

# Asia-Pacific Nazarene Theological Seminary: The First Twenty Years

*Floyd T. Cunningham*

## *Introduction*

The ministries of graduates of APNTS reflect the rightness of the Church of the Nazarene's decision to establish a graduate theological seminary in Asia and the Pacific. Few of the 224 graduates would have had the opportunity for Seminary study had not APNTS been established, and fewer still would have had the possibility for study in a graduate-level school devoted to the Wesleyan holiness tradition.

"Bridging cultures for Christ," the school's motto, reflects the unique character and the diversity of the constituency that the Seminary serves, the realization that in order to live and work together on a residential campus transcendent aims must control social differences, and the unity that comes to human beings in Christ. The mission of the school has been "to prepare men and women for excellence in the task of Christian ministries in Asia and the Pacific."<sup>5</sup> In its first twenty years the Seminary reached levels of academic quality and sent graduates back into the churches, schools and mission fields of the region and the world.

APNTS has had a wide influence not only on its 224 masters' graduates, but upon nearly the 800 students who have attended APNTS, and on the more than 80 persons who have taught courses at APNTS in its first 20 years. The students represented 17 countries and 25 denominations.

## *Beginnings*

The idea for a denominational graduate-level Seminary initiated as early as the 1920s, and included missions as a central part of its anticipated program.<sup>6</sup> But it was not until General Superintendent J. B. Chapman and theologian H. Orton Wiley promoted the idea in the early 1940s that a

---

<sup>5</sup>From the *Catalogue*.

<sup>6</sup>H. F. Reynolds to Leighton Tracy, November 8, 1926, Tracy correspondence, Nazarene Archives, Kansas City.

denominational Seminary became a reality. Nazarene Theological Seminary in Kansas City was established in 1945. NTS served the entire worldwide church for nearly four decades—until the beginning of APNTS.<sup>7</sup>

The vision for a seminary in Asia was articulated as early as 1948. Francis Sutherland, a former missionary to China, expected that because of the value Asians placed on education, the ministry in Asia would attract college-educated men and women. He hoped for a holiness seminary in China.<sup>8</sup>

In the mid-1970s, several key leaders, including General Superintendent Eugene Stowe and World Missions Director Jerald Johnson, envisioned a graduate-level seminary for the Asia and Pacific regions. The Asia Region, at that time, included South Asia. On January 19, 1977, the General Board of the Church of the Nazarene approved the establishment of such a school, initially called Far East Nazarene Theological Seminary, to serve the two regions, and elected Donald Owens as President. Owens, a former missionary to Korea, with a Ph.D. in anthropology from the University of Oklahoma, was then a faculty member teaching missions at NTS. Upon the advice of Johnson, the General Board decided to locate the school in Metro Manila, in spite of the fact that the church then had only two organized churches in the city. Owens targeted mid-1978 for the opening of the school. In August and again in December 1977, Owens, Johnson, Jerry Craven and Leon Doane, the latter two Nazarene laypersons from Idaho, visited the Philippines in order to find a site for the Seminary. Johnson hoped that the seminary's location in Manila would provide models for urban evangelism for students to carry back to other great cities in Asia and the Pacific.<sup>9</sup>

---

<sup>7</sup>Harold Raser, *More Preachers and Better Preachers: the Fifty Years of Nazarene Theological Seminary* (Kansas City, MO: Nazarene Publishing House, 1995), 6, 10-14, 18-26.

<sup>8</sup>Francis Sutherland, *China Crisis* (Kansas City: Nazarene, 1948), 81.

<sup>9</sup>Johnson to Owens, January 21, 1977; invitation, "The Philippine Mission," at Hillcrest Country Club, Boise, Idaho, June 8, 1977, hosted by Craven, Doane and Johnson; Johnson, memo, n.d. [August 1977]; Johnson to Charles Strickland, August 12, 1977, World Mission Division office, Kansas City.

But matters were not clear, as yet, as to how the school in the Philippines would relate to other Nazarene schools, and as to whether or not the school would be an extension of NTS. Johnson wanted the school under the Division of World Mission. Meanwhile, Johnson learned that the Japanese were disappointed that the denomination did not see the existing program at Japan Nazarene Theological Seminary as graduate-level (it was a three-year program built upon a two or three-year associate degree program), and that the school was overlooked as a venue for the regional Seminary.<sup>10</sup>

At the same time, when leaders at the interdenominational Asian Theological Seminary in Quezon City heard that the Church of the Nazarenes were planning a school in Manila, they suggested, instead, that the Nazarenes finance a professor to teach Nazarene doctrines and polity at ATS. They assumed that the Nazarenes would have only a handful of students.<sup>11</sup> Johnson also talked with Bong Rin Ro, director of the Asia Theological Association, who encouraged the Nazarenes to go ahead with their plan—"to train Asians in Asia."<sup>12</sup>

Johnson was optimistic that the school would reach an enrollment of 125 after ten years. After exploring several locations, Johnson and Owens decided upon "Children's Gardens" in Taytay, Rizal, the site of an orphanage run by Methodists, consisting of four and a half hectares (11 acres). (The property had once been owned by the Tamayos, an influential Methodist family.) When the orphanage began in 1957 it was a showcase of Protestant social concern in the Philippines.<sup>13</sup> But by the mid-1970s the orphanage was being phased out. The organization was devoting itself to strengthening

---

<sup>10</sup>Johnson to Stephen Nease, January 21, 1977; Nease to Johnson, January 26, 1977; Hubert Helling to Johnson, February 1, 1977.

<sup>11</sup>Cary M. Perdue to Johnson, January 4, 1978.

<sup>12</sup>Johnson, "Proposed Philippines Seminary Project Update," November 1, 1977; (Tentative) By-Laws of Far East Nazarene Theological Seminary, 1977.

<sup>13</sup>See Artemio R. Guillermo, "Protestant Orphanage Opens Door of the Future," *The Philippine Christian Advance* 9 (February 1957), 8-9, 20-21.

families so that children could remain at home. Children's Gardens offered the property, which included a centrally located chapel, a two-story crafts center, 15 dormitory cottages, a gymnasium, and an office building that included classrooms near Ortigas Avenue, for \$425,000. Johnson realized that the price was beyond what the General Board was likely to approve. So he planned to sell both of the Philippine Nazarene Bible College properties, which were located in Baguio (in the mountainous northern part of the country) and Iloilo (in the Visayan islands in the central part of the Philippines)—and consolidate the undergraduate theological programs in the Philippines at the Taytay location, along with the graduate Seminary. If necessary, he would raise additional money outside the general budget for the project. With these understandings, the General Superintendents approved the plan in June 1978. The church completed the purchase in early 1979 even though the two Bible college properties were not yet sold. General budget money was diverted from other projects to the Seminary.<sup>14</sup>

In 1980, personnel shifts affected the progress of the Seminary. The General Assembly elected Jerald Johnson General Superintendent, and the new World Mission Director, L. Guy Nees, reassessed the entire plan. It seemed to Nees that several questions about the school remained. In the same year, Owens was selected by Nees to be Director for the Asia Region, and he and his family moved to Manila.

Extension classes of NTS began on the newly purchased property. Owens and Willard Taylor, the Dean of NTS, conducted the first classes in 1980, and other NTS professors came during Januarys over the next three years. The site was maintained as a retreat center by Peter and Merlye Burkhart, who also helped to plant a new local congregation on campus. When the church assigned the Burkharts to pioneer in Bicol, they were replaced by Kyle and Charlotte Greene, former missionaries to Nicaragua.<sup>15</sup>

---

<sup>14</sup>Johnson to Strickland, December 14, 1977, and July 27, 1978; World Mission Meeting No. 4, June 29, 1978; Johnson to Craven, August 15 and December 15, 1978; Owens, "A Report on Asia Pacific Nazarene Theological Seminary," March 2, 1983.

<sup>15</sup>Owens, "Report."

Meanwhile, Nees wanted to clarify the relationship of the school to both the World Mission Division and NTS. He thought of possible complications that Johnson had not. Nees first established in his own mind that the Seminary was to be not merely a regional school (as was being launched in Costa Rica), but a truly graduate-level institution. His idea for a faculty was one gathered from US schools made up of professors who would be able to make two to four year commitments. Still, he worried whether those with PhDs would be willing to teach on missionaries' salaries. He also asked whether enough students would be interested enough in the school to justify its existence and expense. Would district and mission leaders be willing to send students for three or four more years of theological education beyond Bible College? Nees wondered whether scholarships would be needed, and whether visas could be secured for foreign students.<sup>16</sup>

As word began to spread in the Philippines about the intent of the general church to sell the Bible College properties, the Luzon Nazarene Bible College Board of Control wrote to Nees, welcoming "a cooperative effort in merging NBC with the Seminary under one administration in the Philippines." Later the same year, 1981, after an All-Philippines National Preachers Conference, a group of National Workers wrote to the GSs, expressing joy in having the Seminary in the Philippines, but apprehension about selling the Baguio and Iloilo campuses. They, and missionaries in the Philippines, preferred that the Seminary be located in Baguio, at LNBC. For a time, Nees himself felt that it might be in the best interests of the church to sell the Taytay property and locate the Seminary in Baguio.<sup>17</sup>

However, Owens firmly resisted against this idea. He wrote to Nees: "We should not move away from the masses." Earlier, Owens had visited

---

<sup>16</sup>Nees, "Notes to the Advisory Council for Asian Theological Seminary," February 5, 1982.

<sup>17</sup>Meliton Bernabe and Clemente Haban to Owens, August 29, 1981; Nees to "Donors to Philippines Seminary Project," September 17, 1981; Nees to Owens, September 30, 1981; "National Workers from Metro Manila, Luzon West and East Visayan Districts," to Board of General Superintendents, November 24, 1981.

Union Theological Seminary, which had sold its property in Manila in 1962 and had relocated in Dasmariñas, Cavite, a rural area south of Manila.<sup>18</sup>

Owens viewed this as a huge mistake. Much like Johnson, Owens preferred that the school maintain an urban orientation. Other considerations in favor of Manila were its proximity to an international airport and the possibility of its international students finding opportunities for ministry to their own people in the cosmopolitan area. Upon Nees's recommendation, the GSs decided in favor of maintaining all three of the church's school properties in the Philippines.<sup>19</sup>

The other matter needing clarification in Nees's mind was the relationship of the school to NTS. Chester Galloway, then the Academic Dean at NTS, strongly favored keeping the school as an extension of NTS. He believed that this would guarantee quality education, avoid regionalism and eventual theological sectionalism in the church, and provide a platoon of highly qualified faculty members. In contrast, Mark Moore, Education Secretary for the denomination, saw wisdom in drawing closer to other Asian schools rather than to NTS. He believed that affiliation with the Asia Theological Association would provide the school a needed perspective. Like Moore, Owens saw the necessity of developing a resident and increasingly Asian and Pacific faculty, which could apply the church's theology to the contexts of the students. A strong affiliation with NTS would thwart these aims, Owens felt. By August 1982, the matter was quite clear, that the Seminary would remain under the Division of World Mission, with only fraternal relations with NTS. Owens's position also was clearer. He was the President of the Seminary, not merely Extension Director.<sup>20</sup>

---

<sup>18</sup>See Peter Gowing, *Islands Under the Cross: The Story of the Church in the Philippines* (Manila: NCCP, 1967), 194.

<sup>19</sup>Owens to William Greathouse and L. Guy Nees, December 2, 1981.

<sup>20</sup>Greathouse to Moore, January 6, 1982; Moore to Greathouse, January 9, 1982; Nees, "Notes to the Advisory Council for Asian theological Seminary," February 5, 1982; "Advisory Committee on World Mission Area Graduate Theological Education," February 5, 1982. See Guy Nees, *Winds for Change: 1980-85:*

Once these matters were settled, organizational steps proceeded rapidly. On September 22, 1982, upon the recommendation of Owens, the Division officially renamed the school Asia-Pacific Nazarene Theological Seminary. Five days later the GSs approved a faculty that Owens had nominated. It included two Asians and two Westerners: Ronald Beech, missionary in the Philippines since 1962, who had completed a doctorate at Asia Baptist Graduate Theological Seminary in Baguio; Angelito Agbuya, pastor of the growing Angeles City church, and taking doctoral work in education; Alexander Verughese, a native of India, then teaching at Eastern Nazarene College and completing his doctorate at Drew University in Old Testament; and Floyd Cunningham, a doctoral candidate in history at Johns Hopkins University.

In January 1983 Agbuya taught modular classes. Students from Australia, Korea, Hong Kong, Samoa and Taiwan, as well as the Philippines, came for short-term courses.<sup>21</sup>

Groundbreaking ceremonies for an administration building were held January 6, 1983. The contractors were affiliated with Navigators, and the cost of the building, much of it from Alabaster funds, was \$150,000. Edward Gallup, a Nazarene pastor, contributed \$25,000 for the library and media center. The first of several Work and Witness teams to come for building projects on campus arrived from Australia and helped to renovate one of the cottages for a men's dormitory.

In August of the same year the school received approval from the Commission on Immigration of the Philippine government to offer courses for non-immigrant students for degrees ranging from Bachelor of Theology to Master of Divinity to Doctor of Ministry.<sup>22</sup> However, the school soon realized

---

*The Church in Transition* (Kansas City, MO: Nazarene Publishing House, 1991), 47-48.

<sup>21</sup> Greathouse to Owens, September 22, 1982; Greathouse to Owens, September 22, 1982.

<sup>22</sup>Edmundo M. Reyes, Commissioner, to Donald Owens, August 3, 1983. See also *World Mission* (December 1983), 11.

that this approval gave it no official standing with the same government's Department of Education.

Owens wanted the school to begin its first semester by July of 1983, but decided to postpone classes until November. Beech helped to set up the campus, to get a *Catalogue* ready, and to line up courses. He drew heavily upon the NTS curriculum. Like NTS, APNTS offered the Master of Divinity and Master of Religious Education degrees. Though Agbuya decided only to continue pastoring in Angeles City and to teach only part-time at APNTS, and Verugese decided for health reasons not to go to the

Philippines, on November 5, Cunningham (who had just defended his dissertation) arrived and classes began on November 14. Beech served as Academic Dean and Registrar, and taught biblical studies and practics. Cunningham served as Dean of Students and Chaplain, and taught theology and church history. Agbuya directed Field Education and taught pastoral ministry and Christian education subjects. Owens taught missions. Erlinda Marco, a Filipina from Bicol with a master's degree in library science, helped to set up the library and served as the Librarian through July 1984. Owens chose the theme of the school, "bridging cultures for Christ," and the school hymn, "In Christ There is No East or West."

Ron and Neva Beech were crucial contributors to the school's life and ethos. When they arrived in Philippines in 1962, they fully expected to be involved in church planting and evangelism. During their first term they went to Angeles City and started a strong church with the help of Nazarene servicemen. This fitted their expectations for missionary work. But, given Beech's master's degree in education, they were assigned to Luzon Nazarene Bible College during their second term. Following that term, Beech attended Fuller Theological Seminary, where he specialized in missions and church growth. Upon returning to the field for their third term, Beech became President of LNBC. As president, he encouraged the indigenization of the school's leadership. The school elected its first Filipino president, Carlino Fontanilla, in 1974. The Beeches remained at the college as teachers and Beech continued his studies at the nearby Baptist Theological Seminary. He foresaw the rising expectations of the church for educated pastors. After

---



finishing his Master of Divinity degree, he then pursued doctoral work in New Testament. His sense of timing was just right. Just as Beech finished his Doctor of Sacred Theology degree, the church began APNTS. As she had at LNBC, Neva Beech taught English and music at APNTS. As soon as he could, Beech turned over the Academic Deanship to another, while remaining Registrar and Director of Admissions.

When classes began, the first student to enroll was Carolina Binavince (now Binzonan), a Filipina who held a degree in agriculture. She had been converted at her college under the ministry of Navigators, and joined the Church of the Nazarene in Panique, Tarlac. The other full-time students were Clemente Haban and Elpidio Manangan, both experienced Metro Manila pastors and graduates of LNBC. In addition, there were also about 20 part-time students. Most of these came from Central Church of the Nazarene in Cubao, which was pastored by Ricareda Valenzuela, wife of the Metro Manila District Superintendent, Andres Valenzuela. Both of the Valenzuelas, as well as their son, Abner, were among the first to enroll.<sup>23</sup>

In a service attended by many local Nazarenes, APNTS was dedicated, and the faculty formally installed, on January 15, 1984.<sup>24</sup>

Meanwhile, Gordon and Millie Gibson arrived to lead in campus development. They had served many years in pastorates in California. Gibson also had taught school, and had earned a graduate degree in education. He and his crew renovated several of the cottages left over from orphanage days to make them suitable for faculty, staff and student housing. Many of his crewmembers came from the nearby Antipolo Church, where Gibson pastured.

Though with no previous experience in library work, Millie Gibson immersed herself in the job of helping to organize the library. The faculty

---

<sup>23</sup>Meeting No. 3 of the General Board, February 24, 1982; Owens to Ed Gallup, July 23, 1982; Owens to Mission Directors, District Superintendents, School Directors, July 30, 1982; telex to Owens, September 29, 1982; John Smece to Greathouse, January 12, 1983; Edmundo Reyes to Owens, August 3, 1983; Owens to Nees, August 10, 1983; *Catalogue* 1983-85.

<sup>24</sup>Merril Williams, "Dedication of a Dream," *World Mission* (October 1984),

decided that the APNTS Library would use the Library of Congress Classification system. Millie Gibson learned cataloguing and classifying techniques, and labored full-time in the library. Pat Westmoreland, a retired librarian from Bethany Nazarene College offered valuable guidance for several months in 1984.

Owens soon felt that maintaining both jobs, Regional Director and President of the school, was too much, and he resigned from the presidency in early 1984. In April, the GSs chose as his successor E. LeBron Fairbanks, who had been spoken of as a possible faculty member. Fairbanks had been Academic Dean at the European Nazarene Bible College before joining the faculty at Bethany Nazarene College. He had earned a ThM at Princeton and a DMin at NTS. Fairbanks visited APNTS in July. He and his wife Anne, and son, Stephen, moved to the Philippines in September. In addition to being President, Fairbanks taught in the areas of pastoral ministry and Christian education. He turned his attention to separating and transferring the financial records and administration of the school from the regional office to the Seminary, and to helping the faculty articulate a mission statement for the school.<sup>25</sup>

In July 1984, the first foreign students, Jayaraj Krishnan and Jayaseeli Christy, husband and wife from India, enrolled. The same semester, a number of Korean students enrolled. Students elected a student council with Abner Valenzuela as President. Chapel services, organized by Cunningham, increased from twice to three times per week, and speakers included leaders from various Philippine evangelical organizations as well as professors and missionaries. President Fairbanks issued weekly newsletters for students and faculty. Nestor Ronquillo was employed as a bookkeeper in January 1985.

Among the first Korean students was Kim, Sung Gap, who corresponded with Anna Belle Laughbaum, a teacher he had while student at Korea Nazarene Theological College.

"May 22, 1984

---

<sup>25</sup>Owens to Greathouse, December 21, 1981; Owens to Asia Region Leaders, April 13, 1984.

"Dear my special Ma'am:

Hallelujah! Greetings in Jesus' name who saved us from our sins. Praise the Lord! Always our Lord Jesus Christ gives new living water to my heart.

You know, Ma'am, here it is very hot weather during the whole year. It was difficult for us to adjust. But nowadays we are very fine in many ways because of many people's kindly guidance, concern and prayers.

Grace and I attended the first summer session at APNTS as soon as we arrived here. Now we are very busy preparing for the second semester classes. I will study for a master of divinity degree and Grace for a masters in religious education. I think our main problem will be reading and writing in English rather than in speaking English. I trust that if we study continually day by day, this problem will be solved one day.

There are several reasons why we decided to study in the Philippines. The first is that I have a big concern for missions in Asia. God gave me a vision about this when I experienced salvation in Christ. Another reason is to increase my English ability. I came also because of our economic problem. After finishing my degree, I hope that I can enter a doctoral program in America...After our preparation we will go back to Korea.

Grace and I are living in a family apartment on our campus. Our seminary gives us all of the necessities of life so we can cook and Grace can make many kinds of kimchi killer still!...Every morning we have early morning prayer meeting together at my home. We read the Bible, give testimonies, sing and pray loudly."

"Generally," Laughbaum observed, "all was going well with the Kims. Stephen enjoyed campus life and also his experiences in becoming acquainted with Manila. He and Grace were enjoying life on the campus, their studies, and their ministry. They knew now what God had in mind for their future. In one of his letters Stephen wrote: 'Last year was the most significant year for both of us. God showed us the right way that we ought to go. We do praise the Lord that He purifies our motives for studying. The Holy Spirit gives us wisdom to dedicate ourselves wholly. God is calling us to a special pastoral ministry for the handicapped in Korea, along with a publications ministry. The publications ministry will relate to them. There are millions of physically impaired people in Korea who don't know who Jesus Christ is yet. Grace and

I are willing to obey God's will in being instruments to deliver the message of entire sanctification.'

The Kims were enjoying life to the fullest. Then a bomb dropped. Stephen told about it:

'I became very ill. I could not eat anything. Even if I drank water, I vomited. I also had terrible headaches and double vision. Some of these were the same symptoms I had years before when I was at KNCTC and fasted and prayed. Now, seven years later it was happening again.

The doctors said I needed brain surgery. I knew that it would be an extremely serious operation that I might not live. However, I was not afraid. I had the conviction that, for me, death meant that when I closed my eyes and then opened them, I would be in the arms of our Lord Jesus Christ.'

In planning for the future of APNTS, Dr. Fairbanks and Dr. Edlin, academic dean, wanted to expand the number of Asian and South Pacific faculty members as quickly possible. They saw in Stephen the potential 'for a long-term relationship with APNTS as faculty member.' Following his release from the hospital and graduation from the seminary, Stephen enrolled in a doctoral program at Philippine Baptist Theological Seminary in Baguio."<sup>26</sup>

It was not to be. Stephen pastored the Baguio First Church while studying in Baguio, and brought new life to that old congregation. But headaches continued. He gave up his studies. People from all over the world lifted him up on prayer. He died and was buried in the Philippines, leaving his wife and young son and daughter. His wife continued ministries in the Philippines.

The first graduation was held April 5, 1986, with Eugene Stowe as speaker. Clemente Haban and Jayaraj Krishnan received Master of Divinity degrees, and Carolina Binavince and Kim Soung-gon received Master of Religious Education degrees.<sup>27</sup>

---

<sup>26</sup>AnnaBelle Laughbaum, *A Profile in Joy: The Life of Stephen Kim* (Kansas City: NPH, 1993).

<sup>27</sup>Faculty Minutes July 18, 1984; Administration Committee Agenda, October 31, 1984; Faculty Minutes, February 3, 1986.

Fairbanks hired part-time adjuncts who included Carol Herrmann, a missionary with the Conservative Baptist Mission, with Ph. D. in Christian Education from Northwestern University. He also aggressively pursued possible full-time faculty members, beginning with the Old Testament position. James Edlin, then finishing his degree at Southern Baptist Theological Seminary agreed to come and arrived with his family in 1985. Edlin later reflected: "Several years back my wife and I had our lives well planned. I would finish graduate school. We would move to a Christian college and raise our family in the security of that environment. But God had different plans. He nudged us out of our safe nest. He took us 9,000 miles away from the secure and familiar. In the Philippines we were stretched and challenged in ways that caused us to lean hard upon God. It was the best thing he could have done for us. Often we felt like little eaglets flapping the air furiously as we plummeted toward the ground. Yet, again and again He caught us just in time and carried us on His wings. We discovered that if we had not gotten out of the nest, we never would have known how faithful God could be. When God stirs the nest, it is time to get out and fly."<sup>28</sup> Edlin became Academic Dean in 1986 and remained until 1988.

After Edlin's departure, Beech served as interim Academic Dean. Cunningham became Academic Dean in June 1989.

Wilfredo Manaois joined the faculty in 1986. Manaois was from the Visayan area of the Philippines, Negros Occidental. He taught English, history and mathematics. at Southern Negros College at Binalbagan, Negros Occidental, 1952-1958. While teaching, Lourdes Gayo, a student, persuaded him to attend the Baptist church where she and her family were devout members. Manaois was a devout Roman Catholic, but he was persuaded to become a Protestant. Soon he and Lourdes were married. Shortly after, Nazarene missionary John Pattee began working in Negros. He persuaded the

---

<sup>28</sup>*Come Ye Apart*, December, January, February 1999-2000 (Kansas City: NPH, 1999), 47.

Manaoises to study for a year at the Nazarene Bible College in Baguio. While there certain clear directions in their lives were set.<sup>29</sup>

They returned to Negros to teach at Himamaylan High School from 1959 to 1961. At the same time Manaois pastored the Binalbagan Church of the Nazarene.

The call of God led them back to Nazarene Bible College, where Manaois received the Bachelor of Theology degree in 1964. He pastored the College Church from 1965 to 1967, and continued to teach various subjects at NBC until 1973. At the same time, Manaois taught at the University of Baguio from 1967 to 1973 and received the M.A. in English, with a thesis that dealt with Psalms from a literary perspective, from the University of Baguio in 1971. Manaois was ordained in 1973.

Meanwhile, Lourdes Manaois also studied at the Nazarene Bible College and at the University of Baguio. She taught music at the Nazarene Bible College, and also at Baguio High School.

In the meantime, five children were born. The family returned to the Visayas and served at the Visayan Nazarene Bible College (then in Iloilo) from 1973 to 1979. He was Director from 1974 to 1975. Both Manaoises took graduate courses at the Central Philippine University and Lourdes Manaois studied at the Conservatory of Music at San Augustine University. Lourdes Manaois taught music, religious education, church history and Old Testament at VNBC during these years. She was ordained in 1978.

Manaois served as Superintendent of the Visayan Mindanao District 1973 to 1976, and, after the district sub-divided, as DS of the Western Visayas District from 1976 to 1981. He took workshops under Donald McGavran in a Fuller Theological Seminary extension program in 1976. While he was DS, the district became one of the fastest growing in the denomination, and Manaois came to the attention of the Nazarene world leaders.<sup>30</sup>

---

<sup>29</sup>Manaois, "What Revival Means to Me," *Other Sheep* (January 1959), 3.

<sup>30</sup>Wilfredo Manaois, "Church Growth in the Philippines: The Visayas District," n.d.

Wilfredo Manaois went with Jerald Johnson on teams into India and Nigeria, 1979 to 1981, and served as a member of the Commission on Internationalization of the Church of the Nazarene.

The Manaoises were under missionary appointment from 1981 to 1985. Appointed to Nigeria, Wilfredo Manaois served as Mission Director, and established the Nigerian Nazarene Bible College.

Returning to the Philippines within a year, he entered the Doctor of Education program at West Visayas State College, and finished the degree in Theology. Lourdes Manaois completed her M.A. in Home Economics at West Visayas State University in 1982 and pastored the Villa Church of the Nazarene in Iloilo.

In 1986 Wilfredo Manaois came to teach at APNTS. At first he taught general education courses, but moved into the Christian Education program. The school called upon him to serve as Dean of Students, 1987 to 1991, Registrar, 1993 to 1994, and 1998 to 1999, and Assistant to the President. He became full professor in 1993. While at APNTS, he pursued Master of Divinity studies at APNTS, and also a Ph D in Asian Studies at Centro Escolar University. For several years, Wilfredo and Lourdes Manaois alternated as pastors of the Diliman Church of the Nazarene.

Lourdes Manaois served as Student Work Assistance Program coordinator and food services supervisor for two years and pursued doctoral studies at the Asia Graduate School of Theology and Centro Escolar University, from which she received her Ph D in curriculum (based on a study of APNTS) in 1994. Both Drs. Manaois served as adjunct professors at the PACE Graduate School of Christian Education.

Serving in the Library along with Millie Gibson was Anelia Bugaay, who began work at APNTS in 1983 and gradually assumed leadership of the Library while completing her bachelor's degree, and then master's in library science at the University of the Philippines. Stephanie Brank, who had just earned a MLS, came as a Nazarene in Volunteer Service in 1990 to help to supervise the library so as to enable Bugaay to finish her education. Bugaay

became Acting Librarian in 1992, and Librarian in 1997, upon the completion of her MLS degree.<sup>31</sup>

Meanwhile, Fairbanks decided that it was in the best interests of the school to secure recognition from the Philippine Department of Education, Culture and Sports, in spite of the fact that virtually no seminaries in the Philippines had this standing. This required legal incorporation, which was secured. The rationale behind the decision to pursue recognition was to enable non-Filipino students to come on student visas. In addition, if the school were recognized by the government, it would enhance the reputation of the school. Graduates could receive "special order" numbers from the government that validated their degrees. Beginning the process in 1985, Fairbanks met with top level government department officials. On December 6, 1986, the Seminary secured its permit to operate, and on August 17, 1988, full recognition of its various degree programs. In recommending that APNTS be recognized Undersecretary Nilo Rosas wrote to the Secretary of Education Lourdes Quisumbing that APNTS be "treated as a 'special religious institution' with an international character."<sup>32</sup>

Fairbanks also helped to increase the number of volumes in the library through the purchase of two major collections, including one in Wesley and

<sup>31</sup>Various editions of *Catalogue* and faculty minutes; Fairbanks to Manaois, February 23, 1987.

<sup>32</sup>Lourdes Quisumbing, "Special Government Recognition," December 8, 1986, Ministry of Education, Culture and Sports; Lourdes Quisumbing, "Government Recognition No. 048, s. 1988," August 17, 1988. Both documents were forwarded with explanations and endorsements from Nilo L. Rosas, Director of the Bureau of Higher Education. See Rosas to Quisumbing, February 4, 1987. See likewise Fairbanks to Quisumbing, October 1, 1986; Fairbanks to Rosas, September 24, 1986, and October 3, 1986; Fairbanks to Atty. Felina Dasig, Bureau of Higher Education, December 8, 1986. These letters illustrate the understandings and provisions that led to recognition, and show that the Department of Education was aware of both the unique character and non-Filipino leadership of APNTS. See Faculty Minutes, February 3, 1986; Atty. Jose Adorado to Antonio Dumlao, September 5, 1986. See also Fairbanks, "APNTS: Bridging Cultures for Christ," *PAGE IV Journal* 6 [n.d.], 15-19.



Methodist studies, from Emerald Isle Books, a book dealer in Northern Ireland.<sup>33</sup>

Contacts with other ATA-associated schools in the Philippines led to the establishment of the Asia Graduate School of Theology in the Philippines. Beech met with evangelical theological educators in Hong Kong in June 1984, to lay plans for AGST. Fairbanks became a leading figure in AGST and its programs, which aimed to train Asians in Asia so as to enable the development of both Bible college and Seminary teachers. Fairbanks also became active in the Philippine Association of Bible and Theological Schools, which was made up, primarily, of undergraduate schools. He served on its accrediting team and PABATS leaders sought him to direct the organization.<sup>34</sup>

Fairbanks meanwhile sought accreditation from the Asia Theological Association. The school underwent a self-evaluation (led by Oscar Reed, then a visiting professor) in preparation for an ATA accreditation team visit, which occurred in November 1986. As a result, ATS granted APNTS provisional accreditation with the recommendations that the school's faculty be strengthened in the areas of biblical studies, theology, Christian education, missiology and library science.<sup>35</sup>

Fairbanks was already in contact to secure individuals in these fields. Donald Stults, a former missionary-educator in Korea, with a doctorate in missiology from Trinity, came in 1987. Stults maintained a lively interest in Asian theology and in 1989 published *Developing an Asian Evangelical Theology* (OMF Literature). He remained at APNTS for one term. Dean Flemming, who had a PhD in New Testament from Aberdeen, also arrived in 1987. Flemming's research centered on Paul's theology and practice of missions. He taught advanced Greek as well as New Testament subjects. Flemming helped

---

<sup>33</sup>Fairbanks to Bong Rin Ro, November 14, 1984; Jack Gamble, Emerald Isle Books (Belfast, Northern Ireland) to Fairbanks, August 31, 1985.

<sup>34</sup>Faculty Meeting Agenda, April 17, 1984; Faculty Minutes, July 18, 1984 and November 4 and 22, 1985.

<sup>35</sup>ATA's VET Report of Recommendations [1986].

with chapel services and organized covenant groups, which were directed by the faculty members. Flemming remained until 1997.

Fairbanks also secured M. Robert Fraser, who arrived in 1988 after securing his Ph.D. from Vanderbilt. He taught both theology and church history. Fraser specialized in Wesley, and soon a course on Wesleyan Theology became a required part of the M Div curriculum. Supporting faculty members included Lourdes Velasco, who taught English from 1988 to 1991, while her husband Fred was a student, and Resurreccion Reyes, who taught Christian education and leadership courses over a number of years.

Fairbanks resigned from APNTS in 1989 in order to accept the presidency of Mount Vernon Nazarene College in Ohio. The APNTS Board of Trustees, upon the recommendation of George Rench, who now was Regional Director, and the GSS, chose John Nielson, then Vice-President of Eastern Nazarene College, and a former missionary to Denmark, as President. Nielson and his wife Janice settled in Manila in February 1990.<sup>36</sup>

Nielson's philosophy of administration (from his first President's report, April 1990) stressed: 1. Transition and progress by continuity; 2. Building consensus rather than operating by decree or by majority; 3. Commitment to delegated authority; 4. Accessibility to faculty and students (with recognition as well for the need for privacy); 5. Unity, equitability, fairness; 6. The Servanthood model; 7. Facilitation of the purpose of the institution. His task as a leader, he said, was to bear pain, not inflict it.

Almost immediately, with money donated in honor of Anna Wooten, Nielson set about renovating the outdoor chapel so that it could be used for regular chapel services. (Until this time chapels had been held in the Lecture Hall of the Administration building.) Nielson placed a high priority on worship and took personal interest in chapel services. He began having national culture days that would convey understanding among students from various nationalities.

Janice Nielson played the organ, taught Christian education of children courses, and began Kid's Klubs. The Kid's Klub met on Saturday mornings

---

<sup>36</sup>*Catalogue* 1991-94, 5.

twice monthly and attracted not only campus children, but those from neighboring churches.

Nielson gradually built up endowments. Over the course of his 12 year presidency, Nielson raised about \$200,000 for endowments, scholarships and various projects. At the same time he secured addition funds from the general church. Of this, endowments accounted for \$125,000. He also oversaw the beginnings of computerized systems in accounting, in registrar's records, and in the library. After negotiating with the Regional office, Nielson secured a salary scale for regional faculty members that neared par with those appointed in Kansas City. New students arrived from Thailand, Papua New Guinea, Bangladesh, South Africa, and Myanmar. He initiated agreements with sister holiness denominations that allowed them, for a one-time \$2,000 endowment grant, free tuition for one student per semester. Talks with the Wesleyan Church culminated in that denomination's appointment of and support for Stanley Clark as a full-time faculty member in 2000. In exchange, Wesleyan students received the same tuition and housing benefits as Nazarene students. Clark taught in the area of Christian education.

Visiting professors during these years included Alex Verughese, Hong Ki Young, Julie Macainan, Park Cheol Woo, Paul Fukue, Ernesto Rulloda, William Young, Chic Shaver, John and Natalie Holstead, Ruth Saxon, Al Truesdale, David Sparks, Terry Baldrige, Wes and Bettye Tracy, David DeBoard, Daniel Behr, and Charles and Carolyn Seifert.

Nielson secured a revision of the composition of the Board of Trustees to include more Asia Pacific region members, and election of them by fields. He also oversaw revision of the student constitution, and the student handbook..

Over the years Nielson defended the international purpose and mission of APNTS. He established within students a "Christ-culture" consciousness that transcended social differences.

In 1992 both the Beeches and Gibsons retired. Gibson was replaced by Terry Sanders, a contractor from Arkansas. Jane Sanders, his wife, kept the financial records of the Education Council. Abraham Athialy and Rod Leupp joined the faculty in 1992. Athialy, originally from India, taught pastoral ministry and counseling courses and served as Dean of Students. He had been educated at NTS and Lutheran Theological Seminary in Chicago, and had

earned a DMin in counseling from Christian Theological Seminary in Indianapolis. He had served on the staff of the Indianapolis Westside Church of the Nazarene. Judy Athialy, his wife served as campus nurse. Leupp replaced Fraser in the areas of theology and church history. Leupp had earned degrees at Northwest Nazarene College and the Pacific School of Religion, and had finished his Ph D in theology at Drew University. His dissertation dealt with John Wesley. Leupp became interested in Asian theology and the doctrine of the Trinity. In 1996 he published *Knowing the Name of God: A Trinitarian Tapestry of Grace, Faith and Community* (InterVarsity Press). He wed Stephanie Brank.

In 1993 the Asia-Pacific region established a media center on campus. The Fairbanks Media Center was dedicated January 1994 in honor of the former President. Doug Flemming came to direct regional media programs and concentrated attention on an audio media studio and system. This enabled APNTS to begin a communication major within the MA (RE) program. In 1996 the Commission on Higher Education gave recognition to a Master of Arts Christian Communication degree program. Flemming served as Asia Pacific Region Director of Media and Communication.

In 1993 David Kelly came to teach biblical studies. In 1995 Dwight Swanson who had earned a PhD in Old Testament at Manchester, came to replace David Kelly. He and his family stayed until 1997, when he accepted ministries in Great Britain.

In 1996 the faculty publication of the *Mediator*, began under editorship of Rod Leupp. The Philippines' CHED required graduate schools to issue a journal. The *Mediator* sought to communicate to the APNTS constituency and graduates. It provided a forum and vehicle for faculty publications and sought contributions from graduates and other interested parties. The second volume appeared in 2000.

Increased attention to English as a Second language came with the appointment of Beverly Gruver in 1997. Following the departure of Lourdes Velasco, Lorna Umayam, who had earned a M A in English Literature, taught English while her husband Dick was working on his M Div, from 1991 to 1994. Gruver had been a high school English teacher and missionary in South America, and reeducated herself in teaching English as a second language, finishing Ph D coursework at the University of Kansas by 2004.

Greg Taylor replaced Terry Sanders in 1998, but went to work under the Philippine Field in 1999. The David Hendrix family arrived in 1999, and stayed until 2004. Among other projects, Hendrix initiated the Nielson Center of Education and Evangelism in the center of the campus.

In 1999 David Ackerman came to teach biblical studies, concentrating in New Testament. Rhonda Ackerman, his wife, served as campus nurse. The Ackerman family departed for Australia in 2002. Robert Donahue, a specialist in urban ministry, with a Doctor of Missiology degree from Trinity came to teach missions in 1999. He developed and directed the Supervised Ministry program. He also became editor of the Mediator upon the departure of Ackerman. Joven and Imelda Laroya served 1999 to 2001. Imelda Laroya served as Registrar while Joven Laroya, a graduate of APNTS and Ph D in education candidate at St. Louis University in Baguio, taught Christian education and pastoral ministry courses. Laroya had pastored the Tabuyoc, Urdaneta church and had taught at LNBC after graduation from APNTS in 1990. The Laroyas stayed until returning to Baguio, where Joven Laroya had been elected President of LNBC in 2001.

In 2000, Stephen and Christi-an Bennett came. Both had earned doctorates at Manchester \_ his in Old Testament, and hers in missions history. They remained for two years. Also in 2000, the Wesleyan church appointed Stanley and Janice Clark to APNTS. The Clarks had served as missionaries in South America, and Stanley Clark had finished a Ph D in education at the University of North Carolina.

In 2001, Hitoshi and Mitsuko Fukue came. He had served as a pastor in Japan for more than 20 years, and had earned a Th D at Boston University, studying sociology of religion, Christian ethics and theology. He began serving as an adjunct professor at APNTS in 1992. Mitsuko Fukue had earned a M Ed at Boston University and taught both interpersonal and intercultural communication. In January 2003, the Board of Trustees chose Fukue as President. He was inaugurated as President in April 2003.

### *Conclusion*

Graduates have gone on to pastoral, teaching, missionary, administrative and many other forms of ministry in various countries, including: Australia, Bangladesh, Canada, Hong Kong, India, Indonesia, Japan, Kenya, Myanmar, New Zealand, Papua New Guinea, the Philippines,

Samoa, South Africa, South Korea, Taiwan, Thailand, Ukraine, and the United States.

As the school finishes 20 years of service to the church, its leaders are proud of the fact that so many of its graduates remain in ministry in Asia and the Pacific—that the purpose of the school, to offer a quality graduate theological education to the people of this part of the world, has born and continues to bear fruit.

To the students of APNTS there is both a challenge and opportunity to live up to the expectations of church leaders, pastors and congregations who had faith enough to send them; and to teachers who are sending a part of their thought and lives with them wherever you go. There is a sense in which we are obligated to be faithful to the past—faithful to the faith of our fathers and mothers.

## Appendix

### Status of APNTS Graduates

January 1, 2004

<b>I. Gender</b>	#	%
Male	135	60%
Female	89	40%
<b>TOTAL</b>	<b>224</b>	<b>100%</b>
<b>II. Degree earned</b>		
M.Div.	140	62%
M.A.(R.E.) or M.R.E.	55	25%
M.A.(C.C.)	8	4%
M.A.(Rel.)	3	1%
Grad. Diploma	19	8%
<b>TOTAL</b>	<b>225</b>	<b>100%</b>
<b>III. Location</b>	#	%
Australia	5	2%
Bangladesh	1	0%
Canada	3	1%
Cambodia	2	1%

China	3	1%
Great Britain	2	1%
India	6	3%
Indonesia	8	4%
Japan	2	1%
Kenya	1	0%
Korea	31	15%
Micronesia	2	1%
Myanmar	3	1%
New Zealand	4	2%
Papua New Guinea	3	1%
Philippines	122	56%
Samoa	3	1%
South Africa	1	0%
Taiwan	1	0%
Thailand	3	1%
Ukraine	1	
United States	12	5%
TOTAL	219	97%
(deceased)	5	

<b>IV. Denomination</b>	<b>#</b>	<b>%</b>
Church of the Nazarene	144	66%
Assemblies of God	5	2%
Baptist	4	2%
Evangelical (Chinese Church)	1	0%
Free Methodist	7	3%
Independent	7	3%
Independent Holiness	3	1%
Korea Holiness/Jesus Holiness	8	4%
Methodist	5	2%
OMS-affiliated	8	4%
Pentecostal Holiness	1	0%
Presbyterian	7	3%
Social Brethren	1	0%
United Church of Christ	2	1%
Wesleyan/-affiliated	16	7%
TOTAL	219	98%
(deceased)	5	

<b>V. Occupation</b>	<b>#</b>	<b>%</b>
<i>A. Local church ministry</i>		
Pastor/Associate Pastor	77	35%
District Superintendent	5	2%
Local Minister	16	7%
Church School Worker	13	6%
<i>B. Educational</i>		
College President	5	2%
College/Seminary teacher	33	15%
Other Educator	6	3%
<i>C. Cross-cultural (Missions)</i>	21	10%
<i>D. Other ministries-related</i>		
<i>Administrative &amp; Para-church</i>	13	6%
Chaplain	1	0%
Evangelist	1	0%
<i>E. Student</i>	10	5%
<i>F. Secular employment</i>	9	4%
<i>G. Unknown or none</i>	9	4%
<b>TOTAL</b>	<b>219</b>	<b>99%</b>