

the
MEDIATOR

**ASIA-PACIFIC NAZARENE
THEOLOGICAL SEMINARY**

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NOTE FROM THE EDITOR

The name of this inaugural edition of the Asia-Pacific Nazarene Theological Seminary journal immediately suggested itself from the seminary's theme verse: "For there is one God, and there is one mediator between God and humanity, the man Christ Jesus" (1 Timothy 2:5). The **MEDIATOR** seeks to be one more means of carrying forth the seminary's stated goal of "bridging cultures for Christ." The task of mediation is that of finding common ground, creating and enhancing community, overcoming obstacles to shared growth. It is what APNTS instructors seek to accomplish in the classroom, and what should animate every seminary conversation.

Because the seminary is a rich tapestry of different cultures and ways of being, it is no surprise that the **MEDIATOR** represents this diversity in its maiden voyage. There are scholarly articles, news briefs, exhortations, a poem, and practical applications. Accordingly, contributions come not only from the resident faculty and administration, but also from colleagues in Korea and Japan.

The success of the **MEDIATOR** depends upon you, the readership. Without a positive response from the readership, it is entirely possible that this first edition of the **MEDIATOR** will be the last one. **LET US HEAR FROM YOU!!** We are currently collecting articles for the next edition. We encourage you to submit your articles for consideration to:

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Reflections on "The Mediator"

by John M. Nielson

We were riding along the Australian Highway headed north along the Sunshine coast. Crossing the road in front of us was a bridge that was going nowhere. No road led to it from either side. It just sat there over the road – absolutely useless.

The story, as John Smith explained it to us, is that when they built the highway, they built the bridge. But for some reason, they built it in the wrong place.

There are other bridges in my life --

Bridges that evoke warm memories

Like that covered bridge in Waterville, Vermont. It crosses the North Branch that flows behind the Mann homestead where I was born. In the shadow of that bridge, my great Uncle George had his knife factory and my cousin now has her gift shop. Under that bridge is the old swimming hole. My Summertime walks to baseball games in my cousins' meadow or my Wintertime walks to skate on my cousins' pond or my Springtime walks to go trout fishing in the brook -- all took me across that bridge. And when our son proposed to Amy, they were standing at that old covered bridge. Such warm memories!

Bridges that evince strong symbolism

Like the one on the campus of APNTS. It's a hilly campus. From the end of that bridge, there are almost 150 steps to climb to our apartment -- outside -- in 95 degree heat and 90% humidity. And on the other side of the bridge -- more stairs. Under the bridge is a polluted little stream. In the dry season, there is barely a trickle. In the rainy season, it can rise 7 feet and become a raging torrent, carrying with it the pieces of the lives and the homes of people who live above the campus. The bridge is much more functional than attractive. But it is the only way to get from one side of campus to the other. That's why it has become such a strong symbol to me.

In the early days of this Seminary, a text was selected and incorporated into the Seminary Seal. It was a deceptively simple statement from Paul to his protegee Timothy. "For there is one God and one mediator between God and men, the man Christ Jesus." (1 Timothy 2:5, NIV)

Deceptively simple, I say, because in two broad strokes it contradicts all other belief systems and proclaims the supremacy of Christ Jesus.

That is a profound message for the Region served by Asia-Pacific Nazarene Theological Seminary.

“There is one God” -- not the millions of gods of the Hindu pantheon -- not the many gods of wood, mountain, stream, and stone of the animistic religions.

“There is one God” and He is the Creator God who has revealed Himself in history, in scripture, and in Jesus of Nazareth - the Christ.

And there is “one mediator between God and men.” It is not Mohammed. It is not Krishna. It is not Buddha. It is not our ancestors. It is not the Dali Lama. It is not Mary and the Saints. It is “the man Christ Jesus.”

That verse is a particularly relevant one for another reason. In the Asian context, many cultures rely on a mediator for the resolution of conflicts. There is, therefore, a predisposition to understand the role that Christ plays in reconciling us to the Father.

The Seminary also chose a motto -- “Bridging Cultures for Christ”. That motto carries forth the same theme. A mediator is a bridge.

Jesus is our Bridge to the Father -- the Bridge between what we are and what He wants to make of us -- the Bridge between our sinfulness and God’s holiness.

He is also the Bridge (and again the only bridge) that can cross the chasm between cultures. The Seminary Hymn proclaims that

*In Christ there is no east or west;
In Him no south or north
But one great fellowship of love
Throughout the whole wide earth.*

-John Oxenham

It is only as Christ bridges the differences among us that we can live as a community on our campus.

Here we live -- students and faculty and staff -- from Korea, Japan, Hong Kong, India, Thailand, Zimbabwe, U.S.A., Taiwan, Philippines, Indonesia, Papua New Guinea, Australia, New Zealand, Samoa -- singing the campus hymn

*“In Christ there is no East or West
In Him no South or North
But one great fellowship of love
Throughout the whole wide earth.”*

Only in His love can this international community find koinonia. Only in His mission can we find a common purpose. Only in His presence can the differences that separate us be bridged. Only in His name can we bridge the cultures of the Pacific with love. **He** is the Bridge.

After our chapel service one morning, a female student from the mountains of Papua New Guinea and a female student from a city of Korea -- dark skin and sallow, jungle and city, north and south, Pidgin and Korean, Christians, met on the bridge, joined hands, and walked off to English class together. Such rich symbolism!!

But not only are cultures bridged in Christ, we must involve ourselves in bridging cultures for Christ. As alumni leave APNTS, they must become bridges between their own culture and the other cultures of this Region. They must even help to bridge the differences within their own culture. But more importantly, they must bridge the distance between the culture of their birth and the culture of the Kingdom of God. In so doing, they will participate in the mission and work of Christ Himself.

Bridges that exact real commitment

I remember watching Sesame Street years ago with my children. One of the segments showed all kinds of bridges -- railroad bridges, foot bridges, steel bridges, stone bridges, small bridges, large bridges, even stepping stones across a stream. What I remember is the final statement -- the moral -- of the piece. "Sometimes, if you want to get somewhere, you have to build a bridge." I remember Jesus using a water pot as a bridge to a Samaritan woman, using Andrew as a bridge to Peter, using a parable as a bridge to the people, using a towel as a bridge from selfishness to servanthood, using a manger and a cross as bridges between God and humankind.

There are so many situations in which chasms remain uncrossed because there is no bridge. Husbands separated from wives, parents who can't speak to children, neighbors who think fences improve their relationship, political parties who can't find common ground, generations who think "the gap" was meant to be, sinners who won't come into the church and saints who won't leave it.

Maybe the statement could be amended to read, "Sometimes, if you want to get somewhere, you have to BE a bridge."

That's the rest of what Paul said to Timothy. Just as Paul was to share the ministry of Christ by being a bridge to the Gentiles, so all of us are called to build and to be bridges on behalf of The Bridge. But as I once told my daughter, from my own uncomfortable experience: Bridges get walked on -- and that isn't fun! Bridges feel like they are suspended over nothingness, barely hanging on to both sides -- and that isn't secure! But without bridges, we would never get from

here to there, we would never cross the chasms that divide, and we would never unite what would otherwise be eternally separated.

“The Mediator.” It is more than the name of this journal. It is the role of Christ. And while it is uniquely his, he calls us to share that task with him. Mediators. Bridges. That is also the role of faculty members – of those who have contributed to this journal. That is what God calls us all to be. So we must each accept the risks of being a bridge. We must lay down our lives so our students can cross from uncertainty to confidence, from spiritual adolescence to maturity, from incompetence to ability, from ignorance to wisdom, from who they are to what God can make of them.

But sitting there across that highway in Australia is a very different bridge. It looks like a bridge, but no one can cross it. It hangs on to nothing, so it connects nothing. There it stands as a tribute to someone’s misreading of the plans, as a symbol of someone’s haste and waste, as a warning of what we become if we refuse the risk of responsibilities, as a witness to the fact that a bridge that doesn’t connect is worthless!

We at this seminary are called to be bridges for men and women so they can walk with confidence into the unknown of tomorrow with the best of their heritage, to change their world – by the power of the Spirit – shaping it into the likeness of the Kingdom of our God and of his Christ.

Somewhere along that pathway, they also will come to a chasm. Perhaps when they come to it, they too will lay down their lives, barely hanging on to both sides, clinging to the past with their toes and to the future with their fingernails, stretched to the limit over the dangers and the nothingness, accepting the insecurity and the pain, letting others walk on them into the Kingdom of God! Then, and only then, will we know that we have accomplished the mission God has given us.

The Role of Christianity in the Modernization of Japan

by Hitoshi Fukue

A rationale for our research into the role of Christianity in the modernization of Japan may sound rather dubious since the Christian population has been very small. In the eyes of the political leaders who attempted modernization of Japan on the basis of Western technology and military, the Christian minority must have seemed rather insignificant. However the impetus to explore the matter comes from the fact that Protestantism was introduced to Japan just at a time when the society was radically moving from a traditional feudal system which had alienated itself from the rest of the world for nearly 250 years to a

modern nation which strove to stand equal with the Western countries in economy and military. The question how Protestantism was introduced and accepted, or rejected by the Japanese is of keen interest to us as well as the question what role it played in the radical modernization of the nation.

Just as Peter Berger has poignantly pointed out in the paper "Secularity: East and West," I believe that the Oriental religious culture, particularly Confucianism, Mahayana school of Buddhism, and Oriental pluralism, is the foundation of the modernization of Japan. I also believe that Protestantism, in spite of its numerically inconspicuous existence, played a very unique role, because it was a totally fresh religious culture to the minds of the people who were deeply imbedded in the long tradition of Buddhism, Shintoism and Confucianism.

So we wish to explore in what way and to what extent we will approach the subject by looking at the encounter of Protestantism and the Japanese society in Meiji Period (1868-1912). Second we will look at social characteristics of Protestantism in Japan during the same period. Our concern is to clarify what types of social movements Protestantism particularly deployed.

The history of Protestantism in Japan begins shortly before the dawn of its modernization with the incoming of foreign missionaries in 1859. The country had isolated itself from the rest of the world since the early 17th century with the beginning of Tokugawa government. At first the Tokugawa regime was tolerant toward Christianity which was introduced to Japan first by St. Francisco Xavier and later by his Jesuit followers in 1549. The Jesuits' missionary activity proved to be very successful, for they quickly gained converts from the nation's leaders as well as the multitudes of poor peasants in the western parts of Japan. But in 1606, following the policy of his predecessor Hideyoshi, Shogun Tokugawa began issuing anti-Christian edicts, and they started a full persecution in 1612. By 1628 it had become customary to force suspected Christians to step on some Christian symbols called Fumie, such as a bronze plaque portraying Christ or Mary, and to execute or force into apostasy through torture those who refused to step on this Fumie.¹ The Catholic church recognizes 3125 martyrdoms in Japan between 1597 and 1660. Starting in 1640, all Japanese were forced to register at local Buddhist temples as a means of keeping check on their religious affiliations.²

In an effort to keep the virus of Christianity and Western influence out of Japan, all Japanese were prohibited in 1636 from leaving Japan or from returning to Japan if already abroad, and ships large enough to sail to foreign countries were banned.³ Political and social pressures from abroad were reduced to zero, and a strict ban was maintained on all Western books and on Chinese books mentioning Christianity.

In the first half of the nineteenth century, the Americans, British, and Russians repeatedly sent expeditions to Japan in efforts to persuade the Japanese to

open their ports to foreign ships. The American government eventually decided to try to force the doors open.⁴ As a result of political menace from outside and internal upheaval, the Tokugawa government ended its long reign of 260 years.

In 1868 they changed the name of the "year period" to Meiji, meaning "Enlightened Rule", and the whole revolution and the tremendous changes of all sorts that followed it, came to be known as the Meiji Restoration.⁵ All the changes were made under the motto of 'fukoku kyohhei', which means 'a rich country and strong military.' The whole tenor of the effort was expressed in a Five Articles Oath which the new leaders had the emperor issue on April 8, 1868. In it he promised that "evil customs of the past shall be broken off, careers shall be opened to all people equally, and knowledge shall be sought throughout the world." The new leaders clearly realized that Japan had to learn a great deal about technology, institutions, and ideas of the West and also had to develop an educated public capable of supporting a modernized economy and society. Although the old ban on Christianity was not officially dropped until 1873, American Protestant missionaries had entered Japan as early as 1859, and they taught English to ambitious young men who saw their need to be knowledgeable about the West. The missionaries could not officially teach the Bible until 1873.

As soon as the ban was lifted, the missionaries took the opportunity to evangelize with full force. As a result there arose three most significant groups of Christians in the early part of Meiji Period. One is called Sapporo Band, which was formed by young college students at Sapporo Agricultural School under the great influence of a New England Puritan, William S. Clark. He was a professor at Amherst College in Massachusetts. Out of this band came great influential Japanese Christians, such men as Uchimura Kanzo, Nitobe Inazo.

Another group is called Yokohama Band. Yokohama was a center of Western civilization because of its flourishing port and young people flocked at missionaries' homes to learn English and Western civilization. The first Protestant church in Japan was organized out of this band and many influential Christians were also produced from this ban, such men like Uemura Masahisa. And still another group is called Kumamoto Band. This band came into being as a result of the opening of Yoggakko (School of Western Learning) where Captain L. L. Janes was invited to teach English. Capt. Janes taught the Bible and held prayer meetings and many students were converted to Christianity. Thirty-five students who were influenced by Capt. Janes one day climbed a nearby hill and signed their names on a prospectus to dedicate their entire lives for the service of God and country. They later entered Doshisha University in Kyoto and became the core people of the Christian movement in the western part of Japan. Among them is Ebina Danjo.⁶

Which people and which social class responded most sensitively to the coming of Protestantism? The historical records show that they were mostly able young

samurai largely from the parts of the country that had no share in the Meiji revolution and the new political leadership it produced. Reasons for their receptivity are said to be 1) they were those who were versed in Chinese literature and could read the Bible available then only in Chinese. 2) They were those who had managed to acquire some kind of knowledge of the Western world in spite of the country's long isolation policy.⁷

Most testimonies indicate that these samurai were drawn to Christianity by the message of "equality of human beings". They were deeply shaped by the Confucian world views and they saw in Protestantism higher and greater teachings of Confucius. They thought that Confucian ideals were fulfilled in Christianity and Protestantism was an extension of Confucian ethics.⁸

They were originally warriors whose inclinations were naturally political and nationalistic. Thus samurais saw in Christianity not just individual religious salvation but hopes to establish a new Japan which could stand equal with the Western world on the basis of Christian ethics. Their faith was inseparable from their nationalistic dream of a new modern Japan. Such was the characteristic of the early samurai Christians in Meiji Period.

To enter into Christian faith in Japan then meant an extremely severe conflict with home and village community. Their communitarian life style was so closely united that any disconformity with the life style was a matter of life and death. Thus those who could become Christians, who overcame social pressure against conversion, were those who were more or less economically independent and of high social class.⁹ In case of the lower class people, conversion to Christianity was just an impossible thing to do. Thus these early Christians were a new kind of people who through their faith in one God realized equality of human beings under God, and acquired new concepts of people by rejecting the feudal style of closed interpersonal relationships which was a social commonplace then.

It was, therefore, not a coincidence to find many Christians involved in people's rights movement in early Meiji Period. Peasants who were later converted to Christianity were well-to-do peasants who could accept new world views breaking away from traditional bondage without risking their lives.¹⁰ Development of Christianity into rural areas went hand in hand with development of people's rights movement and they both stood on the same ground. Rural churches, with middle or upper class farmers as their core members, played a historic role in the modernization of Japan from the grass roots of the society. It is to be noted as a footnote that the Jesuits' missionary activity in the 16th and 17th centuries was most welcomed by the lowest class, i.e., the poverty-stricken peasants who were forced to work as slaves for the political and religious authorities of the time. But Protestantism in early Meiji drew its converts largely from the samurai class and well-to-do farmers.

In the first twenty years of Meiji Period, Christianity spread very rapidly in

spite of social and communal pressures. Records show that in 1890 (the 23rd year of Meiji) there were 300 churches all over Japan, and a 34,000 membership.¹¹ This growth of Protestantism coincided with virtual craze for anything Western. However, in 1885 Meiji absolutism began to be established by the leaders of the country. It is said to be a counter movement against Westernization and a new peculiar kind of nationalism began to take place. The country was moving rapidly toward capitalistic society united with Meiji absolutism. Meiji absolutism was decisively established by the promulgation of the Constitution in 1889 and the Imperial Rescript on Education in the same year.¹²

In the Constitution, the emperor was described as “sacred and inviolable” and full sovereignty and all powers were placed in his hands. And the Rescript on Education extolled traditional Confucian and Japanese virtues, becoming in time a sort of revered manifesto of Japanese conservatism.¹³

From then on absolute authority was vested in the emperor himself and the nation’s plan was to educate and produce people who were congruent with the goals of the country. Both teachers and pupils were required to bow and pay absolute allegiance to the emperor. It is not hard to see that from then on the positions of Christians became very risky, because they could not consider the emperor as absolute. Quite similarly with the early Christians in the Roman Empire, those early Japanese Christians faced persecutions and social pressures from all corners. The most famous trouble is the so-called “Irreverence Incident” of Uchimura Kanzo. He was a Christian teacher at Tokyo 1st High School and was accused of lese majesty when he refused to bow at the Imperial Rescript on Education signed by emperor himself upon its installation in the auditorium. He was expelled from the school and was branded as a traitor by the society. He was a man of typical samurai spirit and did not submit to pressure but rather produced several books defending his Christian faith and his loyalty toward the country.¹⁴ However, after the incident Christians and especially Christian teachers were persecuted all around the country.

From 1890 to the end of Meiji Period in 1912, Christians called it a “time of Great Trial.” The idea that Christianity was incompatible with national identity penetrated the people and the number of those who attended Christian churches suddenly declined.

Japan clashed with China in 1894 and with Russia in 1904, and came out as a victor in both wars. In 1914, World War I gave Japan another chance to expand. Japan was well on its way to militarism with absolutism along with the development of a capitalistic modern society.

This has been a brief history of Protestantism in Meiji Period (1868-1912). In order to perceive the role of Christianity we wish to explore some distinctive social characteristics of Protestantism in the same period. What types of social movements did Protestantism in Meiji Period incline to deploy? In the rough

picture we have drawn, we saw that Protestantism presented to the samurai converts a radically new value system, and world perspectives. The most radical message of Christianity was the absolute equality of people under one God and that included even the emperor. Personhood was recognized in social outcasts. Christians saw in Protestantism a new ground and principle on which to build a modern nation breaking away from feudally organized premodern society. With this kind of new world view, Japanese Christians began to heal the wounds of the society at many different dimensions. We will discuss them in four categories: political dimension, social justice, education, and finally the dimension of industry.

1. Political Dimension

We have said that the development of Protestantism coincided with the People's Rights Movement. People's Rights Movement was organized in order to address the crisis of the fallen samurai class who lost their property and prestige by the fall of Tokugawa Government, peasants who were suffering because of heavy tax on their farms, and the urban small bourgeois.¹⁵ Leaders of the movement were Itagaki Taisuke, Kataoka Kenkichi and others. The movement was nationwide and so powerful that the Meiji Government agreed to open a national assembly.¹⁶ The assembly was called the Diet and convened in 1890. Obviously the social foundations of the People's Rights Movement were extremely similar with those of Christianity. In many ways they were identical. That is why People's Rights Movement leaders had affinity with Protestantism and Christians also supported the movement. When the prefectural assemblies were opened, there were not a small number of Christians active in local politics. They were most active in Aomori and Gumma Prefectures.¹⁷

Within fifty years since the beginning of Meiji Restoration, the nation experienced three wars. In 1894 a war with China, in 1904 a war with Russia, and in 1914 World War I. Among the Christians Uchimura Kanzo and his disciples were most vocal against wars and the nation's militarism. It is said that a majority of Christians were rather quiet on the issue of war because they were already branded as traitors just by being Christians. But Uchimura and his followers, particularly Morimoto Keizo, were stern pacifists and severely criticized the nation's inclination to absolutize the goals of the nation.¹⁸

Ultra conservatism and the 'Tenno' system (emperor system) were two sides of the same coin. In the first half of the Meiji Period, Christians rather freely criticized the Tenno System. Some Christians even claimed that Tenno himself should receive Christian baptism in order to produce a modern nation. Others (such people like Kosaki Hiromichi) criticized Confucianism from a Christian standpoint. Confucianism provided a philosophical ground for the Tenno system - Tenno as the pinnacle of a pyramid which demands absolute loyalty from its people. In a family, the father demands absolute loyalty from the rest of the members.

These criticisms were rather openly spoken in the first half of the Meiji Period, but after the Constitutions were promulgated in the 22nd year of Meiji, the government began to suppress Christians. We have talked about "Irreverent Incident" of Uchimura Kanzo. Christian schools were forbidden to practice any religious activity at school. Because of ultra conservative national identity, Christians in the latter part of Meiji began to affirm Tenno System and claimed no conflict between Tenno System and Christianity. Others began to separate the issue of politics from religion. As a result of this attitude, Christian churches were pushed into inconspicuous corners of the society.¹⁹ To a lesser degree the same kind of situation remains in our present day.

2. Social Justice

If Tenno System was the pinnacle of the pyramid, the bottom of the pyramid was Burakumin, the social outcast. In Tokugawa Period the society was divided into four classes: 1) Samurai, 2) Peasants, 3) Artisans, and 4) Merchants. When the nation was facing economic crisis and frequent revolts among its people, Tokugawa Government established fifth and sixth class of people in order to dodge the complaints and unrest of the people. In 1871 (Meiji 4), there were 380,000 outcast people. Today it is said 3,000,000 people are scattered all over Japan in 6000 villages and still face various types of segregation. How did the Meiji Christians respond to the problem of outcast people?

A passage from an autobiography of Abe Isoo, a pastor of Okayama Church in early Meiji, will perhaps describe the situation well. Okayama Church was active in relief work and mission of Burakumin. He says,

There was a special village called Takeda Village in the vicinity of Okayama. From the village a family called Nakatsuka became members of Okayama Church. The family had not only much property, but the father had much education. Mr. Nakatsuka was one of the elders of the church. They took turns in teaching the Bible in Sunday School those days. Mr. Nakatsuka was about forty-five years old, and the students were mostly sixty years old or older. Among the students were a couple of people who belonged to the old samurai class. When I first saw the scene, I was deeply moved. The fact that the spirit of Christianity is pacifism, equality, democracy, I learned at Doshisha University. But when I saw samurai Christians listening and studying the Bible under a man who was from a special village in the 1920s of Meiji Period, I could not help but feel that this was the power of Christianity.²⁰

Equality of people in the sight of God was a totally new concept, particularly to samurai, because they were the most privileged class in feudal society. This was a radical transformation of world views. And they could not simply bypass

the Burakumin who were facing social segregation and poverty. The story of a Good Samaritan was for them a realistic matter. They tried to be Burakumin's neighbor.

Historians say that in the one century of Protestant history in Japan, there is no other time than the early Meiji when Christians were most actively involved in the relief work of Burakumin.²¹ Their active involvement in the problem of Burakumin gradually declined in the middle and latter period of Meiji. The rise of Tenno System and absolutism has forced Christians to accommodate their beliefs to the national identity and to weaken their protest against social evils.

Apart from the issue of Burakumin, Meiji Christians were active in the monogamy movement. Christians in Gumma Prefecture were the pioneers in uprooting the custom of prostitution.

But perhaps the greatest and most intense participation of Christians in social justice is found in their protest against environmental pollution of Ashio Copper Mine in Tochigi Prefecture. It was the largest social problem and social movement in Meiji Period. It took some thirty years to solve the problem, including all sorts of social workers, socialists, politicians, religious leaders, educators, and students. In such a nationwide movement, how did Meiji Christians participate in solving the problem?

Ashio Copper Mine began to operate with full force in the tenth year of Meiji and by the twentieth year of Meiji, it produced forty percent of domestic copper, and was by far the greatest copper mine in the country. However, environmental pollution began to threaten the residents along the river, because it contained poisonous elements of copper. By the twenty-first year of Meiji, 300,000 residents had their farms turned into barren lands, their cattle all dead, and people often died because of unknown sickness.²² This was an epitome of the forced modernization policy of Meiji Government and its neglect of social welfare.

The most well known person who fought against the problem was Tanaka Shozo. He spent twenty years of his life devoted to the relief work of the people suffering from this pollution. He was a congressman in the Lower House and was the first person to bring the issue into the center of political attention. He appealed for political solutions to the problem through governmental support, but found out that the copper industry and the government were closely allied, and the government would not give up the mine easily. He forsook his position as a congressman and immersed himself in the grassroots movement to redress the grievances of the people. He was imprisoned a number times because of his protest against the government policy. It was during one of his imprisonments that he encountered the Bible which gave him a religious foundation for the movement.²³

He worked with all sorts of people, particularly Christians and socialists. He read the Bible to the end of his life, and many essays on religion were found in his diary. Although he was not baptized, his life was the testimony of a Christian who devoted his life to the service of the society and people. Through his aspirations and devotion, Meiji Christians were greatly influenced to participate in social justice work.

3. Education

A development of Protestantism in the Meiji Period was vividly observed in the founding of Christian schools in major cities. Doshisha University in Kyoto was founded by Niiijima Jo, who was educated at Amherst College. Rikkyo University, Meiji Gakuin, Aoyama Gakuin and many other colleges were founded under Christian principles. A most prominent characteristic of Christian educational institution was its enthusiasm to educate women. Within eighteen years of Meiji Period, forty-four schools for women were established.

The Christian concept of women was revolutionary in those days when women were seen not as fit subjects for education but simply as members of the labor force. Out of these women's schools came later pioneers of women's liberation movements in the country.²⁴ Today a survey shows that women's education is believed to be the greatest contribution Christianity offered to the country during the modernization period.

4. Industry

In the history of local industry, it is of interest to trace how the traditional industry of feudal society responded to the rapid socio-economic transition that took place during the latter part of Tokugawa Period and early part of Meiji. We cannot ignore the roles of local leaders of industry who planned innovation of traditional industry. The philosophical and religious convictions of these leaders are inseparable components of their economic activities. Historians point out close relationships between Christianity and the promotion and innovation of local industry during the early Meiji. We will briefly take up three cases for our purpose. The first is the relationship of Christianity and the silk-manufacturing industry in Gumma Prefecture. Second is the relationship with cotton flannel industry in Imabari City. Third is the relationship of Christianity with Hokkaido settlement undertakings.

Silk-manufacturing Industry in Gumma

It has been discussed that Christianity faced grave obstacles in the agricultural communal society, and only well-to-do farmers could accept the new world views without experiencing social ostracism. Christianity in Gumma spread its roots in the middle and upper-middle class silk-manufacturers. Their more or less autonomous industry style weakened the communal ties and tight networks

which were prevalent in most rural areas. It has been pointed out that the Puritan ethos provided the silk-manufacturers with guideposts for a new lifestyle and new directions as upwardly mobile manufacturers. We can perceive that Christianity functioned in the development of productive ethos of local industry in the early Meiji.²⁵

Cotton Flannel Industry in Imabari City

In Imabari City, Christianity was welcomed by merchants who devoted themselves in free economic enterprise by denying the traditional sense of values. The cotton merchant class was the social foundation through which Protestantism spread its roots in Imabari City.

Imabari Christians grappled with a problem of how to redress local residents from the economic depression and stagnant local industry. Cotton flannel industry was founded by early Christians as the solution to the socio-economic problems. Their innovative economic activities were said to be motivated by the new found faith which enabled them to cut ties with traditional industry and venture into a new industry. Protestantism, particularly a spirit of independence, supported and enhanced the economic attitude of the founders of the industry.²⁶

Hokkaido Settlement Undertaking

When we consider the relationship between Hokkaido settlement undertaking and Protestantism, we find several enterprises done by Christian leadership with Christian faith. Sekishinsha (Red Heart Corporation) is one of them, which was the earliest settlement undertaking and has been successful to the present day. It was founded by Christian samurais in 1880. They were motivated by the Puritan settlement in New England, and were also convinced that Christian patriotism would be the guiding spirit of their undertaking. Their reclamation of Hokkaido was an expression of patriotism grounded in Protestantism.²⁷

We have discussed the relationship of Protestantism with Japan in Meiji Period from several angles. The fall of Tokugawa Government and the rapid Meiji Restoration broke down the traditional sense of values which had supported the lives of the people and created a state of great confusion and social anomie. Protestantism appeared on the scene just when the people were seeking for a positive sense of values for the future of the country. The strong communal ties produced by Buddhism and Shintoism were slightly loosened, and samurai, peasants and merchants found a kind of light in Protestantism. It was a message of universal equality of all people, which was a dominant theme of the early Christians in Meiji. Respect for personhood, people's rights, was a radical break from feudal premodern society.

Conversion took place on an individual level and was accompanied quite often by persecution and social pressure. Anybody who chose to become a

Christian had to have tremendous resolve. This may be the reason why in spite of the small Christian population the early Meiji Christians produced great energy in many facets of the nation.

Individual freedom and Christian activity were reduced and suppressed as the Meiji Government established Tenno system in order to consolidate national identity. The Constitution and Imperial Rescript on Education enforced Tenno system and family and village communitarianism. Christianity was pushed aside from the main stream of society. However, when we review its history, we cannot fail to perceive that Protestantism played a pivotal role in the transforming of the traditional communitarian society to a modern nation. Christianity brought into relief the disease of the nation and healed its wounds. But after the transitional era had passed, the society learned to do many things without its religious elements. What was transplanted in the Japanese soil was not Christianity but Western culture. Christianity has not yet been indigenized in the soil of Japan. It may be said that because it has not been indigenized, Christianity could point out problems conceived in Japanese society as problems and criticize them.

Today Christians still make up less than one percent of the population. The role of Christianity in contemporary Japan is no doubt a complex one. Today's society is radically different from that of Meiji. But if there is anything we need to learn from Meiji, it is this one fact; i.e., Christians are called to be the salt of the earth and leaven of society.

NOTES

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3. Ibid., p. 89
4. Ibid., p. 110
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6. Yasushi Kuyama, ed., Modern Japan and Christianity (Japanese: Kindai Nihon to Kirisutokyo) Tokyo: Sobunsha, 1956.
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9. Ibid.

10. Eiichi Kudo, Socio-economic History of Christianity in Japan (Japanese: Nihon Kirisutokyo Shakai Keizaishi Kenkyu) Tokyo: Shinkyō Shuppansha, 1980.
11. Kudo, op. cit.
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13. Yasushi Kuyama, op. cit.
14. Reischauer, op. cit., p. 142
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17. Mikio Sumitani, Japanese Capitalism and Christianity (Japanese: Nihon Shihon Shugi to Kirisutokyo), Tokyo: Tokyo Daigaku Shuppankai, 1962.
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20. Eiichi Kudo, Social Work and Christianity (Japanese: Shakai Undo to Kirisutokyo), Tokyo: Nihon YMCA Domei, Shuppanbu, 1972, p. 57f.
21. Ibid., p. 80f.
22. Ibid.
23. Ibid.
24. Ibid., p. 123f.
25. Kuyama, op. cit., p. 121
26. Kudo, Socio-economic History of Christianity in Japan, p. 222f.
27. Ibid., p. 236f.

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Education for the Preparation of Ministers in Asia

by Floyd T. Cunningham

Nazarenes always have recognized the link between education and evangelism – that these are not opposing but complementary aspects of our mission. APNTS as an educational institution of the Church of the Nazarene aims to prepare ministers who will fulfill the Great Commission to make disciples. The making of disciples is a never-ending and challenging task for us to live up to. It begins by making converts, but it does not end there. It proceeds to help them into disciplined, sanctified, Spirit-filled lives, fruitful for God's kingdom. The mission of the Church of the Nazarene is both to help evangelize the peoples of the world, and to bring a full gospel of sanctifying grace to those who already are Christians, so that there might be true transformation of values and character. This is related also to what William Greathouse termed our cardinal doctrine, that of redemption through Jesus Christ; and our distinguishing doctrine, sanctifying grace. We proclaim this full gospel through our deeds as well as our words.

Phineas Bresee put it this way near the time of the founding of our denomination: "While the evangelization of men and their great commission is our first work, it also inheres in our commission to train and educate those, who through our labors, are brought into this great salvation." To Bresee the mission of our church was first to the "heathen," as he called them, of America, and especially to its cities. He wanted to see "centers of holy fire" in the cities of America. The first mission abroad he supported was an urban work in a malaria-infested part of Calcutta, India, which sought to demonstrate that holiness is perfect love by ministering to child widows and other orphans. Bresee also talked often of the mission of the Church of the Nazarene to "Christianize Christianity." The precise means of accomplishing this may have been somewhat unformed in Bresee's mind, but he believed that we must be freed from all of the worldliness, empty ritualism and spiritual coldness of other churches, and that we must go where they seemed unwilling to go, to the poorest of the poor. In these ways we witness to fellow Christians.

Bresee and later generations of Nazarene educators have endeavored to maintain both "true religion" and "sound scholarship" in equal measures. There has been a kind of implicit Thomism in our philosophy of education, that Truth is Truth, whether it is found through revelation or through the humanities and sciences. Bertha Munro, longtime Academic Dean of Eastern Nazarene College, embodied this philosophy of education. One of the tasks of Christian education which must never be forgotten, she said, is that of evangelizing the student. "The faculty member is not responsible to indoctrinate or to require the student to accept God's will or his own ideas; he is responsible to let him know and help him to understand how he himself has related himself to God, and his subject to

the basic Christian philosophy.”

In recent days General Superintendent John A. Knight has also articulated clearly the wedding which there must be between education and evangelism. At the 1989 WOMEC seminar he said that “all who are engaged in theological education must incorporate [both] the offering of a broad and provocative conceptual base . . . And the specific focus on evangelism and training for world evangelization. “He continued, “These must not be antithetical to, nor isolated from, each other. It is not a matter of either/or.”

APNTS emerges out of decades of educational philosophy such as this.

The first Bible college of the Church of the Nazarene in Asia was begun in 1915 in Kumamoto, Japan, soon after the return of Hiroshi Kitagawa from the United States. So an Asian, rather than a North American missionary, had the honor of being the first Nazarene Bible school president in Asia. Kitagawa had studied under theologian H. Orton Wiley at Pasadena College and had been ordained by H. F. Reynolds. He had been commissioned, and was being paid, as a missionary to his home country. His “mother” in the faith, the Rev. Minnie Staples, had never finished grammar school, but was effective as an evangelist, speaking Japanese fluently. She and Kitagawa served as a team. In 1921 both Kitagawa and the school moved to Kyoto. In the war years the Church of the Nazarene cooperated with the Free Methodists and Kitagawa served as president of a united school in Osaka. After the war the Nazarenes reopened their own school, this time in Tokyo. Even in the beginning, Nazarenes in Japan ministered among merchants, professional people of the middle class. Some were converts from Shintoism, others from Russian Orthodoxy. In such a culture as Japan it has been imperative that Nazarenes as well as other Protestants have a respectably-educated and prepared clergy. There was less need for other institutional work in Japan but great need for ministerial education.

In India the situation of the Church of the Nazarene was quite different. In central India our work was among rural villagers, most of whom could not read or write. We borrowed workers in the early days from other denominations, and missionaries complained about having to get these preachers converted first. Nonetheless it took a long time for us to see the absolute necessity of educating our own workers. In 1918 Leighton Tracy (20 years after the beginning of our work) laid out a plan whereby the church would establish a system of village primary schools. These would be capped by a central school for the higher grades, which would be a boarding school. The best of our students of this boarding school, Tracy envisioned, would go on to a ministerial training school which would also be a boarding school. These boarding schools were particularly necessary in order to develop Christian character, Tracy believed. Left in old, Hindu environments Christians succumbed to its “inborn customs and prejudices.” Completely removed from this culture they would have the opportunity to adopt new thoughts. Through a system of Nazarene schools

throughout the field, Indian leaders, both clergy and laity, would emerge. Essentially Tracy was advocating a completely fresh start toward the creation of a church which would be at the same time both truly Nazarene and truly Indian, as he himself put it. Yet it was not until 1927 that a Bible training school was established, in Buldana; and even then it was an on-and-off-again proposition. It had an enduring existence only after moving to Washim in 1935.

Our original work in China was in a similarly-located area, among rural villagers with little education. The Nazarenes developed not only primary schools in several towns, but also conducted literacy campaigns for adults, including old women (something unheard of in China). Missionaries began a Bible training school in 1923, in Damingfu but it closed in 1928 due to government regulations. It was reopened in 1935. The following years, until it closed again in 1942, were years of political turmoil all around (especially after the Japanese took control of the region in 1937), but were marked by constant revival. The graduates of this Bible school took leadership in the church after the missionaries were forced to evacuate, and until this day have been pastoring and evangelizing. The Japanese war killed some of the graduates, others suffered persecution by the communists, some repudiated their faith; but those who have persevered have persevered to the end. They have been passing on their theological education by a kind of oral tradition, beginning with their own children. To this day the Christians of that area of China know that their spiritual roots are in the "Preaching Holiness Church," the name used long ago for the Church of the Nazarene in China.

Out of this experience, as soon as the missionaries were able to establish a short-lived work in southern China after the World War II, in Kiangsi, they established a Bible school. The same thing when missionaries opened the work in Taiwan; within two years there was a Bible school in Taipei. From Northern China the missionaries had learned their lesson that the church is not a building, not the missionaries, but the national people. Leadership abilities must be developed in them through education. In fact missionary Francis Sutherland, the one chiefly responsible for the educational work in Northern China, envisioned as early as 1948 the necessity of having a Seminary in Asia. It was here, he said, that people so highly regard education and educated people, that earning the respect and attention of the people demanded a highly-trained ministry.

When Sutherland made these remarks the Seminary in Kansas City was only three years old, and still arguing for its own right to exist. Shortly before his death, General Superintendent J. B. Chapman defended the Seminary to one critic, saying that it was a mystery to him that holiness people would be thought of as not believing in education. Having a seminary had been in the plans of the Nazarene colleges from very beginning days, he reminded. "If I had it to do again," Chapman testified, "I would try to get better training than I did." He went on to say that he believed that "our Seminary is a necessary step in the forward program of our church."

In those years, as well as in the decades following, sometimes it has been necessary for education to defend itself, but on mission fields education and evangelism always have been inseparable. John Pattee, who had seen the positive effects of education on the church in China in the late 1930's, began a Bible college in the Philippines shortly after the church sent missionaries to the country. Pattee taught New Testament Greek and other subjects on weekdays, and held revivals which led to the start of several new churches on the weekends, taking with him bands of Bible college students. As the Philippines shows, though the postwar impetus in Nazarene missions was strongly evangelistic, the establishment of ministerial training schools often soon followed the opening of new fields. W. C. Esselstyn, a missionary long involved in educational work in Africa, remarked in a book with strong evangelistic emphases edited by R. V. DeLong in 1947, that education was crucial for the church. If all the money and effort of the mission were diverted to evangelism, he said, there would be an influx of new converts for a time; but they would be shallow in faith and commitment. Education produced more lasting results.

General Superintendent G. B. Williamson felt much the same way when he visited India in the early 1950's. Despite what had been implemented of Tracy's plan of many years before, he found ministerial education inadequate. Despite recent spiritual revivals and renewed emphasis on evangelism, with only seven ordained Indian ministers at that time, and only two of these educated in Nazarene schools, Williamson was pessimistic about the future of the work. He believed that it was the duty of the Church of the Nazarene for the sake of our future church and its leaders, to further strengthen our educational program in central India, and even hoped that at some point the national church would be strong enough to support its own graduate-level seminary.

Japan, rather than India, had both the resources and will to more fully develop its ministerial program. Mildred Wynkoop was specially chosen to spearhead and reorganize the educational work in the early 1960's. In an important paper she wrote in April 1963 on the "Educational Problems in Japan," she said that though in early days preaching evangelistically was rightly the urgent emphasis, today evangelism must be defined broadly to include "the tedious rebuilding of the foundations of thinking," so that both strong character and a strong church might be built. In America, the Church of the Nazarene had been "compelled" to build schools in order to preserve the Christian heritage, since the "evangelistic arm had to be supported by educational muscles and bone." The same demand for an educated, adequate Christian leadership existed in Japan. We need, she said, a high quality of education for our leaders, lay as well as clergy. Wynkoop laid the groundwork and more for what the Japanese called the first graduate theological seminary of the Church of the Nazarene outside of Kansas City. Actually it was a five-year program, building the theological seminary on top of a required two-year junior college religion major (which could only be accomplished in three).

Nevertheless, Nazarene leaders never envisioned Japan Nazarene Theological Seminary as an international school, nor did the school develop masters programs. For that reason the founding of Asia Pacific Nazarene Theological Seminary in 1983 was an historic event not only for the region but for the church. Until that time NTS in Kansas City could claim to be the graduate divinity school of the denomination. No more. Why?, and why here? First, sometimes some people were lost when they studied in the West. Second, not only were some people lost, but some things were lost in studying in the West, such as the ability to relate to one's own culture. Third, the Church of the Nazarene was growing in Asia, especially in Korea. Yet because of language problems and higher costs, leaders thought it better to locate in the Philippines rather than in Korea. Fourth, Asia had a much higher level of literacy and college-educated persons than most other parts of the world. It possessed Confucian and other heritages that placed a high value upon the scholar. Fifth, Asia had for decades possessed a highly-advanced level of church leadership, dating back to the days of Kitagawa and Isayama in Japan, Bhujabal in India, Chung in Korea, Berg in Australia. For these reasons and others top leaders in the Church of the Nazarene, including Eugene Stowe, Jerald Johnson; Donald Owens, articulated and built upon the vision for APNTS. We are the product, however, not of their vision only, but of the many decades of advance of the Church of the Nazarene in this part of the world.

What has gone before have been years of persevering from times of few converts to times of great revivals and spiritual harvests. We are the product of evangelism and must never lose our commitment to it. But right now we are in years of waiting as we prepare for leadership in Asia for the 21st century. There is nothing easy in study; we would rather be in the field. But God has called us to be as prepared as we possibly can be for the challenges facing the church and the world in the years ahead -- years and problems which no one can foresee -- challenges demanding broad conceptual principles and deep commitments that can be applied to future situations. From what was, to what is, to what will be: persevering, waiting and going. All show the continuity of God's grace. Our mission is to make disciples, which means to make converts, and to make true Christians of these converts through the on-going and sanctifying work of God's grace.

Smokey Mountain Ecstasy

by Róderick T. Leupp

On August 20, 1994 about three dozen members of the Seminary community, guided by Youth With a Mission, went to Smokey Mountain in Tondo, Manila. While there they painted, installed a roof, cared for babies, ministered to children, and cleaned a drainage ditch. For at least one person, it was an unrepeatable experience. Terry Baldrige of Mid-America Nazarene College, Olathe, Kansas, taught at APNTS from June to October. On August 20 he was unsurpassed as a ditch cleaner.

On a sun-splashed day with hardly a care
We took a trip--a trip to where
The fabric of your heart will rip and tear

We gathered around the hour of seven
When angels arouse souls in heaven
Hearing a moving presidential prayer
We loaded up, and gulped for air

Air--yes air--we filled our lungs
Steeling ourselves against that smell
That covers all, the old, the young
Were we really going to hell?

But at that early hour
When seraphs kiss the earth
We still glowed with Spirit's power
And packed the van for all we're worth

Launching forth, pilgrims all
We battled buses and trucks
One false move, another close call
These were not the streets of luck

But true believers laugh at chance
True believers hold to God
Drawing breath by providence
Needing only the Lord's staff, and rod

So we all knew why we went
Driven by Holy Spirit
We were called, chosen, sent
Although we doubted as we drew near it

The last few meters were especially rutted
Blaring horns, crowded spaces
And rag pickers on the roadway juttred
We looked skyward, expecting graces

But dominating every view
This great smoking pile
Could we our covenants renew?
If not that--at least a smile?

Was this after all God's beckoning
Not just another tattered landscape
God's wake-up call, a reckoning
Of a truth we can't escape?

Half a day on Smokey
Might not change Tondo's folks
But if our hearts were truly broken
What can we give in exchange for our souls?

For in our Father's ripened time
Through the Spirit's witness
There are moments, there are signs
Indelible images, as this is

God's ineffaceable image there
Yes, there upon that burning hill
Not plastic earth or putrid air
But God's blood for all souls spilled

God forgive our crippled vision
Help us flee from every savior
But Christ--who's slain, entombed, yet risen
Proclaim we now God's year of favor

Elevate our seeing, Lord
Give us hearts like thine
Purify our beings, Word
Of the Father, lest we miss your sign

For on that day of August twenty
If our visions could be raised
Our Heavenly Father had more than plenty
Of reasons for us to sing God's praise

We had come, as one has said
To where the ragged people go
Would we find hope, or fear and dread?
Welling up within our soul?

How does God view Smokey?
Is it just a trash-strewn mountain?
Or is it where his Spirit Holy
Bathes sinners in blood from Calvary's fountain

Garbage, smell, and flies
A Smokey Mountain trinity
But look again, look through God's eyes
And open wide the door of ministry

Admit it--first you want to vomit
Then fly away in haste
Could it be God's Son, our Servant
Was crucified outside the gate?

Would Jesus sumptuously feast
With Imelda in Makati?
The Man of Sorrows, acquainted with grief
Would sooner join a Tondo party

He calls us too, as Bonhoeffer said
Not to dine, but to die
To where the poorest lay their head
To where soot rains from the sky

Let us go outside the camp
Bearing Christ's abuse
Fearing no ill circumstance
To be and live and die in truth

Nothing dims God's radiant peace
Not filth, disease, or shacks
Yet sometimes God may show us these
Lest we forsake the straight and narrow track

To bring us to accounting
To learn a different song
God leads us to the mountain
God leads his dear children along

But what did you see, sir?
And will you always remember
Your slowly simmering silent anger
While passing the children's scavenger drop-in center?

When I was a child, of tender age
I never had to sacrifice
Never had to pick through garbage
To buy a few dried fish and rice

When I was a child, protected
Always enough to eat
Never abandoned, never rejected
Life was glorious and sweet

Was it an accident of birth
To be born free and well
With abundant laughter, joy, and mirth
Worlds away from a child who sells

Whatever he can scavenge
A life that exacts its price
That's raw and brutal and savage
That sweeps away like a fetid tide

And not just him, but also her
Can you tell the folks back home
How a girl, alongside her sister
Sleeps in a shack on moldy foam

And spends her days not diligent
Not studying the golden rule
But thinks all her days already spent
Her body someone else's tool

Why was I born there
Why were they born here
I: where life is mostly fair
They: where life grinds year to year

Is life more than justice?
Is that what heaven is for
For those who put their trust in
God, he'll even out the score?

Is this life at all?
This hand-to-mouth existence
Held night and day in poverty's thrall
No freedom, no power, but only subsistence?

Standing on top of Smokey's mount
Surveying wind-whipped scenes
What kind of world was all around
Loving and kind--or vile and mean?

What kind of a world have I made
I forced myself to think
Is my life in God's hands clay
Have I given the parched to drink?

There were almost as many thoughts
In my head as flies
So many shoulds, and musts, and oughts
I almost missed God's great surprise

That surprise is simply this
That all the trash, and muck, and gutters
Pollution, fire, or sewage ditch
Could not quell what God did utter

Life does happen on Smokey trail
And where life is, is grace
God's grace there for us to avail
Healing, filling the empty space

Let it be understood
Said Augustine of old
Whatever is, is good
To have, to cherish, to hold

But wait a minute, Roderick Leupp
Are you that naive?
To think there's beauty, joy, and truth
Where babies squall and mothers grieve?

"Rabbi, who did sin"
They said to Jesus Christ
"This man or his kin
To be born with no sight"

Those who work in filth
May yet have perfect hearts
Trash is not their essential self
Slop is not their better part

Lord, deliver us from condemnation
Forbid that we should boast
Give us to tell of full salvation
In God alone, the Lord of Hosts

Shine your Spirit's light within
And listening, we reply
We are mercy's children
There but for the Grace of God go I

Grace sent us to that urban jungle
Grace enough to share
Grace to prod, provoke, and humble
Grace enough to care

Grace that flickered in Smokey souls
Needing to be nurtured
Grace in the gift of warm Coca Cola
A mother's smile, a baby's murmur

Grace in the face of Terry Baldrige
Who danced the hokey pokey
Who worked with industry and courage
Under the sheltering sky of old Smokey

If those who live in constant danger
Are yet on speaking terms with grace
Shame on us for being strangers
Who hesitate to run the race

The mountain's odd, unsettling hospitality
Penetrated deeper than any stench
The mountain is its own reality
The mountain is bigger than any circumstance

So part of me behind remained
As we departed Tondo
All of me said "our God reigns"
The whole wide world around, Oh!

Yes, our vision must be keenest
Our faith must be truest
Where streets are the meanest
Where souls cry out for justice

No better words have we
Than when he came unto his own
Spoken by the Man of Galilee
A prophet unwelcome in his home

Propelled under the Spirit's anointing
Bringing good news to the poor
Father, Son, and Spirit appointing
You and me to proclaim God's cure

To a world oppressed
To open blinded eyes
To bring the weary rest
Bathed in showers from God's skies

Jesus Christ was put to death
Just this side of Smokey
While the Spirit lends us breath
The Spirit whispers: "Go Ye"
While thrown away children wept
The Spirit whispers: "Go Ye"
While the happy and contented slept
The Spirit whispers: "Go Ye"
Sin, however perverse and foul and deep
God's love is a deeper depth
The Spirit whispers: "Go Ye"

Preparation for Revival

by John M. Nielson

I have been asked to speak today about Preparing for Revival, giving special consideration to the issue of prayer and fasting as part of that preparation. I want us to come to understand what we mean by revival and what the Bible tells us about how to prepare for it. Obviously, we can't say all that can or should be said on these topics, but I hope we can discover enough that will help us prepare our own hearts for the moving of God's Spirit among us.

Revival is 1) The spiritual renewal and deepening of believers, 2) The return of those who have wandered from being close to God, 3) The evangelism of those who are not yet born again, 4) The equipping of believers for the work of evangelism. It may occur as 1) An individual, personal event, 2) A series of

meetings at the church, 3) An ongoing experience in the regular life of the church, 4) A sweeping national event under the moving of God's Spirit.

In the Old Testament Revival usually refers to the repentance of God's people and their return to faithful service of God. It is often national in character. Fasting (along with the wearing of sackcloth) is sometimes used as an outward sign of humility and repentance. Among the passages that express the yearning for revival are the following:

"Will you not revive us again that your people may rejoice in you?" (Ps. 85:6)

". . . Till the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field becomes a forest. Justice will dwell in the desert and righteousness live in the fertile field." (Is. 32:15-16)

"Let us examine our ways and test them, and let us return to the Lord. Let us lift up our hearts and our hands to God in heaven, and say: 'We have sinned and rebelled and you have not forgiven.'" (Lam. 3:40)

"Return, O Israel, to the Lord your God. Your sins have been your downfall! Take words with you and return to the Lord. Say to him: 'Forgive all our sins and receive us graciously that we may offer the fruit of our lips.'" (Hos. 14:2)

Virtually every Old Testament reference to revival includes the ideas of repentance and of return to the Lord. Specifically, the revival in Josiah's day (II Kings 23) has the following characteristics:

1. Rediscovery of the Word of God lost in the House of God (23:2)

The young King Josiah ordered the cleaning and restoration of God's Temple. In the process, the workmen found a copy of the Law of God. Upon reading it, Josiah realized how far his people had strayed from obedient service to Yahweh.

For me, the special tragedy of this story is the fact that God's Word was lost in God's House. While at first glance, that might seem impossible today, an honest examination will reveal that all too often it is precisely among those who call themselves Christians that the real message of the Gospel gets lost under layers of neglect, of careless interpretation, and of bad theology.

Revival always begins with a rediscovery of the truth of God's Word, its relevance for our lives, and its call to the Gospel of Christ.

2. Humility and repentance (22:11)

The King's tearing of his clothes was one of those Old Testament symbols

of humility and repentance. It was in that context that Joel cried out, "Rend your hearts and not your garments." (Joel 2:13) As we shall see in a few moments, humility before God and repentance for our sin are preconditions for revival.

3. Covenant of obedience (23:3)

Revival cannot occur where there is resistance to God's requirements and expectations. The same Jesus who gives us the welcome news, "Your sins are forgiven" also tells us to "Go and sin no more." Revival always demands both messages.

4. Removal of Idols (other gods) (23:4)

Here is another of those biblical images that we think only applies to the heathen context. But we need to realize that even we who are servants of God can begin to worship the gods of materialism, success, status, security, etc. Revival means getting rid of any of the gods in our lives and serving God alone.

Another of the classic passages on revival is found in God's response to Solomon upon the dedication of the temple. "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will heal their land. (2 Chron. 7:14)

A. These words are directed to God's People

It is important to note that this message is not directed to the heathen in the surrounding nations but to the chosen people of God. When we think of revival only in terms of evangelism, when we focus only on what other people need to confess, when we believe revival will come if only we can get the unbelievers to attend our services, then I am afraid we have missed what is central to revival. Revival among God's people will bear the evangelistic fruit we seek.

B. We bear responsibility for Revival.

It is also interesting that the passage begins with what we are to do. Let's look briefly at these four items.

1. We are to humble ourselves

It seems to me that this humbling of ourselves before God includes a number of aspects --

We must acknowledge God as God

Sometimes we do not realize how we try to usurp God's position and authority. Like Peter, we try to tell him what to do. We think that we can save people and build the church. We want God to do our bidding. Humility means that we recognize God as Creator and ourselves as creatures -- God as Master, ourselves as servants.

We must stop seeking our own advantage

What is the true focus of our lives? Am I seeking to advance God's Kingdom or seeking to advance my own career? Am I seeking the spiritual growth of our people or the growth of my own reputation? Am I seeking to lead God's lambs or to use the flock to my own advantage? Am I seeking to do God's will or to get others to do my will? The key to revival lies in practicing that humility that seeks God's Kingdom, not our own. If we are seeking our own advantage in life and through the church, then we have become one of the hindrances to revival.

We must deny self

The tearing of their clothes, the wearing of sackcloth and ashes, and the discipline of fasting were all ways in which the people of the Old Covenant demonstrated their humility before God. There is self-denial in letting God be God. There is self-denial in refusing to seek our own welfare. But there is also value in those forms of self-denial that remind me, and show God that I am serious about revival.

We must admit our need

This does not come easily for saved and sanctified preachers. And yet, one of the greatest hindrances to revival is spiritual pride. Do you remember the story Jesus told?

Two men went up into the temple to pray, one a Pharisee and other a tax collector. The Pharisee stood and prayed thus with himself, "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get." But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner!" I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.

Luke 18:10-14 RSV

Is there sin in our lives? Is there failure in our ministry? Is there weakness

that needs to be confessed before the Father? If we hide our own needs behind self-righteousness or misconstrued holiness we become obstacles to the revival we seek. Spiritual pride that makes it impossible for God's Spirit to show us ourselves and to teach us new truth makes revival impossible.

2. We are to pray

I do not claim to understand the mystery and miracle of prayer. I do know that God uses it to accomplish his purposes among us. I know that we need it if we are to be what God wants us to be. (We will return to this topic shortly).

3. We are to seek God's face

Here is an echo of the cry of the Psalmist. "My heart says of you, 'Seek his face!' Your face, Lord, will I seek!" (Ps. 27:8). "Restore us, O God; make your face shine upon us, that we may be saved." (Ps. 80:3). "Look to the Lord and his strength; seek his face always." (Ps. 105: 4).

We are to seek God's face in God's Word

We have already referred to the importance of rediscovering the Word. It is only there that we will come face to face with the Savior. And it is in his face that we will see the face of the Father.

We are to seek God's face in our Worship

There is no reason that revival should not break out in the regular services of our congregations. If we will take worship seriously and seek the presence of God in our services, the spirit of revival will descend upon us. When our people come to church they must see the face of the living Christ or all we do is vain.

We are to seek God's face in our Walk

We are called Christians and that means we are called to be Christlike. In our daily walk with God, we must recognize his face. And in that daily walk, others must see his face in us. As Evie sings, "Until you find Him in your mirror you've got a long way to go."

We must not be content with knowing about God. We must come to know God. One commentator states that this phrase refers to coming into the presence of God. For three months we communicated with our daughter by letters. We talked with her on the phone. It was even better when we saw her face and heard her talk directly to us on a video tape. But none of that compared to the moment when she walked off the plane in Manila and into our arms and into our lives! Something of that is what is wrapped up in this matter of seeking the face of God.

4. We are to turn from our evil ways

I wonder if God gets as tired of our services and our songs and our repetitious prayers as he did of the empty sacrifices in the Old Testament. I wonder if God gets weary of our smug complacency. I wonder if he ever wants to shake us and say, "Do you see how much like the world around you have become? Do you not see the bitterness and jealousy and selfishness and anger that have blown into your lives like small seeds that have taken root and are growing into trees? Do you not remember that I want obedience -- not sacrifices and songs and services? Do you not remember that I want Christlikeness, not religion?"

Before revival can come, we will need to pray with David, "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting." (Ps. 139:23-24). We, as pastors, and pastors' wives, and leaders of God's flock will have to lead the way in repentance and obedience.

C. Then We have God's promise that

God will Hear -- he has promised to - and hearing he will understand and answer.

And God will Forgive -- no one else could do it. No one else would do it. But he was dying to do it!

and God will Heal -- and oh, how we need healing for our hearts and our homes and our relationships and our congregations and our land!

There was also a revival that broke out in the early church. It is recorded in chapters 10 and 11 of Acts. Notice the reoccurrence of these themes we have been mentioning -- Cornelius was seeking the face of God. He was prayerful. He was obedient. He could admit his need for more of God. Peter was also at prayer. He was humble enough to accept new truth and to turn from the evil ways of racial conflict in which he was raised. He was obedient. He was humble enough to remind them to worship God alone. He preached the Word. And God heard! And God forgave! And God healed! And the Church grew!

With all of this discussion as background, let us now look more closely at our understanding of prayer and of fasting and of their purpose in our Christian walk.

What is the basic purpose of prayer? Is it to change God's mind? Is it to force God to do my will? Is it to cause God to override someone else's will? Is it a vending machine -- put in your peso, pull the lever, and take your blessing?

Or is prayer something quite different? Is it to help me hear God's voice? Is

it to change my mind to God's mind? Is it to help me find the strength to do God's will? Is it to let God know that I sense my own need?

What is the motive behind my fasting? Is it to impress others? (See Mt. 6: 16-18). Is it to force God to answer my prayer – my way? Is to twist God's arm or to force his hand? Or should I fast instead because God impresses me to? Because the burden is so great? Because I need to focus my own preparation? Because I need to demonstrate my seriousness? Because it is an act of humility, of repentance, of discipline? Is it the purpose of prayer and fasting to change God? Is it the purpose of prayer and fasting to change others? Is it the purpose of prayer and fasting to change things? Or is it the purpose of prayer and fasting to change me?

We seem to have become obsessed with the "name it and claim it" brand of "Christianity" – the Gospel of success, prosperity, wealth and health that says the only barrier between us and all our desires is our faulty faith and prayer. Is prayer that mechanistic? Are my prayers, and my dreams, and my will that pure? Maybe we need to rediscover prayer as the means of letting God get in touch with us to transform us and to accomplish his will in us.

When we lived in Pennsylvania, we had a warm relationship with our neighbors, George and Ruth. Ruth once told us about an illness that struck their new daughter, Susan. She was in quite critical condition, and the doctor's prognosis was not encouraging. Ruth told how she agonized before the Lord in prayer, pleading with God to spare the life of her daughter. "Lord, You know how much Susan means to me," she would pray. "You have to heal her. I don't know how I would live if I lost her." And yet, the more she prayed, the less hope there seemed to be for Susan.

Finally, as she prayed on, she seemed to sense that the Lord was speaking to her. She stopped pleading and started to listen. She said that the Lord began to show her that ever since Susan's birth she had begun to act as if she owned Susan in a way she had never felt about her son Bobby. Susan had become the center of her life. Her love for her husband had been pushed into the background. She had little time for Bobby.

As she began to recognize the topsy-turvy nature of her priorities, her prayer began to change. "O Lord, help me to be the mother I should be to Bobby and to be the wife that George needs. Forgive me for allowing my love for Susan to overshadow all other loves. Help me to get my priorities in balance. And if it means that in order for me to be the person I must be you have to take Susan from me, then she is yours." She loosened her grip. She changed her prayer. And Susan got well.

Sometimes our prayers are not answered because they are not realistic – because they are like asking God to make our mango tree produce pineapples

because we enjoy them more.

Sometimes our prayers are not answered because God knows better -- because we wouldn't really want God to answer them, like the man in this story.

Once upon a time there was a man who prayed a prayer something like this -- Heavenly Father, I really need your help. I waste so much time every day shaving. Would you please stop my beard from growing so I will have more time to do the important things of life. In fact, I would have more money if my hair would stop growing as well and I did not have to make these regular visits to the barber. (Of course, I'd be able to give more to the church!) While you're at it, cutting my toenails it a pain.

Speaking of pain, I've had this throbbing headache for weeks. The doctor says it's a tumor at the base of my skull. I believe that you could stop its growth. Please do, and ease this pain.

I also have a pain in my neck. It's Mrs. Grimes. She really bothers me with her bitter attitude and her sharp tongue. Would you stop her from bothering me!

I'm also having a hard time putting up with the noise in this house. The kids are always fighting and yelling. I don't think I can stand it much longer. Besides, this whole community is noisy. Would you help me move to a quieter neighborhood.

The Lord answered his prayer -- every one of his petitions -- instantly. His hair stopped growing. So did the tumor. Mrs. Grimes doesn't bother him any more. He doesn't hear the kids any longer. He has moved to a quieter neighborhood. They buried him there three days later!

Sometimes we pray as if revival will come if only all those wicked people will get right with God. Sometimes we pray as if revival will come if only we can push the right prayer and fasting buttons to get God to cooperate with our plans. Sometimes we pray as if revival will come if someone from outside our church will bring it in to us.

While recognizing that revival comes from God, maybe we ought to refocus our prayer and fasting and concentrate on the areas we can most directly affect: our own relationship to God. Our own relationship to others. Our own example. Our own family. Our own preaching. . . . Etc.

Properly understood and utilized, Prayer and Fasting will help us to rediscover God's Word. To develop a sense of humility and repentance. To become aware of any idols in our lives. To get our focus off our own interests. To capture a fresh glimpse of the face of Jesus. To bring our own will into harmony with

God's will. To redirect our preaching and our worship. To reach a new level of obedience. To remember that God alone is God.

Prayer like that may or may not change others or change things, or change circumstances, but it will at least change us!

That does not mean we stop praying for revival. That is the only place revival can start. And if it starts in the parsonage, it will spread through the congregation. And if it flows through the congregation, it will spread through the community.

That does not mean that we stop praying for others. But it does mean that we take care of the plank in our own eye first. It does mean that our intercessory prayer of faith for the salvation of another recognizes that God gives him as much free-will to accept or reject the love of Christ as God has given me -- that God will not force his or her conversion.

That does not mean that we stop praying prayers of petition. But it does mean that we pray thoughtfully, honestly, reasonably, and in ways that God can answer.

So let us pray for God's presence in our lives and services. For holy conviction upon those who need God. For personal renewal. For the courage to be obedient. For an outpouring of God's Spirit upon our congregation.

If we believe and trust, if we meet God's conditions, if we will humble ourselves before God, if we will pray, if we will seek God's face, if we will turn from our own failure and sin -- then God will Hear and Forgive and Heal -- and revival will be upon us!

May it be so, Dear Lord!

Planting an Indigenous Nazarene Church in Korea as a Basis for Church Growth

by Hong, Ki Young

The apostle Paul said, "I planted the seed, Apollos watered it, God made it grow" (1 Cor. 3:6). An indigenous church is not founded but planted (Allen 1959:ix-xi). The Korean Nazarene Church (KNC) planted 32 new churches through the "1991 Thrust to the City of Seoul" program. At this point, most of them are growing slowly. The problem is that they lack indigeneity. My thesis is that if they become truly indigenous, they will grow quantitatively, qualitatively, and organically. To do so, the KNC must not grow in a foreign form but in a form suitable to the Korean culture in which it lives. In this paper, the problem of the KNC, the definition of indigenous church, the brief story of the '91 program, and the methods of planting an indigenous church will be discussed. In particular, such areas as leadership, evangelism, worship/music, financing, architecture, ministry, and theology will be observed and assessed. Then, some suggestions will be offered to plant an indigenous church in the KNC. Growth is inevitable for the church which is truly indigenous.

I. Problem of the KNC

I visited a Nazarene church in Youngnam District. I interviewed its pastor and asked him, "How do we plant an indigenous church in the Korean setting?" He said, "In order to plant an indigenous church, first, we should emphasize the holy life of the people; second, we should prepare the people for the second coming of Jesus; and third, we should actualize the 'three-self' principles." His answer disappointed me. Only the third point was somewhat related to my question. He misunderstood the concept of an indigenous church.

I visited a Nazarene church in Inchon and interviewed its pastor with the same question. He answered, "We should indigenize the church as long as we keep the manual of the Church of the Nazarene." Again I was disappointed with him.

When I attended the Evangelism Conference held in Texas, I met a Korean Nazarene pastor who was pastoring in New York City. As I asserted that the Korean Nazarene Church (KNC) should be indigenized, he did not agree with me. He said, "The church which pursues an indigenous theology is dying." Most Korean Nazarene pastors are not interested in planting an indigenous church. I spent much time trying to explain to them why the KNC needs to plant an indigenous church.

Bill Sullivan, Director of the Church Growth Department of the Nazarene Church, International, also understood an indigenous church as a "three-selves" church.¹ According to Melvin L. Hodges, Sullivan is not quite wrong because

Hodges says, "The three basic elements which make the church indigenous are self-propagation, self-support and self-government."² However, William A. Smalley (1978:363) said, "It seems to me, first of all, that the criteria of 'self-governing, self-supporting, and self-propagating' are not necessarily diagnostic of an indigenous movement." Most Korean Nazarene pastors do not understand the concept of an indigenous church.

II. Definition of an Indigenous Church

Defining an indigenous church is not simple. Henry Venn and Rufus Anderson attempted to define an indigenous church. But their definitions are based on the "three-selves" principle. Smalley defined an indigenous church as:

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. (1978:366)

According to him, an indigenous church ought not to be planted in the native soil only as the indigenes want it. So, it cannot be founded but planted (Smalley 1978:369). Further, he stressed the role of the Holy Spirit and the Scriptures as the indigenous church is planted. The Holy Spirit prepares the way for the rapid indigenous movements while the Scriptures check the indigenous movements as the "yardstick" against syncretism.³ In other words, planting an indigenous church needs the Holy Spirit as the catalyst on the one hand and the Scriptures as the "yardstick" to lead the church into a true indigenous church on the other hand.

Allan R. Tippett pointed out six marks of an indigenous church:

The first mark of an indigenous church is its self-image. The second mark of an indigenous church is that it is self-functioning. The third mark of an indigenous church relates to its self-determining capacity. The fourth mark of an indigenous church is its self-supporting nature. The fifth mark of the truly indigenous church is its self-propagating fervor. The sixth mark of the indigenous church is its devotion of self-giving. (1973:154-159)

The characteristics seem to be extensions of Henry Venn's definition of the indigenous church which is based on the "three-selves" principle. But in essence, they are different in that Tippett's focus is the holistic way of self-functioning of the indigenous church rather than the arbitrarily simplified model of an indigenous church. Smalley is consistent with Tippett in that the point is not the "three-selves" principle in itself but the way the indigenous church handles its own

problems. Smalley said:

It is the way the funds are administered, the way the decisions are made, and the purposes to which they are put, that are diagnostic of an indigenous church, not the presence or absence of such foreign funds. (1978:365)

If the way that a native church functions is autonomous, it grows in three dimensions – quantitatively, qualitatively, and organically, in balance (Tippett, 1973:148-149). The mere fact of self-government, self-support, and self-propagation does not guarantee the planting of an indigenous church. Indigeneity lies in the manner in which such selfhood is expressed (Kraft 1979:320).

A church is not truly indigenous as long as the mission behind the scenes pulls the strings and the church dances like the puppets to the music of the mission. Kraft (1979:321) said, “What is desired, then, is the kind of church that will take indigenous forms, possess them for Christ, adapt and employ them to serve Christian ends by fulfilling indigenous functions, and convey through them Christian meanings to the surrounding society.”

Tippett (1973:158) and Kraft (1979:321) agree that people think of the Lord as their own, not a foreign Christ: when they do things to meet the cultural needs around them; worshipping in ways that they feel at home; praying and singing in their mother-tongues; and when they function in participation in a body, which is structured indigenously, then a true indigenous church is planted and will grow. An indigenous church is the kind of church in which the gospel has a meaningful impact upon the society surrounding the church and transforms people’s lives while meeting their self needs in light of leadership, organization, education, worship/music, finance, architecture, behavioral standards, and means of expressing Christian concern to the non-Christians.

III. Rationale for an Indigenous Church

The Scriptures tell me why a church must be indigenous. Lamin Sanneh (1989:1) has asserted that Christianity from its origins has identified itself with the need to translate into other cultures and languages. Christianity exerted a dual force in its historical development: the resolve to relativize its Judaic roots and to destigmatize Gentile culture and adopt that culture as the bridge of Christian expansion. Indigenization is critical because the gospel which makes sense in one culture may not make the same sense in another culture (Whiteman 1984:275-276).

Acts 15 dramatically tells the importance of an indigenous church. The chapter affirmed that Gentiles do not have to become like the Jews to become Christians. Andrew F. Walls (1982:93-96) argued that the gospel is the same gospel although it has been expressed in different forms to different peoples in

different cultures in order to make sense to them.⁴ Cross-cultural communication has taken place as Christianity has developed from Jerusalem, Antioch, and Rome to the KNC in Far East Asia.

Charles R. Taber (1978:54) suggested that good indigenization sharpens the meaning of the gospel by making the message intelligible in terms of receptor people whereas bad indigenization diffuses and confuses the gospel.⁵ Further, Taber (1978:59) asserted that it was not legitimate to require people to change their world view in order to become Christians, even though it is highly probable that the biblical message will bring about a change in the world view of people.

Paternalism hinders planting of an indigenous church because it disregards the cultural forms in which the meaning of the gospel is effectively communicated to the receptor people. In terms of meaning and form of the gospel, Whiteman's model is very helpful. His model for explaining an indigenous church is God's incarnation (Jn. 1:14). Whiteman discussed three different stages that lead to indigenization:

- (1) Discovering the original biblical meanings conveyed in Hebrew, Greek, and Roman cultures.
 - (2) Distinguishing the original biblical meanings from the contemporary forms which are used to express those meanings in a communicator's culture.
 - (3) Communicating the biblical meanings in ways that will ensure the maximum transfer of meaning across cultural boundaries.
- (1984:276)

He asserted that mission must not transfer cultural forms but communicate biblical meanings. Mission must employ the receptors' own cultural forms to communicate the meanings of the gospel so that they will interpret the gospel message on the basis of their own cultural experience and worldview.⁶ The success of communication depends upon the degree to which the meaning understood by the receptor is similar to the meaning intended by the communicator. The planting of a solid indigenous church depends upon the success of this cross-cultural communication of the gospel.⁷

In this sense, Paul G. Hiebert pointed to the reason why both mission and receptor people need an indigenous church. Hiebert (1988:117) said, "Communication is measured, therefore, not in what the sender sends, nor what the receptor receives, but in the correspondence between what the sender sends and the receptor receives." Beyond this, Hiebert warned against the danger of syncretism which is based on the rigid separation of form and meaning. Hiebert (1988:106) illustrated the case. In South India the Christians use devudu for God. The Hindus dominate the culture and make up over 75 percent of the people who use the word, but with Hindu connotations. In this setting, it is difficult for the Christian community to maintain a biblical understanding of God. Ultimately the church will be in danger of accepting the Hindu world view

of the dominant society around it and losing the biblical meaning of God. So mission needs "critical contextualization" which calls for a careful analysis of the old beliefs and practices with the Bible close by.⁸

IV. "1991 Church Planting" Program

The Nazarene Mission has a short history compared with other missions in Korea. The Presbyterian Church and Methodist Church have more than 100 years of church history in Korea.⁹ The first Nazarene missionaries, Don and Adeline Owens, arrived in Korea on May 29, 1954.¹⁰ The Nazarene Church experienced some early growth in Korea. There were 70 congregations and 2,887 members by 1970 and there were 15,065 members in 191 congregations by 1989. But the Decadal Growth Rate (DGR) of 1985 to 1989 is only 11 percent. This percentage shows that the KNC has grown very slowly for the past five years. This slow growth led the KNC to the '91 program.

In 1985, the General Board of the Church of the Nazarene decided to target the city of Seoul for new churches. In 1989, a director of the Church Extension Ministries in the Church of the Nazarene arrived in Korea and explained the '91 program. Then the program committee was organized. The committee set up goals for three stages (Hong 1991:43): Stage One: 1989-90 20 new churches. Stage Two: 1990-91 30 new churches. Stage Three: 1992-93 20 new churches. By December 1993, 32 new churches were planted through the '91 program. About 45.7 percent of the goal was achieved. However, the church planting work in the KNC was remarkable for the future growth of the KNC. If there were no '91 program, there would not be 32 new churches in the KNC.

The major method the KNC used was the mother-daughter church planting model which is traditional in Korea. The '91 program decided to adopt this model to plant 51 of 70 new churches.¹¹ The model is one in which the mother church forms a nucleus which makes up the charter members of a new congregation.¹² A classic example is that during the early 1930's In Kwang Ri church planted An Joong church which planted Hong Won church during the early 1960's.¹³

Joseph F. James (1987:29) asserted that mother churches must sacrifice financially to support new churches at the beginning stage. A critical problem is that most of the mother churches of the KNC are too weak to support new churches. Further, I do not think that the '91 church planting program is truly indigenous because of the following reasons: (1) Most of the local churches of the KNC are financially weak and cannot truly support new churches. (2) Most pastors of the KNC whom I met are not willing to support new churches because they hope to receive U.S.A. dollars. (3) Most laity blindly follow the authoritative pastors who make most of the decisions. (4) The overall '91 program was initiated not by the KNC but by the Church of the Nazarene of the United

States.

Most new churches are suffering in the midst of many problems. One of the major problems is the lack of indigeneity. I think this problem is inherited from the older generation. The evidence can be found through interviews with some church leaders of the KNC as demonstrated earlier.

My personal interviews show the lack of indigeneity in the KNC especially in the area of leadership, evangelism, worship/music, financing, church building, fellowship, and theology. Some suggestions will be offered to solve this problem in the following section of this paper.

V. Suggestions for an Indigenous Church

The KNC should take it into serious consideration that the new churches are suffering. They are growing slowly largely because of the lack of indigeneity. I discovered it when I interviewed many church leaders and new church planters of the KNC. One evidence of it is that nobody mentioned or implied an indigenous church planting and growth as I asked the question: "How do you think the KNC can multiply and grow new churches effectively?" But I discovered that many of the new church planters have the capability to develop an indigenous church if they are trained properly. In this sense, my responsibility is to train them to develop an indigenous church for the KNC. Eight areas will be discussed for planting an indigenous church in the KNC.

A. Indigenous Leadership

In reality, the first District Superintendent was an American missionary, Donald Owens. Rev. Robert Chung organized the KNC in the beginning stage and worked harmoniously with other Korean pastors.¹⁴ But Chung resigned from the leadership after Don Owens came to Korea. Owens tried to execute everything according to the policy of the Nazarene Department of World Missions in the U. S. A. Ultimately the actual power of the KNC was in the hands of Owens.* But missiologists say that mission should encourage local leadership. Hodges said:

Let us again bring our objective into clear focus. Our aim is to develop the national church rather than the mission station. We are to provide leadership for the national church, not merely helpers for the missionary. Missionaries often unconsciously reflect a wrong concept when they talk about "my helper" or "my worker." The national pastor or evangelist is Christ's gift to His Church, not to the missionary. (1953:48)

* For a different perspective on Owens's leadership, see Floyd T. Cunningham, "The Beginnings of the Church of the Nazarene in Korea (1932-1966)," *Bokyum Gwa Shinhak* [Gospel and Culture] 4 (1992): 145-170 - ed.

Korean leaders know Korean culture better than American missionaries. Missionaries have no right to impose their norms upon the Korean churches. Owens tried to impose the Nazarene policy upon the KNC. Therefore, there was not a healthy relationship between the American leadership and the Korean leadership. Owens should have given the leadership of the KNC to Chung. After Chung resigned, he appointed Park to be the General Secretary. But he had no real power because Owens had it (Kong 1970:73). Until 1990, there had been no Korean Presidents at Korea Nazarene Theological College (KNTC). This fact also reveals the lack of indigenous leadership in the KNC.

Furthermore, in March 1992, there were conflicts between Korean pastors and Korean elders. One pastor raised a question at the District Assembly asking whether or not it is legitimate to allow "elders" in the KNC although the Nazarene Manual does not allow them in the U.S.A.¹⁵ Hodges (1953:51) argued that mission must not train men to become leaders like elders of the local churches.¹⁶ Hodges (1953:51) said, "These men were called elders because of their maturity both in age and experience." Then Hodges recommended the lay leadership for the following reasons:

- (1) It is the biblical pattern.
- (2) These men are recognized as men of mature judgment by their own people and are their natural leaders.
- (3) These elders know their own people.
- (4) The growth in the Christian ministry of such an elder will be natural rather than forced.
- (5) He is already established in business or farming; therefore the missionary does not have to support him.
- (6) These elders introduce a mature element in the administration of church affairs. (1953:51-52)

One of the weaknesses of the Nazarene Mission in Korea is that it does not have an adequate adaptability to the Korean culture. The Nazarene Manual is not too sacred to adapt to different cultures. It must be contextualized intelligibly for the native church in order to be understood just as the Bible is translated into vernacular languages.

The new churches which were planted through the '91 program lack their own natural leaders like the elders whom Hodges (1953:51-52) and Nevius (1958:34) talked about. The first reason is that most of the new churches were planted within the past two or three years. The second reason is that most of the church planters are young since they were selected from the new graduates of KNTC. They have little fellowship with the community leaders around their new churches. The third reason is that no course is taught on "indigenous church planting" at KNTC.

The KNC must note that the natural lay leaders are a strong medium of church growth. In this context, George C. Hunter's argument is right. Hunter (1987:165) said, "Churches who develop more indigenous ministries and groups

for the subcultures they reach will effectively include many members who vary slightly in culture from most of the members."¹⁷ The Nazarene Mission in Korea needs to relearn from the early missionaries like Nevius, Allen, and Hodges. John Wesley developed indigenous lay leadership in order to communicate and advance early Methodism (Hunter 1987:160). Why not the KNC?

Therefore I suggest the following ways to overcome the lack of indigenous leadership: (1) The president of KNKC should be a Korean rather than an American missionary. It is good symbolically and functionally for the development of indigenous leadership. (2) American missionaries should encourage and develop a strong Korean leadership. The kind of conflict between Don Owens and Robert Chung should be avoided. (3) Lay leadership should be encouraged. The KNC should note the radical growth of the Full Gospel Central Church through lay leadership. The F.G.C.C. had four levels of leadership: a senior pastor, district heads, section leaders, and home cell group leaders.¹⁸ They work together harmoniously.

B. Indigenous Evangelism

Acts 2 attracts me to see indigenous evangelism. The Jews gladly received Peter's preaching and were baptized. On the same day, there were added unto them about three thousand souls (Acts 2:41). They gathered together from house to house to praise God sharing their possessions with the needy. People joined the fellowship through natural networks like families, friends, and relatives. Michael Green (1979:117) studied evangelism in the early church. He argued that the most effective method of evangelism is personal evangelism done through kinship network because it is natural, it can be done anywhere, and it can be done by anyone.¹⁹ He discussed more about the methods of evangelism in the early church. Green (1970:207, 218) asserted that one of the most important methods of evangelism was by the use of homes. The homes prepared people to feel more at home as they met to worship, pray, study the Bible, hold Holy Communion, and evangelize. So, I think the house church model is compatible with this method of evangelism.

I interviewed all the pastors who planted the new churches under the '91 program. I came to know that the major method they used for evangelism was personal evangelism (visitation). In 1992, 20 churches among 26 churches used personal evangelism as a major method. Some churches have church members who are made up of the pastor's and his wife's families.

The Nevius Method was successful in Korea during the early missions. Nevius's method was adopted mostly by the Presbyterian Church in Korea. Roy E. Shearer said:

Self-propagation, another policy of the Nevius Method, was taught by the missionaries from the very beginning. Many of

these missionaries required that a person wishing baptism must lead someone else to Christ before he could be admitted to membership through baptism. (1966:198)

L. George Paik affirmed that indigenous evangelism fostered church growth in Korea. Paik said:

A Korean village is generally composed of a number of closely related families. If the first man converted in the village happened to be influential, his conversion might result in the mass conversion of the village. On the contrary, when a less important member of the village became a Christian he faced a hostile environment. If he was to continue to live in the village, he had to win others to his religion. . . . The self-propagation began within the family circle and with close friends. (1970:296)

What Paik said in the quotation affirms what Donald A. McGavran (1955:18) asserted by his terms "people movements." McGavran's thesis is that men like to become Christians without crossing racial, linguistic, or class barriers.²⁰

If the KNC analyzes the pattern of evangelism which the early Korean churches used, indigenous evangelism must be stressed in church planting work. Culture is changing. Methods of evangelism also must be changed to win more souls to Christ. Dick Grady and Glenn Kendall suggested good methods for effective evangelism today. Grady and Kendall said:

The [effective church planters] often use a variety of tools, including films, videos, door-to-door witnessing, surveys, public meetings, book tables, literature distribution, singing groups, drama, media campaigns, parades, special church services, extended prayer meetings, and so on. (1992:367)

The KNC needs to encourage the new young churches to do indigenous evangelism which focuses on peoples' felt needs and more involvements and receptor-oriented ministries.

The KNC may learn from the Full Gospel Central Church (F.G.C.C.) for evangelism. The church attracts more people through a Pentecostal approach to evangelism than any other church. The Pentecostals emphasize speaking in tongues, divine healing, power-encounter, and earthly blessing. These emphases are placed also in the home cell groups. John W. Hurston and Karen L. Hurston analyzed them in their book, Caught in the Web (1977). The result of the home cell groups is the biggest local church in the world.²¹ Hurston said:

There is throughout the home cell unit system at F.G.C.C. a spirit and attitude which can be portrayed as 'unanimity.' A

solid and lasting unanimity must have as its base, truth, vital faith, the correct channeling of energies, the meeting of needs and obedience to those in leadership. (1977:51)

People who lead the home cell groups motivate and prepare members to witness to unbelievers. They motivate members to search for receptive people: those who are sick and who are in need. They reach to receptive people and meet their needs whether they are spiritual or physical.

The origin of these home cell groups can be traced back to Acts 2. But the immediate origin can be found in the sarangbang meeting in Korea. The sarangbang is a room in a Korean house. A village's people can come to share with others what is happening in the village and country. Sometimes they discuss the village's issues and make decisions. This room is accessed only by men. Early pioneer missionaries visited the sarangbang where the Koreans could come and go freely. Missionaries met visitors cordially and discussed religious subjects with them (Paik, 1970:160-161). In this way, people became Christians.

F.G.C.C. has about 700,000 members today. How could the church evangelize the people? The KNC ought to ask why the church is growing rapidly. It is mainly because the church meets the felt needs of the people through these home cell groups. David Yonggi Cho said, "By the end of 1980 we had 10,000 home cell groups. I firmly believe that when any church adopts this system of home cell groups, it is going to grow."²² The KNC needs to listen to him. Cho is a strong charismatic leader who knows how to meet the felt needs of the people and organize the groups sociologically to manage the whole congregation.

Prayer mountains are indigenous places for prayer. David Cho built the biggest prayer house on a high mountain. Not only his church members but also other church members could go to the prayer mountain several times a year. They usually fast while they are praying. Most Korean pastors who planted big churches practiced 40 days of prayer with fasting. I think this kind of prayer and fasting came from Korean Shamanism, although we can find a similar pattern of prayer and fasting in Jesus (Mt.4:2) and early monasticism. On this prayer mountain, David Cho trains lay leaders (especially home cell group leaders) for evangelism.

I do not think that Shamanism is good or bad because it is a kind of tribal religion in Korea just as I do not think that Islam is good or bad. But I can say that Christianity can use the Shamanistic form in order to communicate the gospel message to Koreans who are very familiar with this religious system. In regard to Shamanism in Korea, Owens said:

Still active, even in the modern city of Seoul, are the mutang or female shamans, the high priestesses of the formalized cult of spirit worship, which has survived from primitive days. The blind mutang forms an elite sect of the priesthood. Through the beating of her drums and cymbals, the mutang will establish contact with her spirit associates for a fee consistent with one's ability to pay. (1957:35)

Korean churches currently employ these Shamanistic forms in worship. Prayer mountain, power-encounter for healing, fasting, and emphasis on spiritual and material blessings are directly or indirectly related to Shamanistic forms.²³ The churches which are able to employ these Shamanistic forms to meet the people's felt needs are growing rapidly. The KNC has no prayer mountain. The KNC seems to be reluctant to use power-encounter for healing because it was not emphasized by the Nazarene missionaries.

The KNC needs to indigenize itself through the effective use of these Shamanistic forms to communicate the gospel more clearly to the people. Forms are not sacred while the meanings are so. Ancestor worship is related to Confucianism. Filial piety was regarded as the basic ethical principle of Confucianism, and filial piety was practiced through propriety rite (Yei) for the living and the deceased ancestors. It was believed that the faithful practice of filial piety would please Heaven and ensure heavenly blessings (Myung Hyuk Kim 1985:164).

Protestantism does not allow Christians to practice ancestor worship in Korea. Therefore, it becomes a stumbling block in evangelism. Many unchurched people are not willing to become Christians because of ancestor worship. They think they must worship their ancestors to receive blessings from the spirits of their ancestors.

In this context, how can the KNC evangelize the unbelievers? Kwang Shik Kim (cited by Myung Hyuk Kim 1985:173) said, "To say that bowing down is nothing but a form of indigenization is rather misleading as to what indigenization really is meant." Therefore, Protestantism developed choodoshik (a memorial service) to substitute for ancestor worship. It functions culturally as ancestor worship but does not destroy Christian essence. Rather, it helps Christians understand the gospel more clearly while preventing Korean culture from destruction. The KNC needs to recommend choodoshik to the new churches so that they may evangelize more unbelievers.

Therefore, as discussed earlier, I suggest the following ways to overcome the lack of indigenous evangelism: (1) The KNC needs to take the house church planting model. (2) The KNC needs to accelerate the home cell groups. (3) The KNC needs to see positively Shamanistic forms in order to communicate the gospel message meaningfully, while avoiding the danger of syncretism. (4) The

KNC needs to encourage the choodoshik as a functional substitute for ancestor worship.

C. Indigenous Worship and Music

Less than 10 percent of the hymns were written by Koreans in the Korean Church, whereas more than 90 percent of the hymns were written by Chinese in the Chinese Church. I see a radical contrast between the two Churches. The KNC is no exception. I hardly see an indigenous church in terms of worship and music in the KNC.

I interviewed some church leaders of the KNC to discover that none of them are interested in ethnomusic for worship. David Burnett asked some questions to check up whether worship is indigenous. Burnett (1984:48) asked, "Are the instruments indigenous musical instruments? Are the prayers said in a culturally relevant way, or in some archaic language? Is the preaching performed in any way similar to public speaking in the local culture?" The KNC should develop more indigenous ways to worship God. First of all, the language of preaching and teaching must be culturally relevant to the audiences. "Dynamic equivalence" seeks to convey to the contemporary audiences the meanings equivalent to the original audiences, by using appropriate cultural forms.²⁴ Eugene A. Nida discussed the "dynamic equivalence" as follows:

This emphasis upon dynamic, rather than formal, equivalence has meant that revisers no longer view their task as limited to the findings of some set of linguistic labels by which the reader may study out the meaning in terms of the original cultural setting; rather, they see their task as directed toward the discovery of symbols which will permit an equivalent type of response within the new cultural context. (1990:155)

The KNC would need to apply the dynamic equivalence principle to the ministry of preaching, teaching, worship, and music. "Formal correspondence" is the slavish translation of words and phrases into another language while the translated words do not make sense to the people. Kraft (1979:264) holds that it must be avoided in cross-cultural communication.

A seminary graduate was invited to preach in our church (Sung San Church of the Nazarene) in May 1992. He preached something about salvation, but few of our church members understood his sermon. He used so many foreign terms, including Hebrew and Greek as well as abstract theological jargon. Nobody understood his message in ways that God wanted them to understand. I myself did not clearly understand the point he tried to make in his preaching. The KNC needs more indigenous preachers.

Pentecostals are doing quite well in terms of indigenous worship and music.

David Cho does not use sermon notes as he preaches. He knows what people want. He preaches according to the guidance of the Holy Spirit and the Scriptures. Cho encourages his lay leaders to do the same things in their home cell groups. They worship every Friday in their homes. They pray for healing and blessing during the worship service.²⁵

Smalley (1959:135-139) described what an indigenous church looks like. Smalley said:

The rapidly spreading Pentecostal-type indigenous movement in Latin America simply cannot be matched by the churches which belong more closely to the Euro-American Protestant tradition. These groups often grow by splintering. They worship by participating. God is alive. He speaks to them. He heals them. Theirs is a highly emotional religion, but it has enormous vitality. (1959:138)

The KNC should dream about that kind of indigenous church and translate it into reality. The pastors of the KNC (especially the new church planters) should become local theologians and anthropologists. They need ethnotheology to practice indigenous worship. They need to use ethnomusic to worship God instead of the use of only Western musical instruments.²⁶ The KNC may develop indigenous drama into worship as Willow Creek Church does in the American way. Korean painters may paint a picture of Jesus wearing a Korean hat and clothes and talking with a Korean woman at a Korean well. The indigenous pictures may be hung on the wall of the church building which is structured in the Korean style. For outsiders, the indigenous forms may look strange, but they are familiar to Koreans. So, Nida said:

There are always many aspects of indigenous Christian movements which may impress us as strange, incorrect, or even as unworthy of our formulation of the gospel message, but we must look beneath the surface of the forms to see the reality of the transformation. Only then we appreciate fully the significance of the communication. (1990:135)

The KNC should see the reality of the transformation in the people rather than the outward change enforced by foreign mission.

I therefore suggest some guidelines for indigenous worship and music. First, the KNC needs the festival style of worship rather than the formal one. Second, the KNC needs to allow the Holy Spirit to work in the hearts and minds of the people. Third, the KNC needs to develop indigenous preaching and hymnody to help indigenous worship.²⁷

D. Indigenous Financing

Korean churches may be characterized as “self-supporting” churches from the beginning of mission. The Presbyterian Church faithfully applied the Nevius Plan in Korea. The Church experienced rapid growth. Paik (1970:227) said, “In 1896, the Presbyterian congregation at Pyoungyang collected enough money to pay current expenses, to help to establish churches elsewhere, and to give to the poor.”

The KNC also put into practice the Nevius Plan. The Director of Nazarene World Mission came to Korea and encouraged the KNC to implement the Nevius Plan to become the “three-selves” church (Kong 1970:113). In 1957, the KNC set up a “10 years” self-supporting plan through which it became independent from foreign funds. Ten percent of support for each local church was cut back every year for ten years. So the church would become completely independent after ten years. Young Chun Church of the Nazarene and Chun Nong Dong Church of the Nazarene became self-supporting after one year since the KNC began to practice the “10 years” plan. In 1965, the KNC had eight self-supporting churches among 11 churches which had started before 1955 (Kong 1970:116). However, this plan was not carried out continually.²⁸

The KNC planted 32 new churches through the '91 program. The KNC supported the new churches partially. The church planters whom I interviewed determined not to change their minds on account of financial crisis because they were sure that they were called by God to plant his church. The church planters may know about the early church planters who suffered and died in the midst of toil and financial crisis and yet never gave up church planting work. They learned to trust God in times of trouble (Bong Rin Ro 1983:168).

Nevius (1958:16) argued that the employment system tends to stop the voluntary work of unpaid agents. Nevius (1958:19) encouraged the native pastors to abide in the old calling.²⁹ Substantially the “three-selves” principle relies much on the “self-support” principle because the Mission actually needs a lot of money to plant new churches. My research shows that only seven out of 32 new churches are self-supporting. My suggestion is that the KNC may encourage the bivocational church planters to plant more “self-supporting” churches. According to Charles L. Chaney (1989:42), even today 50 percent of Southern Baptist pastors in Illinois continue to be bivocational. I saw many bivocational church planters in the Philippines. Why not the KNC? My second suggestion is that the KNC needs to adopt the house church model. Culvin Guy (1979:127) also suggests the model as one of the best models to surmount financial barriers. The financial situation of the KNC demands this model. The 32 new churches may overcome financial difficulties and hardships in such ways.

E. Indigenous Church Building

In Korea, the first Protestant church was planted in a small village, So Rai where Suh Sang Yoon, the colporteur, sold Korean Bibles. The church was built purely by Korean church members and they waited for baptism. Horace G. Underwood went there to baptize them. Suh Sang Yoon was baptized in Manchuria by John Ross and John McIntyre in 1876, before the first Presbyterian and Methodist missionaries arrived in Korea. The church building looked like a Korean traditional house. Don Owens observed this church building:

This tiny church, first in the Korean peninsula, demonstrated some of the distinctive aspects of the Protestant church in Korea. The congregation had built its own small building. Even though it was a humble meeting place (the walls were of mud and the roof was of straw), the congregation gave liberally in their offerings, and the church was self-supporting. The members of this congregation in systematic, itinerant evangelism efforts were establishing prayer cells in the surrounding villages. (1977:19-20)

The first Protestant church members built the indigenous church building which was culturally relevant to a Korean setting. Clark was quite right. Clark (1928:30) said, "It may be accepted that native Christians, without cost to the mission, will be able in any village community in any foreign field to provide a meeting place in which Church members may assemble." He went on to say, "It should be regarded as natural and proper that the meeting place of Christians be provided by the Christians themselves." The history of Korean Christianity shows that the KNC can build its church building in its own ways rather than Western style.

Only two churches among the 32 new churches have their own church buildings at this point, but I strongly encourage the churches to build their church buildings in the Korean style so that people may feel more like being in Korean homes, whether it is traditional or modern. One thing the KNC should know is that people are more important than buildings. The church is not a building but people who are called out by God to be his people.³⁰ But it is very important for the new churches to own their own church buildings. The churches without buildings must move somewhere else every year unless they can pay the increased rent fee.

Therefore, I suggest that the KNC should adopt the house church model in order to overcome the financial hardship. McGavran said:

to obtain marginal land and build a shack on it. Such a shack, made of odds and ends of lumber and roofed over with flattened tin cans, is the first chapel. As the congregation grows, better and better shacks are built, until at last a permanent church building goes up. (1980:328)

McGavran's observation affirms the house church model as the practical model to overcome the financial weakness. But I do not mean that every new church should be built by this model. Rather, I mean that the KNC can adopt the church planting model flexibly according to the situations. If the KNC is able to support the new churches financially, it can plant some new churches through other models.

F Indigenous Ministry

Church planting does not end with planting but needs growth. Follow-up programs should be enacted. The Holy Spirit will take care of the ministries of the new churches. The church planter Paul said, "I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3:6). Paul did not finish church planting until the churches he planted grew up to maturity. He wrote 12 letters to follow-up the church planting ministry. But what matters is how he ministered to the church after he planted it. He ministered indigenously to the different needs of the churches. He had continuous fellowship with the congregations. Charles Brock said:

There was advice, counsel, and material sharing seen in that special relationship. Members visited from church to church for reasons of encouragement, teaching, preaching, correction, and mutual sharing. (1981:35)

Indigenous ministry is a key factor for church growth.

The early Korean church practiced Bible studies in homes or the churches around the "1907 Great Revival" period in Pyoung Yang. I think the Home Cell Groups were already established before the Great Revival.³¹ The Bible study groups were indigenous from the beginning until now in Korea. Shearer said:

Not only did leaders have to be trained but they themselves demanded training. The first Bible classes in Pyoung Yang were scheduled for January of 1898. The missionaries invited twenty-five Korean Christians to attend, and so prepared for that many. In a response typical of the northwest at that time, the twenty came bringing with them more than seventy-five friends and relatives who brought their own rice, some coming a distance of one hundred miles to get all of the instruction that could be had. (1966:127)

Therefore, an indigenous church is more than the “three-selves.” It is because the Nevius Plan included Bible classes, church planting, evangelism, financing, and fellowship in order to meet the felt needs of the Korean people. Educational and medical work was also carried out under the Nevius Plan. The Korean people came to have a good image of Christianity. Therefore, church growth was like a wildfire in Korea.

Hunter (1987:160) argued that a church cannot grow without indigenous ministries. He suggested eight guidelines for indigenous ministries. Here they are summed up:

First, be sensitive to cultural factors. Second, identify with the people. Third, use their “heart” language. Fourth, use a style of clothing, church architecture, hymnody, worship setting, and liturgy to which the subculture can resonate. Fifth, employ appropriate response. Sixth, employ an indigenous style of leadership. Seventh, recruit and develop indigenous leaders. Eighth, encourage indigenous theologizing. (1987:160-172)

In general, these guidelines have been overlooked by the church leaders of the KNC. So Hunter’s guidelines show the direction to which the KNC should go in light of indigenous ministries. Indigenization must be a universal method for the kind of church that is willing to grow. As Hunter pointed out, John Wesley also indigenized Methodism. Wesley developed indigenous preaching, an indigenous hymnody, tracts and pamphlets, and plain language, identification with the people, and indigenous lay leadership to communicate and advance early Methodism (Hunter 1987:160). I have found little progress towards indigenization in the KNC. Particularly the church leaders of the KNC did not show any vision for an indigenous church as I pointed out earlier.

So, my hope lies in the new churches which were planted through the ’91 program. Interviews show that the new church planters have a strong eagerness to grow their churches radically even though they did not use the words “indigenous church.” They have come to realize why the KNC suffers from slow growth, compared with other churches. In this sense, I think KNTC should teach an “indigenous church” course in order that the KNC may get more indigenous church planters.

A young church planter said, “My vision is to have 70,000 church members and to send 700 missionaries to other cultures.” I pray that this vision will be translated into reality as an example for other Nazarene churches. I think he needs to do indigenous ministries in order to reach the enormous goal. In this sense, I strongly suggest that the KNC needs to apply Hunter’s practical guidelines selectively for the development of new indigenous churches.

G. Indigenous Theologizing

The "three-selves" are not enough for a church to become indigenous. Self-theologizing must be stimulated. The eternal Word of God was given to humanity within a specific culture. Harvie M. Conn (1984:229) said, "Theology as a process should be radically transforming reflection, the disciplined reflection/action of 'knowing God.' It is the encounter of truth with context." In other words, the continuous Word must become the particular Word. An indigenous theologian, John, wrote, "The Word became flesh and made his dwelling among us" (Jn. 1:14a). A self-theologizing church planter, Paul, wrote to the indigenous church in Philippi that Jesus obediently humbled himself (Phil. 2:5-11).

Church planters ought to be ready to answer the questions which people ask from their struggling situations. Korean Christians may ask questions such as the following: "Do we have to stop ancestor worship?" "How should we evangelize the secular people who believe that there is neither heaven nor hell?" Indigenous theologizing comes from questioning and answering as they interpret the eternal Word among themselves.

Charles R. Taber (1978:69-76) offered seven criteria for indigenous theology. Theology must be biblical, affirming the transcendence of God, Christocentric, prophetic, dialogical, open-ended, and subject to the Holy Spirit. Taber tried to put some limits on indigenization in theology because self-theologizing tends to be uncritical regarding relativism and syncretism. He argued that mission needs to indigenize theologies within these criteria. Taber said:

Let us not impose rigid limits on what our brothers and sisters are doing; not only because we do not have the power to enforce our judgments, but because we do not have the right. Let us, for our own blessing, try to understand what they are doing. (1978:77)

His argument is correct, since missiology affirms that Western theology is not universal. Furthermore, I think his criteria are applicable for the self-theologizing in Korea. They help to keep the balance of theologizing between liberals and fundamentalists.³²

The Korean Church developed minjung theology. It is a local theology which originated from reflecting on the biblical truths within Sitz im Leben. Minjung theology is a development of the "political hermeneutics of the gospel" in terms of the Korean reality (Suh 1981:17). Efforts are made by minjung theologians "to provide a framework of political theology which takes into consideration the socioeconomic and political history of Korea and the socio-political biography of the Christian koinonia in Korea" (Suh 1981:17). But one of the dangers of this theology is that it puts more emphasis upon political context than the text, that is, the eternal Word.

According to Taber's criteria of indigenous theology, minjung theologians' interpretation overlooks the dimension of personal salvation through Jesus Christ. Further, their interpretation neglects God's transcendence and the biblical truths. However, this theology has some strengths. First, it makes an effort to self-theologize. Second, it has a high view of culture and humanity. Third, it tries to make the gospel relevant to the society. Fourth, it checks the extreme spiritualization of the gospel. Fifth, it highly esteems human rights, justice, and peace.

The KNC needs to have more social concern for the poor, the sick, and the isolated. James' prophetic theological view is needed in the KNC. James said, "Go, I wish you well; keep warm and well fed,' but if he does nothing about one's physical needs, what good is it?" (James 2:16). I recall that a Nazarene pastor argued with me at an evangelism conference in Dallas, Texas in 1991. When I expressed the need for indigenous theologizing in the KNC, he complained about local theology. He neglected to consider its strengths and stressed only its weaknesses. The KNC needs to see far beyond its narrow boundary of "holiness." For example, the KNC must express the concept of holiness in Korean cultural forms. To do so, I must help the new church planters to see with "indigenous eyes." I want to help them do self-theologizing.

God's revelation has meaning only within culture. God wants to have a response from humans as God reveals himself through the culture. Culture is an effective medium for God's revelation. Effective church-planting work depends upon the guidance of the Holy Spirit and the work of church planters who are blessed with a deep appreciation of the diversity of cultures. If the KNC encourages the church planters to have a new vision of an indigenous church and they work hard on the basis of the indigenous principles which I have suggested in this paper, the KNC will become a truly indigenous church. Then the KNC will grow quantitatively, qualitatively, and organically.

In conclusion, I would suggest five practical guidelines to planting an indigenous church for the KNC:

- (1) The KNC needs to train the students of KNTC to have "indigenous church growth" eyes. It needs to offer an extension course on the "indigenous church" to the new church planters as well as the pastors of the established churches.
- (2) The KNC needs to show the church planters the clear vision to which they should progress in terms of indigenous leadership, evangelism, worship/music, financing, architecture, ministry, and theologizing.
- (3) The KNC should consider adopting the house church model as a strategic tool to overcome the lack of indigenous leadership, evangelism, finance, fellowship, and church building. But other models could be used selectively.

(4) The KNC should survey the target areas to discover the people's subcultures and their needs so that it can effectively minister to them. Indigenous ministry requires the KNC to be sensitive to the receptivity of the people.

(5) The KNC should allow the Holy Spirit to be at work in all aspects of an indigenous church. The church planters need to plant indigenous churches in accordance with the guidance of the Holy Spirit. Worship/music must be directed by the Holy Spirit.

The ultimate purpose of church planting is to glorify Jesus Christ through planting an indigenous church. My prayer is that the KNC will become a true indigenous church.

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NOTES

¹Bill Sullivan said, "An indigenous church is the church which is operating by the "three-selves" principle." Interview with him at the Headquarters of the Church of the Nazarene, International, in Kansas City (May 24, 1990).

²Hodges said, "The purpose of missionary endeavor is to establish indigenous churches" in his book, On the Mission Field (1953:9). He went on to say, "The three basic elements which make the church indigenous are self-propagation, self-support and self-government" (1953:17). But it is wrong according to William A. Smalley (1978:363) and Alan R. Tippett (1973:155).

³Kraft (1979:205) said, "The Bible provides for us a 'yardstick,' a 'plumb line,' or a 'norm' by means of which to measure other purported communications from God." He is concerned about syncretism as a result of the indigenous movements. Lamin Sanneh presupposed a freedom which the Holy Spirit entrusted upon Christianity as missionaries translate the Bible into many vernaculars (1989:27-28). He went on to say, based on this freedom of Christianity, "For all of us pluralism can be a rock of stumbling, but for God it is the cornerstone of the universal design" (1989:27). He affirmed that Christianity had radically expanded through translatability of the gospel on the basis of its given freedom and accepted plurality. However, my view is that syncretism which is possibly due to its freedom and plurality must be avoided for planting an indigenous church.

⁴Andrew F. Walls (1982:93-105) observed the shifts of the center of the church in the world as the Christian mission proceeded. The center of the church about AD 37 was Jerusalem. The center of the church about AD 325 was Nicea. The center of the church about AD 600 is Ireland. The center of the church about AD 1840 was Great Britain. By the 1980's the center was Africa. Whenever the center of the church has shifted, the church has had different culture. In every different culture, the gospel has been expressed in different cultural forms in which people understand the gospel clearly without distorting the crucial meaning of the gospel. For them, the crucial meaning of the gospel is "Christ is the crucified and risen Lord."

⁵Cf. Whiteman (1983:414).

⁶See Whiteman's definition of indigenization in his Melanesians and Missionaries (1983:415). He said, "The development of an indigenous Christianity is a process whereby an initially foreign message is accepted, taking on a form that is more compatible with the cultural context of the receptors." His definition offers a clear understanding of indigenized Christianity.

⁷Cf. Whiteman (1984:275-285). According to him, dynamic equivalence model, not formal correspondence model, facilitates planting an indigenous church in which new converts can move from the non-Christian quadrant on the religious axis, but remain within the indigenous sphere on the cultural axis as the early Christians remain Gentiles but still become Christians (Acts 15). See pp. 281-284. His diagrams assist clear understanding of various approaches in missionary advocacy.

⁸Cf. Gilliland (1989:24). He points out two undesirable consequences of uncritical contextualization. One is that it introduces foreignness and a "double standard" in the church. The other is that it leads to syncretism. Therefore he asserted that contextualization (or indigenization) demands judgment and discernment as well (26). Hiebert (1987:109) said, "A call for contextualization without an equal call for preserving the gospel without compromise opens the door to syncretism or relativism" in his article "Critical Contextualization," International Bulletin of Missionary Research (1987:104-111). Hiebert's term "critical contextualization" seeks to find metacultural and metatheological frameworks that enable people in one culture to understand messages and rituals from another culture with a minimum of distortion (1987:111). According to Hiebert (111), contextualization (or indigenization) is an ongoing process in which "the culture must constantly engage itself, a process that can lead us to a better understanding of what the Lordship of Christ and the kingdom of God on earth are about."

⁹The first missionary of the Presbyterian mission was Horace G. Underwood. The first missionary of the Methodist mission was Henry G. Appenzeller. They arrived in Korea at the same time in 1885. See Paik (1970:108-110) for more details.

¹⁰After they graduated from Bethany Nazarene College, they pastored at Fairbury, Nebraska, when they dedicated themselves for missionary service and were placed under general appointment. They were assigned to Korea according to the request of Rev. Robert Chung who organized the KNC before this missionary couple came to Korea. See Parker (1988:313) for further information.

¹¹Monthly Report (November 30, 1990) of the program committee of the KNC.

¹²C. Peter Wagner, Church Planting for a Greater Harvest (Ventura, CA: Regal Books, 1990), pp. 60-62.

¹³Interview with Yong Pyo Hong on November 9, 1992. See also The History of Korea Evangelical Holiness Church (Seoul, Korea: Korea Evangelical Holiness Church Press, 1992), pp. 258-259.

¹⁴Robert Chung was converted at the age thirteen by the influence of his grandfather Kang. He assisted a missionary in evangelism with Kang. He went to the U.S.A. and studied at Asbury College under Dr. H. C. Morrison. He assisted Morrison after he studied for nine years by giving testimonies to American churches. Finally, he returned to Korea and organized the KNC. He became a well-known evangelist in Korea. See Donald Owens (1957:11-19, 43-53).

¹⁵Korean churches usually have an elder system regardless of denominations. The elder's job is not preaching but helping the pastor in ministering to the church members. The elder who is a representative of the congregation has the right to administer the church at least together with the pastor. People are very familiar with the elder system although this system is borrowed from the Presbyterian Church. However, the Nazarene pastors are not willing to recognize the elder system.

¹⁶See also Roland Allen, Missionary Methods: St. Paul's or Ours?, pp. 136-139.

¹⁷Cf. Hunter's To Spread the Power: Church Growth in the Wesleyan Spirit (Nashville, TN: Abingdon Press, 1987) for more details about indigenous ministries.

¹⁸Cf. Cho (1983:279-282)

¹⁹Cf. Green (1979:130). He said again, "Personal conversation was the main method by which the gospel spread in the early days" (126).

²⁰Cf. McGavran (New York: Friendship Press, 1955). Chapter three discusses in depth the people movements which occurred in the New Testament churches. See also his book, Understanding Church Growth (1970:223-224). He argued here that men and women become Christians easily and fast when the least change of race or clan is involved.

²¹Cf. John W. Hurston and Karen L. Hurston (1977:51). Further the authors pointed out twelve elements of the home cell units: the close fellowship, ready access to a caring, dedicated, and informed ministerial staff, an active contemporary faith, prayer specific to the needs of the people, systematic Bible study, the opportunity for laity to be involved in direct evangelism, the nurturing of a climate in which people are receptive to being baptized in the Holy Spirit, the creation of a climate open to the operation of spiritual gifts, the opportunity for people to intimately **experience themselves as part** of the body of Christ, the **mobilization of woman power, reinforcement of the types of giving already practiced in the church, call to responsibility.**

²²Cf. Cho (1981:64). He also said, "That is why we have real evangelism in our church! Our enthusiastic leaders are constantly bringing in unbelievers, and

after they have them, they are meeting their needs so well that very few are lost out the back door" (71). These words reconfirm that home cell groups are one of the most effective means of indigenous evangelism for church growth.

²³Cf. Wilson (1985:7). He described a shaman in the person of Hong mansin in his thesis. He said, "In the course of the gut (shaman's ritual), the shaman may be possessed by a series of gods and spirits representing the Mountain God (San Sin), General God (Changgun), Spirit Warrior (Sinjang), Officials (Taegam), ancestors (Chosang), to name only a few of the multitudinous pantheon that makes up the shaman's spiritual universe." (7). He goes on to say, "A 1969 survey of the outskirts of Seoul showed about 39 percent of the residents depended upon the shaman to cure disease or mishaps" (8). Wilson's survey shows how Christian healing in the Korean church is related to Shamanism. See also Clark (1981:211-213). Mutang (shaman) invites the spirits to come and eat the food prepared and persuade them to go away after eating, and then not to go back into the sick person. So the sick person gets well (213).

²⁴Cf. Burnett (1984:49) and Kraft (1979:263). Kraft said, "It (the incarnated word) sounds natural to them. It should have an impact upon them as equivalent as possible to that experienced by the original readers of the original writings in the original languages." The dynamic equivalence principle ought to be applied in every aspect of ministry such as preaching, teaching, and worship.

²⁵Hollenweger (1984:403-412) reported what he researched about Pentecostalism for twenty years. He observed five characteristics of Pentecostalism: (1) orality of liturgy, (2) narrativity of theology and witness, (3) maximum participation at the levels of reflection, prayer, and decision-making, and therefore a form of community which is reconciliatory, (4) inclusion of dreams and visions into personal and public forms of worship, and (5) an understanding of the body/mind relationship which is informed by experiences of correspondence between body and mind; the most striking application of this insight is the ministry of healing by prayer. He points out the outstanding features of Pentecostalism which is prevalent in Korea.

²⁶Cf. Friesen (1982:83-96) for more details about how to develop indigenous hymnody.

²⁷Friesen (1982:83-96) suggested some guidelines for indigenous hymnody. An analysis of the indigenous music system is needed at first. Then continuity of culture must be discovered. The indigenous Christians are the final arbitrators of what is acceptable in the ethnohymnody. Missionaries are catalysts/trainers/performers. These guidelines could be applied for the development of ethnohymnody for the KNC.

²⁸The minutes of the 5th District Assembly (1960), p. 36.

²⁹McGavran (1980:375-377) summarized what Nevius talked about his indigenous principle:

- (1) Let each convert abide in the calling wherein he was called.
- (2) Trust unpaid lay leaders.
- (3) Let the churches meet in the homes of the members, or let them build a meeting house on their level, belonging to them.
- (4) Let the churches be supervised by paid evangelists or helpers and by the missionary himself.
- (5) Give extensive training.
- (6) New churches are planted by existing churches.

³⁰Cf. Green (1979:118). He said, "The church in the first century grew rapidly and effectively without the aid of two of our most prized evangelistic assets, mass evangelism and evangelism in the church building. They used the home. Why don't we learn from them?" This statement challenges the new church planters not to be discouraged because of no church buildings. See also McGavran (1980:329). He said, "The building bottleneck cannot be eliminated by concentrating on it alone. What must be found is a more effective way of winning men and women to Christ in the city. As soon as this is done, the building problem will be more than half-solved." The new church planters should focus their efforts on indigenous evangelism which is based on people's social networks.

³¹Cf. Shearer (1966:128). In 1907, there were 907 enrolled students in men's winter Bible classes. "He pointed out some features of these Bible Classes." First, it attracted non-Christian relatives and friends. Second, the large numbers kept these classes rigidly focused on the Bible. They did not teach western culture or English. Third, there were national teachers as well as missionaries. Fourth, these Bible classes gave a firm biblical foundation to the great revival of 1907.

³²Cf. Newbiggin (1989:133-137). He asserted that we should evangelize the Gospel in words and deeds, avoiding the danger of extremism. He said, "It is clear that to set word and deed, preaching and action, against one another is absurd" (137).

NEWSSHORTS

Perhaps it is appropriate that each issue of "The Mediator" include a brief summary of recent happenings that will serve as a time capsule of significant events as the volumes of this journal multiply. In this inaugural version, we highlight some of the major events of the past eighteen months.

Alumni Elected to Presidencies of Schools in Region

Three alumni of APNTS have been elected to the presidencies of the National Bible College in their home countries. Santosh Dongerdive serves as president of Nazarene Bible College located in Washim India. During January 1995, Peniperite Fakaua was installed as president of Samoa Nazarene Theological College and James Wambrauw was inaugurated as president of Sekolah Tinggi Theologica Nazarene (Indonesia).

BOARD OF TRUSTEES EXPANDING

In recent action, the Board of Trustees has taken steps to enlarge itself and to increase its multinational composition. Implementation is in process and must be coordinated with other structural changes of the Region. It is anticipated that changes will be finalized at the time of the Regional Conference in August 1995.

CURRICULUM REVISION

Faculty members, working in their monthly meetings, in special committees, and in a two day workshop, have been revising the APNTS curriculum. Strong importance has been placed on stressing an international philosophy of education, on emphasizing integration, transformation, and character formation, and on balancing the academic, applied, and affective aspects of ministerial preparation. The new catalog will take effect with the start of the 1995-1996 school year in July.

BRECKENRIDGE CONFERENCES

Over the past number of years, consultations have been held in Breckenridge, Colorado USA on the topic of Clergy Preparation. Participants have included faculty members and administrators, pastors and District Superintendents, laity and denominational leaders. They have wrestled with the content, delivery systems, and outcomes that should guide the preparation of ministers for the Church of the Nazarene. While the avowed focus of these conferences is to deal with issues facing the North American Church, the clearly-stated intention to change the Manual of the church makes any changes of extreme importance to the worldwide church -- every educational institution, every Board of Ministerial

Studies, every minister and student -- every all must abide by the Manual. John Nielson has been a participant in all but one of these meetings in order to monitor the discussions and to speak for the interests of theological education outside the North American arena. It appears that out of these conferences there is a growing sense of collegiality, a strong emphasis on a curriculum that integrates being, knowing, and doing, and a push toward continuing education requirements.

DR. OWENS ADDRESSES GRADUATES

The commencement speaker for 1995 was Dr. Donald Owens, founding president of APNTS. He was chosen to lead the development of the Seminary during the late 70's and served one year as president after classes began before concentrating on the other half of his dual assignment as Regional Director. Dr. Owens is completing his two-year term as Responsible General Superintendent of the Asia-Pacific Region. This is Dr. Owens' first visit to the campus since resigning as Regional Director.

VISITING AND ADJUNCT PROFESSORS

The Seminary has been strengthened by the services of adjunct and visiting professors who have broadened the courses offered by APNTS and who have enriched the student body with their varied perspectives. During these eighteen months, the following persons have served:

Visiting Professors

- Dr. Lou Campbell - Communications
- Dr. Terry Baldrige - Music
- Dr. James Edlin - Old Testament
- Dr. Judith Enns - Communications
- Dr. Hitoshi Fukue - Sociology of Religion
- Dr. Charles Gailey - Anthropology
- Dr. Julie Macainan - Christian Education
- Dr. Barry Ross - Old Testament

Local Adjunct Professors

- Rev. Ayo Adewuya - Biblical Studies
- Dr. Carol Herrmann - Christian Education
- Dr. Rex Reyes - Christian Education
- Mr. Jason Hallig - N.T. Greek

ATA RE-ACCREDITATION

The visit of the accrediting team of the Asia Theological Society in November 1994 resulted in a favorable report and the re-accreditation of the Seminary for another five years. APNTS is also accredited by the Association for Theological

Education in South East Asia and the Philippine Association of Bible and Theological Schools. It is also recognized by the Department of Education, Culture and Sports of the Philippine government.

ATESEA GRANT

The Association for Theological Education in South East Asia recently announced that it had recommended APNTS be approved for a grant of \$1,800 -- \$800 for visiting professors and \$1,000 for support of the library -- for the 1995-96 school year.

COMMUNICATIONS MAJOR INAUGURATED

APNTS recently inaugurated a concentration in Mass Communications within the Master of Arts in Religious Education program. The Seminary is moving as rapidly as possible toward approval of a Master of Arts in Mass Communication. Integral to this program is the Asia Pacific Regional Communication Center that has been located on the campus through the cooperation of World Missions Radio, the Asia-Pacific Regional Office, and APNTS. This audio-video studio is managed by Doug Flemming.

APNTS CONTINUES INVOLVEMENT WITH AGST

As a founding partner of the Asia Graduate School of Theology, APNTS continues to be involved in the programs offered by this consortium that operates under the Asian Theological Association. AGST is seeking incorporation and expects approval by the Philippine Department of Education, Culture and Sports. AGST will begin a new cycle of courses in June leading to the Th.M. Degree in New Testament and will be offering other Th.M. and Doctoral programs.

FACULTY ACTIVITIES

Dr. Abraham Athialy, Dean of Students and Associate Professor of Pastoral Theology taught a summer course in Evangelism and Church Growth at Visayan Nazarene Bible College in Cebu, Philippines.

Dr. Dean Flemming, Professor of New Testament, recently presented a paper at APTS in Baguio, Philippines as part of the Walter Kaiser Lectureship Series. Dr. Flemming worked on a writing project during the summer of 1995. He also taught a course for Nazarene Theological College in Brisbane, Australia and gave a one week course and seminar at Samoa Nazarene Theological College. Dr. Flemming also serves as Director of Spiritual Life for the Campus.

Drs. Wilfredo and Lourdes Manaois spent the summer on a brief leave in the U.S.A. They conducted revivals for Filipino congregations in Hawaii during their travels. Dr. Lourdes Manaois recently received the Ph.D. degree in

Educational Curriculum and Supervision. Dr. Wilfredo Manaois is completing an additional doctoral program -- Ph.D. in Asian Studies. Both have written theses tied to their work at APNTS. Dr. Mr. Manaois recently presented a paper to the Association of Instructors of Christian Education in the Philippines.

Dr. Floyd Cunningham continues to work on revisions to the curriculum and catalogue. He is also developing programs whereby APNTS can support other Nazarene schools in the Region. His article on the history of the Church of the Nazarene in Japan was published in the Wesleyan Theological Journal. He is completing a book on the History of the Church of the Nazarene in Asia. As Academic Dean, he also serves as Officer in Charge during the President's trips for fund-raising or representation of the Seminary.

Mrs. Stephanie Leupp is working with the computerized Library system at the Seminary to help organize and catalogue the Library for Samoa Nazarene Theological College. Building on the data base of the Seminary Library, she will provide materials for the Samoan Library along with procedural manuals. She and Rod welcomed Rebecca Louise Leupp in May.

Dr. Roderick Leupp has written several book reviews and will soon revise his trinity manuscript for publication.

Mrs. Anelia Bugaay, Librarian, is working to complete her thesis in order to graduate with the Master of Library Science from the University of the Philippines.

Dr. John M. Nielson recently presented papers to the Association of Instructors of Christian Education in the Philippines and to PABATS. Both papers were published by those associations. During the summer of 1995 he attended the next Breckenridge Consultation in Colorado, U.S.A. and the Special Study Program on "Institutional Development for Theological Education in the Two Thirds World" to be held in Oxford, England. Speaking responsibilities on behalf of APNTS have taken him to Samoa, Australia, Korea, Japan and Thailand.

Mrs. Janice Nielson continues her focus on women's and children's ministries throughout the seminary community.

Dr. Dwight Swanson recently joined the faculty from European Nazarene Bible College. He will teach in biblical studies, especially Old Testament.