manila '85 outreaches by preaching and putting up the tents. One of the reasons that he helped put up the tents was because he had asked district superintendent Anacleto Lobarbio how he could win the trust of the Filipinos, and Lobarbio suggested that helping put up the tents would give him a chance to rub shoulders with them and get acquainted.<sup>53</sup>

During and following this assignment to Manila '85, they became involved at ICS with Jim and Velma Long for the remainder of their term. The church also had a program for outreach and church planting in the provincial areas, and Turney often served as their evangelist traveling to many parts of Luzon and Marinduque, a nearby island off the coast of Luzon. Ironically, Russ's father had served in the Philippines during WWII, and fought in many of these areas. He was not a Christian at the time but later came to deeply appreciate what his son and other missionaries were doing in the Philippines nearly fifty years later.<sup>54</sup>

During the same years, the Longs had to seek medical attention in the States on three different occasions, and Turney filled in for them at ICS for a total of one year.<sup>55</sup> During this same period, Turney gave some time to working with Paul Klahr at

ACCF, preaching outreaches and helping to mentor the staff. He also filled in at ICI for a year during their first term when the Curtises went on furlough.

As a result of having no permanent structure, ICS moved three times in a two-year period. Their Wednesday night services and their office space had to be located elsewhere because of insufficient space. The inconvenience and the need to rent three locations only compounded the challenge of ministry.<sup>56</sup> The ultimate solution was to look for a permanent location where everything could be under one roof. By 1985, they began looking seriously for just such a place. Three long years of searching finally yielded lasting results when they bought a 1,824 square meter warehouse in Mandaluyong City, an excellent location adjacent to Makati, near the future site of one of the largest shopping malls in Asia. About the same time, a major public transportation stop was built right in front of the site, making it easier for members to get to church as well as providing an excellent opportunity to evangelize commuters. Their dream of having all activities in one building and becoming a launching pad for ministry throughout the Philippines and all over the world was set to become true.

In 1990, Jim and Velma Long reached that golden age and retired. Russ Turney was asked to assume the pastorate, which he did at the same time that he became the area director. It is legitimate to raise the question of why this church, now fourteen years old, needed to continue being pastored by an American missionary. Two opposing viewpoints might be considered.

First, since Long and Paul Klahr were both DFM missionaries that pastored similar churches in the same metropolitan area at the same time, it is both fair and appropriate to make some

comparison between them. Klahr's concept of team ministry was unusual, although probably not unprecedented with the exception of team planning regarding the Sunday message. Klahr made a clear, concerted, and successful effort to equip leaders and was adamant that Jaren Lapasaran would be the pastor when he left. When he retired, Lapasaran was ready to shoulder the burden of the senior pastor's position, and the church continued to prosper under his leadership.

Little information is available regarding Long's style or philosophy of leadership, but there does not appear to have been a significant effort to mentor a Filipino to assume his role. When he needed to be gone for extended periods, he looked to Turney to provide the needed pastoral leadership. This is not to suggest that Long was a bad leader as it is evident that the church prospered under his ministry, but it does suggest that he did not prepare for the time when he and Velma would no longer be there.

While Turney was a firm believer in the indigenous principle of developing Filipino leadership, he also offered another perspective. He stated that in addition to the professional and upper class people attending the church, many foreigners also attended. One of the many common denominators for all these groups was that they had a more international perspective of life and appeared to want a pastor that shared that viewpoint, and the board felt that a U.S. missionary would be better prepared to do this. The ICS board was not alone in this viewpoint. Today, there are non-Assemblies of God churches in Manila among this class of people being pastored successfully by Americans. This raises the question as to whether there are occasional exceptions to the indigenous church missiology that calls for national ministers to pastor churches within their own country. On the

other hand, Filipinos have also done this successfully. Jaren Lapasaran at ACCF was a case in point.

Turney faced the issue squarely and took the church with the understanding from the beginning that they would immediately initiate the process of looking for a qualified Filipino to succeed him. During Turney's tenure, at least four Filipinos were brought on staff full-time with the possibility of one of them becoming the senior pastor. The process was longer than Turney had anticipated.

Meanwhile, the ministry of the church continued. When the debt on the building was paid off, they were able to invest as much as 25 to 30 percent of the church's income into various missions projects.<sup>57</sup> The church continued to reach out to the lost in their community and to plant churches in the provinces. When the Super Kids Club began sponsoring rallies and integrating children into local churches, ICS became involved, often opening their facilities on Saturday mornings for rallies to help surrounding churches integrate the families of these children into their churches.<sup>58</sup>

Patsy's main role was making a home, no simple task when one is thousands away from extended family members. She initially became involved in the church by offering cooking classes. She was a fabulous cook, and produced her own cookbook that proved to be an evangelism tool. She taught monthly cooking classes at ICS where dozens of women came and brought their friends. This helped connect women to the church.<sup>59</sup> Missionaries flocked to the house whenever Patsy opened their home for a Christmas or Thanksgiving dinner. The kids got involved in children's ministry at the church.<sup>60</sup> Like most missionaries, the Turneys learned to see the humor even in the serious things in life:



While Russ was on one trip to the province, the house next door to the Turneys caught on fire. Mark and Nathan helped the neighbor move their car out of the driveway and the boys began to hose down their own roof so the fire would not spread. While they were watching, the fire truck pulled up and firemen jumped out to put out the flames. The driver had forgotten to set the brake, and immediately the fire truck began rolling on down the hill out of control. It went over the top of a car, and eventually was stopped by a wall. Fortunately, the firemen were able to control the flames and no houses were lost. Later that evening, Rebekah who was 10 at that time said, 'Mom I can't wait until dad gets home and we tell him about this day. He won't believe it.'<sup>61</sup>

In November 1997, Bob Houlihan resigned as the field director for the Asia Pacific. John Bueno, who had been the field director for Latin America and the Caribbean had succeeded Loren Triplett in 1997 as the executive director of DFM, and he asked Turney to assume Houlihan's role. This meant relocating to Springfield. After a time of fasting and prayer, the Turneys agreed and made the move, although they left their hearts in the Philippines. This time, the church board agreed that it was time to look for a Filipino pastor.

In 1998, Terry and Lulu Paschall joined the ICS pastoral staff. After they left Faith Academy in 1995, they had gone back to Indonesia for a time. Both Houlihan's resignation and Turney's appointment were unexpected, which left the Paschalls in a bit of a quandary since they had anticipated working with the Turneys. One of the traits of a good missionary is flexibility, and the Paschalls demonstrated that trait well in this case. While Terry did become involved in normal pastoral duties and Lulu

held a women's Bible study, *Becoming a Woman of Excellence*, in their home, they were also asked to work with the board in finding a suitable Filipino senior pastor.<sup>62</sup> Turney noted that the board wanted Paschall to come alongside this new pastor for one to two years as a mentor and advisor, drawing on his many years as a missionary to Indonesia.<sup>63</sup>

Other changes were also taking place in the church. In the past, the church had drawn a number of worshippers from the sizable expatriate community in the Makati area. By the time that the Paschalls came on staff, only a few foreigners were attending. The Paschalls felt that the church may have had less appeal because of its move to the permanent location, but there must have been other reasons since there were many expatriates attending when the church first moved there. Also, the English service had begun to be mixed with Tagalog, which would not have appealed to the expatriates.

When the Turneys left, the board asked Turney to retain the title of senior pastor and chairman of the church's corporate board for a time even though he lived in Springfield. One of the associate pastors, Julito Balista, functioned as the senior pastor, but without the title. This went on for two years, until they elected Abraham Visca, the Asia Pacific Theological Association director and veteran missionary to Papua, New Guinea, as the senior pastor, followed by Turney relinquishing all responsibilities and titles. During Balista's tenure, the Paschalls, feeling the Holy Spirit's direction to minister to expatriates elsewhere and feeling released from their responsibilities at ICS, left the church to pursue that vision.<sup>64</sup>

### OTHER MISSIONARIES IN METRO MANILA

In addition to their work at BID, Charles and Mary Clauser spent several years in itinerant ministry teaching block courses at various Bible schools and doing pastors' seminars. Their teaching included various biblical, theological, and general education subjects, including health and hygiene at some Bible schools. The Clausers met a real need as the schools were often short of qualified teachers in critical areas.

The Clausers also ministered in hospitals, preached in churches on the weekends, and taught seminars on various subjects.<sup>65</sup> On three different occasions, they had the opportunity to study Tagalog, and Charles achieved sufficient proficiency that, on occasion, he preached in the language with a prepared sermon. At one church they visited, three single women were handling the pastoral duties. Over lunch, the Clausers discovered that these women did not want to stay single, but had no prospects. The Clausers prayed for them and the three women were married within a year.<sup>66</sup>

On one occasion in 1993, the Clausers ministered in the Tagalog service at ICS. In the service was a young lady named Susan Margallo, who was a new believer and had never heard an American preach in Tagalog. She thought it was thrilling. She was seeking the baptism in the Holy Spirit but had not yet received and was rather frustrated. She received the Baptism that day when Charles prayed for her.<sup>67</sup> Four years later, she became the secretary at the AGMF office and is still there today.

At one point, Charles filled in for Faith Academy's band director who was recovering from hepatitis, and Mary served as a teacher's aide for a year. Like all missionaries, they took their turn serving on various boards and committees, especially Mary. Their versatility was a true asset to the missionary fellowship.

In 1997, Mary began to serve on the board of the King's Garden Children's Home in Orion, Bataan. When Charles became chairman of the board in 2002, they became more heavily involved. That story is told in a later chapter.

Dave Kenney, the son of Les and Betty Jo Kenney, returned to the Philippines in 1985 as a fully appointed missionary. His ministry focus was on urban ministries in Manila. His first task was to help with Manila '85.

In 1986, he served on the pastoral staff with Virginia Cruz at Monterey Christian Center along with Peter Banzon, Cruz's son-in-law, Herald Cruz, her youngest son, and Dwight Palmquist, the missionary pastor, although he was seldom there because of his evangelistic ministry. By the middle of 1986, Kenney replaced Palmquist as the missionary pastor. In 1987, a third Sunday service was added as the church grew to an average attendance of 1,335 on Sunday mornings. As missionary pastor, Kenney worked alongside Cruz as she transitioned into more evangelistic ministry throughout the country, increased her ministry in the United States, and turned the senior pastor's responsibilities over to Banzon.<sup>68</sup>

Kenney was single when he came, but that changed when he met Gigi Maguddayao, a well-known Filipina gospel singer, and they were married in 1989. Not long afterward, they accepted an invitation to fill in at a church in Jakarta for six months to a year.<sup>69</sup> Nineteen years later, they were still in Indonesia.

Randy and Sharon Blankenship arrived in the Philippines in April 1990 and were slated to work at APTS. While they were in language study, Sharon gave birth to their first child. Doctors discovered that she had some special physical needs that could not be met in the Philippines, and they were forced to terminate their missionary service after less than a year. But this may not

have been the only reason for their leaving. Blankenship had a real burden to preach to Muslims. When he realized that this wasn't possible, Russ Turney thought that it must have been a big disappointment for Randy. Turney believed that this may have been part of the reason they left.<sup>70</sup>

After leaving Mindanao and going on furlough, Rick and Glenda Walden arrived in Manila in May 1992 to settle into the city. They studied Tagalog, ministered in churches and at LBI, and Rick served with Charles Clauser and Boyd Jackson on the Mt. Pinatubo relief committee. Walden taught at the BBC extension in Cubao and served as its director in 1993 while the Butlers were on furlough. He also served on the BBC board and as AGMF field chairman. Glenda filled in as business manager of the Cubao extension while Nina Colley was in language school. One of the highlights for the Waldens during this period was a ministry trip they took to a Muslim island in 1994 with a HealthCare Ministries International team. The people they treated commented on their lack of fear and the Waldens were able to share with them about the presence of Christ living in them. As they were leaving the island, they saw tears in the leader's eyes.

When Stuart and Jeanie German completed their assignment at APTS and the year of itineration that followed, they returned to ministry among the poor in Manila in 1996. This time, instead of church planting, they began to look into microenterprise as a way of demonstrating Christ's love to the poor by providing them with capital for starting small businesses, thus creating jobs and an opportunity to make a living. German believed that one of the weaknesses of Christianity in the Philippines was the lack of ministry to the whole man.<sup>71</sup> The philosophy of this ministry was drawn from the old wisdom that if you give a man a

fish, he can eat for one day but if you teach him to fish, he can eat for life since he now knows how to provide for himself. For three years, the Germans struggled to establish an economically indigenous fellowship in the squatter areas without much success. Finally, they decided to try a new approach:

In 1999 we decided to try a pilot project of reaching the squatter community through directed programs implemented in a well established A/G church in the vicinity. We referred to these two fellowships as the host and target churches. The host church, Abundant Life, made microfinance loans available, through our funding, to its own impoverished and to Living Faith A/G in Malanday, Marikina, the target, squatter church we planted in 1992.<sup>72</sup>

The approval criteria was based on economic need and established church participation, with single mothers at the top of the list. Most of the loans were for two hundred dollars or less because the goal was to help launch small, family-owned businesses.<sup>73</sup> Repayment of the loan was to be done through weekly payments with full payment expected within one year, and no interest was charged. Larger loans were made available to those who demonstrated faithfulness and integrity in repaying smaller loans. The conditions for the loan including tithing on the profits, allowing a committee of businessmen from the church to help run the business, and keeping good records.<sup>74</sup>

The results of the program were both encouraging and discouraging. One applicant was approved for a two thousand peso loan (about fifty dollars U.S.) to buy materials to make dolls that she would sell. She did well in the beginning and made

a good profit, especially at Christmas time, but she eventually went bankrupt by loaning all of her capital to a relative who needed an operation.<sup>75</sup>

In another case, a young widow with two children received financial assistance in opening a small restaurant in her home and store:

We made her the loan, and she began a very successful venture. Shoni's cooking became the rave of the community, and even people outside the squatter area frequented her diner. She consistently made her weekly loan payments and completed her contract within the one-year deadline. We made her a second loan as promised at this time in the amount of P10,000 [about \$250.00], for a sari-sari [small variety] store, which she also operated successfully. She still operates both businesses, nearly ten years later. Shoni has never asked my wife and me for financial assistance since she received her first loan. She has cared for all of her children's needs and is Living Faith's most faithful tither.<sup>76</sup>

One of the Germans' goals was to achieve significant financial growth in the church's income so that the church could better support its pastor. As people tithed from the income of their businesses, Stuart envisioned increasing the financial resources for the church's outreach program.<sup>77</sup> At the end of the pilot program, which coincided with their next itineration in 2000, German evaluated the program as both a success and a failure. It was a success in that a number of business enterprises had been successfully started. But it failed for three primary reasons: the Abundant Life church lost the vision for the program, a large investment of two thousand dollars in a shoe

making venture was gambled away by the borrower's husband, and cultural reasons. German explained:

According to the culture, if one member of an extended family has available finances and another needs them for a schooling, medical, or other emergency, the funds are expected to be relinquished for that need. . . .Time after time successful enterprises were bankrupted to pay distant relatives' medical bills.

The other inherent difficulty we noticed was that whenever a business began to succeed others in the community would begin to mimic it, and draw away many potential customers. This is a difficulty inherent to the squatter situation, because the communities are populated with non-working people who are likewise seeking a living and can easily reproduce a successful business. Soon, no profit or adequate number of potential customers remains.

There are obviously many great success stories available in this branch of missionary enterprise, but we determined that the failure rate was too thoroughly bound to cultural mandates to easily effect community-wide change. So we have opted for more direct means of effecting change through teaching. We will let the Bible and the Gospel do the social transformation necessary to affect prosperity in these communities. We don't believe its possible without this moral foundation.<sup>78</sup>

There is no doubt that the moral foundation through teaching is indispensable. But the question remains as to whether these cultural realities are really insurmountable. Whatever the answer is to that question, the Germans' effort to



minister to the poor must ultimately be evaluated in light of the biblical mandate to care for the poor and marginalized. While microenterprise is not an area into which many Pentecostals have ventured, it does respond to the Bible's demand that Christians become their brother's keeper.

### BATANGAS

In 1987, Joanne Oftedahl, who had served as a Missionary Associate in the late 1970s, returned under full appointment with DFM. In the interim, she had served on the staff of a church as children's pastor and minister to the elderly, and graduated with a master's degree from AGTS in Springfield.

For the first year of her appointment, she lived in Cebu and taught at IBC, traveling with the students for weekend ministry or preaching in local churches on her own. Then she moved to Manila to study Tagalog but also was involved with personal ministry to some families who had moved from Pangasinan to the big city.

[She] began ministry to families from Pangasinan, living in area across from SM North, using Tagalog ICI Bible studies lessons, and other English/Tagalog Discipleship materials. In spite of the limitations of language and noisy surroundings on EDSA, God moved in these lives and many committed their hearts to Jesus. Twelve completed ICI Courses and graduated in a beautiful ceremony with Sis. Carmelita Gallardo. The new converts [were] baptized and channeled into Word of Hope church, which had just begun meeting across the street at the Paramount Theatre, pioneered by Pastor Dave and Nellie Sobrepeña.<sup>79</sup>

After completing her language studies and ultimately achieving a fair degree of proficiency in the language, Oftedahl's next assignment, after prayer and research, was to pioneer a church in Taal, Batangas, near the famous Taal volcano, about three hours by road south of Manila. She described Taal as "an old and traditional town, with only one small evangelical church in the town at that time and much persecution against those that joined it."<sup>80</sup> The fact that there was no Pentecostal church in Taal nor for that matter, many of the towns in the province of Batangas, apparently strongly influenced her decision to move there.<sup>81</sup> She found a gifted Filipina coworker, Gina Esplana, a trained nurse who had worked in medical ministries, and felt a call to full-time ministry.<sup>82</sup> They arrived in July 1990, located a small, bamboo house in the center of town and opened it for home Bible studies. Soon, it was full several nights a week as people hungered for God's Word.

About two months after their arrival, they were able to rent a nearby building and began holding Sunday services. Taal Christian Center was born. Esplana's mother was an evangelist, and she conducted the opening service with a film showing at the church. Later, film showing crusades were conducted in the town plaza and one outlying area. John and Donna Balikowski brought the PHCM team for a two-day medical clinic outreach, and a team from ACCF put on a concert and drama at Rizal College in Taal. All were designed to share the gospel with unbelievers.<sup>83</sup> The response was excellent.

In 1991, Oftedahl contracted hepatitis A on a ministry trip to Cebu and Mindanao. After a partial recovery, it was determined that she should go home for recovery and furlough, and the church was turned over to a BBC student ministry team. In the end, the church failed to take root and closed. However, people

did come to Christ during the time that Taal Christian Center was open and they continue to serve Him. In the years that followed, other Pentecostal churches were started.<sup>84</sup>

When Oftedahl returned from itineration in 1992, her first goal was to further master Tagalog, and she enrolled in a language school run by the Overseas Missionary Fellowship in Batangas City, about four hours drive southwest of Manila and only twenty five kilometers from Taal. She preferred this school over the school in Manila because of "their excellent teaching materials and the success of other missionaries [non-Assemblies of God] who had studied there."<sup>85</sup> Determined to tackle the language with the submarine approach of diving in headfirst, she opted to live with a Filipino family who spoke little or no English and were authentically Filipino in their lifestyle. In her case, it worked and she achieved a fairly high degree of proficiency in the language. In addition to learning the language and culture, she became lifelong friends with the family, which Oftedahl felt was an enriching experience.<sup>86</sup>

After completing her studies, Oftedahl returned to live in Manila, where she became involved in ICI's Life in Christ Bible Schools (LCBS) mentioned in chapter 23. The end of Oftedahl's term in 1996 also brought the completion of her involvement with ICI.

When she returned from itineration, she was asked to serve at the Assemblies of God School of Ministry (AGSOM) in Cainta, Rizal, the province that borders Metro Manila's southeast side. This was a three-year school that used Tagalog instead of English as the language of instruction. Oftedahl's responsibilities included serving as business manager which entailed supervising a renovation project for flood damage. Apparently, she was not gifted for this job since she described it as a "stretching

experience.” She also taught a variety of courses, served as an advisor to the student mission organization, and led student ministry teams on the weekends.<sup>87</sup>

A notable miracle happened while she was at AGSOM. During a spiritual emphasis week in 1998, all thirty-six students were either baptized in the Holy Spirit for the first time or were refilled. It was an exciting week.<sup>88</sup> The need for Spirit-filled pastors and workers is foundational to the Assemblies of God moving forward in any location because the Holy Spirit is the empowering agent who enables God’s people to fulfill the Great Commission (Matthew 28:19,20; Acts 1:8). Oftedahl’s great passion was to see these students walking in God’s ways and being used in His kingdom. When she went home in 2002 for itineration, she looked forward to what God had for her the next term in Cebu.



## THE VISAYAS IN THE 1980S AND 1990S

### WESTERN VISAYAS

During the 1980s, missionary ministry in the Visayas continued to grow and bear fruit. As noted in chapter 26, Harry and Peg Lamb served at BBC in the late 1980s. In 1983, they had arrived in the Philippines and after completing language study in Manila, moved to Iloilo City on the southeastern coast of Panay to begin their ministry. They settled in Iloilo because IBC wanted to begin extension programs on Panay, and the Lambs were selected to lead them. Five locations were selected throughout the island and three Filipinos taught full time.<sup>1</sup> A total of 120 students registered in 1985 and 96 the following year.<sup>2</sup> A sixth extension center was started in Davao City, in southeastern Mindanao.<sup>3</sup> The advantage of extension schools was that more people could study, including those with families, without leaving their homes, jobs, or ministries.

The Lambs also pioneered a church, Emmanuel Christian Fellowship, among the professional class to reach the believers from the Charismatic renewal since many Baptists, Methodists, and Catholics in the area had received the baptism in the Holy Spirit. The church, which actually was born during an outpouring of the Holy Spirit among the students and faculty at the Central Philippine University in Iloilo, originally met on that campus.<sup>4</sup> Peg described these believers as “newly filled individuals [who]

were so hungry for more of God's Spirit."<sup>5</sup> Peg's main ministries in the church were prayer group leadership, visitation, and counseling. She also trained women for leadership roles and introduced the Missionettes program, encouraging the Filipinos who worked with her to adapt the program to their culture.<sup>6</sup>

Steve and Jacque Sullivan arrived in the Philippines in 1985. They served as a relatively new category of missionary created by DFM known as the Missionaries-In-Training (MIT) program. This program was designed to get qualified young people to the field of God's calling more quickly than the traditional avenues. As MITs, they were assigned to a senior missionary who served as their mentor. In the Sullivans' case, their mentor was Dwight Palmquist, who felt they should serve in Roxas City and arranged for them to work with Rey and Zenaida Calusay.

Two of the most prolific church planters in the PGCAG, the Calusays pastored First Assembly of God (now First Assembly Roxas Missions) in the heart of the city. The Calusays actually mentored them more than Palmquist did.<sup>7</sup> The Sullivans didn't have much money and actually lived with the Calusays for a while. Later, the Calusays and others pitched in to help them financially by providing chickens and other food to help make ends meet. For the Calusays, this and the fact that their kids played with the Sullivans' children regularly only deepened the bond between them.<sup>8</sup>

Steve was passionate about learning the language and worked on learning Ilongo. He became one of the few missionaries to become proficient enough to preach in the language. There was no formal language school. The Sullivans followed a method that called for practice, practice, and more practice, which meant looking for ordinary people to whom they could talk. Steve spent a lot of time at the local fire department

chatting with firemen when they weren't busy. While practicing the language, he led three firemen to Christ, and they became leaders in a local church.<sup>9</sup> During language study, the Sullivans' also became involved in some ministry. Steve led a couple of Bible studies, and Jacque wrote Sunday School materials for the churches in the area and began a children's ministry at First Assembly of God.

The Calusays' church had a strong home missions program, and the Sullivans became involved. In 1986, the Calusays inaugurated a church planting program that came to be known as Summer of Service (SOS), and the Sullivans helped in its development. They challenged young people to give a month of their summer vacation to help plant a church. The first place targeted was Pontevedra, a small town not far from Roxas. They descended upon this small community with 250 volunteers, a number greater than the population of the town. The Sullivans moved there to pioneer the work. The Calusays helped them build a nipa hut in which to live. In time, the Sullivans also acquired a piece of property and built a church from native materials.<sup>10</sup>

The Calusays' church also featured a one-year church planting school known as Berean School of Ministry. This was not a typical Bible school in that it was focused on training young men and women specifically to go out and plant churches. Sullivan taught several classes a year.

When they returned for their second term in 1989, Sullivan became the field director for the churches that First Assembly of God was planting in their province, Capiz, and in the neighboring provinces of Aklan and Iloilo. He visited the pastors regularly at the churches, preached for them on a rotating basis, gathered them monthly for a training session, and became a



mentor to other pioneering pastors working in nearby towns.<sup>11</sup> Like the Sullivans, those pastors had to overcome religious prejudice and opposition. They also had to accept the challenge of believing God for the finances to purchase a lot and build a church building. Sullivan told them that he would help them to purchase a lot if they would finance the construction. Both he and the pastors found this to be a workable partnership.<sup>12</sup>

The Sullivans also pioneered a church in Panit-an, a town of thirty-five thousand people just outside of Roxas City where no other evangelical church existed at the time.<sup>13</sup> In 1990, the church experienced a season of revival. People were saved every Sunday. At least twelve received water baptism and new home Bible studies were opened in areas that were previously unreached.<sup>14</sup> Pioneering a church was tough work, like a farmer plowing a field. Persecution came to new believers through family members, but Sullivan correctly recognized that the ultimate battle for the hearts of men is spiritual.<sup>15</sup>

Steve explained that they started the church in an empty lot:

We pitched a tarp and encouraged people who had been attending evangelistic Bible Studies to come to a Sunday "Bible Celebration" (Catholics didn't like Protestant churches). This first Sunday people brought [their] own chairs but we asked if anyone knew how to build benches, took an offering and began to fill the lot with benches paid for and built by these new believers.<sup>16</sup>

The next year, they began constructing their own building under Sullivan's leadership with no help from overseas sources even though they had a missionary. This really gave the people a sense of ownership of their own church. Sullivan was a carpenter before he went into missions, so he designed the building

himself. They built it out of indigenous coconut lumber and lovingly dubbed it the "Coconut Cathedral."<sup>17</sup>

The Calusays and Sullivans' church planting strategy focused on planting churches in the towns where the population was more concentrated and where greater financial resources were available to support the work of God. These churches would then be challenged to plant churches in the rural areas surrounding their communities. Planting churches in the urban areas was precisely the strategy used by the apostle Paul in the Book of Acts. From the time that the Sullivans arrived in 1985 until 1990, seventeen churches were pioneered.<sup>18</sup>

But success came with a price. The Sullivan's Filipino assistant pastor was kidnapped by members of a terrorist organization who tried to coerce him into their movement. When he refused, they drugged him and tortured him with electric shocks, but he stood strong for Christ. When he was found, he could not recognize people or speak. Students from the Bible school went to the hospital and prayed for him. When they prayed, God sent something like lightning that hit him, and he was completely healed. He then moved to another part of the country to continue his ministry. Persecution like this increased, but the church continued to grow.<sup>19</sup>

When Cambodia opened to the gospel in the early 1990s, the Sullivans felt led by God to move there and did so. The Calusays missed them dearly.

## **CENTRAL VISAYAS**

Two new ministries were launched in the central Visayas in the 1980s that would augment the efforts of the Filipinos to reach their country for Christ.

### IMMANUEL FELLOWSHIP

Glenn and Nancy Garrison transferred to the Philippines from Taiwan and located in Cebu City in mid-1989. In Taipei, they had planted an international church, Agape Christian Fellowship, which had a large number of Filipinos attending. At Houlihan's request, the Garrisons came to plant an urban church in Metro Cebu.<sup>20</sup>

Both of the Garrisons came to Christ as children, Glenn in a Nazarene church and Nancy in an Assemblies of God church. Glenn had felt a call to the ministry since he was twelve. When he heard about the Assembly of God in his hometown of Boulder, Colorado, he visited and was baptized in the Holy Spirit there not long afterward. He and his family then became part of that church. Glenn had planned to attend a Nazarene college but, after being filled with the Holy Spirit, he went to CBC in Springfield instead. He and Nancy met there.<sup>21</sup>

In January 1989, when a small group of upper-class Filipinos, many from a Chinese background, came together, Immanuel Fellowship was born.<sup>22</sup> They first requested Dave Oleson to help them but the heaviness of his other responsibilities prevented him from doing so. It was then that the field leadership asked Houlihan if the Garrisons could be invited to come and start the church.<sup>23</sup> At first, the church rented space in a hotel, and continued to attract the upper class. Following the traditional pattern of evangelizing downward, they ministered to the lower classes through compassion ministries.<sup>24</sup> Since the lower classes preferred ministry in Cebuano, a Cebuano service was added to the church's list of activities.

A missions convention was held in February 1990, and the needs of both foreign and home missions were presented. Garrison explained what happened:

Mission pledges amounted to almost \$10,000. This set a tone for the outlook of the church. From that time onward the congregation has held two mission's conventions each year, which are the highlites [sic] of the year long schedule. This led to mission trips being sent out from the church annually. The first group went to China to smuggle Bibles with Brother Andrew's group.<sup>25</sup>

But with the victories came the challenges from the forces of darkness. One incident changed their lives forever. The day after they staged an Easter presentation where seven hundred people attended, they had an outing at the beach:

Nancy was bitten by a dangerous sea animal. She spent three weeks in the hospital fighting the infection that resulted. Not getting better, Glenn checked her out of the hospital and tried nursing her at home. At the advice of the newly formed Health Care Ministry, Dr. Williams advised him to get her to the States or she would die there. After a week of preparation getting needed permission the Garrisons flew back to the United States. Nancy was taken from LAX by [ambulance] directly to [the] UCLA medical hospital. For five weeks she fought for her life and God gave her life back. After four more months of rehabilitation the Garrisons returned to Cebu. Glenn always felt this was the devil's attempt to kill Nancy and stop the work.<sup>26</sup>

The work went on, and the church was established.

When a tornado caused a massive flood in Ormoc City, Leyte, about two hours by boat from Cebu, Garrison headed up the AGMF's relief effort. Immanuel Fellowship raised over

\$1,500 to purchase relief goods, combining it with \$3,500 from the AGMF.<sup>27</sup> Herb Johnson and Mark Alston, introduced later in this chapter, also brought food. Dwight Palmquist participated in a twenty-five day outreach to the victims, ministering to both their bodies through distributing relief goods and to their hearts in sharing the gospel.

Immanuel's outreaches in 1991 resulted in the establishing of two daughter churches in nearby communities. They engaged in street outreaches and special programs, and their missions giving that year, both international and local, reached the two hundred thousand peso mark, (almost twenty thousand dollars). This was about 35 percent more than they had given the previous year, an almost unheard of amount, reflecting not only their generosity, but the affluence of the class of people the Garrisons were reaching.<sup>28</sup>

The following year, they relocated the church to the inner city where they leased an office building. In 1993, while the church was still in the inner city, the focus of the Garrisons' ministry changed as they began to reach out to some of the approximately ten thousand street children in Cebu City.<sup>29</sup> As the Garrisons ministered, they saw that the kids they touched needed more than a traditional approach with an invitation to Sunday School—the kids needed a home. During a church outreach in Bunga, Toledo, Cebu, about an hour's drive outside of Cebu City, Garrison saw a piece of land and God spoke to him, "This is where I want you to build a home for the kids."<sup>30</sup> For a time, they rented about an acre but eventually purchased ten acres. A warehouse on the property was converted into a multipurpose facility that could be used for church services or other events as well as housing children and houseparents. The Garrisons resigned as pastors of Immanuel Fellowship and turned it over to Alan Dionson, the youth pastor.

In January 1995, the first family of six children moved in while they were waiting for the proper licensing from the Department of Social Welfare Services, the government agency that oversaw orphanages. The Happy Horizons Children's Ranch (HHCR) was born. As at King's Garden Children's Home in Bataan, most of these children were not true orphans, but for one reason or other their families could not care for them. In some cases, the local courts requested that children be placed at HHCR. In most cases, the children had been abused.

The first year proved to be challenging:

The first year of operations stretched the Garrisons and they learned more than ever before that God was Jehovah Jirah. [God our provider] By Christmas funds had run so low that the existence of the Ranch was in doubt. . . . Feeding the kids was the only concern. At Annual Meeting, Garrison approached Bob Houlihan and asked for permission to return to the States for a few months to raise some needed support. It was four months of miracles, as God confirmed His gift and calling.<sup>31</sup>

In time, staff housing and a large duplex dormitory were added as more children made their home there. The native-style buildings eventually gave way to more permanent ones. In the beginning, the children attended the public schools in the area, but the quality of education was substandard. In 1997, the Garrisons opened Happy Horizons Academy and educated the children at the ranch. After a couple of years, some of the funding for the school materials came from the BGMC ministry supported by churches in the States. By the end of the millennium, about forty children were living at the Ranch.<sup>32</sup> Running an operation of this size was more than enough work

for the Garrisons and their staff, but God opened some new avenues of ministry to street children for them in the new century.

## IBC

In 1979, Bob and Jo Ferguson, veteran missionaries to the West Indies, the Bahamas, and Singapore, came to teach at IBC after they lost their visas to Singapore. Jo had been saved at the age of thirteen under the preaching of her father, Assemblies of God pastor J. J. Land, in San Antonio, Texas. Bob was saved at the age of twelve but did not live for God while he was in the military during World War II. When serving in a devastated Manila after the war, he rededicated his life to Christ and was called to missions. After the Fergusons were married, the call to missions lay dormant during thirteen years of pastoral ministry, but God was preparing them for the work He wanted them to do.<sup>33</sup>

At IBC, Bob, who had a doctorate, taught theology, Bible, and missions. He filled in as the officer-in-charge when the president went on furlough. He also traveled a bit and taught at FEAST extension sites. Jo taught Bible courses and a class on social graces which gave the students the confidence they needed to reach out to the upper class.<sup>34</sup>

Jo became involved in Women's Aglow, and described it as a "real tool in reaching outside the campus" because "we could reach the Catholics going international and interdenominational; we grew to over 250 women as we reached out in the development of Maranatha."<sup>35</sup> Women's Aglow provided a cross-denominational bridge to reach people that the Assemblies of God might not have had contact with otherwise.

Maranatha was an Assemblies of God church meeting in a hotel and was pastored by Joey and Doreen DiSarno. The

DiSarnos were actually Missionary Associates who later came under appointment with DFM and eventually went independent. Jo Ferguson described the DiSarnos as kind people who were dedicated to their ministry. She also noted that her and Bob's role, being older missionaries, was simply to come alongside and help where necessary, and the Fergusons themselves normally ministered in other churches on the weekends.<sup>36</sup> Like the hotel churches in Manila, both the DiSarnos and the Fergusons targeted the upper classes that were being impacted by the Charismatic movement. Among the many professionals in the church were a college president, a television director, and a movie actor whose lives had been touched by the power of the Holy Spirit.<sup>37</sup> In one revival meeting, more than fifty people were baptized in the Holy Spirit.<sup>38</sup> The Fergusons went home for furlough in 1983 and when they returned, they moved to Davao.

Still at IBC in 1980, Phyllis Bakke found herself in a typical missionary situation of having more work to do than there were hours in a day. Added to this, she had more students than pianos. Churches in the area were obtaining more musical instruments and there was a growing demand for people who could play them.<sup>39</sup> Within a year, God provided a fine secondhand piano and a slightly used organ in answer to prayer.<sup>40</sup> The demand for the music program may have contributed to the booming enrollment during the 1980–1981 school year.<sup>41</sup> In 1987, she returned to BBC.

By 1983, L. David Oleson and his wife, Patti, arrived at IBC. Oleson was a junior high math teacher when God called him to missions in 1975.<sup>42</sup> They had previously served in the Marshall Islands before coming to the Philippines. When Bill and Alvera Farrand returned to BBC in 1984, Oleson succeeded them as the president of IBC. Under Oleson's leadership, IBC began to



develop extension programs on other islands, driven by the need to train more pastors to disciple new believers and by the fact that IBC did not have sufficient facilities to train all who wanted to study.<sup>43</sup> What a marvelous problem! Five locations were started in Panay under the leadership of Harry and Peg Lamb, as described earlier.

Oleson also envisioned intensifying the school's outreach program through setting up a practical ministries department to supervise student internship programs in local churches, which required having influential pastors onboard with the program. This department would also oversee the school's outstation ministries and evangelistic outreaches.<sup>44</sup>

Much of the reason for this growth and outreach of the school was because the Charismatic renewal was sweeping Cebu City. Oleson reported that more people were coming to Christ than ever before, stadiums and arenas were packed with those seeking to know God, and churches were full. Standing room only crowds filled hotel and office meeting rooms where the gospel was being shared and churches were being planted.<sup>45</sup>

By 1985, Oleson faced a major challenge on the main campus in refurbishing buildings. Most of the original buildings had been made of wood because it was affordable, but wood doesn't last long in a tropical climate due to termites and rotting. This resulted in such poor conditions in the girl's dorm that he feared a strong wind might blow it over, so Oleson set about to raise funds to address the issue and built a new dorm.<sup>46</sup> As mentioned earlier, in 1990 the Olesons moved to APTS in Baguio where Dave served as the business administrator.

In October 1986, Ruth Weitkamp came to teach at IBC as the close of a long missionary career dating back to June 1945. She had served in Cuba, Spain, and the Canary Islands before

coming to the Philippines. While she never married, she did raise three children after their mother passed away during her time in Spain.<sup>47</sup> She taught classes and participated in school events like any normal faculty member, but was involved in some unique activities. In Cebu, she found a number of Filipinos with Spanish blood, called *mestizos*, and organized a monthly get-together to witness to them. One of these friends told her that the Spanish embassy in Manila was sponsoring a Spanish singing contest and asked Weitkamp to bring a group. She organized a choir of IBC students, who knew no Spanish, and they learned Spanish Christmas hymns. Apparently, they didn't win the competition, but they were able to share Christ through song.<sup>48</sup> Weitkamp retired in 1989.

In 1989, Bob and Barbara Sheddan returned after an absence of many years to teach in the music department, having also taught music at IBC in 1975. He replaced Oleson as president in 1990. While Oleson had finished the women's dorm, the men's dorm still needed a third floor. Because finances were tight, Sheddan could use only students for labor, which limited the hours of work that could be put in on the building.

During the Sheddan's tenure, the school added a preschool and elementary department, designed in part to bring much needed income to the school. Sheddan became principal of the kindergarten and newly opened preschool department as well as continuing as president and business manager of IBC, meaning that he carried a heavy load. Exactly when they left the Philippines is unclear, but it may have been in 1994. It does not appear that they continued in missions.

In 1987, new missionaries Dave and Marsha Cleaveland arrived to teach at IBC. Both had grown up in Christian homes. Dave was a graduate of Fuller Theological Seminary in

Pasadena, California, and Marsha was a graduate of Wheaton in the Chicago area. In addition to teaching a full load, they set a goal to become fluent in Cebuano in order to better understand the students' worldview. They became fairly proficient, and Dave preached in the language. Like other missionaries who taught in the Bible schools, they ministered in the churches, which gave them a better feel for the students' environment.

A major change in their lives took place when their first child, Steven, arrived, followed by their second son, Benjamin, a couple of years later, and the normal rearrangement of schedules followed. In 1990, their lives were impacted in a more negative manner when typhoon Ruping smashed full force into their home. Driven from the house to seek shelter at the Olesons, they slogged through mud, around fallen electric wires, and over fallen trees in the driving rain, carrying two-week-old Steven in their arms. But God spared their lives and many damaged things were dried out and put back in use. Their home and some of the buildings on campus were damaged. The typhoon also resulted in great destruction in the city and in a shortage of water and electricity, although they did have a portable generator. Some time passed before life returned to normal.

Normal for the Cleavelands was life at a fast pace. They both taught, served on committees, gave weekend seminars in churches, and raised two boys, facing the challenge of juggling the priorities of home and family against the unrelenting demands of ministry. One of Dave's classes was Greek, a course few missionaries were qualified to teach. Cleaveland noted that Cebuanos, who already spoke two or three languages, studied Greek because it enhanced their social status, and the class was always well attended.<sup>49</sup>

Despite the responsibilities, the Cleavelands were also able to get away from IBC for five months to live in a village about twenty kilometers north of Cebu City where English was not as well known and they were able to focus on learning Cebuano. One of their students had pioneered a church in the community, and they assisted in the ministry there, which gave them further opportunities for language practice. Their second son, Ben, was born while they were living there.

Other tests came. Dave had to be hospitalized for extreme dizziness and Steven, age two, broke a tooth which became infected and he also ended up in the hospital. As a result, they felt the need to move back to Cebu City earlier than planned. Moving back into the city offered the Cleavelands better communication with the outside world since the small town had no telephone service, and they were able to join former students in ministry at churches the students had planted. Leading Vacation Bible School and training Sunday School workers were two of the main ministries they offered to local churches.

But even when they came back to IBC, the Cleavelands remained active in churches on the weekends and during the summer breaks. Specializing in training, they developed a Sunday School teacher's program called, "I Can Teach":

The first part is the administration seminar. This one is for pastors, Sunday school superintendents, church board members, and the church treasurer. . . . We cover such topics as the calling to ministry, the need for systematic age level dialect curriculum, how to recruit, train, and motivate teachers, how to make a yearly CE plan and budget, how to make profitable teacher's meetings, plus others. . . . At the conclusion they received a manual and

did a church evaluation and shared with us their specific plans to improve their Sunday school program.

The second track of this training program is for children's ministries workers and church leaders. We stress hands on learning using the Philippine Christian Education Publications. This curriculum is systematic, available, affordable, biblical, teachable, and in the dialect. We take the learners through several lessons and show them proper teaching techniques, demonstrate the crafts and activities and help them develop confidence in using the curriculum. We help them to plan, learn, organize, and practice their lessons. We cover areas such as prayer, recordkeeping, class management and teaching techniques.<sup>50</sup>

Cleaveland was able to present this seminar in several places throughout the area, and it was well received. He also went on to develop training for Sunday School teachers. About three hundred people, mainly pastors, received the training. He also did this training in Manila for a national Christian education conference, and his materials went on to be used nationwide.<sup>51</sup>

In 1996, Mark and Fredda Alston assumed the presidency of IBC. They had been missionaries to the Philippines since 1986, and were involved in church planting and local Bible school ministry in Leyte and Samar. Mark had grown up in what he called a "dysfunctional home" which he left as soon as he could to become involved in the hippie and drug culture prevalent in the United States in the late 1960s. His brother, John, also in the hippie culture, came to Christ through the Jesus People movement. Not long after, Mark followed. After being a believer for only a few months, he was encouraged to attend

Southwestern Bible College of the Assemblies of God in Waxahachie, Texas (now Southwestern Assemblies of God University). God called him to be a missionary while he was sitting in a missions class. After he and Fredda met and married, they tried to go to Taiwan but couldn't raise the large budget required, and accepted DFM's invitation to go to the Philippines instead.<sup>52</sup>

Fredda's path in life was a bit different. She wrote:

I was a Jewish attorney in my mid-twenties when I first heard the Gospel. My employer's teenage daughter would come into my office saying, "I want to tell you about Jesus." She glowed something I didn't understand. . . . I repeatedly put her off by telling her of deadlines, too busy, I was Jewish and it wasn't for me, etc. Her grandmother came in and told me about the Baptism in the Holy Spirit. I thought she was crazy. I could not stand to be around them. . . .so I quit my job and moved to another city. I was in Colorado, and had not needed to take the Colorado bar as when a lawyer is a member of the Bar of another state, and is employed by a corporation, she need not be a member of the Colorado Bar. Now that I was unemployed, I needed to take the bar exam to get a job.

I made a deal with God: "If you help me pass the bar, I will attend your church." So I began attending church. I would hold onto the pew as not to get up during altar calls. After three months of attending three times a week, an evangelist came to the church. When he gave the invitation, a young girl came up to me and said she would go with me. We went to the altar, and I prayed the sinner's prayer, not fully realizing what I was doing. When I stood up, for the first time in my life I felt free of guilt.

I remained friends with the woman who prayed with me at the altar that night. Until her death she claimed that I was alone when I came up to the altar. When I called the grandmother to tell her I had accepted Christ as my personal savior, she said she had been on her knees for hours every day praying for me.<sup>53</sup>

When the Alstons assumed the leadership of IBC, they began dividing their time between the school and their church planting ministry in Leyte and Samar, which was two hours by boat and another two hours drive from Cebu. Originally, they were only going to stay for six months at the school, but ended up staying almost five years instead. Fredda taught a class on the theology of prayer. Together, she and the class began to pray for funds to refurbish the faculty houses on campus, which had become infested with termites. When they prayed, God moved and His provision gave concrete evidence to the students that God answers prayer!<sup>54</sup>

The Alstons believed that while evangelism and training were important, church planting was essential to keep and disciple new believers as well as provide the most effective outreach to unbelievers.<sup>55</sup> However, Alston's efforts to plant churches in Cebu were not as successful as he hoped since the pastors in the urban churches who were sponsoring students from their churches at the school expected those students to minister in their homes churches on the weekends.<sup>56</sup> In 2000, the Alstons returned full-time to church planting in Leyte and Samar.

When IBC celebrated its fiftieth anniversary in 2001, Dave Cleaveland, then serving as executive vice-president, reflected on the impact of the school through its graduates. His thoughts reveal the potential fruit of Bible school ministry:

When I first came to IBC back in 1987, I was impressed with the many pastors and district officials that IBC had trained. Even more so, now having served the school in various capacities since that time, I know the graduates and tremendous ministries God has given them, even though they may be young. IBC continues to train, equip, and send leaders across the Visayas, the Philippines, tribal groups and to the nations of the world. Graduates have more opportunities now because the harvest is greater than ever before. Not only are our graduates pioneering churches in remote areas and leading prosperous urban churches, IBC is also supplying Bible teachers and administrators for other Bible Schools, teachers for preschools and elementary schools, Worship leaders, Cell Group Leaders, Bible translators, literacy workers, ministers to Moslems, missionaries to the 10/40 window and other nations.<sup>57</sup>

After the school's anniversary, the Cleavelands left for itineration. While they were itinerating, they felt God speaking to them about a change of ministry and transferred to U.S. Home Missions to minister to Native Americans.

### **EASTERN VISAYAS**

Jim and Betty Curtis continued to labor for God in Tacloban City, Leyte, until moving to Manila in 1984 to lead ICI. They built pump boats and trained pastors as boat captains, continued their evangelistic crusades on the smaller islands in the Leyte/Samar region, and planted a number of churches.



When they first arrived in Tacloban, area representative Les Kenney asked them to get involved in Zion Bible Institute (ZBI), which was then located near Catbologan, Western Samar, about a ninety minute drive east of Tacloban. ZBI was a district Bible school and a primary church planting organ for the district. The Curtises noticed that the school had many needs, including a new location. After they began to pray, God began to move. In 1980, Curtis, by now the president of the school, invited missionary-evangelist Mayme Williams to the campus. Williams had a burden for the school and agreed with Curtis that the school needed to move.<sup>58</sup> She also noted that another location would be more strategic for evangelism and church planting.<sup>59</sup> Taking action on this burden, she raised the necessary funds and in 1981, the Bible school moved to its present location along the highway in Palo, Leyte, just outside of Tacloban City. This was a good location because the highway that runs past the campus is the main traffic route from Tacloban to much of the rest of Leyte.

They purchased the property inexpensively at four pesos per square meter.<sup>60</sup> At least some of the land, however, was swampy, so it needed to be filled in with dirt. Temporary classrooms and dormitories were then constructed, and the temporary administration building was built from nipa wood.<sup>61</sup> Classes began in July of 1981, only a few weeks behind the projected starting date.<sup>62</sup> In time, the temporary buildings were replaced by more permanent ones, thanks mainly to Williams' continued fund-raising efforts. Construction of permanent buildings continued, however, until after the Curtises moved to Manila in 1984 to take over ICI, so Jim made several trips back to supervise as the situation required.<sup>63</sup>

Mark and Fredda Alston, who served as presidents of IBC from 1996 to 2000, first arrived in the Philippines in June 1986, with their daughter, Dorothy, and gave part of their time to ZBI. They had a variety of responsibilities, including teaching, participating in outreaches, and shouldering their share of the administrative duties. Mark, then serving as the vice-president of the school, later reported that some indigenous support was beginning to come into the school, which he regarded as a positive step, and enrollment increased. He also noted that the APBSRO office in Manila had greatly assisted them in upgrading their academic program.<sup>64</sup> He also served for a time as president of the school.

Of all the responsibilities the Alstons held, church planting was the ministry closest to their hearts. They focused on this ministry before, during, and after their time at IBC. A good example of their ministry was the church they helped to plant in Carigara, Leyte, in 1987. Alston conducted a number of crusades himself, but he was also gifted at facilitating others. Evangelist Boyd Jackson, who came down from Manila with his wife, Eddie, to hold a three-night open-air crusade, preached to around five hundred people each night. Around 120 to 150 prayed to receive Christ nightly, numerous instantaneous healings were reported and a church was born.<sup>65</sup> One of the teachers from ZBI oversaw the work, using students to help with the follow-up, until a permanent pastor could arrive.<sup>66</sup>

Humanly speaking, the long-term success of any missionary's ministry lies in their ability and willingness to work in partnership with the national church. Alston's thinking went through a metamorphosis as the years went by and his thoughts offer some keen insight into the issue:

My relationship with the national leaders has been good but not what it could have been if I had nurtured partnership principles properly. I should have consulted more with the national leadership on all aspects of my plans even to the point of allowing them to veto some of my plans. They know so much more of the 'ground' than I will ever know. Today I plan to run everything I do first via the district leadership and get their input and listen to their concerns about my projects. . . . Today the district leadership considers me 'their' Leyte/Samar missionary, which I consider to the greatest honor that I could ever attain as an American missionary.<sup>67</sup>

Alston's struggle is not difficult to understand as this happens to many missionaries. Partnership, the current mission model of the AGMF, calls for working together as equals in pursuit of the goals established by the national church. As Alston mentioned here, the partnership model means that missionaries and the national church leadership should consult with one another regarding both the priorities and procedures of whatever the missionary is trying to do. In the spirit of truly serving the national church, missionaries should be willing to alter or abandon their own plans if the district leadership is not in agreement with them. True partnership also means that missionaries should constantly reevaluate their roles in order to foster the growth of the body of Christ wherever they may serve. When partnership is executed well, the missionary has a much higher chance of long-term success because the national church will feel a much stronger ownership of whatever is done.

When Alston became president of IBC in 1996, they left ZBI but continued church planting in the region. Their church

planting activities focused on hosting crusades in the multitude of communities in Leyte and Samar where no Assemblies of God church existed. Church planting characteristically has to deal with three major challenges: motivation, manpower, and money. While the Alstons were consumed with passion for church planting, the reality that not all shared that burden meant that there was always a shortage of workers. The Bible school simply could not turn out graduates fast enough to meet the need for church planting, and not all graduates were called by God to plant a church.

When the Alstons permanently returned to the Leyte/Samar region from IBC in 2000, they lost no time in renewing their focus on church planting there. Recognizing the need to mobilize church planters faster than ZBI could produce them, they envisioned building a training center in Eastern Samar. There, lay people could gather for ninety days and receive sufficient training so that they could at least start a cell group or house church, preferably under the leadership of a mother church's pastor, and in time become churches themselves. It would be called the Network Equipping and Training Center (NETC), or simply the NET Center. As its name implies, the plan was to network with stateside churches and Filipinos who had a burden to plant churches in the region.<sup>68</sup> The Alstons located and purchased a piece of land on a beautiful seaside lot south of Borongan, the provincial capital of Eastern Samar.

Like others, the Alstons faced their share of challenges, some of which were common to other missionaries and at least one that was not. Like others, they had to deal with an early empty nest when their only child, Dorothy, boarded at Faith Academy during her high school years. But the Alstons faced an unusual challenge. In 1991, Fredda was diagnosed with multiple sclerosis, a degenerative disease that attacks the muscles:

I have at times suffered severe, long term vertigo, weakness, and continuing deterioration of my left leg and constant fatigue, which is sometimes debilitating. I do not regret the MS as it has brought me and kept me very close and dependent on the Lord. At the same time, I do regret the pain and difficulties Mark and Dorothy have experienced because of it. We lost so much in our marriage and as a family. I have gone through all kinds of thoughts on divine healing. I now KNOW I am healed, and await the manifestation. But perhaps my healing is not restoration of the use of my leg, but something less obvious. I know I am fortunate that I have had fantastic medical care from the time I was diagnosed and praise the Lord for the patience and generosity grace extended towards us by DFM.<sup>69</sup>

Whether in comfort or pain, the Alstons were determined to fulfill God's call on their lives.

## MINDANAO IN THE 1980S AND 1990S

The 1980s saw an expansion of missionary ministries in Mindanao.

### CAGAYAN DE ORO

By 1980, Bob and Cathie Lentz were in the third phase of their three-year program to contact, evangelize, and train the deaf. The second phase called for direct witness to the deaf, and the third called for training deaf workers to minister to other deaf. In effect, these two phases overlapped. Early in 1980, the Lentzes reported that they had shared Christ with two thousand deaf by correspondence. Many of these had been contacted by researchers hired by Bob who went door-to-door. Bob and Cathie also ministered personally to the deaf in churches, schools, and camps, emphasizing both salvation and the baptism in the Holy Spirit.<sup>1</sup> By this time, several dozen believers had reached out to the deaf along the northern coast of Mindanao in communities such as Butuan City, Ozamis City, and Oroquieta City through local church outreaches.<sup>2</sup>

As the Lentzes continued to live and work among the deaf, other needs became clear. They realized that because the deaf could not hear, their great difficulty in getting a basic education and training held them back from being able to live and work on their own when they reached adulthood. Since the MSSD

provided vocational training but not general education, the Lentzes saw a need that they could meet and proceeded to go through this open door. Many suggested to the Lentzes that it would be beneficial if they would switch their focus and provide basic education for the deaf under the government's Department of Culture, Education, and Sports (now Department of Education).<sup>3</sup> In 1982, Deaf Academy opened its doors to meet this need. An extension school was later opened in Iligan City, about two hours west of Cagayan de Oro.

In the beginning the Lentzes rented facilities in Chavez Village in downtown Cagayan de Oro and used the curriculum of the Accelerated Christian Education program, a self-paced, self-study program. Under this program, students studied on their own in the classroom and the teacher acted as a supervisor that answered questions and provided individual instruction as necessary. Some students commuted from their homes daily while others from outside Cagayan de Oro stayed in boardinghouses. For awhile, the Lentzes opened their own home as a dormitory and as many as fifteen people were crowded into the house.<sup>4</sup> Cathie was a great cook and must have been a terrific hostess, although she was known to not appreciate the Filipino penchant for dropping in at mealtime unannounced.<sup>5</sup>

In 1988, a medical crisis sent them back to the States when Cathie was diagnosed with cancer. Four tumors were removed, and doctors also discovered that she had experienced a heart attack a few months before, although she had ignored the chest pains. About the time that she was being treated for cancer, she also had two mild strokes and seizures, which she couldn't ignore.<sup>6</sup> She recovered in time, and they were able to return to the Philippines and continue the work.

The Lentzes purchased a large piece of property for thirty thousand dollars in Barangay Tablon in Cagayan de Oro and plans were made to build a church and school where as many as 120 deaf could live and study. By the end of 1991, a well had been dug, and the construction of buildings was begun. The buildings, however, were never completely finished.

Elpie Tabocloan, the pastor of First Assembly of God in Cagayan de Oro, knew the Lentzes well and had assisted in their ministry whenever he was able. He described Cathie as a kind and diligent woman who was a devoted mother. In time, he noted that she withdrew from the ministry and felt that this coincided with the development of tension between the couple and the beginning of the disintegration of their marriage.

He also described Bob as a perfectionist who micromanaged the people working for him. More seriously, Tabocloan noted that Lentz preferred to work with women and the number of women outnumbered the men disproportionately. The Lentzes' dreams were crushed when they were removed from the field in 1992 after it was revealed that Bob was having an affair with a local woman. The Deaf Academy was closed not long afterwards although the Tabocloan's church continued some ministry to the deaf. Sadly, the Lentzes' marriage never recovered.

## **DAVAO**

Bob and Jo Ferguson, who served at IBC during their first term in the Philippines and had also been involved in ministering to charismatics, felt God leading them to pastoral ministry in Davao.<sup>7</sup> They began pastoring a hotel church known as the Asian Christian Family Fellowship in 1984 with fewer than twenty people. The Fergusons had participated in CBN's



700 Club program as counselors and counselor trainers. When people from the Davao area contacted the 700 Club for counseling or salvation, the Fergusons were among those that did follow up. A number of people came into the church as a result. In 1987, the Fergusons reported that the church was growing, but that they had no Filipino co-pastor.<sup>8</sup> Within four years they had baptized almost four hundred new believers in the ocean.<sup>9</sup> Jo attributed the growth to the powerful preaching of the Word of God.

The peace and order situation in their part of the country was far from stable. They reported that more than eight hundred people were killed between January and July in 1985. Communist insurgents were a major problem. The result was that criminal elements extorted money from the business people and wreaked general havoc on ordinary citizens, although expatriates were not targeted. On one occasion, Ferguson was called upon to minister to the family of a man who had been kidnapped.<sup>10</sup> Fourteen pastors from various groups were shot during the time, including one missionary serving with Youth With a Mission. The woman attended their church and was shot right in front of her children. Bob conducted the funeral, and Jo ministered to the family.<sup>11</sup> At the end of their term in 1989, the Fergusons transferred to Japan.

### **ASSEMBLIES OF GOD BIBLE INSTITUTE OF MINDANAO (AGBIM)**

Mayme Williams returned to AGBIM in General Santos City to take charge for a brief time in 1982, apparently after the Stumps' departure (chapter 17). When she assessed the situation, she found that the buildings she had worked so hard to help build were being eaten by termites. With no money or

trained carpenters on campus, the leadership and students went to prayer. As they prayed, God began to move and sent the resources from the United States and workers from the Philippines until the entire campus was rebuilt.<sup>12</sup>

While the response was remarkable, it is also notable that in her available memoirs and newsletters, she never referred to raising funds among the Filipinos for either the Bible school buildings or student fees. This is unfortunate because it created a dependency on Western funds and sent an inaccurate message that Filipinos are unable to support themselves. Perhaps this approach was understandable when she first arrived on the field after World War II when the country was devastated, but by the 1980s a different approach could have been taken that would have called for giving from Filipinos as well.

But as concerned as Williams was about the physical condition of the school, she felt that the spiritual condition was much worse, although she did not mention any details. Nightly prayer meetings were held to seek God, and He answered by sending revival. By the end of the year, the life of every student and teacher had been transformed, and the fire of Pentecost had been rekindled.<sup>13</sup> This kind of outstanding leadership was William's best gift to the body of Christ. She was passionate about the promotion of revival. Exactly when she left the Philippines for the last time is not known, but she left behind an excellent Pentecostal legacy.

In 1982, Margaret Newberry, who had spent her first term at Faith Academy, joined Williams in the leadership of AGBIM. While she helped in the administration of the school, taught her share of classes, and was an excellent prayer partner for Williams, Newberry's greatest passion and gifting was taking the students out to unreached areas for evangelism.<sup>14</sup> She

oversaw the student ministries program, her favorite task.<sup>15</sup> She also formed an evangelistic team that traveled on weekends. No place was too rural or undeveloped for Newberry, who endured the necessary privations with great joy and the focused purpose of bringing people to Christ. God blessed the outreaches by drawing many into His kingdom as a result. Through these outreaches, church members also caught the burden for ministry and enrolled in the Bible school to be trained for the ministry.<sup>16</sup>

Newberry also tackled Cebuano without the benefit of going to language school and she became proficient enough to teach a class in the language even though it meant writing out the lesson, having the lesson checked by a language helper, and then reading it aloud, with interpreters in the class to help if necessary.<sup>17</sup> After about one four-year term of ministry, she transferred to Luzon Bible College in Binalonan, Pangasinan.

Rick, Glenda, Aaron, and Traci Walden arrived in time for the AGMF annual meeting in January 1987. Their first assignment was at AGBIM, and they moved to the campus about one month after their arrival. Walden served as a faculty member and business administrator, although he was eventually relieved of some of the administrative responsibilities when a Filipino administrator returned. Glenda also joined the faculty and home schooled the kids.<sup>18</sup> In 1989, a fourth year was added and the name of the school changed from AGBIM to Mindanao Regional Bible College (MRBC).

But Walden was not satisfied to teach only at the Bible school. He had a passion to provide at least a rudimentary Bible education for those pastors who had been unable to attend Bible school and would not be able to do so because of their pastoral responsibilities. To at least do something to meet this need, the Waldens spent two weeks a year in the rural areas doing basic but intensive training for these men and women.<sup>19</sup>

They also recognized the need to share Christ with Muslims, something that the missionaries and the pastors in the Philippines had been slow to do. Pentecostals were only beginning to move into this area of ministry.<sup>20</sup> On one occasion he was able to conduct a Good News Rally in a Muslim stronghold. On another occasion, he led a medical team from the States into an Islamic stronghold where they were able to express the love of Christ in a practical manner.

In 1989, the Waldens went through a horrifying experience. Rick had just come from being treated for parasites in Manila when he received word that a local Assemblies of God pastor and fifteen of his workers were taken hostage by inmates at a city jail where they had gone to minister. One of the prisoners had overpowered a guard and taken his gun. Among the hostages was a vibrant, Australian young woman, Jackie Hamill, who had arrived in the country less than a month before and had become a good friend of Walden's thirteen-year-old daughter, Traci. The following morning Walden was among those standing and praying outside the prison gate.<sup>21</sup>

The female hostages were assaulted, and the pastor, who was handicapped, was made to stand for several hours. Amazingly, God used the women hostages to lead their captors to Christ. The government sent in armed troops who eventually started firing their weapons and a shootout ensued. Several of the hostages, including Hamill, were killed. As she was dying, she was singing praises to God, a fact that was noted in newspaper headlines around the world. The pastor was not shot but did have to be hospitalized from having to stand so long in his disabled condition.<sup>22</sup> He later convalesced in the Waldens' home.

When Walden, already weakened from the parasites and traumatized by what had happened, stood beside Hamill's body in the hospital, he went through emotions that he could not put in print, except that he realized that it could have been one of his children or his wife lying there. Walden assisted the vice counsel of the Australian embassy in his investigation. He also preached three memorial services where some of the former hostages testified. He considered this to be the most important ministry of his life.<sup>23</sup> People were saved, and a former prostitute who was saved received a call to the ministry.<sup>24</sup> In the end, good came out of unspeakable evil. In the early 1990s, after itineration, the Waldens transferred to Manila.

### ILIGAN CITY

In 1983, Gerald and Alice Horne moved to northern Mindanao to take over the work that Floyd and Louise Horst, who were retiring, had been doing. Part of their ministry was to facilitate the treatments to children with cleft lips through a ministry called Operation Mercy. In 1985, forty-five children and young adults who had this condition had successful operations in a wonderful demonstration of the love of Christ.<sup>25</sup>

The Hornes' ministry also focused on reaching Muslims for Christ. The Horsts had been ministering to Muslims through an ACF outreach at a local university, which included a bookstore and tape lending library for which Alice assumed responsibility. Gerald had the opportunity to teach comparative religions at a secular university that had a sizable Muslim student population. They also served as advisors to an ACF chapter at a local university where they served believers from a variety of religious backgrounds. Gerald baptized sixty people who had come to Christ as a result of ACF on Easter Sunday in 1984.<sup>26</sup>

The Hornes developed a close relationship with and mentored a young Filipino newlywed couple named Carlos and Sarah Gulane, who had recently graduated from IBC in Cebu. The relationship really began to deepen when the Gulanes went to pioneer a church in southwestern Mindanao, about fifteen to seventeen hours drive over bumpy roads from Iligan. The Hornes visited often to encourage them, brought them reading materials, sent them to seminars, and provided a bit of financial support. They also encouraged them to open their hearts to Muslims.

In January 1984, the Hornes hosted a Muslim ministry conference, the Muslim Awareness and Total Healing Conference. Of the twenty-four people who attended, several were from Muslim backgrounds and fourteen were pastors, which was significant since the pastor is one of the keys to igniting the local church for ministry to Muslims.<sup>27</sup>

The goal of the conference, to create a better understanding of Muslims, was particularly important since decades of animosity and misunderstanding existed between the Muslims and the majority Catholic population.<sup>28</sup> In the daytime sessions, a DFM missionary to Muslims in the Middle East spoke on the beliefs of Islam, and missionary evangelist Wes Weekley spoke each evening in an evangelistic and healing rally held at a nearby high school grandstand and open to the public. A total of 326 people, although none from a Muslim background, prayed to receive Christ, and ninety-nine testified to receiving healing.<sup>29</sup> Many left the conference feeling a sense of urgency to reach Muslims for Christ.

Because the Muslims were different from the traditional Catholic population in culture, religion, social realities, and, in some cases, language, approaches to Muslim evangelism

needed to be different. Adding to the challenge was the fact that all Muslim groups are not culturally the same. Some are more orthodox than others meaning that a ministry approach that was effective with one group might not be with another.<sup>30</sup>

This meant that both missionaries and Filipino leaders needed to rethink how to share the message and in what form the message would need to be communicated. For example, the word *crusade* had to be completely avoided because of the Middle Ages' Crusades that sought to kill Muslims in the name of Christianity. Some evangelical groups practiced presence evangelism where missionaries simply lived among the group but did not openly share their faith—preferring to let their light shine through their good attitudes and deeds. There is something positive to be said for this kind of evangelism in this context, but one group that did this went twenty-six years without seeing anyone come to Christ!<sup>31</sup>

The Hornes thought that maybe something more could be done. After consulting with others who had been reaching Muslims in other places, they began to train Filipinos in how to understand and relate to Muslims in order to build their trust. The Hornes taught them to love and not fear Muslims.<sup>32</sup> They also arranged to print and set up an appropriate correspondence program, advertising in local newspapers. At least one pastor began a radio program targeting a receptive group of Muslims.<sup>33</sup> As the Hornes diversified the ministry, God sent the workers.

Alice learned that the local district's (North Central Mindanao) Women's Ministries Department (WMs) needed help. With the encouragement of the district superintendent, she became involved. Back in the States, she had completed the WMs leadership training. When she saw that the greatest need in Mindanao was for training women leaders, she wrote

materials and had them translated and printed. This was accomplished with funds from BGMC.<sup>34</sup> Eighteen months later the first manual was completed and ultimately was sent to all fifteen districts in the PGCA. Training was conducted, and leaders were developed. The impact on her own district was evident a couple of years later when 180 women showed up for a meeting where the projected attendance had been only fifty. Growth, cooperation, and enthusiasm began to vibrate through the program.<sup>35</sup> While the Hornes led JSM from 1985 to 1987, Alice was able to become more involved with the WMs at the national level, serving on the PGCA's Women's Ministries executive committee as the AGMF representative, and found it to be a wonderful experience.<sup>36</sup>

After their stint at JSM and Clark Assembly of God, the Hornes returned to Mindanao to minister in a new capacity. They served as the chaplain for a Christian man who owned a plantation and employed an equal number of Protestants, Catholics, and Muslims. Their main ministry was the English service at the plantation chapel on Sunday mornings and daily Bible studies in various offices and maintenance shops during the week. The plantation also had a high school in which they led the chapel services and participated in a campaign against drugs. Personal ministry included hospital visitation and counseling. Additionally, Alice taught a Sunday School class for young adults, a Cebuano ICI class, and was again involved with WMs.<sup>37</sup> While the work was certainly enjoyable, they knew that this was only a temporary assignment as God was leading them to move to Laos, which they did in 1991.



### MINISTRY TO MUSLIMS

Michael and Sharyl Langford, both natives of Washington state, arrived in the Philippines in 1989. While the Horsts, the Hornes, and to, a lesser extent, the Waldens had ministered to Muslims, the Langfords were the first AGMF missionaries actually appointed by the DFM to minister full time to Muslims. Their philosophy of ministry involved sowing seeds. Michael explained:

Their objective in coming to the Philippines was to plant with the expectation that God would give increase. Michael had a vision at the 1988 School of Missions of a tiny seed in the heart of a solid rock. *"Don't call them unreachable,"* the Spirit said, *"for my Word is the power of God unto salvation."* The Langfords came to plant the good seed of God's Word in Muslim hearts, and seeds for change in the hearts of the believers and leaders of the PGCAG. They came to plant awareness of the need to reach Muslims and to partner with the Holy Spirit in motivating Christian workers to forgive their Muslim neighbors and to reach out in love. They fully expected their work to be for the long term.<sup>38</sup>

The Langfords believed that in order for much seed to be sown, they needed to develop sowers. While they ministered to Muslims themselves, most of their efforts were focused on finding, training and, in some cases, supporting Filipinos. They chose to live in Mindanao, despite its chronic dangers, because they believed that to reach Muslims one had to have regular contact with them. Also, the credibility that they needed in order to challenge others to minister to Muslims demanded that they do the same.<sup>39</sup>

They did experience some of those dangers:

Traveling in the early morning in their STL vehicle to a mountain church seminar in ministry to Muslims, the family passed a group of armed insurgents in an area known for the burning of buses. On their way home they learned that the Franklin Baker Chocolate factory was bombed within moments of their passing. On another occasion, the Holy Spirit directed them to cancel travel to a predominately Muslim area of Mindanao. The boat that the family would have taken struck a submerged barge and sank. All lives were spared, but their young children would have been at great risk. Michael was delivered from kidnapping when his companions delayed in arriving . . . Two attempted burglaries were foiled during their residency in Davao.<sup>40</sup>

Sharyl was particularly gifted in befriending Muslims and reaching out to them one-on-one. In one case, she and their daughter, Sarah, met a Muslim from Bangladesh at a guest-house in Manila and witnessed to him in the public areas of the house for several days and even arranged for him to talk to Michael by phone. Michael arranged for a Bible in the man's language to be sent to his home. A month later, the man called to say that he had been born again.<sup>41</sup>

Sharyl also taught at the Davao extension of Faith Academy, which went through eighth grade. Both of their daughters, Sarah and Sharla, were enrolled there. She also participated in their district's Women's Ministries program as well as a missionary and expatriate women's prayer and share group that met monthly in Davao.

Michael developed friendships with other evangelical missionaries to Muslims and developed a survey of all workers, strategies, and agencies ministering to Muslims throughout Mindanao.<sup>42</sup> He also accepted opportunities to conduct Muslim awareness seminars in local churches and various ministers' meetings, and also worked with APMM in developing outreach materials to Muslims. The Langfords also networked and partnered with individual workers among the Muslims, mentoring and helping in numerous ways.

On a personal level, the Langfords were somewhat moderate in their approach to contextualization. Sharyl covered herself in a manner similar to the Muslim women, which opened many friendships for her. They often took prayer walks in Muslim neighborhoods and tried to build relationships by chatting with those who lived there. On one occasion, they were invited into a home where Michael shared Christ with the husband and Sharyl was able to pray for a baby boy in the presence of the man's wife and daughter, and the boy was healed.<sup>43</sup>

Michael also became involved in ministry from time to time that did not directly involve Muslims. He took over a church building project in southwestern Mindanao that the Hornes had started before moving to Cambodia. But even here, his motive was ministry to Muslims since the church was in a community with a strong Muslim presence, and he felt that this church could be used in reaching Muslims for Christ.

In 1982, DFM founded a ministry called Center for Ministry to Muslims (CMM). The focus of their work was to expose believers to ministry to Muslims and equip both missionaries and local pastors to reach out to Muslims in their community and elsewhere. The Langfords also launched a prayer emphasis

known as *Juma'a* (Arabic for Friday) Prayer Fellowship, calling Christians to intercede for Muslims on the day of the week they go to mosque. To reinforce this emphasis, they distributed prayer calendars. The Langfords' newsletters to their supporters repeatedly challenged the people at home to pray for Muslims.

While CMM was based in the United States, those serving with this group traveled the world to accomplish their vision. In 1992, a CMM team came to the Philippines for four weeks of Muslim awareness seminars. Langford traveled with the team, taking part in the various teaching assignments, and coordinating most of the meetings. Although it is always difficult to assess the impact of this kind of ministry, the fact that 750 Christians and workers attended the seminars does indicate that there was at some interest among PGCAG pastors regarding ministry to these neglected peoples.<sup>44</sup> One positive aspect of the seminars was that some of the pastors recognized that they had some inappropriate attitudes and repented, allowing the Holy Spirit to cleanse their hearts.<sup>45</sup>

One of those whose heart was changed was Carlos Gulane, the young pastor befriended by the Hornes. Gulane freely admitted to having deep prejudice toward Muslims. But love is stronger than hate, and Gulane learned to love the followers of Islam. Gulane and Langford had become good friends. Gulane considered Langford to be a mentor at first since Langford was older, but they became partners in reaching Muslims for Christ. Later, Gulane attended a special institute led by Langford to train followers of Jesus to reach the followers of Mohammed for Christ.

In 1997, Michael and Sharyl Langford moved to Baguio to serve as the business administrator at APTS as well as continuing to minister to Muslims in that area as they had

opportunity. He also continued to teach block courses at Bible schools and kept up the prayer emphasis, calling believers to intercede for Muslims. Prior to moving there, he had some discussion with then President Menzies (1989–1996) about exploring a wider platform for training workers to Muslims.

At APTS, Melvin Ho, Wonsuk Ma, and Dale Fagerland, from CMM, worked together to develop the Institute for Islamic Studies (IIS). It was launched on the APTS campus in 1998, the first such program outside of the United States. Langford, who coordinated it from the beginning and eventually became the director, explained the gist of the program:

The IIS is a comprehensive 8-week program that seeks to prepare individuals for ministry to Muslims in their own countries or as cross-cultural missionaries. Outstanding Evangelical missionary scholars with extensive experience in ministry to Muslims in various parts of the world teach the courses. The IIS incorporated a high level of academic preparation with an intentional emphasis on spiritual life with the goal of integration. Thus, the Institute offers a unique opportunity to deepen understanding and love for the Muslim peoples and develop the skills for effective ministry. The IIS brought a strategic leap forward in ministry through equipping workers whom the Holy Spirit is [has] sent in answer to prayer. Achieving critical mass in terms of a pool of workers continues as a goal of the IIS for the Asia Pacific Region. Strategic training of this kind was replicated in many nations of the world.<sup>46</sup>

The program was so well run and respected that top evangelical scholars on Islam were willing to come and teach. Many of the students came from outside the Assemblies of God.

When the Langfords left APTS in 1998, he continued to direct the program from their new base in Manila.

When Harry and Vera Morin arrived in September 1990, to minister to Muslims, they had served for fifteen years in Bangladesh. When that door closed, they felt that God was calling them to the Philippines to mobilize the church to reach out to Muslims.<sup>47</sup> Both Harry and Vera came to grips with Christ's message of salvation and God's call at an early age. Harry shared his story:

I grew up from infancy in a small A/G church in Lewiston, Maine, where I was filled with the Spirit at the age of 13 at a Sunday night altar service. . . . God put into my heart a burden for missions at an early age by using a devoted Sunday school teacher who fascinated me with stories of the great missionary heroes. Though I began life as a bridge designer for four years, those early promptings by the Holy Spirit reminded me that God was calling me to build bridges of a different nature.<sup>48</sup>

The Morins first set out to learn Tagalog, a language more acceptable to many Muslims than Cebuano, the dominant language of Mindanao. Passing up the opportunity to learn Tagalog in Manila, they opted to go straight to Mindanao and study through books and practice with locals. Harry also learned a little of one of the Muslim tribal languages.

Their vision was to encourage and mobilize Christians to reach out to Muslims in love. The gap between Muslims and Christians in the Philippines is cultural and racial, not geographical. Many communities have both churches and mosques, but the Muslims remain essentially unreached for Christ. Both AGMF missionaries and the PGAG had been slow

to catch the vision of reaching Muslims for Christ. This is particularly sad when one considers that Muslims are animistic, and that Pentecostalism offers solid answers through its emphasis on the power of Jesus Christ to deliver and protect people from demons and heal the sick. Christians who exercise power over demons can quickly secure the respect of Muslims and gain a hearing for the gospel.<sup>49</sup>

Working with the Langfords and a few other AGMF missionaries who had a burden for Muslims, the Morins sought to change the situation through teaching and literature development, at least some of which was written in Tagalog.<sup>50</sup> Much of the literature that Morin wrote during this period was published by CMM and used worldwide.<sup>51</sup> They operated under the philosophy that it is well enough for missionaries themselves to minister to Muslims, but it is far more effective for Filipinos to do the work. The advantage of this is that the workers could be more easily multiplied, and the Filipinos already spoke the language. Filipinos could be challenged to overcome their fear and hatred of Muslims, develop friendships with them, learn to minister in the power of God, and disciple those who expressed an interest in following Christ.

The Morins also modeled how to reach Muslims for Christ by living a simple lifestyle in a Muslim neighborhood, adopting a culturally sensitive dress code, entertaining Muslims in their home, and using public transportation. Morin became close friends with one Imam. Just living in General Santos at the time involved some risk of being kidnapped, but they moved about freely under God's protecting hand.<sup>52</sup>

They also taught block courses on Islam at MRBC as well as at other PGCAG Bible schools, and consulted with ministries like ACF, APMM, and APTS regarding their efforts to share Christ

with Muslims.<sup>53</sup> Morin also worked with Michael Langford and the CMM team in conducting the seminars sponsored by CMM when they came in 1992. Morin was particularly well suited for this work. His peers regarded him as having outstanding knowledge of Islam and an ability to think clearly and speak simply—gifts that made him an excellent teacher.<sup>54</sup>

Around 1994, God opened a door for the Morins to join the CMM team and mobilize the church worldwide to reach Muslims for Christ. By his own admission, Morin was not as fruitful as he would like to have been in mobilizing Filipinos, but he has returned many times to teach at IIS and has noticed that many more Filipinos are committed to reaching Muslims for Christ. A true paradigm shift had taken place.<sup>55</sup>

### **FAMILY CIRCUS**

Darrell and Sandy Blatchley with their children Darrell Dean, whom they called D.D., Ken, and David, transferred from Thailand to the Philippines in 1995. Children's ministry had been their calling in Thailand, and it would be the same in their new adopted country. Darrell reflected on his childhood experience with God:

I was from a broken dysfunctional family and when 4 years old was adopted by a pastor & wife who took this very undisciplined child and they did their best to train me in the things of God. When seven years old I was convicted of my sins and knelt at the piano next to my older brother who was playing a Gospel song and accepted Jesus as my own Lord and Savior. Even so I still had many tendencies to get in trouble. I was guilty of playing with fire and ended up burning down the church. It took me about 40



years to confess it to my parents. (My pastor/father was former military. I knew God forgave me and it was near this time [of the church's burning] the Lord called me to be a missionary.) At the age of eight I was filled with the Holy Spirit and my life was changed in a major way and I never went back to the old ways.<sup>56</sup>

Sandy came from a family of twelve children, three of whom were adopted from Korea. Because of this, Asians have always felt like family to her. A follower of Jesus since she was quite young, she was baptized in the Holy Spirit at the age of eight, and knew from her childhood that God had a call on her life.<sup>57</sup>

Darrell explained how they came to the Philippines:

We came to the Philippines after ten years of missionary ministry in Thailand after a divine encounter. The vision told us we were to leave Thailand where we were missionaries and though Thailand was the calling of our heart. I tried to argue and the Lord, He said, "Follow me." He also promised to bless our ministry beyond anything we had yet experienced and gave us both a vision of crowds coming to know the Lord in great numbers.<sup>58</sup>

They settled in Davao, joining both the Langfords and the Johnsons (Gerald and Donna). Their ministry, Family Circus, was a fun-oriented, street evangelism and discipleship program that featured things one would see at a circus. The circus concept was non-threatening and opened doors for them.<sup>59</sup> From the beginning, they were connected to local churches, even though the results were sometimes mixed. Darrell gave an example:

Their goal was to strengthen established churches providing tools to minister to the kids they already had (called discipleship) and then together to reach out and evangelize the multitude of unreached kids. One pastor begged to be one of the first Family Circus outreach sites. When the Circus Sidewalk Sunday School truck set up outside the small church of thirty members approximately 600 kids and scores of adults showed up from the surrounding neighborhood. For one year the Blatchley's trained and assisted the church with all aspects of the children's ministry. At the conclusion of their one year commitment they left a healthy group of godly children about 300 strong. They had also trained up a group of about 12 young people . . . trained and dedicated to the ministry and all the CE tools needed to continue the ministry. Unfortunately not all stories end with a fairytale ending. Within one month the pastor decided to abandon the children's ministry to pursue a Teen's ministry. More than a decade later that church averages about 40 in attendance. Lesson Learned: If the vision is not born in the heart of the one trained, they will abandon the path when the trainer leaves. Future training was on shorter duration with a watchful eye for leaders who had a heart for lambs. We have many success stories as the teaching manuals are now in more than 30 countries and multiple languages. Success with children's ministry as many will testify requires work and yes resources, and an eye to the future.<sup>60</sup>

By 1997, they were discipling between six hundred and a thousand kids a week in their street, in the market, at the

garbage dump where the poorest of the poor scavenge for food and items to sell, and anywhere else they could get a hearing. The government also invited them to come into the public schools and teach values formation.<sup>61</sup>

One of the many innovations that the Blatchleys incorporated into their ministry was a custom designed truck provided by Speed the Light. A special panel on the side of the truck opened to reveal a ready-made stage. It had a section for puppets with speakers mounted on the top which gave them the opportunity to announce the meetings and play music while driving down the road.<sup>62</sup>

Both Blatchleys were quite creative, and he wrote his own lessons for both street outreaches and values formation outreaches in the schools. Each lesson was pre-tested for cultural compatibility and effectiveness, and used several times in their outreaches before going into a child evangelism manual. Each manual contained thirteen lessons and was available for purchase for churches in and outside of the Philippines.<sup>63</sup> Within two years, over five hundred churches in twelve nations were using their materials.<sup>64</sup>

#### **SUMMARY OF PART FOUR**

Political turbulence continued throughout the 1980s, which added to the stress of missionaries and pastors laboring in the Philippines. Yet, the upheaval caused many to ask questions of eternal significance and find answers in the Bible studies, crusades, and other outreaches conducted by missionaries and pastors. It is likely that the instability contributed to the Charismatic movement that so deeply impacted the work of the missionaries throughout the 1980s.

In 1980, the PGCAG had about six hundred churches. By the end of the millennium, the number of churches had grown to approximately 2,860, meaning that the denomination had more than quadrupled in number of churches. Clearly they had recovered from the troubles of 1970s. When the Charismatic movement began to wane around 1989, the PGCAG's growth continued to accelerate.

The Bible schools accepted the challenge of offering extension programs in addition to their traditional programs. The growth during this period suggests that they succeeded to a large degree. During this time, APTS also demonstrated growth and development. The physical move to Baguio allowed for enlarging the campus, and the shift toward masters and, eventually, doctoral programs provided for greater opportunities of study. That the AGMF had so many missionaries engaged in theological education suggests that they had accurately grasped the need to train laborers both to expand the capability of gathering God's harvest of people and to conserve that growth.

The number of missionaries grew to a record high of ninety-seven in 1989, and then dropped sharply to around fifty-five a few years later as some moved to other fields, retired, or left the field for other reasons. Toward the end of the period, the missionaries in the Philippines began to diversify geographically. Both the missionaries and the PGCAG that they served were ready to embrace what God would do in the opening decade of the new millennium.



**Part 5**  
**2001 - 2008**





## **PARTNERSHIP, CHURCH PLANTING AND STRATEGY IN THE SECOND DECADE OF HARVEST**

**W**hen Russ Turney became the field director in 1998 and moved from Manila to Springfield, he asked Bill Snider, the director of Asia Pacific Media Ministries, to assume the role of area director. Together with Snider, the AGMF leadership continued to work with the PGCAG leadership to hone their partnership with the belief that working together regularly requires good communication, as well as fine-tuning and adjusting the relationship as the needs and personnel in leadership changed.

In early 2001, PGCAG general superintendent David Sobrepeña declared that the new decade would be a second decade of harvest for the Assemblies of God wherein they would attempt to plant five thousand new churches in ten years. He called it the Vision of 5000 by 2010. Since the PGCAG had only about 2,860 churches at the time, it was an ambitious goal by any standard. But it was also a goal to which many in the AGMF could gear their ministries to help the church achieve. For those involved in evangelism and church planting, the need to accelerate was obvious. The Bible school educators felt the same as more pastors would need to be trained. Some educators, recognizing that many of the Bible schools were not training many church planters, began to look for alternate ways to train them. Those involved in Christian education looked for



new ways to support the PGCAG's vision as did those in other ministries.

A closely related issue to partnership was networking among the missionaries themselves. With fifty-five to sixty missionaries assigned to the AGMF and working in a wide variety of ministry, it was not easy to know what others were doing. Missionaries, like those in other occupations, can become so focused on their own ministry that they do not always see the wider perspective. Part of the role of the area director and country moderator was help keep a wider focus in front of their colleagues to build an overall team identity.

When John and Donna Balikowski, the last field chairman and first country moderator retired in early January 2002, Bill Snider asked Dave and Debbie Johnson to assume the role. For Johnson, a key component of partnership was listening to the PGCAG leadership not only at the national, but also at the district levels. He visited with a number of district presbyteries to learn what their needs were and what their plans were for fulfilling the Vision of 5,000 by 2010.

He was also involved in reviewing the field strategy with the PGCAG leadership. One of the strongest needs repeatedly expressed by Filipino leaders in the strategy review was that they needed help in purchasing land and putting up churches. From this, Snider became burdened with a vision for a new nationwide church construction program. After three years of praying, brainstorming, and planning, the *Bayanihan* program, known to the U.S. constituency as the Church Partners-Philippines program, was born. The first church building was constructed in the town of President Roxas, on Panay Island in March 2006. In 2008, a new building was being put up approximately every two weeks as funds were available. Dave

Wenrich, who succeeded Johnson as the country moderator in January 2004 and will be introduced later, played a key role in developing the foundations of the program, which included building a prototype on the BBC campus. When the Wenrichs left the Philippines in June 2005, Johnson reassumed the country moderator position and became heavily involved in *Bayanihan* program, working with the PGCAG to fine-tune its operation.

The *Bayanihan* program was similar to the old Barrio church building program in purpose, but differed in two respects. First, the buildings were being constructed from steel instead of cement blocks. Second, and perhaps most importantly, was the way in which the program was run. The Barrio church program was handled by a missionary who worked with the various district superintendents. The *Bayanihan* program was run by a steering committee made up of both missionaries and Filipinos, with a Filipino chairing the committee. The chairman made most of the day-to-day decisions in accordance with broad policies laid out by the committee. In the beginning, Rey Calusay, who was the assistant general superintendent of the PGCAG and director of the Home Missions department, was the chairman. When he succeeded David Sobrepeña as the general superintendent of the PGCAG in 2006, he turned the chairmanship over to Johnny Vic Gallos, the district superintendent of the Northwest Visayas District Council of the PGCAG, and a close friend of Johnson. New missionaries Randle and Joyce Peterson came on board in 2006 as the primary fund-raisers for the program and have remained based in the United States to accomplish this task. The Petersons had many years of pastoral experience during which they also constructed church buildings for other congregations. Randle received his call to missions

through a recurring dream and Joyce through local church involvement, in part because of itinerating missionaries.<sup>1</sup> By early 2009 more than fifty church buildings had been constructed in the ongoing program.

Another new program that was developed early in the decade was a joint pilot program between the AGMF and the PGCAG to reach Muslims for Christ and to motivate local churches and believers to do the same. Since it was a pilot project and not a general program, a geographical target area was defined, specific objectives were agreed upon, and a joint committee was put in place to oversee it. Some have come to Christ through this and some training has been done, but there is still much more to be done.

In 2001, the U.S. General Council of the Assemblies of God changed the name of the Division of Foreign Missions (DFM) to Assemblies of God World Missions (AGWM). The leadership of the U.S. Assemblies of God felt that the term *foreign* was no longer appropriate and carried negative cultural connotations.<sup>2</sup>

With the broad view of the AGMF in the new millennium now considered, the ongoing story of the missionaries and their ministries can now be told.

## INTERNATIONAL AND NATIONAL MINISTRIES

The Philippines continued to be a springboard for a number of international ministries that were critical to the AGWM's regional work in theological training, children's ministries and media ministries in Asia Pacific. On the national level, ministries which touched the country included various children's ministries, print media, compassion ministry, discipleship and evangelism, including the training of evangelists.

### ASIA PACIFIC THEOLOGICAL SEMINARY (APTS)

As the fortieth anniversary of the founding of APTS in 2004 neared, President John Carter noted that the school had nearly nine hundred alumni serving in various leadership capacities all over the Asia Pacific region. Most of them served in the Assemblies of God.<sup>1</sup> He felt that APTS had largely achieved its stated goal of training leadership for the various national church bodies.<sup>2</sup> However, he also recognized that the demands of the present did not allow the luxury of resting on past achievements. The continued growth of the churches throughout the region as a result of aggressive church planting called for more Bible schools to train at various levels. Additionally, the increasing number of missionaries coming out of these nations and going to the ends of the earth required a continued emphasis on theological training.<sup>3</sup>

In 2000, the AGWM leadership separated China from the Asia Pacific Region and named it the Northern Asia region. Since China was well within the orb of the APTS's responsibilities and interests, it became a two-region school from the perspective of the AGWM.

### **HIGHLIGHTS IN THE EARLY 2000S**

In 2000, APTS reached an agreement with the University of Wales in the United Kingdom to offer a PhD, giving its students an opportunity to receive a degree from an internationally respected university without leaving Asia.<sup>4</sup> APTS also launched its own Doctor of Ministry (DMin) program in Pentecostal ministry in 2002.

Early in his tenure as president, John Carter felt APTS needed to expand its facilities to provide for the training of missionaries in summer programs such as MTP and IIS, to accommodate high enrollment, and to compensate for insufficient faculty and administrative offices.<sup>5</sup> A new building was constructed that was originally called the Asia Pacific Center for the Advancement in Leadership and Missions (APCALM), which was later changed to the Global Missions Center (GMC). A seven-story structure, it was built into the side of the mountain at the back of the campus, with the main entrance on the sixth floor. The beautiful new facility included a new campus dining room with a stunning view of the valley below, a new chapel, a new campus bookstore, four new classrooms, faculty offices and guest housing. It was dedicated on March 31, 2001 and carried a final price tag of around two million dollars.<sup>6</sup>

To commemorate the fortieth anniversary of the school at the commencement exercises in 2004, Bill Menzies and John

Carter released a book entitled *Zeal With Knowledge: The First Forty Years of FEAST/APTS*, an invaluable resource for historians writing about the history of the school.

### **CHANGE IN PRESIDENTS**

Also at the commencement celebration in 2004, John Carter stepped aside as the president, although he continued to serve on the faculty. In February 2007, John and Bea Carter left APTS and the Philippines to accept an assignment at Southern Cross College, the national Assemblies of God school in Australia. From there, he continued in his role as director of the Asia Pacific Education Office. He was honored with the title of president emeritus and continued to teach at APTS as a non-resident member of the faculty.

As Carter was leaving, the APTS board looked for an Asian to serve as president in an ongoing effort to bring Asians into leadership at the school, but all six who were considered withdrew their names from consideration. In the end, Wayne Cagle who, with his wife Judy were long term AGWM missionaries with excellent credentials, was selected to lead the school.

The Cagles, both with earned doctorates from the Assemblies of God Theological Seminary, brought a wealth of leadership, Bible school experience, and general ministry experience to the position. They had served originally as missionaries to Indonesia from 1974 to 1986 and then served as the AGWM area directors for the Pacific Island nations from 1986 to 2004. In almost every place they lived and served, they also taught in Bible schools, giving them extensive experience in preparing young people for ministry.<sup>7</sup>

The Cagles were not new to APTS. Wayne had studied at FEAST, both at the main campus and through the extension

program when they were in Indonesia. He also taught some extension courses and served on the board during his tenure as an area director.<sup>8</sup> They were a part of the committee that organized APCALM, and Wayne served as the director from 2001 to 2005 and reassumed the role in 2007. His duties included coordinating the short-term programs that were housed there.<sup>9</sup>

One of those programs was the Leadership Development Institute (LDI). LDI was the leadership training arm of the AGWM in the Asia Pacific and Northern Asia regions and was tasked with networking with the General Councils of the region as well as local churches and districts to enhance the leadership skills of emerging leaders. LDI was designed to assist in the growing demand for a biblical approach to leadership. Judy Cagle explained the program which was held some of the extension sites as well as at the Baguio campus:

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.<sup>10</sup>

Judy enjoyed her role as the first lady of the campus, especially its attendant role of hosting many functions. A particular pleasure for her was working with the women on

campus. A special breakfast was held quarterly and, for a time, a weekly prayer meeting for faculty women was held in the Cagle's home. She also directed the Doctor of Ministry program, which is under the umbrella of the Postgraduate Programs, currently directed by Kay Fountain, an Assemblies of God missionary from New Zealand. Modules are conducted twice a year with speakers coming from outside the school. By early 2008, ten had graduated from the program and another fifteen were enrolled.<sup>11</sup>

### **AGMF MISSIONARIES ON CAMPUS**

Nina Colley, who served both in the library and the English department during this time, continued helping churches to better administrate their finances, teaching in both churches and minister's meeting. In the 2001–2002 school year, she taught a church accounting course at LUBIC. She also continued her ministry as an auditor for AGWM, travelling throughout the Asia Pacific region in that capacity, working with both individual missionaries and institutions. After retirement in 2004, she married Jerry Henry, a businessman, and together they returned to APTS as the interim business manager for a short time in 2007.

Harold and Kaye Cole continued to divide their time between APTS and other ministries. At APTS, they taught and assisted leadership in the Missionary Training Program (MTP), which was held in April and May when APTS was not in session and was directed by veteran Australian missionary trainers Kevin and Glenys Hovey. The Coles eventually replaced them as the directors. MTP was convened in the APCALM facility when it was finished. The faculty for MTP was multinational, with most of them coming from the United States, Australia, or the nations of the Asia Pacific, and included APTS faculty from time to time.



The students also came from many nations in the Asia Pacific Rim as MTP was the missions training arm of the Assemblies of God Asian Mission Association (AGAMA).

In 2002, Cole became the director of the Ministry Development Program (MDP), the ministry founded by the Rozells to the local communities. Meanwhile, Kaye completed a master of arts, a master of divinity, and a doctor of ministry degree at APTS. Her DMin project dealt with how to write history, a potentially excellent contribution to historiography since little history has been written about the Assemblies of God in Asia.

Harold also continued his education. After completing his master of arts degree at APTS, he enrolled in doctoral studies in the extension program at Biola University, Los Angeles, California. From an idea born in one of his classes, he, his assistant Mayo Catanes, and Kaye produced a book of Bible studies written in narrative style called the *The Big Picture* that revolved around Bible scenes. The book included pictures relating to the various elements of Filipino culture dealt with in the stories. The goal was to communicate the gospel in a manner easily understood by Filipinos—the story. Each story focused on a key element in Filipino religiosity or society such as what the Bible teaches about idolatry, witchcraft, divination, and similar issues. It also dealt with issues related to human relationships and one's relationship with God. Since the Coles lived in Baguio and ministered throughout the region, the book was designed for the cultures of the mountain people of the Cordilleras. It was first written in English and then translated into Ilocano.

When it came to using this book beyond the Cordilleras, however, some changes needed to be made because of the

cultural differences between the mountain and the lowland peoples. *The Big Picture* also needed to be translated into Tagalog. To accomplish these goals, Cole asked Dave Johnson to tackle the job of both making the needed changes and supervising the translation, which was completed in 2003. Each district was invited to send potential trainers to a training seminar in Baguio. These trainers then provided training for the pastors in their respective district for using the book in their church planting efforts.

Cole was also the administrator of the APCALM facility, working with the school's leadership to facilitate the training programs housed at the Center.<sup>12</sup> After ten years of ministry in Baguio, the Coles felt God leading them to move to Manila to prepare Filipino workers going overseas as tentmaker missionaries wherever they went. But it was not to be. In 2008, they had to leave AGWM for personal reasons.

In 2000, Wonsuk and Julie Ma, Korean missionaries whose ministry is first mentioned in Chapter 21, became AGWM missionaries. Wonsuk first came to APTS as a student in the early 1980s and was later joined by his family. After graduating, he was invited to join the faculty, and they were sponsored as missionaries by the Assemblies of God in Korea. When John Carter became the president of APTS in 1996, Ma became the academic dean. Julie joined the faculty after they both returned to APTS with PhDs from Fuller Theological Seminary. Wonsuk's doctorate was in Old Testament and Julie's was in intercultural communication.

By 2000, however, they faced a challenge as their support from Korea was insufficient to meet their expanding ministry opportunities. At this point, Carter requested that AGWM give the Mas special appointment, and they did so, demonstrating

AGWM's commitment to support school's need for faculty from the Asia Pacific region.<sup>13</sup> The Mas' long and consistent track record in missions, congenial attitude, and strong relationships with the AGWM missionaries with whom they served surely worked in their favor, although it was likely Carter's endorsement that facilitated securing appointment.

Julie Ma's spiritual journey was dramatically different from the others at the school:

I grew up in a Buddhist home. Buddhism was inherited from generation to generation [so] that all family on my mother's side were Buddhists. They visited a Buddhist temple for certain occasions to attend celebrations and also to present their wishes to Buddha. When I was a little girl, I used to follow my grandmother who was also a shamanistic medium and faithful Buddhist. When people in our village wanted to talk to the spirit of a deceased person, such as a husband or father, they came to see my grandmother to mediate between the dead and the living. They usually prepared an elaborate table with tasteful foods for the spirit and my grandmother enjoyed them before she entered the spirit world.

When I was at the second year in high school, one day my English teacher brought a recorded tape which contained a conversation of a woman who entered in the spirit world during a revival meeting. Upon the teacher's invitation many went to the school auditorium to listen to the tape. The woman's experience itself was so intriguing that I began to think of life after death. This contemplation led to the conclusion that there must be heaven and hell. A few days later, I found [myself] walking to a church

nearby my school. There I knelt down on the floor with my eyes closed in the form of prayer, although no one taught me how to pray. All of sudden, tears streamed down on my face. That is the very moment of my conversion experience which took place all alone in an empty church. The fall of that year, I had an opportunity to attend a revival meeting in another neighboring church. I spent the whole night in prayer for baptism in the Holy Spirit. The Spirit came upon me and suddenly I spoke in tongues. Since then, I decided to follow and serve God.<sup>14</sup>

Both of the Mas were interested in the development of Pentecostal theology and missiology as seen through Asian eyes. Through their efforts, two scholarly journals were launched. The *Asian Journal of Pentecostal Studies* (AJPS) was launched in 1998. The *Journal of Asian Mission* (JAM) followed a year later. *AJPS* sought to provide a forum for serious theological thinking by Pentecostals and Charismatics in the Asia Pacific region, and promote dialogue with other Christian traditions.<sup>15</sup> The number of subscriptions went up as the journal became known, indicating that its contribution to Pentecostal scholarship was increasingly respected.<sup>16</sup> The journals, in turn, added prestige to the growing reputation of APTS as a leading seminary in Asia, at least among the Pentecostals.

*JAM* was a publication of the Asia Graduate School of Theology-Philippines (AGST), a school hosted by a consortium of evangelical seminaries, including APTS, that was originally designed to offer programs that the individual schools themselves did not have the resources to offer. *JAM's* goal was to provide a forum for critical reflection on past or proposed mission practices of missionaries, national pastors, and educators, working in Asia.<sup>17</sup>

The journals complemented one another beautifully, one emphasizing theology and the other practical ministry. In the beginning, both were edited by Wonsuk but later Julie became the editor of *JAM*. Since she was a missiologist and he a theologian, she had the more appropriate academic credentials.

The Mas invested most of their weekends with the mountain churches of northern Luzon, helping mountain pastors to plant churches and put up church buildings. In all, they assisted in planting or putting up about 160 churches through their ministry.<sup>18</sup> In 2006, after a quarter of a century of involvement at APTS, they sensed God moving them into a more worldwide platform of addressing Pentecostal issues and accepted positions at the Oxford Centre for Missions Studies (OCMS) in Oxford, England, to pursue that dream. Wonsuk became the Executive Director and Julie became a research tutor.

In 1998, Chin Do and Sira Kham arrived on campus with their children, Mary and Joshua. Like Melvin and Louise Ho, neither was a native born American although they came to the field under appointment with AGWM. Chin Do was from Myanmar and Sira from Thailand. Both had earned doctorates from U.S. institutions and had lived in the States for a number of years. He taught an assortment of courses, and she taught on women's ministry and prayer. Even though Chin Do was a young man, he was in demand as a speaker on Pentecostalism and did a great deal of speaking apart from his teaching duties at APTS. Unfortunately, personal problems surfaced, and they returned to the States permanently at the end of 2002. Two potentially brilliant missionary careers were cut short.

Galen and Dickie Hertweck arrived in 2001, shortly after their wedding. Galen, who has a doctorate in ministry from Fuller Theological Seminary, explained how God led him into missions:

I was saved at the age of 9 years in a vacation Bible school meeting at First Assembly of God in Akron, Ohio, where my father was pastor, and baptized in the Holy Spirit shortly thereafter. In my younger years I never felt a call to missions, but in the 1980's was asked to teach a course at Continental Bible College in Brussels, Belgium. Shortly thereafter I taught a course at Asian Theological Centre for Evangelism and Missions in Singapore, and later at FEAST in Baguio City, Philippines. I felt God's blessing upon that ministry, and pursued teaching with the Assemblies of God USA Division of Foreign Missions. It was not God's timing at that point. In 1999 I lost my wife Brontë to cancer. We had already been speaking with the DFM leadership about coming to Asia Pacific to teach, and in 2000 I was accepted as an Assemblies of God missionary to teach in the Bible schools of Asia Pacific. In 2001 Dickie and I were married, and three months later we came to the Philippines.<sup>19</sup>

Dickie related her story:

During Vacation Bible School in a small country Baptist Church in South Carolina, I gave my heart to the Lord at the age of 9 years. A few years later at youth camp while a missionary from the Philippines spoke, God spoke to my heart about being a missionary. With that as my goal, I graduated from college and Southeastern Baptist Theological Seminary but married an Assemblies of God minister who also felt called to missions. During the 10 years of pastoring in North Carolina, I received the Baptism of the Holy Spirit. We then spent the next 14

years in war-torn Angola, Africa, as AG missionaries teaching in a Bible school and dodging bullets. Serving God is exciting!

As we returned to Angola for our second term, the “stars in my eyes” were long gone, and there [was] nothing in me that wanted to return to a war, food I didn’t like, and people I wasn’t sure I wanted to minister to and with. But God clearly reminded me that His will for my life was still serving in Angola, but the decision to follow Him was mine. I chose to be obedient when nothing in me wanted to, and I’ve never regretted returning to Angola for another seven years until my husband, Bill Riley, went to be with the Lord.<sup>20</sup>

Galen and Dickie met in Springfield in 2000 during AGWM’s annual School of Missions. Galen was itinerating as a candidate during that time.<sup>21</sup> The initial plan was for him to teach for one or two trimesters a year at APTS and one semester a year at various Bible schools elsewhere in the Asia Pacific region, but that changed somewhat when Donna Brown left APTS in 2002 to return to Indonesia. He was asked to replace her as director of the extension program, so he only taught half-time in order to give sufficient time to administering the extension program. The Hertwecks were often seen at the AGMF guesthouse in Manila, coming back from or going out to teach somewhere in the Asia Pacific region. His specialty was teaching New Testament courses. Dickie taught English, proofread students’ research papers to help them write in good, clear English, and performed many other unofficial responsibilities. They found the multi-cultural situation at APTS to be a great experience.<sup>22</sup>

Todd and Heidi LaBute arrived on campus in December 2002. Todd came to Christ as a teenager and received the baptism in the Holy Spirit when he was sixteen at a revival meeting in an Assemblies of God church he attended. Heidi came to Christ while attending the University of Wisconsin at Milwaukee and was baptized in the Holy Spirit a short time later. Todd had a PhD from Marquette University and had a variety of pastoral ministry experience. He also taught at Southeastern Assemblies of God University in Lakeland, Florida, and Trinity Bible College in Ellendale, North Dakota. Heidi had a bachelor's degree in early childhood education and worked on a masters degree in Teaching English to Speakers of Other Languages (TESOL) while serving at APTS. She had a background in elementary school teaching and had also taught at Trinity Bible College. The LaButes went into missions because they saw the need for training ministers. When they met with the AGWM leadership in Springfield, they offered to go wherever they were needed and were requested to go to APTS.<sup>23</sup>

At APTS, Todd taught theology and church history and served on his share of committees, including chairing the William Menzies Lectureship Series. Heidi taught at the Christian Academy of Baguio, worked in the library at APTS, and taught in the English program there as well. While they described their first term as one of great excitement, she was ill much of the time with typhoid and amoebic colitis. Nevertheless, the LaButes spent many weekends back in the mountains, visiting many churches and pastors.<sup>24</sup> In 2008, however, they chose to terminate their missions appointment for personal reasons.

In 2005, David and Anna Hymes arrived at APTS after sixteen years of missionary service in Japan. David, who had an



MDiv and a ThM from Princeton, had grown up in Japan as an MK. He wasn't new to the campus since he had taught block courses there on a regular basis. Once they became resident at the school, David taught courses in the Old Testament and organized the annual lectureship series. Anna took over managing the library.

When the Mas left, Paul and Eveline Lewis, with their two daughters, Rachel and Anastasia, moved from China after eleven years there to take the academic dean's job. Like the Hymes, they were not strangers to APTS since Paul had been a nonresident faculty member and since 1997, they had spent one trimester each year on campus. He had a master of divinity from AGTS in Springfield and a PhD from Baylor University in Texas. Like all the deans before him, he taught as well, tackling classes in Systematic Theology, Theological Ethics, Hermeneutics, Asian Church History, and Christianity and Literature. Evelyn helped with teaching at Brent School for a couple of years and also served as the interim business manager in 2007 and interim manager of the House and Guest Services Department in 2008.<sup>25</sup>

In 2004, Tom and Connie Bohnert arrived with their three young children. Their fourth child, Rebekah, was born on a short furlough in the United States. Tom had been in ministry at Vanguard University of the Assemblies of God in Southern California and came with a passion for developing both Asian and American missionaries and sending them to the far-flung corners of the globe.

Chris and Lindsey Carter (no relation to John and Bea Carter) and their three children arrived in 2007. Both Carters had come to Christ as children. Chris received the baptism in the Holy Spirit in his early teens and Lindsey when she was twelve. Chris received his call to ministry and missions when he received a

vision, and God told him "You are going to be My missionary." From then on, Carter's entire life was geared toward fulfilling that vision.<sup>26</sup> For Lindsey, the call was more gradual and God worked in her life through a variety of circumstances. Once during a missions trip, someone gave a message in tongues and interpretation to her from the opening part of Isaiah 61. The clincher came when she discovered a large nail in the parking lot of the university where she was enrolled. At that moment God spoke to her, "I died for this lost world. What are you going to do about it?"<sup>27</sup>

With a PhD in New Testament from the University of Aberdeen, United Kingdom, one of the most prestigious New Testament programs in the world, Carter began to teach New Testament courses at APTS. Lindsey saw a need to minister to younger children, and with independent missionary Michelle Sherman, sought to remedy the situation by offering a weekly Bible club to the children aged seven or below on campus. She also began to develop a Bible curriculum for this age level that might be used on a wider basis when completed.<sup>28</sup> Getting a family settled into a new country and beginning ministry at the same time can be stressful, but they weathered the storm and fully expected to have a long and fruitful ministry at APTS.

Veteran and new missionaries alike worked side by side with their Asian counterparts in fulfilling the continuing objectives of APTS to develop a new generation of leaders who would take their place in achieving the Holy Spirit's objectives in reaching and discipling Asians for Christ.

### ASIA PACIFIC CAMPUS CHALLENGE (APCC)

Ty and Cina Silva continued to give direction to the Asia Pacific-wide campus ministry efforts of the AGWM and the various General Councils from their base in Manila. They also continued to serve as consultants to the PGCG National Youth Department and give leadership to the Asia Pacific regions Book of Hope (BOH) distribution. In 2001, BOH did a distribution on the small island of Doong in the central Visayas in cooperation with Immanuel Fellowship in Cebu and Immanuel Bible College (IBC). Through combined efforts, including a medical outreach by Immanuel Fellowship and Bible studies by IBC studies, a church was born.<sup>29</sup> This is a classic example of how a para-church ministry like BOH does its best work when working in cooperation with one or more local churches.

In 2008, BOH celebrated its tenth anniversary in the Philippines. The Silvas summarized the first decade:

At the end of the first 10 years of the BOH's ministry in the Philippines, 22 millions students—elementary to university level—had received a copy of the story of Jesus through the Book of Hope. More than 25,000 youth and young adult volunteers from 6,000 local churches had been trained to share their faith and distribute the BOH. According to records, 30% of the participating congregations are from the PGCG churches.<sup>30</sup>

In the meantime, the Silvas relocated to Florida to serve as the Asia Pacific-wide directors of BOH, and, in 2005, Wilbert Lojo replaced Jerry Balbuena as the national director. With thirty-seven million elementary, high school, and college level students in the Philippines, the work continues.<sup>31</sup>

### ASIA PACIFIC MEDIA MINISTRIES (APMM)

Bill Snider and Jeff Gregory continued to give leadership to APMM's efforts to partner with the various Asia Pacific General Councils to reach the lost and plant churches. Media training and working with local churches in the Philippines continued to be part of the core of their ministry. One of the challenges of teaching radio broadcasting was convincing would-be programmers that they needed to design their program for a specific audience such as youth, middle aged adults, or kids. Inexperienced broadcasters try to develop a program to reach everybody—which was not effective according to APMM. Snider, Gregory, and the Filipinos who served with them helped many to improve their skills and sharpen their vision for radio ministry.

Making videos, now in DVD format, was another core aspect of their ministry. They produced a new series called *Usapang Pamilya* (Family Talk). This Tagalog program featured dramas highlighting domestic problems that Filipinos face in their homes and presented Christ as the answer. Program hosts Herald and Melie Cruz interviewed guests qualified to give biblical counsel on the topics dealt with in each episode.<sup>32</sup> By 2008, twenty-seven episodes had been produced and used in television broadcast formats for Filipinos living both in the Philippines and abroad in over twenty nations. In non-broadcast formats, this series has been used for home, church, or small group use.<sup>33</sup>

APMM also continued to work in print media, this time moving into producing cell group lessons. The first set was a series of lessons done by Kim Snider on the Statement of Fundamental Truths, the doctrinal statement of both the U.S.

General Council of the Assemblies of God and the PGAG. Written in a user-friendly format, the series communicated the most important doctrines of the Assemblies of God in easy-to-understand language and suitable for cell groups, Sunday School, and Bible study settings. It was first made available only in English but was later translated into Tagalog. The second lesson series was titled *Truth or Tradition*, written by Dave Johnson and edited by Kim Snider. This series of fourteen lessons dealt with what the Bible teaches about idolatry, witchcraft, divination, amulets, and other subjects that are deeply embedded in the Filipino religious traditions. To date, it has only been printed in English.

Kim also ventured into other forms of writing. In 2001, she published a devotional book through ICI entitled *Moments For Mothers*, that deals with women having a relationship with God in their daily life. The book was published by ICI and has been well received. She also began teaching writing to aspiring authors. In 2008, both Sniders were enrolled in doctoral programs.

In 2007, APMM teamed with Sword Productions, a local Christian moviemaker, and produced a film called *Rebound*, which featured a young basketball star who is imprisoned for drug abuse. He finds Christ while in jail and when he is released, he seeks to reflect the love of Christ to those in his home community. Other issues such as illicit sex and abortion are all woven in. Filipinos love basketball, and the film is an excellent example of sharing the good news in a relevant Filipino context. This, along with other films, demonstrates the nature of APMM's task to accurately reflect the cultural values of Filipinos in their dramas and other programs to get a hearing for the gospel. It appears that they have done their task well. With

hundreds of millions of people throughout the Philippines and the Asia Pacific still living in spiritual darkness, their work is not yet finished.

### **FROM CHILD CARE CENTERS (CCC) TO CHILDCARE COMMUNITY MINISTRIES OF THE PHILIPPINES (CCMP)**

In 1998, Dave and Beth Wenrich assumed the leadership of CCC from Bob and Bev Roberts. The Wenrichs had pastored for many years in the northeastern part of the United States until they felt a burden to minister to children overseas. They originally felt a burden for South America, but when they heard about the opportunity in the Philippines, they felt God directing them to assume the position. Three of their seven children accompanied them to the field.

There were approximately forty feeding programs in process when the Wenrichs arrived.<sup>34</sup> Keeping the programs going was more than a full-time job. It required overseeing the work of office staff as well as the nurses that directed the feeding programs, an average of three to five programs per nurse. Importing some of the vitamins and medicines used meant dealing with appropriate government authorities and filling out tons of paperwork—which was enough to challenge anyone’s sanctification! In 2001, the Wenrichs changed the name of the program to Childcare Compassion Ministries of the Philippines (CCMP) as they felt that this name more accurately reflected what they were doing.<sup>35</sup> Later, the word community was substituted for compassion for legal reasons.

Statistics don’t give a complete picture of the ministry, but they do help to grasp the magnitude of the work. From the time of its inception in Negros in 1989 until mid-2005, CCMP served

more than two million meals and had feeding programs in over two hundred churches. During that time, they had thirty to fifty-five feeding stations open with 1,500 children being fed lunch every day.<sup>36</sup> CCMP policy required that at least one of each child's parents or caregivers attend the Bible study that is part of the program. As a result, many people came to Christ and home Bible studies were easily initiated. In 2002, a total of 298 Bible studies using ICI materials were going on at one time.<sup>37</sup> New churches were also planted. Dave Wenrich explained:

Both the Bible studies and the church plants were initiated and carried out by the local pastor in cooperation with their respective districts. Every station conducted an ICI Bible study once per week. The goal was for a local pastor to be able to strengthen his own church, or plant a new church. An average of 20 new start up churches began each year from providing food to malnourished children.<sup>38</sup>

The Wenrichs hosted many teams over the years from many parts of the United States who served to expand the ministry to children, but were all done through the CCMP program. These teams worked in the feeding stations, visited hospitals, and did basketball outreach.<sup>39</sup>

In 2001, the Wenrichs adapted a ministry called God's Little Servants (GLS) from ICI. This ministry featured outreach to children using clowns, music, and drama. The Wenrichs also trained children's workers in local churches in the Manila area.<sup>40</sup> In 2005, they felt impressed by God to accept a position with Convoy of Hope in the United States.

When the Wenrichs left, Steve and Beth Dailey from Ohio replaced them. The Daileys, who have two children, first came

to the Philippines in 2000 as Missionary Associates and worked with the Silvas at BOH. After receiving full appointment, they moved to Cebu to work with Teen Challenge under the leadership of an Assemblies of God missionary from Singapore for a short period of time. When the Wenrichs left, Snider offered the leadership of CCMP to the Daileys, and they felt led of God to take it. In the first two years that they led the program, they noted that 75 to 80 percent of the families touched by the ministry became part of a local church.<sup>41</sup> Since both the physical and spiritual needs of the country continue to be great, there is no end in sight to this ministry.

### **CHILDREN'S MINISTRIES**

Sheree Moon continued to work with children's ministries part-time while serving as the registrar at APTS. When she left APTS in 2002 for a medical furlough, all was not well. In her own words:

I went through a time of deep testing when emotional and physical reserves were depleted. Missionaries are people of great compassion and an even greater desire to meet the needs all around. In a land like the Philippines, where overwhelming needs are on every hand, the task sometimes becomes crushing. This great challenge has touched many missionaries' lives. At Missionary Renewal Asia Pacific [near Seattle, Washington], Jack Rozell and Sallee Conn and the team were instrumental in my life, as they have been in countless others, in providing a time of healing and recovery and renewed strength to return to the battle front of cross-cultural missions.<sup>42</sup>



God had done a miracle, and she returned to the Philippines a year or so later sound in body, mind, and spirit. Relocating to Manila, she continued her work as the AGMF liaison to the PGCAG's national Christian Education department full-time, serving on its Executive Committee. In 2007, the committee was publicly commended by General Superintendent Rey Calusay as an outstanding example of partnership between the AGMF and the PGCAG. The success of the partnership was cemented in the deep personal friendships between Moon and Aida Musa, the national director for much of the time, Gaye Bermeo, her assistant, and Adeline Ladera, who replaced Musa in 2006. Moon served as a consultant, whose ideas were valued and welcomed but not necessarily binding, even though she underwrote a considerable portion of the department's budget from her missionary account. Moon was an outstanding example of a missionary who did not, either explicitly or implicitly, use her financial influence as a means of having things done her way.

Ruth Clark, another missionary with a burden for children, arrived in the Philippines under full appointment in 2000. She had served as a Missionary Associate along with Joanne Oftedahl in a variety of ministries in the 1970s, did a second MA stint in Singapore in 1986–1987, and came back to the Philippines for yet another MA assignment from 1995 to 1998. She explained how God had dealt with her when she was a young girl:

I was saved at the age of nine years old in Grand Haven, Michigan.

It was a Sunday evening service. When the altar call was given I knew I was not ready to meet Jesus. I asked Jesus to come into my heart that night and later as I laid in

bed I felt the presence of Jesus so real in my room. He spoke so sweetly to me, "You are now my child."

At the age of fifteen I was filled with the Baptism of the H. S. My brother Paul, who is now a missionary in Germany was filled the same evening as I was Baptized in the Holy Spirit. He received it first and then I was filled second.

I was attending a youth camp in Northern Michigan, Lost Valley Camp, when the Lord spoke to me at an altar call. It was at this time I felt the Lord call me into missions. That call that God gave me as a teen to be a missionary is still real in my life today.<sup>43</sup>

In addition to her missions degree at North Central Bible College (now North Central University), she also obtained a degree in elementary education from North Central and a master of arts from AGTS in Springfield. During her last MA assignment and the first two years she was in the Philippines as an appointed missionary, she taught kindergarten at Faith Academy.<sup>44</sup> Amazingly, at the end of the school year she still had the energy to spend the summer months, as well as at other times during the year, working part-time with the Christian education department doing teacher training seminars for Sunday School and children's church workers in the PGCAG churches. She was also involved in Super Kids Clubs as possible in the early years. She left Faith Academy in 2002 to study Tagalog for a year before returning to the States for itineration.

When she returned in 2005, Clark joined the Christian education department team full time. Her main task was teacher training seminars in the provincial areas, using simple materials and object lessons that could be easily found or purchased even by those with little money. In many cases,

a kid's crusade was part of the program so that those who attended would also get hands-on practice. For Clark, no mountain was too high and no river too deep to cross to train an army of workers who would minister to kids. In one case, she took a five-hour ferry boat ride to avoid going through territory held by rebels. Everything was fine as long as the ship stayed at the pier. On the water, however, the seas were extremely rough, and for five hours high waves battered the ship. Anything not tied down got bashed around. Clark didn't get seasick, but she was sick with fear. But five hours of fear drove her to an equal amount of time in prayer, and God brought the ship to its destination safely.<sup>45</sup>

Clark also taught children's ministry courses at some of the Bible colleges. Moon noted that many who Clark mentored or taught are now serving in key roles in their respective district's Christian education department.<sup>46</sup>

The Christian education team also published a second volume of the Philippines Children's Curriculum (PCCII) in 2006. Because part of the proceeds from the publication of the first volume were allocated to printing a sequel, the production of PCCII was not totally dependent on foreign funds. VBS materials were also published in partnership with ICI and the PGAG.<sup>47</sup> Adelina Ladera was amazed that her own nieces and nephews, who were only about five or six years old, had the ability to not only memorize the Scriptures, but also could compare the verses that they had learned and apply them to their daily lives.<sup>48</sup>

Another exciting development has been the reintroduction of the BGMC program, which the Filipinos renamed Boys and Girls Missionary Challenge to help raise funds for Filipino missionaries sent out by the PGAG to other nations. Patterned

after its counterpart program in the United States, changes were made to reflect Filipino culture. Clark explained:

We have developed our own costumes for the Mascots. We encourage each church to come up with a coin bank of their choosing so the coin banks are not uniform. Some may be from bamboo others from a tin can. Offerings are divided among all PGCAG missionaries. Funds don't have to be requested for a certain project at the present time. Currently a BGMC video is being produced in Tagalog for the National church in the promotion of BGMC. We are also developing a BGMC Education Curriculum Book to be made available to all of the churches which will help teachers teach a missions lesson.<sup>49</sup>

Sheree Moon gave an assessment of the condition of children's ministry in the PGCAG in 1990 (see chapter 22). She assessed the situation again in 2008:

CE has had the opportunity to share materials developed with other SE Asian countries. The focus of the CE has of necessity been on the aspect of children's evangelism and discipleship. As a result of efforts from the CE, the General Council annual church planting emphasis was enlarged to embrace the need to also focus on the children of the targeted community. One positive result is found in the 20 PGCAG district councils increasing passion and involvement in evangelizing and discipling the children of their areas. Inroads are being made into the massive harvest fields of the urban poor and street children. Great opportunity is ahead for local church ministry into these needy areas as well as the open door in public schools to weekly Bible training.<sup>50</sup>

Clark essentially agreed, adding:

Today our CE Directors have a clearer picture of CE and how to implement it in their Districts. Once a year a CE Summit is held for CE Directors, which has brought unity and oneness in purpose. CE has been active with SOS and mentoring Children's workers at the new SOS church plants. The National CE Team is passionate about reaching this generation for Jesus.<sup>51</sup>

Since 1990 through this effective partnership, significant strides have been made. But with more than half of the population under eighteen years of age and the population continuing to explode, the critical need to reach children continues to grow.

### **INTERNATIONAL CORRESPONDENCE INSTITUTE (ICI)**

In 2000, Mike Williams took over ICI Philippines from Bob Roberts, who had run the program by remote control from Springfield for four years. Williams had served a number of years as a missionary to Thailand and Laos, and transferred to the Philippines in 1997 to serve as the business administrator for the AGMF. His background in business and bookstore management undergirded his philosophy of ministry which called for running the ministry as a business, and the business as a ministry. Operating the ministry like a business meant raising the standard of professionalism among the office staff under the scriptural directive of doing one's best for God (Colossians 3:23). Job descriptions were written, goals were set, and a system of performance evaluations was set in place. Running the business like a ministry meant retaining Christian standards and values,

and putting the profits from the business into more ministry.<sup>52</sup> The result was positive with improved productivity and efficiency at the office.<sup>53</sup> But that wasn't all that changed. While many of the traditional programs that ICI had done over the years remained in place, some major changes were in the offing.

In 2001, ICI Philippines took the unprecedented step to become a book publisher. They had long published tracts and similar materials, but books were another matter altogether. As with any step of faith, they were naturally apprehensive and had a lot to learn, but they believed that God was in it. In the first several months, a total of twelve books were published.<sup>54</sup> Some of the books were reprints by American authors and some were new books by Filipinos. The books were then marketed through both Christian and secular bookstores. By 2006, ICI was selling their books in more than three hundred stores across the country.<sup>55</sup>

ICI published a variety of other materials. One series, *Following God*, was used in elementary schools in Metro Manila and elsewhere for the schools' Values Education classes. By the middle of 2002, there were ninety-three participating schools with almost nine thousand students, the vast majority of whom made decisions for Christ as a result of their studies.<sup>56</sup> By 2007, the number of schools had grown to over one thousand with over 130,000 students using the textbooks from the nursery level to grade six. In 2004, ICI also released academic curriculum in Math, Science, and English.<sup>57</sup>

In 2002, ICI had a unique opportunity to help a school on a plantation owned and operated by people that had supported ICI for many years in the past. Located in a sensitive part of Mindanao, more than one thousand families worked on nearly twelve thousand acres. The religious milieu was approximately

equal numbers of Protestants, Catholics, and Muslims—a potentially explosive mix but also a wonderful opportunity for ministry. ICI provided tuition assistance for the plantation school on an as-needed basis in the form of an endowment so that more could attend. All ICI courses were used. The school had such excellent educational standards that their students could get into college after graduation and, to date, all who have entered college from this school have graduated.<sup>58</sup>

In 2005, ICI took another step of faith and requested approval from the AGMF Executive Committee to buy a printing press, the first one owned and operated by AGMF since Evangel Press closed in 1975. Some reservations were expressed because of the problems that led to the closure of Evangel Press; however, Williams, convinced that God was leading ICI in this direction, presented solid reasoning as to how he could avoid the problems of the past. The project was approved. Funds for the press came from several sources. Since the press's installation in October 2005, more than four hundred thousand books have been printed and sold nationwide.<sup>59</sup>

One of Williams' major motivations for purchasing the press was that he believed he could save money if he printed material in bulk. Also part of ICI's decision to become a publisher was because they could receive revenues from the books they published. In purchasing the press, Williams intentionally moved ICI in the direction of becoming self-supporting. It was a good move. For many years, ICI had received about \$165,000 per year in LFTL funds. In 2005, the LFTL office in Springfield went through a period of reorganizing with the result that, without warning, the funds sent to the Philippine field were drastically reduced. Had Williams not been an astute businessman and had he not moved ICI in the direction he did, ICI would most likely not have survived.

But Williams felt that ICI had somehow been disconnected from the local churches.<sup>60</sup> To address this issue, ICI launched a new program in 2002 called the Ministry Enrichment Program (MEP) that was unprecedented in the AGMF and the PGCAG. The program was designed to strengthen both the pew and pulpit through seminars and conferences. The subjects of the seminars were determined by those inviting ICI as they tried to be adaptable to meet the felt needs of the PGCAG constituency. For example, a district wide seminar was conducted by ICI in the Bicol region that focused on teaching Pentecostal distinctives and was well received. Elsewhere, other subjects were taught.

Over the years, ICI has changed its programs to fit the opportunities of the hour, but the passion and motive of presenting the claims of Christ mainly through the print media have never changed.

### **CONVOY OF HOPE (COH)**

During the last years of John and Donna Balikowski's ministry in the Philippines, the development of Convoy of Hope (COH) was one of their major ministries. When the Balikowskis retired, Stuart German, who had ministered to the poor for years, assumed the responsibility.

The vision of COH Philippines was to develop livelihood projects in order to alleviate poverty to aid in community development as well as assisting when disaster struck. As hard as German tried to move COH in the direction of livelihood projects, however, the endless disasters kept him busier than he expected. A few examples are sufficient. In January 2004, a massive fire in Tondo, Manila, gutted seven blocks of squatter shacks, displacing around forty thousand people. COH brought



in groceries for six hundred families temporarily housed at a school. Later that year, typhoons lashed the Quezon province, south of Manila, and the island of Mindoro, several hours by car and boat southwest of Manila. COH responded with food, funds to replace a destroyed church roof, and, since the Quezon disaster happened in December, COH distributed toys for children. The years 2005 and 2006 saw much of the same since the Philippines is hit with several typhoons annually. Most of these outreaches also included ministry to spiritual needs.<sup>61</sup>

Getting relief goods from Convoy of Hope in the United States required constant dealing with the Philippine government. The paperwork was endless, not to speak of the cost of getting a twenty or forty-foot shipping container through customs, which normally ran three to four thousand dollars. It didn't take long for such things to take a real bite out of German's budget, which further hampered his ability to do livelihood projects.

Like most missionaries, German was involved in more than one ministry. He also served as the onsite coordinator for the APTS extension in Manila, which entailed working with visiting instructors and enrolling students. It also afforded him the opportunity to take some courses towards his own master's degree.

Before the Germans left for itineration in 2007, they informed Snider that they did not wish to continue with COH when they returned. Snider correctly saw that COH still had tremendous untapped potential and decided to try a different route by bringing a Filipino pastor, Raul Manuel, on board to oversee COH. Snider convinced the U.S. Convoy of Hope leaders to underwrite the monthly budget. As of 2008, the new arrangement was working out well.

### **EVERY PERSON HOUSEHOLD *OIKOS* DISCIPLED (EPHOD)**

When Zaldy Lim became the pastor at Binondo, Herb and Karen Johnson were freed up to take EPHOD, the comprehensive discipleship program they had developed, and hit the road teaching it in seminars throughout the country.

When word began to spread about what they had to offer, invitations began coming in, and they kept their suitcases packed. As they traveled, they sat down with each pastor prior to the seminar and allowed him to select the discipleship topics he felt were most needed in his church. Thus, the seminars were custom designed, at least to a degree. While the Johnsons offered solid teaching, one of their great passions was to see people baptized in the Holy Spirit. They were well aware that only about one-fourth of the members of the PGCAG churches had been filled with the Spirit, and they wanted to see that changed. The first seminar they did outside of the Binondo church was in Valencia, Bukidnon, in north-central Mindanao. They explained what happened:

We had a District wide EPHOD seminar. The pastors came from the mountains and the valleys. When we asked those who wanted the baptism in the Holy Spirit, we asked them to go to the side of the church where there was a banner "Mighty God." The area was about 10'x10'. They packed the area in rows like sardines. We could only stand at the end and pray for the entire row. How many were filled? God said we were not to count them. That was His job. Our task was to pray for them. That has been the guideline for every EPHOD seminar. We do not count how many are filled.

The second night we asked all those on a praise team to come to the front of the church. They made a row all the way across the church. As we prayed for them, they were filled. The next day we were riding with Pastor Rener Remo . . . [who] was sharing with us the significance of the prayer time with the praise teams from the Central Mindanao District. His son and brother were two of those filled! We did not know that one of the guitar players was his brother and the drummer was his son. He said he did not tell us because he wanted God to do the directing without influencing us in any way.

The EPHOD seminar in Bukidnon set a pattern for future EPHOD seminars. The first day we teach about the baptism in the Holy Spirit and pray for those who wish to be filled. We pray for the praise team members.<sup>62</sup>

In 2003 alone, they traveled to Palawan, Cebu, and various places in both Luzon and Mindanao, holding seminars in churches, minister's meetings, and Bible schools. By the end of that year, more than 2,200 pastors and members had attended EPHOD seminars since its inception. In every seminar, people were filled or refilled with the Spirit.<sup>63</sup> For the school year 2006–2007, they took most of the year off the road to serve as interim officers-in-charge at IBC, where they installed a bookkeeping system and did a lot of renovation of the buildings. When they finished that year, they took EPHOD back on the road.

### **NATIONWIDE EVANGELISTS**

Crusade evangelists that worked nationwide with local pastors continued to make their mark in spite of their reduced numbers.

Gerald and Donna Johnson continued their Good News Crusades and Evangelist's Training Center (ETC). In 2001, they added an annual evangelist's summit to the graduation. Special speakers were invited in to speak on subjects related to the ministry of the evangelist and specific emphasis was given to those already in evangelistic ministry or planning to enter it.

The Johnsons' original goal was to train at least one evangelist yearly from each of the PGCAG's twenty districts, who would then be supported by that district in full-time evangelism. For reasons beyond their control, this has largely not been achieved as some districts have not been able to send potential evangelists and most have not been able to support full-time those that have been sent, meaning that most of those attending have returned to pastoral ministry. Many of these, however, are using their church as a prayer and financial base from which they do evangelism since those who have gone through the program have gained new evangelistic skills and a renewed passion for reaching the lost wherever they serve. By the end of 2007, the number of graduates had grown to sixty-five.<sup>64</sup>

To date, Donna has not yet been healed of her various maladies except for the tuberculosis, and Gerald now faces some physical challenges as well. Yet they continue their work, recognizing that their lives and times are in God's hands. In 2008, they celebrated thirty years of faithful missionary service. In the course of their ministry, they have prayed the initial sinners' prayer with more than three hundred thousand people.<sup>65</sup> Thousands have been healed and delivered from demons and various addictions. Over two hundred churches have been planted. And their work goes on.

Dwight Palmquist and his team spent much of the early part of the decade traveling in some of the most dangerous areas of the Philippines. On countless occasions, God had given direction about dangerous places that he needed to avoid, and he was quite adept at hearing God's voice. But adeptness at hearing did not always mean obedience. On one occasion, he felt that God was speaking to him not to go to the next place, but he was too stubborn to listen closely and planned to go anyway. He knew that God was serious about getting his attention when he stepped on a scorpion while praying in the church during the predawn hours. A week of pain and swelling (and presumably not traveling!) was sufficient to remind him that following God's instruction was better than enduring His discipline.<sup>66</sup>

By 2008, Palmquist has completed almost thirty-seven years of continuous service on the field, about thirty-five of them with AGWM. At sixty-two years of age, he shows no signs of even thinking about slowing down. Deeply respected by missionaries and lionized by Filipinos, his definition of retirement is to re-tire the wheels on his vehicles and move on down the highway, road, mountain path, or water buffalo trail to the next church.

## **MINISTRIES IN NORTHERN AND CENTRAL LUZON, MANILA, MINDORO AND PALAWAN**

**D**uring the first decade of the new millennium, missionaries ministered on the islands of Luzon, Mindoro and Palawan in a variety of ways. Their work included administration and teaching in schools for missionary children, leading a children's home, pioneering an international church, administration and teaching at BBC, training Filipino missionaries, ministering to children, ministry to Muslims, and informal training of pastors and Christian education workers.

### **NORTHERN LUZON**

Mindy Demmer (now Carroll) arrived in the Philippines in October 1997. She had served as a Missionary Associate from 1991 to 1993 at Faith Academy, Davao campus, where she taught in the elementary and middle school. Following this assignment, she spent four months in Madagascar, an island nation off the southeastern coast of Africa, where she tutored two MKs. While itinerating, she was planning to teach at Faith Academy until she was contacted by Louise Ho. As mentioned in chapter 21, Ho was the administrator of Christian Academy of Baguio (CAB) that had started on the APTS campus and, by this time, had moved to the campus of a Lutheran seminary nearby. She asked Demmer to become the principal of the school. Demmer, who had a master's degree in Christian Education

Administration, had served as a teacher and then principal of a Christian school in Yonkers, New York, for seven years. She sought and received permission from Houlihan to change assignments and informed Ho that she would take the job.<sup>1</sup>

Being principal of the school, even though it was a small one, was not for the fainthearted or the disorganized. By this time, CAB included the ninth grade. Demmer's job involved making sure that there was sufficient faculty every year, getting involved in the nitty-gritty of the students' lives, and helping them deal with issues unique to MKs. It also included writing school policies, developing multi-level curriculum, preparing handbooks for both the students and the faculty, setting curriculum and education standards, and a multitude of other things. She also managed to find time to participate in Christian education seminars, puppet outreaches to children, and a deaf school in Baguio.<sup>2</sup>

Finding enough qualified faculty members was always a challenge. In 2000, Demmer received a word from the Lord that two new teachers were coming for the new school year. She didn't know who, but she trusted God to keep His promises. One of the new teachers would change her life.

Sterling Carroll, a former Internet Web designer, who was a fairly new Christian, arrived as an independent missionary to teach at CAB, feeling that God had called him to work with MKs in the Philippines. It wasn't long before he and Demmer, having found much common ground, both in devotion to Christ and many other things, fell in love. This came as quite a shock to both of them as neither was looking for a spouse. They were married the following June in the United States, two days after Mindy completed her first term of service with AGWM.<sup>3</sup>

Since Sterling did not meet the qualifications for missionary appointment at the time, they returned in the spring of 2002 as MAs. While they continued to lead and teach at CAB, they also became involved in a local deaf church. Sterling had an interest in deaf ministry and culture since he was six years old after reading a biography of Beethoven, the famous German composer who had become deaf as an adult, and Mindy had a deaf sister.<sup>4</sup> During their last year as MAs, they felt God leading them from CAB to full-time ministry to the deaf. In 2005, Sterling completed the requirements for his ministerial credentials, which cleared the way for them to receive full appointment as missionaries.

In 2007, they returned to the Philippines, along with their two children, Maddy and Caleb, and moved to Cebu City to pioneer a new ministry to the deaf there. Since ministry to the deaf includes ministering to the hearing members of the family, their first challenge was to learn Cebuano and brush up on sign language, as well as begin to make contacts among the deaf.

### **KING'S GARDEN CHILDREN'S HOME (KGCH)**

Caring for children continued to be the focus of the King's Garden Children's Home (KGCH) in Orion, Bataan, in the new decade. By this time, Jody Gattey, the administrator, had received MA status. Normally MAs in the Philippines don't handle such a large responsibility, but Gattey was competent and committed. She worked under Charles Clauser when he became chairman of the board in 2002.

In 2001, Iowa native Monica Jarvis, a registered nurse, came to the Philippines and, after about a year of language study, joined the KGCH team as the nurse and member of the board. Jarvis had grown up in a Christian home but did not come to



Christ until she was in her twenties. Later, while living in Honolulu, Hawaii, she joined a church missions team on a trip to Alaska. While there, God called her to missions. She then served for five years as an MA at Healthcare Ministries in the United States and participated in medical outreaches all over the world.<sup>5</sup> Around 1995, Lois Prater began writing Jarvis about coming to serve at KGCH, but Jarvis replied that she was still getting her minister's credentials and was not prepared at the time. When Jarvis came to the Philippines for a medical outreach in October 1998, she visited KGCH.<sup>6</sup>

In 2002, Charles Clauser became the chairman of the board, and he and his wife, Mary, poured a lot of time into helping at the home. They renovated the boys' dorm, the kitchen, and the dining room, and oversaw the construction of two long sections of the perimeter wall around the property.<sup>7</sup> In 2004, they left the field to raise funds for KGCH full-time before retiring in 2006.

The Clausers' departure created an unorthodox situation where an MA, Gattey, was in a leadership position over an appointed missionary, Jarvis, since the administrator oversaw the entire orphanage. But the women had become good friends and didn't let the situation bother them. All was well, at least for awhile, and they worked together serving the needs of the children who lived there. While Jarvis was home itinerating in early 2005, however, she received an urgent request from Snider to return to the field early to become the director of the home. Gattey had run into some relational problems with the Filipino staff, and Snider had decided that Gattey should leave. While this was a challenging way to assume a leadership position, for Jarvis it was the fulfillment of a vision God had put in her heart many years before. As a single woman with no children, Jarvis received a word from God one day that she would be the mother

of a multitude. As the director of KGCH, that vision became reality and with it came a wonderful sense of fulfillment.

Jayson's story captures the heart of KGCH's vision quite well. According to Jarvis:

Jayson is a true orphan, the father died of Tuberculosis and the mother who had abandoned the children died in an explosion at the fire works factory in Bulacan where she worked. He was brought to the home in April 1998 with his siblings referred by DSWD. Jayson was 8 years old upon admission.

Jayson is now 18 and attending Balanga Bible school [a BBC extension]. He states he loves studying the Bible and enjoys his new friends. He assists preaching and teaching in children's church at KGCH as needed. He attended Summer of Service and an Experiencing God Retreat where he felt led into the ministry. He [now] lives with his uncle and family in Balanga to be near to school.<sup>8</sup>

Life at KGCH had its ups and downs, but boredom for Jarvis was never a problem. With fifty to seventy-five children to house, feed, and give tender loving care to, mountains of laundry to wash and dry, bills to pay, a wonderful staff to manage, nursing care to give, visiting family members of children that needed help, a government agency to be dealt with, and a thousand and one other details to manage, there was never a dull moment. She rented a house to have a place to go on her day off but for the most part preferred to live at the orphanage with the kids, especially since emergencies were a normal occurrence.

In October 2007, Jarvis went home for a much needed vacation and to have surgery. Something went wrong with the

surgery, and she spent several more months in the States, much longer than she expected. Yet God was faithful and restored her to health, and she returned to the Philippines in May 2008. After returning, she testified that the Holy Spirit was moving mightily among the children, causing them to be filled with the Spirit, baptized in water, and grow in their relationship with God.<sup>9</sup>

### **METRO MANILA REGION**

The new millennium saw fewer missionaries living and working in Manila than there had been in the 1980s. One reason was that APTS (then FEAST) had moved to Baguio. However, a major factor was a focused effort by Bill Snider, the area director, to answer the PGCAG's repeated request for more missionaries in the provinces.

### **BETHEL BIBLE COLLEGE**

June LeBret continued her activities as faculty member and academic dean, supervising a faculty of twenty-one teachers. She also became the representative for the Asia Pacific Education Office (formerly APBSRO) whose main contribution to the field remained providing materials and training for the faculty and administrators of Bible schools throughout the region. BBC was recognized throughout the PGCAG as one of the leading Bible schools, and the trends set there echoed through the PGCAG education community.<sup>10</sup> Obviously, maintaining a standard of excellence was important.

In the early part of the new millennium, Rick and Glenda Walden were the only other missionaries on campus. In addition to his teaching responsibilities, Rick served as the school's vice president, spiritual life advisor, and director of the extension

program—a program that had expanded to include a number of extensions in addition to the one in Cubao. Glenda served on committees, gave private piano lessons, taught music, and made some of the best desserts on campus.<sup>11</sup>

Fellow faculty member Aida Musa described Walden as a good teacher who really put his heart into his work and a person who would go the extra mile for others. BBC President Fermin Bercero described him as accommodating and approachable. On the other hand, Bercero also felt Rick was opinionated and a bit thin skinned.<sup>12</sup>

While they oversaw all of the extensions, the only one the Waldens directly handled was Cubao where they both taught. In the second semester of 2003, they reported that the enrollment was ninety-five students. While this represented an increase over the previous few years, it was far lower than the numbers reported during the height of the Charismatic movement.<sup>13</sup>

Despite the overall lower enrollment at the Cubao extension aside, extension education was moving forward. There were now seven BBC extension sites in various places, most of them in the provinces immediately north of Manila. This reflected a trend across Asia as onsite education became more common. As a consequence, the main campus of colleges all over the Philippines suffered a decline in enrollment. The main BBC campus was no exception. Enrollment for the second semester of 2003 was only seventy. In counting the enrollment of all of the extensions, the aggregate enrollment was 330, which reflected an actual increase over the past.<sup>14</sup>

The statistics reflect a true paradigm shift, and the BBC leadership was challenged to change with it. In the beginning, some of the extensions opened without endorsement from the mother campus and not all teachers were qualified nor was the

curriculum standardized. LeBret explained how they coped with the challenge and grasped the new opportunities:

With the leadership of Dr. Bercero, BBC realized the value of working with those who desired to be a part of BBC through Extensions. All extension directors meet with LeBret or Dr. Bercero and are given direct guidance from the campus. Since all official records are kept on campus BBC is able to monitor the progress of our extensions which are located in Luzon, Hong Kong and the United States. Many of our full time faculty at the extensions have been able to avail of the Faculty Development funds with AGMF and received higher training at APTS. Currently all resident and extension faculty have their MA, MDiv or earned Doctorate. They are able to cope with new challenges because BBC stays in cooperation with the PGCAG as well as their willingness to seek a government recognition and eventual accreditation with APTA. We believe there are greater years ahead for BBC because of faithfulness to serve in the past and present.<sup>15</sup>

The vision for training Filipinos to become missionaries at BBC was augmented with the arrival of Bill and LaVonne Boyer on the BBC campus in 1999 to teach basic missions courses and to help develop the missions program. They were from an Assemblies of God background, but had come to the Philippines in 1997 with the U.S. Center for World Missions. While living in Manila they came into contact with AGMF missionaries. Bill explained what happened next:

When the AGMF heard about us they readily invited us to join in the monthly fellowship meetings of the Manila

based DFM missionaries. During one of those meetings (Thanksgiving of '98) LaVonne was talking to June LeBret about BBC and the missions major she wanted to put together. LaVonne mentioned to her that my MDiv majored in missions. She then invited me to help in the process of selecting the courses that would be best to offer. That was quickly followed up by the invitation to begin teaching those classes. During this same meeting, while LaVonne was talking to June, I was talking to Bill Snider. He asked why we weren't with the Assemblies. I confessed that we had wanted to but that we had too many children. Bill asked me to try again since the policies of DFM were changing. We were appointed in 2000 and returned to the Philippines in 2001.<sup>16</sup>

Three of the Boyers' four children, Jonathan, David and Daniel, came with them and enrolled in Faith Academy. Their oldest child, Amy, became a missionary to Laos, first as an MA and then under full appointment.

The Boyers were convinced that Filipinos could and should be used to bring the gospel to other parts of the world:

Filipinos have already been accepted by the nations of the world as domestic helpers, laborers and care-givers. God is calling hundreds of Filipinos to do missions in the most Gospel-resistant countries of the world. They are, on the average, more adaptable, acquire language rapidly, and easily blend into new cultures. This helps make them potentially the best suited people in the world for taking the Gospel to those who have yet to hear it for the first time.<sup>17</sup>

But serving on the front lines of what God was doing in Asia came with a heavy price. In 1999, LaVonne was diagnosed with fibromyalgia, a disease that lowers the body's immune system, causes muscles to knot, and leaves the victim in constant and sometimes unbearable pain. LaVonne became bedridden and, as yet, has not been healed. Responsibilities for the family as well as the ministry and language learning had to be passed to Bill. While he was quite willing to bear the burden, it became an impossible load, both physically and emotionally. In such a condition, learning the language was impossible, and Bill felt like it was "one more failure added to the heap that drove me to an emotional standstill."<sup>18</sup> By his own admission, Bill fell prey to a delusion common to ministers and missionaries that the crushing needs of others always took priority over one's own emotional and physical needs.

All ministry came to a halt when they were both diagnosed with major depression in 2003. For Bill, the diagnosis and the need to return to the States to deal with it was embarrassing and shameful. What no one, including LaVonne, knew at the time was that Bill had been suicidal for years—to the point of writing goodbye letters and filing them away. Snider and the AGWM leadership, however, had a different opinion and assured the Boyers that they were "too valuable to lose," and that they were going home to be restored in order to return and continue their service to God in the Philippines.

The Boyers were sent to Link Care, a full-time missionary care ministry in Fresno, California, the Boyers' hometown. Going home was a two-edged sword. Bill found himself asking some serious questions as to how they could face family members and friends. After all, he reasoned "missionaries are not supposed to have emotional problems like depression."<sup>19</sup> He went on to state that churches were more empathetic to physical needs than

emotional ones, so he tried to avoid as many people as possible. By this time, LaVonne was being treated with antidepressants. .

As others could attest, having to face these issues was brutally painful, but it was also the first step in the healing process. The Boyers were at Link Care for fifteen months. During this time, God gave Bill hope for the future:

God met me in a vision where He revealed to me that my problem was basically that I felt insignificant. As the Holy Spirit explained that my significance was to be replaced by that of Jesus, it felt as if a prison door in my soul had been burst open. Gently He took out all my pain, grief, anger, bitterness, sense of failure and began to fill me with His loving grace. Since that time I have felt more spiritual freedom than ever in my life! This has proved to be a more wonderful experience than being baptized in the Holy Spirit. This wonderful sense of freedom has continued to increase.<sup>20</sup>

When they left Link Care, they continued restoration under the guidance of Jack Rozell's team from the Missionary Renewal Asia Pacific (MRAP) office. During this time, a doctor determined that LaVonne could not handle the antidepressants and took her off them, and she immediately became more lucid.

The Boyers worked through the healing process one day at a time for three years. Including the time needed to itinerate when they had completed the time at Link Care and MRAP, about four years passed before they could return to the Philippines. God had done a miracle. Throughout the entire process, the support of the AGWM leadership and support team, as well as that of their home district, Southern California, never flagged.



Upon their return to the Philippines, Bill became the vice president of BBC and began to oversee the extension sites. They also accepted an invitation from Joseph Suico, general secretary of the PGCAG and director of their World Missions program, to serve on the World Missions Department executive committee. Their assignment was to develop programs to send more Filipino missionaries around the world. Missions interest among BBC students continues to grow and the number enrolling in the missions program continues to rise.<sup>21</sup> By God's grace, the Boyers had not only survived their trial of fire but came out greatly strengthened.

### **FAITH ACADEMY**

AGMF missionaries continued to serve at Faith Academy as teachers, dorm parents, and board members. The need was ongoing because the missionaries serving there from across the evangelical spectrum continually transitioned in and out for furlough and many other reasons. In 1998, Pam Gregory, who has a bachelor's degree in music education from Evangel College (now Evangel University) in Springfield, began teaching high school band part-time at Faith Academy while her husband, Jeff, served at APMM. Two of their three children were enrolled in the elementary school. One day, the past met the present when Gregory received a surprising e-mail from Jim Denton, the son of Warren and Marjorie Denton who had served for twenty-four years in Panay.

I was talking to John Shows and Beth McClellan at a recent chapel meeting at Evangel and I mentioned to them that my father had a clarinet which he wanted to give to someone who would use it in the ministry or

somehow related to the ministry. You can imagine my surprise when they told me that a missionary to the Philippines had inquired about one. There is quite a story behind this clarinet. Warren Denton, my father purchased this wooden Selmer clarinet about 1930. He carried it with him all the time he was in missionary work both in China and the Philippines . . . On October 8, dad passed away . . . Pam, I understand you teach at Faith Academy. When I was in the sixth grade, I attended a school in Tagaytay which was the forerunner of Faith.<sup>22</sup>

Six months later, Denton and his wife were able to present this instrument to Pam in person. She made it available to her students at Faith on a loan basis.<sup>23</sup>

In 2003, Pam helped fill the gap of a staff shortage at the school by taking on a heavier teaching load. By now, all three of their children were enrolled at Faith.<sup>24</sup> She outlined a typical day:

A typical day for me at Faith Academy starts at 6:30 am. At 6:50 I attend our daily staff devotions, then at 7:05 back to the classroom. Classes begin at 7:15. There are 7 class periods in the day and I have 4 band classes. The 3 other class periods are taken up with class preparation, managing our music supply store, and doing simple instrument repairs. The official school day ends at 2 pm, but that is when the "fun" begins. 2–4 pm is spent in extra-curricular events such as preparing for musicals, plays, chapel worship, and a myriad of other activities. Between 4 and 5, I finally wrap up things for the day and head home. Finally, it's time for supper, homework, and bed. It has been a long exhausting day!<sup>25</sup>

While Pam Gregory's story is a good example of missionaries who have given a number of years to service at Faith Academy, others served short term. Keith and Joy Sorbo, missionaries to Indonesia, came for a year when their son, Robbie, was a student. Over the years, numerous MAs have served and met Faith's constant need for missionaries with a burden to minister to missionary children.

### **INTERNATIONAL CHRISTIAN ASSEMBLY (ICA)**

While serving at ICS during the transition period after Russ and Patsy Turney left, Terry and Lulu Paschall began to feel that God was moving them in a different direction. In the past, ICS had appealed to the large international community in that part of Manila, but by this time the ministry of the church was moving away from ministry to expatriates. With a strong burden to reach out to foreigners and with the full blessing of the ICS leadership and Bill Snider, they started a new church in October 1999 and called it International Christian Assembly.

The church needed a nice, upscale place to meet in order to attract the international people they wanted to reach. By renting several function rooms at the Dusit Hotel in Makati City—Metro Manila's business district—Paschall followed the example of those who pioneered churches during the Charismatic renewal, although he may not have been aware of it. It was a smart place to go as many international businesses were located there.

To attract people to the church, the Paschalls placed ads in several expatriate publications. They also printed brochures advertising the church, and Terry visited embassies and local businesses, placing the brochures in information racks and inviting people to the services.<sup>26</sup> Lulu led a Bible study in the

home of a Korean diplomatic couple on the subject of the fruit of the Spirit and had good results. Terry taught a discipleship class before the Sunday morning worship service. Special programs at Easter and Christmas were well attended.<sup>27</sup>

God blessed their efforts with growth. The average weekly attendance was fifty. Over the course of three years around six hundred people visited the church, many of them only passing through Manila on short visits. They came from different countries and religious backgrounds and some had no religious background at all.<sup>28</sup> In the third year, the Paschalls invited an Indonesian couple to join the pastoral team. This couple began an Indonesian worship service to reach out to Indonesians in Manila.

Along with various expatriates, some Filipinos also attended the English service as did a number of the AGMF missionaries. Some, like Jeff and Pam Gregory, helped the Paschalls pioneer the church and led in praise and worship. Dave and Beth Wenrich ministered to the children for a short time although this was normally handled by Lulu and their son Darren. Steve and Linda Long helped in various ways. Others came as their schedules permitted, including missionaries from the provinces when they happened to be in town.

But there were two major challenges with pastoring a church like this. First, international people tend to be transient and not be at their foreign assignment more than a year or two. As a result, that people would constantly join and leave the church. This made growing the church even harder.

The second challenge was that when missionaries pastor a church, someone has to take their place when they leave the field for itineration or transfer elsewhere. The Paschalls left for itineration in July 2002, and ultimately felt led by God to return

to Indonesia. Larry and Faith Bradshaw, veteran pastors from Illinois who were serving a short-term assignment at the Cubao extension of BBC, agreed to fill in until a permanent pastor could be found. By this time, the weekly attendance was about thirty to forty people, most either missionaries or Filipinos, meaning that the church was no longer achieving its objectives of reaching the international community. Unfortunately, several diplomatic and business people that attended the church left the country at the same time the Paschalls did. Paschall told Snider that much prayer and work was needed to rebuild the congregation.<sup>29</sup> No one could be found who matched Snider's criteria to give full time attention to the church. In the end, Snider, the country moderator Dave Johnson, and the AGMF Executive Committee jointly made the painful decision to close the church. It was not a happy day.

### **OTHER MISSIONARIES IN MANILA**

In January 2006, Mark Brown, a native of Santa Cruz, California, came to the Philippines as a missionary in training. While engaged in language studies, he traveled on the weekends with a Filipino pastor to visit local churches which helped him to be immersed in the language. During this time, he helped start a children's ministry in a place called Floodway on Metro Manila's east side. On Sundays and Thursdays, Brown and his team ministered to three to four hundred children through a program designed especially for them. When he completed his language studies, he went for further training at the Missionary Training Institute at APTS and began traveling with Palmquist to get a more balanced view of what God is doing on the field.

Also based in Manila were Michael and Sharyl Langford who left APTS in the early part of the decade and relocated there to

continue reaching out to Muslims. Annually they returned to Baguio to direct the IIS program, which actually took about half of Langford's time year-round because it was his responsibility to book the teachers, recruit the students, and handle the myriad of details that went with running the program. He was also heavily involved in the development and execution of a joint project between the AGMF and PGCAF that focused on Muslims.

At the same time, Langford became involved in equipping Filipino Christians going overseas to reach Muslims. Many, perhaps most of the several million Filipinos working overseas labor in a Muslim context and have access to countries closed to traditional missionary work and Western missionaries. In addition, he developed networking teams, or cohorts, in Manila and Baguio that were designed to establish outreaches to Muslims in those areas.<sup>30</sup> Much more needs to be done. The Muslims of the Philippines remain mostly unreached, but as the Langfords have demonstrated, they are not unreachable.

## **MINDORO**

Ray and Deborah Miller, both Michigan natives with over twenty years of pastoral ministry experience, arrived in Manila in 2007. They first served for three years as MAs with Dave and Debbie Johnson in the Bicol region from 2002 to 2005. They taught at Evangel Bible College, held continuing education seminars for pastors, taught in Christian Education seminars, and trained workers around the region in children's ministry along with holding outreaches to children. Toward the end of their time in Bicol as they were going through the process of getting full appointment, AGWM leadership asked them to

consider other areas in the Philippines for ministry, and Mindoro was one of the choices offered. After prayer, research, and visiting the area, they sensed that Mindoro was where God wanted them.

When they returned under full appointment in 2007, they spent nearly a year in Manila studying Tagalog. In May 2008, they became the first missionaries to reside on the island of Mindoro, southwest of Manila. They have begun to minister there in continuing education seminars for pastors and children's ministry.<sup>31</sup>

### **PALAWAN**

In 2001, Tim and Sherry Keller arrived on the field. Tim had been raised in the Assemblies of God, came to Christ at the age of twelve, and was baptized in the Holy Spirit not long afterwards. He worked in the church all his life. Sherry's parents started attending church when she was two but felt like they didn't hear the gospel until a neighbor invited Sherry to attend Sunday School at an Assemblies of God church. Eventually, her parents followed her there. Sherry came to Christ and was filled with the Holy Spirit at the age of nine.

The Kellers had been happily pastoring in East Alton, Illinois, for twenty years and never felt a call to missions until they made a short-term missionary trip to Palawan. After that, Tim could not get Palawan out of his heart. After much time in prayer, God gave Sherry confirmation that it was indeed His will for them to go there. Like others, they were excited to be in God's plan.<sup>32</sup>

Their first year in the Philippines was spent at a Tagalog language school in Baliwag, Bulacan, north of Manila. In 2002, they moved to Palawan, a long, pencil-shaped isle on the west

side of the Philippines, becoming the first resident AGMF missionaries there. Their primary ministry was to Evangel Bible Institute (EBI), the Palawan District Council's three-year Bible school located just outside of Puerto Princessa City, the provincial capital.

While the AGMF leadership successfully refused the district's request that Tim assume the presidency of the school, they were less than successful in preventing the district from having the Kellers accept the position's responsibility without the title. In retrospect, this may have been unavoidable due to the physical condition of the campus and the need for churches in the States to provide most of the funding for repairs. The dorm had no roof except for a plastic sheet, forcing the eight male and six female students to live in two native-style huts that were only 6' x 6'. The kitchen roof was in similar condition as umbrellas were required for eating there whenever it rained.<sup>33</sup>

Their first project was to build a bathroom since there was only one toilet on campus when they arrived. Later, a multi-purpose building was built.<sup>34</sup> But construction wasn't their only challenge. The Kellers had each preached their first sermon in Tagalog after only seven months of study, but this did not mean that they were fluent. At EBI, Tagalog was the language of communication, except for the English class that Sherry taught. This meant that all lessons either had to be prepared in Tagalog, with the help of a native speaker, or written in English and translated. The Kellers opted for the second plan, but it still required that they study the lessons that had been translated. Tim also preached in Tagalog nearly every weekend in local churches.

In all these challenges, it can become easy to forget one's purpose and, in this case, what the role of a Bible school is. The



Kellers seem to have kept this in mind and remembered that one of the most important goals of the school was to provide pastors to fill the empty pulpits in the district, and there were many at the time.<sup>35</sup> They served at the school until they went home for itineration in 2005.

When they returned a year later, they felt God speaking to them to plant an international church in Puerto Princessa, although they continued to have some teaching and administration responsibilities at EBI. While they loved the school, they loved pastoring more and felt it to be their first calling. The church began in rented facilities, but they had purchased a piece of land where they intended to build a permanent building. But after only two years of pioneering the church, the Kellers resigned their appointment and reassumed the pastorate of the church they had left in Illinois.

## BICOL AND THE VISAYAS

**D**uring this time, the first missionaries to serve in Bicol since 1971 began to establish their ministries which included evangelism, Bible school administration and teaching and church planting training. In the Visayas, a missionary who had served there in the past returned to the region. Missionaries in the Visayas administrated a children's home, opened a rescue ministry to child victims of the sex trade, planted churches, administrated programs and trained future missionaries.

### BICOL

When Dave and Debbie Johnson moved to Bicol in southern Luzon in May 2000, the Full Life Study Bible Tagalog Translation Project (FLSB-TTP) had just begun to roll. When area director Bill Snider first offered the managing editor's job to Dave Johnson in 1998, he did not know that Johnson had expressed an interest in this project to Turney several months before, but Turney had replied that the timing wasn't right. Snider's offer confirmed to Johnson that God was leading him to direct this project.

Accomplishing the task required a base of operations. Since a large pool of English-speaking translators, editors, and other staff were needed, Manila was the most logical location for the project. Office space had been rented on the BBC campus in the

original FEAST building. Two secretaries, fourteen translators, eleven editors, and numerous others, including Debbie Johnson as the technical editor, began work. Running the office as the translation coordinator was Carmelita Gallardo, who had worked with the Pipkins for many years and had recently been the general treasurer of the PGCAG. Gallardo had long desired to see this study tool translated and quickly became the heart and soul of the project. She knew well that this well-balanced, one-volume theological library would be a valuable tool for pastors with limited financial resources.

The project itself turned out to be a huge challenge. The translation of the commentary, articles, notes, and charts of the FLSB was the largest part of the entire project. It involved an eighteen-step process that began with Johnson dividing up the work into the various assignments and setting deadlines. To help the translators meet their deadlines, meetings were held every other Tuesday. The editors met during the day, and the translators met at night. Johnson commuted from Legaspi to attend almost every meeting.

The deadline for completing the project was July 1, 2002. The Johnsons literally moved to the BBC campus for the last six weeks. The entire office staff worked twelve to sixteen hours a day to meet the deadline, but the concordance, which was done last, proved to be more difficult than expected and the project was not completed until July 23. Another year and a half passed while LIFE Publishers did the layout and contracted out the printing and bookbinding of ten thousand copies. In January 2004, with LIFE Publishers president Herb Griffin and other special guests on hand in Manila, a special dedication was hosted by ICI, that was tasked with marketing the new study Bible in Tagalog. Some time later it went on sale in both secular and Christian bookstores.

While the translation project was going on in Manila, life went on for the Johnsons in Legaspi. By pre-arrangement with the district leadership, they settled in to a ministry of teaching at Evangel Bible College (EBC) during the week and continuing the outreach ministry on the weekends. Dave taught Hermeneutics and the books of Romans and Galatians, and Debbie taught Pentecostal Foundations, a course that taught Pentecostalism as well as the history and doctrine of the Assemblies of God. She also taught English and Church History. After one year of teaching, Dave, frustrated by the consistent tardiness of the students and their disinclination to do homework unless constantly reminded, came to the conclusion that it was not the will of God for him to continue this ministry. Debbie, however, was born to teach, and took to with joy, even if she initially struggled with teaching in Tagalog.

After three years of teaching two courses a semester, the school's board of directors asked Debbie to become the president of the school. Debbie's heart was to see the Holy Spirit poured out in a fresh move of God that would result in many more young people prepared for ministry. She took a hands-on approach to her responsibilities at the school and invested many hours overseeing the details of the operation. She instituted a well-received mentoring program designed to help the students grow in following Jesus and deal with personal issues not always covered in a traditional Bible school curriculum.

Like many schools, Evangel Bible College was perpetually short of money. The Johnsons had raised funds from supporting churches and had also received generous grants from BGMC, but Bible schools are finance intensive institutions, and there never seemed to be enough money to go around. On many occasions, the faculty sacrificed their salaries to make sure the

students had food. All of this gave Debbie great stress and caused her to feel that she was not a great woman of faith. The local churches were supposed to give 5 percent of their income to the Bible school, but only a few did so. Part of the reason for this may have been that Debbie did not do a good job of promoting the school. She did try to address the situation through investing in livelihood projects, but the results of the investments have not yet been realized.

Johnson continued to lead the evangelistic team but as the team matured, the team leader, Alan Esplana, the senior Filipino member, was able to take over much of the leadership of this ministry, freeing Dave to accept other ministry opportunities. Forty-five to fifty-three night Good News Rallies were conducted each year and several thousand people, at least half of them children, prayed to receive Christ as their Lord and Savior. New churches were planted as a result. A STL truck and sound equipment were vital to the task. LFTL provided thousands of dollars each year for the literature and Bibles the evangelistic team gave out until funds ran out in 2005 due to the reorganization of the LFTL program in the United States.

On one occasion, fellow missionaries Otho and Janice Cooley, introduced in chapter 34, joined the Johnsons to preach a Good News Rally. One night the pastor asked them to pray for a young woman who was having fainting spells. As the missionaries began to pray, her body became rigid and her voice changed its tone, signs that indicate demonic possession. After about forty-five minutes of prayer, the evil spirit was cast out in the name of Jesus, the name above all names (Philippians 2:9). A nominal Christian, the young woman immediately opened her heart to Jesus. The next day, she was baptized in the Holy Spirit. Her conversion and deliverance was a great testimony to the community, and she became a faithful member of the church.

Johnson had started his doctoral work when they had returned from itineration in 1999 and was writing his dissertation throughout the first few years in Bicol. The fruit from his efforts was a deepened understanding of the Filipino culture and world-view, as the Waray are similar to the other groups in the Philippine lowlands. He has been able to teach what he has learned in seminars, as well as a block course in animism and Pentecostalism at APTS.

While life in Bicol was good, it wasn't always peaceful. The region was known for its natural disasters. In February 2000, a few months before the Johnsons actually moved there, beautiful Mount Mayon, the most active volcano in the Philippines, erupted, dislocating more than sixty thousand people. The summit of the mountain is only about fifteen kilometers from the Bible school, but the school was not damaged. In both June and July of the following year, it blew up again, sending people into schools that were used as evacuation centers once again. While little lava actually flowed further than the sides of the cone-shaped mountain, volcanic ash spread all over the region and caused many respiratory problems. In both years, Johnson headed a disaster relief effort that was designed to help feed the hungry and help them replant their crops. The Johnsons also provided some medicine for those in relocation centers. Good News rallies were held in the relocation centers on short notice and many people opened their hearts to the Lord. Many new believers were added to existing churches and two new churches were planted.

But the volcano wasn't the only problem. On September 28 and November 30, 2006, respectively, super typhoons Milenyo and Reming hit Bicol with sustained winds in excess of 120 miles per hour and much higher gusts. Tens of thousands of trees

were uprooted. Thousands of power and telephone poles were snapped in half. Since Milenyo had taken out most of the trees, buildings and homes were greatly exposed when Reming ripped through, causing millions of dollars of property damage, including damage to fifty-four Assemblies of God churches. Tens of thousands of people were left homeless. The crops were ruined by the rain. The rain also caused two major mudslides off Mount Mayon, one flowing to the north of Legaspi and the other to the east. The number of people who died will probably never be known, but it was more than one thousand. Dead bodies were pulled from the mud for weeks afterwards. The Johnsons held a Good News Rally in a relocation center where Debbie spoke to one lady who lost several children and twelve grandchildren in one of the slides—an unspeakable tragedy.

Electricity and water were lost for two weeks to a month. Even cell phone service was out for around twelve hours. The Johnsons invited their neighbors to use the water pump in their backyard. Evangel Bible College became a refugee center for 350 people left homeless by the storm.

The Bible school students personally rescued some of the refugees from the valley below the school and served them willingly, wonderfully demonstrating the love of Christ through their words and actions. A number of the refugees came to Christ as a result. Hundreds of relief agencies descended upon the region, and some of them requested permission to use the Bible school. The situation became chaotic until the EBC leadership determined that they could not facilitate all who wanted to come and only a few, such as CBN's Operation Blessing, were allowed to stay.

While Debbie supervised faculty at an evacuation center at the Bible school, Dave worked with the district leadership in

assessing the needs of the Assemblies of God members and adherents throughout the region. Convoy of Hope (COH) from the United States sent a shipment of relief goods by Federal Express, as well as a container of goods, including water filters. COH also sent two representatives to help with the assessment and training in the use of the filters. Meanwhile, Bill Snider worked hard to get some help. Eighty-five to ninety thousand dollars was given through AGWM and PGCAG resources. Hundreds of fifty kilo bags of rice were purchased and distributed as well the goods sent by COH. About eighty water filters were also in the COH container, which was a great help as the water supply had been tainted by the disaster. The funds also helped to rebuild the churches, and the district leadership opted to use some of the funds to help the pastors develop livelihood projects to help support themselves in the future. With thousands of jobs gone because of the disaster, giving in the churches was drastically affected, at least in the short run. Three months passed before life returned to normal.

In early 2007, after Typhoon Reming, Debbie's heart was burdened for Evangel Bible College. Although she had seen some good fruit from changes put in place such as a student mentoring program and a compassionate system of discipline, she was still burdened about the mission of the school—preparing workers for the harvest. It was during this time that Bill Snider gave a book to Dave, *Breaking Tradition to Accomplish Vision Training Leaders for a Church-Planting Movement*, by Paul R. Gupta and Sherwood G. Lingenfelter. Debbie prayerfully devoured the book, asking God how the spiritual needs of the more than four million people in the Bicol region could be met when the Bible school was turning out about nine graduates a year. The new paradigm for Bible school training that Gupta and



Lingenfelter described included a church planting school that could train hundreds of Indian nationals because it was sound and practical, short-term, and not tied to an academic agenda. While Gupta did not throw out higher levels of training in their Bible college, this separate program with the hands-on approach and lots of field work with mentoring greatly appealed to Debbie. The Johnsons consulted Rey and Zenaida Calusay, who graciously shared copies of their materials and valuable experience in creating a school for church planters in a church setting.

After prayer, the Johnsons approached their district superintendent, Rudy Sumayao and his wife, Jovi, about starting church planting schools in the sections in order to train lay people to plant multiplying house churches in order to reach the lost of the region. He urged Debbie to write the curriculum and get the schools off the ground as soon as possible. In 2007, eight months after typhoon Reming, the first church planting school was born in Sorsogon province. Five schools were started and a number of house churches were also planted.

The Johnsons were well aware that there are many challenges to planting house churches. House churches can be started fairly quickly, and they can die just as fast. Since the vision for the program called for using lay people to plant these churches, house church leaders not properly grounded in the Word of God could easily slide into heresy. However, most house churches that have been started are under the leadership of a pastor in a traditional church. One of the most obvious fruits of the project is that pastors exposed to the training have seen the value of mentoring lay ministers and are beginning to see their churches and ministries multiply. If the pastor picked the wrong leader for planting house churches, it could lead to

problems within his church, of course. This occurred in one notable case, but the pastor involved learned from his mistake.

When another missionary approached the Johnsons about coming to their district to teach the house planting model, they declined because the program was too new to determine whether it would ultimately succeed or fail. But the reality of a lost humanity demands that missionaries and pastors continue to look for new ways to quickly and effectively lead people to Christ and disciple them before Jesus comes again.

### **WESTERN VISAYAS**

Many veteran missionaries in the Visayas continued their labors, and one former missionary returned. Peg Lamb came back to the Philippines in 2004, after an absence of eleven years, although she had returned for a brief assignment in 1999. When she and Harry left the Philippines, they transferred with AGWM to Russia. There, tragedy struck when Harry became involved with another woman and divorced Peg. The Lambs lost their missions appointment and had to return home, and Peg was forced to find secular employment. Understandably devastated, she cried out to God, and He comforted her and confirmed His call on her life. In 1998, at age fifty, she enrolled in Valley Forge Christian College, an Assemblies of God school in Pennsylvania, and graduated in 2002. In 2004, having received reappointment from AGWM, she returned to the Philippines.<sup>1</sup>

Lamb moved to Panay, where she and her husband had first served, and settled in Roxas City. Unlike most missionaries in the provinces who worked on a peer level with their PGAG counterparts, she chose to work under the leadership of Rey Calusay, pastor of First Assembly of God in Roxas City and, at

the time, assistant general superintendent and national home missions director of the PGCAG. In 2006, he became the general superintendent but retained his missions portfolio.

Two of the largest components of the PGCAG home missions program were the Summer of Service (SOS), and the *Bayanihan* Project. The SOS program was an indigenous program developed by the Calusays in 1986 that sought to mobilize both lay people and pastors to plant new churches in towns throughout the nation. Lamb appears to have been the first missionary to have any significant personal involvement since Steve and Jacque Sullivan. Her role was communicating with interested missionaries how to become involved in the program. She also helped the Calusays plan for the training that was involved. She joined a team as a volunteer and helped plant a church.<sup>2</sup> This meant staying where the team did, which was usually in a borrowed public schoolroom, sleeping on the floor like they did, and eating what they ate. It also meant making contact with unbelievers, leading people to Christ, doing home Bible studies with new converts, attending water baptisms, and helping start new churches.

Lamb was involved in the *Bayanihan* program from the beginning (see chapter 30). The program required a lot of paperwork to be filled out by pastors applying for a building. Data about the church and the pastor's family was requested, as well as documented proof that they owned the lot on which the church was to be built. Pictures were also required. Since all the paperwork was not always sent in at the same time or was not always done correctly, it became Lamb's job to track it all—making good use of her excellent office skills, but occasionally causing her to pull out her hair. She also served as the secretary for the *Bayanihan* steering committee.

## CENTRAL VISAYAS

While Lamb was helping to plant churches and put up church buildings in the Western Visayas, the missionaries in the central Visayas were moving forward as well.

### **HAPPY HORIZONS CHILDREN'S RANCH (HHCR)**

Glenn and Nancy Garrison continued to minister to the needs of the children that lived at HHCR. By 2008, they had seventy-one children in residence.<sup>3</sup>

What they didn't know at the beginning of the decade was that the Holy Spirit would open yet another way for them to minister to disadvantaged children in the Cebu City area. In the spring of 2003, Glenn received a call from a couple of attorneys working with a group called the International Justice Ministry. They wanted to partner with HHCR in rescuing girls from the sex trade in the brothels of Cebu City. Garrison related that God began to "burn a hole" in his heart. The attorneys told him that a safe house would be needed for these girls when they were rescued. Garrison had no funds for this but felt like God was speaking to him. He sent a short e-mail to his support list, one of whom was Mission of Mercy president Kevin Donaldson. Donaldson responded by sending a man to Cebu to research the situation. The result was that Mission of Mercy found a major donor who purchased and outfitted a house in Cebu to serve as a safe house. Garrison also built another girl's dorm at HHCR for these girls after they had spent some time at the safe house.<sup>4</sup> The need was great:

These girls are part of the thousands of children that are bought and sold in the flesh markets of the Philippines.

Trafficking in people is the [scourge] of our times. It is estimated that 1000 girls are trapped in Cebu City in hundreds of "casas", and are sold for sex nightly. With its partnership with IJM, HHCR is recognized as a prime "aftercare facility".

Other girls are the victims of incest. HHCR is often the first place DSWD looks to place girls. Along with this comes the prosecution of the offenders. Currently there are five cases pending for this cause.<sup>5</sup>

One case suffices to tell the story:

The phone rang, the voice on the other end sounded urgent. "Pastor, we have to act now, the recruiter is taking her Sunday. What can we do?" It was our Social Worker, Ping, and she had just received word that a fifteen year old girl in a nearby mountain Barrio had been sold by her father and grandmother to a local recruiter. With only promises of future "salary" they were allowing the man to take the girl to a far away location to be the "housemaid" for a General in the Army. This was the second girl in just one week.

The local health worker, who was the father's sister had gotten wind of the arrangement and contacted Happy Horizons. But we had to act quickly. The mother, who was working as a maid in the capital city of Cebu was notified. Horrified she agreed to meet us. As we drove to the health worker's home we all were praying hard. Arriving in the rain, down a muddy path we trekked to the home.

Shortly thereafter the mother arrived with three of her younger children, a five year old boy, twelve year old boy and a seven year old girl, but no fifteen year old. The

grandmother had refused and wanted the girl to go with the recruiter. After talking with the mother, who was also illiterate and worked for a few dollars a month in the capital city of Cebu, she finally agreed to give us charge of her kids. Vulnerable and roaming the barrio without any supervision, the fifteen year old had often been abused by the father when he drank, and he got drunk everyday. Living in a shanty; only doing odd jobs; going to the disco every night; She wanted out!

Sarah, a Filipina Missionary in Training, went to the grandmother's home and after an hour of talking finally convinced them that this was a trap. The General was taking the girl for prostitution. Children in the Philippines are often taken by recruiters who promise them jobs and a good life, only to sell them to owners of "casas" houses of prostitution. In this situation they did not even have to pay the family, only promise them that they would receive her salary once she began her work.

Finally, the young girl agreed and the grandmother relented. "The father will be furious when he comes home," she lamented. As we hurried them along, trying to avoid anymore conflict, we thanked God as we placed them in the truck and drove off towards the Ranch.<sup>6</sup>

## **IBC**

When Joanne Oftedahl completed her term at AGSOM, she spent the next term in Cebu, arriving in September 2003, and becoming involved at IBC. She taught missions courses at IBC and block sessions at other Bible schools. She also became involved in organizing and advising missions teams of students

sent out by the school to other parts of the country. She returned home for yet another itineration cycle in 2007.

New missionaries to the central Visayas, Randy and Susan Cunningham, moved to Cebu with two of their four children in 2003. They had a burden to train pastors through leadership seminars. They did some Cebuano language study. While they were not aware of it at the time, they would not be in the country long. After about a year of service, they felt God moving them on to Indonesia, and the AGWM leadership agreed.

### **EASTERN VISAYAS**

Although they have had to spend much more time than they would have liked over the years in the United States because of Fredda's illness, Mark and Fredda Alston continued to plant churches in Leyte and Samar. The scarcity of pastors continued to plague them. As mentioned in chapter 28, they bought a piece of land in eastern Samar to build Network Equipping and Training Center (NETC), or simply the NET Center, to train lay people to plant churches. To date, probably because of the need to focus on Fredda's health problems, the vision remains unfulfilled, although the NET Center was built and has been used for other ministry purposes. The number of churches in the region is increasing and people are coming to know Christ, but the need is endless.

## MINDANAO IN THE NEW MILLENNIUM

**M**indanao continued to be one of the neediest and most challenging areas of the country in which to work. But for those who served there between 2000 and 2008, it also proved to be fruitful field yielding an abundant harvest.

### FAMILY CIRCUS IN DAVAO

When Darrell and Sandy Blatchley suddenly found themselves no longer able to bring overwhelmingly large numbers of dirty children from the slums of Davao to a local church, they faced two alternatives: abandon the kids or begin their own church—kid-style. The first was unthinkable. The second came to be known as the Family Circus Church.

For over four years, Family Circus met in a building downtown, which they refurbished and repainted. Each Sunday the Blatchleys hired jeepneys to go into targeted areas with “jeepney captains,” volunteers from the church, and invite the children by passing out flyers. And the children came . . . and kept on coming. Within a short time, the ministry had grown to 1,500 kids, packed in like sardines, meeting in multiple worship services every weekend to hear lessons that Darrell continued to produce himself. The services encouraged participation by all and were high tech, using the latest in sound and video equipment. As the children came so did about fifteen parents and an adult service was begun.<sup>1</sup>



Convinced that more than just souls needed to be saved, the Blatchleys found a way to touch bodies as well. Many kids came to church without breakfast because there was no food (some were living on one meal a day), so they provided hot bread and juice for them. The Blatchleys also discovered that more than half of the children that came to Family Circus were extremely malnourished and started a program to give them additional food and vitamins.

The church offered first aid and even handled accidents and some life-threatening situations. They held a dental clinic on the weekends during services times, in which local dentists volunteered their time, and a prenatal center for pregnant women. Most of these women opened their heart to Jesus and, along with their babies, became a part of Family Circus. The Blatchleys also paid for many doctor and hospital bills for the kids and their families when urgent needs arose and funds were available. They loved the kids, and the kids knew it.

With the church bulging at the seams every weekend and their vision continuing to expand, the Blatchleys had to do something. God touched the heart of a donor they had never met and this gift made it possible to buy a piece of land in the most densely populated slum in downtown Davao.<sup>2</sup> The fact that the back part of the lot had a small swamp needing to be drained didn't bother the Blatchleys at all. But buying land was one thing; putting a church on it was another matter entirely. Since they lacked money, Blatchley did what any resourceful circus man would do; he got a tent! But a bigger place did not mean more breathing room, it just meant that more kids could be packed in, and in they came—up to 4,500 of them every week plus 1,500 adults. But even with this, the Blatchleys still weren't satisfied. In September 2008, average attendance had grown to

4,500.<sup>3</sup> Today, ground has been broken on a larger building across the street called the Family Circus Castle.

Big circuses need a lot of money just to operate. In 2008, the monthly budget was about seven thousand dollars, but the actual annual income was triple the budget as God sent in resources from all over the world.<sup>4</sup> Massive funding from the States has been needed to bring the ministry to this point, including thousands of dollars a year from BGMC and LFTL. This means that if the Blatchleys had to leave and there was no AGMF missionary to replace them who had a heart for children, the big circus would be in big trouble.

Children in general and poor children in particular don't have much money, but the Blatchleys still teach their children to tithe because the Bible commands all Christians to give unto God. A small amount of money per child, plus what is given by the adult congregation, adds up to quite a bit when 3,500 children are giving, and the children's and adults' giving now is almost sufficient to pay the staff of thirty Filipino pastors and workers who serve with them. Another sixty to one hundred people volunteer weekly. Exploring another avenue for financing the ministry, the Blatchleys have tried to reach out to the families who have more money and may be able to help support the work.<sup>5</sup> One farmer in the United States pledged part of his harvest to feed the hungry. Local companies in Mindanao have donated thousands of dollars of food products.<sup>6</sup>

But tithing is only possible if one has a job—something a large number of those living in the slums and squatter areas don't have. In order for the church to become self-supporting, the Blatchleys realized that they needed to help provide jobs and create income. Today, they are starting a bakery and other revenue-producing ventures that will be owned by the church. If

this enterprise succeeds, both the profit from these avenues and the tithes from the adult and youth members that work there can be used to support the ministries of the church.

In looking at this church, one must admit that a church focused on children is certainly unusual. Finances are only one of many challenges to success. But it must be admitted that Family Circus has almost unlimited potential. There are hundreds of thousands of children in Davao, and the rest of the nation, who have not yet been reached for Christ. The Blatchleys and many others who work in children's ministry believe it is far better to reach young children because they are much more open to the gospel than adults or even young people. Family Circus has touched thousands of families and has the potential to significantly expand its outreach in the coming years. Children grow up. Some of the young people who have grown up at Family Circus have felt a call to the ministry, hundreds have been baptized in the Holy Spirit, and many have been called into missions, meaning the potential to bless the PGCAG churches in Mindanao is enormous. Thank God that there is a circus in town!

### **NORTHERN MINDANAO**

Two new missionary couples arrived to serve the PGCAG in the needy region of northern Mindanao. The year 1996 marked a significant change in the lives of Otho and Janice Cooley, both of whom are from Texas. Thirty years previously someone had prophesied over Otho that he would one day minister in the Philippines.<sup>7</sup> The prophecy lay dormant for those thirty years as he attended Bible school, married, raised a family, and ministered in the United States, mostly among the Native American people. But God had a perfect time for His

plans. The vision began to be fulfilled when they accepted an invitation from Gerald and Donna Johnson to serve as Missionary Associates with them in Davao in 1996. Becoming an MA after so many years of ordained ministry was unusual but not unprecedented. With the Johnsons, they preached in the evangelistic crusades, taught at ETC, and did block sessions at MRBC. Both were gifted vocalists, and they often sang duets wherever they ministered.

Feeling that God was calling them to remain in the Philippines, they pursued and received full missions appointment and returned to Mindanao in 2000. For the first two and a half years, they lived in Davao. Then at the request of the district leadership and with the confirmation of the Holy Spirit, they moved in Cagayan de Oro in north central Mindanao, about six hours drive north of their previous base in Davao. They were the first missionaries to live there since Bob and Cathie Lentz had left in the early 1990s.

Once settled in Cagayan de Oro City, the Cooleys went to work, preaching and teaching. They were part of the North Central Mindanao District, and the district leadership had a burden to start a Bible school to train pastors, feeling that MRBC in General Santos City was too far away. At their request, the Cooleys plunged in to help. Otho served as the president and Janice as the business manager, while they both taught. The school initially opened in 2002 in the church of the district superintendent, Elpie Tabocloan, and was named Faith Mission School. It had a two-year program but only operated for about a year. Despite its short duration, a number of the graduates planted churches, which was the purpose of the school's existence.<sup>8</sup> After being closed for a short time due to lack of finances, the school reopened under Filipino leadership and is now called the North Central Mindanao Bible College. Again,

Cooley was asked to teach at the school. The Cooleys also taught block sessions at MRBC, where Otho also served on the board of directors.

They were also active in helping to plant churches. In 2006 they hosted a team of students from Southwestern Assemblies of God University (SAGU) in Waxahachie, Texas. For six weeks they held almost nightly crusades in the Cagayan de Oro area. The entire team stayed in the Cooleys' home, which must have been a real challenge for Janice. When the team left, a new congregation and pioneer pastor were in place. Before they left, the team donated money to put up a building, and Cooley helped with the construction.

Traveling as part of their ministry was natural for them. While many missionaries preach on weekends as an auxiliary part of their work, the Cooleys saw it as an integral part of their ministry. If they were not scheduled to preach on a Sunday, they would simply go and visit a church just to take the pastor and his family out to lunch and encourage them. Janice also served in the national Women's Ministries Department, serving as a speaker at the regional conventions on several occasions.

While the Cooleys were laboring for the Lord in Cagayan de Oro, another new missionary couple, Rodney and Aida Stine, arrived in the Philippines in November 1999 and began their ministry in Surigao City, about five hours drive to the east of the Cooleys on Mindanao's northeastern coast. This is the region of Aida's birth. The Stines had met in South America more than twenty years before while she was serving there as a missionary. After marrying, they pastored in the United States for a number of years before seeking missions appointment.

Giving missions appointment to people to return to their homeland was not normally part of the AGWM's corporate culture, but they have been known to make exceptions in certain

cases. Because Aida had been gone so long from her homeland and was deeply familiar with her husband's American culture through more than twenty years of marriage and life in the United States, the AGWM approved their assignment to the Philippines.

While it may be true that one can never really come home again, Aida's familiarity with the area and the culture, as well as her fluency in the various dialects prevalent in the area, were tremendous assets to their ministry.

Their initial ministry was boat outreach to the smaller islands just off the coast of Mindanao. Instead of requesting STL funds for a car or truck, they opted for a boat. They also managed to secure an ATV, a four-wheeled motorcycle designed for off-road driving, which was used for evangelistic ministry on Mindanao.

The boat ministry was a huge success, giving them the opportunity to do film crusades on many different remote islands and for churches of various denominations—making them one of the few missionaries to cross denominational lines. This kind of ministry often required traveling over rough rural, and often muddy, pathways, when they arrived at the island. Such travels are enough to challenge the most durable of people, but they persevered with the conviction that people would come to know Christ through their ministry. Unfortunately, the boat sank at the pier in a typhoon, and they were unable to resurrect it. Fortunately, no one was hurt, the boat was insured, and they were able to replace it.

The unrest in Mindanao spread to Surigao City in 2000 when three bombs were detonated in the city market, killing six and injuring thirty-nine people.<sup>9</sup> An earthquake measuring 5.5 on the Richter scale, Rodney having food poisoning, and running over a dog with their motorcycle reminded them that missionaries never have a dull moment.<sup>10</sup>

At Christmastime in 2001, LFTL provided Stine with twenty-five cases of New Testaments, which he handed out to the postal workers, employees at the Port Authority, the Coast Guard, every inmate in the local jail, and people in many stores. But perhaps the most significant contact Stine made was with the chief of police, who introduced him to the mayor and other dignitaries at a banquet where he was invited to say a few words about their ministry. Stine was not a man to miss an opportunity. He preached the gospel to them as well as handing out Bibles.<sup>11</sup> This opened many doors for them to minister in jails and other places. Humanly speaking, the most significant door may have been the one to the mayor's office, where Rodney was invited to conduct weekly Bible studies. He became good friends with the mayor and led him to Christ.

This, in turn, opened more doors. The mayor had a tradition of conducting a mass wedding on Valentine's Day every year. While the mayor handled the legal issues, he invited Stine to preach. In 2002, 126 couples were married with more than one thousand people in attendance, including all the city officials. It was an incredible opportunity to share Christ, and Stine rose to the occasion well—preaching that marriage was ordained by God, the one who sent His Son to die on the cross.<sup>12</sup> In seven years, he ministered to around 1,400 couples, plus their guests.<sup>13</sup>

If all of this ministry wasn't enough, God also led the Stines to open a children's ministry. They purchased a lot on the outskirts of town and put up a children's ministry center. The outreach was held on Sunday afternoon and was largely staffed by volunteers from Assemblies of God churches in the area. Over the years, hundreds of children's lives were touched through this ministry as people came to know that Jesus cares for them.

## SUMMARY AND ASSESSMENT

**T**he Assemblies of God, with its passion for reaching a lost world, was forged in the flame of the Azuza Street revival fires. In the years that followed, the founders of the Fellowship committed themselves to the greatest evangelism the world had ever seen and set about to see that task accomplished.

The first Assemblies of God missionaries to bring the Pentecostal message to the Philippines, Benjamin and Cordelia Caudle, did not remain long enough to establish the work. But as the Caudles left, the Holy Spirit was preparing others to come. Seven Filipino pioneers, six of whom returned to the Philippines after visiting the United States and one who remained to labor on their behalf as an evangelist in the United States, established the Assemblies of God in the Philippines. Like the rest of their colleagues in the PGCAG, their stories will have to be told in greater detail elsewhere.

Most missionaries who came to the Philippines in the 1940s and early 1950s felt led by God to come after China closed its doors to them. These missionaries used their gifts to advance and expand the work that the Filipinos had begun. In the immediate postwar years, missionaries became involved in the reopened Bethel Bible Institute (Bethel Bible College after 1985) and pioneered new ministries. Several missionaries became involved with radio ministry, and Paul Pipkin ingeniously



combined radio evangelism with print media. AGMF missionaries also gave emphasis to evangelism, literature distribution (which included opening Evangel Press), and church planting. By any standard, Bethel Temple (now Cathedral of Praise) was the most powerful church in the Assemblies of God in that era, birthed through the efforts of Paul and Violet Pipkin and immensely impacted by a tremendous outpouring of the Holy Spirit in the 1950s that included many notable signs and wonders. Bethel Temple pioneered many daughter churches in Metro Manila and throughout the country.

Both the missionaries and the Filipino leadership correctly understood, however, that in order for the growth to be sustained and for the work to expand, more Bible schools were needed: Immanuel Bible Institute (Immanuel Bible College after 1977) was strategically opened in the central Visayas to greater facilitate the growth of the work in that part of the country.

In 1959, the AGMF organized itself into one field under the leadership of an executive committee. This committee, primarily the field chairman, was tasked with relating to the senior PGCAF officials. While the relational road was occasionally bumpy, the data suggests that, over all, the relationship between the PGCAF and the AGMF was good and, for the most part, remained focused on the task of bringing Filipinos to Christ.

As the 1960s dawned with J. Philip Hogan now as the head of the Division of Foreign Missions for the U.S. Assemblies of God, the Global Conquest Program was launched with its emphasis on urban church planting, Bible school training, and literature distribution. In some respects, the AGMF was already involved in these areas, which were accentuated by

Global Conquest. Evangel Press printed tons of literature before its closure in 1975 and played a strong role in evangelistic thrusts by missionaries and Filipinos alike.

The Assemblies of God Bible Institute of Mindanao (now Mindanao Regional Bible College) was opened in the early 1960s. While missionaries did not pioneer AGBIM, Glenn and Pauline Dunn and Mayme Williams played a strong role in its growth and development. Philip and Lois Sharp helped to open South Central Bible Institute (now Evangel Bible College) in Bicol in 1966. Wayne Shaneyfelt pioneered the Bible Institute for the Deaf on the BBI campus in the early 1970s, and missionaries continued to pour their labors and finances into BBI, IBI, and other smaller schools.

This time period also saw the birth, growth, and development of the Far East School of Theology (Asia Pacific Theological Seminary after 1989) to meet increasing demands for higher education. Situated first on the BBI campus, FEAST's relationship with BBI was symbiotic in the early years, despite FEAST's international posture, with Harold Kohl serving as president of both schools simultaneously, and numerous missionaries teaching at both institutions at the same time. The school began with a bachelor's degree program because the Bible schools only offered a three-year diploma. In the 1970s, FEAST began to offer graduate degrees.

While God was doing wonderful things during this period, much turmoil cast a long shadow over the life and work of the missionaries. The Bethel Temple controversy took up much of the various field chairmen's time, often hindering or preventing them from executing other responsibilities. Executive committee meetings and meetings with the PGACAG leadership were consumed with discussion and debate on

what was happening, could happen, and should not happen. All missionaries were impacted by the national split in the PGCAG from 1973 to 1979. Smaller, though no less intense issues, also caused grief. The relational meltdown between Gunder Olsen and Fausto Virgo at Bethel Temple in Iloilo led to both a church split and the Olsens' move from Iloilo to Iligan. Some of the reasons for closing Evangel Press in 1975 were also painful, as was the split in the deaf ministries between Wayne Shaneyfelt and Bob and Cathie Lentz. The scandal in the AGMF office in 1978–1979 that was mentioned briefly in the preface although not covered in the main body of the book for legal reasons, was a headache for all involved.

But, the Bethel Temple controversy was eventually resolved, and the national split in the PGCAG was healed. The AGMF missionaries found other ways to print literature, and Gunder and Doris Olsen went on to great heights of ministry from their base in Iligan and later Cebu. The AGMF office scandal also came to an end. By 1980, both the PGCAG and AGMF had successfully put their troubles behind them and were reaching forward to embrace what God would do in the immediate future.

The period from 1980 to 2000 saw the AGMF and PGCAG participating in a significant move of God called the Charismatic renewal, which had begun in the early 1970s and continued through the 1980s. Due to internal strife, the PGCAG had not been able to capitalize on what God was doing until after its miraculous reunion in 1979. From then on, the growth of the PGCAG in terms of numbers of churches and members began to skyrocket, and the AGMF redoubled its efforts to keep pace.

A major characteristic of the Charismatic revival was that it was a move of God among the professional and upper classes of Philippine society. Beginning in 1976 with Paul and Jean Klahr and continuing through the 1980s, AGMF missionaries planted churches in hotels in order to respond to what the Holy Spirit was doing. The result was churches that grew, prospered, and planted daughter churches.

In the 1980s, missionaries began numerous new ministries and a record-high number of ninety-seven missionaries was reached in 1989. Missionaries pioneered more international ministries in the 1980s such as Asia Pacific Campus Challenge, Asia Pacific Media Ministries, and the Asia Pacific Bible Schools Regional Office. Through them, the AGWM stepped up its efforts to bring the lost to Christ and train workers in anticipation of Jesus' imminent return. APMM represented a radical departure from past media efforts as its focus was on training Asians to minister through the media.

APTS grew significantly during this time period. The move to the master's level began in the 1970s and course offerings at this level continued to expand while the bachelor's program began to be phased out. Doctoral programs were later begun. In both the cases of the master's and doctoral programs, the FEAST/APTS leadership demonstrated a willingness and ability to address the needs of the churches of the Asia Pacific region for increased leadership training. Probably the largest evidence of the school's growth is evidenced in the move to their own campus in Baguio, which offered many opportunities to expand the campus facilities.

During the 1980s and 1990s, AGMF missionaries expanded further into compassion ministries through medical outreaches which began with Jimmy Swaggart Ministries and continued

through Philippine Healthcare Ministries and later, Convoy of Hope. Bob and Beverly Roberts' Child Care Centers (now Childcare Community Ministries of the Philippines) began on the island of Negros in the late 1980s and became a nationwide ministry in the 1990s, feeding thousands of children and bringing many, perhaps most, into the saving knowledge of Jesus Christ.

Missionaries in the 1980s also began to focus on full-time ministry to children in other ways. Since children represent at least one-half of the population of the Philippines, reaching them for Christ was critical to the fulfillment of the Great Commission. Glenn and Nancy Garrison opened the Happy Horizons Children's Ranch just outside of Cebu City, and various missionaries began to be involved in the King's Garden Children's Home, pioneered by independent missionary Lois Prater, but later taken over by AGMF missionaries. The Super Kids Club, pioneered by Berent and Margaret Knutsen and later carried on by Steve and Linda Long and Sheree Moon, demonstrated the power of media to reach children for Christ, although major efforts to get the children into local churches were late in starting. Other missionaries worked to develop children's ministries within the structure of the PGCAF.

The period of the 1980s and 1990s also saw a continued emphasis on theological education through Bible schools. Beyond the main campuses, missionaries worked closely with the PGCAF to begin extension campuses at BBC and IBC to train more workers to retain the new believers that were being saved and baptized in the Holy Spirit through the Charismatic movement.

Missionary activity from 2001 to the present, more than anything else, reveals that the work has continued unabated,

and that the task of preaching the gospel of Jesus Christ to every Filipino remains unfinished.

In looking at the missionaries themselves, the majority of those whose testimonies are recorded in these pages came to Christ at a young age. Many were also filled with the Spirit and called into missions while young. As the Assemblies of God regards the baptism in the Holy Spirit as primarily an empowerment for service (Acts 1:8), it follows that being filled with the Spirit is critical to serving as a missionary. The conviction that the Holy Spirit is *the* driving force in evangelism and missions is evidenced in the calling and service of the missionaries in this volume.

Most of these missionaries served in areas of ministry for which the Holy Spirit had gifted them. This demonstrates the DFM/AGWM philosophy of encouraging missionaries to follow the leading of the Holy Spirit and providing room within the administrative structure of the organization for them to do so.

The power of the Holy Spirit, however, did not prevent the missionaries from being human. Missionary life requires most to leave behind family, friends, and the comforts of one's home culture to embrace a previously unknown land and new customs. The result was often compounded trials, relationship losses, and other distressing changes that represented a profound spiritual, emotional, and, sometimes, physical test. Missionaries, in varying degrees, struggled with these challenges, especially in the early years of their missionary experience. Many also had to deal with serious physical and emotional ailments which in some cases led to the end of their missionary careers. Ruth Waldenmaier and John Morar died while serving as active missionaries.

Additionally, like any other believer, missionaries had to deal with temptations from the world, the flesh, and the devil. A number of personal conflicts were noted in the previous chapters. In the extreme, at least five had to be dismissed for immorality, one couple was removed for financial impropriety, and others for different reasons. More than one couple divorced after leaving the Philippines.

The vast majority, however, worked through their challenges with the Holy Spirit's guidance, and went on to have fruitful ministry, some spanning more than three decades of service. Many reported times of God's intervention on their behalf. Several noted that the years they spent as missionaries in the Philippines were the best years of their lives. Although the records were not checked precisely on this point, it appears that the average missionary served in the Philippines for ten to twelve years. Some served in other fields before coming to the Philippines and others went elsewhere after they left.

With this summary in mind, a number of assessments and conclusions can be offered. First, God used people who, though their flaws and frailties were readily evident, had been touched and empowered by the Holy Spirit. They came to the Philippines at great personal sacrifice and took up their work with the resolute confidence that the Holy Spirit himself was leading them to do His will.

Second, they were focused on the task of reaching Filipinos for Christ with the firm conviction that mankind without God is eternally lost and that Jesus Christ is man's only hope. A sense of urgency accentuated their labors as they expected that the Second Coming of Christ could happen at any time.

Third, they operated under the assumption that the gifts of the Spirit are just as relevant today as they were in the

first century and that the baptism in the Holy Spirit was the gateway to unleashing the Spirit's power. They prayed for the power of Pentecost to be evident in their ministries, and the Holy Spirit responded to their entreaties by filling believers, causing them to speak in other tongues and declare God's praises. The missionaries' newsletters are replete with testimonies of healings and other miracles that God did through them.

Fourth, the missionaries operated with a clear strategy in focus. Making disciples of all nations called for planting new churches in every locale. Since those churches needed trained pastors, Bible schools and FEAST/APTS sought to address this need. Although this hypothesis has not been completely tested, the author is convinced that success in training pastors has been a strong reason for the spiraling growth of the Assemblies of God both in the Philippines and around the world.

Fifth, the missionaries practiced unity in diversity. They were unified in bringing the Philippines to Christ but diversified in the various ways and means by which they worked to attain the goal. Many were involved in the ministries of evangelism, church planting, and theological education. But even within these ministries, there was some degree of variety in how the work was done. Other ministries included pastoral ministry, media, children's ministries, works of compassion, and literature production.

Sixth, the missionaries adapted their roles to fit the needs of the PGCAG in the generation in which they served. In the beginning, missionaries themselves pioneered churches with Filipinos working alongside them. Missionaries also held leadership positions within the PGCAG administrative structure.



By the end of the 1960s, the PGCAG had matured to the point that Filipinos were taking the lead in church planting with missionaries serving in more support roles. The PGCAG had also grown to the point that having missionaries in their leadership structure was no longer necessary.

Seventh, while the partnership between the PGCAG and the AGMF began with the arrival of Leland and Helen Johnson, early missionary individualism was readily apparent. After World War II, the number of missionaries increased, and individualistic methods and ministries were the norm. The geographical expansion of the work led to missionaries spreading out into vast territories that had not yet been impacted by the Assemblies of God. Poor roads, an erratic postal system, and virtually nonexistent telephone service tended to isolate some of missionaries. These conditions gave room to, and even necessitated, rugged individualism, a cherished American value. The need for teamwork, then, may not have been strongly felt. Over the years, however, the situation changed as the number of PGCAG pastors and churches multiplied, the number of missionaries continued to grow, and telecommunications and travel improved. This lessened the isolation and provided greater opportunities for interaction with one another. With these changes came the need and the expectation of working closer together as a team both within the AGMF and in partnership with the PGCAG. While this caused some challenges for those who preferred their individualism, working together became essential.

Eighth, by the 1980s, there was a growing trend toward specialization in missionary work. This was particularly true in compassion ministries such as John and Donna Balikowski with Philippine Healthcare Ministries, the Asia Pacific Bible

Schools Regional Office, and some of the children's ministries. Specialization offered two advantages: people with little or no ministerial training could play a greater role in missions and missionaries specializing in one particular aspect of ministry were given the opportunity to develop expertise in that area of ministry.

Ninth, while this volume has tried to cover the story of the U.S. missionaries, much more work on the history of the Assemblies of God in the Philippines could be done. The story of how the PGCAG went from one church in Antique in 1928 to more than four thousand today is exciting and remains largely unwritten. Anyone who has served in the Philippines for any length of time can readily see that the largest share of the work in the Assemblies of God has been done by Filipinos. But the size of that share will not begin to be known until their stories have been told. To the best of this author's knowledge, the story of missionaries from Assemblies of God churches from other countries to the Philippines has also not yet been written. Additionally, the Charismatic renewal of the 1970s and 1980s was a fascinating move of God and its complete story perhaps has never been told. Furthermore, while touched on from time to time, space limitations and other considerations did not allow for a full delineation of the partnership between the PGCAG and AGWM/AGMF leadership as it evolved over the years. While a full discussion of partnership may not be possible due to gaps in the research materials, there is sufficient material available for more writing in this area.

While much has been accomplished since the first missionaries came in 1926, the reality of the lostness of humanity, the uniqueness of salvation only through Jesus Christ, and the burgeoning population of the Philippines give strong

testimony to the reality that the job of fulfilling the Great Commission remains unfinished. The PGCAG continues to feel the need for U.S. missionaries to participate in what God is doing in the Philippines. While the missionary's role is not the same today as it was in the past and will most certainly change again in the future, what has not changed is that missionaries of every generation are effective only as they are both empowered and led by the Spirit.

# ABBREVIATIONS

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## A

ACCF	Asian Christian Charismatic Fellowship
ACF	Agape Christian Fellowship
ACTS	Antique Christian Training School
AFP	Armed Forces of the Philippines
AG	Assemblies of God
AGAMA	Assemblies of God Asian Mission Association
AGBIM	Assemblies of God Bible Institute of Mindanao
AGMF	Assemblies of God Missionary Fellowship
AGMF Ex Com	Assemblies of God Missionary Fellowship Executive Committee
AGST	Asia Graduate School of Theology
AIYS	Asia Institute of Youth Studies
AJPS	Asia Journal of Pentecostal Studies
ALO	Asia's Little Ones
APBSRO	Asia Pacific Bible Schools Regional Office
APCALM	Asia Pacific Center for Advancement of Leadership and Missions
APCC	Asia Pacific Campus Challenge
APEO	Asia Pacific Education Office (formerly APBSRO)
APMM	Asia Pacific Media Ministries
APRC	Asia Pacific Research Center
APTA	Asia Pacific Theological Association
APTS	Asia Pacific Theological Seminary
ASEM	Asian School of Evangelism and Missions

## B

BBC	Bethel Bible College
BBI	Bethel Bible Institute
BGMC	Boys and Girls Missionary Crusade (now Challenge)
BID	Bible Institute for the Deaf
BOH	Book of Hope

**C**

CA	Christ's Ambassadors
CAB	Christian Academy of Baguio
CBN	Christian Broadcasting Network
CCC	Child Care Centers
CCMP	Childcare Community Ministries of the Philippines
CMM	Center for Ministry to Muslims
COH	Convoy of Hope

**D**

DFM	Department of Foreign Missions
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**E**

EBC	Evangel Bible College
EPHOD	Every Household Oikos Disciplined
ETC	Evangelist Training Center

**F**

FEAST	Far East Advanced School of Theology
FEBC	Far East Broadcasting Company
FMD	Foreign Missions Department

**G**

GMC	Global Missions Center
GTBI	Glad Tidings Bible Institute

**H**

HCM	Health Care Ministries
HHCR	Happy Horizons Children's Ranch

**I**

IBC	Immanuel Bible College
IBI	Immanuel Bible Institute
ICI	International Correspondence Institute
ICS	International Charismatic Service
IIS	Institute for Islamic Studies

**J**

JAM	Journal of Asian Mission
JSM	Jimmy Swaggart Ministries

**K**

KGCH	King's Garden Children's Home
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**L**

LBI	Luzon Bible Institute
LDI	Leadership Development Institute
LFTL	Light for the Lost
LUBIC	Luzon Bible College

**M**

MDP	Ministry Development Program
MK	Missionary Kid
MRAP	Missionary Renewal Asia Pacific
MRBC	Mindanao Regional Bible College (formerly AGBIM)
MSSD	Ministry of Social Services Department
MTP	Missionary Training Program

**N**

NETC	Network Equipping and Training Center
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**P**

PAG	Philippines Assemblies of God
PCC	Philippines Children's Curriculum
PDC	Philippine District Council
PFF	Philippine Field Fellowship
PGCAG	Philippines General Council of the Assemblies of God
PHCM	Philippine Health Care Ministries (Now Practice His Care Ministries)
PLE	Philippine Literature Committee

**S**

SKC	Super Kids Club
SOS	Summer of Service
STDG	Southern Tagalog District Council
STL	Speed the Light

**U**

UBC	United Bethel Church
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**W**

WM	Women's Ministries
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**Y**

YFC	Youth For Christ
YWAM	Youth With A Mission

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## ENDNOTES

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### Chapter 1: The Early Years in the Philippines

<sup>1</sup> In a letter to Trinidad Esperanza dated January 19, 1965, Noel Perkin, secretary of the Foreign Missions department in Springfield from 1927 to 1959, wrote that the Caudles had probably gone to the Philippines on their own, as was common in that day, and sought appointment only after arriving on the field. In another letter dated January 19, 1965, he laments, however, that the records from that era had been destroyed as they were not deemed to be of lasting value. One wonders if Perkin was correct, however, as Caudle's application, dated April 28, 1924, is on file at the AGWM Archives.

<sup>2</sup> Benjamin H. Caudle, Application for Appointment, April 28, 1924.

<sup>3</sup> Caudle, "Opportunities in Manila," *Pentecostal Evangel* (August 27, 1927).

<sup>4</sup> Caudle, "The Crowning of the Virgin of Antipolo," *Pentecostal Evangel* (February 19, 1927).

<sup>5</sup> Caudle, "Opportunities in Manila," *Pentecostal Evangel* (August 27, 1927).

<sup>6</sup> Curtis M. Butler, "The Philippines Assemblies of God: Its Birth and Development," a term paper written at the Assemblies of God Graduate School in Springfield, MO, August 1974, 6.

<sup>7</sup> Trinidad C. Esperanza, "The Assemblies of God in the Philippines," (master's thesis, Fuller Theological Seminary, 1965), 20.

<sup>8</sup> Trinidad Esperanza, 23–25.

<sup>9</sup> Rudy Esperanza, "Presenting Rudy C. Esperanza, General Superintendent," *The Pentecostal Voice*, September 1956, in Trinidad Esperanza, 27.

<sup>10</sup> Trinidad Esperanza, 27–29

<sup>11</sup> Esteban C. Lagmay, *Gambling*, (Concord, CA: by the author, n.d.)

<sup>12</sup> *Ibid.*, 87–88.

<sup>13</sup> Letter from Trinidad Esperanza to Noel Perkin, December 30, 1964.

<sup>14</sup> Leland E. Johnson, *I Was a Prisoner of the Japs*, (Concord, California: Los Angeles: self-published, 1946), 5.

<sup>15</sup> *Ibid.*, 9.

<sup>16</sup> Glenn Dunn, "Survey of the Southern Island," *Pentecostal Evangel* (March 22, 1941), n.p.

<sup>17</sup> *Ibid.*, n.p.

<sup>18</sup> Trinidad C. Esperanza, 32.

<sup>19</sup> Leland E. Johnson, "Philippines Form District Council," *Pentecostal Evangel* (May 4, 1940), n.p.

<sup>20</sup> *Ibid.*

<sup>21</sup> Ibid.

<sup>22</sup> Johnson, *Prisoner*, 12.

<sup>23</sup> Ibid., 14.

<sup>24</sup> Leland Johnson, "Introducing Our New Philippines Bible School," *Pentecostal Evangel* (August 2, 1941), n.p.

<sup>25</sup> Ibid.

<sup>26</sup> Johnson, *Prisoner*, 17.

<sup>27</sup> Rena Baldwin, Application for Missions Appointment, July 10, 1936.

<sup>28</sup> Johnson, *Prisoner*, 16.

<sup>29</sup> McGee, *This Gospel Shall Be Preached*, (Springfield, MO: Gospel Publishing House, 1986), 155.

<sup>30</sup> Johnson, *Prisoner*, 15.

## Chapter 2: Interned By The Japanese

<sup>1</sup> Elizabeth Galley Wilson, "War Reaches Baguio, Philippine Islands," *Assemblies of God Heritage*, Winter 2001–2002, 12.

<sup>2</sup> Rena Baldwin Lindsay, "Peace in the Day of Trouble," *Pentecostal Evangel*, July 9, 1967, n.p.

<sup>3</sup> Most of what follows is drawn from Leland Johnson's book, *I Was a Prisoner of the Japs*, 18–145. With the exception of direct quotes, no further citation will be given.

<sup>4</sup> John W. Kennedy, "P.O.W.," *Pentecostal Evangel*, November 10, 2002, n.p.

<sup>5</sup> Wilson, "War Reaches Baguio," 13.

<sup>6</sup> Lindsay, "Peace," n.p.

<sup>7</sup> Ibid., n.p.

<sup>8</sup> Kennedy, "P.O.W.," n.p.

<sup>9</sup> Ibid., n.p..

<sup>10</sup> Inez Sturgeon, *Give Me This Mountain* (Oakland, CA: Hunter Advertising, 1960), 56.

<sup>11</sup> Lindsay, "Peace," n.p.

<sup>12</sup> Johnson, *I Was a Prisoner*, 69.

<sup>13</sup> "From Japanese-Occupied Territory," *Pentecostal Evangel*, July 17, 1943, n.p.

<sup>14</sup> Johnson, *I Was a Prisoner*, 71

<sup>15</sup> Rena Baldwin and Blanche Appleby, "Our Remarkable Deliverance From Los Baños Internment Camp," *Pentecostal Evangel*, June 16, 1945, 2.

<sup>16</sup> Elizabeth Galley, "Interned Missionary Writes Home," *Pentecostal Evangel*, March 18, 1944, n.p.

- <sup>17</sup> Wayne E. Warner, "A Christmas Surprise in a World War II Prison Camp," *Pentecostal Evangel*, December 24, 2000, 28.
- <sup>18</sup> Galley, "Interned," n.p..
- <sup>19</sup> Kennedy, "P.O.W.," n.p.
- <sup>20</sup> Annette Newberry, "The Miracle Cow," in Gary B. McGee, *People of the Spirit: The Assemblies of God*, (Springfield, MO: Gospel Publishing House, 2004), 253–4.
- <sup>21</sup> Johnson, *I Was a Prisoner*, 82.
- <sup>22</sup> Wayne E. Warner, "1945 Liberation," *Assemblies of God Heritage*, vol. 5 no.1 Spring, 1985, 9.
- <sup>23</sup> Johnson, *I Was a Prisoner*, 127.
- <sup>24</sup> Ibid.
- <sup>25</sup> Ibid.
- <sup>26</sup> Lindsay, "Peace," n.p.
- <sup>27</sup> Karnow, (*In Our Image: America's Empire in the Philippines*), New York: Ballantine Books, 316.
- <sup>28</sup> Ibid, 321.
- <sup>29</sup> Lindsay, "Peace," n.p.
- <sup>30</sup> Ibid. n.p.

### Chapter 3: Regrouping and Moving Forward

- <sup>1</sup> Letter from Noel Perkin to whom it may concern, February 22, 1946.
- <sup>2</sup> Rudy Esperanza, "Pentecostal Convention in the Philippines," *Pentecostal Evangel*, March 23, 1946.
- <sup>3</sup> Minutes of the Eighth District Convention of the Philippine District Council of the Assemblies of God, April 24–30, 1950.
- <sup>4</sup> Letter from Oneida Brengle to Maynard Ketcham, March 20, 1956.
- <sup>5</sup> McGee, *This Gospel*, vol. 1, 173.
- <sup>6</sup> Letter from Maynard Ketcham to the missionaries of the PFF, April 14, 1958.

### Chapter 4: The Missionaries Come Again

- <sup>1</sup> Inez Sturgeon, *Give Me This Mountain*, (Oakland, CA: Hunter Advertising, 1960), 53.
- <sup>2</sup> Ibid., 56.
- <sup>3</sup> Ibid., 57
- <sup>4</sup> Elva Vanderbout, "Salvation Healing Revival in Baguio," *Pentecostal Evangel* June 19, 1955, 58.

- <sup>5</sup> Leonardo Caput, taped interview with the author, August 16, 2007.
- <sup>6</sup> Juan Soriano, "Pentecost in the Philippines," *Pentecostal Evangel*, August 7, 1948, n.p.
- <sup>7</sup> Julie C. Ma, *Ministry of the Assemblies of God Among the Kankana-ey Tribe in the Northern Philippines: A History of a Theological Encounter*, PhD Dissertation, Fuller Theological Seminary, April, 1996, 95
- <sup>8</sup> Leonardo Caput, taped interview with the author, August 16, 2007.
- <sup>9</sup> Letter from Oneida Brengle to Maynard Ketcham, March 20, 1956.
- <sup>10</sup> Oneida Brengle, "Filipino Students Go Forth," *Pentecostal Evangel* April 3, 1948.
- <sup>11</sup> Letter from Oneida Brengle to Maynard Ketcham, March 20, 1956.
- <sup>12</sup> Minutes of the Sixth Annual Convention of the Philippine District Council of the Assemblies of God.
- <sup>13</sup> Leonardo Caput, taped interview with the author, August 16, 2007.
- <sup>14</sup> Arthur and Edna Ahlberg, questionnaire for news story, 1959.
- <sup>15</sup> Jerry Gura, "Building Throughout the Years," *Bethel Light*, vol. 16. no. 2 (March, 2004), 3.
- <sup>16</sup> Minutes of the Eighth District Convention of the Philippine District Council, April 24–30, 1950.
- <sup>17</sup> Glenn Dunn, "Bethel Bible Institute," Northwest District Records, May 6, 1950, n.p.
- <sup>18</sup> John Paul del Rosario, "Portraits of True Leaders of Destiny," *Bethel Light*, vol. 14 no. 3 (March 2002), 5.
- <sup>19</sup> Ibid.
- <sup>20</sup> Glenn and Pauline Dunn, annual questionnaire to the Missions Department, July 1959.
- <sup>21</sup> Arthur Ahlberg, "In the Philippines," *Pentecostal Evangel* April 1, 1950.

#### Chapter 5: Missionaries and Early Ministries on Luzon

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# Led by the Spirit

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**President Emeritus, Asia Pacific Theological Seminary  
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Dave Johnson has been a follower of Jesus since his childhood, an ordained minister with the Assemblies of God (USA) since 1986, an Assemblies of God missionary to the Philippines since 1994, and the proud husband of Debbie (Langley) Johnson since 1997. Together, Dave and Debbie serve in the Bicol Region of the Philippines in evangelism, church planting, Bible school ministry, and until June, 2009, in mission leadership. He has an earned doctorate in Missiology from the Asia Graduate School of Theology-Philippines.

