The Mediator

A Journal of Holiness Theology for Asia-Pacific Contexts

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

Bridging Cultures for Christ
1 Timothy 2:5

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PREFACE

This issue of *The Mediator* focuses upon the topic of missions, a task that involves taking the message of the Gospel of Jesus Christ to the "uttermost parts of the world" (Acts 1:8) in terms and ways to which the people of the world can respond. Unprecedented opportunities exist today for spreading the Good News, but along with these opportunities come significant challenges. Perhaps one of the biggest challenges is the matter of spirituality.

The call to *Be!* and the call to *Go!* are rooted in the character of God. The Bible mentions two essential commands for followers of Jesus Christ: "Be holy as I am holy" (Lev 11:1; 1 Pet 1:16), and, "Go into all the word and preach the good news to all creation" (Mark 16:15; cf. Matt 28:19-20).[1] Both commands are rooted in the character of God, and both commands leave no option. Jesus told His disciples before He ascended into heaven, "You will be witnesses about me in Jerusalem, Judea, Samaria, and to the end of the earth" (Acts 1:8). As the Holy Spirit began to change them from the inside out (see the events on the Day of Pentecost in Acts 2:1-13), there grew within them the drive to follow in their Master's footsteps by offering the people of their world the Good News of the Kingdom of God (Mark 1:15). Something must

[1]All Bible quotations are the author's own translation. Both in Mark 16:15 and Matthew 28:19, the word "go" is often translated as an imperative but is in fact a participle dependent upon the main verbs which are "preach" (Mark) and "make disciples" (Matt). There are two options for "go": take it as an independent participle with imperatival force, or assume the imperatival force from the context, for it is in the going that we make disciples and preach. The latter is assumed in the above quotation.

have happened to the cowering, frightened disciples we find fleeing from the Garden of Gethsemane (Matt 26:56). Peter the fearful denier (Matt 26:69-75) became Peter the courageous prophet of hope (Acts 2:14-47).

The link between holiness and missions is rooted in the *imago Dei*, the image of God. The Old Testament teaches that we have been created in the image of God (Gen 1:26-27; 5:1; 9:6). What constitutes this image has been debated by theologians, but in some way, we reflect the person and character of God. Perhaps more profoundly and significantly, we have been created for relationship with God. After Adam and Eve sinned in the Garden of Eden, their relationship with God was broken and some aspect of the divine image was lost. When the divine-human relationship was shattered by sin, every other aspect of life was affected. Throughout its pages, the Bible pursues the restoration of this broken relationship. The Old Testament ends looking forward to the needed change (Jer 31:31-34; Ezek 18:31; 36:26), and the New Testament ends reflecting upon the completion of this change (Rev 21:1-5). The answer to this predicament lies in Jesus Christ.

One of the essential qualities of God as described in the Bible is His holiness. As the cherubim gathered around the great *merkabah* of God, they thrice repeated, "Holy, holy, holy is the Lord Almighty" (Isa 6:3). Moses sang in Exodus 15:11, "Who is like You among the gods, O Lord? Who is like You, majestic in holiness, awesome in glory, able to do miracles?" God's holiness is both positional (the transcendent Creator, perfect in all His ways) and moral (righteous and without sin) (Ps 77:13; 99).

All those who wish to be in relationship with the holy God must also be holy. Being made in the image of God implies that we are to model God's moral purity and sinlessness. We are to be different than the fallen world around us and be made sanctified vessels for divine use. H. K. LaRondelle states that "the theological qualification of man as the *imago Dei* contains the implied religious-moral kerygma that man is called to reflect and honor in his character and life, in his authority and

dominion over the earth, the very perfection of character of his Maker."[2] We were created to reflect the holy character of God, for it is only in having that quality can we be in communion with God (see Heb 12:14).

The problem, however, is that this high calling is impossible because of the curse we have inherited from Adam and Eve: a fallen nature that moves us to acts of disobedience (Rom 5:12). In this *natural* condition, we are out of touch with God and unable to find our way back to Him. But while we are in this desperate situation (Rom 5:6), God restores within us the ability to choose Him. John Wesley wrote, "For allowing that all the souls of men are dead in sin by *nature*, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called *natural conscience*. But this is not natural: It is properly termed *preventing grace*."[3] God in Christ makes it possible for us to be in a new covenantal relationship with Him (Luke 22:20).

The Bible also speaks about the seeking God who is interested in restoring the fallen human race. For God loved the world so much that He gave the gift of His Son with the purpose that those who believe might experience eternal life in relationship with Him (John 3:16). When God communicates with the world, He speaks love, for divine love is grace reaching out to the human race seeking wholeness in relationship as was experienced by Adam and Eve in the pristine Garden of Eden (cf. Gen 3:9; Rom 5:10; 2 Cor 5:18-21). The covenantal God reaches out to the rebellious human race seeking reconciliation and offering newness of life (Rom 6:4).

The image of God can be restored to us as a gift of grace through Jesus Christ (Rom 8:29). The resurrection power of God recreates the fallen person bound by the trap of Adam into a new creation (2 Cor

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[2]H. K. LaRondelle, *Perfection and Perfectionism* (Berrien Springs, Mich.: Andrews University Press, 1984), 68.

[3]John Wesley, *The Works of John Wesley*, ed. Thomas Jackson, 3rd ed., vol. 6 (reprinted Kansas City, Missouri: Beacon Hill Press, 1986), 512.

5:17). Christ came as the Second Adam to reverse the curse of the First Adam (1 Cor 15:21-22, 45). Where the First Adam lost the image and destroyed relationship, the Second Adam restores the image and recreates relationship. When we come to Jesus Christ in submission to His lordship and authority in our lives, a miraculous transformation back to the divine image takes place from one degree of glory to the next (2 Cor 3:18). We become who we were meant to be *in Christ*. The barriers erected by sin are destroyed and the result is reconciled relationship and restored fellowship with God (Eph 2:14-16). Irenaeus said, "Christ became what we are, so that we might become as He is."[4]

This transformation radically affects every aspect of our lives. Where disobedience used to be the way of life, openness and submission to the leading of the Holy Spirit become the paradigms for believers (Gal 5:24-25). No longer does one think the ways of the world, but one has the *mind of Christ* (1 Cor 2:16). Thus, theologically, obedience links holiness and missions.

At the heart of holiness and missions is obedience. Jesus told His disciples, "If anyone would come after me, that person must deny self and take up his cross and follow me" (Mark 8:34). Taking up our cross is not simply a matter of self-denial, as is most often interpreted, but also involves becoming channels of God's grace shown on the Cross of Christ. We *take up* our cross in order that we might be effective in *proclaiming* the Cross. To carry one's cross is intricately related to loving one's neighbor—who may be an atheist, Buddhist, Hindu, secularist, or other soul lost to sin. The Cross is the path to service. "Love is defined by this: not that we have loved God but that He loved us and sent his Son as the means for restored relationship from the brokenness of our sins. Beloved, since God has loved us this way, we should also love one another" (1 John 4:10-11).

What hinders effectiveness in both holiness and missions is disobedience and selfish-ambition. What often is a major struggle for missionaries comes not from those to whom they minister but from

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[4]Irenaeus, *Against Heresies*, Preface, Book V.

those *with* whom they minister. Some of the greatest stress for missionaries comes from living and working with other missionaries! Why is this so? Essentially, it comes down to a lack of being in the image of God, from not having the mind of Christ which loves and accepts unconditionally. Sin hinders the effectiveness of any mission strategy. Holiness is not a necessary guarantee of success in missions from the world's perspective or according to human standards, but holiness can bring unity and community in purpose as we seek to be like the seeking God. Being in the image of God allows us to love one another and love unbelievers with an unconditional love. Missions and holiness cannot be separated.

It is apropos that we begin this issue on missions with a call to be like the holy God through the last sermon preached by our former president, John Nielson. Dr. Nielson preached a series of sermons in the APNTS chapel for spiritual deepening week before he and his wife, Janice, departed for a new assignment. His transcribed message is clear, engaging, and challenging. After this clarion call, we offer a series of articles that explore the task of sharing the Gospel from historical, theological, and practical perspectives. It is hoped that this issue of the journal will not simply inform readers, but encourage them to enter into the dialogue and task that lies before the church. If readers would like to dialogue further about topics mentioned in this issue of *The Mediator*, please find the discussion board posted at http://www.apnts.com.ph/discus.

David A. Ackerman, *Editor*

RESPONSIBILITIES—NOT RIGHTS

John M. Nielson

From a Sermon Preached in the APNTS Chapel on July 19, 2001

This week, we have been discussing the upside-down world of Jesus Christ. It is described in that great Sermon on the Mount that He preached to the people at the beginning of His ministry. The only possibility for us to make that vision a reality in our lives is through the total surrender to God that is described in the twelfth chapter of Paul's epistle to the Romans—as we discussed yesterday.

That holy living as Jesus described it is (1) "being before doing." It is (2) an internalized, intensified morality; judged on the inside—a righteousness that is more difficult than that of the Scribes and Pharisees. It is (3) an *internalized* righteousness. The good things that we do must be done for the right reasons. If they are done to serve ourselves and our reputation, they are not pleasing to God. Our charity, our praying, our fasting must be done for God and for fellowship with Him. (4) We are to be servants of God alone. (5) We are to be compassionate, and not judgmental toward others. (6) We are to know that this way is possible, but that (7) it is a narrow, difficult way and few will find it. And (8) we must live so that this life is evident in our lives. We must not be wolves disguised as sheep. We must be trees bearing good fruit. We must build on the rock—and that must be evident when testing comes to our lives.

For these things to happen, we must surrender to God (1) our bodies, (2) our minds, and (3) the throne of our lives. And (4) we must dedicate to Him all of the talents and abilities He has given to us naturally or by the gifting of His Holy Spirit. (5) We must allow Him to transform the very reactions of our lives—our personalities, our

lifestyles—so that we reflect the Christ-likeness that is expected of those who bear the name of Christ. As we look at that litany of do's and don't's in the twelfth chapter of Romans, we realize that they are very different from the world; and if we live that way, we will not look like the world around us. We will be upside-down in the eyes of the world. Today's message has only one point which also serves as the introduction and the conclusion:

The Christian way of living is not to demand my rights but to fulfill my responsibilities.

This is just one of those upside-down truths that Jesus and the Word of God teaches us, an inescapable truth—as I hope you will understand in a few moments—that will radically turn our lives upside-down.

I got to thinking one day that I could not recall a time when Jesus ever demanded His rights. So I sat down and read the four gospels through twice in one day, looking intentionally for any time when Jesus demanded His rights. And I could not find any. I looked into the life of Paul and realized that there was only one time (maybe one and a half) that he demanded his rights. The basic time was when he demanded his right to be tried by Caesar. And, though the ones who examined him had found no fault in him, because of his demand to be heard by Caesar, to Caesar he went—apparently—ultimately to his death.

I began to study again the gospels, the writings of Paul, and the other New Testament writers to see if they taught us to demand our rights, and I could not find any such command. However, it seems that demanding rights is a very integral part of the societies that shape us and of our natural mind-sets. Demanding rights comes naturally. Demanding rights is the essence of selfishness, and selfishness is the essence of sin.

No conflict is started over the desire to fulfill responsibilities. Virtually every conflict in the world is started over the demanding of rights. What is going on around the world today? Two peoples in the Middle East are claiming *their* rights to what we call the Holy Land. In the former Soviet Union and in the Balkans, the same conflicts are

taking place. In Ireland, it is going on. Here in the Philippians, it is happening—two groups of people demanding their right to rule, their right to space, their right to make the decisions. Look at life in the dormitory, look at it in a family, look at it in all of the situations of life—conflict arises over two people or groups of people demanding their rights to be treated in a certain way or to have things their way. But when we focus on fulfilling our responsibilities to one another, seldom, if ever, is conflict created.

I would have you notice that we are born demanding our rights. The child in the womb does nothing, and the mother does everything. She walks, she eats, she drinks, she nourishes that child for nine months. And when the child is born, he demands his rights and expects to be taken care of in every way. The child gets hungry and screams, and we rush to feed him. If he wakes up and is uncomfortable, he screams, and we try to find what is wrong. If the child needs his diaper changed, he screams, and we rush to change him and get him all fixed.

Have you noticed that infants of just a few weeks old have a built-in altimeter? They know whether you are standing or sitting. You put that child over your shoulder and you sit in a chair, and it will begin to scream and say, "Stand up!" and we stand up, and it stops. We sit down again, and it begins to scream. Even though it has not changed *its* position, somehow it knows we have become comfortable, and it demands "its rights"—and we obey. And so it goes.

The first functional words a child seems to learn in virtually every culture are "*No!*" and "*Mine!*" It begins very early. Even before they can speak, they will grasp and take away. They will resist your taking something from them—*This is mine! No! I will have it my way!*— over and over again. If we as parents give in to those demands and let them rule, we are teaching them that it is acceptable to demand their rights, and that they should expect people always to give in to what they demand.

We are born that way. We function that way as infants and children. They go to the supermarket with us and look at the Cocoa Puffs, and they want *that* cereal and not Corn Flakes, and they demand their rights and they kick and scream—and we give in!

Advertising promotes this mind-set. McDonald's used to sing, "*You deserve a break today, so get up and get away to McDonald's!*" Burger King says, "*Have it your way!*" Kentucky Fried Chicken says, "*You've got a right to chicken done right!*" One beer company says, "*Grab all the gusto you can get!*" Advertising over and over again tells us to do it! take it! be whatever we want to be—do it the way we want and take our share from society.

The great causes of the last decades have been based on demanding rights. Student rights, minority rights, women's rights, equal rights, human rights, consumer rights, gay rights, labor rights, animal rights, abortion rights, children's rights—every one of the things that gets people out on the street campaigning is a matter of demanding rights from somebody else. Yet the Bible never teaches us to do that; in fact it teaches us the opposite.

Even when it comes to Scripture, we handle Scripture on the basis of demanding our rights from it. Most of the verses we memorize are promises of God. I have had an idea for years. You know the "Little Promise Box"? You take one out in the morning and read it with breakfast and hang on to it all day. I have a project in my computer. It is all finished. There are over 600 commands in the New Testament about how we should live. I have this idea about having a "Command Box" from Jesus. Every morning you wake up and with your breakfast you take out a command like, "Don't be angry," or, "Love your neighbor," or, "Be generous with those around you," and you live by it that day. And I thought of getting the Nazarene Publishing House to produce it and sell it—but I know they will not, because it will not sell. You and I and nobody else will buy it. We want the promises, not the commands. And that is what we memorize. When we are in trouble, we go to Jesus and demand our rights: "Here's the promise, it says it right here . . . You are supposed to do this and I am here to get my fair share of Your kingdom."

Do you see how ingrained it is in us to demand our rights?

Now I am not saying that Christians do not have rights. I believe in rights. I am grateful to come from a country, like many of you do, that protects the rights of all people. I believe in those rights. I am not

saying that a Christian does not have rights. I am saying the Christian does *not* have the right to *demand* those rights.

There are a number of scriptures that speak about this:

Matthew 5:11 - When you are persecuted, you do not have the right to complain. You have the responsibility, Jesus said, to consider yourself blessed.

Matthew 5:23 - When you come to the altar and you come with your gift and with your prayers, and you realize that your brother has something against you, you do not have the right to say, "Well, he ought to come make it right." Jesus said that you have the responsibility to get up from the altar and go find your brother, and be the agent of reconciliation with him, and *then* come and present your gift to God.

Matthew 5:38-42 - Jesus said to love your enemy, go the second mile. If somebody punches you in the face, you do not have the right to punch him back; you have the responsibility to turn the other cheek. When he takes your coat, you do not have the right to take him to court; you have the responsibility to give your cloak as well.

Matthew 7:1-5 - When you see a problem with somebody else's life, you do not have the right to try to fix it; you have the responsibility, Jesus said, to look after the issues in your own life and to take care of them.

Matthew 20 - Jesus talked about the man who hired laborers in the vineyard. Some began about at six o'clock in the morning, some at ten, some at noon, some at three, and some at five, and those who only worked an hour got the same as everybody else. When those who worked all day began to demand their right for more pay than those who worked only an hour, Jesus said, "You don't have the right to demand that. If I want to be generous with everyone, I should be able to do that. You have the *responsibility* to do what you promised to do—to do a day's work for a day's wage."

Matthew 26 - Jesus was on trial. We realize that if there was ever a time when He could have demanded His rights, it was then. But He did not. An illegal trial, with lying witnesses, held in the middle of the night,

false charges, the potential of a death sentence—yet He still remained silent. He did not demand His rights.

Matthew 20, Luke 14 - James and John talked to Jesus. They thought they had the right to be Secretary of State and Secretary of Defense, to sit on the right and on the left of Jesus in the coming Kingdom. Jesus said, "I don't have the right to give that. And you don't have the right to demand it. You have the responsibility to become the slave of all!" Later, He cautioned, "Do not think you have a right to sit at the head table with all the important people. If you sit down there, somebody will come and take you out of that place and put you way at the end somewhere. You have the responsibility to take the lowest seat and not the highest one."

Luke 15 - Do you remember the story of the prodigal son? How did the younger son get into trouble? By demanding his right to his inheritance—"I want it early, I want it now, and I demand the right to do what I want with it wherever I want!" And he ended up drunk, broke, and a companion of prostitutes, finally coming home desiring only to be a servant. And then the older brother demanded *his* rights. "Why does *he* get a banquet? Why does *he* get the robe? Why does *he* get the ring and the new shoes? Why does *he* get the fancy feast? I've been faithful here all the time doing my thing. *I've* got a right to all of that first." And the father rebuked him and said, "No, you have the responsibility to celebrate the fact that your brother who was dead is alive again."

John 13 - The night that Jesus was betrayed, Peter and John, who had been given the task of preparing for that meal in the Upper Room, had failed in their responsibilities to get a servant to wash the dusty feet of those who had arrived. Jesus could have said, "You call me Master and Lord and you are right, I am. One of you go get a basin and towel and come wash my feet." He did not do that. *He* got the basin and towel. *He* went and washed their feet and said, "I am teaching you something. You are to serve one another, not lord it over each other. In the rest of the world, those who are in charge are kings; but in My Kingdom, those who are in charge must become servants."

John 15 - In those last hours with His disciples, Jesus said to them, "You don't even have the right to hang on to your life. Love one another. Greater love has no one than this, that he give up his right to his life for his friend. You are my friends." And He walked out the door to give up *His* life for them.

John 21 - Jesus says, "Peter, do you love me?" Peter says three times, "Yes, sort of." And then Jesus tells him that when he is old, he will die in a particular way. Understanding what Jesus meant, Peter says, "Well, what's going to happen to John?" (Most interpreters conclude that Peter's focus is on whether John is going to have as bad a deal as Peter is going to have—whether what happens to him is going to be better or worse than what happens to the other disciples.) And Jesus says, "That's none of your business. That's not your right to know *nor* to worry about. Your responsibility is simple: follow me."

Acts 26 - Paul makes his appeal to Caesar and demands his right and gets into trouble.

1 Corinthians 6 - Paul deals with people demanding their rights throughout a number of chapters in this letter. He talks about the fact that in Corinth, they have begun taking each other to secular court, Christian against Christian, demanding their rights from each other. And Paul says these lawsuits are out of order. He says in verse 7, "The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers."

In *Chapter 7*, he talks about the rights of husbands and wives in the marital relationship, and the fact that the responsibility is not to demand one's sexual rights but to seek to fulfill the sexual responsibilities one has toward the other.

In *Chapter 8*, he talks about food given to idols, and whether or not it is right to eat such food. He says that the one for whom it is not a problem, who considers himself strong in that regard, must give up his right for the sake of his weaker brother. Look at 8:13: "Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again

so I will not cause him to fall." Instead of demanding my right to eat meat, I will fulfill my responsibility to do without it for the good of my brother.

In *Chapter 9*, he is talking about his rights as an apostle, and he claims that he has those rights. But in verse 12, he says, "If others have the right of support from you, shouldn't we have it all the more? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ." Verse 15 says, "*But I have not used any of these rights*."

All throughout the Gospels and the Epistles of Paul (and I could also take time to show you similar passages in the General Epistles), we are taught to fulfill responsibilities, not to demand rights. The Gospel is telling us, by example in the life of Jesus and in the life of Paul, not to demand our rights. The teachings of Jesus and Paul and the others in the New Testament are telling us to fulfill responsibilities, not to demand rights. Yet here we are in our natural humanness—born, taught and trained by everything around us to demand our rights.

Let me try to make it a little more specific and plain, if I can. It begins in Ephesians 5:21: "Submit to one another out of reverence for Christ. Wives, submit to your husbands." Unfortunately, in the NIV, the paragraph break comes between verses 21 and 22. The thought begins in v. 21: Submit to one another, wives and husbands, submit to one another. Wives should submit to your husbands as to the Lord.

Read that Janice, it's right there. Did you get that? That's for you, woman!

Oh no—I do not have a right to say that. That is not addressed to me. That is addressed to her. In some countries, you can be arrested for opening somebody else's mail. That is not my mail.

Verse 25 - *John, love Janice just as Christ loved the Church. And give yourself up for her to make her holy, cleansing her.* All down through these verses I find my mail—that I am to love Janice with the kind of love and with as much love and concern and care as Christ has for the Church. I have the responsibility to be for her all of those things that she needs. (And it is up to *her* to listen to what God is saying to *her* about what she should do toward *me*.)

A salesman came frequently to our church in Denmark. With all the churches in Denmark, he wondered why we were there building another one, what we believed, and so forth. Part of what I tried to explain to him was the fact that we believed that the gospel was intensely relevant to how we lived our lives, and that if we lived by the Bible and put Christianity into practice, our society would be transformed. I went to this passage of Scripture and explained it to him, and I said,

"Suppose my wife and I are both living by this principle of mutual submission. Suppose we are both living by the principle of not demanding our rights from each other but of fulfilling our responsibilities to one another. Now," I said, "suppose we have a disagreement. Maybe it is a very strong disagreement, and maybe it gets heated and we exchange words with each other and say some things we should not have said. I do not have the right to go over to that corner and say, 'She is wrong, she knows she is wrong, and there is no use talking to her until she admits she is wrong! And when she gets good and ready to admit that, then I will talk to her. But until then, I am going to go over here and do something else.'

"I don't have the right to do that. I have the responsibility to be the first one to go to her and to make the apologies and to build the bridge and to make things right.

"*She* does not have the right to go over to that corner and say, 'He always thinks he is right. This is one time he is not, and I am not going to give in to him until he admits it. And I am not hungry anyway. I would like to lose some weight. He can fix his own supper tonight.' No, she has the responsibility to beat me to being the one to build the bridge."

And I said, "if both of us do that, what would the result be?" And my Danish friend said to me, "Oh, if everybody lived like that, arguments would not last long at all. There would not be any divorce in the world!" What a wonderful way that would be to live.

I have traveled a lot, and I have tried to bring *pasalubongs* home to Janice frequently. She is always on a diet, so I could not bring a box of

candy, and ice cream would melt (she probably would not eat that anyway). So it got harder and harder to bring something with me. I was in Chicago, I think it was, and in the airport they were selling flowers. I bought her a single, long-stemmed red rose, and took it on the plane so that when she picked me up, I could hand it to her. When I got on the plane, the stewardess said, "You're either a thoughtful husband or you're as guilty as sin. Something is wrong!"

Suppose I arrived home and walked in the door and said, "What happened?! You weren't at the airport—I had to get home alone by the bus. And I don't smell supper cooking. I've been traveling all day; where's my meal?! And you should have been baking my favorite cookies or brownies or cake or something. I want to sit down and watch the football game tonight. What's the matter with you anyway? You've been home all day–*haven't you done anything?!"*

If I get a plate of cookies, it will probably be right in the face.

But suppose instead I came home and say, "I was able to get a bus and figured something was wrong—are you okay? Here is the rose I brought you. I know you've been busy working over at the college and taking care of the kids. I don't have a lot of cash, but let's go out tonight to eat. Let's go to that 'golden arches' place, that fancy restaurant, and we'll eat together. You won't have to fix a meal and do dishes and clean up, and we'll have some time together." She might be so impressed she would bake my favorite cookies before the football game starts!

We all respond better to kindness than to anger. And if I devote all of my time and energy to fulfilling all of *her* rights to security, being cared for, her sexual needs, her protection—then all of her rights are cared for. And if she devotes her life to fulfilling her responsibility to me, all of *my* rights are cared for, and all of *both of our rights* are cared for—out of love, not out of demanding and selfishness and conflict.

That is what God has in mind, that we in our marriage submit to one another as if the other was the Lord, and to serve one another and to fulfill responsibilities—not to fight and fuss and fume and demand our rights from each other.

Read this throughout the whole passage and apply it to your life.

At the beginning of chapter 6, Paul writes, "Children obey your parents in the Lord." We parents love that verse, don't we, for our kids? But that is not my mail. Mine is, *John, as a child, honor your father and mother, and as a* ***father****, don't drive your children crazy!* That is what verse 4 means in my loose paraphrase. *Don't defeat them; instead, bring them up in the training and the instruction of the Lord.*

Then Paul turns from the husband-wife relationship and the parent-child relationship to the work relationship. He says, "Employees, obey your earthly masters with respect and fear and with sincerity of heart just as you would obey Christ. Employees, obey your earthly masters, not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve them wholeheartedly as if you were serving the Lord, not men, because you know the Lord will reward everyone for whatever good he does, whether he is employer or employee, slave or free." And every employer would say *amen* to that!

The gospel turns the world upside-down with the few words at the beginning of the next verse: "And employers, treat your employees the very same way." You would not need a trade union if employers did.

Do you see what I am saying? Do you see what the *gospel* is saying to us? That in this one small area of life, how radically different what God expects of us is from what the rest of society tells us, what comes naturally to us? God is not content to treat us just as though we were merely forgiven. God is concerned to totally transform our lives and to turn upside-down the ways we interact with each other—as professors and students, as students in the upper bunk and the lower bunk, as persons in the dormitory whose neighbor in the next room types too late at night on a noisy, old-fashioned typewriter and likes the wrong kind of music.

It will take work to be different. It will take the work of the Holy Spirit in our lives, but we will have to cooperate with Him. Paul said to Timothy, "You have to train yourself to be holy." You will have to work at it. You have no idea what God could do if you give up your rights.

Do you remember the little boy with the lunch? Nobody else thought to bring one to the revival meeting that day, but he did. Everybody else got hungry, but he had his lunch—five loaves and two fishes. Some big guy came and wanted to take his lunch away; and he could have said, "My lunch? I'm the only one smart enough to bring one. I've got a right to eat my own lunch!" But he gave up his right to that lunch and a miracle occurred. Five thousand, plus women and children, were fed that day. It could not have happened unless he gave up his rights.

Peter was on the housetop in Joppa. It was noon and he was hungry. He was praying and fell asleep. A sheet came down from heaven and a voice: "Rise, Peter, slay and eat!" And he looked at what was in the sheet and said, "Oh no, Lord! Those are all unclean animals. I've been trained by my culture not to eat those things." And God said, "If I call it clean, Peter, don't you call it unclean." And it happened a second time, and it happened a third time. Just then there was a knock at the door. Peter still did not understand the meaning of that vision, but some men came to the front door. They were Gentiles; they wanted him to go to the home of Cornelius, the Gentile. *Unclean!* To enter that home. *Unclean!* To preach the gospel to him. *Unclean!* To break bread with him. *Unclean! I don't do that Lord!*

"But if I have called it clean, Peter, don't you call it unclean."

Then Peter understood the vision. He went to Cornelius and took the gospel to the Gentiles. He came back to Jerusalem and defended going to the Gentiles to the rest of the Church and prepared the way for the ministry that Paul would have to the Gentiles in the future.

There are things in your life and mine that are baggage which we carry from our cultural upbringing and from how society has formed us. Peter was already a disciple of Christ; he had lived with Him for three years. He had stumbled and fallen and gotten back up again. He had been filled with the Holy Spirit. He was mightily used of God to win thousands in a day. He had been miraculously changed by the power of the gospel. But he had never noticed that if he hung on to that cultural concept from his past, he could not be used by God the way God

wanted to use him, and the church he built would be narrow and deformed. He faced a new truth. It did not mean he was not saved; it did not mean he was not sanctified. It meant that God was trying to show him something new.

And maybe you have lived all of your life to this point demanding your rights from your parents, from others in the dorm, from your professors or your students or whoever. You have lived all of your life demanding your rights, and you never realized before how thoroughly the Scriptures teach us that *that* is not the Christian way to live.

I was praying with a lady at the altar after preaching this sermon once, and she said, "If I change . . . I mean my whole life has been the other way—my husband won't know me! Everything in my life will change if I allow God to turn this upside-down. Every relationship in my life would be different. I don't know if I have the courage to do that." But she did it.

I remember a teenager who went home after camp having allowed God to show her this new light and for her to say "yes" to it. Her parents came to me and said, "What in the world did you do to Lizbeth at camp? She's not like the teenager she used to be. She's offered to help around the house; she has been polite, her whole attitude toward us has changed!" She had let God actually turn her upside-down.

This lifestyle is only possible when you are a child of God and guilt is gone. If you are living under a burden of guilt for sin, you won't have the courage or the strength for this to happen.

This will only happen if you are filled with the Holy Spirit, and sin and self-centeredness have been purged from your life.

You can only do this if you walk daily in the light of Jesus Christ and in the power of the Holy Spirit. You will only be able to do this if you are willing to back up, apologize, start over again and persistently pursue the goal.

I'll blow it with Janice, and I'll do it wrong. I'll have to go back quickly and say, "Janice, I'm sorry. I slipped there. I started demanding my rights again. I'm sorry. But I'm not going to give up living the way

Jesus taught us to live." This is what it means to be measured by the fullness of Christ. This is a part of being before doing. This is Christ-likeness.

I talked to some student leaders once about it. They said, "But if I really lived like that, other people would take advantage of me. I'm not going to be somebody's doormat. They're not going to walk all over me. They'd just take advantage of me, and that wouldn't be right." I remembered that people took advantage of Jesus too. There were times when He let them walk all over Him. I had better be willing to let that happen as well, if I am going to be His disciple.

It might turn you upside-down; and you might look funny to the rest of the world; and you might spend the rest of your life going around on your head, looking the world in the ankles — but for the first time in your life you will be able to look God in the eye! If we did that, it would start a revolution on this campus that could change the world.

I dare you.

FAITHFUL:
THE CHURCH OF THE NAZARENE IN NORTH CHINA

Floyd T. Cunningham

The Church of the Nazarene worked by comity arrangements in North China among Mandarin-speaking rural peasants in northwestern Shandong and southern Hebei Provinces. This was an area plagued by natural and human-made problems. Across the three decades of work in this area of China, the ministry of the church was well balanced. Without hesitancy the church conformed to the patterns and expectations of other missions in China. In addition to energetic village evangelism, the church undertook famine and flood relief projects, educated boys and even girls and old women as well as ministerial students, and established a hospital. These enterprises flowed as much out of compassion as out of evangelistic concerns, though the missionaries rarely, if ever, separated the two. The spiritual needs were acute, as the missionaries perceived them. Education and medicine as much as the Bible could dispel the superstitious customs and ancient traditions that, as the missionaries saw it, kept the people in spiritual bondage.

Outside events affected the missionaries both in spirit and in behavior. Social and political changes swirling around the mission field made an impact on missionaries' actions. In very concrete ways the attempt of the mission to meet immediate needs often outweighed other considerations of philosophy and policy.

In some respects the mission lagged behind other fields such as Japan and even India in the development of a district. In spite of the fact that Chinese leaders had been pressing missionaries for several years to allow them a louder voice in the affairs of the church, there were only

three ordained Chinese ministers when the missionaries left North China, and all three fled to the south during or after the war. Actually having no Chinese district organization may have benefitted the church in some ways as a loose but effective band of Chinese lay pastors and itinerants pressed the work forward for decades without contact with or support from the general church. Future events seemed to bear true what one Chinese told a departing missionary in 1940: "You do not need to be ashamed to go back to America; you have lots of 'face' as you return home. . . . You can say that you left behind you in China a self-governing, self-supporting church."[5] Because the church in North China was markedly evangelistic, it was able both to maintain itself and convert thousands to the Christian faith.

There was a fleeting contact with the field in 1947, but by then Mao Zedong's Seventh Army was in control of the area. So the Nazarene Church turned its attention to the South, where both missionaries and national leaders concerted an effort in Jiangxi Province for about 20 months, 1947 to 1949. Then that area also fell to the Communist government. In the middle of the 1950s Nazarenes officially entered Taiwan, and in the 1970s Hong Kong, but in neither of these locations was there much connection with the original work in North China.

Before the Nazarene Work

Being at the crossroads of Shandong, Hebei, Henan and Shanxi provinces, political and criminal activity surrounded the area assumed by the Nazarenes. Natural disasters related to the Yellow River's frequent flooding combined with antagonism toward both the imperial rule in Beijing and foreign intervention in Chinese affairs to produce political and social rebels in the area by the late nineteenth century. The imposition of textile manufacturing by foreign concerns misdirected labor and further worsened the economic situation. So young men turned against order and law. These young men included the Boxers,

[5]John W. Pattee, "Effect of the War on the Churches of Chengan County," *Other Sheep* (October 1942): 12; and Pattee, *Hazardous Days in China* (Pasadena, CA: the author, n.d.), 103.

who arose in this region, and others who engaged in banditry. Those seeking to escape from the law could easily do so by crossing provincial borders.[6]

Roman Catholic mission activity in the area that became Nazarene preceded the Protestant work. The Catholic mission was represented by mostly German and Belgian friars of the Society of the Divine Word and Jesuits who had been active around Daming as early as the seventeenth century. They protected converts, some of whom were suspected criminals, from local officials. In eastern Shandong in the late 1890s the friars called in the German militia to protect them, their property and churches, and their converts. Protestant missionaries, who began to arrive in eastern Shandong Province in the mid-1860s, likewise advocated foreign intervention to protect their interests. Some local Chinese embraced Christianity in the desire both to reap financial rewards and to escape from government authorities. The missionaries faced hostile political forces. The Chinese gentry resented intrusion upon their established Confucian-based order. The alliance between the imperial state and foreign powers in the late-nineteenth century caused discontent on local levels with Christian churches. The reputation of Christianity in the region was abysmal at the end of the century.[7]

The inevitable outbreak against foreign control came in 1900 following a great drought. The Boxers believed themselves to be possessed by spirits. They attacked both Roman Catholics and Protestants. Shandong and Hebei Provinces were centers of violence against missionaries. Many missionaries welcomed not only foreign intervention to end the rebellion, but also the humiliating concessions from the Chinese that followed. The establishment of a Republic under Sun Yat-

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[6]Joseph E. Esherick, *The Origins of the Boxer Uprising* (Berkeley: U. of California Press, 1987), 68-95.

[7]Esherick, *Boxer Uprising*, 88. On Roman Catholic work see Edward J. Malatesta, "China and the Society of Jesus: An Historical-theological Essay," paper presented at the Symposium on the History of Christianity in China, Hong Kong, October 2-4, 1996, pp. 40-43 (cited with the permission of the author).

sen reinforced confidence among missionaries. After decades of working for the end of opium addiction in China, by 1911 missionaries began to see local Chinese officials enforce an end to opium trade with India and reduce local production. Until the next wave of anti-foreignism in 1927, calmness toward Christianity dominated Chinese society.[8]

Into this now relatively stable political and religious climate, Horace Houlding, his wife, and a group of young missionaries established the "South Chili Gospel Mission" in southern Hebei Province. The Houldings had first arrived in Tianjin in 1896, and had worked unconnected with any society. Fleeing to the United States after the Boxer Rebellion, the Houldings found that news of the Rebellion and its martyrs had peaked interest among American Christians toward China missions. The Houldings had little problem recruiting a group of young missionaries, whom they took with them when they returned to China in late 1901. After language study in Tianjin, the band established a headquarters near Daming. They were among the first missionaries to enter the area after the Boxer Rebellion. The missionaries claimed that though there were Moslems in Daming, who in fact warmly greeted

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[8]See John L. Nevius, *Demon Possession and Allied Things*, 3rd ed. (New York: Fleming H. Revell, n.d. [1st ed., 1894]), 17-40; Isaac Ketler, *The Tragedy of Paotingfu*, 2nd ed. (New York: Fleming H. Revell, 1902); Geraldine Taylor, *Pastor Hsi (of North China): One of China's Christians* (London: Morgan Scott, 1903), xiii-xiv; Paul A. Varg, *Missionaries, Chinese, and Diplomats: The American Protestant Missionary Movement in China, 1890-1950* (Princeton, NJ: Princeton U. Press, 1958), 31-50, 86-87; Stuart C. Miller, "Ends and Means: Missionary Justification for Force in Nineteenth Century China," in *The Missionary Enterprise in China and America*, ed. John K. Fairbank (Cambridge, MA: Harvard U. Press, 1974), 273-282; Kuang-sheng Liao, *Anti-Foreignism and Modernization in China: 1860-1980*, 2nd ed. (Hong Kong: Chinese U. Press, 1986), 39-52; Murray Rubinstein, "Witness to the Chinese Millennium: Southern Baptist Perceptions of the Chinese Revolution, 1911-1921," in *United States Attitudes and Policies Toward China: The Impact of American Missionaries*, ed. Patricia Neils (Armonk, NY: M. E. Sharpe, 1990), 154, 166-167; Kathleen L. Lodwick, *Crusaders Against Opium: Protestant Missionaries in China, 1874-1917* (Lexington: University Press of Kentucky, 1996), 166-167, 171-172, 182-185; and Paul A. Cohen, *History in Three Keys: The Boxers as Event, Experience, and Myth* (New York: Columbia U. Press, 1997), especially 96-118, "Mass Spirit Possession."

them, there were only two known Chinese Christians in the city. French Jesuits entered Daming in the same year. The Gospel Mission band eventually numbered as many as 76 persons living in nine cities within a radius of 60 miles from Daming. Their work included three "higher" primary schools.[9]

Among the first missionaries in the Houlding group were some with holiness movement affiliations. For instance, Jacob Kohl and Mary A. Hill were members of Phineas Bresee's Church of the Nazarene in Los Angeles. Houlding stationed Kohl, who arrived in China in 1903, in a crude house two miles from Daming, where he labored, with only one three-month furlough, until his death in Shanghai at age 52 in 1919.[10] Hill, who had served for a year as principal of the Nazarene school in Los Angeles, eventually served in China for over 30 years under the National Holiness Association (later renamed the World Gospel Mission). Other early arrivals affiliated with the Houlding mission included Catherine Flagler and Leon and Emma Osborn, all of whom eventually joined the Nazarene mission.[11]

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[9]Thomas Cochrane, *Survey of the Missionary Occupation of China* (Shanghai: Christian Literature Society for China, 1913), 312; Kenneth S. Latourette, *A History of Christian Missions in China* (New York: Macmillan, 1929), 402; Mrs. Cecil Troxel and Mrs. John J. Trachsel, *Cecil Troxel: The Man and the Work* (Chicago: National Holiness Missionary Society, 1948), 23-52. See Malatesta, "China and the Society of Jesus," 40.

[10]*China Mission Year Book*, eds. E. C. Lobenstine and A. L. Warnshuis (Shanghai: Kwang Hsueh, 1920), 339; L.C. Osborn, *Hitherto! 1914-1939* (Tientsin: Peiyang Press, [1939]), 1-2; Osborn, *The China Story: The Church of the Nazarene in North China, South China, and Taiwan* (KC: NPH, 1969), 9-14.

[11]Osborn to Reynolds, September 14, 1918; W. W. Cary, *Story of the National Holiness Missionary Society* (Chicago: National Holiness Missionary Society, 1940), 7-12, 77, 135; E. A. Girvin, *Phineas F. Bresee: A Prince in Israel; A Biography* (KC: NPH, 1916), 237; "In Memoriam: Catherine Flagler, 1874-1956," *Other Sheep* (January 1957), inside front cover; Timothy L. Smith, *Called Unto Holiness: The Story of the Nazarene: The Formative Years* (KC: NPH, 1962), 138, 250-251; Ronald Kirkemo, *For Zion's Sake: A History of Pasadena/Point Loma College* (San Diego: Point

A rift occurred in the South Chili Gospel Mission in 1909. Though the work bustled with activity, many of the young missionaries failed to adjust to either the culture of China or the captain of the mission. Houlding did not teach holiness as clearly or as strongly as some of those whom he recruited. Furthermore, policy disagreements developed over both the "Americanization" that some missionaries saw being forced upon Chinese converts and undemocratic procedures within the mission itself. In January 1909 two strong young leaders, Cecil Troxel, the treasurer and deputy director of the mission, and Woodford Taylor withdrew from the Houlding work. The two men quickly traveled to Lintsing and met with the American Congregationalist Mission there. They apparently attended a conference that was being held regarding comity arrangements in the area. The conference included representatives from the London Missionary Society, and the Northern Presbyterian and Methodist Episcopal Missions. Houlding's South Chili Gospel Mission was accounted for only by letter, which, perhaps, Troxel and Taylor bore themselves. As a result, the American Board ceded ten counties from its own field to Troxel and Taylor, who must have given the conference representatives some assurance that they would find a sponsoring agency. Apparently these counties transferred from the American Board included at least some of the area in which Houlding's work was already established.[12]

Troxel, Taylor, and their families returned to America in 1909 and undertook fund raising within the holiness movement for the China work. With this prodding, the National Holiness Association, successor to the National Campmeeting Association for the Promotion of Holiness, formed its own Missionary Society in 1910, with C. J. Fowler, a Methodist, who was also President of the National Holiness Associa-

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Loma, 1992), 8.

[12]*China Mission Year Book*, 4th issue, ed. D. MacGillvray (Shanghai: Christian Literature Society for China, 1913), 279; Ida Vieg, "A Brief History of the Nazarene Mission in China," April 20, 1921 (file 262-56); Troxel and Trachsel, *Troxel*, 52, 88-91; Cary, *Story*, 7-8. Compare R. *Pierce Beaver, Ecumenical Beginnings in Protestant World Mission: A History of Comity* (New York: Thomas Nelson, 1962), 119.

tion, as Missionary Society President. With this backing, the missionary couples returned to China. They established a headquarters at Nankwantao, about 25 miles northeast of Daming, and recruited two Chinese workers, Hang Hung-yu and Chang Hung-en. The 1911 Republican Revolution forced the missionaries to evacuate briefly to Tianjin, but otherwise the work grew rapidly.[13]

Troxel and Taylor had well established the National Holiness Association mission when talks began concerning the possible incorporation of it with the Church of the Nazarene. The Nazarene church included many who felt deep kinship with all holiness people, no matter their affiliation. Some dreamed of a united holiness denomination encompassing all the dynamics of the movement. C. W. Ruth was both a keen booster of the young denomination and one who retained close ties to the holiness movement as a whole, being among the best-loved evangelists of the National Holiness Association and serving on its Missionary Society Committee. As such it was natural for him to try to bring the N.H.A. work in China together with the Church of the Nazarene. The N.H.A. board, in fact, advised the missionaries in China to seek affiliation with a denomination, since the N.H.A. had no intention of becoming one. The board approved of the Church of the Nazarene's taking over the work if matters could be arranged satisfactorily. By 1913 there were nine American missionaries working under the N.H.A., along with ten Chinese preachers and ten Bible women. Bible women visited homes around the field, shared the gospel, exhorted and did a variety of other tasks. A small school operated for training pastors. Ruth advised patience so that a transition could be amicably effected in order to bring the work under the Church of the Nazarene.[14]

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[13]Troxel and Trachsel, *Troxel*, 93-113; Cary, *Story*, 9-10, 15.

[14]*Holiness Unto the Lord* (N.p., [1913]), 16 pp. (file 451-45); H.F. Reynolds, "Around the World Trip," to the General Missionary Board of the Pentecostal Church of the Nazarene, n.d. (file 262-19); C.W. Ruth to Reynolds, November 8, 1913, in [H.F. Reynolds], "China," n.d. (File 453-3); Cary, *Story*, 293-294.

Meanwhile, General Superintendent and Foreign Missions Secretary H. F. Reynolds saw an opportunity for the denomination in a young couple, Peter and Anna Kiehn, both of whom were former missionaries to China. Peter Kiehn had been raised Mennonite, and was a member of a holiness congregation in Hutchinson, Kansas (which became Nazarene in 1908). Kiehn had attended the holiness Bible school there before sailing to China in 1906 at the age of 21. He worked in the Shanhsian district in Shandong Province under the Light and Hope Mission of the Mennonite Missionary Society, which had begun work in 1905. The Mennonite Mission included one lower and three higher primary schools, two middle schools, an orphanage and industrial work. Henry C. Bartel, the organizer of the Mennonite work, was a friend of Kiehn's family and an uncle of Anna Schmidt. Like Peter Kiehn, Anna Schmidt had been raised a Mennonite. She arrived in China in 1906 and also worked in Shandong province. She and Peter Kiehn were married in China in 1908. For a time they helped to establish a station in Tsaochoufu, working there in cooperation with the South Chili Gospel Mission. They furloughed in 1912, and then officially united with the Church of the Nazarene while attending the Nazarene college in Bethany, Oklahoma. Kiehn was ordained by Reynolds in 1913. [15]

Reynolds learned through Ruth that though there was a good possibility of the N.H.A. work affiliating with the Nazarenes, in no way would their missionaries accept Kiehn as leader. They knew him from his previous term. Ruth warned that a premature departure for China by Kiehn might cause the negotiations between the Church of the Nazarene and the N.H.A. to fail. He thought that Kiehn should wait until matters were decided. Nevertheless, Reynolds took Kiehn and his wife, along with Glennie Sims on his worldwide trip as the officially appointed

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[15]Cochrane, *Survey of the Missionary Occupation*, 289; Latourette, *Christian Missions in China*, 600; Amy N. Hinshaw, *Messengers of the Cross in China* (KC: Woman's Foreign Missionary Society, n.d.), 7-13; R.R. Hodges in *Herald of Holiness* (October 15, 1930), typescript (file 759-1); Osborn, *China*, 15; Kiehn, "The Legacy of Peter and Anna Kiehn," received January 15, 1970, Nazarene Archives, 10, 23, 29-30, 39-40, 48-50, 52.

Nazarene workers to China. They arrived in Shanghai in January 1914. They made their way to the N.H.A. headquarters in Nankwantao. The N.H.A. work impressed Reynolds. Amiable and frank talks ensued between Reynolds and the N.H.A. missionaries.[12]

In a letter that soon followed to the General Missionary Board of the Church of the Nazarene, the N.H.A. missionaries expressed their desire to give their converts the privileges of a church home. They understood that the National Holiness Association refused to take denominational form even in its mission work, and found it acceptable for the N.H.A. mission in China to be taken over by the Nazarene church, and governed according to its *Manual*. They presented themselves as candidates for missionary appointment. Their only stipulation was that the Nazarenes assume full financial responsibility by November 1916.[13]

At the time Reynolds recognized it as a "splendid opportunity," though a great financial undertaking. He considered Woodford Taylor a good superintendent ("until such time as the work had developed into a District and had its assembly, when it would elect its own Superintendent").[14]

While waiting for the matter to be fully decided, the N.H.A. gave about one half of the area assigned to it by comity to the Church of the Nazarene. This partition would become unnecessary if and when union took place. The Kiehns took a station in the area apportioned to the Nazarenes, at Chaocheng, on the northern side of the Yellow River in Shandong province. Reynolds visited the place, and he as well as the N.H.A. workers felt that the area held strong possibilities. N.H.A. missionaries regularly itinerated there and had recently begun Sunday

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[12][Reynolds], "China," 1-4; Reynolds, "Around the World Trip"; Reynolds, *World-Wide Missions* (KC: NPH, 1915), 66-67, 88-97.

[13]National Holiness Association, China, to General Missionary Board, Pentecostal Church of the Nazarene, February 11, 1914 (file 453-3).

[14][Reynolds], "China," 4.

worship services in the city. The first ones to attend were Moslems. While the N.H.A. missionaries waited for the Nazarenes to decide on the merger, they assigned Kiehn a Chinese evangelist, Li Ching-ho, as his co-worker.[15]

Before going on his way to India (to meet a host of crises in Calcutta), Reynolds, Peter and Anna Kiehn and Glennie Sims established the first policy statement for the Nazarene work in China. The policy followed closely a similar one drawn for Japan a few weeks earlier, but sanctioned more institutional work in the case of China. The primary impetus remained evangelism, which was to be accomplished through touring from village to village, visiting house-to-house, opening new stations and preaching at fairs and markets. Then the church would nurture converts in local congregations. In addition, the group in China saw the necessity of medical work, literature work (translating holiness books), colportage, schools, and even industrial training so that students could support themselves. The policy stated that the missionaries must encourage Chinese Christians to tithe. The policy was more explicit than the one in Japan in stating that when a local church achieved one-half self-support in paying the pastor's salary and property rental, it would be entitled to elect its own board members. When a local church became fully self-supporting, missionary control over it was to be relinquished, except as provided for in the *Manual*. That Reynolds and the church in general had not thought through the ultimate goals of church government was clear in one statement Reynolds made: that the Chinese would eventually have their own General as well as District Superintendents, along with evangelists and college presidents.[16]

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[15][Reynolds], "China," 4; *Holiness Unto the Lord*, 11; "Third Annual Report of the National Holiness Mission in China," April 1, 1914, 5; Reynolds, *World-Wide*, 94; Glennie Sims to Fifth General Assembly, Kansas City [1919] (file 214-45); Cary, *Story*, 126-129; Kiehn, "Legacy," 52. For later World Gospel Mission work see also Laura Trachsel, *Kindled Fires in Asia* (N.p., 1960).

[16][Fragment of] "China Policy" (file 305-15); Reynolds, "China," 7; "The Policy of the General Missionary Board of the Pentecostal Church of the Nazarene to Govern the Work in China," n.d. [1919?] (file 305-14).

Reynolds returned to America optimistic that union with the N.H.A. work would be effected. He was hopeful that its present supporters would not cease financial contributions should the work become denominational, and he was prayerful that the Nazarenes would be able to fully support it by 1916.

But it was not to be. The Pentecostal Mission headquartered in Nashville, Tennessee, united with the Church of the Nazarene. The Pentecostal Mission had extensive missionary work and heavy financial obligations around the world. The Great War also created many uncertainties. Accessioning the N.H.A. work and workers seemed too great an undertaking for the young denomination at the time. Nevertheless, some Nazarenes independently continued to support the N.H. A. work in China.[17]

Evangelistic and Institutional Work

Peter Kiehn built the church in Chaocheng upon the contacts of the N.H.A. work and extended evangelistic activities to the north. By 1915 nine Chinese workers were in the employment of the church, including three Bible women, Li Ching-ho, the evangelist, and Chang Huah-sin, who had assisted Kiehn during his earlier term in China. The paid workers lived at the mission station established in Chaocheng and itinerated from this base. The first Nazarene church to be organized in China, in May 1915, was thus at Chaocheng. Twelve Chinese, including some but not all of the workers, joined. Kiehn bound himself closely to the Chinese workers. In the absence of other missionaries, he found that "no place is left for lonesomeness, but Jesus and the Chinese have taken the place of home and loved ones."[18]

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[17]Reynolds, "China," 11-13; Reynolds to A.J. Smith, March 5, 1927. See also John T. Benson, *Holiness Organized or Unorganized? A History 1898-1915 of the Pentecostal Mission* (Nashville: Trevecca, 1977), 181-182. Compare Smith, *Called*, 197-199.

[18]Kiehn, "Annual Station Report: Chaocheng," August 12, 1916.

By this time missionaries had decided that the Nazarene church in China would be called the Hsuan Sheng Hui, meaning, loosely, "The Preaching [or Proclaiming] Holiness Church." This was the same name as the N.H.A. This was by intention so that the Chinese would catch the fact that the Church of the Nazarene and the N.H.A. were alike. Across the years missionaries and Chinese workers from one side preached for the other. Following along the lines that Reynolds had initiated, the Nazarenes in China abided by comity arrangement. They worked harmoniously—particularly with Free Methodists, headquartered in Kaifeng, 125 miles south of the Nazarene field. Nazarenes used Sunday School literature published inter-denominationally by the China Sunday School Association.[19]

The missionaries continued to gather Chinese workers for the various ministries they initiated, which included primary schools for both boys and girls. Sims in particular worked among children, and persuaded some families to unbind their daughters' feet. The missionaries paid teachers and other workers from contributions from laypersons, and from Sunday School classes and churches in America, rather than through the church's general budget for China. This forged close bonds among American contributors for the work in China.[20]

By the time of the first so-called district assembly, held June 4, 1917, there were four missionaries (Ida Vieg had transferred from the N.H.A. to the Nazarene work), and nine Chinese workers ranging in age from their 20's to their 40's. Among them, Chang Hua-huw, Jen Chin-ya, Chang Hsi-tien and Chang Chien-hsun toured and preached at fairs

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[19]Kiehn, "Chang Hua-hsin," *Other Sheep* (August 1914), 2; Kiehn, "Annual Report, May 24, 1915, "First District Assembly," June 4, 1917; Glennie Sims, "An Interesting Letter from China," *Other Sheep* (July 1915), 3; *Other Sheep* (November 1917), 6; Anna Kiehn, "Death of Chang Hua-hsin," *Other Sheep* (February 1918), 2, 5; Roy E. Swim, *A History of Nazarene Missions* (KC: NPH, n.d.), 92-94; Pattee, *Hazardous Days*, 57-58; Osborn to Samuel Young, November 30, 1964; Kiehn, "Legacy," 54.

[20]Sims, "China's Open Door Your Opportunity," *Other Sheep* (January 1915), 3-4.

and tent meetings, and Li Ching-i pastored an outstation at Puchow. Kiehn prepared a Chinese course of study for educating the workers and used winters for conducting daily Bible studies with them. He sent a few to the N.H.A. training school. Other workers joined, including several Bible women past 60 years old. Among the emerging leaders, Chang Chien-hsun had been converted at Chaocheng after earlier contacts with the National Holiness work. Eventually Chang served as preacher in Chaocheng, Fanhsien, Puchow, and other locations. Li Ching-i was converted from Confucianism in 1914 at the N.H.A. station at Nankwantao under the preaching of Chang Hua-hsin. Kiehn later visited his village and persuaded him to attend the daily Bible studies for workers, and then sent him out. National workers such as Chang and Li pioneered outstations, which the missionaries visited from time to time.[21]

The converts were mostly poor farmers. Often they came into the church as families. In choosing to become Christians, they cut themselves off from other family clans. Christians formed their own social groups within villages.[22]

When new missionaries joined the mission in the late 1910s, including Otis and Zella Deale and Leon and Emma Osborn, the missionaries decided to enter Daming, and to make it the center of the Nazarene mission. They apparently decided this with the permission of Houlding, who still had the base of his mission just outside the city walls. Both the Mennonites and the Jesuits were active as well in Daming. Nonetheless, the Nazarene missionaries planned for Daming to be the site of a Bible school, a hospital, and missionary residences.

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[21]Kiehn, "Annual Station Report: Chaocheng," August 12, 1916; "First District Assembly"; "Annual Station Report: Chaocheng," 1917; "Annual Station Report: Chaocheng," 1919; "Li Ching-i's Testimony," *Other Sheep* (June 1918), 5; [Reynolds, comp.], *History of the Foreign Work of the Church of the Nazarene* (KC: General Board of Foreign Missions, 1921), 25; Amy N. Hinshaw, *Native Torch Bearers* (KC: NPH, 1934), 50-51.

[22]Hinshaw, *Native Torch Bearers*, 42-60; Martin C. Yang, *A Chinese Village: Taitou, Shantung Province* (New York: Columbia U. Press, 1945), 211, 241.

The Osborns, former Methodists who had served in China under the Houlding mission before being commissioned as Nazarene missionaries, took the Kiehns' place at Chaocheng, and the Kiehns moved to Daming.[23]

During the 1920s the Chinese church grew stronger as a result of the expectations placed upon it by missionaries. A requirement for membership in the church was the ability to read one of the New Testament Gospels. As this was imposed upon women as well as men, it necessitated that more education be given to women than normally available in Chinese society—especially its rural areas. The requirements of literacy indicated the desire of the church that members know what they believed. Prospective members were also made to answer a list of questions of a doctrinal and ethical nature, a kind of catechism. This, missionaries hoped, guarded against individuals affiliating with the mission for any but spiritual reasons.[24]

As for organization, each evangelist and worker reported to the district assembly, which they also divided into committees in order to discuss various facets of the work. By 1922, when Reynolds returned to China and presided over a district assembly composed only of missionaries, there were three established local churches, including those in Daming and Chengan as well as Chaocheng, and 207 members. No Chinese workers were ready yet for ordination. Stella Reynolds, who accompanied her husband on this trip, initiated the first missions auxiliary among the Chinese women. The church employed 70 Chinese workers by the beginning of 1923. In spite of the strict scrutiny of members, the church grew to 625 members by 1925. Two hundred ninety two of these were members of the Daming church. There were about 1,500 "probationary" members awaiting baptism. The Chinese

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[23]*China Mission Year Book,* 6th issue, ed. D. MacGillvray (Shanghai: Christian Literature Society for China, 1915), 82, 84; Swim, *History*, 95-96; Osborn, *China*, 19-21; Kiehn, "Legacy," 68.

[24]"Proceedings of the Fifth Annual Assembly," November 1921; "Annual Station Report: Daming," 1923.

also contributed to the district's expenses, giving over $1,200.00 in 1925.[25]

Part of the reason for the growth of the denomination in these years was the social concern evidenced by the church and its missionaries. To missionaries, it seemed a natural and inevitable part of the mission of the church, especially as educational, medical, and industrial work also had been part of the Houlding and Mennonite missions out of which several of the missionaries came. From the beginning, the Kiehns and Sims dispensed medicine. The mission extended direct help to poor women at Daming. At Chaocheng the missionaries distributed used clothing to the poor. As in India, across the years, Nazarenes maintained primary schools in rural towns. By 1924, for instance, the Morning Light School for boys in Chengan had 110 students.[26]

During the severe 1920-1921 famine, Nazarenes in North America raised $25,000.00 for "China Famine Relief." In order to distribute this amount, the missionaries employed Chinese workers to construct a large brick church, missionary residences, and a wall around the compound at Daming. At the same time, Kiehn was responsible for Red Cross funds, which he used to pay workers to construct a 45-mile road from Daming to Handan, where there was a railroad station. While the men worked on the road, their wives were enrolled in Bible and literacy classes. Meanwhile, parents desperate for food sent their children to Nazarene primary schools, where they not only were fed, but received a stipend to help their families. French Jesuits in Daming were doing the same at their schools. At Chaocheng, Osborn used money from the International Famine Relief Commission to initiate a straw-braiding industry.

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[25]"Proceedings of the Sixth Annual Assembly," December 1922-January 1923; "Proceedings of the Third Annual Council, China District," October 1924; "Proceedings of the Fourth Annual Council, China District," September 1925; Swim, *History*, 98-99.

[26]Sims, "China's Open Door," 3-4; "China," *Other Sheep* (March 1916), 5; "Proceedings of the Fourth Annual Council"; *The China Nazarene* (March 1924), 8 (file 628-8).

Workers also constructed a large Nazarene church in Chaocheng at this time. And at Puchow, missionary Otis Deale distributed corn and black grain bread. Then, in 1922 the Yellow River once more overflowed. In this case the International Famine Relief asked missionary Harry Wiese to distribute 30,000 bags of grain and to oversee a crew of 10,000 workers in the rebuilding of a dam near the Nazarene mission station at Puhsein. Osborn supervised another crew of 5,000 in the southeastern part of the field.[27]

On the part of the missionaries, medical and social ministries demonstrated the perfect love that holiness of heart was supposed to create, and fulfilled the church's responsibilities and duties to the poor. Nazarene missionaries such as Kiehn and Wiese took for granted that these were appropriate for a holiness mission. They also liked the idea that these projects were not mere handouts, but required something from the Chinese themselves. Neither the American value of self-reliance nor the missiologial goal of self-support was put aside. Nazarene missionaries in China never thought of these deeds in terms of the "social gospel," which, like other evangelicals in the 1920s, Nazarenes associated with modernism.[28]

From the Chinese perspective, these same ministries provided incentives and inducements for them to become Christians. The Chinese could be pragmatic when it came to looking for benefits that would improve their material as well as spiritual lives. Christianity offered affiliation with a prosperous people. They saw the large houses Nazarene missionaries built on the compound in Daming for their boisterous families. Possibly not all of the Chinese converts saw

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[27]"Proceedings of the Fifth Annual Council, China District, September 1926"; Swim, *History*, 96-98; Osborn, *China*, 29-34. Rarely did the Nazarene missionaries reflect on broader political currents in China. On Jesuit relief activities in Daming see Malatesta, "China and the Society of Jesus," 41-42.

[28]For similar views toward medical and other social ministries see Wayne Flynt and Gerald W. Berkley, *Taking Christianity to China: Alabama Missionaries to the Middle Kingdom, 1850-1950* (Tuscaloosa: U. of Alabama Press, 1997), 169-170, 180.

immediately the necessity of jettisoning household gods and other spiritual influences from their lives—but Nazarenes insisted that these must go if they were to be Christian.[29]

Ida Vieg developed an interest in the education and conversion of elderly women. Raised among Swedish Lutherans in Iowa, Vieg had studied at Augustana Business College. She was converted in a Methodist church while teaching in Washington state. While working in an urban mission in Portland, Oregon, she attended a holiness camp meeting. She became a Nazarene shortly before going to China in 1911. She transferred from the N.H.A. to the Nazarene mission in 1916. Her assignment was to keep the mission's financial records. Once settled in Chaocheng, where she was stationed at first, she became burdened for the elderly women. No one seemed to be caring for them. In the protocol of society, such care would have to come from another woman. The Chinese did not like the idea of men and women studying together. Vieg began to teach the old women to read the Bible. Mr. Yu, who was business manager at the Bresee Hospital in Daming, remarked regarding her work: "For sixty or even seventy years their brains had hardly ever been used. . . . But Miss Vieg did not seem to mind it. She had love and patience in helping old women."

As with previous generations of women missionaries in China, Vieg's approach was intensely personal. After working with old women in Chaocheng for four years, and a furlough (1920-21), Vieg expanded her ministry to women throughout the Nazarene field. The next six years were productive and endeared her to the Chinese church. She furloughed again in 1927, but this time headquarters was unable for financial reasons to send her back to China. So she involved herself in a rescue mission in Oakland, California. The old Chinese women kept asking the missionaries on the field when Vieg would return. Being informed, eventually, that the reasons were financial, the Chinese women through their own Women's Foreign Missionary Society took up

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[29]Hinshaw, *Native Torch Bearers*, 57. On conversion see Alan Hunter and Kim-Kwong Chan, *Protestantism in Contemporary China* (Cambridge: Cambridge U. Press, 1993), 163-168.

a collection for her among the Chinese churches and outstations. The missionaries then forwarded the money to Kansas City.

Finally, in 1932, Vieg returned and continued her work among the old women. Then in 1934 she developed cancer. She refused to return home for treatment, and seemed to recover. The cancer recurred in 1936, but again she decided to stay in China. She died in Daming in 1937 at age 55, and was buried on the compound. Mr. Yu eulogized about her: "She comes to this land, a foreign land to her, and adopts these old women as hers; she does not consider them too dirty or uncouth to associate with. . . . She has at times even slept with them . . . . Just to think of such love for our people, ready to die out here away from relatives and native land, she certainly considered us her people." Her grave-site became a favorite prayer spot for Bible school students. Even at night, awakened missionaries could hear students praying at her tomb.[30]

Like other Christian groups, the Church of the Nazarene gave Chinese women opportunities beyond what was available to them in society—especially the rural peasant society in which the Church of the Nazarene worked. Through the church, some women achieved leadership roles that otherwise would have been impossible. In Chaocheng, Mrs. Chao enrolled in Bible study classes for women, became a leading Bible woman, and then discovered a gift for healing the sick and casting out demons. Another woman in Chaocheng, Mrs. Ma, was determined to send her younger daughter to school. Though the family was not yet Christian, the daughter enrolled in the Nazarene school and became "an active little missionary" in her home, urging her grandparents and parents to discard their idols. The young girl even threw away the idols herself, to her grandfather's ire. She won her mother and grandmother, and eventually even her grandfather became a Christian. The mother, in turn, became an "ardent evangelist" and successful Bible woman, itinerating from village to village, telling

[30]Edith P. Goodnow, *Hazarded Lives* (KC: NPH, 1942), 127-147. See also Hinshaw, *Messengers of the Cross in China*, 23-27; *Other Sheep* (June 1937), 2-3; Anne Sutherland, "Under the Locust Trees," *Other Sheep* (August 1937), 24-25.

thousands of women and children of Christ. Another Chaocheng worker, Mrs. Kao, bore 13 children (five of whom lived to maturity) before her husband died and she was reduced to begging. She became a Christian, and soon thereafter a Bible woman. She served as the Wieses' language assistant during their early days and became close personally to Katherine Wiese. Kao was called to preach and was stationed in a variety of localities. Another woman, Hsu Kwei-pin's wife, was educated in a Christian home for girls in the South Chili Mission and, confessed her husband, was "a truer, hotter-hearted Christian than I am."[31] She taught in the school for girls at Daming. [32]

Not only did the mission refuse to enroll girls in their primary schools if their feet were bound, but in the Bible school women were educated alongside men (even if they had to enter their classrooms by separate doors). They served as Bible women, which meant not only teaching and praying with other women, but preaching and evangelizing entire families. If their spouses were pastors, the Bible women worked alongside them as partners in ministry, and often spearheaded local missionary societies.

The example of strong women among the missionaries, both those married and those single, such as Vieg, provided an alternative model of being a woman in Chinese society. Unlike other missions, a Nazarene

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[31]Hinshaw, *Native Torch Bearers*, 52.

[32]Hinshaw, *Native Torch Bearers*, 42-60. Compare Yang, *A Chinese Village*, 188-189; Jane Hunter, *The Gospel of Gentility: American Women Missionaries in Turn-of-the-Century China* (New Haven: Yale U. Press, 1984), xiv, 15-22; Marjorie King, "Exporting Femininity, Not Feminism: Nineteenth-Century U.S. Missionary Women's Efforts to Emancipate Chinese Women," in *Women's Work for Women: Missionaries and Social Change in Asia*, ed. Leslie A. Flemming (Boulder, CO: Westview, 1989), 117-135; Kwok Pui-lan, *Chinese Women and Christianity, 1860-1927* (Atlanta: Scholars Press, 1991), 70-86; Kwok Pui-lan, "Chinese Women and Protestant Christianity at the Turn of the Twentieth Century," in *Christianity in China from the Eighteenth Century to the Present*, ed. Daniel H. Bays (Stanford: Stanford U. Press, 1996), 200-203; and Flynt and Berkley, *Taking Christianity to China*, chapter 9, "Woman Consciousness among Alabama Missionaries."

woman missionary, whether married or single, was never merely an "associate missionary." She was expected to and did have a significant ministry role. If they were not nurses or doctors, many missionary women preached and taught.

Other social ministries included the expanding medical work, which provided contacts with potential converts. Mission agencies of other denominations opened hospitals in China as well. The N.H.A. maintained dispensaries. Both the Southern Baptists and Presbyterians, had hospitals in Shandong Province.[33]

For the Nazarenes, Bresee Memorial Hospital in Daming became an important ministry. The Women's Foreign Missionary Society and California laypersons undertook the building project. C. J. Kinne, a Nazarene publisher who had spearheaded the fundraising, and who late in life married Susan Bresee, the daughter of Phineas Bresee, went to China to oversee the building's construction. When completed in 1925, the hospital accommodated 100 beds. A nurses' training school began soon after, with missionary nurses as instructors. The hospital was designed, as Kinne wrote, to be both a "'Good Samaritan' to relieve the sufferings of the people and an evangel of mercy to lead them to Christ."[34] Both motives were there, both paradigms represented: that of ministering to people simply out of love, and that of evangelizing them through medicine. The social and evangelical components of the work were held in balance, though the hospital seemed to need to justify its existence in the years ahead by appealing to its evangelistic role. Despite

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[33]Cary, *Story of the National Holiness Missionary Society*, 171-176; Flynt and Berkley, *Taking Christianity to China*, 181-189; G. Thompson Brown, *Earthen Vessels and Transcendent Power: American Presbyterians in China, 1837-1952* (Maryknoll, NY: Orbis, 1997), 221-225, 232.

[34]C.J. Kinne, *Our Field in China: The Field and the Mission of the Church of the Nazarene in China Briefly Described and Illustrated* (KC: NPH, n.d.), 13. See also C. J. Kinne, *The Modern Samaritan: A Presentation of the Claims of Medical Missions* (KC: NPH, n.d.); Swim, *History*, 99-100; Osborn, *Hitherto!*, 15-21.

fundamentalist pressures, the Nazarenes kept their medical, educational and other social work through the years in China.[35]

Medical doctor R. G. Fitz arrived in 1920. He was in charge of the medical work for several years. But Fitz felt called to evangelism, and the mission secured other doctors, both Chinese and missionaries, to help him in the hospital.[36]

The hospital's workers were instrumental in initiating a revival that swept through the Nazarene mission in 1926-1927—right to the eve of a nationalist rebellion that swept the country.[37]

Dr. C. E. West, in charge of the hospital during Fitz's furlough, began to pray for revival while recuperating from smallpox. Missionaries at the Daming compound set a daily prayer time, 11:30-12:00 noon, which was later extended. Soon the Chinese workers and students

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[35]See, for example, "P. F. Bresee Memorial Hospital for Ta Ming Fu, China," pamphlet published by Nazarene Medical Missionary Union (file 451-44); Henry C. Wesche, *Medical Missions: What? Why? How?* (KC: General Board, Church of the Nazarene, n.d.); Francis C. Sutherland, *China Crisis* (KC: NPH, 1948), 86-94. On the financing of the hospital see Swim, *History*, 99-100. The Nazarene Medical Missionary Union was organized in California in 1921 to promote medical missions. See also Hinshaw, *Messengers*, 117. On the broader debate see William R. Hutchison, *Errand to the World: American Protestant Thought and Foreign Missions* (Chicago: U. of Chicago Press, 1987), ch. 5.

[36]Smith to Reynolds, November 26, 1926; Zella W. Deale, "Hospital Work and Workers," [1931] (file 213-13); Hinshaw, *Messengers of the Cross in China*, 51-56; Maxine F. Fritz, *But God Gives A song: The Story of Dr. and Mrs. R. G. Fitz, Pioneer Missionaries to China and Alaska* (KC: NPH, 1973), 46-47, and throughout. Similarly, medical doctor T. W. Ayers of the Southern Baptist hospital in Shandong Province preferred evangelism to medicine. See Flynt and Berkley, *Taking Christianity to China*, 186.

[37]A. J. Smith, "A Word with the Supporters of Native Workers," *The China Nazarene* (March 1926), 8 (file 628-8). See also Smith, "Report," Proceedings of the Fifth Annual Council, China District, September 1926 (file 406-22).

petitioned to have their own prayer meeting. Missionaries themselves felt spiritually transformed.[38]

Aaron J. Smith, the Nazarene field superintendent at this time (while Kiehn was on furlough), became convinced that not only was he himself as yet unsanctified, but unsaved. Smith (originally "Schmidt") was the brother of Anna Kiehn and had Mennonite background. He had attended both Central Holiness College in Iowa and Chicago Theological Seminary. He pastored Congregationalist and Evangelical churches in America while applying to become a Nazarene missionary. He had little direct acquaintance with the Church of the Nazarene before he arrived in China in 1920. He became so burdened with guilt, during the 1926 revival, that he confessed his faults to his Chinese houseboy and to a mason on the compound, both of whom he believed he had offended. Further confessions to the Chinese demonstrated to them Smith's complete humility. Prayer and study, including the reading of John Wesley's *A Plain Account of Christian Perfection*, followed. Then, Smith testified, "the Holy Spirit came upon me like an electric current and vibrated through my whole soul and body." Smith pointedly assured Reynolds that though he felt himself baptized with the Holy Ghost and fire, he did not speak in unknown tongues but only praised God with a loud voice in English.[39]

To the worry of holiness missionaries, Pentecostalism was growing in China. One of the missionaries formerly affiliated with the Houlding mission had returned to China in 1908 after receiving the "Pentecostal blessing" of speaking in tongues at Azusa Street in Los Angeles. He and

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[38]A. J. Smith, *Jesus Lifting Chinese: Marvelous Spiritual Awakenings in China* (Cincinnati: God's Bible School and Revivalist, n.d.), 18-37 and throughout. Some of the more radical statements about the revival were down played in *Other Sheep*. See Hinshaw, *Messengers*, 72-74. See also Smith to Reynolds, December 16, 1926; January 10, [1927]; February 1, 1927; Osborn to Smith, n.d. (file 214-52); Reynolds to Smith, March 5, 1927.

[39]Smith to Reynolds, April 22, 1926. See Hinshaw, *Messengers*, 67-74.

others established a Pentecostal mission in Zhengding, about half way between Handan and Beijing.[40]

Spiritual deepening experiences like Smith's, if not so extreme, took place among other Nazarene missionaries and soon the revival touched the Chinese. The revival helped to convince the missionaries that the Chinese were spiritually capable of both maintaining and advancing the church. In the missionaries' minds signs of spiritual maturity were related to spiritual crisis experiences and external manifestations. When Chinese asked forgiveness from one another, testified to receiving the Holy Spirit, and voiced loud "hallelujahs" and "amens," the missionaries concluded, as the mission policy statement said, that men and women demonstrated spiritual victory in the same way across cultures. Smith typified this sentiment: "When the Holy Ghost gets hold of a man, I care not of what nation or tribe or language he may be, there will be the same manifestation of the Holy Spirit which has been peculiar to all the holy people of all ages."[41] Osborn realized that he had been mistaken as to how the Chinese would react once they "got through." He felt that he had limited God and by his pessimism had been a stumbling block to some.[42]

Now Osborn saw Chinese tithing voluntarily, witnessing spontaneously, and catching a vision for the work. West even stated that it was time for the missionaries to stand aside to let God work through the

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[40] On Pentecostalism see Daniel H. Bays, "Indigenous Protestant Churches in China, 1900-1937: A Pentecostal Case Study," in *Indigenous Responses to Western Christianity*, ed. Steven Kaplan (New York: New York U. Press, 1995), 130; and Bays, "The Protestant Missionary Establishment and the Pentecostal Movement," in *Pentecostal Currents in American Protestantism*, eds. Edith L. Blumhofer, Russell P. Spittler, and Grant A. Wacker (Urbana: U. of Illinois Press, 1999), 55, and regarding the influence of Pentecostalism upon other holiness missions in China see pp. 55-61.

[41] A. J. Smith, *Jesus Lifting Chinese: Marvelous Spiritual Awakenings in China* (Cincinnati: God's Bible School and Revivalist, n.d.), 26.

[42] Smith, *Jesus Lifting*, 36.

Chinese. Before, West now realized, some Chinese had been so dependent on missionaries that they had neither sought spiritual victory for themselves, nor thought themselves even so worthy. Similarly, Smith, after the revival crested, believed that God was able to carry on His "own work in His own way among the Chinese . . . perhaps even better than the foreigners."[43] Leaders in Kansas City did not return Smith to China after his furlough in 1927, but they could not help his speaking widely of his experiences throughout the denomination. His book on the China revival, *Jesus Lifting Chinese*, was not published by the Church of the Nazarene, the leaders of which were understandably embarrassed. Had they sent out a missionary who, as he now confessed, had not even been saved when he had arrived on the field?[44]

The revival at the Bible Training School in Daming affirmed both the spiritual character of the educational work and the capabilities of the students. The school was led by Francis C. Sutherland, a Canadian educated at Montreal Theological College (M.A. and S.T.L.). He had worked with the Student Volunteer Movement before venturing as a Nazarene missionary to China in 1920. The school began in 1923 with a two-year course. Thirty students of varying educational backgrounds

[43]Smith to Reynolds, April 12, 1927. See Smith, *Jesus Lifting*, 42, 55, 69, 110.The widespread nature of the revival is evident in Smith, *Jesus Lifting*, 213-234; Mary K. Crawford, *The Shandong Revival* (Shanghai: Baptist Publication Society, 1933); Carey, *Story*, 210-215; and Daniel Bays, "Christian Revival in China," in *Modern Christian Revivals*, eds. Edith Blumhofer and Randall Balmer (Urbana: U. of Illinois Press, 1993), 168-169, 172-174. See also Leslie T. Lyall, *John Sung* (London: China Inland Mission, 1954), and John Sung, *My Testimony: The Autobiography of Dr. John Sung* (Reprint, Hongkong: Living Books for All, 1977).

[44]Smith, *Jesus Lifting*, 18-19, 36, 70-88, 109. See Smith, *Bible Holiness and the Modern, Popular, Spurious* (N.p., [1953]), 92-95; Victor P. Reasoner, "The American Holiness Movement's Paradigm Shift Concerning Holiness," *Wesleyan Theological Journal* 31 (Fall 1996), 139-140.

enrolled. Students paid their own way. Nevertheless, there were always more applicants for admission than the school was able to care for.[45]

When the revival came upon the mission compound in 1926, Sutherland dismissed the school sessions, and Chinese teachers and students scattered to their hometowns. In this way the revival spread throughout the Nazarene field. This was a very different student activity than what had transpired some time earlier, when the same Bible school students had taken to the streets of Daming making speeches against foreigners.[46]

Though mostly abated in the Nazarene mission by the revival, anti-foreign feeling in China rampaged in 1926-1927. Though, for the most part, missionaries opposed the "extraterritoriality" privileges being demanded by foreign governments of the Chinese, new restrictions imposed by the Guomindang government of Chiang Kai-shek forced many primary schools run by missions, including those of the Church of the Nazarene, to close. The government required not only that schools register, but that each day students stand three minutes in silence and bow in reverence to a picture of Sun Yat Sen. By 1927 anti-foreignism was so strong that about 50 percent of all missionaries in China left their fields. In March of that year Nazarene missionaries took refuge in Tianjin, where the N.H.A. maintained a mission station and Bible school, and stayed there until June, when many of the missionaries, including Smith, returned to North America for furloughs. Some never returned to China. Their consolation was their newly found confidence in the Chinese to carry on the work.[47]

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[45]"Annual Station Report: Daming," 1923; Hinshaw, *Messengers*, 75-81; Sutherland, *China Crisis*, 77-78. See also Robert Sutherland and John Sutherland, *Behind the Silence: The Story of Frank and Ann Sutherland* (KC: NPH, 1999)

[46]Smith, *Jesus Lifting*, 27-33, 55,107; Smith to Reynolds, December 16, 1926, and January 10, [1927].

[47]L. A. Reed and H. A. Wiese, *The Challenge of China* (KC: Nazarene, 1937), 60-64; Dorothy Borg, *American Policy and the Chinese Revolution, 1925-1928* (Reprint, New York: Octagon, 1968), 361;Thomson, *While China Faced West*, 35-40.

The political situation reified in their minds, and in the minds of their missionary colleagues in other missions, the urgency of establishing firmly the Chinese church. Beyond this, and what the insurgency meant for the continuation of their ministries, Nazarene missionaries expressed little interest in Chinese politics. To a degree, it may have been the German Mennonite background of many of the Nazarene missions in China that created ambivalence toward wider political concerns—but holiness people in general in the 1920s, including those in the United States, drew away from social responsibilities.[48]

A Sense of Urgency

Chiang Kai-shek stabilized matters somewhat by establishing a national government under the Guomindang in Beijing, and missionaries returned to the field in mid-1928. Under the pressures of nationalism, like other Protestant missionaries at the same time, Nazarenes returned under greater anti-foreign fervor and violent civil turmoil, but with renewed commitments toward establishing a self-reliant church. Unlike some Presbyterian, American Board, Methodist and other missionaries, Nazarenes did not envision even in these tumultuous times joining the wider Christian community in a united Protestant church. The strong denominational distinctives of the church kept Nazarenes apart from such possibilities.[49]

Peter Kiehn resumed his role as mission director after returning from furlough in 1928. Like other successful pioneer missionaries,

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[48]"Proceedings of the Fifth Annual Council," September 1927; Smith, "China's Future Yet Hopeful," June 1927; Latourette, *Christian Missions in China*, 699; Borg, *American Policy*, 363. On missionaries' concerns with the political situation see Borg, *American Policy*, 68-94, 194, 429; and Shirley Sone Garrett, "Why They Stayed: American Church Politics and Chinese nationalism in the Twenties," in *The Missionary Enterprise in China and America*, ed. Fairbank, 295-302, 308-310.

[49] See Lian Xi, *The Conversion of Missionaries: Liberalism in American Protestant Missions in China, 1907-1932* (University Park, PA: Pennsylvania State U. Press, 1997), 165-167.

Kiehn remained "self-confident, temperamentally certain, and occasionally self-assertive."[50] He favored a complete organization of the China district. Especially given the political and social situation, it was necessary, said Kiehn, for missionaries to stay in the background and to serve as advisers while training Chinese workers. He had full confidence in the Chinese people's spiritual readiness. Kiehn found that they received and experienced entire sanctification in the "old fashioned" holiness way. He believed that Chinese pastors possessed a sense of belongingness to the church, and that Chinese laypersons would support it. With the aim of eventually ending all foreign support, Kiehn believed that the mission's money should be used to open new work rather than to support already-established churches and their pastors. But Kiehn found that his ideas and his methods were not always acceptable to fellow missionaries.[51]

There was greater urgency toward self-support and self-government during the lean years preceding and during the Great Depression. The sharp decline in giving for missions limited the general church's expenditures overseas. J. G. Morrison, foreign missions secretary, sent a letter in 1930 to the Chinese church that plainly related the problem. He stated that the Chinese should cooperate with the missionaries, while each congregation should support its own pastor by tithing, fasting and praying. If they were able to do so, Morrison wrote, the general church could open new fields among the unreached in other parts of China, as well as in the Philippines and portions of Europe. He appealed to the Chinese church's own sense of mission. Morrison knew as well that for either political or economic reasons missionaries might at any time be

[50]See the general personality profile in Valentin Rabe, "Evangelical Logistics: Mission Support and Resources to 1920," in Fairbank, ed., *The Missionary Enterprise in China and America*, 75.

[51]Kiehn, "The Past, Present and Future of the Church of the Nazarene," [1926] (file 604-15); "Council Minutes," May 1, 1930; Kiehn, "Legacy," 75.

forced out of China, and he wanted the Chinese church's own leaders to be ready.[52]

In preparation for this, in 1931 the missionaries allowed the Chinese to choose eight Chinese pastors to compose a District Board, one step toward greater self-government. Among the pastors on the board was Hsu Kwei-pin, the only Chinese elder who had been ordained in 1929 by General Superintendents Roy T. Williams and John Goodwin. Formerly affiliated with both the Presbyterian Church and Houlding's South Chili Gospel Mission, Hsu pastored Nazarene churches in Chaocheng and Daming, where he also served as a teacher in the Bible school. Another leader on the Board was Wu Tung-tai, who worked in the bandit-plagued area of Peikao before transferring to Chichei. He and his wife evangelized through tent meetings.[53]

By early 1933 six Chinese workers felt bold enough to ask for a say and a vote in mission council proceedings, on equal footing with missionaries. There was still no officially organized district assembly in China. What had formerly been called such were really mission council meetings that extended certain privileges to the Chinese—sponsoring annual meetings with representatives from the churches and outstations. But the composition and purpose of these meetings were not defined in Nazarene polity. The Chinese workers felt criticism from outsiders about the work being run totally by foreigners. They also questioned whether the missionaries who routinely assigned workers to various jobs and locations were following policy which they knew emphasized the training and education of Chinese workers. The request signaled the desire of Chinese leaders for more self-determination.[54]

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[52]J. G. Morrison to "Our Chinese Church Members and Converts," June 28, 1930, and Morrison's report in the "Minutes," 1931. See also Osborn, *China*, 52-53.

[53]"Minutes of the China Council," 1931; Hinshaw, *Native Torch Bearers*, 42-44, 51-53.

[54]"Minutes of the Nazarene China District Council," February 8-10, 1933.

Actually there may have been an additional, hidden agenda in the request of the Chinese, if, as missionaries surmised, Peter Kiehn prompted them toward this action. The autocratic leadership of Kiehn came to a point of exasperation for the other missionaries who forced Kiehn from the superintendency of the mission in January 1933. Earlier the missionaries had voiced their complaints to headquarters officials about Kiehn not adhering to policies, including that of holding an election for the superintendency. They wondered if Kansas City had given him some "extraordinary powers" that placed both him and the field outside of missions policies and *Manual* requirements. They were, they said, distressed and confused. Morrison sent Kiehn a telegraph in October 1932 instructing him to hold a council meeting and to retain the superintendency—*if* elected. Policies were in force in China, Morrison instructed Kiehn. Though Kiehn held the meeting, he did not call for an election. There followed another spate of telegrams back and forth between the missionaries and Morrison. Finally, Kiehn resigned. Morrison then appointed Harry A. Wiese to convene a council meeting, which was held in February 1933. At the meeting the Kiehns protested nearly every proposal generated by the other missionaries, especially the one that transferred them from Daming to Chaocheng. They walked out of the meeting in protest. The Kiehns proposed that they be stationed at Kwangping, to the north, if they must leave. Then, after this seemed to be agreed upon by all, they changed their minds and requested to move to Chaocheng after all, where, they hoped, they might have charge of the surrounding area and be accountable directly to Morrison rather than to the other missionaries.[55]

In the meantime Kiehn raised some Chinese leaders' ire against Wiese, who the missionaries had elected superintendent. Morrison (who at the same time was trying to work through the situation with Staples and Kitagawa in Japan) accused Kiehn for plotting against the mission

[55]"Minutes of the Nazarene China District Council," February 8-10, 1933; telegram to Kiehn, October 11, 1932; [China missionaries] to General Board, October 28, 1932; Morrison to Kiehn, November 26, 1932; telegrams to Kiehn, January 13 and 26, 1933.

and chastised him for raising up a pro-Kiehn faction among the Chinese. When Morrison sought advice on the problems in China from members of the foreign missions department of the General Board and the General Superintendents, most admonished Morrison to recall Kiehn from the field. Neverthless, since J. B. Chapman planned to visit China as well as Japan in 1935, Morrison postponed action. He hoped that the General Superintendent could solve some of the problems.[56]

Before Chapman's arrival, the General Board received remarkable letters from Chinese leaders seemingly in support of Kiehn. But the letters expressed more than that, a longing for autonomy. The Chinese leaders stated that they realized that Kiehn had faults. They wished that he would confess them to the Lord. Nevertheless they wanted Kiehn to remain. Many older Chinese, they reminded the General Board, had been converted under his ministry. The Chinese leaders criticized Wiese for being a "typewriter missionary." But they thought the factionalism that was wrecking the field was even worse than the faults of either Kiehn or Wiese. Though they were grateful for the money given from America for the Chinese church, the leaders stated: "We do not hope to receive such help financially, also we hope that the time will come when we will not need people of other countries to preach for us. We sincerely hope that we can be free, that is self-supporting and propagating . . . that we may help the poor and needy in our land." The sentiments of the Chinese leaders demonstrated a certain nationalism as well as sense of spiritual equality in the face of the wrangles among the missionaries. By this time, they seemed to say, after 20 years of Nazarene missions work in the area, the financial commitments of the

[56]L. C. Osborn, E. Osborn, R.G. Fitz, Mrs. R.G. Fitz, H. Wiese, C. Wiese, and Catherine Flagler to General Board, Department of Foreign Missions, October 28, 1932 (file 453-28); "Minutes of the Council Meeting," 1934; Wiese to Morrison, July 25, 1934 and February 23, 1935; Morrison to Wiese, January 11, 1935; Kiehn to Morrison, February 22, 1935; Morrison to Kiehn, July 19, 1935. Compare Cunningham, "Mission Policy and National Leadership in the Church of the Nazarene: Japan, 1905-1965," *Wesleyan Theological Journal* 28 (Spring-Fall 1993), 128-164.

church were about all the justification left for retaining any of the missionaries.[57]

Wiese was already moving toward transferring responsibilities to the Chinese church, but his programs were misunderstood by them. He thought of self-support as "a means to increase the spiritual vitality of the churches." Wiese believed that the incentive for self-support was greater self-government, wherein a pastor would be, as he should be, held accountable to the local congregation. One of his other concerns was that the local churches have the titles to their own property. But he felt that simply giving it to them outright would not generate either a sense of stewardship or ownership. The land had been purchased, of course, by the mission, but the mission never intended to hold the property permanently. Wiese suggested that local churches buy the land from the mission at one-twentieth of its cost each year for 20 years. After the final payment the property would be turned over to a proposed central church organization under the Chinese. But the Chinese leaders argued that the property already purchased did not rightly belong to the mission, but to the church—and they were the church as much as anyone. They wanted the property transferred to them without any payments on their part.[58]

Thus when Chapman arrived in October 1935, high on his agenda were the clarification of the relationship between the Chinese churches and the mission council, and the placement of the Kiehns. Chapman saw that policy concerning the maintenance of strict separation between the mission council and the Chinese church was not being followed. This led to confusion on the part of the Chinese leaders who wanted to control the stationing of national workers and to have a say in how money was spent. The problem was compounded by there being no real district assembly.

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[57]Translations of the Chinese letters (undated) are in file 453-29.

[58]Wiese, "Question of Organizing District Assembly," and "The Subject of Self-support--China," to Morrison and Chapman, December 1, 1934 (file 453-28).

In response, Chapman reminded both the missionaries and the Chinese leaders that the aim of the church was to develop "self-directing and self-supporting" churches. Problems commonly arose, Chapman told them, when the indigenous church clamored for self-direction before it achieved self-support. He assured the Chinese that the missionaries would stay only as long as necessary, meaning, until the churches were able financially to carry on for themselves. "And just as we hope that the indigenous church may become self-directing and self-supporting, the mission must remain so itself, and when this is impossible or unnecessary, the mission should be definitely withdrawn and the field left to the indigenous church." The Chinese church was to have full control over all the finances it raised, Chapman reminded everyone, and the missionaries were to serve only as advisers regarding such. In the same way the finances from the general church channeled through the mission council were to be used totally at the missionaries' discretion. This meant, Chapman further explained, that when mission money was used to support a worker, he or she would be stationed wherever the missionaries deemed best.

Chapman allowed the Chinese Annual Meeting to continue in the place of full district organization, despite the fact that there were no provisions in policy for such. Chapman also told the missionaries and Chinese workers, "There is the strongest bond in the world that binds us together, and that is our love for the Lord Jesus Christ. This bond is stronger than blood or race or language . . . and it is sufficient to make us one in both purpose and effort. We want to spread His Kingdom everywhere because of our love for Him."[59]

Apparently there were enough tensions between Chinese leaders and missionaries to warrant both the admonitions that Chapman gave

[59]Chapman, "To the China Mission Council," in a report to the General Superintendents, Department of Foreign Mission and General Board, Church of the Nazarene, with a cover letter to [Emma] Word, December 31 [1935].

and his cautiousness toward the Chinese government of the church. None were ordained by Chapman at this time.[60]

Chapman then tackled the problem with the Kiehns. Chapman felt that much of the turmoil resulted from having too many missionaries stationed in Daming, and from their having too little supervision from the general church. He realistically noted that the strain between the Kiehns and the other missionaries was "practically unbearable," and concurred with the plan to send the Kiehns to Kwangping, where they might have charge of four counties in Hebei Province, in the northwestern reaches of the field. But he also believed that Wiese, whom the missionaries again elected superintendent of the field while Chapman was present, should be stationed in Chaocheng, to spearhead the work in the southeastern end. Osborn would have temporary charge of the Bible school and Fitz the hospital, so that both could remain in Daming. Chapman hoped that by separating these leaders the talents of all would be maximized. He genuinely believed that the decentralization of the missionaries was best for the fullest evangelization of the field. The Kiehns seemed reconciled at the council meeting. With Chapman there, they apologized to the other missionaries on several counts.[61]

Regarding the hospital work, Chapman was impressed with both Dr. Henry Wesche, a N.H.A. missionary who was giving part-time service to the Nazarene work, and Dr. Feng Lan-xin, who was proving to be a "true Christian and a good surgeon, and a tireless worker." Chapman hoped that Feng, a graduate of Shandong Christian University and School of Medicine, who spoke English well, and who was paid a higher salary than other Chinese workers, would stay permanently at Bresee Hospital. But within a short time the doctor left the Nazarene

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[60]Chapman, "To the China Mission Council," and Chapman, "To the pastors and people of the Chinese section of the Church of the Nazarene," contained in the same report; "Minutes of the China Council, Church of the Nazarene," [1935] (file 604-15).

[61]Chapman, report to the General Superintendents, 1935; "Minutes of the China Council," [1935].

work and joined the Jesus Family Movement. This was an indigenous sect that emphasized spiritual gifts and the imminent return of Jesus.[62]

Other doctors—both Chinese and missionary—followed for brief periods. Hester Hayne worked at the hospital as a nurse from 1921 to 1926. Following her evacuation in 1926 and furlough, she finished a M.D. degree at the University of Kansas. Returning to China in 1934, she continued studies at the Peking Union Medical Center and served at Bresee Hospital from 1936 to 1941. In the meantime, Wesche as well had become full-time with the Nazarene mission.[63]

The Bible School reopened in the fall of 1935 under Osborn. While operating from 1923 to 1928 as a two-year course, only one class had graduated. During the interim years missionaries sent the most promising pastors elsewhere, such as to the N.H.A. school in Tianjin, for their education. After several years on furlough, Sutherland returned in 1936 to resume charge of the school. The structured and regimented life of the students, along with the tuition they paid (which made the school self-supporting) neither dampened the spiritual ardor of the students nor

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[62]Chapman, report to the General Superintendents; "Minutes of the China Council" [1935]; Wiese to Jones, July 16, 1946; Susan N. Fitkin and Emma B. Word, *Nazarene Missions in the Orient* (KC: NPH, n.d.), 87; and conversations with John W. Pattee and the son of Feng, Feng Ke-yi, Beijing, China, May 23, 1989. The elder Dr. Feng served as a surgeon throughout the years of war with Japan, and then he served as a medical doctor with the Red Army. On the Jesus Family Movement see D. Vaughan Rees, *The "Jesus Family" in Communist China* (Chicago: Moody, 1956), especially p. 58; Philip L. Wickeri, *Seeking the Common Ground: Protestant Christianity, the Three-Self Movement, and China's United Front* (Maryknoll, NY: Orbis, 1988), 160-162; and Daniel Bays, "The Growth of Independent Christianity," in Bays, ed., *Christianity in China*, 312. Eventually Feng left the Jesus Family and his leanings, and those of his family, returned to those teachings he had learned while working with the Church of the Nazarene. See Maxine F. Fritz, "By Faith Alone," *World Mission* 12 (May 1986), 12-13; Feng Ke-ye, "Perseverance through Persecution," *World Mission* 18 (April 1992), 4-5, 14-15. On Wesche see "Minutes of the Council Meeting," 1934.

[63]Hinshaw, *Messengers of the Cross in China*, 86-91; Zella Deale, "Hospital Work and Workers"; *World Mission* (September 1984), 16.

hindered numbers from applying. In fact many were turned away for lack of housing on the compound. About 130 were enrolled in the late 1930s. Among the teachers was Hsu, who was made vice-president in 1939. He and other teachers emphasized evangelism. The school regularly sent bands of students into the field to evangelize. One group sent into Daming County in 1939, for instance, included 68 workers who visited 133 villages and preached to over 22,000 people. One large class was prepared for graduation in 1940, and another smaller one for 1941.[64]

Among the Chinese educators beside Hsu was Lu Yu-cheng, dean of men. Sutherland noted that Lu gave all his spare time to preaching and giving personal advice to students. When Lu was killed in a Japanese attack on Chengan in 1938, Sutherland remarked: "I feel personally that I have lost one of my best friends."[65]

By all accounts the most outstanding student, frequently employed as an evangelist even while studying, was Chang Chin. He came from a Christian family of modest means and was converted during a revival in Daming in 1927, when he was about 13 years old. However, unable to get the education he desired, he joined the army of General Feng Yu-hsiang, a warlord with ties to the Soviet Union, and became a Communist. He became the leader of the Communists in his village of Yucha-chai. During a revival that the renowned Dr. Song Shangjie (John Sung) held at Daming in 1935, Chang decided to leave politics. Soon he entered the Bible school. A zealous worker, his success in making

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[64]"Report of Committee on Memorials" (n.d. [received at headquarters December 16, 1938]); Wiese, "The Bible School Our Life Line," *Other Sheep* (April 1939): 24-25; Wiese, "Bible School Evangelistic Bands," *Other Sheep* (June 1939), 16-17; Sutherland, *China Crisis,* 77-81; J. Fred Parker, *Mission to the World: A History of Missions in the Church of the Nazarene through 1985* (KC: NPH, 1988), 257-258.

[65]Sutherland to C. W. Jones, February 2, 1938. See also Pattee, "Late News from China," *Other Sheep* (May 1938): 24.

converts even during these early years was greater than more experienced pastors.[66]

The work of Chang typified the evangelistic fervor of the field in the late 1930s. Missionaries such as John Pattee were involved in village evangelism. He trained a succession of Chinese understudies, students at the Bible school, in preaching and soul winning by traveling with them from town to town. Protégés of Pattee included Kao E-feng, who was an atheist before his conversion; Chi Yuew-han (John Chi), who was raised by zealous Buddhists, but who also had a Presbyterian background; Li Sui-chung, who was from a poor family, and was influenced to become a Christian through the relief work undertaken by the church during famine times; Shang Chih-rung, whose father had been a worker with the Houlding mission; and Yuan Hsuan-ch'un (Allen Yuan), whom Pattee met while undertaking language study in Beijing. Yuan also worked in the late 1930s with Song Shangjie (John Sung). The evangelistic teams attracted crowds of 500 or 600 at village fairs and market days.[67]

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[66]Katherine Wiese, "Chang Chin," *Other Sheep* (February 1942): 23-24. Other accounts of Chang's ministry are Pattee, "Pressing the Battle," *Other Sheep* (February 1941): 21; Pattee, "The Chengan Revival," *Other Sheep* (August 1940): 15-16; Osborn, "Revivals in China," *Other Sheep* (August 1940), 16; Wiese, "Bible School Turns Out an Evangelist," *Other Sheep* (January 1939): 24; Sutherland, "Chin T'an Chen," *Other Sheep* (November 1937): 23; Osborn, *Hitherto*, 28; Pattee, *Hazardous Days*, 45-46; conversations between Wang Yu-xian and Pattee, May 29, 1989, at Daming; between Shang Chih-rung and Pattee, May 31, 1989, at Chengan; and between Li Bae-ch'in and Pattee, June 1, 1989, at Handan. On the evangelist John Sung's ties to the holiness movement churches see Lyall, *John Sung*, 55, 59, 67, 95, 106, 108, 112, 150. Daming is mentioned on p. 106. See also Fritz, *But God Gives a Song*, 62.

[67]Pattee, *Hazardous Days in China*, 39-43; Lillian Pattee, "Three Hour Testimony Meeting," *Other Sheep* (February 1941), 24; Osborn to Remiss Rehfeldt, February 5, 1955; and, regarding the last two named, conversations in China, May 16, 19 and 31, 1989. See the report on this trip on file in the Nazarene Archives. See also C. Ellen Watts, *John Pattee of China and the Philippines* (Kansas City: Beacon Hill, 1984), 51-66.

The sound of artillery punctuated the evangelistic services, however, when the Japanese moved to conquer northern China in 1937. This followed episodes with Chinese bandits, and a time of famine, flooding and even earthquake. When the Japanese invaded, missionaries hung a large American flag prominently in the center of the mission compound. As the Japanese still did not want to widen the war, this protected the missionaries and Chinese workers for a time. The compound thus served as a refuge for Chinese workers. In 1938 Japanese ground troops reached Daming. By this time, following the warnings of American Secretary of State Cordell Hull, most American missionaries had already evacuated their fields. Except for Wiese, the Nazarene missionaries fled again to Tianjin, on the coast. Indeed the Chinese deemed Wiese's willingness to stay and suffer with them during the siege of their city heroic. The war destroyed the large church at Chaocheng, along with missionary residences there. The Japanese allowed missionaries to return to the field in 1939. The missionaries, themselves deeply disturbed by the Japanese and empathetic to the plight of the Chinese, sensed that the Chinese people were now open to the gospel more than ever. Prayer meetings and even evangelistic bands continued to meet and spread the message of salvation under the eyes of the Japanese occupation forces.[68]

Even though Wiese was a cautious leader in this regard, the church made identifiable progress toward the indigenization of leadership. Wiese realized that as long as money from the United States supplied the various needs of the field, there was little incentive for self-support. Like other missionaries, he worried that if the Chinese were Christian

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[68]Sutherland to Jones, August 25, 1937, November 4, 1937, and February 2, 1938; Wiese, telegram to KC, September 15, 1937; Cordell Hull, telegram to Church of the Nazarene, January 14, 1938; Wiese, "When Duty Calls," *Other Sheep* (December 1937), 21-2; "Preparing for War," *Other Sheep* (December 1937), 24-25; Pattee, "Seeing Our China Field," *Other Sheep* (June 1938), 20-21; Pattee, *Hazardous*, 40-41; Sutherland, *China Crisis*, 95-98; Osborn, *Hitherto*, 8-9, 41-46. See also Dorothy Borg, *The United States and the Far Eastern Crisis of 1933-1938: From the Manchurian Incident through the Initial Stage of the Undeclared Sino-Japanese War* (Cambridge, MA: Harvard U. Press, 1964), 328-329.

only for material benefit—if they were only "rice Christians"—the church was not really the church. When churches erected their own buildings, as did the congregation in Pei-i-ko in Puchow County, and when they sponsored their own evangelistic campaigns, it pleased Wiese. Even whether the mission should provide a thin soup to all who attended various district meetings seemed to Wiese a matter of self-support, and the mission stopped the practice.

Wiese also believed that the second generation of Christians more than the first would be ready to carry on the church. Only in the second generation were certain Christian moral and ethical standards able to replace the cultural, he said. Whereas the first generation of converts often were only "nominal," succeeding generations were truly "evangelical."[69]

Wiese's assessments regarding the spiritual nature of the Chinese Christians were more pessimistic than Kiehn's and others' had been, especially during the previous revival. By the 1930s the older leaders had been Christians for nearly a generation, and a new, strong band of young leaders was emerging that naturally desired more independence. Wiese's attitudes reflected the hesitancies of missionaries to sufficiently trust the local church that they themselves nurtured—or, a hesitancy to relinquish their own positions as church leaders.

In 1939 the foreign missions secretary, C. W. Jones, set a policy for all of the fields by which all general church money would be used for starting new work—rather than supporting the existing. This plan would be phased in slowly. Indeed in China the church still had not reached 4,000 villages in the Nazarene field. The local Chinese churches, so challenged, agreed to cover immediately ten to forty percent of their pastors' salaries and other expenses. When a change of pastors at the Daming church was necessary in 1940 due to the increased responsibilities of Hsu Kwei-pin in district affairs, the mission

[69]Reed and Wiese, *The Challenge of China*, 71-75; Wiese, "Chinese Hire Three Men to Preach," *Other Sheep* (July 1937), 21; Wiese, "More Self-Support," *Other Sheep* (May 1937), 13.

required the church's deacons to provide a full salary to the man they chose as their new pastor, Yu Wan-ch'ien.[70]

In turn, Chinese leaders in September 1940 pressed for a "Committee of Twenty-Four," which might have the right to hold the Annual Meetings when sanctioned by the General Board, and to both hire and dismiss workers if war forced the missionaries again to leave the field. The Committee was to include ten lay persons, and to have a five-member executive committee with a chairman, Hsu Kwei-pin, who was still the only ordained pastor. In fact the Chinese promised to care for the missionaries in case their salaries and other support from America should be cut off due to the war. No formal action was taken on this plan, which had no justification in either the Nazarene *Manual* or mission policy. But at this point, with war looming closer, the missionaries felt that they could not yet anticipate what course of action might be necessary. In the meantime they prepared to nominate several others for ordination.[71]

In early 1941 missionaries further strengthened Chinese leadership by placing Hsu in charge of the Bible school and designating him to become "Chairman" of the district if the missionaries left. They had faith in Hsu, who had worked closely together with Wiese for years. Indeed, as Katherine Wiese later described it, Wiese and Hsu "worked together like one man; they loved each other and had faith in the other. Truly Hsu was co-Superintendent as Brother Wiese always consulted him on Chinese problems. . . . These two men had worked together constantly for nearly eleven years. Sometimes Hsu was head sometimes

[70]Katherine Wiese, "Phenomenal Growth of the China N.F.M.S.," *Other Sheep* (December 1940), 12-13; Osborn, "Self-Support in the Church of the Nazarene in China," *Other Sheep* (February 1941), 24. See Pattee, "Notes from Chengan," *Other Sheep* (July 1941), 11.

[71]"China District of the Church of the Nazarene Council Minutes," September-October 1940; Osborn to Jones, November 6, 1940.

Brother Wiese but I don't believe either thought of who was boss. They were workers together and loved each other like David and Jonathan."[72]

On personal levels, perhaps even more than on formal ones, missionaries did see their roles as supporters and fellow workers. Indeed, the relation of missionaries to national workers, said Wiese, should be one of friends, partners and comrades. As for other leaders, missionaries appointed Wong Pao-hsi vice-president of the school, and Dr. S. E. Liu, from Fujian Province, who had recently graduated from Peking Union Medical College, as head of the hospital. Most missionaries looked upon the increased leadership of the Chinese favorably, while a few, including Osborn, believed that such assignments were premature. As late as 1941 Osborn was hoping for 15 more years of Bible school graduates and was saying, "For us to go soon would be losing much that has been invested."[73]

This is where the church stood, then, when the war situation forced the missionaries to evacuate North China for virtually the last time. At the time there were 130 enrolled in the Bible school, with a fully Chinese faculty of eight; 134 workers, including the medical staff, Bible women, and 75 pastors; 54 organized churches; 2,120 full and 3,412 probationary members; and eight elementary schools enrolling 260 students. The Chinese church also was contributing well to the over-all expenses.[74]

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[72]Katherine Wiese to Jones, November 28, 1946, World Mission office (reel 49).

[73]Osborn, "Self-Support in the Church of the Nazarene in China," *Other Sheep* (February 1941), 24. Similarly, Osborn, *Hitherto*, 48. Also see Reed and Wiese, *Challenge*, 128; [Lillian] Pattee, "Forty Dollars Paid Back," *Other Sheep* (October 1941), 14; Kiehn, "Our Native Workers," *Other Sheep* (April 1939), 25-26; Kiehn to Jones, November 12, 1940. Osborn, "News from the China Field," *Other Sheep* (November 1941), 14-15; Henry Wesche, "Bresee Memorial Hospital Notes," *Other Sheep* (January 1942), 16-18; Arthur Moses, "Bresee Memorial Hospital Report," *Other Sheep* (April 1942), 7; "Council Minutes," 1941.

[74]"Field Statistics, 1941"; "China District Church of the Nazarene Council Minutes," September 1941; "Latest News from China," *Other Sheep* (April 1942),

The Japanese incarcerated the Nazarene missionaries on the field at the time of Pearl Harbor, the L. C. Osborns, John Pattee, Arthur Moses, who had recently arrived to help administer the hospital, and Mary Scott, who also had but recently come to China. When the Japanese took over of the mission compound, they also jailed Hsu and Yu for 40 days. While the missionaries remained interred in the area for six months, they deeded the Bible school to the Chinese and handed over a complete record of all other property held by the church, including the hospital, which by this time the Japanese military had confiscated. The Japanese eventually repatriated all except Scott, who expressed her preference to stay in China rather than seek repatriation and remained imprisoned through the duration of the war.[75]

While interred, Osborn, then serving as Superintendent, authorized the Chinese church to ordain irregularly several Chinese pastors, including Yu Wan-ch'ien and Ma Hsueh-wen.[76] The Committee of Twenty-Four Chinese leaders met and planned the next Annual Meeting. As if to prove to the missionaries that the church would go on without them, by the time the interred missionaries left the country the Chinese had already built four new churches.[77]

The persecution of the church during the war with Japan only seemed to increase the number of preaching places, and churches

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7; By comparison, the Jesuits had only one Chinese priest in the area of Daming in 1940, and 16 seminarians, but about 40,000 adherents. See Malatesta, "China and the Society of Jesus," 43.

[75]Pattee, *Hazardous Days*, 72-82; Mary L. Scott, *Kept in Safeguard* (KC: NPH, 1977), 30-47.

[76]Orval Nease, "Foreign Visitation: 1948," 9; conversations with Liu Wan-cheng, Lee Ling En and others, Handan and Daming, March 14-15, 1999.

[77](Ed.), "Our Work in China," *Other Sheep* (April 1942), 11, quoting a letter from Osborn; Osborn to Swiss Consul General, June 25, 1942, which details the property holdings, assessed to be about $600,000.00 (file 453-29); Wiese, "Chinese Facts," n.d., in the papers of Orval Nease (file 784-61).

assumed full support of their pastors. Hsu Kwei-pin continued the Bible school until 1942 or 1943, and significant workers were added to those who had graduated previously.

The situation "by one stroke made the Chinese church entirely independent and self-supporting."[78] The achievement of self-support, self-government and self-propagation came not at the end of the slow processes of missions strategy and planning, but because of social and political realities. Only a few workers left the mission. At least two young leaders, Kao E-feng, whom the missionaries had tried unsuccessfully to send to Pasadena College, and Shang Chih-rung fled to northwestern China.[79]

There were no further contacts with the field until the end of the war. When the Japanese evacuated at the close of the war the Communist army of Mao Zedong quickly moved in. Like other missionaries, the Nazarenes recalled the execution of China Inland Mission missionaries John and Mary Stam by Chinese Communists in 1934.[80] Nevertheless, Wiese and Pattee returned to Beijing in 1946 and had conversations with Yuan Hsuan-ch'un and others from the Daming area. Yuan had preached in Chengan during the war and had recently transferred to Beijing, where he along with Chao, who had graduated from the Bible school in 1942 or 1943, worked with a Norwegian missionary. Yuan and others advised Wiese and Pattee that it was best for them not to attempt a trip to the Daming area, but to send word to the field that they

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[78]Pattee, "Effect of the War on the Churches of Chengan County," *Other Sheep* (October 1942), 11-12.

[79]Osborn to Jones, May 30, 1940 and March 24, 1942; Osborn to General Superintendents and Department of Foreign Missions, July 3, 1940; Scott, Peking, to Jones, October 22, 1945; conversation with Shang Chih-rung, May 31, 1989; and conversations with Liu Wan-cheng and others, Handan and Daming, March 14-15, 1999.

[80][Geraldine] Taylor, *The Triumph of John and Betty Stam* (Philadelphia: China Inland Mission, 1935), 100-125; Dorothy Borg, *The United States and the Far Eastern Crisis,* 596.

were in the country and to wait for some of the workers to come to Beijing. Wiese and Pattee also received a report from Yu Wan-ch'ien, who along with Hsu Kwei-pin had remained in Daming for the duration, that only about six pastors remained engaged in full-time ministry. Two pastors had been killed outright during the civil war. As Communists criticized pastors for taking money from the poor, some had begun businesses or taken second jobs to support themselves and their families. In turn, local congregations reduced support to them. Wiese lamented this.

Unwilling to wait in Beijing, Pattee secured permission to visit Handan with a United Nations worker distributing medicine there, and clandestinely traveled to Daming at the same time. He found the large church building on the compound completely destroyed and the other buildings taken over by the county government. The county magistrate himself was living in one of the missionary residences. Both Wiese and Pattee realized that though it was still theoretically possible for missionaries to work in the area, the Communist government would severely curtail their activities. They would not be able to visit other stations, the chief buildings of which were also now in government hands. It was hard for Christians in general. Authorities constantly questioned Christians and their worship activities. But Wiese and Pattee were heartened that laypersons were carrying on the faith.[81]

In succeeding years, in spite of periods of repression by the government, Christian workers advanced the church in the old field. As the result of migrations during the post-war years, no ordained Nazarene pastors remained on the field after 1947. Many buildings either had been destroyed or were being used for other purposes. If the church had been rigidly attached to these forms of churchly structure, there may

[81]Wiese, "Conditions on Our Field"; Wiese to Wesche, September 10, 1946; Wiese, "Report of Our China Field" (received July 1946); Wiese, "What the Bible School Meant to Our Work During the Recent Years of Stress," *Other Sheep* (July 1947), 7-8; Wiese, "The Peril of the Church in Our Old Field in China," n.d., World Mission office (reel 53); Sutherland, *China Crisis*, 106-107, 132-133; conversations with Yuan Hsuan-ch'un, Beijing, May 19, 1989.

have been less freedom to carry on in whatever ways were necessary and possible. The Gospel Mission and Mennonite work effectively merged with the Nazarene in the area to form a loose but practical structure. As it turned out, committed leaders, graduates or former students of the Bible school, emerged on the basis of both gifts and preparation for ministry. They placed at least one Bible school graduate in each of the counties in which the Nazarenes had work. These maintained the respect of the people apart from any ecclesiastical sanctions.

That meant that when the support and control of the world church was cut off, the church not only survived, it flourished. The Nazarene churches registered with the government in the 1950s, and became part of the Three Selfs Patriotic Movement. Though the hospital and schools could not continue, pastors continued to preach the message of holiness as they had been taught it and to evangelize the unconverted.[82]

During the Cultural Revolution, which began in 1966, all churches were closed. Christians were persecuted. The church moved underground—into houses. After the Revolution, in 1982, the government issued "Document 19," which promised religious toleration and allowed churches to reopen. Once again, those churches that had been Nazarene registered with the government, and the workers affiliated again with the Three Selfs Patriot Movement. Within it, situations varied; but pastors in the old Nazarene field—though forbidden to address political issues—continued to itinerate, preach and teach. The former Nazarenes were able to maintain theological distinctives while participating in the Three Selfs church. Several graduates of the Bible school, including Chang Chin, continued to work as evangelists and pastors through the 1990s, until they were well past 70 and 80 years old. Many pastored while farming. Almost all of the leaders of the large church in Handan had roots in the Nazarene mission. The church remained strong in Chengan. In several places Bible women continued the work. One maintained work at the site of the Houlding mission outside of Daming.

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[82]Compare the similar account of Yunnan province Christians at this time in T'ien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden: E. J. Brill, 1993), 69-71, 129-132, and throughout.

In 1992 the government allowed the reopening of a church inside the city itself. About the same time, a Bible school led by former Nazarenes was opened in Handan. Eventually, as the Bible school graduates began to pass away, the children and grandchildren of these leaders continued and extended the ministry. They served as itinerant evangelists and Bible women, preaching and teaching holiness just as their fathers and mothers had done. A conservative estimate was that by that time there were 75,000 believers in the five Hebei Province counties in which the Church of the Nazarene had worked.[83]

Wiese and Pattee, certain, though mistakenly, that the Nationalist government would soon defeat the Communists and open up the old field again, turned their attention toward the possibility of the church entering a new area. They contacted the National Christian Council in Shanghai about which sections of the country might be open for work. Upon the suggestion of the Council, the Nazarenes chose a field in southern Jiangxi Province around the cities of Ji'an and Kanhsien. One strong factor in choosing this field was that Mandarin, the dialect the missionaries had learned in the North, was spoken in the area.

Nazarenes began work in 1947. Katherine Wiese and Lillian Pattee soon joined their husbands. Others who arrived were R. G. and Lura Fitz and Mary Scott, from the old field, and newly-appointed missionaries Michael and Elizabeth Varro (daughter of the Fitzes) and Ruth Brickman. Both Hsu Kwei-pin, whom the missionaries had feared was dead, and Yu Wan-ch'ien fled south from the Communists and found

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[83]On the basis of the writer's trips to Daming, Chengan and Handan, May 29-June 1, 1989; and conversations with Liu Wan-cheng and others, Handan and Daming, March 14-15, 1999. See John Pattee to Rev. and Mrs. Chi Yuew-han, May 3, 1988; my report in the Nazarene archives; and Floyd T. Cunningham, "The Church is Not the Buildings but the People," *World Mission* (November 1989): 12-13. See also the May 1986 issue of the *World Mission* magazine. For Document 19 see Appendix I, in *Christianity in China: Foundations for Dialogue*, eds. Beatrice Leung and John D. Young (Hong Kong: University of Hong Kong, 1993), 286-309. See also Wickeri, *Seeking the Common Ground*, 185-195; Tony Lambert, *The Resurrection of the Chinese Church* (Wheaton, IL: OMF, 1994), 72-77, and throughout; Hunter and Chan, *Protestantism in Contemporary China*, 66-104.

the Nazarene work. Yu became pastor of the church in Kanhsien. Contacts with Christians in the city easily persuaded them to join the Nazarene church. Hsu aided the Bible school, which began in October 1948. The mission quickly erected buildings in Ji'an and established a compound. In comparison to the work in the North, in which most of the converts were poor farmers, the members in the southern field were from the business and professional classes. As the months wore on the missionaries sensed the political reality that the Communists would take over the entire country. Just as they had in north China before the war with Japan, the missionaries intensified their efforts to raise a self-supporting church and promoted indigenous leadership.[84]

The work quickly came to a close. When General Superintendent Orval Nease toured eastern Asia in 1948 and visited Jiangxi, he officially recognized the earlier, irregular ordinations of Yu and Ma Hsueh-wen, who also had fled south. In addition, Nease ordained Chi Yuew-han. Chi had been taken into the church by Peter Kiehn in 1938, and had worked with John Pattee in Chengan before the war. From 1940 to 1944 he studied at North China Theological Seminary. Following his graduation he returned to Shandong Province to preach. With the spread of the Red Army, in 1946 Chi fled south and made contact with the Nazarene missionaries in Jiangxi. Nease was impressed with both the Chinese leaders and the solid beginnings of the work, but he knew that evacuation of the missionaries was imminent. Even while he was there the American consul gave advice on this regard and several missionaries returned home. By 1949, after 21 months of work, all were forced out. At that time there were three organized churches and 70 members, plus 200 probationers. After the missionaries left, the Bible school continued under Hsu for at least one year. Though the mission-

[84]Nease, "Foreign Visitation," 8-12; Wiese to Jones, January 8, 1947 and March 27, 1947; Osborn, n.d. (file 1257-20); Sutherland, *China Crisis*, 108-112, 123-124.

aries held some optimism about returning, it was the Chinese who carried on the work.[85]

Wiese became involved in promoting the Chinese work in California, hoping that he was training workers for the day when China would again be open. The Missions department sent John and Lillian Pattee to the Philippines. The Kiehns and the Osborns turned to Taiwan, but did so independently. R. G. Fitz pioneered the Nazarene work in Alaska. John Sutherland found a position teaching history at Northwest Nazarene College. Scott became general secretary of the denomination's Women's Foreign Missionary Society in 1950.

Conclusions

In retrospect, though Nazarene missionaries worked both closely and congenially with Chinese workers, the development of national leadership as a whole was slow. Missionaries held on to positions of leadership. In old China pastors had to petition for positions of responsibility in the field even after revivals and evangelistic fervor proved their spiritual worthiness and equality with the North American workers. Their advancement and the eventual indigenization of the entire work in mainland China was prompted by political and social necessities, not by deliberate action on the part of either the mission council or the general church. Though the church was by policy committed to the development of a district, organization lagged far behind the evangelistic aspect of the work in the mainland. Were it not for the self-propagating part of the work, it would not have survived. The Chinese, convinced of the necessity of self-direction, were inde-

[85]Nease, "Foreign Visitation"; Wiese, "Chinese Feasts"; Nease, "Chinese Feasts," *Other Sheep* 36 (July 1949); "Testimony of John Ch'i," trans. R.G. Fitz, *Other Sheep* (August 1949), 12; Wiese, "Southern California Convention," May 11, 1950 (file 2069-26); Russell V. DeLong and Mendell Taylor, *Fifty Years of Nazarene Missions*, vol. 2: *History of the Fields* (Kansas City: Beacon Hill, 1955), 88-92; Osborn, *China*, 63-69; Osborn, *Christ at the Bamboo Curtain* (Kansas City: Beacon Hill, 1956), 117-120. Hsu died in the mid-1970s. See John Pattee to Rev. and Mrs. Chi Yuew-han, May 3, 1988.

pendently heading toward this as well as toward self-support when political crises hastened the process. Part of the reason for the delay in both the advancement of Chinese leaders and the full organization of a district was related to the sporadic attention given to ministerial education. This was due in part to both the generally low level of education among the Chinese farmers with whom the Nazarenes worked in North China, and certain government pressures. Not until the last years of work there did the church give concerted attention to this, but through intensive effort it developed a highly motivated, second generation of workers that carried on the church long after the missionaries left.

As important as were the evangelistic and social ministries of the church, the future depended largely upon a capable leadership. Indeed by the 1980s "shouting" and other heresies developed in Shandong. Chinese leaders believed that their theological grounding had prevented more of these sorts of heterodox phenomena. But leaders still craved theological books and instruction through which a new generation of leaders might be indoctrinated in holiness.[86]

The evangelistic ministry of the church was tied somewhat to shifting political and economic realities, but the educational component, the passing on of tradition as well as practice, was necessary for the fullest development of the indigenous church. Without the Bible school graduates, both men and women, the work would have been much less. The enthusiasm for spreading the faith by lay members and lay pastors kept the church on the mainland strong and growing. Indeed, if there had been a more hierarchical structure in place there, the evangelistic movement may have been more constrained.

[86]Conversations with Shang Chih-rung, May 31, 1989 and Li Bae-Ch'in, June 1989.

POETRY, SINGING, AND CONTEXTUALIZATION

Mark J. Hatcher

As the last words of the preacher's sermon were spoken, the congregation sat quietly in the midst of a hush that was filled with a sense of the Divine Presence. Several people had come to the front of the congregation to weep and pray before God. When they had finished praying, the song leader spontaneously began to sing the words, "I will serve Thee, because I love Thee. You have given life to me." With radiant faces the congregation joined in the singing, the words of the song capturing the response of their hearts to God in that moment. Poetry put to music became an articulation both of their worship of God and the experiential meaning of their faith in Jesus Christ.

Poetry and singing have accompanied Christianity from the time of the first Christian disciples to the present. H. T. McElrath states that music was "admitted early to Christian activity because it provided a language for the deepest expressions of the soul."[1] The images, narratives, and melody that poetry put to song go beyond mere cognitive expression and involve the affective and volitional dimensions of people. Songs communicate a complexity of experience that cannot be expressed through abstract language. Their ability to capture complex dimensions of life and relationships make them significant vehicles for interaction and communion with God.

[1]Keith Crim, ed., *Perennial Dictionary of World Religions* (San Francisco: Harper San Francisco, 1981), s. v. "Music, in Christianity," by H.T. McElrath, 503.

It is significant that poetry and singing have frequently played a prominent role in new Christian movements and in Christian revitalization movements. They have functioned within those movements as an effective means for spreading knowledge of the gospel, stimulating faith, encouraging Christian growth, and expressing the various dimensions of Christian experience. Such functions suggest that poetry and singing are significant means for forming, expressing, and diffusing an understanding of God, the gospel, and Christian life and speak powerfully to a people's contemporary situation. In other words, they facilitate the contextualization of theology.

Stephen Bevans states that a theology that is contextual will take into account "the spirit and message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture."[2] Dean S. Gilliland defines contextualized theology as "the dynamic reflection carried out by the particular church upon its own life in light of the Word of God and historic Christian truth."[3] Common to both of these definitions is the introduction of experience into the arena of theological reflection. The concern is to have a theology that connects the meaning of God's revelation through Jesus Christ with the life issues and the contemporary experience of a local Christian community. Various models have been proposed to facilitate the development of that connection, but most models have given little consideration to the role that poetry and singing play in the contextualizing process.

The following will argue that poetry and singing provide a powerful tool for contextualizing theology by facilitating the incarnation of Christian meaning into contemporary Christian experience. Their use of the language of image, narrative, and melody make them a suitable vehicle for bringing the concerns of gospel, tradition, and local cultural

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[2]Stephen Bevans, *Models of Contextual Theology*, Faith and Culture Series (Maryknoll: Orbis Books, 1992), 1.

[3]Dean S. Gilliland, "Contextual Theology As Incarnational Mission," in *The Word Among Us*, ed. Dean S. Gilliland (Dallas: Word Publishing, 1989), 12.

experience together into a creative synthesis that is authentic to each. Through several historical examples, the ways that poetry and singing have functioned as a means for forming, expressing, and diffusing contextual Christian theology will be identified. The power poetry and singing have for connecting sacred reality to daily Christian experience will then be interpreted from the perspectives of Clifford Geertz's understanding of religion and Victor Turner's concept of *communitas*. The paper will conclude with some suggestions of how poetry and singing could be intentionally employed as a means for facilitating the contextualization of theology.

Poetry and Singing in the New Testament

The early church was a singing community. In Ephesians 5:19-20 the apostle Paul instructs the Christian community to "speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."[4] This passage, along with the Christian poetry/songs that are quoted in such passages as Philippians 2:6-11; Colossians 1:15-20; Ephesians 2:14ff; 1 Timothy 3:16; 1 Peter 3:18-22; Hebrews 1:3; the Prologue of John; Revelation 5:9, 12f; 12:10ff; 19:1f; and 19:6, has led K. H. Bartels to argue that songs "formed a central part of early Christian liturgy." He sees this to be in continuity with the worship of the Old Testament community.[5]

Singing in the early Christian community functioned as a means for spiritual formation, incarnating the meaning of the gospel into the lives of those participating in worship. Colossians 3:16 says, "Let the word of Christ *dwell in you richly* as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with

[4]All Scripture quotations are from *The Holy Bible, New International Version*, 1984.

[5]Colin Brown, ed., *New International Dictionary of New Testament Theology*, vol. 3., (Grand Rapids: Zondervan, 1978), s.v. "Song, Hymn, Psalm," by H.K. Bartels, 674.

gratitude in your hearts to God." In conjunction with teaching and admonishment, the practice of singing in worship facilitated the penetration of the word of Christ into the *experience* of Christian believers. It was one of several vehicles through which the Holy Spirit spoke to the inner person, and the reality of the meaning of Christ took up residence within Christians. The prayer of Paul in Ephesians 3:16-19 indicates that the penetration of the word of Christ into the inner person establishes Christian believers in love, a love which in turn must become manifest in the kind of transformed social relationships spelled out in Ephesians 4-6. Singing, therefore, functioned as a vehicle for the meaning of the gospel to be received in the inner self in such a way that it demanded an ongoing application of its meaning to the details of everyday social interaction.

Singing and poetry also functioned as a means for individuals and the Christian community to express joy, thankfulness, and devotion to God in response to God's gracious activity among them. Examples of such expression are found in Luke's account of the birth and infancy narratives (the *Magnificat* and the *Benedictus*), the doxology Paul wrote in Romans 12:33-36, and the numerous hymnic responses of angels and Christians recorded in Revelation. Common to all of these examples is the inter-penetration of Old Testament language and imagery with language referring to the person's or people's present experience of the activity of God. In the *Magnificat,* Mary takes phrases from numerous Old Testament psalms and applies them to what God is doing in making her pregnant. Paul echoes Isaiah 40:13 and Job 41:11 in his response to his new understanding of how the merciful purposes of God for both Jew and Gentile are being fulfilled through his present ministry to the Gentiles. Revelation 5:9-10,12 takes the imagery of Old Testament sacrifice and the priesthood of Israel and applies them to the redemptive activity of Christ that the worshipers have received. The inter-penetration of the old, sacred story with the present experience of God indicates the power of poetry and singing to enable people to perceive and articulate that they have entered into the sacred story. The sacred history is their history, and the God who acted in the Old Testament and through Jesus Christ is the God who is acting in their situation. Their response of love and devotion to God joins with the response of all of God's people who have gone before them.

Poetry and Singing in the 18th Century Methodist Revival

The Methodist revival provides an example of an intentional use of hymns to awaken people to the call of the gospel and to facilitate their spiritual formation. Prior to the 18th century revival, hymn singing in Britain was largely confined to Dissenters and small religious societies within the Church of England. John Wesley recognized the powerful effect hymn singing could have in bringing people to religious convictions and in increasing their understanding of the Bible. From the early days of the Oxford Methodists onward, Wesley made the singing of hymns a regular feature of public evangelism, Methodist meetings (societies, classes, and bands), and Methodist devotional practices. "Methodists everywhere became well known for their singing."[6]

Oliver A. Beckerlegge states that the content of the hymns used by the Methodists arose out of the reflections of the Methodist hymn writers upon the spiritual experiences of the poor and unlettered who were impacted by the revival.[7] These experiences were reflected upon in the light of Scripture, so that a characteristic feature of many of the hymns is the application of biblical phrases and images to the personal life of the one reading or singing the hymn. For example, observe the appropriation of the language found in 2 Corinthians 1:22 and Ephesians 1:13-14 to the Methodist believer's aspiration to receive the Holy Spirit in the following hymn:

> I want the spirit of power within . . .
> I cannot rest in sins forgiven;
> Where is the earnest of my heaven?
> Where the indubitable seal
> That ascertains the kingdom mine?

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[6]Oliver A. Beckerlegge, "The Hymn-Book In Methodist Worship," in *The Works of John Wesley: A Collection of Hymns for the Use of the People Called Methodists*, vol. 7, eds. Franz Hildebrandt, Oliver A. Beckerlegge, James Dale (Nashville: Abingdon, 1983), 61-69.

[7]Ibid., 62.

The powerful stamp I long to feel,
The signature of love divine!
O shed it in my heart abroad,
Fullness of love—of heaven—of God.[8]

This kind of wedding of biblical phrases and images to personal Methodist experience expressed in a powerful way that the biblical word was a word to the contemporary person. It connected what Methodists were experiencing to what the Bible was describing, promising, or warning against.

Beckerlegge gives some examples of the effective way Methodist hymns conveyed the meaning of the gospel to the contemporary experience of people. He states that a man named Joseph Cownley heard Wesley preach and became convicted of sin. As he struggled to sleep that night, the words of a hymn he had heard during the preaching service came to his mind:

To save what was lost, From heaven he came;
Come, sinners, and trust In Jesus's name!
He offers you pardon, He bids you be free;
If sin be your burden, O come unto me!

As those words sang in his head, Joseph received assurance that his sins were forgiven.[9]

Another man named Billy Bray was a Cornish miner who had recently been converted. As he passed by a mine shaft where some people he knew had fallen to their death, he began to struggle with fears about his own mortality. Then he remembered that Jesus had overcome the devil who was frightening him, and he began to sing a Methodist hymn he had learned:

[8]Ibid., 13.

[9]Ibid., 65.

Jesus, the name high over all
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

The hymn both expressed and confirmed to him that Jesus' victory over the devil in the Bible was also a victory over the fears he was currently experiencing.

Richard P. Heitzenrater states that Wesley intentionally used hymn-singing to implant Methodist teaching in the minds and memories of the people.[10] Wesley himself states that his 1779 collection of hymns was "a little body of experimental and practical divinity" that illustrated all the important truths of Christianity and proved them by scripture and reason. He saw them functioning as a means for stimulating spiritual devotion, confirming people in their faith, enlivening their hope, and increasing their love to God and people.[11]

Poetry and Singing Among Contemporary Ethiopian Christians

Lila W. Balisky states that in the middle 1960s a charismatic renewal movement in Ethiopia began to create indigenous Christian music, expressing Christian meanings through Ethiopian poetic and melodic patterns. Within a few years hundreds of these new Christian songs were being produced by both soloists and choirs and were being sung by congregations of all denominations throughout Ethiopia. Balisky credits the use of these songs as "a major factor in the spiritual dynamics which

[10]Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon, 1995), 231.

[11]John Wesley, "A Collection of Hymns for the Use of the People Called Methodists," in *The Works of John Wesley: A Collection of Hymns for the Use of the People Called Methodists*, vol. 7, eds. Franz Hildebrandt, Oliver A. Beckerlegge, James Dale (Nashville: Abingdon, 1983), 74-75.

sustained the Ethiopian church through the 17 difficult years following the [Marxist] revolution that began in 1974."[12]

Balisky examined the songs of a prominent song writer named Tesfaye in order to answer the question, "Why do people, weep, cluck, and respond so fervently to these songs?"[13] She identified five major features that suggest why these songs function as a means for forming, expressing, and diffusing a Christian theology that is contextual to the Ethiopian experience. The first feature is that the songs employ images of the natural world that surrounds the experience of Ethiopians. Such images fill Ethiopian literature, expressing deep levels of Ethiopian consciousness. They are the language of Ethiopian experience. The second feature is the wedding of Old Testament narratives to contemporary personal Christian experience. For example, the story of Shadrach, Meshach, and Abednego's trial by fire becomes in the songs the story of the Ethiopian Christians' trial by fire under the persecution of a Marxist government. Contemporary history and biblical history have interpenetrated. A third feature is a focus on the suffering of Jesus *for* us and his subsequent resurrection. This enhances an awareness that God knows the undue physical affliction the Ethiopians experience, is present in their midst, and is calling for an authentic Christian response according to the model of Jesus. A fourth feature is the prominence of the theme of deliverance. Deliverance is applied to various forms of physical, emotional, and spiritual persecution that Ethiopians face. Jesus' salvation works in the spheres of life with which Ethiopian Christians struggle. The fifth feature is the setting of catechisms and biblical passages to tunes in the Ethiopian style. Such musical renditions have not only enhanced memorization of the passages but have also enabled them to be appropriated at deeper levels of meaning.[14]

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[12]Lila W. Balisky, "Theology in Song: Ethiopia's Tesfaye Gabbiso," *Missiology* 25/4 (October 1997): 449.

[13]Ibid., 451.

[14]Ibid., 451-455.

The above indicates that these indigenous Ethiopian songs powerfully connect the meaning of God's revelation through Jesus Christ with the life issues and the contemporary experience of the Ethiopian Christian community. Their wide spread acceptance among all Ethiopian Christians, the strength of emotion by which they are sung, and the correlation of faithful Christian life style with their use testify that they bring together what is both Christian and Ethiopian. As such they might be considered to be both a means to and an expression of a Christian theology that is contextual to the Ethiopian situation. They exercise a power to bring gospel, church tradition and cultural experience together in a way that call and empower Ethiopians to live authentically as Christians and Ethiopians.

Poetry, Singing, And The Construction Of Symbol Systems

The power of poetry and singing to facilitate the contextualization of theology is connected with both the work of the Holy Spirit and with several roles poetry and singing can play in the construction of a people's religious symbol system. Clifford Geertz argues that

> a religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic.[15]

Geertz understands religious symbol systems to function as both models *of* reality and models *for* reality. By that he means that symbol systems give an objective conceptual form to social and psychological reality (and I would add spiritual reality). They are shaped in such a way that they themselves are congruent with this reality and provide a template for

[15]Clifford Geertz, "Religion As A Cultural System," in *Anthropological Approaches to the Study of Religion*, ed. Michael Banton (London: Tavistock Publications, 1966), 4.

people to live in a way that conforms to reality.[16] The construction of such systems within people orients and motivates people to live in conformity with the reality the symbol system conceptualizes.

The historical examples in the previous sections indicate that Christian poetry and singing facilitate the construction of these kinds of Christian symbol systems within people. Songs contribute to "the word of Christ" dwelling in believers (Col 3:16). The Methodist miner remembers and applies a Christian song's reference to the symbol of Christ's victory over the devil to his fear of mortality. An Ethiopian Christian receives guidance in facing persecution from a song's reference to the symbol of the three Hebrews facing the fiery furnace. It must be understood that poetry and singing are not the source of the content of these symbols. That content is supplied by the work of the Holy Spirit who illuminates people's understanding of the reality to which the biblical images, narratives, and sayings point (John 14:26; 16:12-15). But poetry and singing do work as a vehicle for the illuminated biblical symbols (images, narratives, sayings) to join with symbols in the cultural environment to serve Christian believers as models *of* and *for* reality.

Communitas

The work of Victor Turner on ritual process and worship provides a perspective that helps to explain the dynamics by which poetry and singing can function in such a powerful way to construct religious symbol systems within people. Turner distinguishes two major modes by which people interrelate with others in their society.[17] The first mode is the normal patterns of social structure by which a culture organizes people into various statuses and roles and provides rules by which people interact with each other in accordance with the statuses and roles

[16]Ibid., 7-8.

[17]Victor Turner, *The Ritual Process: Structure and Anti-Structure* (New York: Aldine De Gruyter, 1969), 96.

they occupy. For example, I relate to my children as a father, to a store clerk as a shopper, to my boss as a worker, to the police as a citizen, and so on. The second mode occurs when people are moved to the margin of the normal patterns of social structure and experience their common humanity and oneness with each other. Turner gives this mode of interrelating the name *communitas*. People sometimes shift into this mode in spontaneous ways, such as at an office Christmas party where through the singing of Christmas carols employees of all ranks get caught up in a feeling of awe and oneness with each other. Ritual processes, such as a church service, deliberately try to invoke this mode through asking people of all statuses to interact with God as one people through the corporate activities of singing, praying, giving, listening, sitting, standing, etc.. The ritual process removes the differentiation of people by kinship, economic and political domains and asks people to relate to each other and God in the structure of the symbols and symbolic activity that are embodied in the ritual.[18]

Turner observes that as people move to the margin of social structure and enter into the mode of *communitas,* they experience a sense of lowliness and sacredness.[19] Turner's focus was on the stripping away of such things as status, property, nomenclature, gender distinctions, etc. that people would undergo during rites of passage.[20] As people are brought low in this way, they experience an "unprecedented potency" that is often termed to be sacred or holy.[21] Some observations of other situations in which the mode of *communitas* occurs suggest that this sense of lowliness and sacredness can be experienced in other ways as well. For example, a group of people singing songs around a campfire can enter into a *communitas* experience in which they realize a togetherness

[18]Ibid., 132-33.

[19]Ibid., 96.

[20]Ibid., 106.

[21]Ibid., 128.

that transcends their normal awareness. Though to their knowledge, they have not been ritually stripped of anything, the awareness of their individualities has been brought low in relation to their sense of togetherness, and they are impressed with the special (sacred) power of that togetherness. Another kind of example may be seen in a Christian communion service. Many people testify that while participating in the ritual of communion, they experience the presence of God and God's forgiveness of their sins. They simultaneously experience their lowliness before God and the sacredness of God's acceptance of and communion with them as people adopted into God's family.

Turner states that through this experience of a sense of lowliness and sacredness, people become open to symbolic instruction from the sacred (or what transcends them) concerning fundamental patterns of human values, meaning and relationships.[22] The content of that symbolic instruction will depend upon what is in view during the experience of *communitas*. During a communion service, it is the mystery of what God has done through Christ. The experience of this instruction makes deep impressions on people's minds and becomes connected to visual and auditory symbolic representations that carry the experience potentially inside them even after they exit the mode of *communitas* and re-enter the normal mode of social interaction. The connection between the symbolic representations and the *communitas* experience is such that when the symbolic representations are used at a later time in certain ways, they have the power to reinvoke the *communitas* experience and its instruction.[23] This reinvoking may occur through deliberate use of those symbolic representations in a subsequent ritual, or it may spontaneously enter into the normal mode of social interaction through some event or thought that triggers it.

An experience I had in the early years of my Christian life provides an example of what Turner is talking about. During those years I would

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[22]Ibid., 105.

[23]J. Randall Nichols, "Worship as Anti-Structure: The Contribution of Victor Turner," *Theology Today* 41 (January 1985): 404.

often attend a Saturday night prayer service at my local church. The prayer service was held in one of the adult Sunday School classrooms. About ten to thirty people would kneel on the carpeted floor in front of folding chairs for about an hour to commune with and present petitions to God. We would take turns praying out loud, and sometimes several people would pray out loud simultaneously. Initially my attention would be on the mechanics of what we were doing, but after five or ten minutes I would begin to experience a sense of God's presence. In Turner's words, I experienced both a common bond with the Christians praying with me (*communitas*) and a sense of lowliness and sacredness. The verbal forms of the prayers people uttered provided me with symbolic instruction. These forms were often a mix of biblical (KJV) and contemporary phrases that formed a prayer language for this group of people. The prayers would recall various biblical expressions of praise and promises, and they would ask God to heal the sick, provide security for those facing some danger, conversion for those who were not Christian, and sanctification for those who were Christian. The instruction from the content of those prayers made deep impressions on me, shaping my understanding of God and God's involvement in human affairs. Some of the biblical promises recited in those prayers in the language of the KJV Bible became so imprinted on my mind that I memorized them without any intentional effort to do so. The mention of just a short phrase from any of those verses can at times give me a sense of the presence of God and what I learned about God in those prayer meetings. That particular Sunday School classroom also became a symbol of those experiences of prayer. Just seeing the classroom or remembering it can reinvoke the sense of *communitas* that I experienced there.

The Functional Relationship Of Poetry And Singing To *Communitas*

In the light of the above it can be observed that poetry and singing bear three functional relationships to the experience of *communitas* that help to explain their power to facilitate the contextualization of theol-

ogy. First, they are an effective means for moving people to the margin of normal structures and invoking the experience of *communitas*. Through doing this they help people to become open and responsive to the work of the Holy Spirit within them. Second, they provide an effective language during the experience of *communitas* for interacting with God and the sacred meanings found in scripture. Third, they provide auditory symbols that can reinvoke into consciousness what one has experienced and learned during the time of *communitas*. The following will explain these functions in more detail.

1. The corporate singing of hymns and other Christian songs helps people to transition into the mode of *communitas*. Just the act of singing together begins to strip away the normal structures of interrelating. The melody, the imagery, and the message of the songs make an appeal to the cognitive, affective and volitional dimensions of people. Through that appeal songs draw people to the margin of normal affairs and bring their corporate attention toward God. Revivalists have long recognized that singing Christian songs form people into a congregation ready to hear the preached word (*communitas*), and it is the common practice of revivalists to precede their preaching by a sufficient amount of congregational singing for this to occur. Wesley found it valuable to begin every Methodist meeting with a hymn, whether it be open air preaching to unevangelized crowds or the meetings of bands, classes, or prayer meetings.[24]

2. Once people have entered into the mode of *communitas*, Christian songs provide an effective symbol system for interacting with God. Their capacity to express devotion, intent, and emotions make them a multi-dimensional vehicle for hearing from and responding to God. Their poetry often makes use of picture words to express complexes of meaning. John Shea states that such images "are not so much what we

[24]Beckerlegge, 63-64.

see as what we see through."[25] They present concentrated theologies relating to various aspects of a Christian people's relationship to God, other people, and the world.[26] For example, observe the complex of theological meaning concerning God, the threat of evil, and deliverance that a song composed by the Ethiopian Tesfaye Gabbiso expresses through the picture of a Father rescuing a child from a roaring lion:

> Your enemy the devil is roaring to swallow you.
> Don't be scared due to the noise.
> For your Father is with you.
> He will snatch you out of the enemy's mouth
> And will lock his jaws.
> He will show him clearly that he will never leave you.[27]

The picture in this song employs and interprets images and sayings from the Bible (1 Pet 5:8-9; John 15:18-25; Heb 13:5-6) that resonate with Ethiopian experience and communicate by analogy an understanding of God's personal care, God's power to deliver, and a Christian response to the threat of persecution or some other disaster. It presents a symbol system that can serve as a model of reality consistent with biblical teaching and a model for reality that can serve as a template by which Ethiopians can live when they face persecution and difficulty.

3. The impression made on a person by a Christian song during the experience of God's presence while in *communitas* has a mnemonic effect, storing within a person both the experience of God's presence and the model of and for reality expressed in the symbol system of the song. It becomes possible for the mention of a phrase from the song to reinvoke both the song and an awareness of God's presence. It also becomes

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[25]John Shea, "Theological Assumptions and Ministerial Style," in *Alternative Futures for Worship*, vol. 6. Leadership Ministry in Community (Collegeville, MN: Liturgical Press, 1987), 107.

[26]Stephen Bevans, "Seeing Mission Through Images," *Missiology* 19/1 (January 1991): 46.

[27]Quoted in Balisky, 454.

possible for a relevant life situation to call forth the song from memory along with its template for living and the awareness of God's presence. For example, when my son was born prematurely and was often close to death as an infant, the following refrain would often appear in my mind, helping me to trust God and experience God's peace in the midst of my anxiety:

> Some thro' the waters, some thro' the flood,
> Some thro' the fire, but all thro' the blood.
> Some thro' great sorrow, but God gives a song
> In the night season and all the day long.[28]

Through the above three functional relationships to *communitas*, poetry and song may be used by the Spirit of God to construct a religious symbol system in people's minds. The symbol system receives its form content from both the Bible and the local culture that are in view during the experience of God's presence, and its meaning content from the reality that the Holy Spirit illuminates through the forms taken from those sources. Poetry and song capture the forms with their illuminated meanings and become a vehicle through which God impresses them on people's minds. Poetry and song further become a means through which the models of and for reality that they contain can be recalled and applied in appropriate life situations.

Employing Poetry And Singing In Contextualization

Marcus Paul Bach Felde observes that the creation of Christian songs "has been an occasional enterprise, prompted by personal or ecclesiastical crises." In other words, these songs are inspired by a person's or church community's experience of the activity of God, an experience usually received in relation to a specific situation or problem. For example, Haldor Lillenas created the hymn, "My Wonderful Lord," in response to an assurance he received from an experience of God's

[28]"God Leads Us Along," in *Sing To the Lord* (Kansas: Lillenas Publ., 1993), 92.

presence at a time when he was doubting his vocation. Steve Adams was inspired to compose the song, "Where the Spirit of the Lord Is," during a time of prayer at the close of a service that was filled with a sense of the presence of God. Charles Widmeyer wrote "In The New Jerusalem" as a God-inspired statement of faith in the resurrection during a time when the doctors said his wife might die.[29]

This relationship of poetry and songs to actual experiences of God by people within a culture is part of what gives poetry and songs their power to facilitate the contextualization of theology within that culture. It is through the inspiration of God that gospel meaning will be brought together in a synthesis with forms that will resonate that meaning in the culture. This indicates that the creation and employment of Christian songs for the purpose of encouraging contextualization of the gospel will generally be outside the competency of a cross-cultural witness. It is the task of Christians within the local culture whom God inspires to create the songs, and it is the task of the Christian communities within the local culture to accept, reject, or modify the songs that are created.

However, both cross-cultural witnesses and indigenous church leaders can take steps that will stimulate the creation and use of songs that will facilitate contextualization. One step would be to encourage Christians to compose indigenous songs that reflect their experience of the meaning of the gospel. For example Balisky encouraged the Ethiopian song writer, Tesfaye Gabbiso, in his formative years to be open to composing and singing indigenous Christian music by helping him to write down the words of indigenous Christian songs that were aired on the radio.[30] Church leaders could become pro-active in recognizing the value of existing indigenous Christian songs, in giving opportunities for indigenous Christian songs to be introduced and used in the church, in encouraging people to write such songs, and in leading

[29]Keith Schwanz, "Song of Spiritual Experience," *Herald of Holiness* 86/11 (November 1997): 29-31.

[30]Balisky, 449.

the church in evaluating the authenticity of the songs' theological and cultural meaning.

The hymns of the Wesleyan revival and the Christian songs that have become such a force in Ethiopia indicate the value of seeking for musical forms that both resonate with the people and are possible for them to sing easily. Wesley put the poetry of Methodist hymns to tunes that were already well-known and commonly used among the poor of England. In his "Thoughts on the Power of Music," Wesley strongly argues against the use of harmonies such as counterpoint because they weaken the clarity and force of both melody and text.[31] Balisky speaks of little Ethiopian boys singing an indigenous Christian song as they ran down a hill in play.[32] If the objective is the contextualization of theology, musical forms that people can naturally carry within themselves would be the ideal. These musical forms would not necessarily have to be indigenous. There has been enough diffusion and enthusiastic acceptance of non-indigenous Christian songs across cultures and history to indicate that the primary issue is their agreeableness to the musical tastes of the people, their effectiveness in lodging within people's minds, and their suitability to a clear communication of gospel meaning.

The poetry of Christian songs needs to draw on and integrate biblical and cultural materials through a process of inspiration and spiritual reflection. Felde suggests some good questions that can assist Christians in their selection of materials: What symbols do Christians use to talk about their faith?[33] What images of salvation do they use? What are the situations for which there are no songs? Wesley was

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[31]John Wesley, "Thoughts on the Power of Music," in *The Works of John Wesley: A Collection of Hymns for the Use of the People Called Methodists* , vol. 7, eds. Franz Hildebrandt, Oliver A. Beckerlegge, James Dale (Nashville: Abingdon, 1983), 766-69.

[32]Balisky, 447.

[33]Felde, 20.

concerned about having hymns available that would express and illustrate every important practical and speculative truth of the Christian faith.[34] He wanted the language of the hymns to be simultaneously eloquent and simple English.

Samuel K. Ada observes that errors can creep into the poetry and songs used by a Christian community due to their dialog with the surrounding culture.[35] As Bevans warns in regard to a contextual theology, there is always a danger that a theology can become a "culture theology" that "compromises and betrays Christianity."[36] Theological reflection in the church must therefore evaluate the meanings that are being expressed through the language of the poems and songs, and correct them when necessary. As models of and for reality, the meaning they model is all important. Robert J. Schreiter suggests five criteria that are useful for making such an evaluation: 1) the way it coheres with the rest of Christian doctrine; 2) the way it affects and fits in with the rest of Christian worship; 3) the way it affects Christian practice; 4) the way it stands up to the critical scrutiny of churches in other cultural contexts; and 5) the way it challenges the self-understanding of the entire church.[37]

When poetry and singing are employed within the worship liturgy for the purpose of contextualization, the way they can function to construct religious symbol systems in connection with the mode of *communitas* must also be kept in mind. Questions such as the following need to be asked: In what way can they be used to facilitate transition into the mode of *communitas*? In what way can they be used to express communication between the worshipers and God? In what way can they become a symbolic expression that will capture the meaning that is

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[34]Wesley, "A Collection of Hymns," 73-74.

[35]Samuel K. Ada, "In Dialogue," *International Review of Mission* 52 (January 1975): 53-54.

[36]Bevans, *Models*, 17.

[37]Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis Books, 1985), 118-21.

in focus during a particular worship time and become a symbol that can reinvoke both Christian meaning and a sense of God's presence?

Conclusion

Poetry and singing are a significant means for forming, expressing, and diffusing an understanding of God, the gospel, and Christian life and for speaking powerfully to a people's contemporary situation. They provide a powerful tool for contextualizing theology by facilitating the incarnation of Christian meaning into contemporary Christian experience. Through their contributions to the formation within people of a religious symbol system that functions as a model of and model for reality, they bring the biblical history and the meaning of the gospel into inter-penetration with the cultural world of Christian believers. Historical examples during times of Christian expansion and renewal give evidence of their power to function in this way. A more intentional use of poetry and singing may be one of the best ways to advance the contextualization process.

A MODEL FOR CONTEXTUALIZING THEOLOGY FOR MELANESIA

Neville Bartle

There is widespread agreement among missiologists that theology needs to be contextualized; there is little agreement, however, about how the contextualizing should be done. There is agreement that the Christian faith must be relevant and meaningful to the people in the local churches, but are we to put the focus on the gospel message or on the cultural context?

Bevans outlines five main models of contextualization in his book, *Models of Contextual Theology*. He defines contextual theologizing as "a way of doing theology in which one takes into account: the spirit and the message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture."[1] These four elements—gospel, tradition, culture and social change—are all essential elements in developing a contextualized theology, and various people have placed their emphasis on different points. The following diagram (Figure 1) helps show the various models in relation to each other.

[1]Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll: Orbis Books, 1992), 1.

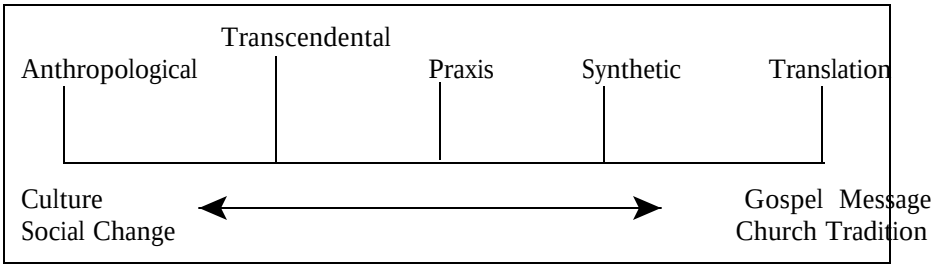

Figure 1. *Bevans' Models of Contextualized Theology*[2]

The *translation model* is concerned with transferring the gospel message as understood by the missionary and the sending church, into the language and thought forms of the people so that it makes sense to the hearers. It is concerned with effective communication and seeks to preserve the content of the gospel and the church tradition. Bruce Nicholls defines it as, "the translation of the unchanging content of the gospel of the Kingdom into verbal forms meaningful to the peoples in their separate cultures and with their particular existential situations."[3]

Generally evangelicals have taken the translation model approach. Culture is seen as very important, but the focus is on communicating the gospel as quickly and as effectively as possible to people within that culture. One of the key presuppositions of this model is that there is a central gospel core that is supra-cultural. There is no real agreement, however, as to what that core may be.

Papua New Guineans have responded quickly and openly to Christianity, and often missions were overwhelmed with the response. The initial emphasis was on translating Scripture, but that is a major long-term process, so generally they relied on a few Old Testament stories and some details on the life of Christ. Then the "Statement of

[2]Ibid., 27.

[3]Bruce Nicholls, "Theological Education and Evangelization," in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis: World Wide Press, 1975), 647.

Faith" or a basic catechism of that particular denomination was translated into the local language, and taught to the new converts. Most missions have continued in the same direction, usually by either translating or simplifying Western books or notes for use in Bible schools and colleges. I agree that one has to start somewhere in the early stages of evangelism and the simpler the better, and there is no doubt that God has used this approach, but is this the only approach to use? If this is the only approach that is used, then what do we do about the cultural questions that are not addressed by the imported theology or the "Statement of Faith?" Dyrness says that it is his "conviction that only Scripture, not some particular interpretive schema, is trans-cultural."[4]

The *anthropological model* starts at the opposite end of the spectrum with the culture and works back to the gospel. Proponents of this model are concerned with retaining as much of the traditional customs and culture and still being Christian. They are asking such questions as, "How can we Christianize such important cultural concepts as ancestor veneration?" They are concerned about retaining cultural identity and cultural values. People who use this model generally work from a theological background that is creation centered rather than redemption centered. As Bevans explains, a redemption centered theology is "characterized by the conviction that culture and human experience are either in need of a radical transformation or in need of total replacement." On the other hand a creation centered approach to theology works on the assumption that "culture and human experience are generally good." In this approach, "human experience, current events, and culture would be areas of God's activity and therefore sources of theology."[5]

Ennio Mantovani has taken this approach which he calls *Celebrations of Cosmic Renewal*. He says, "Melanesian religions in general could be

[4]William A. Dyrness, *Learning About Theology from the Third World* (Grand Rapids: Academic Books, 1990), 31.

[5]Bevans, 16-17.

defined as 'An ultimate concern with *life*.'"[6] He draws largely upon the "*dema* myth" which concerns "a being (human or animal) is killed violently and buried (or eaten). Out of his/her/its grave comes the item of culture which stands for life."[5]

The strength of this approach is that it has a very positive view of culture and starts where people are with their real problems and questions. On the other hand, if people are not careful, they can have an overly romantic view of culture and not look closely enough at the evil in culture that must be addressed and dealt with.

A third approach is the *praxis model*, which focuses on the cultural changes going on within society. Its focus is not on knowledge about faith, but rather on commitment to positive action to bring about change in society. People who use this model emphasize the concepts of liberation and transformation. They seek to bring about change in society that is based upon action with reflection. Sin is seen as a social problem that is closely related to social structures, rather than the concept of sin as personal evil.

The *transcendental model* places emphasis upon individual human experience. God reveals himself "within human experience, as a human person is open to the words of Scripture as read or proclaimed, open to events in daily life, and open to events embodied in a cultural tradition."[6] Theology takes place as a person wrestles with his or her faith and then shares that faith with others within the same cultural context.

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[6]Ennio Mantovani, "What is Religion?" in *An Introduction to Melanesian Religions*, ed. Ennio Mantovani, Point Series No. 6 (Goroka, PNG: The Melanesian Institute, 1984), 29.

[5]Ennio Mantovani, "Comparative Analysis of Cultures and Religion," in *An Introduction to Melanesian Religions*, ed. Ennio Mantovani, Point Series No. 6 (Goroka, PNG: The Melanesian Institute, 1984), 74.

[6]Bevans, 99.

Midway between the two approaches of translational and anthropological models is the approach which Bevans calls the *synthetic model* (Figure 2). In this model the four elements of gospel, culture, tradition and cultural change are held in creative tension as culture and the gospel are balanced against each other, and church tradition is balanced against the concerns of the local situation.

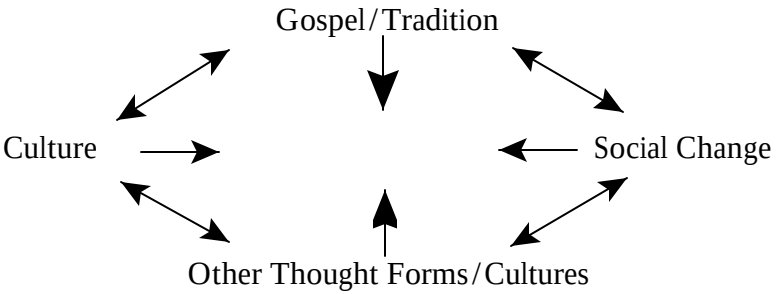

Figure 2. The Synthetic Model[7]

Bevans describes the synthetic model as a "middle-of-the-road model":

> It takes pains to keep the integrity of the traditional message, while acknowledging the importance of taking culture and social change seriously. . . . It tries to preserve the importance of the gospel message and the heritage of the traditional doctrinal formulations, while at the same time acknowledging the vital role that culture has played and can play in theology even to the setting of the theological agenda.[8]

The synthetic view sees culture as being a mixture of good and evil. Some of the culture is good and must be retained; some is evil and must be replaced; and much is neutral and must be preserved and enriched.

[7]Ibid., 86.

[8]Ibid., 81-82.

The synthetic model looks at the social situation and the social change going on and realizes the church must respond to social issues. It also looks to other cultures and other theological expressions to see what contributions they can make to the church. This means that there is an ongoing dialogue taking place among all these different factors.

Dialogue is an essential feature of the synthetic model. This dialogue takes place between the lay people who bring the questions, concerns, and fears of the local situation, and pastors, teachers, and theologians who can bring biblical knowledge and knowledge of the teachings and traditions of the church. In the Melanesian context, this means that issues such as ancestors and the spirits of the dead must be addressed along with the whole spirit world. Another cultural question is the issue of spiritual power and the manifestation of spiritual power in revival.

The biblical scholar is important as he or she encourages the people and explains the Word of God. Often they can also bring forth ideas from church history, creeds, liturgies, and theologies written in other times and places. As all of these insights react together, a true synthesis takes place.

Developing a Visual Model

Much of what is written about contextualization is written in theological journals and textbooks in rather technical language. Taber says that much theology is doubly alien: "alien because it is Western in mode and form, and it is alien because it is highly technical and complex."[9] Theology is to serve the people of God and help them come to a greater understanding of God's goodness, love, and salvation, but technical language and abstract thought forms actually prevent theology from doing what it is called to do. Therefore, in dealing with the issue of contextualization, I have sought to develop a visual model that is easily comprehensible to lay people as well as trained pastors.

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[9]Charles Taber, "The Limits of Indigenization in Theology," *Missiology* 6/1 (January 1978): 65.

The Wesleyan Quadrilateral

What are the essential features that must be in place for effective contextualization to take place? How can their relationship with each other be visualized? These were questions that were in my mind and led me to think about a simple model that has become known as "the Wesleyan quadrilateral."[10] "Contextual theology" was not a term that was in use in Wesley's day, but Wesley was very concerned with practical Christianity. Donald Thorsen writes, "Wesley's genius lay partly in his conviction that we should continually seek to make our beliefs more comprehensible and compelling to the world."[11] He did not write a systematic theology as such, but he wrote a lot of theology in his sermons and in letters to various people. As Thorsen says, he focused "on issues having a more immediate and holistic impact on the life of faith in his day."[12] It is obvious from this that the real life situation of the people was extremely important to Wesley, and so it is quite appropriate to speak of Wesley as doing contextualized theology.

Albert Outler has studied the works of John Wesley and noticed how Wesley, in addition to the Anglican triad of Scripture, tradition and reason, had added a fourth factor, experience, in formulating his theology. Outler coined the phrase "The Wesleyan Quadrilateral" to describe this distinctive innovation. He says, "We can see in Wesley a distinctive theological method, with Scripture as its pre-eminent norm but interfaced with tradition, reason, and Christian experience as dynamic and interactive aids in the interpretation of the Word of God in Scripture." Outler also said, "It was Wesley's special genius that he conceived of adding 'experience' to the traditional Anglican triad, and thereby adding vitality without altering the substance."[13]

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[10]Albert Outler, "The Wesleyan Quadrilateral–in John Wesley," *Wesleyan Theological Journal* 20 (Spring 1985): 9.

[11]Donald A. D. Thorsen, *The Wesleyan Quadrilateral* (Grand Rapids: Zondervan, 1990), x.

[12]Ibid., 63.

[13]Outler, 9-10.

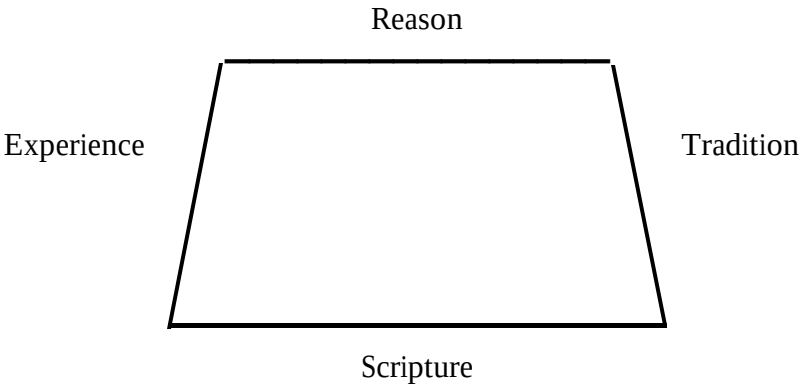

Figure 3. The Wesleyan Quadrilateral

This method has been studied by Thorsen who describes it as being like a baseball diamond. Home plate is Scripture. First base is tradition. Second base is reason and third base is experience. Thorsen writes that "presumably one must begin theological reflection with home plate —Scripture. But to 'score a run' one must cross the bases of tradition, reason, and experience before completing the return to Scripture—the start and finish of theological reflection."[14]

What does Wesley mean by Scripture, tradition, reason, and experience and how do they relate to developing a theology?

Scripture

Wesley saw Scripture as the basis and foundation of all true Christian belief. He said, "I lay this down as an undoubted truth: The more the doctrine of any Church agrees with the Scripture, the more readily it ought to be received. And, on the other hand, the more the doctrine of any Church differs from Scripture, the greater cause we have to doubt it."[15]

Tradition

[14]Thorsen, 72.

[15]John Wesley, *The Works of John Wesley*, ed. Thomas Jackson, 3rd ed,. vol. 10, (Grand Rapids: Baker, 1980), 33.

Wesley placed great emphasis on "the early ecumenical creeds and the patristic writings of the Western and Eastern churches . . . . He believed that classical orthodoxy was the second most important source of Christian truth."[16] He also drew from other sources besides the early church fathers. Wesley published a Christian library for the use of his pastors, as well as writers from Christian antiquity; they included extracts from Puritans, Baptists, Quakers, and Roman Catholics.[17]

Reason

Wesley said, "It is a fundamental principle with us that to renounce reason is to renounce religion, that religion and reason go hand in hand, and that all irrational religion is false religion."[18] He saw reason as a gift from God that we are to use for God's glory. He did not see faith as opposed to reason, but sought to lead people to a reasonable faith.

Experience

Wesley's greatest contribution was including personal experience as a valid way of knowing God and an important aspect of our theologizing. Thorsen says that Wesley was "the first to incorporate *explicitly* into his theological worldview the experiential dimension of the Christian faith along with the conceptual."[19]

This is no doubt due in part to his own spiritual pilgrimage including the event at Aldersgate Street when, as he describes it in his journal, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away my sins, even mine and saved me from the law of sin and

[16]Thorsen, 239.

[17]Ibid., 159.

[18]John Wesley, *The Letters of Rev. John Wesley*, ed. John Telford, vol. 5 (London: Epworth, 1931), 364.

[19]Thorsen, 201, emphasis added.

death."[20] Since this was so significant in Wesley's life, he made it a habit of interviewing people and learning about their personal Christian experience. He said that "Christians cannot be satisfied with anything less than a direct testimony from His [God's] Spirit, that He is merciful to their unrighteousness, and remembers their sins and iniquities no more."[21]

Thorsen says, "One may consider Wesley the consummate theological synthesizer of the eighteenth century."[22] Wesley was without doubt a theological innovator, and if Wesley were here today, he certainly would be very concerned in developing a contextualized theology. Let us take a look at Bevans' synthetic model for contextualized theology and Wesley's synthetic model and see if it is possible to combine them.

Synthesis of Bevans' and Wesley's Models

There are a number of similarities between the two models especially in relation to gospel and tradition in Bevans' model, and Scripture and tradition in Wesley's model.

Bevans	**Wesley**
Gospel	Scripture
Tradition	Tradition
Culture	Reason
Social Change	Experience

Figure 4. Bevans' and Wesley's Models Compared

The biggest difference is that Wesley does not have a category for culture. Culture is a term that was not in common usage in Wesley's

[20]Nehemiah Curnock, ed., *The Journal of the Rev. John Wesley*, vol. 1 (London: Epworth, 1938), 475.

[21]Wesley quoted by Thorsen, 219.

[22]Ibid., 164.

day, and also because Wesley was working in what was largely a monocultural situation. There was, however, quite a difference between the educated elite, which was Wesley's background, and the largely uneducated working class that made up a large proportion of Wesley's congregation. Wesley was very aware of the needs of the common people, and so developed a holistic and contextualized ministry. Although a very well educated person, he stated that his intent was to speak "plain truth for plain people."[23] He contextualized his evangelistic methods with such unorthodox practices as outdoor preaching, singing hymns to popular tunes, and appointing lay preachers including some women.

He was also very aware of the social problems of his time and developed methods of dealing with them. He provided basic medical care and wrote a simple medical manual to help those who could not afford professional care. He provided social services for widows and orphans. He started schools and produced all sorts of books to meet the needs of his constituents. He was aware of the economical problems and set up a loan fund for people with immediate financial needs. This religious and economic radicalism of Wesley laid the groundwork for later political involvement for Methodists, and he was a strong supporter of the abolition of slavery.[24] Because of this practical involvement of Wesley in the social problems of his day, I do not feel that we are doing any injustice to expand Wesley's quadrilateral to include a fifth aspect of culture and social change. By combining Bevans' model and the Wesleyan quadrilateral, we end up with a fifth component of culture which turns the quadrilateral into a five sided figure.

It could be argued that culture could be seen as communal experience and so is included already in the Wesleyan quadrilateral. There is an advantage in separating it out as a distinctive category, for each culture has questions that are unique and which must be addressed. In

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[23]John Wesley, "Preface to Sermons on Several Occasions," in *The Works of John Wesley*, 3rd ed., vol. 5 (Grand Rapids: Zondervan, 1978), 2.

[24]Thorsen, 94-95.

this diagram all sides are not equal. Scripture is the solid base on which all else stands, for it is our primary source of religious authority.

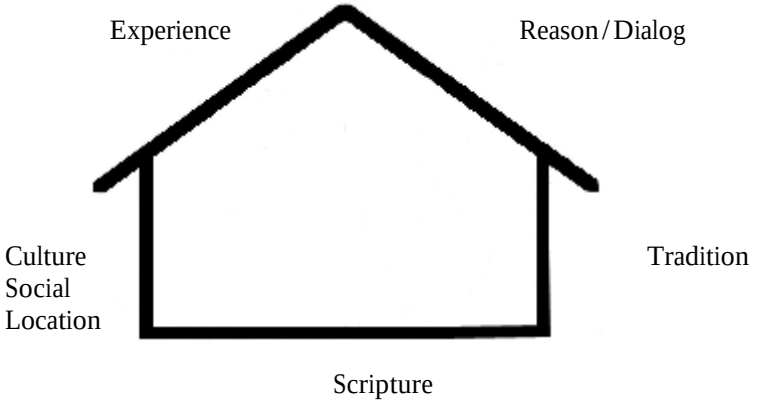

Figure 5. House Model for Contextualizing Theology

The House Model

If the diagram (Figure 5) happens to suggest the shape of a house, it is not by accident. The image of a house conveys the idea of a theology that is constructed by the people, essential for life, and providing stability, protection, and security.

1. **Scripture**

Scripture becomes the foundation and the base on which everything stands. Jesus likened the person who listened to His words and who obeyed them as being like a person who built his house on a solid foundation (Matt 7:24-27). Paul likewise emphasized the importance of Scripture, for it is "God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim 3:16). Numerous modern writers have emphasized the importance of Scripture as the

basis of a contextual theology.[25] It is important for Christians to be familiar with the Scriptures and taught how to understand the Scriptures, for there have been some "disastrous misunderstandings on the basis of insufficient and poorly selected biblical foundations."[26] Too often a denominational theology has been imported intact by Western missionaries. Contextual theology calls Bible colleges and seminaries to give students the necessary hermeneutical skills and let them bring their own agendas to the Scriptures for theological reflection. Primary importance is placed upon the Word of God rather than a system of theology.

All Christians should be able to "process, reflect upon, and organize biblical truth so that the Book and the truth become their own."[27]

2. **Cultural Context**

In developing our theology, we start with the culture of the people and the questions, struggles, and insights they bring to the process. Christianity is a life to be lived rather than a creed to be affirmed. Therefore, theology must deal with what it means to be a follower of Jesus Christ in a particular time and place. It must deal with local fears, hopes, and questions that arise within the local situation. Missionaries must also recognize that the Spirit of God has been working in the culture long before the missionary arrived. Therefore, the missionary must look at the rituals, ceremonies, and myths of the people to search out those places where God has been at work preparing the people for the good news of Jesus Christ. Schreiter says, "A local theology begins

[25]Taber, 69-70; Dean S. Gilliland, "Contextual Thinking as Incarnational Mission," in *The Word Among Us–Contextualizing Theology for Mission Today*, ed. Dean S. Gilliland (Dallas: Word, 1989), 11-12; Paul G. Hiebert, "Critical Contextualization," *International Bulletin of Missionary Research* 11/3 (July 1987): 110; John Hitchens, "Culture and The Bible: The Question of Contextualization," *Melanesian Journal of Theology* 8/2 (October 1992): 41.

[26]Taber, 57.

[27]Gilliland, 11.

with the needs of the people in a concrete place, and from there moves to the traditions of faith."[28]

3. **Church Tradition**

The cultural beliefs and values of the people will influence their theology. It is helpful if they are aware of the wisdom and insights of theologies, biblical studies, creeds, and systems of belief from two thousand years of church experience as well as from many countries and cultures. This means that theology is not done in isolation but in interaction with Christian believers in other times and places. If we neglect this "rich inheritance of Christian theology, liturgy and devotion," we will suffer from spiritual impoverishment. But on the other hand, this Christian tradition must not be "imposed on any church, but . . . made available to those who can use it as valuable resource material."[29]

4. **Experience**

The fourth component of our model is Christian experience, for it is very important that people's theology be tied in with their own experience. By this we mean that Christianity is a life to be lived and knowledge is basically experiential rather than theoretical. Theology must be practical; it must give people a realistic view of the world in which they live and of the intervention of God in their lives today. Theology must be relevant. Charles Kraft says, "Theology that is perceived as irrelevant, is in fact irrelevant."[30] Bevans speaks about the role of experience in theology when he describes, what he calls "the transcendental model." He says, "The only place God can reveal Godself truly and effectively is within human experience. . . . Theology

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[28]Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll: Orbis, 1985), 13.

[29]Lausanne Committee for World Evangelism, "The Willowbank Report: Report of a Consultation on Gospel and Culture" (Wheaton: Lausanne Occasional Papers, 1978), 11.

[30]Charles Kraft, *Christianity in Culture* (Maryknoll: Orbis Books, 1979), 296.

is only possible for the converted subject, only for the person who in full openness has allowed God to touch and transform his or her life." Bevans also says, "The development of a truly contextual theology takes place as a person wrestles with his or her own faith and shares that faith with others with the same cultural parameters."[31] The Scriptures are records of people's experiences as they responded to God and God interacted with them. People's individual stories became intertwined with the bigger cosmic story of God at work in the world. Individual and collective human experience is therefore a very valuable resource as we work to develop a theology that is truly contextualized and meaningful.

5. **Reason / Dialogue**

It is important that we combine dialogue and reason together. Reason by itself could give the impression that developing a contextualized theology was the responsibility of a professional theologian. But contextualization involves dialogue as people reason together. Schreiter says,

> In cultures where ideas emerge and decisions are made on a communal basis, one now sees theology developing in that same way. While the professionally trained theologian continues to have a role in relating the experience of other Christian communities to the experience of the local group, the community itself takes much more responsibility in shaping theological response.[32]

People come to the Scriptures with questions arising out of their cultural background. The result is not merely answers, but more questions, for Scripture has a way of cross-examining us. "We find our culturally conditioned presuppositions are being challenged and our questions corrected . . . . We are compelled to reformulate our previous

[31]Bevans, 99-100.

[32]Schreiter, 4.

questions and to ask fresh ones."[33] And so an ongoing dialogue between culture, Scripture, and Christian tradition develops and continues.

Reason and logic have been important factors in shaping Western theology for they are a strong force in Western culture, but formal analytical theology is not part of the Melanesian tradition. Religion is an experience which one "feels" rather than thinks or reasons. One "feels into one's cosmos and its inhabitants through an organic process."[34] Melanesian theology will be rich in symbol, allegory, and analogy. Dialogue is therefore an essential part of the theologizing process. Charles Taber says,

> It should be produced in dialogue: dialogue within the community of believers. . . . Dialogue with the world in which it is being evolved— the culture, the religion, the politics, the economics, the social system . . . and dialogue with the church in the broadest sense. . . . It is important to maintain in a proper balance both the autonomy of the indigenous theologians . . . and the interdependence of all parties of the body for the enrichment of all.[35]

6. **Christ Centered**

The diagram that we have is not totally adequate. The heart of Christianity is not primarily a code of ethics, or a philosophy, but God's actions revealed in the life and death of Jesus Christ. Christianity without Christ is not Christianity. The essential heart of Christianity is that God has revealed Himself to humankind through the person of Jesus Christ. Taber insists that one of the requisites for Christian theology is that it be Christological. He quotes Koyama, who says, "The historical context is ruled by God. To it the Son came (incarnation,

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[33]Lausanne, 11.

[34]G. W. Trompf, ed., *The Gospel Is Not Western* (Maryknoll: Orbis Books, 1987), 14.

[35]Taber, 75.

crucifixion, resurrection) to challenge it profoundly. Contextualization is, then, an outcome of reflection on the career of Jesus Christ."[36]

The Melanesian Pidgin Bible translates "Christ Jesus himself as the chief cornerstone" to read: Jesus Christ is the "number one post of the house" (Ephesians 2:20). This refers to the Melanesian style of building a house with posts from the jungle. The center post is usually a specially selected hard wood post that will out last all the other materials of the house, for it is the center post that supports the roof and all the structure of the house. In the same way Jesus Christ becomes the center and focus of our theology (Figure 6). E. Stanley Jones says, " The more I know of Jesus, the more I know of God."[37]

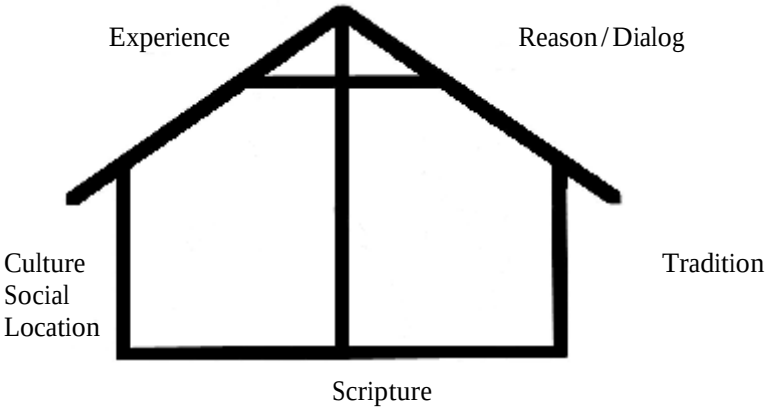

Figure 6. House Model with Cross in the Center

It is significant that the center post is the cross, for the uniqueness of Jesus Christ is not primarily in his teaching, but especially in his death, resurrection, and ascension. Paul said, "but we preach Christ crucified:

[36]Ibid., 73.

[37]E. Stanley Jones, *A Song of Ascents* (Nashville: Abingdon, 1968), 386.

a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor 1:24). We will readjust our model by inserting a cross in the center of the structure (Figure 6).

There is an offence in the cross that contextualization must not do away with. We are to offend "only for the right reasons, not the wrong ones."[38] In many countries a foreign imported gospel is not good news, for the foreignness offends and turns people away from experiencing the good news of God's salvation.

7. **Guided by the Holy Spirit**

Taber in his excellent article mentions another very important element in doing theology. He says, "The dynamic guide who leads the church into all truth is the Holy Spirit. . . . It is only as the same Spirit, who inspired the Scriptures, directs the community of the believers in its understanding, in its application, and in their obedience to it, that doctrine will be able to play its full role as that teaching enables the church to be the church."[39] Such an important area of life needs to be saturated with prayer. Missionaries and church leaders need to trust the Holy Spirit to guide and direct the church in its theological reflection. As the Holy Spirit guides people into the truth of the scripture and applies those truths to cultural issues, the resulting theology will give the people a newer, fresher, and greater understanding of God's power and the fullness of God's salvation. God will be relevant and will not be a stranger, and people will respond with an outpouring of richer praise and worship.

[38]Darrell Whiteman, "Contextualization: The Theory, the Gap, the Challenge," *International Bulletin of Missionary Research* 21/1 (January 1997): 3.

[39]Taber, 76.

The Inadequacy of an Imported Theology

This model is very helpful in showing how inadequate an imported non-contextualized theology is. This can be seen in the following diagram (Figure 7).

The theology that is imported is biblical, orthodox, and Christocentric, but it only partially relates to the questions, struggles, and values of the culture. Because it does not adequately relate to their culture, it does not relate fully to them experientially. It is imported intact from another culture, and so the local believers are not involved in dialogue, reasoning, and wrestling with the issues. Christ is there and they have had experience with Him, but He is seen basically as a distant Christ who is a bit of a foreigner and not totally involved in their world with their fears and struggles. Christ may have been presented as the Savior from sin, but is He also the mighty conqueror who has defeated the powers of evil? Is Jesus seen as the friend of the poor and the downtrodden, or is He seen as the friend and ally of the Westerners with their comfortable life styles?

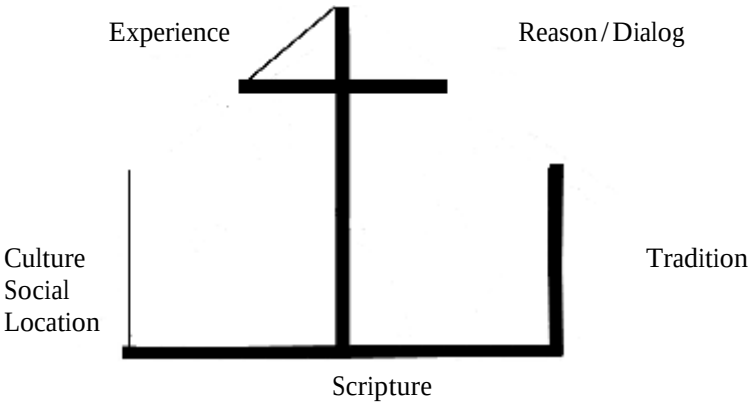

Figure 7. House Model Showing Inadequacy of Imported Theology

The model of theology as being like a house is helpful in that it carries the connotation that theology must be livable. It must speak to the needs of day to day living. When problems and crises of life come, then our theology, i.e., our understanding of God, must be such that it is perfectly adequate to withstand the storms of life. Obviously this house offers little protection when the storms come. It is biblical, orthodox, and Christ-centered, but it is inadequate. The missionary finds his pre-packaged, imported theology to be inadequate to the questions he faces as a missionary.[40] The national Christian also finds it inadequate, and concludes that God is not all powerful, neither is He all knowing. God is seen as inadequate for meeting the needs and problems of human life.

> Indigenous theology must address itself to issues that are real to the people for whom it is done. It should resolutely ignore questions that do not emerge in the context, so as *to avoid irrelevance*. This may mean both that indigenous theology will say not a word about matters that in the history of the Western churches have caused endless controversy . . . and that questions will be raised as burning issues requiring immediate solution that never occurred at all to theologians in the Western world.[41]

Many well-meaning missionaries and mission organizations have insisted on indoctrinating their converts in their own particular brand of theology because they want a strong church. They fear syncretism or heresy, and so they want the people to be grounded in a solid theology. Unfortunately, they do not realize that one of the greatest causes of syncretism is the teaching of a foreign theology that does not meet some of the people's needs and does not relate to their worldview. People who have inadequate housing are not happy, and will either try to patch up the house or go and live elsewhere. When theology is imported and does not meet people's needs, they patch it up with bits and pieces from

[40]Schreiter, 3.

[41]Taber, 67, emphasis added.

their traditional beliefs and practices. Rather than contextualization leading to syncretism, contextualization done on a solid base of Scripture will actually prevent syncretism. Missionaries must be involved in working closely with the national church and actually *doing theology* with them, not merely teaching an imported theology to them.

Ongoing Theology

Obviously no model can do complete justice to a topic so complex as contextualizing theology, and this model does have one major problem. The concept of a house gives one the impression that the final product is the most important. From the Western viewpoint we see a house as something that is built by an expert and is expected to last for as long as possible with a minimum of attention. Perhaps we need to think of this house as a traditional Melanesian house which is built by the people of the community. They work together, using local materials along with some imported items such as axe, hammer, saw and nails. Everyone knows that in five years time they will need to build another house. I am not saying that we need a new theology every five years, but it brings us to the point that is raised by a number of authors that theologizing must be open ended and on going.

> The Wesleyan quadrilateral represents a model or approach to reflecting on and formulating theology rather than a completed system of theology . . . Doing theology is an ongoing process. Theological conclusions should be developed, but held tentatively. They must be left open to the leading of the Holy Spirit, to reformulation in the light of new insights or experiences and to reevaluation in the face of ever new and complex questions asked by a progressively secular society.[42]

> As society and culture evolve, issues change their complexion; some disappear, new ones emerge, and the total configuration, at least in its details, is perpetually in the process of transformation . . . A second reason for open-endedness is the necessity for

[42]Thorsen, 236.

> modesty about our grasp of biblical truth at any stage of our pilgrimage. We confuse the closing of the canon and the closing of our theologizing and end up with theological idols.[43]
>
> What becomes clear as the context is taken seriously in theology is that theology can never be understood as a finished product produced by experts, which is merely delivered to a Christian community for its consumption.[44]

All theologizing is culture-bound interpretation and communication of God's revelation. Good theologizing is Spirit-led, even though culture-bound. In spite of the impression often given that theology is an absolute, one-for-all kind of thing, theologizing is a dynamic continuous process.[45]

Theologizing is an ongoing dialogical process carried on in the church community that must be based on the Bible, focused on the cross, culturally relevant, and related to the real life experience of the people in their social context.

Figure 8 is an expanded view of our model that sums up the major factors which I feel are essential in developing a contextualized theology. I have included some stick figure people in the model to remind us that even such simple illustrations as stick figure pictures can be very helpful in communicating abstract ideas. I found in teaching this model that it was best to follow the outline used in this chapter, and develop the model section by section, just as if one were constructing a house. If one presents only the final house model it can appear to be too complex, but when presented one component at a time, people more readily understand the process and essential elements for constructing a contextual theology.

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[43]Taber, 76.

[44]Bevans, 13.

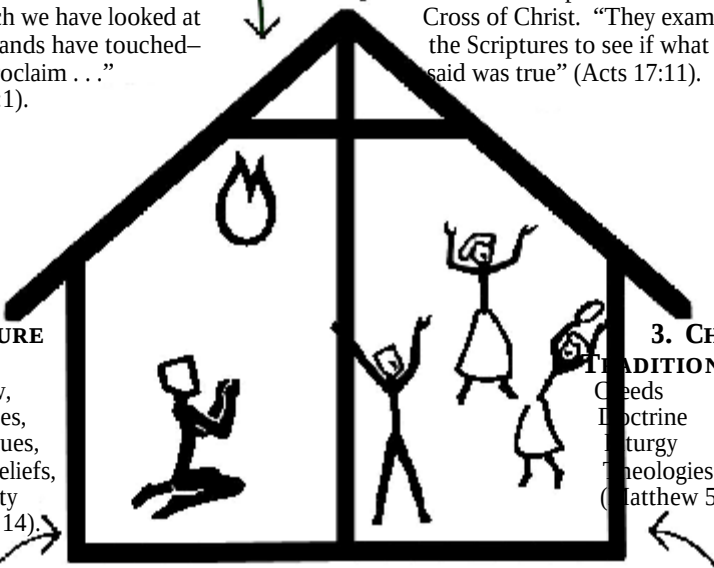
[45]Kraft, 291.

HOLY SPIRIT
He "will teach you all things" and "guide you into all truth" (John 14:26; 16:13). "No one know the thoughts of God except the Spirit of God" (1 Cor 2:11).

JESUS CHRIST the "number one" post of the house" (Melaneasian translation)

4. EXPERIENCE:
"That which we have heard, which we have seen with out eyes, which we have looked at and our hands have touched– this we proclaim . . ." (1 John 1:1).

5. REASON-DIALOGUE:
Connects Scripture, tradition, culture and experience with the Cross of Christ. "They examined the Scriptures to see if what Paul said was true" (Acts 17:11).



2. CULTURE
Identity, worldview, fears, hopes, needs, values, dreams, beliefs, community (1 John 1:14).

3. CHURCH TRADITION
Creeds
Doctrine
Liturgy
Theologies
(Matthew 5:17)

1. WORD OF GOD – SCRIPTURE
"All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim 3:16).

Theologizing must begin and continue with prayer. "If any of you lacks wisdom, let him ask of God" (James 1:5).

Theologizing should lead to greater worship. "I will praise your name forever and ever. . . I will meditate on your wonderful works" (Psalms 145:1, 5).

Figure 8. House Model for Contextualizing Theology for Melanesia

Summary

The essential elements that must be in place for true theologizing to take place are as follows:

1. *Theology must have Scripture as its foundation.* People must be encouraged to bring their question, needs, fears and hopes to the scriptures themselves.
2. *Theology must be Christ centered.* It must have a clear focus on the incarnation, the death, resurrection and ascension of Jesus Christ.
3. *Theology must be culturally relevant.* The questions that we seek to answer are the questions that come out of the cultural/social location. The resulting theology must be expressed in culturally relevant forms.
4. *Theology must draw on the rich resources of church tradition, doctrines, and creeds.* The church is not only local, but global and has a long history.
5. *Theology must relate directly to people's experience.* People cannot truly comprehend the significance of Christ's death and resurrection, or of the power of the Holy Spirit if they have not first experienced the reality in their own lives.
6. *Theology grows out of dialogue as people reason together.* Theology is not something that is constructed in an office by experts and then mass produced in order to be distributed, but it is done in the community with theologians, biblical scholars, church leaders, village pastors, and lay people in dialogue together.
7. *Theological reflection must be guided by the Holy Spirit.* Jesus said the "Holy Spirit will guide you into the full truth" (John 16:13 CEV). Theologizing requires a spirit of prayer, and a total dependence on the guidance and inspiration of the Holy Spirit. In debating cultural issues, the church in each culture needs to be able to say as the Apostles did, "It seemed good to the Holy Spirit and to us. . ." (Acts 15:28).

THE GREAT COMMISSION FOR THE 21st CENTURY

Robert Charles Donahue

A Spoken Essay Delivered in the APNTS Chapel on January 16, 2001

It is just possible that more people are alive in our world today than have lived in all of human history! Almost half of the world's more than six billion people live in Asia-Pacific. Almost 40% of these three billion people are under fifteen years of age. The fields truly are "white unto harvest," as Jesus said. Multitudes are open to receive the Christ of the gospel message. What a tremendous responsibility and opportunity the followers of Jesus have today to make disciples of the nations!

The Great Commission will be the same in the 21st century as it was in the 20th century and each century since Christ gave it to His disciples. The command is still the same: "make disciples" of all nations. However, the way this great commission is understood and implemented by the church may well be different in the 21st century.

The 20th century was dominated by the business, political, and military paradigms of the West. Europe and the United States largely led in this domination. It has been said that the business of America is business! The business of America was run by top-down global corporations utilizing the managerial paradigm of control. This managerial approach came with strategies that included goals, objectives and measurable outcomes. The missions of the Western churches were largely operated with this paradigm in mind.

The great theologian of the early church, Augustine of Hippo, made the point that "all truth is God's truth." This has often been used in

modern times in church circles to explain the use of various methodologies and paradigms, such as the business model just mentioned for doing missions. It may well be that all truth is God's truth, but that we do not necessarily understand that truth nor apply it correctly. It may be that borrowing from a paradigm in one sphere to apply in another sphere does not necessarily equate truth. Perhaps the truth as it applies to the practice of missions is that there is a Scriptural paradigm already given which is the truth of God for us in this matter. It is possible we have been slow to recognize that our perception of biblical truth has been heavily influenced by the overwhelming global cultural paradigms of our times.

Some have suggested, and I have been among them, that perhaps "partnership" is a better way to understand the doing of missions rather than the top-down, managerial, sometimes imperialistic, often paternalistic and economic control models often prevalent in mission circles in the 20th century. Partnership implies a semblance of equality and a sense of cooperation and working together. However, the short-coming of "partnership" is that it, too, is a term from the corporate business paradigm! It seems to me, that there is something more suggested by the biblical text than a business arrangement for doing the Great Commission.

I would like to suggest some key directional ideas for the fulfilling of the Great Commission in the 21st century. These may be departures from the status quo, and may, therefore, cause some discomfort and even pain within our current institutional operations in doing missions. These ideas will challenge us to let Scripture itself speak to us missiologically, and will hopefully provoke us to re-think the doing of the great missionary task in new paradigms driven by biblical and theological concerns.

1. **"Incarnation" could be the word that describes our doing of missions in the 21st century.** "Partnership" is too limited. The great New Testament passages bear witness to body language—the Body of Christ: Romans 12, Ephesians 4, and 1 Corinthians 12. The doing of missions needs to be understood as the Body of believers in

Christ, and Christ indwelling, filling and empowering believers to make Him known. Both individually and corporately we are in Christ—the Christ who has assumed union with humanity as the God-Man, so as to bring redemption and reconciliation.

2. **The motivation for fulfilling the Great Commission must be to glorify and worship God.** It is for us to participate fully in the reconciliation ministry that He has entrusted to all His followers. It decidedly is not to be driven by such things as compassion for the poor and needy, by concern only for the lost, or simply by a desire to better the world or even to help our fellow human beings. Our motivation must not be anthropocentric, but it must be theocentric and specifically, Christocentric.

3. **The doing of missions must be grounded theologically in the biblical understanding of the triune Godhead: Father, Son, and Holy Spirit.** Our missiology must be deeply God-centered. The Great Commission is as big as the creation of the world by God the Father by His Son through the dynamic of the Spirit. It is grounded in the love of the Father for the whole world, in the sacrifice of the Son for the sins of the world, and in the convicting and convincing work of the Holy Spirit of the world of sin, righteousness, and judgement.

4. **The global church must become a truly missionary church in which all its members participate in the fulfilling of the Great Commission everywhere.** The Great Commission is not necessarily a call to foreign missionary activity. It is a command to make disciples of the nations. We are to do this wherever we happen to be. We will come to appreciate more fully the fact that the doing of missions is not limited by geography. We need the insights from every part of the global church in developing and implementing our missiology.

For too long the work of evangelism and missions has been the practical domain of the professional. While some are given special gifts within the Body of Christ, the broad work of evangelism and missions is the heart and soul of the life Christ desires for all believers wherever they may live. A conversion strategy which recognizes the primary responsibility to inculcate new believers with the commands of Christ to

obey Him in all things—including making disciples—will be seen as essential. Such a grass-roots understanding and participation is already seen in many places around the world with spectacular results.

5. **We will hopefully move toward a more biblical understanding of the Christian mission, which is centered heavily in an understanding of the cross, of the suffering of the godly, and of death with Christ, so that we may share in His resurrection.** This will mean a lessening of our dependence upon outcome based strategies or the goals and objectives methods of doing missions. We will need to examine and apply more closely the teachings of Scripture in regard to poverty, to suffering, and to martyrdom. We will need to take much more seriously the call of Scripture to commitment, to integrity, to self-denial, and to holiness. These words can no longer be simply shibboleths—they must become the realities which we live as believers. Holiness of life and lifestyle is a crying need in the church today. We ought not to continue to organize our missiological efforts according to marketing principles, which only leads to an unbiblical understanding of gospel and Christian mission. We must have an understanding which has room for the mystery of God in Christ, for suffering and persecution, for poverty and death.

6. **One of the challenges for the evangelical movement in developed nations will be the challenge of relinquishing control of the modern missionary enterprise.** The giving up of control, power, privileges and advantages will not be an easy task. Those who control the enterprise do so from an economic base. The new paradigm of the 21st century will call for giving up of rights and privileges, and will call for finding creative and godly ways of surrendering accumulated wealth to the service of Christ's kingdom without controls attached. The experiences of the early church, of Barnabas specifically, may be the beginning of understanding the biblical mandate for us in this area. The incarnational approach to mission will hardly fit well within the framework of many of our contemporary institutional structures, strategies and organizations. Self-denial and the cross do not lend themselves easily to managerial missions strategies.

7. **The global church will need to come to grips with a more biblical missiology which reflects the great cultural diversity of the people of God throughout the world.** Twentieth century missions were driven by the West. Twenty-first century missions must be driven by the whole church—the whole church participating in the Great Commission of giving the whole gospel to the whole world. In practical terms this will mean not only new faces but new perspectives. For this to happen successfully, the church as a whole must take seriously the call of Christ to do reconciliation—especially reconciliation among the members of the Body of Christ. We have too often in the past ignored this or been ambivalent about it. But the reconciliation must be so thorough that not only is equality achieved, but actual servanthood and humility. It must come to the point that we are all engaged in building up one another in the Lord, encouraging, and preferring one another. We must intentionally engage in the work of empowering God's people to "do the work of ministry." This necessitates the next item.

8. **Holiness which changes the worldview and lifestyles of believers is absolutely essential if the church of the 21st century is to successfully obey Christ in fulfilling the Great Commission to this generation.** The need of the hour is for personal and social transformation in terms of God's holiness. The church is called to be a holy nation; we are called to be holy people " in the midst of a crooked and perverse generation." For too long holiness has been only an honored word even within the holiness movement. The need for teaching biblical holiness and living biblical holiness has never been greater. There is not just a need to teach and preach holiness doctrine—something we should be doing clearly and without apology—but there is a need to live the life of holiness so that it affects our social environment and effects change both in us and in others. Our missiology must be driven by a biblically and theologically sound holiness dynamic. John Wesley's view that "there is no holiness except social holiness" must be taken seriously and applied in the world of the 21st century. This is the charter of the Church of the Nazarene—it is a call to holiness as we identify with the despised Nazarene who touches the lives of the poor

toiling masses of the world. May the Lord Jesus call us back to our holiness roots as biblical Christians, and as Nazarenes.

9. **The missiology of the 21st century will be characterized by a grass-roots, bottom-up approach.** It will often seem messy and uncontrolled, but it will be under the control of the Holy Spirit who is the God-dynamic who makes this Great Commission come alive. No more should we rely upon a few at the top of an organizational chart to plan and determine the work of missions. That dynamic should arise from the dynamic of the Holy Spirit working through His people all over the world in a holy concert moved primarily by prayer. It is essentially a return to the New Testament paradigm—a return long overdue. The power of this kind of movement of God can hardly be imagined. What a privilege to be alive and participate in what the Spirit is doing!

10. **A new appreciation of the doctrine of the church will emerge in the 21st century.** Missiology will be seen as the work of the whole global church. Therefore, participation from the local level will increase significantly. Even theological and missions training will become more and more in concert with the local church and grass-roots of the worldwide church. As Bishop B. F. Westcott once observed, the great danger of today is that we will allow the ministerial offices to supercede the general power bestowed upon the whole church. That power can be awesome. It is a power from the Holy Spirit particularly designed for the fulfilling of the command of Christ to make disciples. The fulfilling of the Great Commission is not for a select few but is the commission of the entire church! God in Christ has given His Holy Spirit to His church to fulfill His commission.

11. **Strategies which appreciate the urban aspects of the Pauline approach will be key to reaching the great cities of the world—especially the super-cities of 21st century Asia.** The key elements are in the New Testament text for our instruction. Key locations for exposure of the gospel message, the transformation of a core of disciples, the commitment of resources to evangelism and discipleship, the careful nurture and encouragement of leadership—these are all part of the "new" strategies. The ideas of John Nevius are

applicable in the challenging urban settings if truly sustainable and indigenous churches are to be founded: self-government, self-propagation, self-support. Above all, the spiritual dynamic evident in the textual record is of ultimate importance. The communion with and obedience to the call of the Holy Spirit is absolutely essential. The strategies for the future must be found within the framework of the dynamic of the Spirit at work in His people, calling them to obedience to Christ, not in the latest fad or gimmick.

12. **We are called to a renewal of emphasis upon the Bible and prayer.** For the 21st century let us heed a call to a serious consideration of the Bible as containing everything necessary for our Christian life and ministry. Let us be known as people of the One Book! May we saturate our lives in the Word of God. May we come to a strong appreciation of the Scriptures, that indeed, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.* The good work of evangelizing, discipling—doing the work of the Great Commission—must be thoroughly grounded in and informed by the Scriptures. Our tendencies in the late 20th century seem to have been to search for answers in the social sciences for the work of God. The need of the new century is to find those answers in the Word of God.

Along with this emphasis upon the Bible is an accompanying emphasis upon prayer. Every great work of God has been in conjunction with great praying. This should not be surprising in that this is the very method Jesus taught us and commanded us to use in order to connect with God and to receive the power of the Holy Spirit. Education, training, and planning may all have their places, but prayer is essential. And it is too often the one great essential in the work of God which is either left out or minimized. Our human tendency is too often to make our plans then pause for a few moments to invoke God's blessing upon what we have in mind to do. Rather, let us put a primary emphasis upon seeking God, His direction, and His power, in prayer! Jesus Himself set us the example of praying so that we, like Him, might do the work of the Father. The apostles were moved by the great power of God as they prayed fervently together. The apostle Paul was guided

by the Holy Spirit Himself in specific directions of missionary activity in the midst of prayer.

Jesus is calling men and women to obey Him and follow Him selflessly in a holy life of the Word and prayer. He is still calling disciples to "tarry for power from on High." His Spirit is even now being outpoured upon old and young, upon men and women who are going forth in the purity and power of the Spirit to proclaim Jesus Christ. Will you obey the Lord and give your life without reservations to Him today? Will you be one of His laborers to enter the great harvest field in this 21st century to work for God until Jesus comes?

MISSION FIELD EDUCATION IN CEBU, PHILIPPINES

Ki Young Hong

I. Introduction

Korea Nazarene University (KNU) has a Missions major in the Theology Department with the mission statement: "KNU aims to produce Christian individuals, on the basis of Christian spirit and democratic ideals, who are capable and faithful, desiring to serve the church, this nation, and all of mankind."[1] Missions major students have to take "mission field education" as a requirement for graduation. About 10 students take this course almost every year in Cebu, Philippines. They make preparations for taking this course in the third or fourth year. They participate in various cross-cultural ministries.

The first mission field education was taken in Cebu and Manila, Philippines in January 1998, with a total of 10 students participating. In June-August 2000, six KNU students joined a Youth in Mission team of four American students who had been sent to the Philippines. In July 2001, eleven students again took mission field education in Cebu. In taking this field education, the KNU students had to cross cultural barriers each of the three times they went to the Philippines. They were supervised by a missions professor and field missionary.

This study focuses on the process of mission field education for the KNU students in Cebu. In particular, this study will discuss four questions: (1) What is mission field education? (2) Why is it needed? (3) How is it taken? and (4) What results are expected? This study employs

[1]Korea Nazarene University, *Catalogue* 2000-2001, 6.

personal interviews and library research as its main research methods. To interview some relevant people such as missionaries, district superintendents, pastors, college professors, and laymen, this writer spent about two months from March 27 to May 23, 2001 in Cebu. Furthermore, this writer collected some worthy resources regarding short-term missions in the USA when he attended the 25th General Assembly of the Church of the Nazarene in Indianapolis in June 2001. This writer spent most of August, 2001 at the KNU's library to complete this study. Relying upon these research methods, this study will explore the meaning, the reason, the method, and the results of the mission field education taken by the KNU students in Cebu.

II. What is Mission Field Education?

According to the catalogue of KNU, all missions major students have to take mission field education, a 3 credit course. This course is designed to equip these students to be effective cross-cultural missionaries in the future.[2] They spend about three or four years in finishing other courses like the Biblical Basis for Missions, History of Missions, Cultural Anthropology, World Religions, and Evangelism. But because KNU puts emphasis on the practical dimension of missions, as others do,[3] mission field education became a core course for every missions major student.[4] This course was established to encourage missions

[2]Korea Nazarene University, *Catalogue* 1998, 133-36.

[3]Sung Won Kim, "A Philosophy of Education for the Wesleyan Arminius Theological Tradition," *Intelligency and Creation: the Journal of Nazarene Academy* 4 (2001): 241-49. When the author discusses cross-cultural development, he stresses cross-cultural communication skills, understanding of other standards of life and value, and participating in effective Christian evangelism in the diverse modes of life. He was a former academic dean of KNU and, therefore, this kind of educational orientation was partly reflected in his teaching and administration.

[4]Asbury Theological Seminary offers a 3 credit hour course, "Supervised Mission," for M.A. students majoring in World Mission and Evangelism. Asbury Theological Seminary, *Catalogue* 1994-1996, 102.

major students to apply practically what they learned theoretically in classrooms to different cultural contexts, before they would be actually sent out to mission fields for effective cross-cultural ministries.[5]

Asia-Pacific Nazarene Theological Seminary (APNTS) also set up a similar course entitled "Practice of Missions." The course is described in its catalogue as follows.

> The focus of this course is upon the practical aspects of missionary life and work, beginning with the preparatory stage and moving through the broad scope of missionary activities. Attention will be given to missionary principles, the role of a missionary, and the relationship of the mission to the developing national church, as well as to the goals and processes of internationalization.[6]

As viewed through the catalogues of KNU and APNTS, mission field education needs to be understood in light of the practical aspects of missiology. In general, missiology in itself includes not only theoretical aspects but also practical aspects as it is defined academically. Charles Van Engen views both sides as he discusses mission education. For him, mission education includes both specialization and integration. He sees a continuum between specialization and integration. According to

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[5]David B. McEwan confirms this view as he deals with quality theological education from a Wesleyan perspective. According to him, a distinctive theological method needs to be based on the primacy of Scripture, informed by reason, tradition and experience. Further, he asserts that quality theological education involves a practical dimension. He says, "Theological knowledge is never sufficient, for students must always be enabled to apply what is being learned in the classroom to the actual ministry situation they face." Cf. David B. McEwan, "Quality Theological Education from a Wesleyan Perspective," *The Mediator* 2 (April 2001): 94-108. Ferdinand O. Regalado also stresses practical aspects of Christian education in Asia. He says, "Practical education should never be neglected as part of curriculum. Practical training such as the cultivation of soil and manual labour will fit students to take hold of any line of work in the field they shall be called." Ferdinand O. Regalado, "Hebrew Thought: Its Implications for Christian Education in Asia," *Asia Journal of Theology* 15 (April 2001): 179.

[6]Asia-Pacific Nazarene Theological Seminary, *Catalogue* 1999-2003, 85.

him, missiology struggles to live between two radically different ends of a continuum as follows.[7]

Specialization	Integration
Action	Reflection
Mission defined by action / goals	Mission defined by concepts
Results	New insights
Task-oriented	Understanding-oriented
Present / future-oriented	Past / present-oriented
"Strategies / Methods"	"Mission studies"
"Institute of . . ."	"School of World Mission"

In accordance with Van Engen, Alan Tippett is between specialization and integration, while Donald A. McGavran is close to specialization, and Johannes Verkuyl is close to integration. Tippett defines missiology as the academic discipline or science which researches, records and applies data relating to the biblical origin, the history (including the use of documentary materials), the anthropological principles and techniques and the theological base of the Christian mission.[8] In part, missiology is an applied science which tries to apply missiological ideas into different mission fields with different cultural contexts. If McGavran's definition of missiology is taken, it reflects more practical aspects of mission because mission is defined by him as an enterprise devoted to proclaiming the good news of Jesus Christ and to persuading men and women to become His disciples and responsible members of His church.[9] To improve the quality of missiological

[7]J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston, *Missiological Education for the 21st Century* (Maryknoll, NY: Orbis Books, 1996), 212.

[8]Alan Tippett, *Introduction to Missionary Theory* (Pasadena, CA: William Carey Library, 1987), xiii.

[9]Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, Mich.: WmB. Eerdmans Publishing Co., 1980), 92. See also Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids, Mich.: Baker Book House, 1980), 20.

education, KNU would need to strengthen mission field education largely because the course needs to be taken in consideration of the nature of missiology. J. Herbert Kane notes the importance of field education and stresses,

> There is a growing recognition on the part of educators of the importance of in-service training. The American Association of Theological Schools is now insisting that all its member schools strengthen their field education program. . . . The student with three or four years of experience in Christian service makes a better missionary candidate.[10]

As discussed, missiology as well as mission needs to be approached in terms of theory and practice as in other academic disciplines. When Darrell L. Whiteman heard Eugene A. Nida saying to him, "There are more Christian missionaries today than at any period of history, yet they are more poorly prepared than ever before," he was surprised.[11] In this vein, KNU would need to develop an appropriate curriculum concerning mission field education. Balance between mission theory and mission practice calls for developing the course "mission field education" more appropriately.

III. Why is the Course Taken in Cebu, Philippines?

This question includes both the purpose of the course and the context in which the course is taken. The primary purpose of the course is to help the KNU missions major students have cross-cultural experiences through involvement in mission activities in a different

[10]J. Herbert Kane, *Life and Work on the Mission Field* (Grand Rapids, Mich.: Baker Book House, 1980), 20.

[11]Darrell L. Whiteman, "The Role of the Behavioral Sciences in Missiological Education," *Missiological Education for the 21st Century*, eds. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Maryknoll, NY: Orbis Books, 1996), 135.

cultural context.[12] Furthermore, the course provides them with the opportunities to do short-term mission work.[13] They can participate in various activities including teaching the Bible and preaching, giving medical care, constructing church buildings or renovating old structures, teaching Vacation Bible School, providing childcare, and helping nationals with specific skills to find jobs.

In January 1998, KNU students taking mission field education tore down the old fence of Mablo Church of the Nazarene in Cebu and painted the wall of the church building with the funds which the team had raised. All the students who participated in the renovation work praised the Lord when their job was complete. The church had a new shape and showed a new image to the community as a result of the mission team's effort. The church has increased in number of members since the mission team renovated the church building. The church had already started a daughter church (a so called "floating church" above water) in the poor settlements when this writer visited the church again in April 2001.

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[12] David J. Bosch, *Witness to the World* (Atlanta: John Knox Press, 1980), 11-20. Bosch explains the nature of mission by arguing that mission has to do with the crossing of frontiers. He maintains that mission needs to cross racial, culture, geographical, ideological, and social barriers. According to him, "mission takes place where the church, in her total involvement with the world and the comprehensiveness of her message, bears her testimony in word and deed in the form of a servant, with reference to unbelief, exploitation, discrimination and violence, but also with reference to salvation, healing, liberation, reconciliation and righteousness." His definition of mission is authentically holistic although his theological position is somewhat ecumenical rather than evangelical.

[13]Short-term missions can be defined as the missionary work done by nonprofessional missionaries during their semester breaks or vacation time. It is carried out mostly within 6 months. Cf. David C. Forward, *The Essential Guide to the Short Term Mission Trip* (Chicago: Moody Press, 1998), 36-37. See also Seung Sam Kang, *The Guide to the 21st Missions* (Seoul: Word of Life Press, 1998), 230. According to Kang, a mission trip including research trips usually takes less than 3 months.

The pastor of the church, Jun Montecastro, affirmed the signifi cance of the ministry done by the KNU mission team. He said, "The KNU mission team was greatly beneficial to the Mablo Church of the Nazarene. The team made home visitations aggressively and invited some people in the community to worship on the coming Sunday. This invitation led some souls to the Lord. Moreover, the team challenged our church to do intentional evangelism among the people in the Mablo area."[14] When the team performed worship dances on the streets, plenty of people gathered to see their performances. After a guest evangelist had preached a relevant message of Jesus Christ, people gave their names and addresses to the mission team. The team then handed over the list of names and addresses to the pastor of the Mablo Church, and the local church followed up after the team had left. In this way, the team contributed to church growth in Cebu.

In April 2001, this writer met with Brent Cobb, Regional Director of Asia-Pacific Region of the Church of the Nazarene, and discussed the mission field education program of KNU. This writer told him that the KNU mission team, guided by Byunggi Kim, the field missionary, would come to Cebu for the construction of Mandaue Church of the Nazarene. He affirmed it and encouraged this writer to discuss more about the construction plan in detail with the field missionaries in Cebu. This writer met with them and set the schedule of the construction work. According to the plan, the KNU mission team would participate in the construction work in July 2001. After completing the foundational work, the mission team joined the Jesus film team.

Cebu attracts the KNU mission team for several other reasons. First, the city is not as large as metro Manila but big enough to provide mission field education to the KNU students. Cebu is the second largest city in the Philippines, so it has cultural diversity.[15] Some people come

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[14]Interview with Jun Montecastro, former District Superintendent of Central Visaya, Philippines, at Mablo Church of the Nazarene on May 20, 2001.

[15]Cebu belongs to region VII. Its population was 2,921,145 while the total population of the Philippines was 68,614,162, according to the census taken in 1995. The percent of population growth was 2.38. The area was 5,088.4 sq.km.

from Iloilo and others from Mindanao. Some people speak Ilocano and others speak Cebuano. Thus, the KNU students can observe many different cultures in Cebu.

Second, in Cebu there is a Korean, Byunggi Kim, serving as a missionary for the Church of the Nazarene. He came from Manila to Cebu several years ago. He is interested in discipling through small groups, so he urged this writer to lead a seminar on the home cell group strategy in May 2001. Besides him, a volunteer Korean Nazarene missionary, Eun Sung Jeon, is planting a church in Cebu. He is interested in youth ministry. When this writer visited the church, young people were reaching the community with the Gospel. Along with these Korean Nazarene missionaries, other Korean missionaries can appropriately guide the KNU mission team based on their long-term missionary experiences in Cebu. This writer met with these Korean missionaries who have worked for many years in Cebu, some of whom are involved in church planting work,[16] and others who are involved in educational work.[17] So the KNU students can observe their various mission fields and talk with the Korean missionaries in the Korean language.

The density was 574. The city has chartered cities: Mandaue, Cebu, Danao, Toledo, and Lapu-lapu. Cf. National Bookstore, *Political Map of the Philippines*, 2000.

[16]Hoo Soo Nam, a Korean missionary from the Presbyterian Church (Kosin), came to Cebu in 1984. He has planted 10 new churches which are ministered by Filipino pastors. They are all self-supporting churches. Recently, he has been in charge of training Filipino pastors through Cebu Bible College (CBC). Cf. *CBC Monthly* 1/1(March 2001): 1-2. Interview with Hoo Soo Nam at CBC on May 7, 2001.

[17]Jung Hi No, a female Korean missionary, arrived in Cebu in 1992. She established a day care center and developed it into the Hosanna Learning Center which has a kindergarten (6 classes) and an elementary school (7 classes) in Danao within Cebu. She bought a large piece of land to build a new school building. She encourages the school teachers to teach the Bible in classrooms and leads a prayer meeting with the staff and teachers everyday. Her dream is to establish a fine Christian college in Cebu. Cf. Interview with Jung Hi No at Hosanna Learning Center on May 15, 2001.

Third, Cebu has many religions including Roman Catholicism, Buddhism, Taoism, and Animism.[18] However, Protestant churches are rarely compared with other religions. Of course, other religions can be obstacles to the evangelistic work of the Church of the Nazarene, but as George G. Hunter says, the areas in which many religions flourish can be receptive to Christianity.[19] Therefore, Cebu can be a receptive city where the KNU mission team can do its mission work in cooperation with the native leaders of the Church of the Nazarene. A great religious movement can take place in Cebu through this kind of teamwork.

Fourth, there are only thirteen Churches of the Nazarene in Cebu, and only eight of these are organized. Brent Cobb and Byunggi Kim emphasize church growth in Cebu through urban church planting work.[20] Some new churches can be planted when the KNU mission team works with missionaries and church leaders in the field. For example, the KNU mission team can support the church planting work by leading dynamic small groups, attracting people by doing performances, being involved in children's ministry, holding evangelistic crusades, giving personal testimonies, helping in construction work, providing medical care, and doing personal evangelism.[21]

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[18]Tai Hyun Hwang, *Philippine Culture and Mission* (Seoul: Jonah Press, 1996), 19. Cf. Foreign Mission Department of Torch Center, ed., *Asian Situation and Christian Mission* (Seoul: Torch Press, 1998), 104-7.

[19]George G. Hunter, *To Spread the Power* (Nashville: Abingdon Press, 1987), 79-80.

[20]The Church of the Nazarene has attempted to enhance church growth movement through the "Thrust to the City" program and the "New Start" program. The former was applied in Seoul, Korea in 1991 and the latter is done in the Church of the Nazarene internationally. The former produced 32 new churches in Seoul. The latter is an aggressive plan encouraging congregations to become missional by sponsoring new churches in the world. Cf. Tom Nees, "We are living in a mission field," *Next Door and Down the Freeway* (Kansas City: Beacon Hill Press, 2001), 26.

[21]Ki Young Hong, "Church Planting in the Korean Nazarene Church: An

Sometimes, the combined mission team of the KNU students and Visayan Nazarene Bible College (VNBC) students can reach out to the people together to evangelize non-Christians in target areas.[22] If they make some new converts, then some VNBC students can follow up to form them into a new community of faith. Urban church planting can start with this kind of teamwork. As suggested, Cebu is one of the best possible areas in which the KNU mission team can take the mission field education effectively.

IV. How is the Course Taken?

A. Preparation

Preparation is critical in short-term ministry.[23] Preparation includes recruiting students, organizing a mission team, having intensive training, finding finance, and holding a commissioning service. The missions professor recruits students in addition to the missions major students to

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Evaluation of the '1991 Thrust to the City of Seoul' program," *Church Growth Journal of the North American Society for Church Growth* 2 (1991): 41-62. In this article, the program was evaluated in terms of advertising, training, financing, and church planting models. In particular, the house church model based on home cell groups was highly recommended.

[22]The target area needs to be examined through demographic studies. The target area must be receptive to the Gospel. Some indicators of receptivity are listed in Hunter, *To Spread the Power*, 76-86. Further, church planters need to minister to the people's felt needs in the midst of urban problems. Then they should consider seriously what kinds of ministries they need to do to evangelize the people and to plant a new church. Cf. Harvie M. Conn and Manuel Ortiz, *Urban Ministry* (Downers Grove, IL: InterVarsity Press, 2001), 294-307. The authors hold that demographic studies are indispensable for any ministry that intends to work and serve in a community on a long-term base. For urban problems, see also Claude S. Fischer, *The Urban Experience* (San Diego: Harcourt Brace Jovanovich, Publishers, 1984), 43-73, 186-99.

[23]Elizabeth Lightbody, missions professor at Moody Bible Institute, advises, "Short-term ministry is a problem only when people go unprepared." Cf. Forward, *The Essential Guide to the Short Term Mission Trip*, 185.

form a KNU mission team throughout the whole semester, usually in the Spring so that the team may go to the mission field during the Summer vacation period. Then, he interviews all of the applicants to see if they have Christ's mind and missional vision; otherwise they might influence the whole mission plan in a unhealthy way. So he needs to pray hard to recruit well-qualified students before the team is fully organized.[24] Prayer is the key to God's mission work. To recruit the students, the chaplain of KNU announces the mission plan during a chapel service which all students attend. Furthermore, the missions major students put posters on the walls to promote the mission plan within the campus. One of the most effective methods of promotion is for missions major students to contact personally their friends who are interested in the plan. About 10 students are recruited to form the KNU mission team.

The missions professor selects a team leader among the missions major students. She/he is the one to be directed by the missions professor throughout the whole preparation and actualization of the mission plan. As explained earlier, the KNU mission team needs to prepare actual mission programs during the Spring Semester of every year. In addition, an intensive training is conducted for about 10 days just before the mission team leaves for the Philippines. During the intensive training period, the team prays, studies the Scripture, learns basic English, practices music, drama, skits, and worship dances. Next, the team members memorize the *Four Spiritual Laws* in English to communicate with non-Christians in Cebu. In addition, they study the people, language, land, history, religion, food, climate, transportation, and money (peso) to live among the people in Cebu. In doing so, they learn the importance of oneness in Christ (Rm 12:4-6, 9-10).[25] Consequently, they become a better mission team.

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[24]Tim Gibson, Steve Hawthorne, Richard Krekel, and Kn Moy, *Stepping Out: A Guide to Short Term Missions* (Seattle: YWAM Publishing, 1992), 129-32.

[25]Jane Ives, *Transforming Ventures* (Nashville: Upper Room Books, 2001), 49-53.

However, funding is a tough barrier to overcome in preparation. Although the missions professor seeks to find some financial resources to help some students in need, it is not always easy to get enough financial aid for the students. So he encourages students to write personal letters to their churches so that they can get donations. Some students make personal visits to potential supporters.[26] However, all the team members must pay all the fees to KNU before taking the intensive training. Recently, it cost about 800 US dollars for them to take the mission field education in Cebu, so they need to raise that amount of money to take the course.

When the KNU mission team is ready to leave for the Philippines, the missions professor looks for a local church from which the team will be sent as they go to the mission field. The mission team presents to the church what it has prepared during the Spring Semester and intensive training period. If the pastor of the local church allows, the church can give some special mission offering for the team. While the team members attend the commissioning service, they can feel more responsibility and conviction to carry out the cross-cultural ministry that is a part of their mission field education.[27] The commissioning service needs to take place in such a community of faith. After the commissioning service at the local church, the team leaves for Cebu. Presently, there is a Philippine Airline flight flying directly from Incheon airport in Korea to Mactan airport in Cebu.

B. Practice of Mission

According to the schedule set by the missions professor and field missionary in Cebu, the KNU mission team put into practice what it had prepared and whatever had to be done in the mission field. Byunggi

[26]Forward presents many fund-raising ideas for the short-term mission trip. However, some of them are not appropriate in the Korean context. Among his ideas, writing personal letters to their churches and potential supporters would be applicable. Cf. Forward, *The Essential Guide to the Short Term Mission Trip*, 69-76. See also http://www.nazarene.org/nyi/yim/fundraisinginfo.htm.

[27]Ives, *Transforming Ventures*, 152-53.

Kim arranged daily and weekly schedules for the team. For example, the mission team basically lived according to the following schedule while in Cebu in January 1998.[28]

1/5 Arrival in Cebu

1/6-10 Renovation Work at Mablo Church of the Nazarene (Painting, Tearing Down of Old Fence, Remodeling of Altar, and Cleaning).

1/11 Worship and Children's Ministry

1/12-13 Visiting Baculayon Church of the Nazarene and Retreat at Beach

1/14-15 Home Visitations for Evangelistic Crusade (Distribution of Tracts)

1/16-18 Evangelistic Crusade at Liloan town

1/19 Leaving for Manila

1/19-25 Mission work in Manila

The actual situation was slightly different from the original schedule, but the mission team basically followed the schedule.[29] The team worked in Cebu for two weeks and in Manila for a week. In Manila, the team practiced medical care with simple medicine and prayers in Tondo. The team was impacted by the miserable life situations of the people who made a living by collecting used cans, bottles, paper, and other reusable things from the garbage heap. The team members visited the campus of APNTS after working among the poor in Tondo. They felt that the campus of APNTS was like a heavenly kingdom. They also felt Christ's pain for the poor urban settlements.

In 2000, another KNU mission team went to Bicol, Philippines, and worked with 4 American YIM members in showing the Jesus film under the drug prevention program. The team experienced a little disharmony

[28]Letter of December 8, 1997, from Byunggi Kim to Ki Young Hong.

[29]Mission Field Education Report of January 30, 1998, by Ki Young Hong.

with the American team largely because of cultural differences and a communication problem.[30] However, members of both teams not only experienced the significance of culture, but also began to understand the importance of teamwork in the mission field.

In 2001, the third KNU mission team worked in Cebu again. For a week, Byunggi Kim and the KNU professor guided the team in mission works like the construction project at the Mandaue Church of the Nazarene. After that, the mission team supported the Jesus film team in several areas of Cebu for two weeks.

Furthermore, it is true that the Jesus film changes the people who see the film, yet the film ministry needs to be reconsidered in terms of strategy. One of the significant weaknesses of the Jesus film ministry is the inadequacy of follow-up programs after showing the film.[31] So it would be questionable how many souls are harvested through the Jesus film without adequate follow-up programs.[32] The KNU mission team performed programs while the film ministry team changed the rolls of film. At least four times the KNU students performed dramas, skits, worship dances, and special numbers.

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[30] Merrill S. Williams and Ki Young Hong led the combined team of 6 KNU students and 4 American students to the Philippines. The two team leaders agreed with each other that the two groups cannot work effectively without enough preliminary orientation because of cultural differences and language barriers.

[31]Interview with William David Phillips at VNBC on April 29, 2001. He suggested 3 stages that the Jesus film team needs to take seriously: (1) the sufficient preparation of the local church, (2) the invitation of the Jesus film team, and (3) the follow-up program after showing the film. This writer added the importance of the selection of target areas to his suggestions because he observed that the Jesus film did not appeal to some people groups in some areas.

[32]Follow-up is the process of training and bringing spiritual children to a place of mature fellowship with Christ and service in the church. Cf. Charles Shaver, *Conserve the Converts* (Kansas City: Beacon Hill Press, 1976), 8, 20-26. This writer translated this book into Korean in 1996.

If some follow-up programs were developed, the Jesus film ministry would harvest more souls for the Lord in association with the KNU mission team. For instance, several Bible study meetings or prayer groups could be led by Nazarene pastors or VNBC students. Then those attending the small groups would become the charter members of a new church. In this way, more new churches would be planted in Cebu, and churches in the District of Central Visaya could grow significantly. However, the district lacks the finances to carry out the urban church planting work. So this writer suggests a home cell group strategy based on the writer's participant observation in Korea.[33]

Summing up, the KNU mission teams were involved in the construction of a church building, evangelistic crusade, worship, visitation, children's ministry, and medical care. In the future, some of the team members would become excellent career missionaries fulfilling God's salvific plan.

C. Mission Report Service

After the KNU mission team completes its mission work in the mission field, it makes a presentation of its cross-cultural experience. The KNU missions professor arranges the schedule for the report with the chaplain. Usually the mission report is made on Wednesday evening during the chapel service when campus dormitory students attend the evening service. The mission team invites some nearby church members to attend the mission report service to celebrate how God was at work in the mission field. Just as the team was sent out with a commissioning service at a local church, in the same way, the team returns with a special mission report service at KNU.

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[33]The basic idea of the home cell group strategy is that Nazarene churches in Cebu can grow when they form many home cell groups, house churches which may develop from home cell groups, and regular churches which may develop from house churches. Cf. Ki Young Hong, "Church Growth through Indigenous Urban Church Planting in the Korean Nazarene Church," D. Miss. Dissertation, Asbury Theological Seminary, 1994.

For example, after the third KNU mission team came back from Cebu in 2000, the team invited the campus dormitory students and nearby Nazarene church members to the mission report service. During the special time, several students of the team gave personal testimonies about what they did, how they did it, and what they learned in God's power and grace.[34] The missions professor preached about the importance of cross-cultural mission to challenge the attendees of the missions report service. William Patch, President of KNU, gave some encouraging words to the team and directed the participants toward a clear vision for world mission. In addition, before the closing of the mission report service, all the participants prayed together for the people reached by the KNU mission team as well as the missionaries in the mission field.

Moreover, the missions professor reports officially to KNU how the team took the course of mission field education in terms of activities and finances. Finally, he gives grades to the students of the team who applied for credit hours for the course. He evaluates students on the basis of their performances and report papers.[35] Their performance is carefully observed by him in the mission field. Their report papers need to include area study, observation, activities, methods, and lessons. Therefore, they need to write journals every day during the course of their mission field education.

V. What Results are Expected?

The responsibility of bringing the gospel to the majority of non-Christians falls upon today's young people. John Wesley declared, "Give me one hundred preachers who fear nothing but sin and desire nothing

[34]The Trinitarian God is at work among the people to whom missionaries are called to serve throught the Gospel message. The message can convert the people and transform.

[35]According to the syllabus of the mission field education course at KNU, the ratio between performance and report paper is 50% each. Cf. Syllabi of the course "Mission Field Education" of Fall semester 1999 and Fall semester 2000.

but God and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven on earth."[36] Furthermore, he said, "I look upon all the world as my parish."[37] Training the KNU students theoretically and practically is essential to extending the kingdom of God. The KNU mission team can gain at least the following benefits from mission field education in Cebu.

A. Cross-Cultural Experience

First of all, the KNU mission team can have cross-cultural experience in the mission field. One of the greatest advantages of taking mission field education is to gain cross-cultural experience without which the students cannot be qualified for cross-cultural ministries. Cross-cultural ministries demand communicating Christ meaningfully in different cultures. A missionary needs to understand the worldview of the people to whom she/he is called to serve. The KNU students can gain firsthand cross-cultural experience from mission field education.[38] They encounter Philippine culture which is very different from Korean culture. Some students may experience culture shock in a foreign country although their ministries are only short-term.[39] The students

[36]Kenneth J. Collins, "John Wesley's Concept of the Ministerial Office," *Wesleyan Theological Journal*, 23 (Spring-Fall 1988), 118.

[37]John Wesley, *The Works of John Wesley*, ed. Thomas Jackson, 3rd ed., Vol. 1 (Kansas City: Beacon Hill Press, 1986, Reprinted), 201. Cf. Journal of June 11, 1739.

[38]The mission field education had a strong influence upon the participants. Three of them are already working as volunteer missionaries in Asia. Two are working in China while one is working in Japan. The former two are evangelizing not only Chinese but also Koreans who have lived there for a long time since Japanese colonization. The latter is working at Disciple Church which aims to evangelize the gang in Japan. Based on their cross-cultural experiences, they are doing mission work effectively in Asia.

[39]See more information about culture shock in Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, Mich.: Baker Book House, 1985), 64-80. Cf.

need to learn the basic principle that the Gospel is always the unique message for the redemption of human beings, but human cultures are different.[40] However, they need to be change agents in different cultures when they are involved in planting indigenous churches among the people who are yet to become Christians.[41] Through mission field education, they are greatly challenged to convert people and transform society.

B. Practical Education

Mission field education can strengthen the KNU students practically through experimenting with what they learn theoretically in classrooms. For them to do mission work in different cultures cannot be effective apart from the application of what they learned missiologically. In particular, missiology demands more applications of learning in concrete life situations (*Sitz im Leben*). The students would learn more

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Forward, *The Essential Guide to the Short Term Mission Trip,* 132-34.

[40] Darrell L. Whiteman, "Effective Communication of the Gospel amid Cultural Diversity," *Missiology: International Review* 12/3 (1984): 275-85.

[41] According to William A. Smalley, an indigenous church is a group of believers who live out their life, including their socialized Christian activity, in the patterns of the local society, and for whom any transformation of that society comes out of their felt needs under the guidance of the Holy Spirit and the Scriptures. Cf. William A. Smalley, "Cultural Implications of an Indigenous Church," *Practical Anthropology* 5 (1958): 55. In Kraft's words, an indigenous church is "one that conveys to its members truly Christian meanings, functions within its society in such a way that in the name of Christ it plugs into the felt needs of that society and produces within an impact for Christ equivalent to that which the first century Church produced in its society, and is couched in cultural forms that are as nearly indigenous as possible." Cf. Louis J. Luzbetak, *The Church and Cultures* (Maryknoll, NY: Orbis Books, 1988), 80. However, Hiebert warned against religious syncretism due to over-contextualization. He said, "Contextualization without transformation leads to Christo-paganism. Transformation without contextualization lacks evangelistic outreach." Cf. Paul G. Hiebert, "Missiological Education for a Global Era," *Missiological Education for the 21st Century*, eds. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Maryknoll, NY: Orbis Books, 1996), 39.

from the in-service training in the mission fields, not only to see how a career missionary works in the mission field, but also to actualize what they are assigned to do everyday. They would learn that "all nations will be blessed through missionaries" (Gal 3:8) as "all nations were blessed by Abraham" (Gen 12:30).[42] The missionary is the source of blessings for all nations. The KNU students will cross cultures to share God's blessings in spite of culture shock and other difficult barriers.

C. Incarnational Ministry

Like Manila, there are also slum areas in Cebu. A female Korean missionary works with the Bazaho people who live in a slum area in shaky stilt houses above dirty water. In 1998, the KNU mission team visited the slum area and observed the children's ministry done by this female missionary. She provided the children with food and taught them the Bible as well as other elementary school subjects. Viv Grigg, a missionary who worked for the poor in the slum areas of Manila, said,

> Discipleship changes the poverty caused by personal sin. Membership in God's kingdom brings love, releases guilt, heals bitterness, and breaks the power of drunkenness, immorality and gambling. It results in a new motivation for work. Our response to such poverty must be to live among the poor and preach the Gospel by deed and by word.[43]

The KNU students observed the marginalized lives of the poor in the slums of Cebu. For sure, they felt Christ's pain and desired to live among these poor people in order to preach the Gospel to them so that

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[42]According to Kaiser, the word given in Genesis 12:3 that in Abraham's seed all the nations of the earth would be blessed is equated with the sum and substance of the "gospel" in Galatians 3:8. Further, he says, "the whole purpose of God was to bless one people so that they might be the channel through which all the nations on the earth might receive a blessing. Israel was to be God's missionaries to the world–and thereby so are all who believe in this same gospel." Cf. Walter C. Kaiser, *Mission in the Old Testament* (Grand Rapids, Mich.: Baker Books, 2000), 18-20.

[43]Viv Grigg, *Companion to the Poor* (Manrovia, CA: MARC, 1990), 39.

they might become part of the kingdom of God.[44] The crucified Christ needs to be proclaimed in a broken world. Jesus Christ must be the model of the incarnational missionary.[45] He not only proclaimed the kingdom of God but also fed the hungry, healed the sick, and liberated the oppressed. Incarnational ministry is a servant ministry (Mark 10:45; John 13:15). The Word is so embedded in the human world that it becomes "flesh" and lives in the community of faith.[46] KNU students learn realistically what it means to serve others in the mission field.

D. Holistic Approach to Mission

The focus of the mission field education of KNU is trying to communicate the Gospel message to the non-Christians in Cebu. This is the primary aim of all sorts of mission activities carried out based on the Great Commission all over the world.[47] In particular, the KNU

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[44]A. J. V. Chandrakanthan, "Proclaiming the Crucified Christ in a Broken World: An Asian Perspective," *Mission Studies* 17:1(2000): 59-67. The author maintains that Christians are responsible for hearing the cries of the poor and underprivileged. Forgetfulness and mute silence of the world are the enemies of humanity according to him. For him, it is the Christians' duty to fight against this unresponsiveness of the world through the Word of God. In particular, the urban poor worldwide have in common feelings of powerlessness, insignificance, frustration, despair, fearfulness of the future, low health, inadequate housing, unemployment or underemployment, insufficient money, poor provision for education, a higher rate of crime, and political turmoil. The church is ignorant about the urban poor, the causes and consequences of their poverty, and the extent and gravity of Christians' complicity in it. Cf. *Lausanne Occasional Papers, No. 22, Thailand Report–Christian Witness to the Urban Poor*, 1980, 5-6.

[45]Andreas J. Koestenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: InterVarsity Press, 2001), 224-26.

[46]Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission* (Maryknoll, NY: Orbis Books, 1983), 283-84.

[47]Donald A. McGavran, "Missiology Faces the Lion," *Missiology: An International Review* 17/3 (July 1989): 335-52. According to McGavran, the essential

mission team seeks to disciple the city of Cebu by participating in various mission activities like dramas, skits, worship dances, personal evangelism, evangelistic crusades, the Jesus film, construction work, children's ministry, and medical care. Consequently, a single approach is not enough for integrated missions.

The modern mission trend is directed toward integration from fragmentation.[48] A holistic approach is crucial for effective cross-cultural communication of the Gospel message. In this milieu, social service needs to be stressed together with proclaiming Christ.[49] Ministering to the people's felt needs is the initial point of contact in cross-cultural ministries.[50] A missionary's simple lifestyle would be the bridge for effective cross-cultural ministry. In this sense, the Church of the Nazarene offers Christian compassionate ministries by responding to human needs and addressing the root causes of problems that oppress the poor and the powerless. The KNU students need to understand that faith without works is dead and affirm that evangelism and social service are both part of Christian responsibility.

E. Oneness in Christ

Christian mission presupposes celebrating cultural diversity in Christian unity. This writer was impressed by the theme of APNTS,

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task of mission must be held to be the discipling of all pieces of the vast mosaic of humankind. The focus on improving human existence is the "lion" that threatens to devour mission by deflecting attention away from discipling all nations. However, there are four responses of different points of view.

[48]Felix Wilfred, "Emerging Trends Challenge the Churches of Asia," *Trends in Mission*, eds. William Jenkinson and Helene O'Sullivan (Maryknoll, NY: Orbis Books, 1991), 6-8.

[49]Vinay Samuel and Chris Sugden, "Evangelism and Social Responsibility–A Biblical Study on Priorities," *In Word and Deed*, ed. Bruce J. Nicholls (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1985), 190-214.

[50]George G. Hunter, *Church for the Unchurched* (Nashville: Abingdon Press, 1996), 141-44. See also Hunter, *To Spread the Power*, 131-50.

"Bridging Cultures for Christ," when John M. Nielson, former president of the seminary, explained the meaning of the theme in January 1998. He guided the KNU mission team through the campus while stressing that APNTS equips seminary students to be effective cross-cultural ministers around the world. The KNU students might realize the core value of multicultural Christian community which APNTS seeks to build up.[51]

Jojo Ano-os, professor of practical theology at VNBC, pointed out the significance of the mission field education of the KNU students in Cebu.[52] According to her, the most critical qualification of a cross-cultural missionary would be Christlike humility; this would make it possible for the KNU students to become "fishers of men" in Cebu. Indeed, without humility, the people with different backgrounds cannot become one in Christ. Ajith Fernando, the national director of Youth for Christ in Sri Lanka, points out that the first and most important quality in missionaries is humility.[53] KNU students can learn how important it is to be one in Christ when they participate in cross-cultural ministries in Cebu.

Further, the KNU students would learn the importance of teamwork while they participate in various missional activities. The cooperation mentality needs to be developed in relationship with native church leaders as well as among themselves. In the future, if they become long-term missionaries, they will need to cooperate with other missionaries to do work more effectively. Some missionaries get stressed, not because of the natives but because of the missionaries with whom they have to work. So, effective cross-cultural ministry demands Christian unity based on Christlike humility.

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[51]Asia-Pacific Nazarene Theological Seminary, *Catalogue* 1999-2003, 7-8.

[52]Interview with Jojo Ano-os at VNBC on April 27, 2001.

[53]Ajith Fernando, "Missionaries still needed–but of a special kind," *Evangelical Missions Quarterly* 24/1 (January 1988): 19.

VI. Conclusion

The Church of the Nazarene is both a Great Commission church and a Holiness church.[51] In terms of a Great Commission church, the Church of the Nazarene is a "sent people," responding to Christ's call, empowered by the Holy Spirit, witnessing to Christ's lordship, and participating in the planting of the church and the extension of God's kingdom. The mission of the church is to make Christlike disciples of all nations (Matt 28:18-20). So the mission field education of KNU needs to be understood in light of making Christlike disciples of all nations. The KNU students who participate in the mission field education seek to be Christlike. Christlikeness is the highest value that the Nazarene mission seeks to achieve in its tradition.

In seeking Christlikeness together, there should be mutual benefits between the two subjects: the KNU mission field education team and the Church of the Nazarene in Cebu. As discussed earlier, on the one hand, the KNU students receive many benefits from mission field education in Cebu. On the other hand, the Church of the Nazarene in Cebu can experience considerable growth by planting many new churches when the KNU mission team participates in cross-cultural ministries in the field. In doing so, at least four elements must work together as Christ's one Body, in cooperative team spirit and humble attitude to carry out the Great Commission given to His disciples: the KNU mission team, the field missionary, district superintendent, and VNBC.

Guided by the missions professor, the KNU team has to prepare all the necessary programs for fulfilling the Great Commission of the Lord in Cebu. He needs to lead the KNU mission team into one missional Body of Christ. The field missionary in Cebu needs to arrange the mission team's schedule and adjust it to the local situation before allowing the KNU team to take mission field education there. He needs

[51]Church of the Nazarene, *Core Values* (Kansas City: Nazarene Publishing House, 2001), 1.

to select the most receptive areas where the KNU mission team will be assigned to work. He needs to discuss with the district superintendent and the president of VNBC the programs that the KNU mission team has to implement. For example, an evangelistic crusade and Jesus film ministry would be the most effective tools to carry out the Great Commission in the city of Cebu.

Furthermore, the field missionary needs to discuss with the director of the Asia-Pacific region about the mission field education of the KNU students. Of course, he needs to report to the regional director what is taking place in his mission field. The district superintendent can help the field missionary discover the receptive areas and arrange the accommodations for the KNU mission team. The president of VNBC can provide the KNU mission team with information about the city and its population, facilities which the mission team can utilize, and classes about the Philippines' culture and history. She can open the basic English class for the KNU students in case they may not be able to communicate with Filipinos effectively. In this way, again oneness in Christ is the most essential quality of all involved as they serve the Lord and His people together.

As far as the above four groups become diligent participants in God's mission, the Church of Nazarene in Korea and the Philippines will experience a great reformation in cross-cultural mission. In other words, the Church of the Nazarene in the Asia-Pacific region will experience radical church growth through these qualitative team efforts. The ultimate goal of Nazarene world missions of making disciples of Jesus in all nations will be achieved partly through this kind of short-term mission in the form of mission field education.

Missions in the new millennium calls for a new paradigm of mission which will produce more Christlike disciples in different cultural contexts. If missions is crossing over all the barriers, divisions, discriminations, languages, and peoples with the knowledge of God revealed in Christ fully and perfectly, the Gospel of Jesus Christ, missions as God's call, missions as training, missions as evangelism, missions as church planting, missions as service, missions as the kingdom of God, and

missions as cooperation must be emphasized in modern missions.[52] In accordance, new models of missiological education, including mission field education, need to be developed by creating new methodologies that can be employed in various missiological institutions.

[52]Chae Ok Chun, "Presidential Address: Mission in a New Millennium," *Mission Studies* 17/1 (2000): 44-45. Cf. Bosch, *Witness to the World*, 17-18.

THESIS ABSTRACTS[1]

Newsgathering for Small and Medium-sized FM Radio Stations in Metro Manila

Emmanuel A. Jatayna

Master of Arts in Christian Communication, 2000

Summary

The study deals with the structure of newsgathering for small and medium-sized frequency modulation (FM) radio stations in Metro Manila (SMRs); specifically, the organizational size and job description of news staffs, sources of news, resources for newsgathering, and monitoring of news sources. The respondents included eight radio stations. The rationale for this study is the possible establishment of a small radio station for the Nazarene Communications Network in the Metro Manila area. Operating a radio station requires the gathering and reporting of news.

Methodology

The research is descriptive and largely qualitative, using the tools of questionnaire, documentary analysis, and interviews. From the Kapisanan ng mga Brodkaster sa Pilipinas *Media Factbook*, the researcher determined nine stations as SMRs based on qualifications set by the researcher: FM radio companies with no AM and TV counterparts, no

[1]The followings abstracts represent the work of recent APNTS graduates. The full theses can be found on file in the library of APNTS.

affiliations with TV networks or large radio stations, and no more than 10 stations across the country. Information was gathered from eight SMRs: Advance Media, Audiovisual Communicators, Blockbuster Broadcasting, Bright Star Broadcasting, Insular Broadcasting, Progressive Broadcasting, Quest Broadcasting, and Supreme Broadcasting.

The questionnaire covered topics on news staff, sources of news in each sector (government, media, business, educational institutions, non-government and private organizations, and religious groups), materials and facilities (documents, audio-visual materials, TV and radio reports, the internet, interviews, press conferences, internal libraries, and databanks), telecommunications equipment, and frequency of monitoring. When the respondents failed to answer the questionnaires completely, the researcher interviewed the station manager or members of the news staff to ask about the unanswered portions of the questionnaire.

News staff membership was measured ranging from the least to the most number of persons employed. The researcher summarized the news-related and non-news-related tasks of the news staff and used percentages to analyze how frequently SMRs monitor their sources in each sector. The researcher assessed the basic or advanced office telecommunications equipment of these radio stations.

Findings, Conclusions, Recommendations, and Implications

The study concluded that newsgathering for SMRs requires efficiency and low cost because the news staff is not large (consisting of two to five persons) and is burdened with production and administrative responsibilities, which are not news-related. News reporting is not considered the primary goal for broadcasting, and they do not compete with other stations in the area of news reporting. This leads to the prioritizing of news sources, easily accessible news materials, time- and effort-saving measures, and facilities that handle manpower-consuming tasks. SMRs use newspapers and magazines (both in print and on-line), the internet, TV and radio reports, and databanks. Media and government are most frequently monitored compared to government, business,

educational institutions, NGO and private organizations, and the religious sector. There is low dependence on direct sources such as government documents, interviews, and press conferences. Aside from basic telecommunications equipment such as a fax machines and telephones, all of the SMRs have computers with modems that allow them to engage in long-distance newsgathering by accessing the internet. None of the SMRs that participated in this study have internal libraries, but six SMRs have a system of storing news information either in document form or computer files.

If a SMR plans to prioritize news reporting, it would need to increase manpower or concentrate news staff efforts on news-related tasks, thus allowing more monitoring of direct sources and infrequently monitored sectors. SMRs may find a good market for special news or news features which do not always require immediate reporting of current events. Newsrooms can help their own staff by providing an updated inventory of news sources and a database system for research materials. Non-traditional sources of news (educational institutions, business, religious groups, and NGOs) sources could supply the need for a rich variety of news information by increasing the output of news products and materials, and, in so doing, provide an alternative to government sources and get in touch with more direct sources. Non-traditional sources of news may even need to create small news organizations or public relations departments within their own organizations or partner with media organizations to provide broadcasters and the public with information.

The Fairbanks Media Center (FMC), the production facility of the Nazarene Communications Network (NCN), possesses multi-tasked manpower, a tailored database system, a developing media library, monitoring capabilities for long-distance newsgathering, access to business, government, and religious news sources, and access to media materials through the Asia-Pacific Nazarene Theological Seminary (APNTS) library. NCN should start a small FM station for Metro Manila with FMC as main supplier of news information.

An Evaluation of the Radio Program Perfect Rhythm's Target Audience in Baguio City in Relation to Their Perceived Needs and Interests

Lillian Jatayna

Master of Arts in Christian Communication, 1999

Summary

Perfect Rhythm is a radio production for the high school and college students of Baguio City. The program intends to bring its audience positive Christian values through dialogues and Christian music. This study defined the profile of *Perfect Rhythm's* audience in relation to their habits, preferences, and emotional needs. The study sought to answer the problem, "What are the perceived needs and interests of the target audience of the radio program *Perfect Rhythm* in Baguio City?"

Methodology

A questionnaire, which asked about radio listening habits, social interests and relationships, emotional needs, and personal values, was handed out randomly to 263 college and high school students from seven selected schools in Baguio City. The researcher also used interviews with people directly involved in *Perfect Rhythm* as a tool for gathering information. The researcher took the arithmetic mean of the responses to the questions. Percentage was used to determine the people composition of each demographic characteristic of the sample. And standard deviation was used to determine if the results were significant to prove or disprove the hypothesis.

Findings, Conclusions, Recommendations, and Implications

The results showed the composition of *Perfect Rhythm* listenership which are the following: 12 to 23 years old, a slightly larger male population, and mostly single. Most students in Baguio City have strong preference for the use of TV and radio. They listen to radio one to five hours daily in their homes, mostly in the morning and evening; they prefer pop, rock, and country music on FM radio, particularly on the

station Campus Radio. The respondents also adhere strongly to traditional family-oriented values. The findings prove that *Perfect Rhythm* is generally effective in meeting the needs of its target audience and is geared towards their preferences. The findings also recommend *Perfect Rhythm* be moved to Campus Radio, aired on a time slot with less competition from TV, and blended with a variety of musical types. Topics discussed in the program should include building relationships, family values, and timely social issues, thus, making the program not only relevant for Baguio City but also in several cities across the country. The researcher also recommends that those locally in-charge of *Perfect Rhythm* should create venues for contacting and relating with listeners. Good working relations must be developed between station personnel and the *Perfect Rhythm* staff.

An Evaluation of the Program Features in *Friendship Club on the Air* of the Free Methodist Church Radio Ministry in Davao City, Philippines

Nativity LV Abecia

Master of Arts in Christian Communication, 1999

Christian radio is reaching people for Christ. There are Christian radio programs here and abroad that testify of changed lives because of it. However, this is not true for all Christian broadcasts. There have been Christian radio programs over the last few years or so that do not experience the same. Consequently, something must change.

This is where evaluation comes in. Christian radio personnel must have some working knowledge about whether their broadcast is reaching people for Christ, or whether they are just wasting time and space "on the air." One factor that causes this stagnation is lack of audience feedback. This study sought to hear from the audience itself. Thus, its purpose was to find out how the respondents evaluated the program features presented by the *Friendship Club on the Air* given their characteristics and their radio listening preferences as well.

There were two null hypotheses presented in the study. The first which said that there is no relationship between the demographic variables and the radio listening preferences of the respondents was rejected. The second was accepted. It said that the program features of *FCA* were not of excellent quality as evaluated by the respondents.

The study showed among others that *FCA* listeners came from different religious affiliations and that they have different radio listening preferences. This provided feedback for *FCA* personnel to work on. The study revealed how the respondents evaluated the quality of *FCA* program features. If acted upon, a great probability is evident that *FCA*, as a Christian radio ministry, would abound with testimonies from listeners that their lives had taken a good turn because of a radio program that cares.

A Study of Cultural Identity Among Korean Missionary Kids attending Faith Academy in the Philippines

Choi Sung Ja

Master of Arts in Religious Education, 1998

The main purpose of this study was to find out the differences of cultural identity between Christian Korean young people living in Taegue City, Korea, and Korean MKs attending Faith Academy in the Philippines. The two test groups were high school students. Especially, this study addressed the following problems: 1) What is the demographic background of the respondents in terms of (a) gender, (b) period of time in current residency, (c) length of time at present school, (d) age, and (e) grade? 2) Are there any differences in the influence of the following factors between the two groups of Christian young people: (a) family factors, (b) school factors, (c) peer factors, and (d) culture factors? 3) Are there significant differences in cultural identity between the two groups of young people?

This study was guided by the following hypotheses: 1) The identity formation of Christian Korean young people is not influenced by

varying environmental factors in the residency setting. 2) There are no significant differences in cultural identity for Christian Korean young people living in Taegue City and Korean MKs attending Faith Academy.

This study used the descriptive method, and the questionnaires were given to the selected groups of students both in Korea and in the Philippines. There were a total of 191 respondents from the two test groups. Having a Christian home is the condition for the two test groups. The researcher selected four churches in Taegue City for the proper test group to compare the difference of cultural identity with Korean MKs at Faith Academy.

This research shows that there are some significant differences as follows: (a) family factors including family devotions or worship, the using of Korean language at home, the daily time of using Korean language with family, and the using of Korean language during dinner time; (b) school factors including the adjustment period in the present school, the private problem in adjusting to a school in the category of language barrier, communicating with teachers, and understanding western ideas; (c) peer factors including the nationality of best friends, the nationality identification among school friends, a common language with same nationality friends, and a phone conversation with friends; and (d) cultural factors involving the preference of living in the present residence, the preference of Korean song, the feeling of having a mother tongue, the preference of school between a non-Asian school and the present school, the recognition of the Korean Independence Day, and the recognition of Korean anthem.

This research proves that Korean MKs obviously were more affected in the area of Korean language, nationality, Korean history, and the preference of living place in the host country than Christian Korean young people living in Taegue City because Korean MKs are living a multicultural lifestyle on the mission field. This study proves that the different cultural identity of Korean MKs is affected by their residential environments on the mission field.

Students' Perceptions of Teaching and Learning Styles: Luzon Nazarene Bible College, 1995-1996

Sonia Manaois Trinidad

Master of Arts in Religious Education, 1998

This study aims to assess and carry out an evaluation of the student's perceptions of their learning styles and their teachers' styles of teaching at Luzon Nazarene Bible College for the school year 1995-1996. This was conducted in the month of February during the second semester where 70 student respondents were involved.

The descriptive method was used in this study with the survey questionnaire and personal interviews as the primary instruments for gathering data. The statistical tools used in this study were percentages, frequency counts, weighted mean and chi-square for the purpose of interpreting data.

There are six areas into which the study was made: the profile of the student respondents regarding gender and age, the perception of the student respondents of their own learning styles, the students' perceptions of their responsibilities as learners, and the students' evaluation of their instructors' general effectiveness and the value of the course.

The findings of the study show that the teaching styles of the teacher do not affect the learning style of the students. The General Point Average (GPA) of the student is a contributory factor to his or her learning style. The effectiveness of the teaching style and the value of the course are rated excellent. As a result of these findings, there is no significant relationship between learning style and teaching style at Luzon Nazarene Bible College, but there is a significant relationship between learning style and GPA of students at LNBC.

A VERY LOUD QUIET TIME

A Review of SONICFLOOd

by Stephen J. Bennett

SONICFLOOd is a contemporary Christian band which has released one album (self-titled, by Gotee Records in 1999). The band, based in Nashville, is made up of four members: Jeff Deyo, Jason Halbert, Dwayne Laring, and Aaron Blanton.[1] Their music is alternative rock with a liberal dose of strings (violins, etc.). The music is definitely guitar-driven and is often more of a "super-sonic deluge" than merely a "sonic flood." Their album is, however, designed as a praise and worship album with the result of, as one member of the band put it, a very loud quiet time.

"Sonicflood" is defined on their website as follows:

> SONICFLOOd ('so-nik 'flud): noun- 1. refers to the cleansing flood that God washes over us as He gets rid of the old in us and creates the new; 2. modern rock praise and worship band on Gotee Records, continuing to remain on the cutting edge of the youth praise and worship movement in the United States.[2]

The name of the band comes from Revelation 19:6 which refers to the praise of a multitude which sounded "like the roar of rushing waters

[1]The lineup has changed since their album was recorded (see http://www.sonicflood.com) but the original members were scheduled to release a new album.

[2]http://www.sonicflood.com/textonly.html#bio

and like loud peals of thunder"[3] (NIV). The writer of these words was no doubt familiar with the Hebrew word for "multitude," which is also used for the roaring or raging of the sea. The idea is that a great multitude makes a great sound, as does the sea, or the rushing of the waters. So this band's sonic flood joins the praise of the multitude from nations which were promised in the fatherhood of Abraham (Gen 17:4f.). And they can rage!

While the style of music may be more or less appealing depending on taste, the message of this album has a very definite holiness appeal. No wonder the website definition given above speaks of God's cleansing away of the old. The focus of the songs on their album is on Jesus Christ, a radical commitment to and relationship with Him, and more explicitly, holiness. There is even a song called, simply, "Holiness" (track 7):

> Holiness, holiness is what I long for
> Holiness is what I need
> Holiness, holiness is what You want from me.

"Faithfulness" and "brokenness" are substituted for "holiness" in the other verses (songwriter is Scott Underwood, 1994). Perhaps it would be better if the song ended with "holiness" instead of "brokenness" as brokenness is not so much the result of holiness as the prerequisite. And instead of "holiness is what You want from me," I would sing "for me" so that it is quite clear that human holiness comes from God, and not from people. Apart from this, "Holiness" is a great reminder of what mature Christian discipleship heads toward.

Two other songs on the album focus explicitly on the holiness of God. "Holy One" is written by members of the band (track 3). This song emphasizes God's faithfulness and uniqueness (elements of His holiness) and puts this in the context of changing the hearts of His people.

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[3]"Deeper Waters: Drowning in the Music of Sonicflood," *Praise Release* 3/2 (2000): 9 [published by Praise Incorporated, see www.praise.com.ph].

I could never quite express
The beauty of your holiness.
You're the Holy One.

"Open the Eyes of My Heart" also emphasizes worship of God in his holiness (track 11, written by Paul Baloche, 1997). The singer, in desiring to see the Lord, sings "holy, holy, holy." The opening track, "I Have Come to Worship You," also emphasizes the uniqueness of God in His worthiness: "Only You are worthy of the praise this heart brings" (written by Jeff Searles, 1995).

The relational aspect of holiness is featured in several songs which focus on a believer's relationship with God. "I Want to Know You" draws on Philippians 3:14 for its imagery (the album insert lists several Scripture passages for each song)(track 4, written by Andy Park, 1995):

I am reaching for the highest goal
That I might receive the prize
Pressing onward, pushing every
hindrance aside
Out of my way
Cause, I want to know You more.

The Christian's dependence on God is explored in "My Refuge" (track 5, written by Deyo, Otto Price, and Halbert).

I take my weakness to the foot of the cross
There's nowhere else
That I'd rather be
Than where there's more You, Lord
And where there's less me.

The line "[when] there's nothing that's true" betrays, perhaps, the postmodern milieu of this album. A new generation of Christians has come to realize that truth is not to be found in propositions or logic or science, but is a person, Jesus Christ. Truth is some*one* to know, not so much some*thing* to know, although another song has the line "I'm happy to be in the truth" ("I Could Sing of Your Love Forever," track 6,

written by Martin Smith, 1994). "I Need You" also focuses on depend ence on God (track 10, written by Deyo and Halbert, 1998).

Radical discipleship provides the connection with holiness in "Carried Away" (track 8, written by Deyo and Halbert, 1998). This is a missionary's favorite as the singer expresses a desire to be "swept out to sea," and asks, "How could I begin to settle?"

> I wanna get carried away
> I wanna be tossed by Your waves
> I don't care where or how deep
> I'm gonna jump in with both feet.

A focus on Jesus Christ is expressed in Sonicflood's version of "Something about that Name" (track 9, written by William and Gloria Gaither, 1970). The everlasting nature of our Lord is expressed as He will outlive all kings and kingdoms. Only the holy God is like this. The album closes on this note with "The Heart of Worship" (track 12, written by Matt Redman, 1999). This song recognizes that Christian holiness is primarily a matter of the heart. Worship is more than a song, more than merely going through the motions of a ritual, because Jesus is looking much deeper within, looking at the heart. The consecration of the heart is expressed in the lines "All I have is yours / every single breath." And in that moment of consecration, the focus of worship, of life, turns away from the worshiper and turns again to Jesus Christ. And that is what holiness is all about.

> I'm coming back to the heart of worship
> And it's all about You
> All about You, Jesus
> I'm sorry Lord for the thing I've made it
>
> When it's all about You
> All about You, Jesus.

NEWS BRIEFS

Transitions: President Nielson Takes Another Assignment

It was unexpected when John Nielson resigned from his position as President of APNTS, effective July 31, 2001. The Nielsons had expected to return to APNTS after serving one year as missionaries in residence at Eastern Nazarene College. Earlier this year, they were invited to the faculty of European Nazarene College in Businger, Switzerland, and, after prayer and consultation with others, agreed. After their year at ENC, they will go to European Nazarene College where John will become Academic Dean.

John Nielson was President of APNTS for two-thirds of its history and handed diplomas to three-fourths of its graduates. Among Dr. Nielson's accomplishments were the central place that spiritual deepening, chapel and worship came to play in the life of Seminary students, the cementing of relationships with church leaders, the steady increase of endowments, and the maintenance and defense of APNTS's philosophies and denominational mandates.

In July 2001, the Nielsons returned to APNTS to pack. During that week, Dr. Nielson preached four times in chapel for a "Spiritual Deepening" emphasis. John and Janice were given a *Bridge Builders Award* by APNTS in honor of their concerted efforts across the years to "bridge cultures for Christ."

A search committee is in the process of finding someone to nominate to the Board of Trustees to succeed Dr. Nielson. In the interim, Floyd Cunningham, as Academic Dean, is Officer in Charge.

A Time to Tear Down, a Time to Build: Building Projects on Campus

Center for Education and Evangelism

Graduates of APNTS will be surprised to find a big hole where the dining hall used to be. Upon that spot in the heart of the campus will arise a four story building that will house the regional media center and the school's central offices on the first floor, a worship center seating 450 on the second floor, classrooms on the third floor, and faculty offices on the fourth floor. The Library will then be expanded within the present administration building, Owens Hall.

The Center for Education and Evangelism will facilitate the twin foci upon which the Church of the Nazarene stands. Though this is an immense undertaking, God has wonderfully provided the vision and funds for the project.

Before the building could commence, a series of relocations had to be made:

New Dining Hall

Where once was the shop, near the bridge, is now the dining hall. The new dining hall offers an excellent picture window overlooking the center of the campus.

New Shop

The shop has been relocated to a large, airy building in the corner of the campus beside Ortigas Avenue Extension (near the house where the Manaoises lived for many years).

Faculty Housing

On the hill behind Geneva Hall, near the back gate, faculty housing has been started. One unit of a projected four or five is substantially completed.

Gymnasium

Graduates will also be surprised to find the old gymnasium roofless. The gym is in the process of being moved to a once obscure corner of the campus. The creek bed has been straightened and the creek re-routed so that, soon, there will be a wide flat field behind the chapel where the gymnasium will be erected.

Projected Dormitory

In the midst of all of this other building, the school has great need of replacing the men's dormitory and adding family housing. It is hoping to build a major dormitory to suit this need, but is still seeking funds for this.

Welcome to the Fukues

Hitoshi (Paul) and Mitsuko Fukue joined the faculty in June 2001. Paul had served as an adjunct professor at APNTS since 1992. He comes to APNTS with more than 20 years of pastoral experience in Japan, as well as academic preparation. He earned his Th.D. at Boston University in theology and teaches in the areas of theology, Christian ethics, and the sociology of religion. Mrs. Fukue earned a M.Ed. at Boston University and has done further doctoral work. She has also had many years of teaching experience in Japan. At APNTS, she is teaching English and interpersonal communication. We are very grateful that the Lord has led this excellent couple, with so much to offer students, to APNTS.

Chapel Theme: Reconciliation

The "theme" of this year, and the focus of several chapels, is "Reconciliation." The key scripture passage is Second Corinthians 5:18-19, which talks about both the message and ministry of reconciliation entrusted to us.

Among the chapel speakers this year have been Dr. Judith Bunyi, new President of Harris Memorial College, and Dr. Rod Tano, recently retired president of Alliance Biblical Seminary.

CALL FOR PAPERS

One of the purposes of *The Mediator* is to provide a forum for dialogue about theological issues related to ministry in Asian and Pacific contexts. In keeping with this purpose, the editorial committee of the journal is seeking quality papers on the following topics. Also welcome are reviews of publications, including books and music.

Interpreting Holiness for Asian-Pacific Contexts

(Volume 3, Number 2 [April 2002])

Proposed articles should focus on the theme of holiness. A number of areas might be considered, including biblical theology, systematic theology, contextual interpretations of holiness, model holiness sermons, or historical studies, to name a few. Articles due by January, 2002.

Ministering in Secular, Pluralistic or Postmodern Societies

(Volume 4, Number 1 [October 2002])

Areas of consideration might include the challenges churches face within these types of societies. The topics could be addressed from a number of directions including biblical, theological, sociological, historical, missiological, or psychological perspectives. Article due by August, 2002.

Guidelines for Submission

Please submit all proposed articles to the editor in both paper and electronic forms. Articles formatted in most modern word processing programs are acceptable, but preferred is Word Perfect. The proposed article should be in standard international English. Citations should contain complete bibliographic information, or a bibliography should be provided at the end of the article. Footnotes are preferred over endnotes. Kate Turabian, *A Manual for Writers*, 6th edition, is the preferred standard. Papers may be of any length, although authors may be asked to condense longer papers. A list of non-standard abbreviations should be provided.

BRIDGING CULTURES FOR CHRIST

For there is one God and one mediator between

God and humanity–

the man Christ Jesus (1 Timothy 2:5).

Asia-Pacific Nazarene Theological Seminary is a graduate level school of the Church of the Nazarene. It is located on the outskirts of Manila, Republic of the Philippines.

This graduate school exists to prepare men and women for ministry in the Asia-Pacific region and throughout the world by developing personal and professional attitudes and skills so as to enable analytical reflection upon Christian faith and life, and competencies in the practice of ministry. Since its first graduating class in 1986, APNTS has trained men and women for a wide range of vocations. Today, over 175 graduates serve as pastors, teachers, Bible college presidents, missionaries, and various other church and para-church workers.

APNTS seeks to live out the holistic approach to the Gospel–a distinctive Wesleyan contribution to Christianity.

Degrees and Programs:

APNTS offers a number of degrees and programs including:

- ✓ **Master of Divinity** (93 units) with possible concentrations in Biblical Studies, Religious Education, Missions, and Christian Communication..
- ✓ **Master of Arts in Religious Education** (52 units) with possible concentrations in Curriculum or Church Ministries.
- ✓ **Master of Arts in Christian Communication** (52 units) with emphasis in radio, video and print media.

English is the language of instruction in the classrooms. Thus, students must pass the Test of English as a Foreign Language (TOEFL) or the APNTS English Proficiency Exam to register.

Faculty

The well-qualified teaching staff upholds a high level of education. Adjunct and visiting professors from both within and outside the Asia-Pacific region help expand students' worldviews.

Accreditation

APNTS is accredited by the Philippines Association of Bible & Theological Schools (PABATS), Asia Theological Association (ATA), and the Association for Theological Education in Southeast Asia (ATESEA), and is recognized by the Philippines Commission for Higher Education (CHED).

For further information or for an application, please write to the address below and indicate

Program(s) of interest:
- ❒ Master of Divinity
- ❒ Master of Arts in Christian Communication
- ❒ Master of Arts in Religious Education

Materials we can provide you:
- ❒ Student Catalogue
- ❒ Application Form
- ❒ Other (please specify)

Please send all correspondence to

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