

FEAST/APTS IN RETROSPECT PART 1: THE MANILA YEARS (1964-1986)¹

By Dave Johnson

Introduction

The Asia Pacific Theological Seminary (APTS) was birthed out of a vision for training leaders. The Assemblies of God USA, from its inception in 1914, held the training of leaders as a high missiological priority. Nowhere was this truer than in the Asia Pacific region where, by 1960, sixteen three-year Assemblies of God Bible institutes helped to fulfill this goal. Most were directed by missionaries who wanted to turn them over to local leaders, but few Asians had the academic qualifications for the task.²

Other issues also brought the need for advanced education to the foreground. As the number of theological training institutions multiplied, so did the need for trained faculty. Some churches were also experiencing “brain drain” when they sent their students to America to study and the students did not return home or when they went to a non-Pentecostal seminary and changed their doctrinal views. Finally, in the broader world of Asia Pacific, higher education was seen as a valuable and important pursuit, perhaps due to the nationalism that swept the region in the post-colonial era following World War II.

¹ Much of the basic information for these two articles is drawn from my book, *Led by the Spirit: The History of the American Assemblies of God Missionaries in the Philippines* (Pasig City, Philippines: ICI Ministries, 2009), 133-144, 303-340, 523-537. The foundational research for that work is also used here. This book and William Menzies and John Carter’s book *Zeal with Knowledge* (Baguio City, Philippines: APTS Press, 2004) give a fairly comprehensive history of FEAST/APTS’ history, which I will not attempt to replicate here.

² William Menzies and John Carter, *Zeal with Knowledge*, (Baguio City, Philippines: APTS Press, 2004), 9.

In response to these trends, the AG missionaries in the region responded positively to a proposal put forward by Maynard Ketcham, the regional field secretary (later regional director), that a school be created that would offer a bachelor's degree and, in time, masters and doctoral programs. The school was originally named the Far East Advanced School of Theology (FEAST).

Laying the Foundation

Ketcham took the lead in getting the school off the ground, beginning with the important issues of the right people, the right location and sufficient funding. He invited his friend, Harold Kohl, and his wife, Bea, former missionaries who were pastoring in the States at the time, to head the new institution. Manila was the ultimate site chosen because of its easy accessibility by air, cheaper living costs compared to other Asian capitals and wide use of English, the *lingua franca* of FEAST/APTS. English was chosen because most textbooks and research materials were in English and because it was the language of Asia's educated. A common language would also promote a sense of community and collegiality on campus.³ Space was found on the campus of Bethel Bible Institute (now College), a school owned and operated by the Philippines General Council of the Assemblies of God (PGCAG).

Kohl proved to be a good choice for president. For Kohl, shaping the church of the future called for utilizing the opportunities and resources to mold those being trained today.⁴ He was convinced that training leaders was critical to world evangelization and considered the effort to accomplish this goal a good investment.⁵ He also had an excellent grasp of what Pentecostal education should look like, a balance between spirituality and scholarship, noting that one without the other was out of kilter.⁶ The school's original motto, *Zeal with Knowledge*, succinctly reflected Kohl's philosophy. Apparently Kohl was successful in maintaining this balance. When the school celebrated its fortieth anniversary in 2004, one of Kohl's successors publicly

³ Menzies and Carter, 16.

⁴ Harold Kohl, "Developing a Minister," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, 17-26, (Baguio City, Philippines: APTS Press, 2004), 17.

⁵ Harold Kohl, "Why Support Foreign Bible Schools," *Pentecostal Evangel*, September 8, 1968, n.p.

⁶ Harold Kohl, "Why Support Foreign Bible Schools," *Pentecostal Evangel*, September 8, 1968, n.p.

commended him for his passion both in academics and Pentecostal praxis.⁷

Many American Pentecostals at the time were leery of education, in part due to a flawed applied eschatology that held that since Jesus was coming soon, time used for training was wasted. Kohl responded by saying that evangelism and discipleship went together and that caring for converts required trained pastors in order to grow strong churches. He went on to say that one could shape the future of the church by developing young leaders today.⁸

The selected location also proved to be advantageous since many of the faculty teaching at BBI were also available to teach at FEAST. Three Filipinos also joined as faculty and staff. One of them, Trinidad Esperanza (later Seleký), gave over twenty years of faithful service to the school and greatly endeared herself to those who worked with her. Dozens of missionaries, too many to name here, from America, New Zealand and many of the Asia Pacific nations, also came and went over the next fifty years. All would leave their mark, although not all would finish well at the school.

The new school also shared BBI's library, since it originally had none of its own. For four years, Kohl actually served as president of both institutions. Since the initial FEAST classes were small, graduation was also jointly held, reflecting the nearly symbiotic relationship between the two schools. When FEAST opened its doors in 1964, it may have been the first graduate level institution of the Assemblies of God anywhere in the world.

The philosophy of the original leadership is critical to the foundation of any theological institution. A closer look at Kohl's convictions provides us with insight on the original vision and goals of APTS:

The entire learning environment of the Bible school should be organized and geared to the basic task of shaping the character, intellect, and behavior of the students. The school is a furthering agent that assists the students in the development of biblical, intellectual, and spiritual integrity. It

⁷ Everett McKinney, "Reflections of a Past President," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, ed. A. Kay Fountain, 27-31 (Baguio City, Philippines: APTS Press, 2004), 29

⁸ Harold Kohl, "Developing a Minister," in *Reflections on Developing Asian Pentecostal Leaders: Essays in Honor of Harold Kohl*, 17-26 ed. A. Kay Fountain (Baguio City, Philippines: APTS Press, 2004), 23.

should aid the student in the clarification of his values and in the deepening of his internalization of biblical values and imperatives. The school should help the student toward his goal of becoming an exemplary stable spiritual character.

Shaping the minister includes guiding him towards proficiency in study skills, hermeneutical skills, communication skills, and human relations skills. These are necessary for him to be an effective shepherd of souls and communicator of the Bible message with its applications to practical and successful Christian living.

The Bible school must effectively shape the heart, the head, and the hands of its students. As a body of God-anointed teachers, the school is the chief agency in the shaping of a minister. Proverbs 27:17 states, 'Iron sharpens iron, so one man sharpens another.'⁹

In reflecting how this should be accomplished, he added:

Teachers must embody and exemplify the truths they teach. Their characters and constant conduct should serve as patterns to be followed by the students in the shaping of their persons for their God-appointed vocations.

This leads to another idea. How can teachers be real models if they are seen only in the structured sessions of the classroom? To be ministerial models, teachers must have high visibility before their students. They must be seen in their total roles as men and women of God. This involves their lives on campus, in the chapel, in Christian witness and practical ministry. *Students must have opportunities to observe them in action.* Teachers may not secrete themselves from their students, appearing only at formal encounters, if they are to truly shape the developing ministers. Teachers must not only be *audible* in the classrooms, they must be *available* to provide unstructured interaction with the students. The shaping task is not achieved by simply covering the course syllabi. It requires the additional learnings [sic] in the syllabus of life.¹⁰

⁹ Kohl, "Developing a Minister," 19-20.

¹⁰ Kohl, "Developing a Minister," 21-22.

FEAST began with seven objectives. Not surprisingly, these bear the distinct imprint of Kohl's philosophy. With the exception of number six, which Julie Ma covers elsewhere in this edition, these goals be used as a camera lens through which to view the seminary's growth and development:

1. To encourage fidelity to God's written word and increased spiritual development in faculty and students.
2. To develop excellence in Christian ministry.
3. To establish a center from which to help elevate ministerial/theological education throughout the Asia Pacific region.
4. To establish a series of locations in the region as extension centers of FEAST "to bring the school to the students."
5. To educate and train a much-needed core of able teachers and administrators for the Bible schools in the region.
6. To assist God-called men and women in developing their gifts and talents for pastoral, evangelistic, missionary and leadership ministries in their national churches.
7. To create opportunities for cross-cultural understanding and international friendships that would lead to greater interaction and cooperation in joint ventures for the strengthening and expansion of Christ's church in the affected region.¹¹

This will be done by studying the writings of the past presidents, as well as others, and personal reflections, mostly recorded in Part II, of some of the administrators and faculty members who have been at the school for at least ten years.

The Early Years (1964-77)

FEAST opened with six students, all Filipinos, since government red tape had stopped other countries from sending their people. This changed the following year and other students were able to come, which increased the enrollment. Classes met wherever they could find space, including Kohl's office at BBI, until a suitable building could be constructed a year later.¹² Originally, two years were needed to complete a bachelor's degree (B.Th.) due to academic

¹¹ Menzies and Carter, 16-17.

¹² Menzies and Carter, 19-20.

deficiencies in the three-year Bible school curriculum in the schools from which they had come.

Pioneering the new academic institution was hard work requiring long hours, great patience and unusual flexibility, especially when nearly everyone had to take on multiple responsibilities in order for the school to excel. Slowly but surely, with much prayer and sacrifice, FEAST grew and matured. In his report to the board of directors for the school year 1973-74, then President Jim Long, who had been the administrative dean until he succeeded Kohl in 1973, wrote that ninety-two percent of the graduates were serving in key leadership positions in the Asia Pacific and Pacific Oceania parts of the world.¹³ By 1978, the school could report that five of its graduates had received missions appointment, presumably to other parts of Asia, from their sending bodies.¹⁴

By 1973, FEAST was ready to expand by opening up extension campuses throughout the region, in accordance with its original sevenfold purpose. In January of that year it held a consultation, hosted by Wesley Hurst who had replaced Maynard Ketcham as the field secretary for the Far East in 1970. Recognized leaders from both the United States and Asia attended. The major issue at hand was the fact that the curriculum at the Bible institutes was not standardized, making it more difficult for many students to enter FEAST or requiring them to take extra courses at FEAST to make up for their deficiencies. In the end, most of the schools agreed to standardize their curriculum with FEAST serving as the coordinating center.

The degree to which this standardization was achieved is beyond the scope of this article, but standardizing the curriculum helped FEAST to achieve the long-held dream of establishing extension centers throughout the region. Jim Long and George Batson, who had become FEAST's academic dean after pastoring in Maryland, set up the extension program. Long contacted US Bible schools requesting assistance from their faculty to teach extension courses. Many responded positively.¹⁵

The first extension to open was in Kuala Lumpur, Malaysia. Extensions in Hong Kong, Japan, Korea, Singapore, Indonesia and Fiji soon followed. By 1977, hundreds of students in these countries had

¹³ James W. Long, *Interim President's Report for 1973-74*, unpublished document, n.d., n.p.

¹⁴ Everett L. McKinney, *President's Report, 1978-79*. Unpublished document, n.d., 2.

¹⁵ John Carter, email to the author, October 1, 2013.

studied a total of thirteen courses.¹⁶ Numerous extensions have opened and closed over the years, depending on the rise and fall of demand in the various locations. However, FEAST/APTS has continued to maintain a strong commitment to providing sites where they are requested.

Batson, who was the first regular faculty member to hold a doctoral degree, proved to be a pivotal figure in the seminary's development. Not only did he help pioneer the extension program, he also instituted policies for the library, which Bea Kohl had started, that guided the development of this important component for achieving academic excellence during the next twenty years.¹⁷¹⁸ By 1978, the library had expanded to 5,000 volumes.¹⁹

Growth and Expansion (1978-86)

In 1978, Batson also instituted the first master's degree programs. Two degrees were offered in the beginning, one in theology and the other in religious education. More programs were added over the ensuing years, including a masters of divinity degree in various fields of study which equipped the Bible institutes with qualified faculty so they could add the fourth year to their own schools. FEAST then gradually dropped the bachelor's program, first at the main campus and later at the extensions, completing the process in the early 1990s.²⁰

In 1978, Everett McKinney replaced Jim Long as president of FEAST. McKinney, with his wife, Evelyn, and two sons, had been serving at Immanuel Bible Institute in Cebu since 1969. Noting the exploding population in Asia, McKinney clearly understood that Western missionaries alone could never reach all of the people for Christ. Training workers, he felt, was the key to the long-term growth and health of the church.²¹ Along with Kohl, McKinney was also convinced of the need to balance academics and Pentecostal spirituality. He was also well aware that training future ministers called for a lot of hard work and was not accomplished overnight.²²

¹⁶ Menzies and Carter, 40.

¹⁷ Everett and Evelyn McKinney, email to the author, April 29, 2008.

¹⁸ Gary Flokstra, email to the author, August 5, 2008.

¹⁹ Menzies and Carter, 42.

²⁰ John Carter, email to the author, October 1, 2013.

²¹ Everett L. McKinney, "Leadership Training at FEAST," *Mountain Movers* (August, 1982), 4.

²² Everett L. McKinney, "Reflections of a Past President," in *Developing Leaders....* "

Because of his position as president and also because even after his presidency he and Evelyn have been continuously involved in FEAST/APTS to the present day, his perspective of FEAST's objectives, which he presented to the board of directors for the year 1978-79, is worth quoting at length:

1. To provide an advanced school of theology to serve the constituency of the Assemblies of God, although other students sympathetic and in harmony with the doctrinal position of the school are permitted to enroll.
2. To provide a truly Pentecostal and deeply spiritual environment that will enhance the student's development as a man of God and give him an appreciation of the importance of worshipping God in spirit and truth.
3. To provide a Christ-centered, biblically-oriented curriculum in theological studies that prepares the student for more effective preaching and teaching of the Word of God in harmony with Pentecostal and Assemblies of God doctrine.
4. To provide a curriculum that is designed to assist the student in acquiring knowledge and skills he may employ without the aid of a large personal library in pastoral, teaching, and administrative ministries.
5. To provide a curriculum that prepares the student for a more effective teaching ministry in Bible schools and colleges.
6. To provide training and skills in the use of the original languages of the Bible for higher levels of biblical exposition and theological endeavor.
7. To provide a curriculum in Christian education for those serving as directors of Christian education in the local church or on the national and district level.
8. To provide training for those engaged in administrative or leadership capacities in churches or Bible schools.
9. To provide academic excellence that will encourage the development of skills in research and discriminatory [critical] thinking.²³

In comparing these to the original goals stated in an earlier part of this paper, McKinney placed a heavy emphasis on curriculum development. This is understandable in his context of phasing out the

²³ Everett L. McKinney, *President's Report, 1978-79*, unpublished document, n.d., 4-5.

bachelor's program and inaugurating the master of arts and master of divinity programs. McKinney gave particular attention to preparing students to function in Christian education and Bible school training programs, which was consistent with his stated conviction that training Asians for leadership was the key to evangelizing Asia. What he did not mention, however, is the extension program and the objective of building an international community, suggesting that perhaps not all of the original objectives were on the front burner all of the time. At the same time, McKinney's commitment to train Asians all over Asia is well reflected in his later service as the director of extension education and he and Evelyn's ongoing itinerant international teaching ministry.

The value of the focus on training can be seen in McKinney's report to the missionary body for the years 1977-81 when he noted that of the FEAST graduates during that time, thirty-six percent were involved in Bible school ministry, thirty percent in pastoral work and fourteen percent were involved in Christian education, totaling eighty percent of the graduates for that period. Another eighteen percent were involved in pursuing further education or other ministries.²⁴ That one half of the graduates were involved in education reflects McKinney's emphasis.

Upgrading and Asianization

In January, 1984, FEAST conducted a major consultation that produced a number of important recommendations, although not all are germane to this study. The impetus for the consultation and recommendations that followed appears to be FEAST's pursuit of accreditation with the Asia Theological Association (ATA), whose endorsement was important to the school being recognized by outsiders, particularly potential students. One of the requirements for accreditation was the proper academic credentials of the faculty. All faculty were to hold a degree at one level higher than the level at which they were teaching. To teach at the MA or MDiv level, for example, one would need to hold at least a master of theology or doctoral degree. For the American AG missionaries on campus, the consultation recommended that the AGWM²⁵ provide the time and opportunity for

²⁴ Everett L. McKinney, *Far East Advanced School of Theology: Historical Review and Future Projections*, unpublished document, December 28, 1981.

²⁵ The foreign missions arm of the Assemblies of God USA was called the Foreign Missions Department (FMD) until 1972 when it became the Division of Foreign Missions (DFM). In 2001, the name was changed again to Assemblies of God World Missions

the missionaries to upgrade their degrees. Should the missionaries be unable or unmotivated to do this, the consultation recommended that they be requested to take assignment elsewhere. It appears that most of the faculty upgraded.

Regarding Asians, the consultation called for the development of Asian faculty. First, this reflects the natural outworking of FEAST's goal to train Asians to reach Asians. The second motivation, which appears to have been the primary concern of the consultation participants, was that the ATA required at least fifty percent of the faculty to be Asian in order to be accredited—a standard that FEAST did not meet at the time. The Asian faculty members that had served there up to this point were only a few, Trinidad Selekty, Lorenzo Lazaro and Eli Javier from the Philippines and Koichi Kitano, a Japanese national who, with his wife, Ellen, were serving under appointment from the US AG.

The consultation laid out the parameters for what came to be known as the Faculty Development Program, which actually started in 1983, to help faculty members, particularly Asians, get their doctorates. The selection process for participation in the program called for involving leaders from the General Council of the proposed faculty members, looking at the long-term needs of FEAST and considering the spiritual maturity and proven ministry record of any applicant.²⁶ Wonsuk Ma, a Korean missionary who, along with his wife, Julie, had graduated from FEAST, and had already joined the faculty, was selected as the first participant along with American faculty members Bob Menzies and Gary Long.²⁷

The consultation recognized that finances would be a great challenge in accomplishing this program. They proposed that meeting this need could and should be done by partnering with the General Council bodies of the participants. Since many Asian missionaries came from less developed nations, scholarship funds and other types of subsidies were used to augment the fund. From this point on, nearly all Asian faculty members were sponsored through this program, received their masters at FEAST/APTS, went elsewhere, to this point, for their doctorates and then returned to give many years of fruitful service.

Another significant development coming from the consultation was the Asianization of the school's board of directors. To

(AGWM). I have opted to use the term AGWM throughout these articles to avoid confusion.

²⁶ *Summary of Recommendations*, FEAST consultation, January 2-6, 1984.

²⁷ John Carter, email to the author, October 1, 2013.

this point, the Foreign Missions Committee (FMC) of the AGWM had served as the board and provided the vast majority of financial support and the majority of the faculty and administrators for the school. While the Asianization of the board had been AGWM's long-term dream, the main motivation at this point was to comply with the ATA's accreditation requirements.

The consultation recommended a two-step process that called for an interim board to begin functioning immediately and a permanent board to be put in place later. The interim board would include representatives from the following countries: Burma (now Myanmar), Hong Kong, Indonesia, Japan, Korea, Malaysia, the Pacific Islands (which actually included several General Councils), Philippines, Singapore, Taiwan and Thailand. While the AGWM would have several representatives and the president of FEAST would be an ex-officio, non-voting member, the AGWM's role would be much smaller.²⁸ The interim board would meet annually and handle all of the functions of the board in successive stages, which included writing the constitution and bylaws, in preparation for the permanent board. The interim board began in September, 1985, and the permanent board was finally seated in 1989.

Implementing the consultation's recommendations went a long way towards successfully achieving ATA accreditation.

Transition at the Top

In the later part of 1984, the McKinneys felt that God was speaking to them to resign as president of the school and begin a Bible teaching ministry that would take them all over Asia and Europe. As he had done when he had left the presidency at Immanuel Bible Institute (now College) in Cebu, McKinney advocated that it was time for an Asian to take the helm of the school.²⁹

Apparently, however, the board of directors did not agree and appointed William (Bill) Menzies as interim president. The first president to hold an earned doctorate and a veteran Assemblies of God educator, Menzies had been involved with Ketcham in the original planning for the school, had participated some in campus conferences and taught in the extensions. Because of a previous commitment, Menzies and his wife, Doris, agreed to come for only the 1984-5 school

²⁸ Consultation, 7-8.

²⁹ Everett McKinney, letter to J. Philip Hogan, February 4, 1985.

year. Despite the short-term commitment, Menzies' appointment was noteworthy.

Menzies had been one of the founders of the Society for Pentecostal Studies (SPS), an academic organization based in the United States that sponsors annual conferences where academic papers are read and also published the widely respected academic journal, *Pneuma*, in 1970. Since the 1970's, the Pentecostal movement in the States has begun to develop a rich tradition of academic writing in which the members of the SPS have played a significant role. For this reason, Menzies must be considered a pioneer of this tradition in America.

Menzies played a similar role in the development of a scholarly academic tradition at FEAST by pioneering publications. While most of his work in this area will be covered in Part II of this article, his philosophy for doing this is noted here. According to his son, Bob:

My father felt that the Pentecostal pioneers left a rich theological legacy for contemporary Pentecostals. Thus, modern Pentecostals have a responsibility to receive and pass this legacy on to the next generation and to the broader church family. He recognized that in order to do this, we needed to encourage theological reflection. . . .

My father on several occasions commented that "Indoctrination is not bad. This is a good and needed thing. Our Bible schools serve a significant function by providing indoctrination for our students." However, he was quick to add that "We also need some to engage in reflection. Reflection involves not simply asking what (e.g., what is our message?), but also asking why (e.g., why do we believe this?)." My father felt that the seminary setting, especially APTS, should be a place for reflection. Our Bible schools, in my father's view, should and did a wonderful job of engaging in indoctrination. However, he felt that APTS should engage in reflection by digging more deeply into the questions of why do believe our doctrine, and why do we proclaim our message?

My father felt strongly that we had strong biblical support to offer for our Pentecostal convictions. However, we needed to do a better job of presenting this support to our young people and the broader Evangelical world. He saw that we

needed to engage in theological reflection if we were to present these biblical and theological foundations in a clear, coherent, and compelling way. So, my father encouraged discussion, dialogue, and reflection at APTS. I recall as a young faculty member and missionary that this created a very exciting and inspiring environment. We certainly had a strong sense of mission, a clear purpose. I look back on those early days with a great deal of fondness and thanksgiving.³⁰

Menzies' other son, Glen, sounding a warning, added:

Dad was aware that the Pentecostal Movement was young and that it had not yet had the time and energy to engage in comprehensive theological reflection. He feared that if this didn't take place, that the Movement would depart from its roots in very destructive ways.

Dad considered the history of Methodism to be a warning to us. While the early Methodist circuit-riders had powerful ministries that spread the gospel throughout the American frontier, Methodism never developed a clear theological tradition of its own. There were certainly theological impulses within Methodism that were distinctive, but a full standard Methodist systematic theology never emerged. That left them vulnerable to drift. It is why today, in America at least, Methodists believe everything and nothing. While there are still pockets of evangelical light, as a whole Methodism has become antithetical to the central values and the spirituality John Wesley embraced.

Before his death I believe Dad already was observing signs of erosion in the central theological insights and spirituality that defined the Pentecostal Movement. One token of that has been the recent attempt to define Pentecostalism sociologically rather than theologically. If so-called "authentic" Pentecostalism is to found wherever the "marginalized" or the "disinherited" speak of the work of the Spirit in any manner whatsoever, theological drift paralleling the Methodist decline will become inevitable.³¹

³⁰ Bob Menzies, email to the author, October 1, 2013.

³¹ Glen Menzies, email to the author, October 3, 2013.

Bill Menzies lost no time in moving this direction by launching the school's first academic publication, a journal entitled *Marturion*, (Greek for *Witness*) in 1985. The goal of the journal was to provide scholarly reflection in the areas of Biblical, Historical, Systematic, Practical and Pentecostal theology, as well as missiology, cutting across denominational lines and relating to the broader Pentecostal community in the broader Asian context.³² The stated goals of the Journal were:

1. To encourage contextualization of theology in Asia within evangelical parameters.
2. To stimulate competent scholarship among evangelicals and pentecostals [sic].
3. To provide a forum for discussion and dialogue among evangelicals and pentecostals in order to facilitate mutual understanding and Christian charity.
4. To assist the Church of Jesus Christ in Asia to fulfill its mission through focusing on the relevance of the Word of God for the needs of Asia.³³

The effort, however, was premature. After publishing only one edition, the young faculty members involved--Bob Menzies, Gary Long and Wonsuk Ma--all left to further their studies. Nevertheless, the effort was not wasted. Bob Menzies felt that the seed was sown here for other endeavors of theological reflection that APTS would take in the 1990's.³⁴ This seed would indeed grow to fruition with the return of Bill and Doris Menzies in 1989.

When the Menzies left in 1985, Dr. Klaude and Gracie Kendrick were asked to fill the vacancy, again in an interim status. Kendrick had deep roots in the Pentecostal movement, having spent forty-one years in the Assemblies of God in the U.S., mainly at the Southwestern Assemblies of God University in Waxahachie, Texas, and retiring in 1980. Disliking retirement, however, he began accepting invitations to teach in Asia. Kendrick originally came to FEAST as the academic dean in December, 1984.

³² *Proposal For a New Journal: Maturion*, unpublished document, February 11, 1985, 1.

³³ Proposal, 1

³⁴ Bob Menzies, email to the author, October 1, 2013.

Kendrick felt emphatically that the faculty should have a strong voice in the affairs of the school and actively sought to empower them. When I interviewed him by telephone for *Led by the Spirit* in 2008, more than twenty years after he left, he spoke highly of the school, its supporters and the teachers with whom he had served.³⁵

Relocating

As early as 1978, the FEAST leadership began seriously to feel the need to relocate. By 1981, the need was becoming acute. The current library space was inadequate to include the volumes that would need to be added to support the new graduate programs. By this time, more ministries related to the PGCAG had moved to the BBC campus in Valenzuela and more were being planned. Enrollment, which was about forty in 1978,³⁶ had expanded to 133 in 1986 (with about 250 more studying at the various extension sites),³⁷ resulting in limited on campus living quarters. At the time, Valenzuela was on the far fringe of Manila, so housing off-campus was also not plentiful. McKinney felt that a campus location apart from national church entities would enhance the school's international image.³⁸ By November of 1981, he had received authorization to raise \$325,000.00 for land.³⁹

McKinney traveled far and wide searching for a suitable location. He felt that Manila was still the best location for all of the reasons FEAST had been established there in the first place. A plot of land was secured near the intersection of the EDSA and Ortigas, two of Metro Manila's main thoroughfares, in what is now part of Mandaluyong City, one of Manila's many eastern suburbs. Evangelist Jimmy Swaggart donated the funds, the land was purchased and a dedication service was held. Plans were laid to build a six-story building.⁴⁰ But it was not to be. When a 1984 engineer's report revealed that the estimated cost of air conditioning alone would be a formidable \$10,000.00 a month, they began to look to Baguio City, a city several hours north of Manila nestled in the mountains about 5,000 feet above sea level, for a new home for the school.⁴¹ In 1985, after much prayer and seeking God, a place for the new school was located

³⁵ Klaude Kendrick, telephone interview with the author, July 18, 2008.

³⁶ Menzies and Carter, 50.

³⁷ *The President* [sic] *Annual Report to the Board of Directors*, May, 1986, 3-4.

³⁸ McKinney, *Far East Advanced School of Theology*, 11

³⁹ Everett McKinney, letter to Koichi Kitano, December 15, 1981.

⁴⁰ Menzies and Carter, 51.

⁴¹ Menzies and Carter, 52.

in the outskirts of Baguio on Ambuklao Road. The property already had some buildings and a number of houses. Under Kendrick's leadership, the property was purchased. Because I have told this story in greater detail elsewhere⁴² and Wonsuk Ma gives his reflections on the move elsewhere in this edition of the Journal, I will simply note here that the move was successfully made in October, 1986, closing one chapter in the school's history and opening another. Kendrick noted in his annual report to the board of directors in May, 1986, that this move could be a significant milestone in FEAST's history.⁴³ We now turn to that part of the story.⁴⁴

⁴² Dave Johnson, *Led by the Spirit: The History of the American Assemblies of God*, (Pasig City, Philippines: ICI Ministries, Inc., 2009), 309-311.

⁴³ The President' [sic] Annual Report to the Board of Directors, May, 1986

⁴⁴ A bibliography will be included at the end of Part II.