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# MISSION FIELD EDUCATION IN CEBU, PHILIPPINES

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## I. Introduction

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

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

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

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<sup>1</sup>Korea Nazarene University, *Catalogue 2000-2001*, 6.

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

## **II. What is Mission Field Education?**

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

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<sup>2</sup>Korea Nazarene University, *Catalogue* 1998, 133-36.

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

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

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

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

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

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

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

<sup>6</sup>Asia-Pacific Nazarene Theological Seminary, *Catalogue* 1999-2003, 85.

him, missiology struggles to live between two radically different ends of a continuum as follows.<sup>7</sup>

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

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

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

<sup>8</sup>Alan Tippett, *Introduction to Missionary Theory* (Pasadena, CA: William Carey Library, 1987), xiii.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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<sup>14</sup>Interview with Jun Montecastro, former District Superintendent of Central Visaya, Philippines, at Mablo Church of the Nazarene on May 20, 2001.

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

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

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

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

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

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



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

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

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

<sup>19</sup>George G. Hunter, *To Spread the Power* (Nashville: Abingdon Press, 1987), 79-80.

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

<sup>21</sup>Ki Young Hong, "Church Planting in the Korean Nazarene Church: An

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

#### **IV. How is the Course Taken?**

##### **A. Preparation**

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

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

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

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

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

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

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<sup>24</sup>Tim Gibson, Steve Hawthorne, Richard Kregel, and Kn Moy, *Stepping Out: A Guide to Short Term Missions* (Seattle: YWAM Publishing, 1992), 129-32.

<sup>25</sup>Jane Ives, *Transforming Ventures* (Nashville: Upper Room Books, 2001), 49-53.

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

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

## **B. Practice of Mission**

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

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

<sup>27</sup>Ives, *Transforming Ventures*, 152-53.

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

- 1/5 Arrival in Cebu
- 1/6-10 Renovation Work at Mablo Church of the Nazarene (Painting, Tearing Down of Old Fence, Remodeling of Altar, and Cleaning).
- 1/11 Worship and Children's Ministry
- 1/12-13 Visiting Baculayon Church of the Nazarene and Retreat at Beach
- 1/14-15 Home Visitations for Evangelistic Crusade (Distribution of Tracts)
- 1/16-18 Evangelistic Crusade at Liloan town
- 1/19 Leaving for Manila
- 1/19-25 Mission work in Manila

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

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

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<sup>28</sup>Letter of December 8, 1997, from Byunggi Kim to Ki Young Hong.

<sup>29</sup>Mission Field Education Report of January 30, 1998, by Ki Young Hong.

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

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

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

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

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

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

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

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

### **C. Mission Report Service**

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

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

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

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

## **V. What Results are Expected?**

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

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<sup>34</sup>The Trinitarian God is at work among the people to whom missionaries are called to serve through the Gospel message. The message can convert the people and transform.

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



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

### **A. Cross-Cultural Experience**

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

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<sup>36</sup>Kenneth J. Collins, “John Wesley’s Concept of the Ministerial Office,” *Wesleyan Theological Journal*, 23 (Spring-Fall 1988), 118.

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

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

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

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

## **B. Practical Education**

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

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

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

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

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

### **C. Incarnational Ministry**

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

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

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

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

<sup>43</sup>Viv Grigg, *Companion to the Poor* (Manrovia, CA: MARC, 1990), 39.

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

#### **D. Holistic Approach to Mission**

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

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

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

<sup>46</sup>Donald Senior and Carroll Stuhlmüller, *The Biblical Foundations for Mission* (Maryknoll, NY: Orbis Books, 1983), 283-84.

<sup>47</sup>Donald A. McGavran, “Missiology Faces the Lion,” *Missiology: An International Review* 17/3 (July 1989): 335-52. According to McGavran, the essential

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

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

### **E. Oneness in Christ**

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

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

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

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

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

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

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

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

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<sup>51</sup>Asia-Pacific Nazarene Theological Seminary, *Catalogue* 1999-2003, 7-8.

<sup>52</sup>Interview with Jojo Ano-os at VNBC on April 27, 2001.

<sup>53</sup>Ajith Fernando, “Missionaries still needed—but of a special kind,” *Evangelical Missions Quarterly* 24/1 (January 1988): 19.

## VI. Conclusion

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

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

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

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<sup>51</sup>Church of the Nazarene, *Core Values* (Kansas City: Nazarene Publishing House, 2001), 1.

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

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

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

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



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

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